

Appendix 17

Avodah Overview

As was said earlier, neither the Ashkenaz or Sefard piyyut of the Avodah is precisely correct, though the Sefard is longer and much more detailed than the Ashkenaz. Here we will combine what is mentioned in each Nusach, add details not mentioned in either one, and bring some of the other opinions as to what was done when. We have divided it into an Introduction and five sections, here in the Appendix and correspondingly in the Piyut of the Avodah. You can reference back and forth to both. Also see Appendix 16 for a diagram of the Beis Hamikdash and explanations of key terms and their symbolism. Terms that are explained in detail in that appendix will appear below in ***bold italics***.

Both Nusach Ashkenaz and Sefard start the piyyut with an introduction of sorts, starting with Creation up to the birth of Shevet Levi – and thus the existence of Kohanim and Avodah in the Beis Hamikdash. It is clear and thus not expanded upon in this Appendix.

Introduction:

From Creation Till The Beis Hamikdash
See the Piyut of the Avodah – it is self-explanatory.

SECTION ONE: First Avodas Chutz in Bigdei Zahav

Preparing the Kohen Gadol / Erev Yom Kippur / (Drawing Lots) / First Tevilah and Putting on Bigdei Zahav / Korban Tamid / Ketores and Menorah / (Musaf Korbanos) / Shabbos
This corresponds to Section One in the Piyut of the Avodah

Preparing for the Yom Kippur Avodah: Just as Aharon prepared for a week before becoming the Kohen, so too every year the Sanhedrin secluded the Kohen Gadol a week before Yom Kippur. They sprinkled upon him water mixed with the ashes of the Parah Adumah to purify him. Also, in order for him to be familiar with the avodah, those seven days he himself did the zerikah of the daily Korban Tamid in the morning and afternoon, as well as the ***daily Ketores*** (all this will be explained later in detail) and cleaning away the ashes of the Menorah. Each day he was visited by the elders of the Sanhedrin who said to him, “Please read over the order of the Avodah for Yom Kippur” (*so that he would be familiar with it*).

Erev Yom Kippur: On the morning of the ninth of Tishrei, they took him to the ***eastern gate*** (of the ***Azarah*** - courtyard of the Beis Hamikdash). The animals which would be sacrificed were brought before him so he would recognize which one is for which korban. Close to sunset they would limit his food intake, for fear he might become impure during the sleep brought on by excess food. The elders of his shevet brought him to a place where they taught him how to perform חֲפִינָה - *chafina* (a particularly difficult part of the avodah of the Ketores as will be explained). As well, the elders of the Sanhedrin made him swear that he would put the *Ketores* on the coals only once he was inside the Kodesh Kodoshim, since the Tzedokim did it differently, as will be explained later. He turned and cried because he was suspected of being a Tzedoki, and the elders of Sanhedrin turned aside and also cried for having suspected someone whose actions are not known, for perhaps there is no heresy in his heart! They said to him: “Realize that you are about to enter the Kodesh Kodoshim where the Shechina resides, it is like a place of flaming fire! Remember that all of Bnei Yisrael are relying on you that you will do the Avodah correctly in order to bring about forgiveness for all our aveiros.” They learned Torah with him in order to keep him awake until midnight, which is when the Avodah would begin.

Drawing the four lots: Joyously they chose the first lot of the day, which was for the Terumas Hadeshen (removing the ashes from the outer **Mizbeiach**). They chose again who would remove the ashes from the **Inside Mizbeiach** and the Menorah. The third lot was to choose who would do the regular **daily Ketores** – and this was limited to those who had never done so. The fourth lot was for bringing up the limbs of the korbanos to the Mizbeiach.

Note: Most are of the opinion this is incorrect and that on Yom Kippur everything was done only by the Kohen Gadol and thus there was no need for these lots. This section does not appear at all in the Nusach Sefard Avodah, only in the Nusach Ashkenaz.

NOTE: To understand the following properly you must be familiar with the details and symbolism of “Kiddush Yadayim V’Raglayim”, “Bigdei Zahav / Bigdei Lavan” and “Ketores – Incense” and how the Ketores was done daily. See those sections in Appendix 16 for an extensive explanation.

