



Restoring Balance: Exploring an Ancient Paradigm for Moving Beyond Our Mistakes

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As JTS's director of community engagement, Rabbi Julia Andelman oversees adult learning programs on campus and across North America, digital learning, continuing rabbinic education, the Prozdor high school, and other expressions of JTS's mission to be a leading educational resource for the Jewish community at large. Since joining JTS in 2013, she has initiated dramatic expansion of live online learning, podcasts, and other digital content; the development of high-level adult education curricula for synagogues and other settings; and the creation of abundant resources designed to support rabbis throughout their careers. An accomplished prayer leader, she has led High Holiday services for 25 years and has produced two audio CDs, *The Bedtime Sh'ma* and *Pri Eitz Hadar*. Rabbi Andelman previously served as spiritual leader of Congregation Shaare Zedek in Manhattan, director of adult education and programming at Park Avenue Synagogue, and director of the iEngage Project at the Hartman Institute of North America. She was ordained by JTS in 2006.

I. Understanding Kapparah

1. Excerpts from Yom Kippur Liturgy

<p>For all of [our sins], God of forgiveness— forgive us, pardon us, grant us atonement.</p>	<p>ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-לנו.</p>
<p>“For on this day shall atonement be made for you, to purify you; from all your sins shall you be purified before the Lord.” (Lev. 16:30)</p>	<p>כיביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו: (ויקרא טו: ל)</p>

2. Genesis 4

<p>10 Then [God] said, "What have you done? Hark, your brother's blood cries out to Me from the ground! 11 Therefore, you shall be more cursed than the ground, which opened its mouth to receive your brother's blood from your hand. 12 If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth." 13 Cain said to the Lord, "My punishment is too great to bear! 14 Since You have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth—anyone who meets me may kill me!" 15 The Lord said to him, "I promise, if anyone kills Cain, sevenfold vengeance shall be taken on him." And the Lord put a mark on Cain, lest anyone who met him should kill him.</p>	<p>ויאמר מה עשית קול דמי אחיך צעקים אלי מן האדמה: יא ועתה ארור אתה מרהאדמה אשר פצתה אתפיך לקחת אתדמי אחיך מידך: יב כי תעבד אתהאדמה לאתסוף תתכחה לך גע וגד תהיה בארץ: יג ויאמר קין אלהי גדול עוני מנשוא: יד הן גרשת אתי היום מעל פני האדמה ומפניך אסתיר והייתי גע ונד בארץ והיה כלמצאי הרגני: טו ויאמר לו ה' לכן פלהרג קין שבעתים יקם וישם ה' לקין אות לבלתי הפות אותו כלמצאו:</p>
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3. Genesis 9

<p>1 God blessed Noah and his sons, and said to them, “Be fertile and increase, and fill the earth. 2 The fear and the dread of you shall be upon all the beasts of the earth and upon all the birds of the sky—everything with which the earth is astir—and upon all the fish of the sea; they are given into your hand. 3 Every creature that lives shall be yours to eat; as with the green grasses, I give you all these. 4 You must not, however, eat flesh with its life-blood in it. 5 But for your own life-blood I will require a reckoning: I will require it of every beast; of humans, too, will I require a reckoning for human life, of every man for that of his fellow man! 6 Whoever sheds human blood, by a human shall his blood be shed; for in the divine image did God make humanity.”</p>	<p>א ויברך א-להים אתנח ואתבניו ויאמר להם פרו ורבו ומלאו את הארץ: ב ומוראכם וחתכם יהיה על כלחית הארץ ועל כלעוף השמים בכל אשר תרמש האדמה ובכלדגי הים בידכם נתנו: ג כלרמש אשר הואחי לכם יהיה לאכלה כירק עשב נתתי לכם אתכל: ד אדבשר בנפשו דמו לא תאכלו: ה ואד אתדמכם לנפשתיכם אדרש מיד כלחיה אדרשנו ומיד האדם מיד איש אחיו אדרש אתנפש האדם: ו שפד דם האדם באדם דמו ישפד פי בצלם א-להים עשה אתהאדם:</p>
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4. Exodus 21:28

