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The Avodah of Yom Kippur סדר העבודה

When there was a Beis Hamikdash, the central part of Yom Kippur was the unique avodah done by the Kohen Gadol which included him entering the Kodesh Kodoshim four times. Actually, ALL the avodah on Yom Kippur, even the parts not specific to Yom Kippur, were done by the Kohen Gadol. Since we all know that now tefilah and learning about the korbanos takes the place of the korbanos themsel ves, the central part of our davening today is this section called "Seder HaAvodah" which describes all that went on in the Beis Hamikdash on Yom Kippur. Many piyutim of avodah were created, but only two are in use today. One is called Amitz Koach (which is more poetic, but shorter and less detailed) which is used by Nusach Ashkenaz, and the other is called Ata Konanta (which is longer and more detailed) which is used by Nusach Sefard. Interestingly, neither one is a complete precise record of the actual avodah done on Yom Kippur with all the halachic details. We have the Mishna for that. These are piyuttim – using rhyme and artistic license (all of which is lost in the simplified translation below) to convey the basic elements and create for us an image of what we are missing. The purpose is to help us, together with the chazzan, reenact the avodah, have a sense of being there in the Beis Hamikdash, and give our neshamos a boost of kedusha and closeness to Hashem.

To help you understand the Yom Kippur Avodah, there are two appendices:
Appendix 16 is an explanation of key terms and elements of the avodah, and their message for us today. Terms that are explained in detail in that appendix will appear below in the piyyut in ***bold italics***. As well, you will find a diagram of the Beis Hamikdash and Azarah to help you visualize the Avodah.

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. Each section will reference you back to the Avodah with the Hebrew as it appears in the Machzor.

Appendix 17 is a very detailed explanation of each part of the Avodah combining what is mentioned in each Nusach, adding details not mentioned in either one, and bringing some of the other opinions as to what was done when. Appendix 17 is carefully cross referenced to the piyyut below. As well, in the piyyut below we reference each part back to the appropriate parts of Appendix 17. You can read the avodah here and then check out Appendix 16 and 17 at times, or you can simply read the Avodah in its entirety in Appendix 17. But note that Appendix 17 does not have the Hebrew text of the piyyut.

NOTE: To help you follow the Chazzan, we have noted in the Hebrew and English text what the Chazzan says out loud to end a section, and then there is an instruction as to how the next section is said.

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.

We all say the following

Introduction:

From Creation Till The Beis Hamikdash

יום ראשון: אַמִּיץ כֹּחַ כַּבִּיר וְרַב אוֹנִים. אֲשֶׁר מִי יַעֲשֶׂה כְּמַעֲשֵׂ גְּבוּרוֹתֶיךָ. אָמַץ עֲלִיּוֹת קָרֵיתָ עַל קָרִים. אַף יְסַדְתָּ תֵּבֵל עַל בְּלִימָה: בִּהְיוֹת עוֹלָם חֹשֶׁךְ וְצַלְמָוֶת וְעֵיפָה. בְּמַעֲטֶה לְבוּשְׁךָ אוֹר בְּקֶר הִגַּהְתָּ.

יום שני: בֵּין זֵידוֹנִים חָצַבְתָּ כְּקֶרַח הַנּוֹרָא. **יום שלישי:** בְּצוּל הִקְוִיתָם לְבַל יְכַסוּן חָלֶד: גִּלְיָתָ פְּנֵי וֶשִׁי וְהֵנֵצָה תְנוּבָה. גַּן מִקֶּדֶם טַעְתָּ לְשַׁעֲשׁוּעַ מַאֲמִירֶיךָ.

יום רביעי: גְּדֶל מְאוֹרוֹת תַּתָּה בְּרִקִיעַ עֻזֶּךָ. גַּם צָבָא מַזָּרוֹת עִמָּם צִוִּיתָ:

יום חמישי: דֵּי שָׂחִים וְדוֹאִים מִשַּׁעַל צָרָתָה. דְּמְיוֹן בָּרִיחַ לְכֶרֶת יוֹשְׁבֵי גַּנִּים. דְּבוּקַת רְגָבִים הוֹצֵיאָה רוֹמְשִׂים וְשׁוֹאֲפִים. דָּר קָנָה וּבְצָה לַאֲרוּחַת קְרוּאֶיךָ: הֵכַנְתָּ טֶבַח וּמֶסֶךְ וְסוֹעֵד אָיִן.

יום שישי: הִקְרַצְתָּ גְּלֶם מֵחֹמֶר בְּתַבְנִית חוֹתָמֶךָ. הַפַּחְתָּ בְּחֶלְדּוֹ טָהֳרַ נֶשֶׁם מִזְּבוּלֶךָ. הֶרְדַּם וּמִצַּלְעוֹ עֶזֶר לוֹ יְעַדְתָּ: וְצִוִּיתוֹ בְּלִי לְעֹט מֵעֵץ הַדָּעַת. וְהֵפֵר צִוּוּי כְּפֶתִי בְּהַשָּׁאַת זוֹחֵל. וְעֻנַּשׁ בְּזֵעַת אַף לִטְרֹף חֻקּוֹ. וְאִוֶּלֶת בְּצִירִים וְעָרוּם עָפָר לַחְמוֹ:

Six Days of Creation – Day One: Hashem, You are all powerful! Who could possibly duplicate Your mighty works of creation? You created the Heavens over the earth and the waters, and miraculously suspended planet Earth over nothingness. And when the world was filled with total darkness You wrapped yourself in Your garment that radiated the morning light. **Day Two:** You divided the waters with an awesome, crystal-like sky. **Day Three:** And You gathered the waters together so they would not cover the entire dry land. You then brought forth vegetation and planted a garden in the East for those who praise you.

Day Four: You placed the two great luminaries in the sky along with hosts of stars and constellations which You commanded to illuminate the world.

Day Five: You created an abundance of fish and birds, as well as the Livyasan which You set aside for the future feast of Talmidei Chachamim. The ground brought forth insects and animals; as well as the "Shor Habor" which is reserved for the future feast of the Tzadikim. You prepared food and drink even before there was anyone to enjoy it!

Day Six: You then formed man from clay in the likeness of Your image and breathed into him a pure neshama. You caused him to sleep, and from his side You fashioned a helpmate for him. You commanded him not to eat from the Tree of Knowledge. He foolishly violated Your command, because he was enticed by the snake. He was then punished that would earn his living only by the sweat of his brow. Chava was punished with painful childbirth, and the cunning snake would forever eat dirt.

