

Who can discern his errors? From hidden faults cleanse me (Psalm 19:13)

שְׁנֵאוֹת מִי־בִין; מִנְסֻתָרוֹת נִקְנִי:

A blessing to my classmates and teachers at Hadar: imitate God by expressing your innate creative self through sharing. Create things: spaces, opportunities, people, but don't fall so in love with them that their innate attributes can't emerge on their own without your intervention. Created works are vulnerable to the whims of their creator. Who knows by what measure a work is cast aside, scavenged for parts, or finally endures. The main thing is that created things can teach artists about themselves, things they cannot hear until their work speaks to them. A work that has this power is precious since it is like a mirror for the artist. To make something like this you have to pour yourself into it, and hopefully not break it. But without the possibility for this failure, there is no freedom, and the work must have this freedom if there will be any prospect for meaningful communication. When the mirrorwork shines back at the artist and presents them with a sad reflection, there is, at least, truth. May all of our works shine back on us, and take on a life of their own worthy of our most loving intentions: for a compassionate and considerate world, vibrant with creativity and friendship, sustained through expansive and expanding awareness. (Aharon Varady, Yeshivat Hadar 2009-2010)

The Atonement of Azazel and the Rectification of Divine Desire

We began the year with self-affliction, and ended the year with communal repression. One mythic subtext unites the sixth chapter of Yoma with the sixth chapter of Sanhedrin. It is the same myth that informs the once annual ritual of launching a goat off a cliff's edge near Jerusalem on Yom Kippur – the annual killing of the “scapegoat” – the goat sent to *Azazel*.

How does the rabbinic understanding of *yetzer hara* relate to the treatment of the scapegoat, and to those doomed for stoning. We desire atonement and the end of a world predicated on predatory desires. How are these desires mapped onto myth and ritual in Judaism? And what is the Azazel?

Look, don't touch

Yoma 74b

“Who fed you in the wilderness with manna... that He might afflict you” (Deut. 8:16). Rav Ammi and Rav Assi [are disputing], one said, You cannot compare one who has bread in his basket with one who has none. The other said: You cannot compare one who sees what he eats with one who does not see what he is eating. R. Yoseph said, This is an allusion to [the reason] why blind people eat without becoming satisfied. Abaye said: Therefore let him who has a meal eat only in daylight. Rav Zera said: What scriptural verse intimates that? “Better is the seeing of the eyes than the wandering of the desire” (Eccl. 6:9). **Resh Lakish said: Better is the pleasure of looking at a woman than the act itself as it is said: “Better is the seeing of the eyes than the wandering of the desire”...**

(Translation R' Leo Jung)

Genesis 4:26 ; 6:1-2

וּלְשֵׁת גַם-הוּא יָלַד-בֶּן, וַיִּקְרָא אֶת-שְׁמוֹ אֶנּוֹשׁ; אִזּו הוּחַל. לְקָרָא בְּשֵׁם יי:

/4:26 And to Seth, to him also was born a son; and he called his name Enosh; then men (*az huhal*) began to call upon the name YHVH....

וַיְהִי כִי-הִחַל הָאָדָם לָרֵב עַל-פְּנֵי הָאֲדָמָה וּבָנוּת יְלָדוֹ לָהֶם:

/6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

וַיִּרְאוּ בְנֵי-הָאֱלֹהִים אֶת-בָּנוֹת הָאָדָם כִּי טֹבֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:

/6:2 And the sons of God saw the daughters of men that they were pretty (*tovot*); and they took as wives all those whom they chose...

(Translation JPS TaNaKh 1917)

Yoma 67b

תנו רבנן עזאזל שיהא עז וקשה יכול בישוב ת"ל במדבר ומנין שבצוק ת"ל גזירה תניא אידך עזאזל קשה שבהרים וכן הוא אומר ואת אילי הארץ לקח תנא דבי ר' ישמעאל עזאזל שמכפר על מעשה עוזא ועזאל.

