

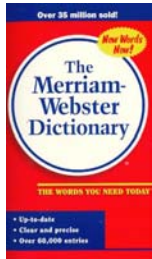
## Leviticus 23:1-2, 26-32

The LORD said to Moses, "Speak to the Israelites and say to them: 'These are my appointed feasts, the appointed feasts of the LORD, which you are to proclaim as sacred assemblies.

### Day of Atonement

The LORD said to Moses, "The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the LORD by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the LORD your God. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your sabbath."

# a · tone · ment [uh-tohn-muh nt]



Satisfaction or reparation for a wrong or injury; to make amends; reconciliation.

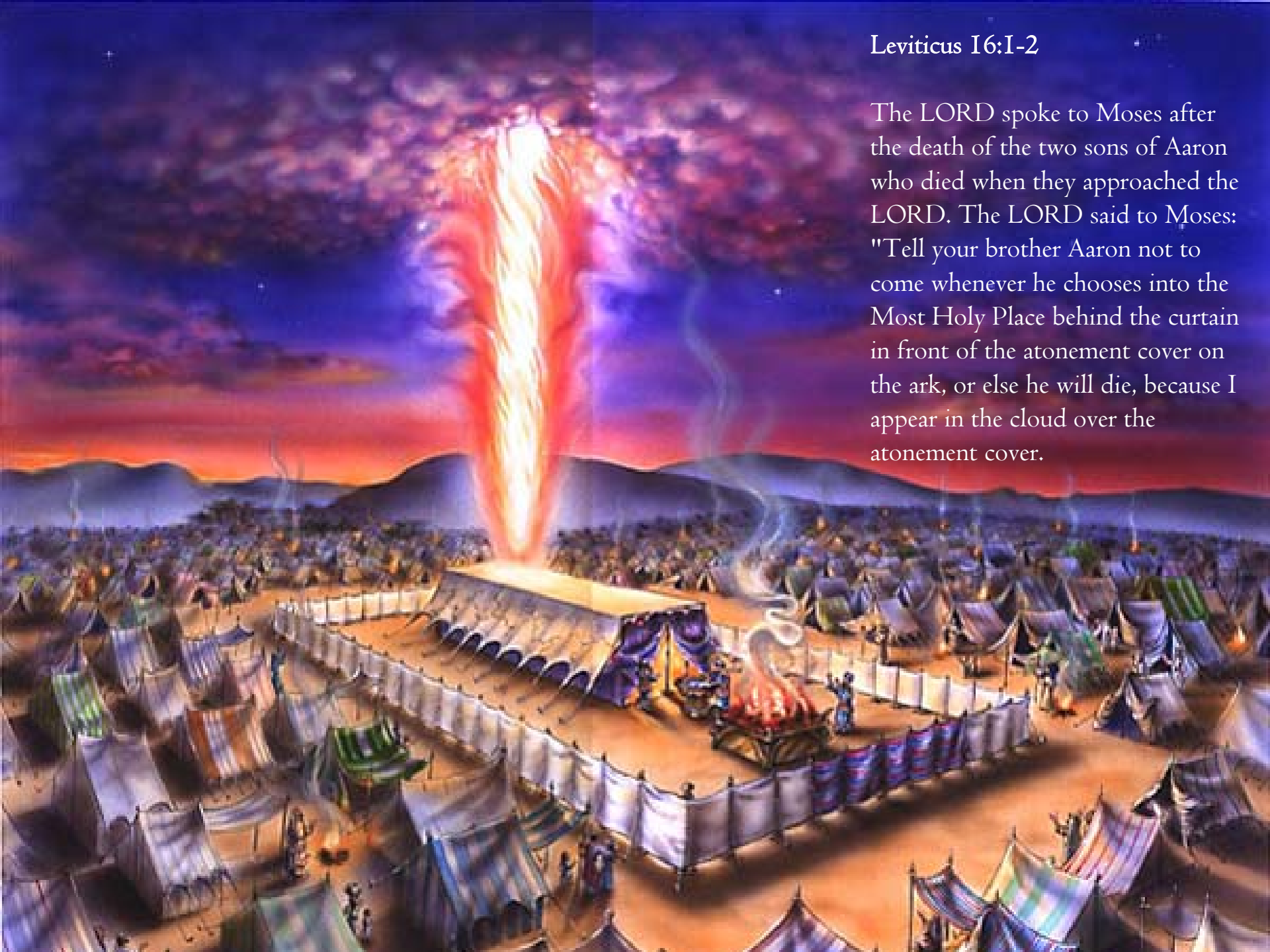
Origin: 1505–15; from phrase *at one* in harmony + suffix “-ment” which mean “a process”

literally =

***the process of becoming at one in harmony with someone***

## Leviticus 16:1-2

The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD. The LORD said to Moses: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover.