קין והבל: זֵרוּי רִבְעוֹ הִקַּפְתָּ בְּבֶטֶן חוֹמֶדֶת. זָרְעָה וְהוֹלִידָה אִכָּר וְרוֹעֶה צֹאן. זֶבַח וְשֵׁי הֻגְּישׁוּ לְמוּלְךָ יַחַד. זָעַמְתָּ בָּרַב וְשָׂעְתָּ תְּשׁוּרַת צָעִיר: חֻמָּל רַחֲמָיו שְׁחֵת וְעָרַף אָח. חִלָּה פָּנֶיךָ וְשָׁמְתָּ לוֹ אוֹת.

Kayin and Hevel: Chava became pregnant and gave birth to a farmer (Kayin) and a shepherd (Hevel). They each brought You a Korban and Mincha. You were angered with the korban of the oldest but pleased with the korban of the youngest. Without mercy, Kayin killed his brother. He pleaded for Your forgiveness, and You put on him a sign to protect him.

דור אנוש ודור המבול: חָלוּ שָׁלִישִׁים קֹרֹא בְשִׁמְךָ לַסֶּמֶל. חֵיל נוֹזָלִים קָרָאתָ וּשְׁטָפוּם וְאָבֵדוּ: טָעוּ גֵאִים וּפָצוּ סוּר לְנֶגְדֶּךָ. טֹרְפוּ בְּחֹם הוֹמִים וְזֹרְבוּ נִצָּמָתוּ. טָעוּן גְּפֶר נוֹשַׁע כְּסָגַרְתָּ בַּעֲדוֹ. טְפוּלָיו הִפְרֵיתָ וּמָלְאוּ פְנֵי צֵיָה:

דור הפלגה: יָצְאוּ נֶאֱחָדִים לָרוּם עַד לִשָּׁחֵק. יָקְשׁוּ נֶפֶץ בְּרוּחַ סוֹעָה וָסָעַר.

The Flood of Dor Enosh and Noach: At the third generation of man, people began to worship You through idols. You brought a flood, and they were drowned and destroyed. Then, an arrogant generation sinned and dared tell You to go away. They were tossed about by the

boiling flood waters; they were burned and destroyed. Noach, who was commanded to build an ark, was saved. You made his sons fruitful, and they filled the earth.
Migdal Bavel: A united people conspired to build a tower unto the heavens. You stopped their evil plan, and they were scattered all over the earth.

האבות הקדושים: יְדִיד אָתוּי עֶבֶר יִדַּעֲךָ בָּעוֹלָם. יְחוּם זְקוּנָיו הֶעֱלָה לְךָ לְכָלִיל: כְּשֶׂה תָּמִים בֶּחַר אִישׁ תָּם. כְּחָשַׁק יְשִׁיבַת אֹהָלִים וְנִמְשַׁךְ אַחֲרֶיךָ. כְּשֶׁר חֲנִיטֵי יוֹף הוֹצֵאתָה מֵחֲלָצָיו. כֵּלּוֹ זֶרַע אֱמֶת וְאֵין דְּפִי:
שבט לוי/אהרון הכהן: לְשָׁרֶתְךָ אֲיִתָה לֵוִי אִישׁ חֲסִידֶךָ. לְהַבְדִּיל מִגִּזְעוֹ מֻקְדָּשׁ קֹדֶשׁ קָדָשִׁים. לִקְשֹׁר נֶזֶר קֹדֶשׁ וְלַעֲטוֹת אוּרִים. לֵישֵׁב כְּכְבֵדָה פְּנֵימָה יָמִים שִׁבְעָה:
The Avos: Your loved one – Avraham - who came "across the river," spread the knowledge of Hashem throughout the world. And the son born to him at his old age – Yitzchak – he offered to You as a korban. Then, just as one chooses an unblemished lamb for a korban, so too Yaakov Avinu, the "<u>אִישׁ תָּם</u>" was chosen. He sat and learned Torah (*in the Yeshivos of Shem and Ever*) and bore twelve children (the Shevatim), all of whom stayed true to their heritage. **Shevet Levi / Kohanim:** You chose Shevet Levi, Your righteous one, to serve You. From his Shevet You chose Aharon to be Your holiest one - to wear the Tziz and the Urim VeTumim, and to live in the Mishkan for seven days when he first prepared to become inducted as Kohen Gadol.

NOTE: The following is described in detail in Section One of Appendix 17
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

פרישת כהן גדול והכנתו לעבודת היום: מַחֲזִיקֵי אֱמָנָה שָׁבְעוּ קֹדֶם לֶעָשׂוֹר. מַפְרִישִׁים כֹּהֵן הָרֹאשׁ כְּדָת הַמַּלְאִים:
חזן: מַזִּים עָלָיו מֵי חַטָּאת לְטַהֲרוֹ. זוֹרֵק מַקְטִיר וּמֵטִיב לְהִתְרַגֵּל בָּעֲבוֹדָה: כַּכָּתוּב בְּתוֹרָתֶךָ: כַּאֲשֶׁר עָשָׂה בַיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם:
Preparing for the Yom Kippur Avodah: Just as Aharon prepared for a week before becoming the Kohen, so too the Sanhedrin secluded the Kohen Gadol a week before Yom Kippur.
Chazzan: They sprinkled upon him water mixed with the ashes of the Parah Adumah in order to purify him. (*For each of the seven days*) he did the ***zerikah*** of the ***Korban Tamid***, burned the ***Ketores*** and cleaned away the ashes from the wicks of the Menorah. Why? In order to acquaint himself with the daily Avodah (*which he personally would be doing on Yom Kippur*). As it is written in Your Torah: As it was done on this day (*when Aharon prepared to become Kohen in the Mishkan*), Hashem commanded that it be done (*that the Kohen Gadol leave his home and stay in the Beis Hamikdash for seven days before Yom Kippur*) so that he can affect a kapara (*on Yom Kippur*) for Bnei Yisrael.