<p>When an ox gores a man or a woman to death, the ox shall be stoned and its flesh shall not be eaten; but the owner of the ox is not to be punished.</p>	<p>וכי יגח שור אתאיש או אתאשה ומת סקול יסקל השור ולא יאכל אתבשרו ובעל השור נקי:</p>
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5. Deuteronomy 21

<p>1 If, in the land that the Lord your God is assigning you to possess, someone slain is found lying in the open, the identity of the slayer not being known, 2 your elders and magistrates shall go out and measure the distances from the corpse to the nearby towns. 3 The elders of the town nearest to the corpse shall then take a heifer which has never been worked, which has never pulled in a yoke; 4 and the elders of that town shall bring the heifer down to an everflowing wadi, which is not tilled or sown. There, in the wadi, they shall break the heifer's neck. 5 The priests, sons of Levi, shall come forward; for the Lord your God has chosen them to minister to Him and to bless in the name of the Lord, and every lawsuit and case of assault is subject to their ruling. 6 Then all the elders of town nearest to the corpse shall wash their hands over the heifer whose neck was broken in the wadi. 7 And they shall make this declaration: "Our hands did not shed this blood, nor did our eyes see it done. 8 Absolve, O Lord, Your people Israel whom You have redeemed, and do not let [guilt for] the blood of the innocent remain among your people Israel. And they will be absolved of the blood[guilt]. 9 Thus you will remove from your midst [guilt for] the blood of the innocent, for you will be doing what is right in the sight of the Lord.</p>	<p>א כִּי־יִמָּצָא חָלָל בְּאֶדְמָה אֲשֶׁר ה' אֵלֶיךָ לְהִידָן נָתַן לְךָ לְרִשְׁתָּהּ נָפֵל בְּשָׂדֶה לֹא נֹדֵעַ מִי הִכָּהוּ: ב וַיֵּצְאוּ זְקֵנֶיךָ וְשֹׁפְטֶיךָ וּמִדְדוּ אֶל־הָעָרִים אֲשֶׁר סְבִיבֹת הַחָלָל: ג וְהָיָה הָעִיר הַקְּרֹבָה אֶל־הַחָלָל וְלָקְחוּ זֶקֶנֵי הָעִיר הַהִוא עֹגֶלֶת בָּקָר אֲשֶׁר לֹא־עִבְדָּ בָּהּ אֲשֶׁר לֹא־מִשְׁכָּה בְעַל: ד וְהוֹרְדוּ זֶקֶנֵי הָעִיר הַהִוא אֶת־הָעֹגֶלֶת אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־עִבְדָּ בּוֹ וְלֹא יִזְרַע וְעֹרְפָרְשָׁם אֶת־הָעֹגֶלֶת בְּנַחַל: ה וּנְגִשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָּם בָּחַר ה' אֱלֹהֶיךָ לְשֵׁרְתוֹ וּלְבָרָךְ בְּשֵׁם יְהוָה וְעַל־פִּיהֶם יִהְיֶה כָּל־רִיב וְכָל־נִגְעָה: ו וְכָל זֶקֶנֵי הָעִיר הַהִוא הַקְּרֹבִים אֶל־הַחָלָל יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־הָעֹגֶלֶת הָעֹרֹפָה בְּנַחַל: ז וְעָנוּ וְאָמְרוּ יָדֵינוּ לֹא שָׁפְכוּ [שָׁפְכוּ] אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: ח כִּפֹּר לַעֲמֹד יִשְׂרָאֵל אֲשֶׁר־פָּדִיתָ ה' וְאֶל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמֶּךָ יִשְׂרָאֵל וּנְכַפֵּר לָהֶם הַדָּם: ט וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקֶּרְבֶּךָ כִּי־תַעֲשֶׂה הַיִּשָּׁר בְּעֵינֵי ה':</p>
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II. Effecting Kapparah