# YOM KIPPUR

*as commanded in the Torah*

The Rituals of Yom Kippur  
Leviticus 16:3-5

"This is how Aaron is to enter the sanctuary area: with a young bull for a sin offering and a ram for a burnt offering. He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.

# יּוֹם כִּיפּוּר

## *in the Torah and the Temple*

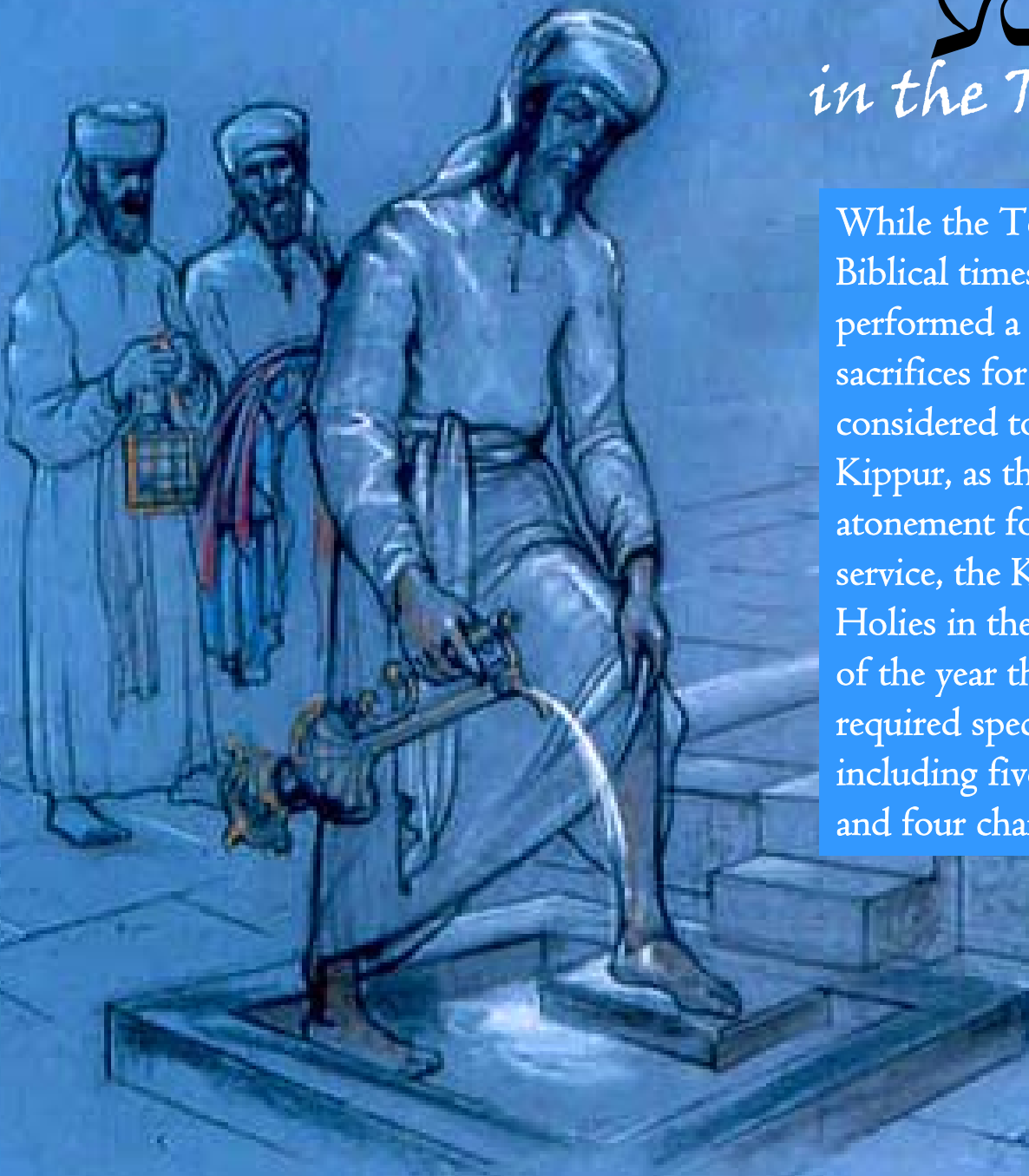
Prior to the feast of Yom Kippur (10<sup>th</sup> of Tishri), the Kohen Gadol (High Priest) would spend seven days being prepared by the scribes and other kohanim (priests) for the complex rituals that he would perform on Yom Kippur.