We all continue:

שבעת ימי הכנת כהן גדול: נְלָוִים אֵלָיו נְבוֹנִים יְשִׁישֵׁי שָׁעַר. נוֹאֲמִים לוֹ קְרָא נָא בְּפִיךָ. **ערב יום כפור:** נְגַהּ תְּשִׁיעִי יַעֲמִידוּהוּ בְּשַׁעַר קָדִים. נוֹי זִבְחֵי יוֹם לְפָנָיו יַעֲבִירוּ: סֶמֶךְ בִּיאַת שֶׁמֶשׁ צֵידוֹ יַמְעִיטוּ. סַאב לְכָבֶן פֶּן בְּרֶדֶם יִקָּרֵהוּ. סָבֵי שִׁבְטוֹ לְלַמֵּד חֻפָּן יוֹלִיכוּהוּ. סַמִּים לְתַמֵּר בַּפָּנִים אוֹתוֹ יַשְׁבִּיעוּ: סָמַר בְּשָׂרוֹ וְהִדְמִיעַ כִּי נֶחֱשַׁד. פָּרוּ גַם הֵם וּבֶכָה הִגִּירוּ. שִׂיחַ מִדָּרֵשׁ בְּפֶה וּבְכָתֵב הִגָּיוֹן. סְבִיבָיו יְשַׁנְּנוּ לְעוֹרְרוֹ עַד חֲצוֹת:
Seven days of preparation: 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 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 – see Appendix 16 for details of the issue and what it symbolized*). He shuddered and cried because he was suspected (*of being a Tzedoki*). The elders of Sanhedrin turned aside and also cried for having suspected him. They learned Torah with him in order to keep him awake until midnight (*which is when the Avodah would begin*).

ד' פייסות: עָלְצוּ תְּרֵם דֶּשֶׁן בְּפַיִס רִאשׁוֹן. עוֹד יָפִיסוּ לְדַשּׁוּן פְּנִימִי וּמְנוֹרָה. עֵקֶב קְטֹרֶת פַּיִס חֲדָשִׁים יְשַׁלֵּשׁוּ. עֵרֶךְ נְתָחִים יַחַד פַּיִס הָרְבִיעִי:

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 inner Mizbeiach and the Menorah. The third lot was to choose who would do the ***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.)

טבילה ותמיד של שחר: עָלָה בְּרַק הַשַּׁחַר כְּנָם הַצּוֹפֶה. עָלָיו פָּרְשׂוּ מָסָךְ בּוּץ לְהֶצְנֵעַ. עֵרָה סוּתוֹ טָבַל וְעָט זְהָבִים. עָמַד וְקִדֵּשׁ וְקָרַץ תְּמִיד הַשַּׁחַר: פִּקֵּד לְמָרְקוֹ וְהוּא קִבֵּל וְזָרַק.

First tevilah and the morning Korban Tamid: When the break of dawn was announced by the watchman, they spread a linen partition around the Kohen Gadol to screen him. He took off his everyday clothes, immersed himself in the mikveh and put on the eight ***Bigdei Zahav*** (golden garments). He did ***kiddush yadayim v'raglayim*** (sanctified his hands and feet by washing them with water from the kiyor – see Appendix 16 for details and the lessons learned) and began the shechita of the morning Korban Tamid. Another kohen was appointed to complete the shechita, while he received the blood (*in a vessel*) and did ***zerika*** (throwing the blood on the corners of the outer Mizbeiach)

קטורת / מנורה / אמורים: פָּרַשׁ הִקְטִיר וְהֵטִיב הִקְרִיב וְנִסֵּךְ. פְּעֵלַת כָּלִיל הִשְׁלִים וְעָשׂ כַּסֵּדֶר.

Ketores, Menorah: He then left the courtyard and entered alone into the ***Heichal*** of the Beis Hamikdash and burned the daily ***keotres*** (*on the inner Mizbeiach*) and cleaned the wicks of the Menorah. **Finishing the Korban Tamid:** He went back to the courtyard and burned the limbs of the morning Korban Tamid (*which is a korban olah, and he also brought the accompanying Mincha*) and poured a libation of wine (nesachim) on the outer Mizbeiach. The morning Korban Tamid Avodah was thus completed, and he proceeded to the next part of the Avodah.
Note: According to all opinions the details in this section are imprecise and not necessarily in the proper order. See Appendix 17 for a more precise and detailed explanation of this section of the Avodah.

NOTE: The following is described in detail in Section Two of Appendix 17
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

טבילה שניה ובגדי לבן: פֵּרְשׁוּ סָדִין לָבָן עוֹד כְּבָרִאשׁוֹנָה. פֵּרְוָה בַּקֹּדֶשׁ שָׁם קִדֵּשׁ וּפָשַׁט. פָּסַע וְטָבַל לְבָנִים עָט וְקִדֵּשׁ. פְּלוּסִים עֶרְכָּם מָנִים שְׁמוֹנָה עָשָׂר. פְּאוּרִים לְשָׁרֵת בָּם לְמֶלֶךְ הַכָּבוֹד.

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 went through the same process described above when he changed clothing (see Appendix 16 for details), and then put on the ***Bigdei Lavan*** (white garments). The white garments were of linen from Pallus worth eighteen maneh, the finest and most magnificent linen with which to serve the Hashem, our glorious King.

פר כהן גדול: פָּרוֹ מֻצָּב בֵּין אוּלָם לַמִּזְבֵּחַ. פָּנָיו יָמָּה וְרֹאשׁוֹ נֶגְבָּה מְעֻקָּם:

חזן: פָּגַשׁ וְסָמַךְ יָדוֹ עַל רֹאשׁוֹ. פְּשָׁעָיו הוֹדָה וּבְחֻבּוֹ לֹא טָמָן:

The bull of the Kohen Gadol: His bull stood in the courtyard, between the ***Heichal*** and the ***outer Mizbeiach***, it's back to the north and front to the south, but its head was turned to the west. (See Appendix 17 for a fuller explanation.)

Chazzan: He leaned his hand(s) upon its head (semicha), and confessed his aveiros, not hiding even one.

The chazzan says the following two paragraphs aloud, and we say along quietly.