First tevilah and the morning Korban Tamid: As on every other day, the first offering was the morning Korban Tamid, and the last was the afternoon Korban Tamid. When the break of dawn was announced by the watchman, they spread a linen partition around the Kohen Gadol to screen him and he went to the mikveh, did **Kiddush Yadayim V’Raglayim** and changed from his own clothes to the **Bigdei Zahav** – as explained in detail in Appendix 16. He then did a partial shechita of the Korban Tamid and had another kohen finish so that he himself could receive the blood (Kabbalah) in a vessel called the mizrak (Kabbalah) and take the blood (Holacha) to the Mizbeiach and dash it on the northeast and southwest corners of the **Mizbeiach** (Zerika).

Ketores, Menorah: He then entered the Heichal with the Ketores while a different Kohen would bring a shovel full of coals from the outer Mizbeiach, spread them out onto the top of the Mizbeiach Hazahav and then bow down and leave. Another Kohen would enter and take the container of incense from the Kohen Gadol and pour Ketores into his cupped hands (*Chafina*). He would then also bow and leave. Then the Kohen Gadol gently poured the incense over the burning coals that were on top of the **Mizbeiach Hazahav**. Next, he cleaned and prepared the Menorah for lighting. This is how it is described in the Nusach Ashkenaz Avodah. But according to some opinions he prepared five of the wicks **before** the Ketores, and the other two only now after the Ketores, which is how it is described in Sefard Avodah.

Finishing the Korban Tamid: He then left the **Heichal** and went to the **Outside Mizbeiach** and placed the limbs of the Korban Tamid on the fire. He then offered the Mincha that goes with the daily Korban Tamid as well as his personal Minchas Chavitin (the meal offering that the Kohen Gadol was obligated to bring every day) and he also poured on it the pouring of wine (Nesachim) that accompanies the Korban Tamid each day, while the Levi'im played musical instruments.

Musaf Korbanos: According to some opinions (and this is how it appears in the Nusach Sefard Avodah) he then he sacrificed some of the Musaf Korbanos of Yom Kippur: one bull and seven lambs. According to others this was done later – which is how it appears in the Nusach Ashkenaz Avodah.

Shabbos: When Yom Kippur fell on Shabbos, before the Yom Kippur Musaf Korbanos he would bring the two lambs of the Shabbos Musaf Korbanos and their accompanying Mincha. As well, he would arrange the Lechem HaPanim on the Shulchan and burn the Levona incense in the two trays on the Shulchan, as required. (This is mentioned in the Sefard Avodah though not in the Ashkenaz Avodah.)

This completes this part of the avodah done while wearing the **Bigdei Zahav**.

SECTION TWO: First Part of “Avodas Pnim” in Bigdei Lavan

Second Tevilah / Changing to Bigdei Lavan / Bull of Kohen Gadol – First Vidui / Goral of Two Goats /
Bull of Kohen Gadol – Second Vidui

This corresponds to Section Two in the Piyut of the Avodah

Second tevilah and putting on Bigdei Lavan: A white sheet was placed around him as before. He was brought to the Parvah Chamber where he changed to the ***Bigdei Lavan*** (following the procedure described in Appendix 16) in preparation to enter the Kodesh Kodoshim.

The bull of the Kohen Gadol and his first vidui: But before could slaughter the “Sair L’Hashem” (the he-goat that will be chosen by the lottery to be the Korban Chatas as a kapara for all Bnei Yisrael) and enter the Kodesh Kodoshim to sprinkle the blood on their behalf, first he had to do teshuvah and say vidui for his own aveiros and those of all the kohanim! Therefore, the Kohen Gadol first brought a bull bought from his own funds as Korban Chatas, and before the shechita said vidui for his own aveiros and those of his household. His bull stood in the northern part of the courtyard, between the ***Heichal*** and the ***outer Mizbeiach***, it’s back to the north and it’s front to the south, but its head was turned to the west. Meaning: it was standing north-south, with the Heichal to its west and the Mizbeiach to its east – since we do not want the back of the bull facing the Mizbeiach – that would not be appropriate! But we did need its head to face the Heichal, so we turned its head to the west. (See the diagram in Appendix 16). The Kohen Gadol stood in the eastern part of the Azarah and faced west (*facing the Beis Hamikdash*). He leaned his hands upon its head (semicha), and confessed his aveiros, not hiding even one. See the Piyut of the Avodah for the text of the vidui.

The Kohen Gadol’s *vidui* on Yom Kippur was unique because he would pronounce the Shem Hameforash which is normally prohibited. Some say that he the four-letter Name, *yud-heh-vav-heh*, as written in the Torah, while others say that it was the forty-two-letter Name of Hashem (R. Hai Gaon). Each of the three times the Kohen Gadol pronounced the Shem Hameforash, the kohanim and the people standing in the Azara would kneel, prostrate themselves, and proclaim *בְּרוּךְ שֵׁם כְּבוֹד מְלִכְתּוֹ לְעוֹלָם וָעֶד*. See page the Piyut of the Avodah for the nusach and precise procedure of the whole “כוֹרְעִים” process.