Our Rabbis taught: *Azazel*—it should be hard and rough [*az* and *el*, strong, irresistible, impudent]. One might have assumed that it is to be in inhabited, therefore the text reads: "In the wilderness" (Lev. 16:22). But whence do we know that it [is to be from] a *Tzok* [mountain peak/cliff edge]? Therefore the text reads, "Cut off" (ibid). Another Braitha taught: *Azazel*, i.e. the hardest of mountains, thus also does it say: "And the might (*ele*) of the land he took away" (Ezekiel 17:13).

The School of Rabbi Ishmael taught: *Azazel*—it was so called because it atones for the actions of Uza and Azael.

(Translation R' Leo Jung)

Azael?

The Book of Rabbi Ishmael the High Priest, Ch 5:7-12

/5:5 When the Holy One, blessed be he, went out and in from the garden to Eden, and from Eden to the garden, from the garden to heaven, and from heaven to the garden of Eden, all gazed at the bright image of the Shekhina and were unharmed /5:6 – until the coming of the generation of Enosh, who was the chief of all the idolaters of the world.

/5:7 What did the men of Enosh's generation do? They roamed the world from end to end, and each of them amassed silver, gold, precious stones, and pearls in mountainous heaps and piles. In the four quarters of the world they fashioned them into idols, and in each quarter they set up idols about 1,000 parasangs in height. /5:8 They brought down the sun, the moon, the stars and the constellations and stationed them before the idols, to their right and to their left, to serve them in the way they served the Holy One, blessed be he, as it is written, "All the array of heaven stood in his presence, to his right and to his left." (1 Kings 22:19) /5:9 **How was it that they had the strength to bring them down? It was only because Uzzah, Azzah, and Azael taught them sorceries that they brought them down and employed them, for otherwise they would not have been able to bring them down.**

/5:10 Thereupon the ministering angels conspired to bring a complaint before the Holy One, blessed be he. They said in his presence, "Lord of the Universe, what business have you with men, as it is written, 'What is man (*enosh*) that you should spare a thought for him?' (Psalm 8:4) It does not say here, 'What is Adam?' but, 'What is Enosh?' because Enosh is the chief of the idolaters. /5:11 Why did you leave the heaven of heavens above, the abode of your glory, the high and exalted throne which is in the height of Arabot, and come and lodge with men who worship idols? Now you are on the earth, and the idols are on the earth; /5:12 what is your business among the idolatrous inhabitants of the earth?" Immediately the Holy One, blessed be he, took up his Shekhinah from the earth, from their midst.

(Translation P. Alexander)

Breishit 6:3-12

וַיֹּאמֶר יי לְאֲדֹנָיו רֹחִי בְּאָדָם לְעֹלָם בְּשָׁנָם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:

/6:3. And YHVH said, My spirit shall not always strive with man, for he also is flesh; yet his days shall be a hundred and twenty years.

הַנְּפִלִים הָיוּ בָאָרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹקִים אֶל־בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַנְּפִלִים הַנְּפִלִים מֵעוֹלָם אֲנָשֵׁי הַשָּׁמַיִם:

/6:4. There were *Nefilim* (Fallen Ones) in the earth in those days; and also after that, when the sons of God came in to the daughters of men, and they bore children to them, the same became mighty men of old, men of renown.

וַיִּרְא יי כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֹצֵר מִחֲשֶׁבֶת לִבּוֹ רַק רָע כָּל־הַיּוֹם:

/6:5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

וַיִּנְחַם יי כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ:

/6:6. And YHVH repented that he had made man on the earth, and it grieved him at his heart.

וַיֹּאמֶר יי אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בְּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נַחַמְתִּי כִּי עָשִׂיתֶם:

/6:7. And YHVH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the birds of the air; for I repent that I have made them.

וְנַח מָצָא חַן בְּעֵינֵי יְהוָה:

/6:8. And Noah found grace in the eyes of the Lord.

אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹקִים הִתְהַלֵּךְ־נֹחַ:

/6:9. These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God.

וַיִּוֹלֵד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:

/6:10. And Noah fathered three sons, Shem, Ham, and Japheth.

וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹקִים וַתִּמָּלֵא הָאָרֶץ חָמָס:

/6:11. The earth also was corrupt before God, and the earth was filled with violence.