Personal vidui of the Kohen Gadol

וְכַךְ הָיָה אוֹמֵר. אָנָּא הַשֵּׁם, חָטָאתִי. עָוִיתִי. פָּשָׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי: אָנָּא בַּשֵּׁם. כַּפֶּר נָא. לַחֲטָאִים. וְלַעֲוֹנוֹת. וּלְפָשָׁעִים. שֶׁחָטָאתִי. וְשֶׁעָוִיתִי. וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי. כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ. כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה - (תִּטְהָרוּ)

And this is what he would say: אָנָּא הַשֵּׁם - I beg of You Hashem (*he would say out loud the four-letter Name of Hashem as it is spelled – the שם המפורש and everyone bowed when they heard it*); I have sinned by accident and have sinned intentionally and have rebelled against You, I and my household. אָנָּא בַּשֵּׁם - I beg of You, with the power of Your Name – "Shem HaMefurash" *(which is all merciful*), cleanse all the aveiros I have done unintentionally and intentionally, and all that I have rebelled against You, I and my household; as is written in the Torah of Moshe, Your servant who said it on Your name:

"כִּי בַיּוֹם הַזֶּה - For on this day (Yom Kippur), יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם - He will make atonement for you to cleanse and purify you; מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה - from all your sins before Hashem - Shem HaMefurash (תִּטְהָרוּ - you will be purified" - this is the end of the posuk, see below וְאַף הוּא הָיָה מִתְכַּוֵּן.)

At the word כּוֹרְעִים we all fall to our knees; then at the word וּמִשְׁתַּחֲוִים we bow down on to the floor and finish the paragraph in that position.

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה. כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בִּקְדֻשָּׁה וּבְטָהֳרָה. הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים (וּמוֹדִים) וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

And the Kohanim and the people who were standing in the ***Azarah*** (courtyard of the Beis Hamikdash), when they heard the glorious and awesome "Shem HaMefurash" Name of Hashem coming out of the mouth of the Kohen Gadol with kedusha and with purity, they would kneel and then prostrate themselves, (offer thanks), and fall upon their faces and proclaim:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ - May the perception of Hashem's Presence and rulership be increased (*so all humans will recognize His existence and power*); לְעוֹלָם וָעֶד —forever and ever.

We all say the following tefilah:

וְאַף הוּא הָיָה מְתַכֵּוֵן לְגָמֵר אֶת הַשֵּׁם כְּנֶגֶד הַמְבָרְכִים וְאוֹמֵר לָהֶם תִּטְהָרוּ: וְאַתָּה בְּטוּבְךָ הַגָּדוֹל מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לְאִישׁ חָסִידֶךָ:

And the Kohen Gadol would time his completion of saying the Shem HaMefurash so that he would finish it just as everyone finished their response of "…בָּרוּךְ שֵׁם" (*so that they could not hear the Shem HaMefurash, and he then finished the posuk of "... כִּי בַיּוֹם הַזֶּה"*) and pronounced out loud *the last word*: "תִּטְהָרוּ - you will be purified." And You Hashem, with your great goodness arouse Your mercy, and forgive (*the Kohen Gadol*) Your righteous servant.

We all continue:

The Goral-lots of the two he-goats

צָעַד לְיִלֵּךְ לוֹ לְמִזְרַח עֶזְרָה. צֶמֶד שְׂעִירִים שָׁם מֵהוֹן עֵדָה. צְמוּדִים אֲחוּזִים שָׁוִים בְּתֹאַר וּבְקוֹמָה. צָגִים לְכַפֵּר עָוֹן בַּת הַשׁוֹבֵבָה. צֵהוּב חָלָשִׁים טָרַף וְהֶעֱלָה מִקַּלְפִּי. צָנַח וְהִגְרִיל לְשֵׁם גְּבֹהַּ וְלַצּוּק. צָעַק בְּקוֹל רָם לֵיהוֹוָה חַטָּאת. צוֹתְתָיו עָנוּ לוֹ וּבֵרְכוּ אֶת הַשֵּׁם. צֶבַע זְהוֹרִית קָשַׁר בְּרֹאשׁ הַמִּשְׁתַּלֵּחַ. צִנָּתוֹ אִמֵּן נֶגֶד בֵּית שִׁלּוּחַ:

The Kohen Gadol then walked to the eastern part of the courtyard by the ***eastern gate***, where there was a pair of he-goats bought with communal funds. They stood next to each other like twins, identical in value, appearance and height, ready to atone for the aveiros of the rebellious nation (Bnei Yisrael). 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"). (*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 "…בָּרוּךְ שֵׁם" (*and according to some opinions they bowed and prostrated themselves*). He tied a thread of red wool on (*the horns of*) the head of the goat to be sent away (to "Azazel") and he arranged the goat that it should stand (*at the eastern gate*) from where it would be sent away.

See Appendix 16 for an explanation of the lessons to be learned from the goral – lottery and the avodah of these two goats. See Appendix 17 for a more precise and detailed explanation of this particular part of the Avodah.

חזן: וידוי פרו פעם שנית: צָלַח וּבָא אֶצֶל פָּרוֹ שֵׁנִית. צָחַן מַטֵּהוּ פְּנֵי צוּר הִתְנַדָּה:

Chazzan: Second Vidui: He crossed over the courtyard (*from the eastern gate to the west – in front of the Heichal*) and approached his bull a second time and confessed the aveiros of his shevet before Hashem.

The chazzan says the following two paragraphs aloud, and we say along quietly.

The second vidui of the Kohen Gadol (for his fellow Kohanim).

וְכָךְ הָיָה אוֹמֵר. אָנָּא הַשֵּׁם, חָטָאתִי. עָוִיתִי. פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ: אָנָּא בַשֵּׁם. כַּפֶּר נָא. לַחֲטָאִים. וְלַעֲוֹנוֹת. וּלַפְּשָׁעִים. שֶׁחָטָאתִי. וְשֶׁעָוִיתִי. וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ. כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ. כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה - (תִּטְהָרוּ)

And this is what he would say: אָנָּא הַשֵּׁם - I beg of You Hashem (*he would say out loud the four-letter Name of Hashem as it is spelled – the שם המפורש and everyone bowed when they heard it*); I have sinned by accident and have sinned intentionally and have rebelled against You, I and my household and the children of Aharon, who were sanctified to serve You. אָנָּא בַשֵּׁם - I beg of You, with the power of Your Name – "Shem HaMefurah" *(which is all merciful*), cleanse all the aveiros I have done unintentionally and intentionally, and all that I have rebelled against You, I and my household and the children of Aharon, who were sanctified to serve You; as is written in the Torah of Moshe, Your servant who said it on Your name:

"כִּי בַיּוֹם הַזֶּה - For on this day (Yom Kippur), יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם - He will make atonement for you to cleanse and purify you; מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה - from all your sins before Hashem - Shem HaMefurash (תִּטְהָרוּ - you will be purified" - this is the end of the posuk, see below וְאַף הוּא הָיָה מִתְכַּוֵּן.)