# יּוֹם כִּיפּוּר

## *in the Torah and the Temple*

While the Temple was standing in Jerusalem (from Biblical times through 70 C.E.), the Kohen Gadol performed a complex set of special services and sacrifices for Yom Kippur. These services were considered to be the most important parts of Yom Kippur, as through them the Kohen Gadol made atonement for all Jews in the world. During the service, the Kohen Gadol entered the Holy of Holies in the center of the Temple, the only time of the year that anyone went inside. Doing so required special purification and preparation, including five immersions in a *mikvah* (ritual bath), and four changes of clothing.





# YOM KIPPUR

*in the Torah and the Temple*

On Yom Kippur The High Priest would make three separate offerings of incense. The first two offerings were done upon the golden incense altar located in the Kodesh, (the Sanctuary). Facing north, the High Priest pours the incense onto the altar, as the column of smoke rises.

# YOM KIPPUR

*in the Torah and the Temple*

"You shall present a burnt offering for an appeasing fragrance to G-d: one young bull, one ram, and seven yearling sheep, making sure that all are devoid of blemish... There shall also be one goat for a sin offering..." Numbers 29:11



# YOM KIPPUR

## *in the Torah and the Temple*

The Kohen Gadol would confess his and his family's sins, the sins of the priests, and then the sins of all Jewish people. During these prayers on this awesome day, the High Priest would utter the Name of God known as the Tetragrammaton. This most holy name is ordinarily not pronounced as it is written, and is not used at all outside of the Temple. Even in the Temple it is used infrequently.



# YOM KIPPUR

## *in the Torah and the Temple*

In this confession, the High Priest pronounces the Tetragrammaton 3 times. When the congregation who are assembled in the courtyard hear the holy name of God from the lips of the High Priest, they collectively respond "Blessed be the Name of His glorious kingdom, for ever and ever," and prostrate themselves (lay face down) on the ground.



# YOM KIPPUR

*in the Torah and the Temple*

"And he shall take from the congregation of the children of Israel two goats for a sin offering, and one ram for a burnt offering... and he shall take the two goats, and present them before the Lord at the door of the Tent of Meeting. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel..." Leviticus 16



# YOM KIPPUR

## *in the Torah and the Temple*

A wooden lottery box was kept there as well, and within it were the two lots, in accordance with the verses above. On one lot the two Hebrew words meaning "For the Lord" were written, and the other was inscribed with single word "For Azazel."

Azazel is actually the name of a place; it was to this location that the scapegoat was sent. Azazel was a high, rocky precipice in the Judean desert. The goat was sent off this point to its death.