וַיַּרְא אֱלֹקִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית כָּל־בֶּשֶׂר אֶת־דְּרָכָו עַל־הָאָרֶץ:

/6:12. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted its way upon the earth.

The Mythic Ideal of Nature and its Antithesis

Genesis 1:29-31

וַיֹּאמֶר אֱלֹקִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב | זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוּ פְרִיעַץ זָרַע זָרַע לָכֶם יְהִי־הָאָרֶץ לְאֹכְלָהּ:

/1:29 And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food;

וְלִכְל־חַיַּת הָאָרֶץ וְלִכְל־עוֹף הַשָּׁמַיִם וְלִכְל | רֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בוּ נֶפֶשׁ חַיָּה אֶת־כָּל־יֵרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:

/1:30 and to every beast of the earth, and to every fowl of the air, and to every creep thing upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so.

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשֵּׁשִׁי:

/1:31 And God saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Sefer Hanoach, Ch. 7-8

/7:1 And they took wives unto themselves, and everyone (respectively) chose one woman for himself, and they began to go unto them. And they taught them magical medicine, incantations, the cutting of roots, and taught them (about) plants.

/7:2 And the women became pregnant and gave birth to great giants whose heights were three hundred cubits. /7:3

These (giants) consumed the produce of all the people until the people detested feeding them. /7:4 So the giants turned against (the people) in order to eat them. /7:5 And they began to sin against birds, wild beasts, reptiles, and fish.

/7:6 And their flesh was devoured the one by the other, and they drank blood, And then the earth brought an accusation against the oppressors.

/8:1 And Azaz'el taught the people (the art of) making swords and knives, and shields, and breastplates; and he showed to their chosen ones' bracelets, decorations, (shadowing of the eye) with antimony, ornamentation, the beautifying of the eyelids, all kinds of precious stones, and all coloring tinctures and alchemy. /8:2 And there were many wicked ones and they committed adultery and erred, and all their conduct became corrupt. /8:3 Amasras taught incantation and the cutting of roots; and Armaros the resolving of incantations; and Baraqiyals astrology, and Kokarer'el (the knowledge of) the signs, and Tam'el taught the seeing of the stars, and Asder'el taught the course of the moon as well as the deception of man.

/8:4 And (the people) cried and their voice reached unto heaven.

(This portion of Sefer Hanoach I s estimated by scholars to be pre-Maccabaeen in age. Translation by E. Isaac)

Jubilees Chapter 5:1-2

And when the children of men began to multiply on the surface of the earth and daughters were born to them that the angels of YHVH saw in a certain year of that jubilee that they were good to look at. And they took wives for themselves from all of those whom they chose. And they bore children for them; and they were the giants. And injustice increased upon the earth, and all flesh corrupted its way; man and cattle and beasts and birds and everything which walks on the

earth. And they all corrupted their way and their ordinances, and **they began to eat one another**. And injustice grew upon the earth and every imagination of the thoughts of all mankind was thus continually evil.

(Jubilees was composed circa 200-160BCE . Translation O.S. Wintermute)

The Clementine Homilies 8:11-17

The Fallen Ones (*nefillim*) had such huge appetites that **God rained manna upon them, of many different flavors, lest they might be tempted to eat flesh, a forbidden diet, and excuse the fault by pleading scarcity of corn and pot herbs**. Nevertheless, the Fallen Ones rejected God's manna, slaughtered animals for food, and even dined on human flesh, thus fouling the air with sickly vapors. It was then that God decided to cleanse Earth.

[The Clementine Homilies are an early 3rd century CE Christian tract, probably composed in Syria and compiled largely from Jewish sources.]