At the word כּוֹרְעִים we all fall to our knees; then at the word וּמִשְׁתַּחֲוִים we bow down on to the floor and finish the paragraph in that position.

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה. כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקְדֻשָּׁה וּבְטָהֳרָה. הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים (וּמוֹדִים) וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

And the Kohanim and the people who were standing in the Azarah (courtyard of the Beis Hamikdash), when they heard the glorious and awesome "Shem HaMefurash" Name of Hashem coming out of the mouth of the Kohen Gadol with kedusha and with purity, they would kneel and then prostrate themselves, (offer thanks), and fall upon their faces and proclaim: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ - May the perception of Hashem's Presence and rulership be increased (*so all humans will recognize His existence and power*); לְעוֹלָם וָעֶד —forever and ever.

We all say the following tefilah:

וְאַף הוּא הָיָה מִתְכַּוֵּן לִגְמֹר אֶת הַשֵּׁם כְּנֶגֶד הַמְבָרְכִים וְאוֹמֵר לָהֶם תִּטְהָרוּ: וְאַתָּה בְּטוּבְךָ הַגָּדוֹל מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לְשֵׁבֶט מְשָׁרְתֶיךָ:

And the Kohen Gadol would time his completion of saying the Shem HaMefurash so that he would finish it just as everyone finished their response of "…בָּרוּךְ שֵׁם" (*so that they could not hear the Shem HaMefurash, and he then finished the posuk of "... כִּי בַיּוֹם הַזֶּה"*) and pronounced out loud *the last word*: "תִּטְהָרוּ - you will be purified." And You Hashem, with your great goodness arouse Your mercy, and forgive the shevet that serves You.

NOTE: The following is described in detail in Section Three of Appendix 17
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

We all continue:

שחיטת הפר וקבלת הדם: קָח מַאֲכֶלֶת חַדָּה וּשְׁחָטוֹ כַּסֶּדֶר. קַבֵּל דָּם בְּמִזְרָק וּנְתָנוֹ לַמְמָרֵס. קָרִישָׁתוֹ יִמַּס עַד עֵת הַזָּיָה. קָפוּי פֶּן יְהִי וְתָעֳדַר סְלִיחָה.

Shechita and Kabalas Hadam of his bull: He then took a sharp knife and slaughtered the bull in the usual manner. 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 would not be until after he did the Ketores in the Kodesh Kodoshim*) for if it became too hard to sprinkle, there could be no atonement!

עבודת הקטורת לפני ולפנים: קוֹחַ לוֹחֲשׁוֹת חָת בְּמַחְתַּת פַּרְוָרִים. קָלָה וְגֶלֶד רַךְ וַאֲרֻכַּת יָד. קָדַר לְתוֹכָהּ שְׁלֹשֶׁת קַבִּין גֶּחָלִים. קֵרְבוּ לוֹ בָּזָךְ וּגְדוּשַׁת דַּקָּה. קָלַט וְחָפַן וְהֵרִיק לְתוֹךְ בָּזָךְ. קָפַץ מַחְתָּה בִּימִין וּבָזָךְ בִּשְׂמֹאל. קִישׁ צְעָדָיו לְכִרְכּוֹת וְקָרֵב לַבַּדִּים. קְטֹרֶת שָׁם בֵּינֵימוֹ וְעִשֵּׁן וְיָצָא:

Ketores in the Kodesh Kodoshim: In order to scoop up some of the innermost burning coals on the outer Mizbeiach, he stirred them with a reddish-gold shovel (מחתה). The shovel was especially light, of very thin metal, and had an especially long handle. He scooped up three kavim of coals. He was then brought an empty ladle (כף) and also a ladle (כף) filled to the top with finely ground ketores (incense). Using both his hands, he scooped up two handfuls of

incense from the ladle and emptied them into the empty ladle. He quickly took the shovel of coals (מחתה) in his right hand and the ladle (כף) with ketores in his left. His footsteps were heard as he walked between the curtains into the Kodesh Kodoshim and approached between the poles of the Aron. (*He then put down the shovel of burning coals between the poles*). He then put the ketores from the ladle onto the coals in the shovel (see Appendix 17 for all the opinions as to exactly how this was done) and waited for the smoke to fill the Kodesh Kodoshim, and then he left (*backing out*).

See Appendix 16 for a greater discussion of the Ketores, it's symbolism and the issue of the Tzedokim. See Appendix 17 for a more precise explanation of this entire section of Avodah.

הזאות דם הפר בקודש הקדשים: רוֹבֶה מְמֻרָס מֻנּוּ נָטַל דָּם. רִצֵּף וְנִכְנַס וְקָם בֵּין שָׁדַיִם.

חזן: רִצּוּי הַזָּיוֹת טָבַל וְהִצָּלִיף בְּמִנְיָן. רוּם מַעְלָה אַחַת וּמַטָּה שֶׁבַע:

Sprinkling of the bull's blood in the Kodesh Kodoshim: (*He then exited the Heichal and approached the young Kohen who had been stirring the blood of his bull near the Mizbeiach*). He took the vessel of blood (מזרק) and quickly re-entered the Kodesh Kodoshim and stood between the two poles of the Aron.

Chazzan: He dipped his finger into the blood (*for each of the eight sprinklings*), and sprinkled the blood, counting each one — one upwards and seven downwards.

See Appendix 17 for a more detailed explanation of exactly how and where this was done.

Every shul should follow its minhag of how this is said.

וְכַךְ הָיָה מוֹנֶה. אַחַת. אַחַת וְאַחַת. אַחַת וּשְׁתַּיִם. אַחַת וְשָׁלֹשׁ. אַחַת וְאַרְבַּע. אַחַת וְחָמֵשׁ. אַחַת וְשֵׁשׁ. אַחַת וְשֶׁבַע:

And this is how he counted: (*For the only upward one he counted*:) One; (*for the seven downward sprinklings he counted*:) one plus one; one plus two; one plus three; one plus four; one plus five; one plus six; one plus seven.

We all continue:

שחיטת השעיר לד' והזאת דמו בקודש הקדשים: רָץ וְהִנִּיחוֹ בַּכֶּן וְשָׁחַט שָׂעִיר. רָצָה וְקִבֵּל דָּמוֹ בַּאֲגַן קֹדֶשׁ.

