



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

***Rabbi Julia Andelman***

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— <b>forgive us, pardon us, grant us atonement.</b></p>	<p>ועל כלם, אלוה סליחות, <b>סלח לנו, מחל לנו, כפר-לנו.</b></p>
<p>“For on this day shall <b>atonement</b> 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, <b>your brother's blood cries out to Me from the ground!</b> 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 <b>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!</b>" 15 The Lord said to him, "I promise, if anyone kills Cain, sevenfold vengeance shall be taken on him." <b>And the Lord put a mark on Cain, lest anyone who met him should kill him.</b></p>	<p>ויאמר מה עשית קול דמי אחיך צעקים אלי מן האדמה: יא ועתה ארור אתה מרהאדמה אשר פצתה אתפיה 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 <b>Every creature that lives shall be yours to eat;</b> as with the green grasses, I give you all these. 4 You must not, however, eat flesh with its life-blood in it. 5 <b>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!</b> 6 <b>Whoever sheds human blood, by a human shall his blood be shed;</b> 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, <b>the ox shall be stoned</b> and its flesh shall not be eaten; but the owner of the ox is not to be punished.</p>	<p>וכינגח 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 <b>your elders and magistrates</b> 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 <b>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.</b> 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 <b>And they shall make this declaration: "Our hands did not shed this blood, nor did our eyes see it done.</b> 8 <b>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].</b> 9 <b>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.</b></p>	<p>א כִּי־יִמָּצָא חָלָל בְּאֶדְמָה אֲשֶׁר ה' אֵלֶיךָ לָתֵיבָה נָתַן לְךָ לְרִשְׁתָּהּ נָפֵל בְּשָׂדֶה לֹא נֹדַע מִי הִכָּהוּ: ב וַיֵּצְאוּ זְקֵנֶיךָ וְשֹׁפְטֶיךָ וּמִדְדוּ אֶל־הָעָרִים אֲשֶׁר סְבִיבֹת הַחָלָל: ג וְהָיָה הָעִיר הַקְּרֹבָה אֶל־הַחָלָל וְלָקְחוּ זֶקֶנֵי הָעִיר הַהוּא עֹגֶלֶת בָּקָר אֲשֶׁר לֹא־עִבַד בָּהּ אֲשֶׁר לֹא־מִשְׁכָּה בְעַל: ד וְהוֹרְדוּ זֶקֶנֵי הָעִיר הַהוּא אֶת־הָעֹגֶלֶת אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־עִבַד בּוֹ וְלֹא יִזְרַע וְעֹרְפָרְשָׁם אֶת־הָעֹגֶלֶת בְּנַחַל: ה וּנְגִשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָּם בָּחַר ה' אֱלֹהֶיךָ לְשָׂרְתוֹ וּלְבָרָךְ בְּשֵׁם יְהוָה וְעַל־פִּיָּהֶם יִהְיֶה כָּל־רִיב וְכָל־נִגְעָה: ו וְכָל זֶקֶנֵי הָעִיר הַהוּא הַקְּרֹבִים אֶל־הַחָלָל יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־הָעֹגֶלֶת הָעֹרֹפָה בְּנַחַל: ז וְעָנוּ וְאָמְרוּ יַדֵּינוּ לֹא שָׁפְכָה [שָׁפְכוּ] אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: ח כִּפֹּר לְעַמְדָּךָ יִשְׂרָאֵל אֲשֶׁר־פָּדִיתָ ה' וְאֶל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְדָּךָ יִשְׂרָאֵל וְנִכְפַּר לָהֶם הַדָּם: ט וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקֶּרְבְּךָ 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 <b>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.</b> 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 כְּלֵדָם וְנָתַתִּי פָנַי בְּנַפְשׁ הָאֹכֵלֶת אֶת־הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּה: יא כִּי־נִפְשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נָתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֹּר עַל־נַפְשׁוֹתֵיכֶם כִּי־הַדָּם הוּא בְּנַפְשׁ כִּכְפֹּר: יב עַל־כֵּן אֶמְרָתִי לְבְנֵי יִשְׂרָאֵל כְּלֵדָם כְּנִפְשׁ מִמֶּם 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, וחזן הכנסת אוחו בבגדיו, אם נקרעו נקרעו, ואם נפרמו נפרמו, עד שהוא מגלה את לבו. והאבן נתונה מאחוריו, חזן 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 וַיְדַבֵּר 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 תַּהְיֶינָה לָכֶם וְנָס שָׁמָּה רֹצֵחַ מִכַּה־נֶפֶשׁ בְּשִׂגָּה: י ב וְהָיוּ לָכֶם הָעָרִים לְמִקְלָט מִגָּאֵל וְלֹא יָמוּת הָרֹצֵחַ עַד־עֲמֹדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט... כ וְאִם־בְּשִׂנְאָה יִהְדַּפְּנוּ אֹרֶה־שְׁלִיךְ עָלָיו בְּצַדִּיקָה וְיָמָת: כ א אִוּ בְּאֵיבָה הִכְהוּ בְיָדוֹ וְיָמָת מוֹת־יָוִמָת הַמִּכָּה רֹצֵחַ הוּא גֹאֵל הַדָּם יָמִית אֶת־הָרֹצֵחַ בְּפָגְעוֹ־בּוֹ: כ ב וְאִם־בְּפִתְעָה בְּלֹא־אֵיבָה הִדְּפוּ אֹרֶה־שְׁלִיךְ עָלָיו כְּלִכְלִי בְּלֹא צַדִּיקָה: כ ג אִוּ בְּכָל־אֶבֶן אֲשֶׁר־יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וְיָמָת וְהוּא לֹא־אוֹיֵב לוֹ וְלֹא מִבִּקֵּשׁ רָעָתוֹ: כ ד וְשִׁפְטוּ הָעֵדָה בֵּין הַמִּכָּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה: כ ה וְהִצִּילוּ הָעֵדָה אֶת־הָרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהָשִׁיבוּ אֹתוֹ הָעֵדָה אֶל־עִיר מִקְלָטוֹ אֲשֶׁר־נָס שָׁמָּה וְיָשֵׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ: כ ו וְאִם־יָצָא יָצָא הָרֹצֵחַ אֶת־גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוּס שָׁמָּה: כ ז וּמָצָא אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגְבוּל עִיר מִקְלָטוֹ וְרֹצֵחַ גֹּאֵל הַדָּם אֶת־הָרֹצֵחַ אִין לוֹ דָם: כ ח כִּי בְעִיר מִקְלָטוֹ יָשֵׁב עַד־מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי־מוֹת הַכֹּהֵן הַגָּדֹל יָשׁוּב הָרֹצֵחַ אֶל־אָרֶץ אַחֲזָתוֹ: כ ט וְהָיוּ אֵלֶּה לָכֶם לְחֻקַּת מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֹתֵיכֶם: ל כָּל־מִכַּה־נֶפֶשׁ לְפִי עֲדִים יִרְצַח אֶת־הָרֹצֵחַ וְעַד אֶחָד לֹא־יַעֲנֶה בְּנֶפֶשׁ לְמוֹת: ל א וְלֹא־תִקְחוּ כֹפֶר לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר־הוּא רָשָׁע לְמוֹת כִּי־מוֹת יוֹמָת: ל ב וְלֹא־תִקְחוּ כֹפֶר לְנוּס אֶל־עִיר מִקְלָטוֹ לְשׁוּב לְשִׁבְתָּ בְּאָרֶץ עַד־מוֹת הַכֹּהֵן: ל ג וְלֹא־תַחְנִיפוּ אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחְנִיף אֶת־הָאָרֶץ וְלֹא־יִכְפֹּר לְדָם אֲשֶׁר שִׁפְדָּ־בָהּ כִּי־אִם בְּדָם שִׁכְּחוּ: ל ד וְלֹא תִטְמָא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ כִּי אֲנִי ה' שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:



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, עֲוֵיתִי, פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי.  
אֲנִי בְשֵׁם, כְּפָר־נָא לְחַטָּאִים, וְלַעֲוֹנוֹת וְלַפְשָׁעִים,  
שְׁחָטָאתִי וְשַׁעֲוֵיתִי, וְשָׁפַשְׁעֵתִי לְפָנֶיךָ אֲנִי וּבֵיתִי, כַּכְּתוּב  
בְּתוֹרַת מֹשֶׁה עַבְדְּךָ: כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר  
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְהוָה—

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

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

צַעַד לִילָף לוֹ לְמִזְרַח עֶזְרָה,  
צִמָּד שְׁעִירִים שֵׁם מֵהוֹן עֵדָה,  
צְמוֹדִים אֲחֻיִם שְׂוִים בְּתֵאֵר וּבְקוֹמָה,  
צִגִים לְכַפֵּר עוֹן בַּת הַשׁוֹבְבָה,  
צַהֲב חֲלָשִׁים טָרֵף וְהַעֲלָה מִקְלָפִי,  
צִנְחַ וְהִגְרִיל לְשֵׁם גְּבוּהָ וְלִצְוֶק,  
צַעֲק בְּקוֹל רֶם לַיהוָה חֲטָאת,  
צוֹתְתִיו עֲנֹ לוֹ וּבְרַכּוּ אֶת־הַשֵּׁם,  
צִבְעֵ זְהוּרִית קֶשֶׁר בְּרֹאשׁ הַמִּשְׁתַּלַּח,  
צִינְתוֹ אֲמֹן נֶגֶד בֵּית שְׁלוֹחַ,  
צִלַח וּבֵא אֶצֶל פְּרוֹ שְׂגִית,  
צַחֵן מִטְּהוֹ פְּגִי 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 וּמִשְׁתַּחֲוִים 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 הַזֵּיה אֹמֵר:

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

וְהַפְהִינִים וְהָעַם הָעוֹמְדִים בְּעֶזְרָה, כְּשֶׁהֵיוּ 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 כְּנִגְדַּת הַמְּבָרְכִים וְאוֹמֵר לָהֶם— תִּטְהָרוּ. וְאַתָּה בְּטוֹבךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלַח לְשַׁבֵּט מִשְׁרֵתֶיךָ.

קָח מֵאַקְלַת חֹדֶה וּשְׁחָטוּ כִּסְדֹר, קָבַל דָּם בְּמִזְרֵק וּנְתָנוּ לְמַמְרָס... קִישׁ אֶעֱדִיו לְפָרוֹכוֹת וְקָרַב לְבָדִים, קוֹטְרַת שָׁם בֵּינֵימֹו וְעֵשֶׂן וְיֹצֵא.

רוֹבָה מְמַרְס מְנֹו נֹטֵל דָּם, רֹצֵף וְנִכְנַס וְקָם בֵּין שְׁדִים, < רֹצֵוֹ הַזֵּיוֹת טָבַל וְהִצְלִיף בְּמַנִּין, רוּם מְעֵלָה אַחַת וּמִטָּה שִׁבְעַ.

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

וְכַף הַזֵּיה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשִׁבְעַ.

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

וְכַף הַזֵּיה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשִׁבְעַ.

**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.