# יּוֹם כִּיּוּפּוּר

*in the Torah and the Temple*

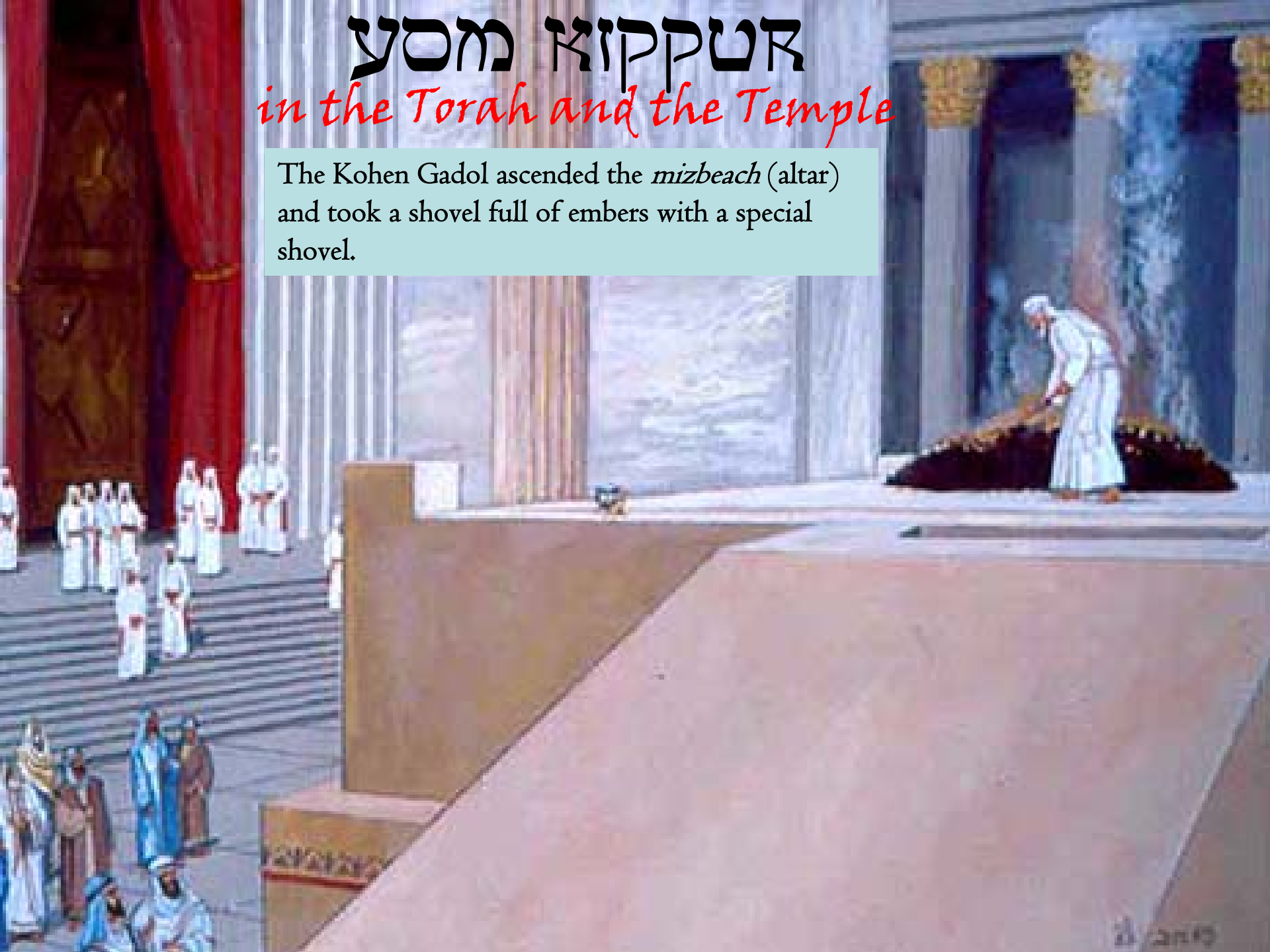
The bull, which the Kohen Gadol prayed over during his confession, was then slaughtered as a sin offering and later its blood would be used as part of the ritual in the Sanctuary and the Holy of Holies.