חזן: רִגֵּל וְעָמַד מְקוֹם וְעוּד אָרוֹן. רִצָּה הַזָּיוֹת כְּמַעֲשֶׂה דַּם פָּר:

Shechita of the Seir L'Hashem goat and sprinkling its blood in the Kodesh Kodoshim: He hurried (*to exit the Kodesh Kodoshim into the Heichal*) and placed the vessel of (*leftover*) blood (*of the bull*) on a stand. He (*then quickly exited the Heichal and*) slaughtered the goat (*which was designated by the lot as the Seir L'Hashem - the Korban Chatas*) and quickly received its blood in a holy basin

Chazzan: He then returned (*into the Kodesh Kodoshim a third time*) to the place of the Aron. He sprinkled the blood (*of the goat*) in the same manner as with the blood of the bull.

Every shul should follow its minhag of how this is said.

וְכַךְ הָיָה מוֹנֶה. אַחַת. אַחַת וְאַחַת. אַחַת וּשְׁתַּיִם. אַחַת וְשָׁלֹשׁ. אַחַת וְאַרְבַּע. אַחַת וְחָמֵשׁ. אַחַת וְשֵׁשׁ. אַחַת וְשֶׁבַע:

And this is how he counted: (*For the only upward one he counted*:) One; (*for the seven downward sprinklings he counted*:) one plus one; one plus two; one plus three; one plus four; one plus five; one plus six; one plus seven.

We all continue:

הזאת דם הפר והשעיר בהיכל: רָהַט וְהִנִּיחוֹ וְדַם פָּר נָטַל. רַגְלָיו הֵרִיץ וְצָג חוּץ לִבּוֹדֶלֶת. רִקְמֵי פָרֹכֶת יַז כְּמִשְׁפַּט כַּפָּרֶת. רָגַשׁ וְשָׁנָה וְהִזָּה מִדַּם שָׂעִיר: שֶׁב וּבְלָלָם וְחִטֵּא מִזְבֵּחַ סָגוּר. שֶׁבַע עַל טָהֳרוֹ וּבִקְרָנָיו אַרְבַּע.

Sprinkling the blood of the bull and the goat in the Heichal: He hurried (*to exit the Kodesh Kodoshim into the Heichal*) and placed the vessel of (*leftover*) blood (*of the goat*) on its stand and he 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 sprinkled the blood of the bull towards the curtain in the same manner (one up and seven down) that he had sprinkled the blood (*inside the Kodesh Kodoshim*) towards the cover of the Aron. 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 (*the same way he had just sprinkled the blood of the bull*). He then mixed the blood of the bull and goat together and purified the Inside Mizbeiach made of gold by sprinkling the mixture seven times upon the surface of the Mizbeiach after he had already made four sprinklings on the corners. (*He then left the Heichal, went into the Azara, and spilled what was left of the blood on the western side of the base of the outside Mizbeiach*.)
See Appendix 17 for a much more detailed explanation of this part of the avodah.

NOTE: The following is described in detail in Section Four of Appendix 17
SECTION FOUR:
Seir L'Azazel and Completing the Avodah of the bull and Seir L'Hashem.

חזן: **וידוי שלישית:** שָׁקַד וּבָא אֶצֶל הַשָּׂעִיר הֶחָי. שִׂגְיוֹן עַם וּזְדוֹנוֹ יוֹדֶה לָאֵל:
Chazzan: **Third Vidui** He then quickly (*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.

The chazzan says the following two paragraphs aloud, and we say along quietly.
The third vidui of the Kohen Gadol – on the Sair Hamishtlaeich – for the entire Jewish People.

וְכַךְ הָיָה אוֹמֵר. אָנָּא הַשֵּׁם. חָטְאוּ. עָווּ. פָּשְׁעוּ. לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל. אָנָּא בַּשֵּׁם. כַּפֶּר נָא. לַחֲטָאִים. וְלַעֲוֹנוֹת. וְלַפְּשָׁעִים. שֶׁחָטְאוּ. וְשֶׁעָוּוּ. וְשֶׁפָּשְׁעוּ לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל. כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ. כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה - (תִּטְהֲרוּ)
And this is what he would say: אָנָּא הַשֵּׁם - I beg of You Hashem (*he would say out loud the four-letter Name of Hashem as it is spelled – the שם המפורש and everyone bowed when they heard it*); they have sinned by accident and have sinned intentionally and have rebelled against You, Your people, the Family of Yisrael. אָנָּא בַּשֵּׁם - I beg of You, with the power of Your Name – "Shem HaMefurah" *(which is all merciful*), cleanse all the aveiros they have done unintentionally and intentionally, and all that they have rebelled against You, Your people, the Family of Yisrael; as is written in the Torah of Moshe, Your servant who said it on Your name: "כִּי בַיּוֹם הַזֶּה - For on this day (Yom Kippur), יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם - He will make atonement for you to cleanse and purify you; מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה - from all your sins before Hashem - Shem HaMefurash (תִּטְהֲרוּ - you will be purified" - this is the end of the posuk, see below וְאַף הוּא הָיָה מִתְכַּוֵּן.)

At the word כּוֹרְעִים we all fall to our knees; then at the word וּמִשְׁתַּחֲוִים we bow down on to the floor and finish the paragraph in that position.
וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה. כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקְדֻשָּׁה וּבְטָהֳרָה. הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים (וּמוֹדִים) וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

And the Kohanim and the people who were standing in the Azarah (courtyard of the Beis Hamikdash), when they heard the glorious and awesome "Shem HaMefurash" Name of Hashem coming out of the mouth of the Kohen Gadol with kedusha and with purity, they would kneel and then prostrate themselves, (offer thanks), and fall upon their faces and proclaim:
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ - May the perception of Hashem's Presence and rulership be increased (*so all humans will recognize His existence and power*); לְעוֹלָם וָעֶד —forever and ever. "Blessed [is His] Name, His glorious Kingdom is forever and ever."

We all say the following tefilah:

וְאַף הוּא הָיָה מִתְכַּוֵּן לְגָמֹר אֶת הַשֵּׁם כְּנֶגֶד הַמְבָרְכִים וְאוֹמֵר לָהֶם תִּטְהָרוּ: וְאַתָּה בְּטוּבְךָ הַגָּדוֹל מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לַעֲדַת יְשֻׁרוּן:

And the Kohen Gadol would time his completion of saying the Shem HaMefurash so that he would finish it just as everyone finished their response of "…בָּרוּךְ שֵׁם" (*so that they could not hear the Shem HaMefurash, and he then finished the posuk of "... כִּי בַיּוֹם הַזֶּה"*) and pronounced out loud *the last word*: "תִּטְהָרוּ - you will be purified." And You Hashem, with your great goodness arouse Your mercy, and forgive Bnei Yisrael who referred to as "Yeshurun" (*because they are "yashar" – straight and honest*).