The Conflict of Adam and Eve with Satan

Genun the Canaanite, son of Lamech the Blind, living in the Land of the Slime Pits, was ruled by Azael from his earliest youth, and invented all sorts of musical instruments. When he played these, Azael entered into them too, so that they gave forth seductive tunes entrancing the hearts of all listeners. Genun would assemble companies of musicians, who inflamed one another with music until their lust burned bright like fire, and they lay together promiscuously. He also brewed beer, gathered great crowds in taverns, gave them to drink, and taught them how to forge iron swords and spear-points, with which to do murder at random when they were drunk. *[The Conflict of Adam and Eve with Satan is also known as The Book of Adam and the Adambuch, a Christian pseudepigraphical work written in Ge'ez, translated from an Arabic original, and thought to date from the 5th or 6th century CE.]*

The Rectification of Desire

Genesis 8:21

וַיַּרְחַ יי אֶת־רִיחַ תְּנִיחָתָהּ. וַיֹּאמֶר יי אֶל־לְבוֹ לֹא־אֶסַּף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בְּעִבּוֹר הָאָדָם. כִּי יֵצֵר לֵב הָאָדָם רָע מִנְעֻרָיו; וְלֹא־אֶסַּף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי:

And YHVH smelled the sweet savour; and YHVH said in His heart: 'I will not again curse the ground any more for man's sake; for the desire (*yetzer*) of man's heart is wicked (*ra*) from his youth; neither will I again smite any more every thing living, as I have done.

Yoma 69b

And [they] cried with a great voice to the Eternal their God (Neh. 9:4). What did they cry?...Woe, woe, it is he [the Yetzer ha-Ra] who has destroyed the Sanctuary, burnt the Temple, killed the righteous, driven all Israel into exile and is still dancing in our midst... You have surely given him to us that we may receive merit through him. We want neither him nor merit through him. In that moment a tablet fell from the firmament, the word 'truth' inscribed upon it [Heaven accedes to the request]....They [the Sages of the Great Assembly] ordered a complete fast of three day...whereupon he [the Yetzer] was surrendered to them. He came forth from the Holy of Holies like a fiery lion.... At that moment the prophet declared, "This is the Yetzer"...the prophet said, "cast him in a lead barrel" (See Zech. 5:8)....He [the Yetzer] said to them, "Realize that if you kill me, the world is finished." They held him for three days, then they looked in the whole land of Israel and not an egg could be found. So they asked, "What shall we do now?"...So they put out his eyes and let him go; this helped in that men became less inclined to incest.

Sukkah 52a

[In a discussion on the justification for the separation of men and women in the Courtyard of the Women in the Temple during the Simchat Beit Hashoeva, Water Drawing Festival, Zecharia 12:12 is cited, and a kal v'chomer argument is made that if men and women are separated in a time of mourning all the more so in a time of joy. What is the cause of the mourning, they ask? Eiter the death of the Moshiach ben Yosef or the death of the Yetzer Hara, as]...R. Yehuda expounded: In the time to come the Holy Blessed One will bring the Yetzer Hara and slay it (shechita) in the presence of the righteous and the wicked.