# יום כיפור

## *in the Torah and the Temple*

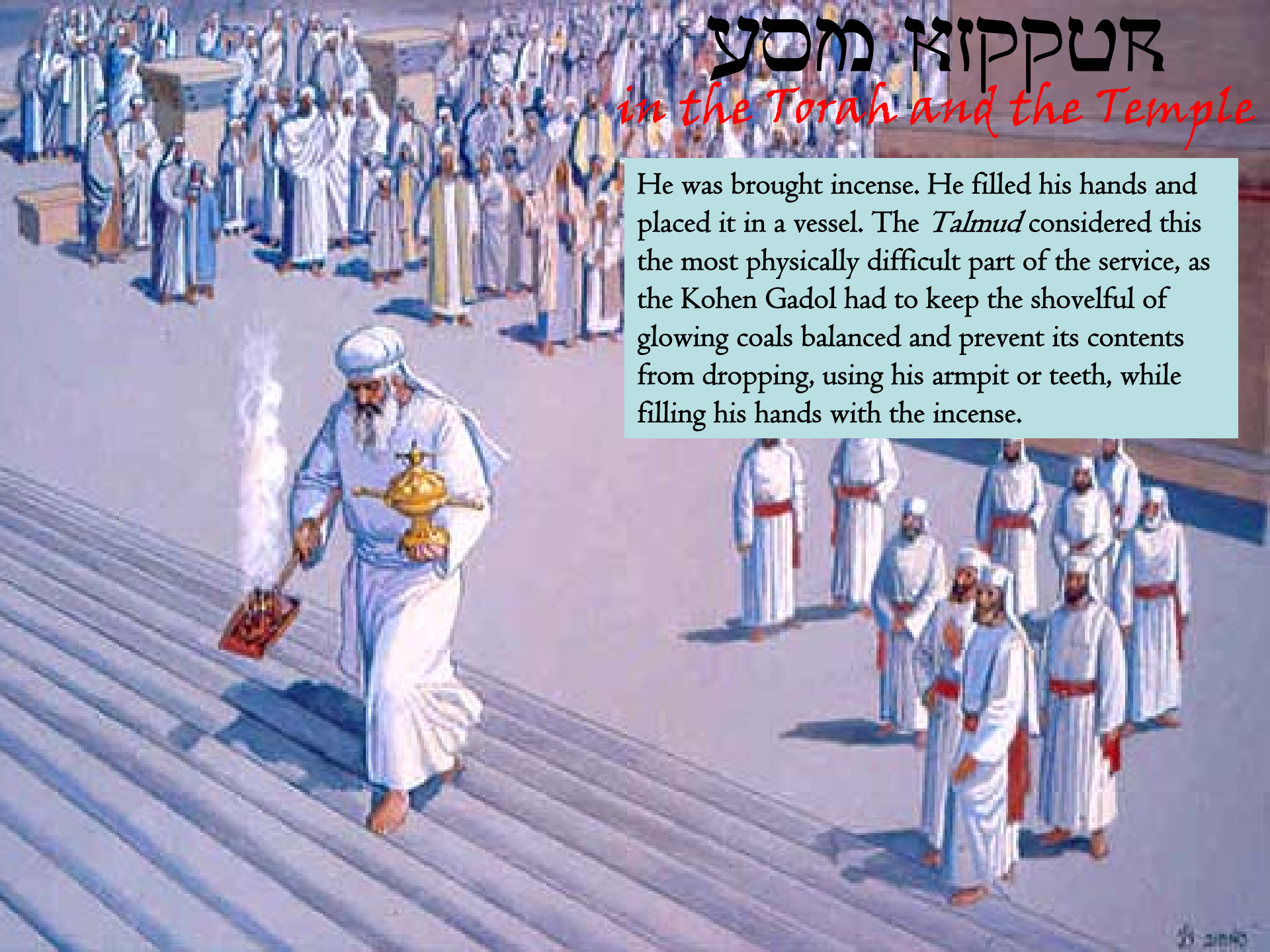
The Kohen Gadol ascended the *mizbeach* (altar) and took a shovel full of embers with a special shovel.