6. Leviticus 17

<p>10 And if anyone of the house of Israel or of the strangers who reside among them partakes of any blood, I will set My face against the person who partakes of the blood, and I will cut him off from among his kin. 11 For the life of the flesh is in the blood, and I have assigned it to you for making atonement for your lives upon the altar; it is the blood, as life, that effects atonement. 12 Therefore I say to the Israelite people: No person among you shall partake of blood, nor shall the stranger who resides among you partake of blood.</p>	<p>י וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הֵגֵר בְּתוֹכְכֶם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בְּנַפְשׁ הָאֹכֵלֶת אֶת־הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּה: יא כִּי־נִפְשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נָתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשׁוֹתֵיכֶם כִּי־הַדָּם הוּא בְּנַפְשׁ כִּכְפֹּר: יב עַל־כֵּן אֶמְרֹתִי לְבְנֵי יִשְׂרָאֵל כָּל־נַפְשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהֵגֵר הֵגֵר בְּתוֹכְכֶם לֹא־יֹאכַל דָּם:</p>
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7. Babylonian Talmud, Tractate Makot 13a-b

Mishnah: those who commit the following transgressions receive lashes as their punishment... [The cases are listed, several of which are transgressions for which the Biblical punishment is *kareit*.]

Gemara: The Mishnah deals with transgressions to which *kareit* applies, but not those falling under the category of capital punishment. Hence it is in accordance with Rabbi Akiva's opinion in the following *baraita*: transgressions under the category of *kareit*, as well as those under the category of capital punishment, are also punished with lashes if they were appropriately warned, according to Rabbi Yishmael. Rabbi Akiva, however, maintains: only **transgressions falling under the category of *kareit* are punished with lashes; for if the sinner repents, the heavenly court will forgive them; but transgressions falling under the category of capital punishment are not punishable with lashes; for if the sinner repents, the earthly court will not forgive them.**

מתני'. ואלו הן הלוקין :
 גמ'. חייבי כריתות קא תני, חייבי מיתות ב"ד לא קתני, מתניתין מניי? רבי עקיבא היא; דתניא: אחד חייבי כריתות ואחד חייבי מיתות בית דין ישנו בכלל מלקות ארבעים, דברי רבי ישמעאל; ר"ע אומר: חייבי כריתות ישנו בכלל מלקות ארבעים, שאם עשו תשובה - ב"ד של מעלה מוחלין להן, חייבי מיתות ב"ד אינו בכלל מלקות ארבעים, שאם עשו תשובה - אין ב"ד של מטה מוחלין להן.

8. Mishnah Makot 3:12-14

(12) How are the lashes to be administered? He ties his both hands to the pillar, and the messenger of the court takes hold of his clothes, without care whether they tear or disjoin, until he uncovers the breast. The stone on which the messenger is to stand is placed behind him, upon which he stands with a strap of calf leather compounded of two, which, folded again, constitutes four, with two small stripes attached to it.

(13) The size of its handle was a span, and of the same size was the width of it, and the top of it reaches his belly. He strikes him one-third in front and two-thirds on the back. He is not beaten while standing nor sitting, but while bending; as it says, "the magistrate shall have him lie down" (Deut. 25:2). And the striker strikes him with one hand with all his force.

(14) And the reader reads: "If you fail to observe faithfully... **the Lord will inflict extraordinary plagues upon you** and your offspring," to the end of the verse (Deut. 28:58-59). And [if the act was not yet finished] he returns to the beginning, "Therefore observe faithfully all the terms of this covenant" (Deut. 29:8) and finishes with: "But He, being merciful, **atoned** for the iniquity" (Ps. 78:38). And [if the act was not yet finished] he returns to the beginning.

(יב) פיצד מלקין אותו, כופת שתי ידיו על העמוד היקד והילך, וחנו הכנסת אוחו בבגדיו, אם נקרעו נקרעו, ואם נפרמו נפרמו, עד שהוא מגלה את לבו. והאבן נתונה מאחוריו, חנו הכנסת עומד עליה. ורצועה של עגל בידו, כפולה אחד לשנים ושנים לארבעה, ושתי רצועות עולות ויורדות בה:
 (יג) ידה טפח ורחבה טפח, וראשה מגעת על פי כרסו. ומכה אותו שלישי מלפניו ושתי ידות מלאחוריו. ואינו מכה אותו לא עומד ולא יושב אלא מטה, שפאמר (דברים כה) והפילו השפט. והמכה מכה בידו אחת בכל כחו:
 (יד) והקורא קורא (שם כח) אם לא תשמר לעשות וגו' והפלא ה' את מפתח ואת מכות וגו', וחוזר לתחלת המקרא (שם כט) ושמתם את דברי הברית הזאת וגו', וחזתם (תהלים עח) והוא רחום יכפר עון וגו', וחוזר לתחלת המקרא.