The Midrash of Azael and Shemḥazai

Commentary (Aharon Varady)	ילקוט שמעוני תורה פרשת בראשית רמז מד.	Yalkut Shimoni on Genesis, 44th Remez (translation, R' Leo Jung)
	שאלו תלמידיו את רב יוסף מהו עזאל?	Rav Yoseph was asked by his pupils, "What is 'Azazel'?"
<p>See Bereishit 4:26.</p> <p>Angels, as the firstborn of creation, question the right of humankind to inherit the world – once humankind shows their profound ignorance by worshipping them (<i>avodah zarah</i>).</p> <p>How fragile the world is to divine caprice!</p> <p>(Galui v'yadua, God knows the byzantine working of divine creation, just as with the human body. See the Asher Yatzar “bathroom” prayer).</p> <p>See God cosmic challenge with the Accuser, the <i>Satan</i>, in Job, ch. 1</p> <p>Note that in Hebrew myths, the divine powers classed as Gods in the pantheon of other peoples (Greeks, Assyrians, Egyptians) are demoted to a lower class of heavenly being –as powerful agents of divine will, but suspect in their position as intermediary.</p>	<p>א"ל כיון שעמדו דור המבול ועברו ע"ז היה הקב"ה מתעצב.</p> <p>מיד עמדו שני מלאכים שמחזאי ועזאל ואמרו לפניו רבנו של עולם הלא אמרנו לפניך כשבראת את עולמך "מה אנוש כי תזכרנו?"</p> <p>א"ל ועולם מה יהא עליו.</p> <p>א"ל רבנו של עולם היינו מסתפקין בו.</p> <p>א"ל גלוי וידוע לפני אם אתם שרויין בארץ היה שולט בכם יצר הרע והייתם קשים מבני אדם.</p> <p>א"ל תן לנו רשות ונדור עם הבריות ותראה איך אנו מקדשין שמך.</p> <p>א"ל רדו ותדורו עמהן.</p>	<p>He said to them: "When the generation of the flood arose and served <i>avodah zara</i>, the Holy One blessed be He, was grieved.</p> <p>Immediately two angels arose, Shemḥazai and Azael, and said before Him, 'Master of the Universe, have we said before you before you created the world, 'What is man that you are mindful of him?' (Ps. 8:4)</p> <p>God said: 'And what shall be with the world?'</p> <p>They replied: 'Master of the Universe, we would have been satisfied with it.'</p> <p>God said: 'It is evident and clear before Me that if you dwelt on earth the evil inclination would rule you, and you would be (harder) worse than the sons of man.'</p> <p>They said: 'Give us leave, let us dwell with the creatures and you will see how we shall sanctify your name.'</p> <p>God said:, 'Descend and dwell with them'.</p>
<p>What are angels if not the manifestation of divine desire? Is God testing the limits of creative desire in creation?</p> <p>Two Angels descend. Two humans ascend and are transformed into angels/stars: Ḥanoch and Istahar.</p> <p>Compare Istahar with Esther. See midrash on Esther not needing makeup.</p>	<p>מיד קלקלו עם בנות האדם שהיו יפות ולא יכלו לכבוש את יצרן.</p> <p>מיד ראה שמחזאי ריבה אחת ושמה איסטהר נתן עיניו בה אמר "השמעי לי!"</p>	<p>At once they corrupted themselves (did corruptly) with the daughters of man who were beautiful, and were unable to subdue their desire (passion).</p> <p>Immediately Shemḥazai saw one girl, whose name was Istahar. He set his eyes on her and said, 'Grant my desire!'</p>

<p>Pronouncing the Tetragrammaton. The climax of Yom Kippur may be when the High Priest pronounces the unutterable name during the confession over the goat sent to Azazel in Yoma 66a.</p> <p>The seven fixed stars are the stars at the celestial north pole. Compare the seven stars to the seven mountains of the northwest and the tree of life in 1 Enoch 24:3-4. Seven stars equals the six archangels and Metatron in 1 Enoch c.20.</p>	<p>א"ל איני שומעת לך עד שתלמדני שם המפורש שאתה עולה בו לרקיע בשעה שאתה זוכרהו.</p> <p>למדה אותו שם הזכירה אותו ועלתה לרקיע ולא קלקלה.</p> <p>אמר הקב"ה הואיל ופרשה עצמה מן העבירה לכו וקבעוה בין שבעה כוכבים הללו כדי שתזכו בהן לעולם ונקבעוה בכימה.</p>	<p>She replied: 'I will not grant it until you teach me the <i>Shem Hammeforash</i>, by means of which you ascend to heaven, at the moment (hour) you pronounce (remember) it.'</p> <p>He taught her that Name, she pronounced it, ascended to heaven; without having sinned (dealt corruptly).</p> <p>The Holy One blessed be He, said: 'Because she has kept herself far from sin, go and fix her among the seven stars in order that she may be mentioned among them forever. (And she was fixed in the Pleiades [Midrash Avkir]).'</p>
<p>Outwitted in attempting to negotiate a consensual relationship, they instead practice "seeing and taking." ויראו בני האלהים את בנות האדם כי טבת הנה ויקחו להם נשים מכל אשר בחרו . See: Bereishit 6:2</p> <p>Parallels in Vayeshev, Bereish 38:2 וירא שם יהודה בת איש כנעני ושמו שוע ויקחה ויבא אליה:</p> <p>And Exodus 32:4-5 Also, Achan seeing and taking in Joshua.</p> <p>Consider Resh Lakish's statement in Yoma 74b (see above)</p> <p>Also consider the midrash on baby Moshe being tested by Pharaoh to choose between gold and burning coals.</p>	<p>כיון שראו שמחזאי ועזאל כך עמדו ונשאו נשים והולידו בנים היווא והייא.</p>	<p>When Shemḥazai and Azael saw that, they arose and took women and begat (as) sons Heeva and Hiyya.</p>
<p>Cosmetics are a kind of mask. What are the powers of masks? The mask wearer chooses to present one face out of a plethora of possible personalities. Pre light is differentiated into many colors (very enticing colors!) by a prism. But all those colors hide the secret of their origin. The danger is that the originating source will be forgotten as the particular manifestation is celebrated. Just as the angels became the subject of <i>avodah zara</i>, so too other creative expressions of desire</p>	<p>ועזאל היה על מיני צבעונין ועל מיני תכשיטין של נשים שמפתים את בני אדם להרהור עבירה.</p>	<p>And Azael was (set) over the kinds of cosmetics (lt. colors) and over the kinds of ornaments of (appertaining to) women, which (the ornaments) persuade the sons of men to think of (committing) sin.</p>