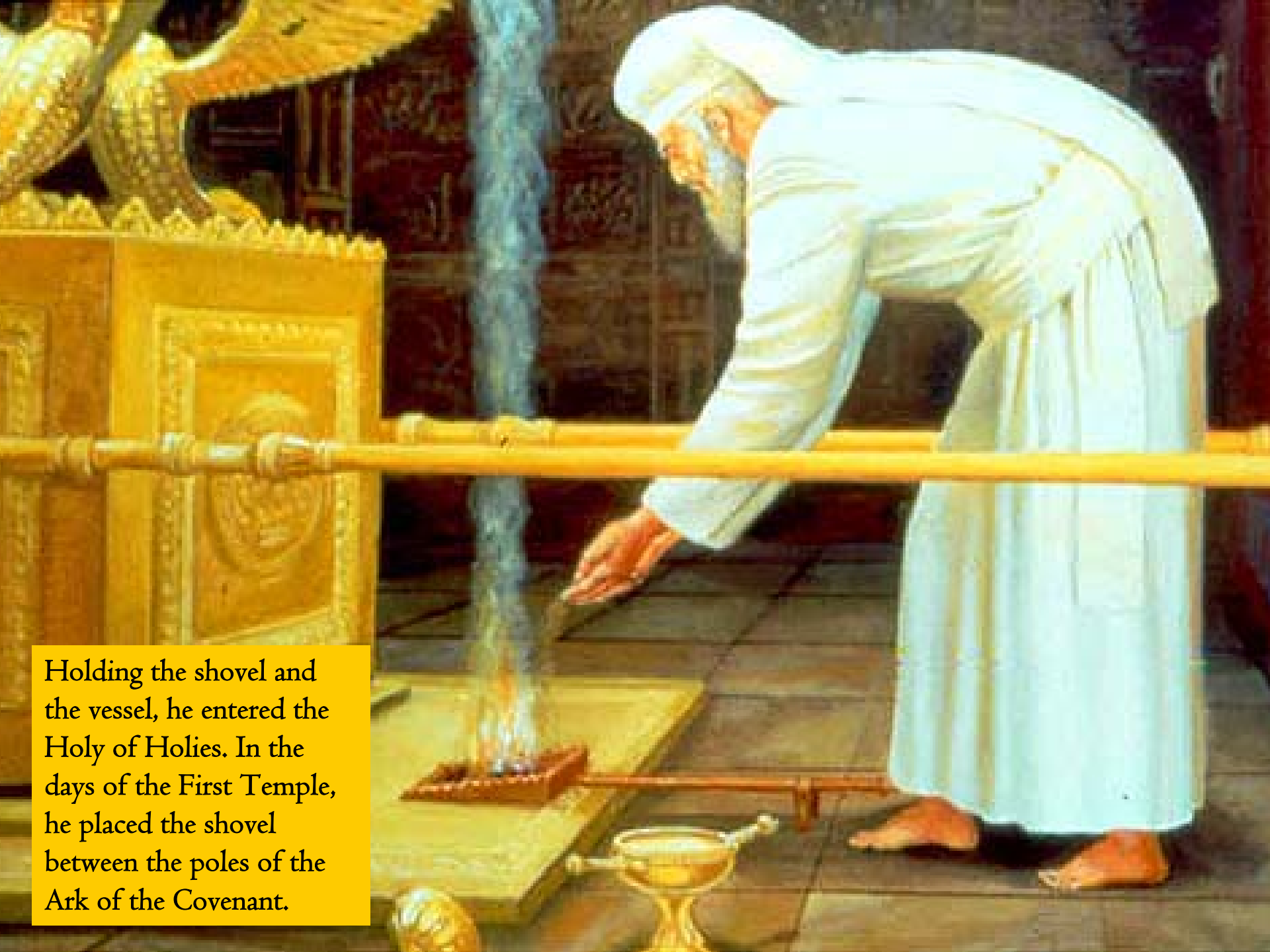


# YOM KIPPUR

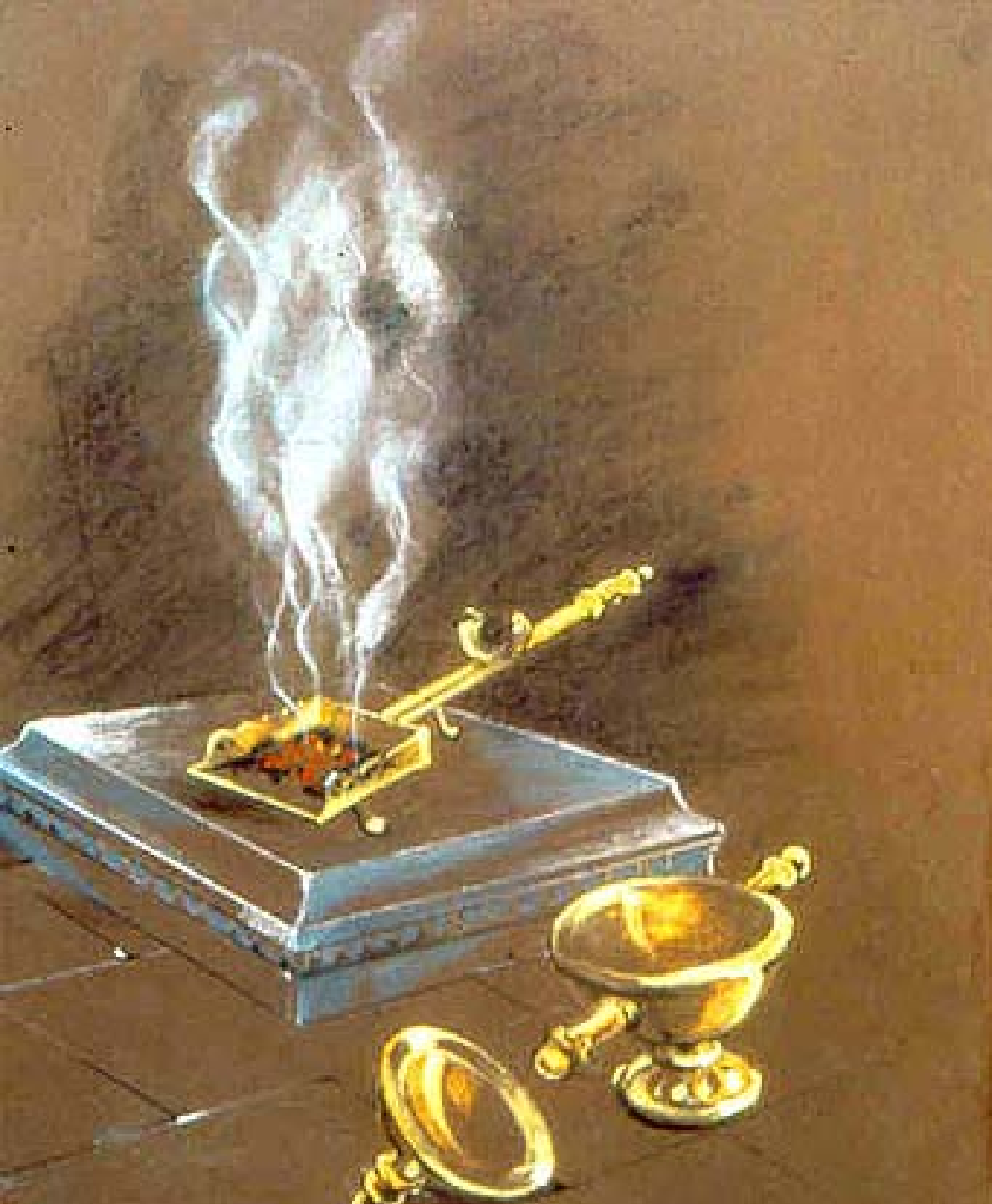
*in the Torah and the Temple*

He was brought incense. He filled his hands and placed it in a vessel. The *Talmud* considered this the most physically difficult part of the service, as the Kohen Gadol had to keep the shovelful of glowing coals balanced and prevent its contents from dropping, using his armpit or teeth, while filling his hands with the incense.





Holding the shovel and the vessel, he entered the Holy of Holies. In the days of the First Temple, he placed the shovel between the poles of the Ark of the Covenant.



# יום KIPPUR

*in the Torah and the Temple*

In the days of the Second Temple, he put the shovel where the Ark would have been.

In both temples, he waited until the chamber filled with smoke and left.

He then offered very short prayers on the other side of the curtain of the Holy of Holies.



He then returned to the Holy of Holies where he ritually smeared the bull's blood on the Ark of the Covenant.



Going back outside of the Holy of Holies, the Kohen Gadol performed rituals in front of the curtain of the Holy of Holies using both the blood of the goat and the bull.



# YOM KIPPUR

*in the Torah and the Temple*

The High Priest then returned to the place where the scapegoat was waiting, opposite the gate through which it would be led off into the desert.