9. Numbers 35

9 The Lord spoke further to Moses: 10 Speak to the Israelite people and say to them: When you cross the Jordan into the land of Canaan, 11 **you shall provide yourselves with places to serve you as cities of refuge to which a manslayer who has killed a person unintentionally may flee.** 12 **The cities shall serve you as a refuge from the avenger, so that the manslayer may not die** unless he has stood trial before the assembly.... 20 So, too, if he pushed him in hate or hurled something at him on purpose and death resulted, 21 or if he struck him with his hand in enmity and death resulted, the assailant shall be put to death; he is a murderer. **The blood-avenger shall put the murderer to death upon encounter.** 22 But if he pushed him without malice aforethought or hurled any object at him unintentionally, 23 or inadvertently dropped upon him any deadly object of stone, and death resulted—though he was not an enemy of his and did not seek his harm—24 in such cases the assembly shall decide between the slayer and the blood-avenger. 25 The assembly shall protect the manslayer from the blood-avenger, and the assembly shall restore him to the city of refuge to which he fled, and there he shall remain until the death of the high priest who was anointed with the sacred oil. 26 **But if the manslayer ever goes outside the limits of the city of refuge to which he has fled,** 27 **and the blood-avenger comes upon him outside the limits of his city of refuge, and the blood-avenger kills the manslayer, there is no bloodguilt on his account.** 28 **For he must remain inside his city of refuge until the death of the high priest; after the death of the high priest, the manslayer may return to his land holding.** 29 Such shall be your law of procedure throughout the ages in all your settlements. 30 If anyone kills a person, the manslayer may be executed only on the evidence of witnesses; the testimony of a single witness against a person shall not suffice for a sentence of death. 31 **You may not accept a ransom for the life of a murderer who is guilty of a capital crime; he must be put to death.** 32 **Nor may you accept ransom in lieu of flight to a city of refuge, enabling one to return to live on his land before the death of the priest.** 33 You shall not pollute the land in which you live; **for blood pollutes the land, and the land can have no expiation for blood that is shed on it, except by the blood of him who shed it.** 34 You shall not defile the land in which you live, in which I Myself abide, for I the Lord abide among the Israelite people.