NOTE: For an explanation of the meaning and messages for us from the following avodah of the two identical goats, the goral, and what happens to each goat, see Appendix 16.

The Goral-lots of the two he-goats: The Kohen Gadol then walked to the eastern part of the courtyard by the ***eastern gate*** known as ***Sha’ar Nikanor*** (see diagram in Appendix 16) to the north of the Mizbeiach, where there was a pair of he-goats bought with communal funds. As described in the Nusach Sefard Avodah (but not in the Ashkenaz), he was accompanied by the Segan-Kohen Gadol and the Rosh Beis Av. The Segan was the Kohen appointed to be the “stand-in” if chas v’shalom something happened to the Kohen Gadol at the last minute and could not to do the Yom Kippur Avodah. The Rosh Beis Av was the head of the family of kohanim whose turn it was to do the avodah that week. (The families of Kohanim were divided up to do the avodah on different weeks during the year.) They both walked slightly behind the Kohen Gadol as a sign of honor and derech erez (to show that they understood they were not at his level), the Segan to his right and the Rosh Beis Av to his left. As pointed out in the Nusach Ashkenaz (but not in the Sefard), the two goats stood next to each other like twins, identical in value, appearance and height. (See Appendix 16 for the lessons learned from that.) He mixed up two golden lots, and then lifted them out of the box. He leaned over and placed the lots on the respective goats - one lot for Hashem as a Korban Chatas and the other to be thrown over the cliff (“Azazel”). The Nusach Sefard Avodah makes it sound as if the lot for Hashem always came up in his right hand. That is not

true. But we are told that when Bnei Yisrael were acting properly the lot for Hashem would come up in the Kohen Gadol's right hand, and when chas v'shalom not, then the lot for Hashem came up in his left (and would then be placed on the goat to his left). Thus the author of the piyyut (of Nusach sefard) chose to describe the option which is a good omen!

When he placed the lot on the goat to be the Korban Chatas he shouted aloud "A chatas-sin offering for Hashem – Shem HaMefurash." Those who heard him say the Shem HaMefurash responded "בְּרוּךְ שֵׁם..." and according to some, as described in the Sefard Avodah, they bowed and prostrated themselves.

A thread of red wool was tied on both goats – to make sure they would not be confused with the other goats to be used that day! But there was a difference between the two. On the "Seir L'Hashem (to be brought as a Korban Chatas) they tied a simple thread of red wool on his neck where the shechita would take place, so as not to confuse it with other goats nor with the Seir L'Azazel. On the goat to be sent away to "Azazel" the thread had a value of the weight of two sela'im and was tied between its horns. This thread will serve to be a sign that all aveiros have been forgiven when it will turn white. The Kohen Gadol then arranged that goat that it should stand at the *eastern gate* from where it would be sent away.

Second Vidui on his own bull: However, the Kohen Gadol still could not say vidui and ask for kapara for all of Bnei Yisrael, because he had not yet said a vidui for his fellow kohanim, who were responsible for the kedusha of the people. Therefore, he went back to his bull, did semicha again and said another vidui on behalf of his entire shevet. Of course, when the people heard the Shem Hamfurash in the vidui, they would kneel, prostrate themselves, and proclaim שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד as they did earlier. See page xxx in the Piyut of the Avodah for the text of this second vidui and "פְּוֹרְעִים" process.

SECTION THREE: Next Part of "Avodas Pnim" in Bigdei Lavan

Avodah of his bull / Ketores in Kodesh Kodoshim / Avodah of the goat – Seir L'Hashem / Sprinkling
Both Bloods Together in the Heichal

This corresponds to Section Three in the Piyut of the Avodah

Shechita and Kabalas Hadam of his bull: He inspected the shechita knife and then did a partial shechita on his bull and had someone else finish so that he himself could then receive the blood (Kabala). He received the blood in the "mizrak" (a basin that had the kedusha of a vessel used in the avodah) and gave it to a kohen who would stir it; thus keeping it liquid-like until the time came to sprinkle it which he could not do until after he did the Ketores in the Kodesh Kodoshim.