<p>can delude one into forgetting the true integral and simple soul radiating that desire.</p> <p>In Sefer H̄anoch, Azazel teaches men the art of war and weaponry, and women the art of cosmetics.</p> <p>Sydney Levine explains the sin here is defining harmful gender roles according to which sex is taught which forbidden knowledge.</p>		
<p>In Sefer H̄anoch (1 Enoch), H̄anoch is transformed into Metatron after he ascends in heaven.</p> <p>The creative artist has complete control of their work. If the rule by which they judge their work is symmetry, then once a work becomes too perversely asymmetrical, they will destroy their work and begin afresh.</p> <p>Metatron here is a force for intervention that spurs the condemned to <i>t'shuva</i>. See H̄anoch (1 Enoch) ch.13. For backstory on H̄anoch , see Sefer haYashar.</p> <p>Transgression of the father met upon the children. Note the sympathy once <i>t'shuva</i> is exercised.</p>	<p>מיד שגר מטטרון שליח לשמחזאי וא"ל עתיד הקב"ה להחריב עולמו ולהביא מבול לעולם.</p> <p>מיד עמד בבכי והיה מצטער על העולם ועל בניו.</p>	<p>Immediately Metatron, sent a messenger to Shemḥazai and said to him: 'The Holy One blessed be He is about to destroy His world and to bring a deluge (over) the world.'</p> <p>He began at once, weeping continually and grieved, because of the world and of his sons.</p>
<p>Would H̄ivva and H̄iyva not be destroyed when the world is destroyed that they might starve?</p> <p>Even if it is humor, it also shows the voracious carnivorous appetite of the <i>gibborim</i>(Giants) decried in Jubilees and Sefer H̄anoch.</p>	<p>מה יעשו בניו ממה יאכלו אם העולם חרב? שכל אחד ואחד היה אוכל בכל יום אלף גמלים ואלף סוסים ואלף שורים.</p>	<p>What would his sons do? What would they eat, should the world be destroyed? For every day each of them ate a thousand camels, a thousand horses, and a thousand oxen. (Yalkut)</p>
<p>The dreams of H̄ivva and H̄iyva are not included in the Midrash Avkir.</p> <p>The divine scribe cleans the slate. All that is left are four letters (the tetragrammaton?). Chiseling away names was a way of destroying one's history and posterity in Ancient Egypt. The only name that can't be unmade is the name of God.</p> <p>If man is a tree of the field, then Noah and his three son are the tree and three</p>	<p>בלילה ראו היווא והייא שניהם חלומות.</p> <p>אחד מהן ראה אבן גדולה פרוסה על הארץ כשלחן והיתה הארץ חרותה וכתובה שיטות שיטות. והיה מלאך יורד מן הרקיע ובידיו כמין סכין והיה גורר ומוחק כל אותן השיטות</p>	<p>That night Heeva and Hiyya both had dreams.</p> <p>The first saw a stone on the ground, lying flat like a table, its top incised with many lines of script. An angel came down from the <i>Rakia</i>, in his hand a kind of chisel with which he scraped and erased all the lines, until he left only four letters.</p>