ט וַיִּדְבֹר ה' אֶל־מֹשֶׁה לֵאמֹר: י דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי
אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֶרֶץ כְּנָעַן:
י א וְהַקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט
תְּהִינָה לָכֶם וְגַם שָׂמָה רִצְח מִכָּה
נֶפֶשׁ בְּשִׂגָּה: יב וְהָיוּ לָכֶם הָעָרִים
לְמִקְלָט מִגֹּאֵל וְלֹא יָמוּת הַרֹצֵחַ עַד־
עֲמֹדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט....
כ וְאִם־בְּשִׂנְאָה יִהְדָּפוּ אוֹהֵשְׁלִיךְ
עָלָיו בְּצַדִּיקָה וְיָמָת: כא אִו בְּאִיבָה
הִכְהוּ בִידּוֹ וְיָמָת מוֹת־יָוָמָת הַמִּכָּה
רֹצֵחַ הוּא גֹאֵל הַדָּם יָמִית אֶת־הַרֹצֵחַ
בְּפָגְעוֹ־בּוֹ: כב וְאִם־בְּפִתְעָה בְּלֹא־אִיבָה
הִדָּפוּ אוֹהֵשְׁלִיךְ עָלָיו כָּל־כְּלֵי בְּלֹא
צַדִּיקָה: כג אִו בְּכָל־אֲבָן אֲשֶׁר־יָמוּת בָּהּ
בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וְיָמָת וְהוּא לֹא־
אוֹיֵב לוֹ וְלֹא מִבְּקֵשׁ רָעָתוֹ: כד וְשִׁפְטוּ
הָעֵדָה בֵּין הַמִּכָּה וּבֵין גֹּאֵל הַדָּם עַל
הַמִּשְׁפָּטִים הָאֵלֶּה: כה וְהִצִּילוּ הָעֵדָה
אֶת־הַרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהִשִּׁיבוּ
אֹתוֹ הָעֵדָה אֶל־עִיר מִקְלָטוֹ אֲשֶׁר־נָס
שָׂמָה וְיָשֵׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדֹל
אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:
כו וְאִם־יָצָא יָצָא הַרֹצֵחַ אֶת־גְּבוּל עִיר
מִקְלָטוֹ אֲשֶׁר יָנוּס שָׂמָה: כז וּמָצָא
אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגְבוּל עִיר
מִקְלָטוֹ וְרֹצֵחַ גֹּאֵל הַדָּם אֶת־הַרֹצֵחַ
אִין לוֹ דָם: כח כִּי בְעִיר מִקְלָטוֹ יָשֵׁב
עַד־מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי־מוֹת
הַכֹּהֵן הַגָּדֹל יָשׁוּב הַרֹצֵחַ אֶל־אָרֶץ
אֲחֻזָּתוֹ: כט וְהָיוּ אֵלֶּה לָכֶם לְחֻקַּת
מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֹתֵיכֶם:
ל כָּל־מִכָּה־נֶפֶשׁ לְפִי עֲדִים יִרְצַח אֶת־
הַרֹצֵחַ וְעַד אֶחָד לֹא־יַעֲנֶה בְּנֶפֶשׁ
לְמוֹת: לא וְלֹא־תִקְחוּ כֹפֶר לְנֶפֶשׁ רֹצֵחַ
אֲשֶׁר־הוּא רָשָׁע לְמוֹת כִּי־מוֹת יָוָמָת:
לב וְלֹא־תִקְחוּ כֹפֶר לְנוּס אֶל־עִיר
מִקְלָטוֹ לְשׁוּב לְשִׁבְתָּ בְּאָרֶץ עַד־מוֹת
הַכֹּהֵן: לג וְלֹא־תַחְנִיפוּ אֶת־הָאָרֶץ
אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחְנִיף
אֶת־הָאָרֶץ וְלֹא־יִכְפֹּר לְדָם אֲשֶׁר
שִׁפְדָּ־בָהּ כִּי־אִם בְּדָם שִׁכְּרוּ: לד וְלֹא
תִטְמָא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים
בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ כִּי אֲנִי ה'
שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

10. Babylonian Talmud, Tractate Yoma 40b

<p>"[The goat designated for Azazel] shall be left standing alive before the Lord [after the sacrificial goat is killed], to atone with it" (Lev. 16:10). How long must it stand alive [before it is sent off into the desert]? Until the blood of the other goat is sprinkled, according to Rabbi Yehudah. Rabbi Shimon says, until the verbal confession [said prior to the sprinkling]. Upon what do the two rabbis disagree fundamentally? It is found in this <i>baraita</i>: "to atone" refers to atonement through blood, as we learn from a later verse, "when he finished atoning for the Holy of Holies [via the sprinkling of the blood]" (Lev. 16:20); just as that verse refers to atonement through blood, so does our verse, according to Rabbi Yehudah. Rabbi Shimon says, "to atone <i>with it</i>"—[since the blood of the second goat is never sprinkled,] the verse must refer to atonement through words.</p>	<p>(ויקרא טז) יעמד חי לפני ה' לכפר עליו, עד מתי יהיה זקוק לעמוד חי - עד שעת מתן דמו של חבירו, דברי רבי יהודה. רבי שמעון אומר: עד שעת וידוי דברים. במאי קא מיפלגי? כדתניא: לכפר - בכפרת דמים הכתוב מדבר, וכן הוא אומר (ויקרא טז) וכלה מכפר את הקדש, מה להלן בכפרת דמים - אף כאן בכפרת דמים, דברי רבי יהודה. רבי שמעון אומר: לכפר עליו - בכפרת דברים הכתוב מדבר.</p>
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11. Mishnah Yoma 8:8-9