Ketores in the Kodesh Kodoshim (first time entering the Kodesh Kodoshim): First, he would scoop up coals from the innermost flaming hot coals from the fire logs (מַעֲרֵכָה) that were burning on the west side of the Mizbeiach. He then descended the Mizbeiach and put the shovel of flaming hot coals on the fourth row of paving stones from the Heichal outward. He was then brought an empty ladle and also a ladle (or shovel) filled to the top with extra fine incense. Using both his hands, he scooped up two handfuls of incense from the ladle and emptied them into the empty ladle / shovel. He quickly took the shovel of coals in his right hand and the ladle with ketores in his left and entered the Kodesh Kodoshim and put the shovel of coals down in between the poles of the Aron (see Appendix 16 "The Ketores" for details of exactly how he entered, where exactly he put the shovel of coals, and the differences between the first and second Beis Hamikdash). Now is the hardest part of this avodah since the majority of opinions say that the Kohen Gadol had to somehow first pour all the incense into both his cupped hands (Chafina) and not directly from the ladle onto the burning embers (just like the daily Ketores is poured from his hands on to the coals on the Mizbeiach Hazahav). Authorities disagree as to how this was done.

Some suggest that he actually held the ladle's handle between his teeth and pushed the Ketores into his hands with his thumbs; some say he held it with his elbows or knees and then rotated the ladle so that the Ketores poured into his hands. The Yerushalmi says that he threw the ladle up and over, cupped his hands and caught the falling Incense. And there is an opinion that he could simply empty the ketores directly from the ladle onto the coals in the shovel. He poured the Ketores onto the coals starting from the west - furthest from him, moving his hands with the Ketores eastward towards himself so that his hands would not get burned from the rising smoke! Once all the Ketores was on the burning coals he waited for the smoke to fill the Kodesh Kodoshim, and then he left (backing out). He said a tefilah in the Heichal before starting the avodah of sprinkling the blood, but he kept it short so that people should not get nervous that he had died in the Kodesh Kosdoshim! The Ashkenaz Avodah does not mention this tefilah at all at this point, whereas the Sefard Avodah does, and gives us the text of what he said.

See Appendix 16 "The Ketores" regarding the "Tzedoki issue" with the Ketores, why it was so important that they had to make the Kohen Gadol swear he would not do it like the Tzedokim, and what the entire Avodah of the Ketores symbolized.

Sprinkling of the bull's blood in the Kodesh Kodoshim (second time entering the Kodesh Kodoshim): He exited the Heichal and took the vessel of bull's blood from the Kohen who was stirring it and entered the Kodesh Kodoshim for a second time. He stood facing the two poles of the Aron and sprinkled the blood toward (but not on) the Kapores – and the drops of blood would fall on the ground. In the second Beis HaMikdash he sprinkled in the direction where the Aron would have been. He sprinkled once upward and seven times downward. Upward means that the inside of the Kohen Gadol's hand was facing up, downward means that the inside of the Kohen Gadol's hand was facing down. The Mishna says (and this term is used in the Nusach Sefard Avodah) that he dashed the blood כְּמַזְלִיף - in a whip-like fashion. Some explain that to mean in a straight line (that the drops would hit the floor in a straight line) while others say it means without aiming. He dipped his finger into the blood for each of the eight sprinklings, counting each one — for the only upward one he counted: "One" and for the seven downward sprinklings he counted: "one plus one; one plus two; one plus three etc."

Shechita of the goat and sprinkling its blood in the Kodesh Kodoshim (third time entering the Kodesh Kodoshim): He then exited the Kodesh Kodoshim into the Heichal and placed the vessel of leftover blood of the bull on a golden stand. He then exited the Heichal, went into the Azarah to the eastern gate where the two identical goats had been standing, and he did shechita on the goat which had been designated by the lot as the Seir L'Hashem - the korban Chatas. He quickly received its blood in a holy basin, went back into the Heichal and entered the Kodesh Kodoshim for the third time. He sprinkled the blood of the goat exactly as he sprinkled the blood of the bull, as described in detail above.

Sprinkling the blood of the bull and goat in the Heichal: He then exited the Kodesh Kodoshim into the Heichal and placed the vessel of leftover blood of the goat on its golden stand and then took the vessel of the leftover blood of the bull from its stand. He ran back and stood outside the curtain that separated the Heichal from the Kodesh Kodoshim and while facing the curtain (facing towards the Kodesh Kodoshim), he sprinkled the blood of the bull towards the curtain in exactly the same manner that he had sprinkled the blood inside the Kodesh Kodoshim towards the cover of the Aron (one up and seven down while counting). He then put down the vessel of the bull's blood, picked up the vessel of the goat's blood and sprinkled the blood of the goat as he had just sprinkled the blood of the bull.