<p>branches.</p>	<p>ולא היה משייר בה אלא ארבע תיבות. והאחד ראה פרדס גדול משובח נטוע מכל מיני אילנות. והיו בו מלאכים ובידן קרדומות והיו מקצצין כל האילנות ולא שיירו בו אלא אילן אחד של שלשה ענפים.</p>	<p>The second saw a large and beautiful orchard (<i>pardes</i>) planted with all kinds of trees. In the orchard were angels, and in their hands axes with which they felled the trees until they left only one tree with three branches. (Yalkut)</p>
<p>Hivva and Hiyya understand the mashal of the tree</p> <p>Their names will be remembered when humans sigh over their difficult toil. "Heeve! Ho!" – also for that matter, "Oy!"</p> <p>Hivva and Hiyya are ok so long as their name is remembered in regards to enduring hardship. What does this say about their aspects as the progeny of Shemhazai?</p> <p>Note in Sefer Hanoach how in chapter 12, Hanoach has a dream vision that calls on him to intercede on their behalf through the composition of a prayer of forgiveness.</p>	<p>כיון שננערו עמדו בבהלה ובאו אצל אביהם. אמר להם עתיד הקב"ה להביא מבול ולא ישייר אלא נח ובניו כיון ששמעו כך היו צועקין ובוכין. אמר להם אל תצטערו ששמותיכם לא יכלו מן הבריות. שכל זמן שנוזר גזירות או מעלין אבנים או ספינות שמותיכם הן מזכירין "היווא! והייווא!" מיד נתקררו דעתן.</p>	<p>Upon waking, Hivva and Hiyya stood up in consternation and went to their father. When he told them that the Holy One blessed be He, was about to bring the deluge and that only Noah and his sons would be saved, they cried and wept.</p> <p>He said: 'Grieve not, your names shall not (be forgotten) cease from this world. For whenever (God) shall decree hardships, or people shall lift up stones or ships, they shall mention your names "Heeva! Hiyya!"' At once, they acquiesced.</p>
<p>Shemhazai repents and literally describes the state of sins being suspended before atonement. See Sanhedrin, re: the hanging of the condemned person's body upside down, like meat at a butcher shop. (see R' Yose on th treatment of the corpse of the stoned in B. Sanhedrin ch.6)</p> <p>Having not repented (yet), Azazel remains in this world. Were Azazel to repent, what would this suggest for humankind in history? Proclamation of the YHVH over the Azazel goat is an attempt to inspire vidui, prior to his ritual stoning. In Hanoach, Azazel is imprisoned under heavy rocks at the base of a mountain.</p>	<p>שמחזאי חזר בתשובה ותלה עצמו בין שמים לארץ ראשו למטה ורגליו למעלה ועדיין הוא תלוי בתשובה. עזאל לא חזר בתשובה ועדיין הוא עומד בקלקולו להסית בני אדם לדבר עבירה בבגדי צבעונין של נשים. ולכך היו ישראל מקריבין קרבנות ביום הכפורים איל אחד לה' שיכפר על ישראל ואיל אחד לעזאזל...</p>	<p>Shemhazai repented and hung himself between heaven and earth, head downwards and feet upwards, and he is still suspended, in repentance, between earth and heaven [as Orion].</p> <p>Azazel did not repent, and he still abides in his corruption to lead astray (persuade) the sons of man by means of women's cosmetics.</p> <p>Therefore did Israel offer up offerings on the Day of Atonement, one ram unto YHVH to atone for the children of Israel, and one ram [sic] to Azazel.... [end Midrash Avkir]</p>
<p>Azazel as Azazel becomes a scapegoat - a repository for sin, --until the end of this Age (<i>olam</i>) when the yetzer hara is shechted and sin is no more.</p>	<p>שיסבול עונותיהם של ישראל והוא עזאזל שבתורה "לא ידון רוחי באדם לעולם..."</p>	<p>[Yalkut] ...to carry the sins of Israel. And it was Azazel in the Torah: "And YHVH said: 'My spirit shall not abide in man for ever...[for that he also is flesh; therefore shall his days be a</p>

	hundred and twenty years']" (Genesis 6:3).
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(Translation by Rabbi Leo Jung, *Fallen Angels in Jewish, Christian, and Mohammedan Literature* (1926))

Where does Azazel reside? In a fathomless pit and covered by stones (Sefer Hanoach ch.10) or active and leading astray human beings (Yalkut)? The Yetzer Hara is in the heart, per B. Sukkah 53a. What does it mean to circumcise one's heart if the heart is an organ expressing human desire?