We all continue:

שילוח השעיר: שִׁגְּרוֹ בְּיַד אִישׁ עִתִּי לְמִדְבַּר עָז. שָׁמֶץ כִּתְמֵי זוּ שְׂאֵת לִגְזֵרָה שֵׁן סֶלַע הֲדָפוֹ וְגֻלְגַּל וְיָרַד שֶׁבְּרוּ עֲצָמָיו כְּנֶפֶץ כְּלִי יוֹצֵר:

Seir HaMishtaleiach: (*After the vidui*) he sent off the goat, with a person who had been appointed for this job yesterday, to lead it out to the harsh desert (***Azazel***). It carried the stains of the *aveiros* of the people to a desolate place. He pushed it off the rocky cliff and it tumbled down (*the sharp rocks of the cliff*); its bones were broken like shattered earthenware.
See Appendix 17 page xxx for a more detailed description.

עבודת הפר והשעיר: שְׁחוּזָה אָחַז פָּר וְשָׂעִיר קָרַע. שָׁלַף אֲמוּרִים וּגְוִיּוֹת קָלַע לִשְׂרוֹף.

Avodah with the bull and goat: (*Still wearing his Bigdei Lavan*) the Kohen Gadol then took a sharp knife and cut open the (*slaughtered*) bull and goat (*the ones whose blood he had sprinkled earlier in the Kodesh Kodoshim and on the Golden Mizbeiach*) and he removed the אֲמוּרִים - 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).

NOTE: All of the following is described in greater detail in Section Five of Appendix 17
SECTION FIVE: **Kriyas HaTorah and Completing the Avodah**

קריאת התורה ושאר העבודה: שָׁאַג סִדְרֵי יוֹם קִדֵּשׁ וּפָשַׁט שִׁלֵּשׁ וְטָבַל פַּזִּים עַט וְקִדֵּשׁ. תָּכַף וְעָשׂ אֵילוֹ וְאֵיל עָם. תְּרֵב חַטָּאת וּמוּסָפִין הִקְרִיב כַּחוֹק.

Reading the Torah: He then read aloud from the Sefer Torah the section pertaining to the Avodah of the day.
Changing to Bigdi Zahav: Then he 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 the ram of the people (*bought with community money, each as a Korban Olah*). He burned the fats of the Korbanos Chatas (*the bull and goat mentioned earlier that had their blood sprinkled inside the Beis Hamikdash*) and the fats of the Korbanos Olah (*these two rams*) on the Mizbeiach. He then also brought the Musaf Korbanos. (Note: There are opinions that the Musaf Korbanos were brought later on, not now.)
See Appendix 17 for details about Kriyas HaTorah and the above avodah.

הוצאת כף המחתה: תָּר וְקִדֵּשׁ פָּשַׁט טָבַל וְקִדֵּשׁ. תַּכְרִיךְ בַּדִּים עָט וְנִכְנַס לַדְּבִיר. תְּכוּנַת כְּלִי קְטֹרֶת הוֹצִיא וְקִדֵּשׁ. תִּלְבֹּוֹשֶׁת מַדָּיו הִפְשִׁיט וְגָנַז נָצַח.
Changing to Bigdei Lavan and entering the Kodesh Kodoshim: He quickly did ***kiddush yadayim v'raglayim***, took off his ***Bigdei Zahav***, immersed in the mikveh, did ***kiddush yadayim v'raglayim*** and put on his ***Bigdei Lavan***. He then entered the Kodesh Kodoshim (for the fourth and last time). The vessels used for the Ketores (the now empty כף – ladle and the burnt out מחתה – shovel of coals), he removed from the Kodesh Kodoshim. He did ***kiddush yadayim v'raglayim*** and then took off his ***Bigdei Lavan*** that has been made specifically to his measurements and placed them away in genizah forever (*since they may never be used again*).

תמיד של בין הערביים וסיום עבודת היום: תִּרגַּל וְטָבַל חֲרוּצִים עָט וְקִדֵּשׁ. תָּמִיד הִסְדִּיר וְתִמַּר וְנֵרוֹת הֶעֱלָה תֵּכֶל עֲבוֹדוֹת יָד וְרֶגֶל קִדֵּשׁ. תִּמֵּם טְבִילוֹת חָמֵשׁ וְקִדּוּשִׁים עֲשָׂרָה. תֹּאַר מְגַמָּתוֹ כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָה, תָּקַף וְדָץ וְעָטָה בִּגְדֵי הוֹנוֹ.
Changing to Bigei Zahav; the afternoon Korban Tamid; and completing the daily avodah: He quickly immersed himself in the mikveh, put on the ***Bigdei Zahav*** and did ***kiddush yadayim v'raglayim***. He then brought the afternoon Korban Tamid (Note: Some are of the opinion that he brought the Korban Tamid earlier, **before** he went into the Kodesh Kodoshim to take out the empty vessel. That is how it appears in the Nusach Sefard Avodah.) He then brought the ***afternoon ketores*** and he lit the Menorah. 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 17, page xxx for a more detailed description of the above and the various other opinions as to what took place when. Also, see Appendix 16 for the important lesson from that last part of the Avodah – putting on his personal clothes.

We all continue:

Joyously escorting the Kohen Gadol to his home after he safely came out of the Kodesh Kodoshim.

