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| **1) ויקרא - פרק טז**  (כט) וְהָיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ תְּעַנּוּ אֶת נַפְשֹׁתֵיכֶם וְכָל מְלָאכָה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגָּר בְּתוֹכְכֶם: (ל) כִּי בַיּוֹם הַזֶּה **יְכַפֵּר** עֲלֵיכֶם **לְטַהֵר** אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' **תִּטְהָרו**ּ: | **1) Vayikra – Chapter 16**  **29** And [all this] shall be as an eternal statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves, and you shall not do any work neither the native nor the stranger who dwells among you. **[30](http://www.chabad.org/library/bible_cdo/aid/9917" \l "v=30)** For on this day He shall effect **atonement** for you to **purify** you. Before the Lord, you shall be **purified** from all your sins. |

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| **2) Ibid – 5** And from the community of the children of Israel, he shall take two he goats as a sin offering, and one ram as a burnt offering. **[6](http://www.chabad.org/library/bible_cdo/aid/9917" \l "v=6)** And Aaron shall bring his sin offering bull, and **initiate** **atonement** for himself and for his household. **[7](http://www.chabad.org/library/bible_cdo/aid/9917" \l "v=7)** And he shall take the two he goats, an place them before the Lord at the entrance to the Tent of Meeting. **[8](http://www.chabad.org/library/bible_cdo/aid/9917" \l "v=8)** And Aaron shall place lots upon the two he goats: one lot "For the Lord," and the other lot, "For Azazel." **[9](http://www.chabad.org/library/bible_cdo/aid/9917" \l "v=9)** And Aaron shall bring the he goat upon which the lot, "For the Lord," came up, and designate it as a sin offering. **[10](http://www.chabad.org/library/bible_cdo/aid/9917" \l "v=10)** And the he goat upon which the lot "For Azazel" came up, shall be placed while still alive, before the Lord, to **[initiate] atonement** upon it, and to send it away to Azazel, into the desert. **[11](http://www.chabad.org/library/bible_cdo/aid/9917" \l "v=11)** And Aaron shall bring his sin offering bull, and **shall [initiate] atonement for himself and for his household**, and he shall [then] slaughter his sin offering bull.  [**21**](http://www.chabad.org/library/bible_cdo/aid/9917#v=21) And Aaron shall lean both of his hands [forcefully] upon the live he goat's head and **confess upon it all the willful transgressions of the children of Israel, all their rebellions, and all their unintentional sins**, and he shall place them on the he goat's head, and send it off to the desert with a timely man.  **RASHI – 6 and initiate atonement…for himself and for his household:**[i.e., over this bull,] he **confesses** his own sins and those of his household. — [Torath Kohanim 16:20; Yoma 36b]  **11 …and shall [initiate] atonement for himself:**This is a second confession [i. e., besides that stated in verse 6 above for himself and his household], and is for himself [again] and for his brothers, the kohanim, all of whom are called “his household | | **2) שם -** (ה) וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׂעִירֵי עִזִּים לְחַטָּאת וְאַיִל אֶחָד לְעֹלָה: (ו) וְהִקְרִיב אַהֲרֹן אֶת פַּר הַחַטָּאת אֲשֶׁר לוֹ **וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ**: (ז) וְלָקַח אֶת שְׁנֵי הַשְּׂעִירִם וְהֶעֱמִיד אֹתָם לִפְנֵי ה' פֶּתַח אֹהֶל מוֹעֵד: (ח) וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל אֶחָד לַה' וְגוֹרָל אֶחָד לַעֲזָאזֵל: (ט) וְהִקְרִיב אַהֲרֹן אֶת הַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַה' וְעָשָׂהוּ חַטָּאת: (י) וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יָעֳמַד חַי לִפְנֵי ה' **לְכַפֵּר עָלָיו** לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה: (יא) וְהִקְרִיב אַהֲרֹן אֶת פַּר הַחַטָּאת אֲשֶׁר לוֹ **וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ** וְשָׁחַט אֶת פַּר הַחַטָּאת אֲשֶׁר לוֹ:  (כא) וְסָמַךְ אַהֲרֹן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשָּׂעִיר הַחַי **וְהִתְוַדָּה** **עָלָיו אֶת כָּל עֲוֹנֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פִּשְׁעֵיהֶם לְכָל חַטֹּאתָם** וְנָתַן אֹתָם עַל רֹאשׁ הַשָּׂעִיר וְשִׁלַּח בְּיַד אִישׁ עִתִּי הַמִּדְבָּרָה:  **רש"י – (ו) וכפר בעדו ובעד ביתו** - **מתודה** עליו עונותיו ועונות ביתו:  **(יא) וכפר בעדו וגו'** - וידוי שני עליו ועל אחיו הכהנים, שהם כלם קרוים ביתו | |
| **3) Rambam (Laws of Repentance) – Introduction**  [This text describes] one mitzvah – that a sinner should repent from his sin before YHWH and **confess**…  **1 -** If a person transgresses any of the mitzvot of the Torah, whether willingly or inadvertently – when he repents and returns from his sin, he must confess before G-d, blessed be He, as it is said: “If a man or a woman commit any of the sins of man…they must confess the sin that they have done” (Numbers 5:6-7) – this refers to a verbal confession. This confession is a positive commandment. How does one confess? He says: “Please HaShem – I have sinned, transgressed and acted criminally before you and have done such and such. Behold I regret and am embarrassed from my actions, and I will never return to do this thing again.” This is the essence of the confession. Whoever confesses profusely and elaborates on these matters is worthy of praise! Similarly, those who are required to bring sin offerings or guilt offerings - when they bring them for their sin, the sacrifices will not atone for them until/unless they repent and make a verbal confession, as it is said: “He shall confess the sin he has committed upon it.” (Vayikra 5:5) Similarly, those obligated to be put to death or to receive lashes do not attain atonement through their death or lashing until/unless they repent and confess. Similarly one who injure his fellow or damages his property, even though he pays him what he is obligated in, will not be atoned until/unless he confesses and repents [commits himself] to never repeat this behavior, as it is said: “any of the sins of man” (Numbers ibid).  **2 -** Since the goat which is sent to Azazel atones for all of Israel, the High Priest confesses upon it on behalf of all of Israel, as it is said: “And he shall confess upon it all of the transgressions of the children of Israel” (Leviticus 16:21). The goat sent to Azazel atones for all of the transgressions in the Torah, the lighter and the more severe, whether one transgressed intentionally or unintentionally, whether one subsequently became aware of the transgression or not – all are atoned for by the goat sent to Azazel. This applies only if one repented. But if one did not repent, then the goat atones only for the light sins. Which are the light sins and which are the severe? The severe sins are those for which one is liable the death penalty or *karet* [death by the hand of G-d). Oaths in vain and those done falsely are also considered severe sins, even though there is no penalty of *karet*. But other prohibitions and positive commandments, which are not punished by *karet*, are considered light sins.  **3 –** Today, when the Temple no longer exists and there is no altar of atonement – all that we have is *teshuva*. *Teshuva* atones for all sins. Even someone who was wicked his whole life but repented in his final moments will not be reminded of any aspect of his wickedness, as it is said: “The wickedness of an evil one will not cause him to stumble on the day that he repents from his evil” (Ezekiel 33:12). The essence of the Yom Kippur day atones for those who repent, as it is said: “For in/by this day, He will atone you” (Leviticus 16:30).  **Chapter 2**  **3-** Anyone who verbalizes his confession without resolving in his heart to abandon [sin] is to be compared to [a person] who immerses himself [in a mikvah] while holding a dead vermin in his hand - the immersion is not effective until he casts the vermin away. And so it is said: “He who confesses and forsakes [his sins] will be forgiven” (Proverbs 28:13). And one should specify his sin, as it is said: “Please [G-d], this people have sinned a great sin – they have made to them gods of gold” (Exodus 32:31). | **3) רמב"ם - הלכות תשובה**  **הקדמה -** מצות עשה אחת, והוא שישוב החוטא מחטאו לפני ה' **ויתודה**.  **הלכה א -** כל מצות שבתורה בין עשה בין לא תעשה אם עבר אדם על אחת מהן בין בזדון בין בשגגה כשיעשה תשובה וישוב מחטאו חייב להתודות לפני האל ברוך הוא שנאמר "איש או אשה כי יעשו וגו' והתודו את חטאתם אשר עשו" - זה וידוי דברים, וידוי זה מצות עשה, כיצד מתודין אומר אנא השם חטאתי עויתי פשעתי לפניך ועשיתי כך וכך והרי נחמתי ובושתי במעשי ולעולם איני חוזר לדבר זה, וזהו עיקרו של וידוי, וכל המרבה להתודות ומאריך בענין זה הרי זה משובח, וכן בעלי חטאות ואשמות בעת שמביאין קרבנותיהן על שגגתן או על זדונן אין מתכפר להן בקרבנם עד שיעשו תשובה, ויתודו וידוי דברים שנאמר והתודה אשר חטא עליה, וכן כל מחוייבי מיתות בית דין ומחוייבי מלקות אין מתכפר להן במיתתן או בלקייתן עד שיעשו תשובה ויתודו, וכן החובל בחבירו והמזיק ממונו אף על פי ששילם לו מה שהוא חייב לו אינו מתכפר עד שיתודה וישוב מלעשות כזה לעולם שנאמר מכל חטאות האדם. **הלכה ב -** שעיר המשתלח לפי שהוא כפרה על כל ישראל כהן גדול מתודה עליו על לשון כל ישראל שנאמר והתודה עליו את כל עונות בני ישראל, שעיר המשתלח מכפר על כל עבירות שבתורה הקלות והחמורות, בין שעבר בזדון בין שעבר בשגגה, בין שהודע לו בין שלא הודע לו הכל מתכפר בשעיר המשתלח, והוא שעשה תשובה, אבל אם לא עשה תשובה אין השעיר מכפר לו אלא על הקלות, ומה הן הקלות ומה הן החמורות, החמורות הן שחייבין עליהם מיתת בית דין או כרת, ושבועת שוא ושקר אע"פ שאין בהן כרת הרי הן מן החמורות, ושאר מצות לא תעשה ומצות עשה שאין בהן כרת הם הקלות.  **הלכה ג -** בזמן הזה שאין בית המקדש קיים ואין לנו מזבח כפרה אין שם אלא תשובה, התשובה מכפרת על כל העבירות, אפילו רשע כל ימיו ועשה תשובה באחרונה אין מזכירין לו שום דבר מרשעו שנאמר רשעת הרשע לא יכשל בה ביום שובו מרשעו, ועצמו של יום הכפורים מכפר לשבים שנאמר כי ביום הזה יכפר עליכם.  **שם - פרק ב**  **הלכה ג -** כל המתודה בדברים ולא גמר בלבו לעזוב הרי זה דומה לטובל ושרץ בידו שאין הטבילה מועלת לו עד שישליך השרץ, וכן הוא אומר ומודה ועוזב ירוחם, וצריך לפרוט ב את החטא שנאמר אנא חטא העם הזה חטאה גדולה ויעשו להם אלהי זהב. | | |