After the flood, sin persists in the world. How does this model of corruption mirror our fears of desire and its excess? Is a fear of zealous asceticism found elsewhere and how is that concern expressed in myth and halachah?

Concession to Predatory Nature

How is the world "fixed" after the flood? What do the revelation of the "colors" of the rainbow indicate as a sign of bridging heavenly ideals with human realities? How might this relate to the allowance to eat flesh while forbidding blood? How could this relate to the holiday of Shavuot and the custom to not eat meat on the holiday?

כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי, לָכֶם יִהְיֶה לְאֹכְלָהּ: כִּי־רָק עֵשָׂב. וְנָתַתִּי לָכֶם אֶת־כָּל־
אֲדָמָתְכֶם, בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:

Genesis /9:3 Every moving thing that lives shall be for food for you; as the green herb have I given you all.

/9:4 Only flesh with its lifeblood [still flowing in it], you shall not eat.

Jubilees Chapter 6:1-22

/6:1 And on the first of the third month, he went out of the ark, and he built an altar on that mountain. **/6:2** **And he made atonement for the land. And he took the kid of a goat, and he made atonement with its blood for all the sins of the land because everything which was on it had been blotted out except those who were in the ark with Noah....**

/6:6 And behold, I have given you all of the beasts and everything which flies and everything which moves upon the earth and in the water, the fish and everything, for food like the green herbs. **/6:7** And I have given you everything so that you might eat. But flesh which is (filled) with life, (that is) with blood, you shall not eat-because the life of all flesh is in the blood lest your blood be sought for your lives....

/6:13 And you, command the children of Israel not to eat any blood so that their names and seed might be before the Lord God always. And there is no limit of days for this law because it is forever. They shall keep it for their generations so that they might make supplication on your behalf with blood before the altar on every day. **/6:14** And at the hour of daybreak and evening they will seek atonement on their own behalf continually before the Lord so that they might guard it and not be rooted out. **/6:15** And he gave a sign to Noah and his children that there should not again be a flood upon the earth. **/6:16** He set his [rain]bow in the clouds for a sign of the covenant which is forever, that the water of the Flood should therefore not be upon the earth to destroy it all of the days of the earth. **/6:17** Therefore, it is ordained and written in the heavenly tablets that they should observe the feast of Shebuot in this month, once per year, in order to renew the covenant in all (respects), year by year. **/6:18** **And all of this feast was celebrated in heaven from the day of creation until the days of Noah, twenty-six jubilees and five weeks of years. And Noah and his children kept it for seven jubilees and one week of years until the day of the death of Noah. And from the day of the death of Noah, his sons corrupted it until the days of Abraham, and they ate blood. /6:19** **But Abraham alone kept it. And Isaac and Jacob and his sons kept it until your days, but in your days the children of Israel forgot it until you renewed it for them on this mountain. /6:20** And you, command the children of Israel so that they might keep this feast in all of their generations as a commandment to them. One day per year in this month they shall celebrate the feast, **/6:21** for it is the feast of Shebuot and it is the feast

of the first fruits. This feast is twofold and of two natures. Just as it is written and engraved concerning it, observe it. /6:22 This is because I have written it in the book of the first law, which I wrote for you, so that you might observe it in each of its appointed times, one day per year. And I have told you its sacrificial offering so that the children of Israel might remember them and observe them in their generations in this month one day each year.

Isaiah 11:6-9

/11:6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. /11:7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. /11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. /11:9 They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of YHVH, as the waters cover the sea.

Whosoever understands mistakes will uncover Me of my secrets. (Psalm 19:13) : שְׂגִיאוֹת מִיָּבִין; מְנַסְּרוֹת נִקְנִי

(R' Mark Sameth)