Sprinkling the mixture of blood of the bull and goat on the Inner Mizbeiach: He then poured the blood of the bull into the vessel containing the blood of the goat. Then he poured the vessel which was

full of the mixture of the two bloods into the now empty vessel in order that the two bloods should be mixed together well. He then went and stood between the golden Mizbeiach and the Menorah and began to sprinkle (or according to some – he would dab) the mixture of blood on all four corners of the Mizbeiach, dipping his finger into the blood for each application. He started with the northeast corner and moved to his right to the northwest corner, and then to his right to the southwest corner and ended with the southeast corner. (See the diagram in Appendix 16).

Then he swept clean the ashes and coals on the southern surface of the Mizbeiach Hazahav until its golden color became visible and sprinkled the blood mixture seven times on the cleared surface. He then went out of the Heichal into the Azara to the outside Mizbeiach and spilled what was left of the blood on the western side of its base.

Note that in the Nusach Ashkenaz Avodah, all that is described in the above four paragraphs is alluded to in just a few short sentences. In the Nusach Sefard Avodah it is all spelled out in great detail over a series of a few paragraphs.

SECTION FOUR:

Seir L’Azazel and Completing the Avodah of the bull and Seir L’Hashem.

This corresponds to Section Four in the Piyut of the Avodah

Third Vidui - on the Seir Hamishtaleiach: The Kohen Gadol then crossed the courtyard to the eastern gate and approached the live goat. He put his hands on the goat, semicha, and confessed the unintentional and intentional aveiros of the Bnei Yisrael to Hashem. Of course, when the people heard the Shem Hamfurash in the vidui, they would kneel, prostrate themselves, and proclaim **כָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם** as they did earlier. See the Piyut of the Avodah for the text of this third vidui and “כּוֹרְעִים” process.

To sum up: Thus, during the course of the three confessions, the people prostrated themselves nine times – each time they heard Shem Hameforah, which was three times each vidui – “Ana Hashem” and “Ana B’Shem” and the end of the posuk of “Ki Bayom Hazeh . . . lifnei Hashem titharu”. Together with the prostration when the Kohen Gadol pronounced the Shem Hameforash when putting the goral on the Seir L’Hashem, we reach a total of ten prostrations.

Sending off the Seir Hamishtaleiach: After the vidui the Kohen Gadol then sent off the goat to the harsh wilderness (Azazel) with a person who had been appointed for this job yesterday. The man walked to the cliff of Har Azazel that was approximately twelve mil (about 11 km) away (about an hour’s walk). He then divided the red ribbon that was tied to the goat’s horns in two, leaving one part on the goat’s horns and tying the other part to a rock. He pushed the goat backwards off the cliff; before it got halfway down the mountainside, it was already dashed to pieces. See Appendix 16 for the lessons learned from this part of the Avodah.

Avodah with the bull and goat: While the goat was being taken L’Azazel, the Kohen Gadol, still wearing his Bigdei Lavan, took a sharp knife and cut open the slaughtered bull and goat (the ones whose blood he had sprinkled earlier in the Kodosh Kodoshim and on the Golden Mizbeiach) and he removed the **אֲמִרִים** - the parts of the animals that will be burnt later on the outside Mizbeiach. Then he intertwined their limbs (that are not put on the Mizbeiach) onto poles so that they can be carried out of Yerushalayim (by others) and removed to the place where they will be burnt (Beis Hadeshen).

SECTION FIVE: Kriyas HaTorah and Completing the Avodah

This corresponds to Section Five in the Piyut of the Avodah

Note: the following description of Kriyas HaTorah is from the Nusach Sefard Avodah. In the Nusach Ashkenaz Avodah it just says one sentence, “He then read aloud from the Sefer Torah the section pertaining to the Avodah of the day.”

Reading the Torah: When he was informed that the goat had arrived at its destination in the desert, he went to the Ezras Nashim and made the two berachos one normally makes before reading the Torah. He read aloud (from a Sefer Torah) in Chumash Vayikra, Parshas Achrei Mos (*the description of the Kohen Gadol's avoda on Yom Kippur*) and also in Parshas Emor “On the tenth day of the seventh month” (*that deals with the mitzvos of Yom Kippur*). He then rolls up the Sefer Torah, holds it in his lap and announces: “There is much more here than what I have read to you!” (Since the next section is in Chumash Bamidbar and he would say it by heart so as not to make everyone wait around while they roll the Sefer Torah, he does not want them to think that this Sefer Torah is missing words.) He would then say by heart the section dealing with the Korbanos Musaf of Yom Kippur in Chumash Bamidbar (Parshas Pinchas).