<p>(8) Sin offerings and trespass offerings atone. Death and Yom Kippur atone with repentance. Repentance atones for slight breaches of positive or negative commandments; for grave sins, it effects a suspension, until Yom Kippur completes the atonement. (9) To him who says: "I will sin, repent, sin again, and repent again," is not given the opportunity to repent. For him who thinks, "I will sin; Yom Kippur will atone for my sins," Yom Kippur does not atone. A sin towards God, Yom Kippur atones for; but a sin towards his fellow man is not atoned for by Yom Kippur so long as the wronged fellow man is not righted. Rabbi Elazar ben Azariah expounded: It is written (Lev. 16:30): "From all your sins before the Lord shall you be clean." The sin towards God, Yom Kippur atones for; but sins toward man, Yom Kippur cannot atone for until the neighbor has been appeased.</p>	<p>(ח) חטאת ואשם ודאי מכפרין. מיתה ויום הכפורים מכפרין עם התשובה. התשובה מכפרת על עברות קלות על עשה ועל לא תעשה. ועל החמורות היא תולה עד שיבוא יום הכפורים ויכפר: (ט) האומר, אֶחָטָא וְאָשׁוּב, אֵין מְסַפֵּיקין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחָטָא וְיּוֹם הַכְּפוּרִים מְכַפֵּר, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְמָקוֹם, יוֹם הַכְּפוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְחֵבְרוֹ, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר, עַד שְׂיִרְצָה אֶת חֵבְרוֹ. אֶת זוֹ דָּרַשׁ רַבִּי אֱלֵעָזָר בֶּן עֲזַרְיָה, (ויקרא טז) מכל חטאתיכם לפני יי תטהרו, עברות שְׁבִין אָדָם לְמָקוֹם, יוֹם הַכְּפוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְחֵבְרוֹ, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר, עַד שְׂיִרְצָה אֶת חֵבְרוֹ.</p>
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And thus he would say:

ADONAI, I have committed iniquity, I have transgressed, I have sinned against You, *I and my household*. I beseech You, ADONAI, by Your holy name: forgive the iniquities and the transgressions and the sins that I have committed against You, I and my household, as is written in the Torah of Your servant Moses: "On this day, atonement shall be made for you, to cleanse you of all your sins before ADONAI . . ."

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, they would bow and kneel and fall prostrate to the ground, saying, "Praised is the name of the One whose glorious sovereignty will be forever and ever."

Barukh shem k'vod malkhuto l'olam va-ed.

The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: "... you shall be cleansed."

And You, out of Your goodness, aroused Your love and forgave the one who was faithful to You.

THE SECOND CONFESSION

He walked to the east of the courtyard, where two goats alike in form and size stood ready, as the sacrificial offering for the consequences of sin. He grabbed the gold lots, pulled them from the urn, and cast them: "for heaven" and "for the wilderness." He called out for the one: "A purification offering unto ADONAI." Those who heard him responded by praising God's name. On the head of the goat that was to be sent out, he tied a crimson thread, directing the goat toward its destination. He returned to the sacrificial bull, confessing the sin of his tribe before the rock of Israel.

וְכָף הָיָה אוֹמֵר:

אֲנִי הַשֵּׁם, הִטָּאתִי, עֲוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי.
אֲנִי בְשֵׁם, כְּפָר־נָא לְחַטָּאִים, וְלַעֲוֹנוֹת וְלַפְשָׁעִים,
שְׁחָטָאתִי וְשַׁעֲוִיתִי, וְשָׁפַשְׁעֵתִי לְפָנֶיךָ אֲנִי וּבֵיתִי, כַּכְּתוּב
בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנֵי יְהוָה—

וְהַפְּהֵנִים וְהָעַם הָעוֹמְדִים בְּעֶזְרָה, כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפְּרֹשׁ יוֹצֵא מִפִּי כַהֵן גָּדוֹל
בַּקֹּדֶשׁ וּבִטְהָרָה, הָיוּ פוֹרְעִים וּמִשְׁתַּחֲוִּיִּים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

וְאִף הָיָה הוֹא הָיָה מִתְפַּנֵּן לְגִמּוֹר אֶת הַשֵּׁם כְּנִגְדַּת הַמְּבַרְכִים
וְאוֹמֵר לָהֶם—תִּטְהָרוּ. וְאֵתָּה בְּטוֹבָךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לְאִישׁ חֲסִידֶיךָ.