Placing his two hands on the animal's head between its horns, the High Priest offered his confession for the entire nation of Israel, as Scripture states

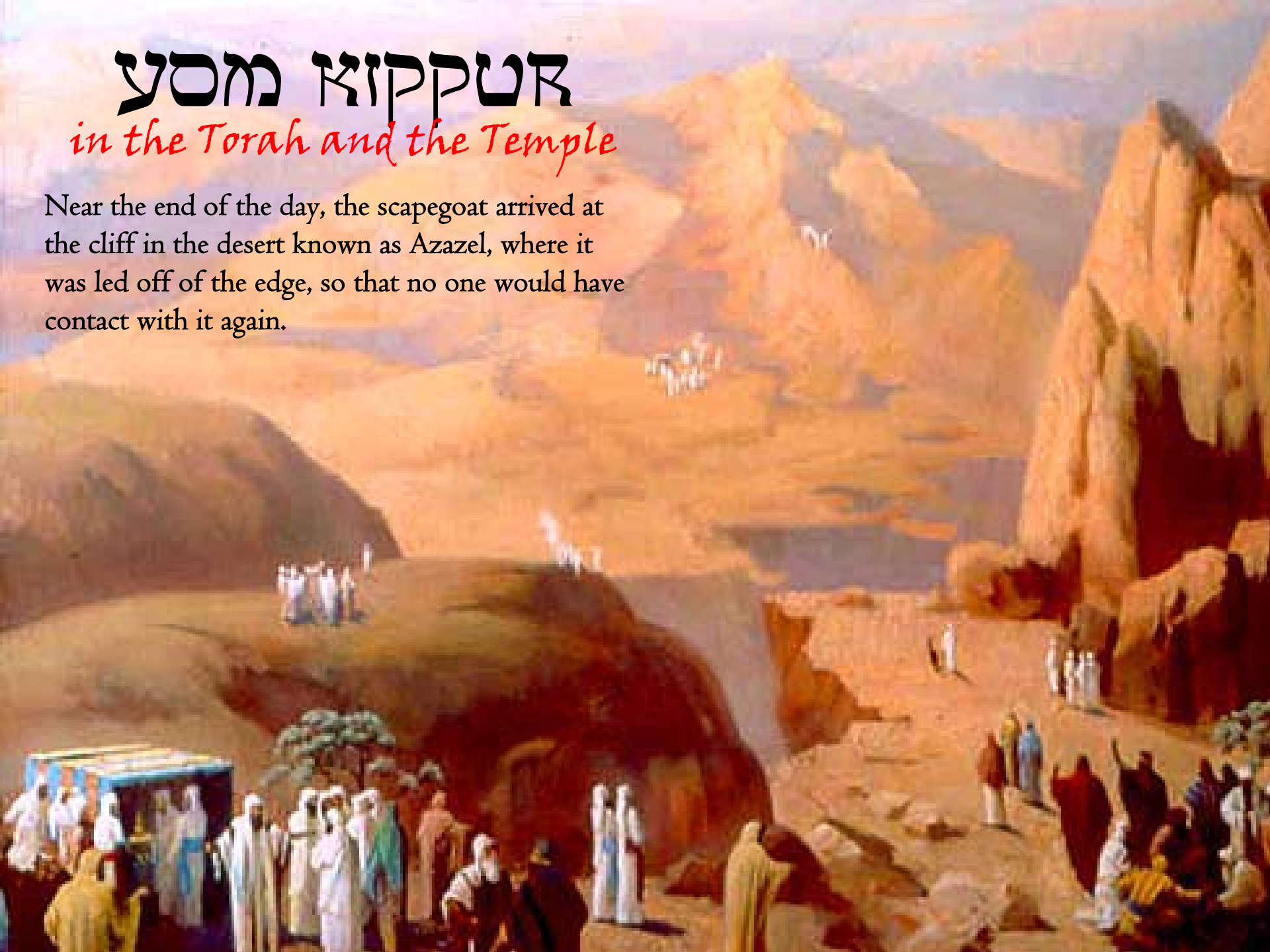
"And when he has made an end of atoning for the holy place, and the Tent of Meeting, and the altar, he shall present the live goat. And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat..."

Leviticus. 20-21

# YOM KIPPUR

## *in the Torah and the Temple*

Near the end of the day, the scapegoat arrived at the cliff in the desert known as Azazel, where it was led off of the edge, so that no one would have contact with it again.



# YOM KIPPUR

## *in the Torah and the Temple*

Finally, the bodies and entrails of the bull and goat that had been sacrificed earlier in the day are taken outside of the city gates to a special altar where they are burnt to ashes as prescribed in Leviticus.





# יום כיפור

*in the Torah and the Temple*

At the conclusion of the day, the kohanim close the gates of the Sanctuary where the days rituals took place. The Kohen Gadol hosts a feast at his home.