When he finished, he made eight brachos: the regular bracha one makes after kriyas HaTorah; on the Avoda; on thanking Hashem; on the forgiving of aveiros; on the Beis HaMikdash; on all of Bnei Yisrael; on the kohanim; and a general tefilah that Hashem should give us all we need.

Changing to Bigdi Zahav: Then the Kohen Gadol did *kiddush yadayim v'raglayim* and took off his *Bigdei Lavan* and for the third time that day, he immersed himself in a mikvah. He then put on the *Bigdei Zahav* and again did *kiddush yadayim v'raglayim*.

The ram and the Musaf Korbanos: He immediately went and brought his ram that he bought with his own money and also the ram of the people (bought with community money) each as a Korban Olah. This included shechita on the north side of the Mizbeiach, Kabbalah (receiving the blood in a vessel), Holacha (carrying it to the outside Mizbeiach), and zerikah (dashing) of the blood on the two corners of the Mizbeiach. He then burned the parts of these two Korban Olah on the Mizbeiach and also brought the accompanying Korbanos Mincha and the appropriate Nesachim (pouring) of wine. According to many he now brought the Korbanos Musaf. According to others he had already brought them earlier after the morning Korban Tamid, and according to others he will bring them later. He then burned the fats of the Korban Chatas (the bull and goat mentioned earlier that had their blood sprinkled inside the Beis Hamikdash). According to some (and the Nusach Sefard piyyut) he now brought the afternoon Korban Tamid, **before** entering the Kodosh Kodoshim for the fourth time.

Changing to Bigdei Lavan and entering the Kodosh Kodoshim (fourth time entering the Kodosh Kodoshim): He quickly did *kiddush yadayim v'raglayim*, took off his *Bigdei Zahav*, immersed in the mikveh, did *kiddush yadayim v'raglayim* again and put on his *Bigdei Lavan*. He then entered the Kodosh Kodoshim (for the fourth and last time) just in order to remove from the Kodosh Kodoshim the empty ladle and the burnt-out shovel of coals that had been used earlier for the Ketores. Once he left the Kodosh Kodoshim and Heichal he did *kiddush yadayim v'raglayim*, then took off his *Bigdei Lavan* and placed them away in genizah forever (since they may never be used again). He immersed himself in the mikveh, put on the *Bigdei Zahav* and again did *kiddush yadayim v'raglayim*.

The afternoon Korban Tamid and completing the daily avodah: According to some opinions, he now brought the remainder of the Korbanos Musaf. He then brought the afternoon Korban Tamid (according to the Nusach Ashkenaz Avodah. According to Nusach Sefard he did it earlier, before he went into the Kodesh Kodoshim to take out the empty vessels.) He did a partial shechita of the Korban Tamid and had another kohen finish so that he himself could receive the blood (Kabbalah) in a vessel called the mizrak (Kabbalah) and take the blood (Holacha) to the Mizbeiach and dash it on the northeast and southwest corners of the Mizbeiach (Zerika).

He then entered the Heichal with the Ketores while a different Kohen would bring a shovel full of coals from the outer Mizbeiach, spread them out onto the top of the Mizbeiach Hazahav and then bow down and leave. Another Kohen would enter and take the container of incense from the Kohen Gadol and pour Ketores into his cupped hands (*Chafina*). He would then also bow and leave. Then the Kohen Gadol gently poured the incense over the burning coals that were on top of the *Mizbeiach Hazahav*. He then left the Heichal and went to the Outside Mizbeiach and placed the limbs of the Korban Tamid on the fire. He went back in and lit the Menorah, exited the Heichal and then offered the Mincha that goes with the daily Korban Tamid as well as his personal Minchas Chavitin (the meal offering that the Kohen Gadol was obligated to bring every day) and the pouring of wine (Nesachim) to the accompaniment of musical instruments, as was done every day.

With the Avodah now completed, he did *kiddush yadayim v'raglayim*, thus a total for the day of five immersions in the mikveh and ten times *kiddush yadayim v'raglayim*. The appearance of his face was like the brilliance of a sunrise. Exhilarated and with great joy, he put on his own personal clothes. See Appendix 16 for the important lesson from that last part of the Avodah – putting in his personal clothes.

The Piyut of the Avodah continues with joyously escorting the Kohen Gadol to his home after he safely came out of the Kodesh Kodoshim. See תפילה תלונה.

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