צַעַד לִילָף לוֹ לְמִזְרַח עֶזְרָה,
צִמָּד שְׁעִירִים שֵׁם מֵהוֹן עֵדָה,
צְמוֹדִים אֲחֻיִּים שְׂוִים בְּתֵאֵר וּבְקוֹמָה,
צִגִּים לְכַפֵּר עוֹן בַּת הַשׁוֹבְבָה,
צִהֹב חֲלָשִׁים טָרֵף וְהַעֲלָה מִקְלָפִי,
צִנְחַ וְהִגְרִיל לְשֵׁם גְּבוּהָ וְלִצְוִק,
צַעֵק בְּקוֹל רֶם לַיהוָה חֲטָאת,
צוֹתְתִיו עֲנֵנו לוֹ וּבִרְכוּ אֶת־הַשֵּׁם,
צִבְעֵ וְהוֹרִית קֶשֶׁר בְּרֹאשׁ הַמִּשְׁתַּלַּח,
צִיָּגְתוּ אֲמֹן נִגְדַּת בֵּית שְׁלוֹחַ,
צִלַּח וּבָא אֶצֶל פְּרוֹ שְׂגִית,
צָחֹן מִטְּהוֹ פָּגִי צוֹר הַתְּנֻדָּה.

THE NAME EXPLICITLY ENUNCIATED... מְפֹרֵשׁ...
In the Second Temple period, it was only on Yom Kippur that the personal name of God was pronounced, by the High Priest serving in the Holy of Holies. The Talmud reports that the proper pronunciation had been forgotten even before the destruction of the Temple. Certainly, today Jews view the name of God as ineffable and in this edition of the mahzor the name of God is written without vowels to indicate that it is unpronounceable.

ON THIS DAY . . . YOU SHALL BE CLEANSED... כִּי בַיּוֹם הַזֶּה... תִּטְהָרוּ...
Leviticus 16:30.

WOULD BOW AND KNEEL AND FALL PROSTRATE TO THE GROUND... הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּיִּים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם...
Prostrations were integral to the service in the ancient synagogue, but later rabbis frowned upon its practice. However, on the High Holy Days it remains the custom of the leaders of the congregation—and even of some congregants—to prostrate themselves in imitation of Temple practice. The tradition is to touch one's head to the ground but not to lie completely flat on the ground.

PRAISED IS THE NAME OF THE ONE... בְּרוּךְ שֵׁם הַיְיָ...
This is the same phrase that we recite following the first line of the Sh'ma.

And thus he would say:

ADONAI, I have committed iniquity, I have transgressed, I have sinned against You, I and my household and the descendants of Aaron, Your consecrated people. I beseech You, ADONAI, by Your holy name: forgive the iniquities and the transgressions and the sins that I have committed against You, I and my household, and the descendants of Aaron, Your consecrated people, as is written in the Torah of Your servant Moses: "On this day atonement shall be made for you, to cleanse you of all Your sins before ADONAI . . ."

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, they would bow and kneel and fall prostrate to the ground, saying, "Praised is the name of the One whose glorious sovereignty will be forever and ever."

Barukh shem k'vod malkhuto l'olam va-ed.

The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: "... you shall be cleansed."

And You, out of Your goodness, aroused Your love and forgave the tribe who serve You.

THE SPRINKLING OF THE BLOOD

He then took a sharp knife, ritually slaughtered the sacrifice, receiving the blood in its bowl which he handed to his assistant . . . The sound of his footsteps was heard from between the curtains as he placed the incense within, allowing the smoke to rise, and then he exited. He took the swirled blood from his young assistant, returned to the hall, and stood between the two curtain rods; dipping in his finger, he sprinkled the designated number of times, upward one and downward seven.