| **4) Ibid – Chapter 7**  **4 -** A Baal-Teshuvah should not consider himself distant from the level of the righteous because of the sins and transgressions that he committed. This is not true. He is beloved and desirable before the Creator as if he never sinned.  **6 -** Teshuvah is great for it draws a man close to the *Shechinah* as [[Hoshea 14:2](http://www.chabad.org/16168#v2)] states: "Return, O Israel, to God, your Lord;" [[Amos 4:6](http://www.chabad.org/16176#v6)] states: "`You have not returned to Me,' declares God;" and [[Jeremiah 4:1](http://www.chabad.org/16001#v1)] states: "`If, you will return, 0 Israel,' declares God, `You will return to Me.'" Implied is that if you will return in Teshuvah, you will cling to Me. Teshuvah brings near those who were far removed. Previously, this person was hated by God, disgusting, far removed, and abominable. Now, he is beloved and desirable, close, and dear. | | | | **4) שם – פרק ז**  **הלכה ד -** ואל ידמה אדם בעל תשובה שהוא מרוחק ממעלת הצדיקים מפני העונות והחטאות שעשה, אין הדבר כן אלא אהוב ונחמד הוא לפני הבורא כאילו לא חטא מעולם.....  **הלכה ו -** גדולה תשובה שמקרבת את האדם לשכינה שנאמר שובה ישראל עד ה' אלהיך... התשובה מקרבת את הרחוקים, אמש היה זה שנאוי לפני המקום משוקץ ומרוחק ותועבה, והיום הוא אהוב ונחמד קרוב וידיד… |

**MEIR SCHWEIGER** teaches Chumash, Parshat HaShavua, Mishna, Talmud, Halakha, Siddur and Interpersonal Relations at Pardes. Meir came on aliya in 1972 from “the Bronx”, NY, immediately after graduating from City College in New York with a B.A. in Mathematics and Physics. He did his advanced Jewish Studies at [Yeshiva University](http://www.yu.edu/), [Yeshivat Kerem B’Yavneh](http://www.kby.org/english/) and [Yeshivat Har Etzion](http://www.haretzion.org/), receiving ordination from Rabbi Zalman Nehemiah Goldberg of Jerusalem. He received his M.Ed in Teaching Bible from the Herzog College in Gush Etzion.

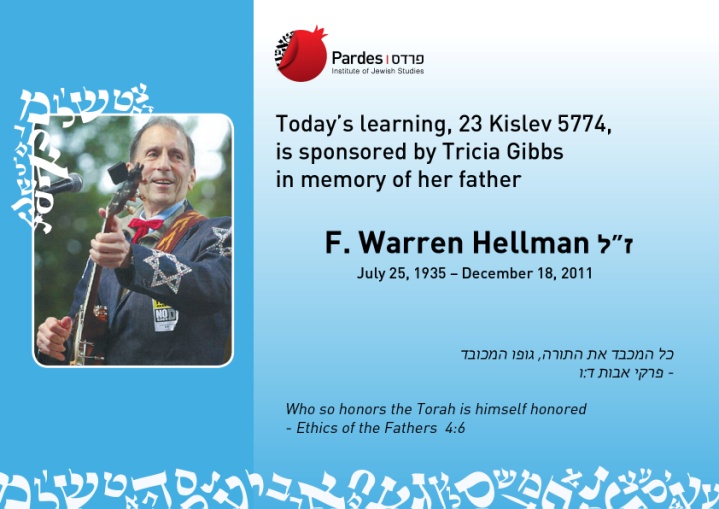
Before coming to Pardes, Meir taught Talmud and Bible at the Shapell College of Jewish Studies. Over the years, he has also taught at a number of other institutions in Jerusalem, including Michlala, [Nishmat](http://www.nishmat.net/) and Beit Midrash L’torah. Since 1977, he has been a full-time faculty member at Pardes and has taught more hours and classes than anyone else on the staff. In addition to teaching, Meir has been responsible for the “affective” side of Pardes, coordinating and supervising tefillot (prayer), tiyulim (hikes), shabbatonim, and pre-holiday yemei iyun (full-day study programs). His official title is Mashgiach Ruhani (Director of Religious Life), which reflects the impact he has had on the personal and spiritual growth of many of our students. For the past 10 years, Meir has been the Director of the Pardes Fellows’ Program, for returning, 2nd year students, and the Educational Director of the Executive Learning Seminar. For three years, Meir was the mainstay of Pardes’ podcast series on the weekly torah portion, and he has over 200 recordings online.

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