We repeat each number (Ahat . . .) following the reader's count:

And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.

Ahat, ahat v'ahat, ahat u-sh'tayim, ahat v'shalosh, ahat v'arba, ahat v'hameish, ahat va-sheish, ahat v'sheva.

He quickly returned, placed the bowl on its pedestal, and slaughtered the goat. He offered it up and received its blood in a holy vessel; he then walked back again and stood in the presence of the Ark, and sprinkled the blood as before.

And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.

Ahat, ahat v'ahat, ahat u-sh'tayim, ahat v'shalosh, ahat v'arba, ahat v'hameish, ahat va-sheish, ahat v'sheva.

וְכַף הַיָּהוּ אֹמֵר:

אֲנִי הַשֵּׁם, הִטָּאתִי, עֲוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ אֱנִי וּבֵיתִי וּבְנֵי אֶהְרֹן עִם קְדוּשְׁךָ. אֲנִי בְשֵׁם, כְּפָר־נָא לְחַטָּאִים, וְלַעֲוֹנוֹת וְלַפְשָׁעִים, שְׁחַטָּאתִי וְשַׁעֲוִיתִי, וְשַׁפְּשַׁעְתִּי לְפָנֶיךָ אֱנִי וּבֵיתִי וּבְנֵי אֶהְרֹן עִם קְדוּשְׁךָ, כְּכַתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ: כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה—

וְהַפְהִינִים וְהָעַם הָעוֹמְדִים בְּעֶזְרָה, כְּשֶׁהָיוּ שׁוֹמְעִים אֶת־הַשֵּׁם הַגִּבּוֹר וְהַנּוֹרָא, מְפָרֵשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקֹדֶשׁה וּבִטְהָרָה, הָיוּ כּוֹרְעִים וּמְשַׁתְּחָוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאִף הוּא הָיָה מְתַפְּנֵן לְגִמּוֹר אֶת־הַשֵּׁם כְּנִגְדֵי הַמְּבָרְכִים וְאוֹמֵר לָהֶם— תִּטְהָרוּ. וְאַתָּה בְּטוֹבךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלַח לְשִׁבְט מִשְׁרֵתֶיךָ.

קָח מֵאַכְלֵת חֹדֶה וּשְׁחָטוּ בַסֶּדֶר, קָבַל דָּם בְּמִזְרֵק וּנְתָנוּ לְמַמְרָס... קִישׁ אֶעֱדִיו לְפָרוֹכוֹת וְקָרַב לְבָדִים, קוֹטֵרֵת שֵׁם בֵּינֵימֹו וְעֵשֶׂן וְיֹצֵא.

רוֹבָה מְמַרֵס מְנֹו נֹטֵל דָּם, רֹצֵף וְנִכְנַס וְקָם בֵּין שְׂדֵיִם, < רֹצֵף הַזֵּיוֹת טָבַל וְהִצְלִיף בְּמַנְיָן, רוּם מְעֵלָה אַחַת וּמִטָּה שִׁבְעֵ.

We repeat each number (ahat . . .) following the reader's count:

וְכַף הַיָּהוּ מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשִׁבְעֵ.

רֵץ וְהִנְיָחוּ בְּכֹן וּשְׁחָט שְׁעִיר, רֹצֵף וְקָבַל דָּמוֹ בְּאֵגוֹן קֹדֶשׁ, רָגַל וְעִמַּד מְקוּם וְעוֹד אֲרוֹן, רֹצֵף הַזֵּיוֹת כְּמַעֲשֵׂה דָם פָּר.

וְכַף הַיָּהוּ מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשִׁבְעֵ.

THE SPRINKLING OF THE BLOOD. Blood was seen as the source of life in the ancient world. It is hard to penetrate the meanings of the biblical rituals connected with sacrifice, but perhaps the sprinkling of blood on the cover of the ark was meant to recall that it is God who grants life.

ONE, ONE AND ONE. אַחַת, אַחַת וְאַחַת. Each time, the High Priest would sprinkle one drop of blood on the top of the curtain and then an increasing number on the bottom.