תַּמָּה תְּלוּיָה צִיר נֶאֱמָן לַבַּיִת, תָּגֵל בְּהִתְבַּשֵּׂר הַשְׁלֵג אֹדֶם תּוֹלָע. תַּעֲדָה יֶשַׁע תַּעֲטָה מְעִיל צְדָקָה. תָּפִיק צָהֳלָה תַּבִּיעַ דֵּיץ וְחֶדְוָה: תְּלוּלֵי הִרְעִיפוּ זַרְזִיף טַלָּם, תַּלְמֵי שָׂדַי רָווּ תֵּת יְבוּלָם. תּוֹדָה נָתְנוּ אוֹסְפֵי זֶרַע שָׁלוֹם, תְּהִלָּה בִּשְׂרוּ נוֹשְׁאֵי אֲלֻמּוֹת בָּרָנֶן: תַּחְתִּיוֹת אֶרֶץ צְבִי זֶמֶר שִׁמְּעוּ, תְּנוּ צִדְקוֹתָיו חֲצַץ הוֹלְכֵי נְתִיבוֹת. תִּקְוֹת שׁוֹלְחָיו אֱמוּן לֹא אַכְזָב, תּוֹחֲלָתָם כְּצִנַּת שֶׁלֶג בְּיוֹם קָצִיר:

<u>תַּמָּה תְּלוּיָה</u> - The pure and perfect community of Bnei Yisrael accompanied the Kohen Gadol, their faithful messenger, to his home. They rejoiced in the news that the red thread (*that had been tied to the entrance of the Beis Hamikdash*) had turned white. This was a sign that Hashem had wrapped them with salvation and righteousness (*that they had been forgiven for their aveiros*). A great joy burst forth, happiness and rejoicing rang out. The clouds above showered forth their dew; the plowed fields brought forth their produce. Thanks was given by those who

harvested their crop in peace; and those who carried the sheaves of wheat praised Hashem. The lowliest places of the beautiful land (Israel) rang out with song; Hashem's righteousness was proclaimed by all who traveled on the roads – that the mission of the Kohen Gadol, who they sent on their behalf, was successful (*they were forgiven*) and that their confidence in him was not unfounded! They felt relief like the coolness of snow on a hot harvest day.

מְצוֹאָתָם רֻחָצוּ מִטָּנֶף צַחֲנָתָם זַכּוּ, שְׁלֵמִים תְּמִימִים בְּבוֹר כַּפֵּימוֹ זֻכָּזוּ. לְהַגִּיד כִּי מְטַהֲרָם מְקוֹר מַיִם חַיִּים, מִקְוֵה יִשְׂרָאֵל מְנַקֵּם מַיִם נֶאֱמָנוּ: בְּטֹהַר וּבְנַקָּיוֹן יִנָּקוּ וְיֻטְהָרוּ, יְחֻדָּשׁוּ כַּחֲדָשֵׁי בָקָרִים מִכָּתָם יְצֻחָצָחוּ.

מְצוֹאָתָם רֻחָצוּ - They were washed clean and purified from the stains of their aveiros. They are now perfect and wholesome! Just as soap washes off dirt, so too their hands have been cleansed from all sin. This proclaims to all that Hashem, Who personally purifies them, is like a faithful spring (*His kindness to us is never ending);* and He is like a purifying mikveh to Bnei Yisrael faithfully purifying them every year. They will be purified and cleansed (*from their aveiros*) and renewed like new angels in the morning.

רוֹמְמוֹת אֵל יֶהֱגּוּ בִגְרוֹנָם, בִּלְשׁוֹנָם רוֹן בְּפִימוֹ שִׁיר חָדָשׁ: יָגִילוּ בְרַעַד יַעַבְדוּ בְּיִרְאָה, קְדוֹשׁ יִשְׂרָאֵל מְקַדֵּשׁ קְדוֹשִׁים. לְשַׁבֵּחַ לְרַבֵּן לְתוֹפֵף וּלְצַלְצֵל, וּלְנַצֵּחַ בִּנְגִינוֹת וּלְהַנְעִים זְמֶר: נֶחֱבָקִים בְּעוֹז יָמִין רוֹמֵמָה, יַחַד נִתְמָכִים בִּמְלֵאָה צֶדֶק. מְשׂוּכִים לָבֹא שְׁעָרָיו בִּרְנָנָה, וְשָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ נֶצַח: שָׂשִׂים וְגָלִים בִּשְׁמוֹ כָּל הַיּוֹם, חָדִים בְּשִׂמְחָה אֶת פָּנָיו:

רוֹמְמוֹת אֵל יֶהֱגּוּ בַגְרוֹנָם - Therefore, they will praise Hashem and sing to Him a new song. They will rejoice with trembling, and with reverence will serve Hashem Who is kadosh and who makes Bnei Yisrael kadosh. They will praise Hashem with song and music! Bnei Yisrael are constantly embraced with the strength of the "right hand" of Hashem. We are all together supported by His constant righteousness and are drawn after Him to enter the Beis Hamikdash with joy, attaining joy and happiness forever; rejoicing and celebrating in His Name; the entire day basking in the Presence of Hashem!

חזן: זִיו אוֹרָם כַּשַּׁחַר יִבָּקַע, קוֹלָם יִשְׂאוּ וְיָרֹנּוּ בִּגְאוֹן צוּר עוֹלָמִים: אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו:

Chazzan: זִיו אוֹרָם - The splendor of their light will burst forth like the break of dawn. They will lift their voices and sing of the greatness of Him Who created worlds (Olam Hazeh and Olam Haba). Fortunate is the people who have merited such abundant greatness; fortunate is the people that Hashem personally takes care of them.

We all say the following:

וְיוֹם טוֹב הָיָה עוֹשֶׂה כֹּהֵן גָּדוֹל לְכָל אוֹהֲבָיו כְּשֶׁנִּכְנַס בְּשָׁלוֹם וְיָצָא בְשָׁלוֹם בְּלִי פֶגַע:

The Kohen Gadol would make a celebration for all his loved ones, after entering the Kodesh Kodoshim in peace and exited in peace - unharmed.

Tefiah of the Kohen Gadol

As mentioned in Appendix 17, in truth, the Kohen Gadol said a tefilah each of the four times he exited the Kodesh Kodoshim safely. The Gemara stresses that it was a short tefilah so that people should not be concerned that he died! The following long, beautiful and heartfelt tefilah, following the aleph-beis, has poetically embellished the points made in the Gemara and Medrash as to his tefilah, and added requests for our times (e.g. lead us to our land).

וְכַךְ הָיְתָה תְּפִלָּתוֹ שֶׁל כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפֻּרִים בְּצֵאתוֹ מִבֵּית קֹדֶשׁ הַקָּדָשִׁים בְּשָׁלוֹם בְּלִי פֶגַע:

And this was the tefilah of the Kohen Gadol on Yom Kippur as he left the Kodesh Kodoshim in peace - unharmed:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתְּהֵא הַשָּׁנָה הַזֹּאת הַבָּאָה עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל: שְׁנַת אוֹצָרְךָ הַטּוֹב תִּפְתַּח לָנוּ. שְׁנַת אָסָם. שְׁנַת בְּרָכָה. שְׁנַת גְּזֵרוֹת טוֹבוֹת מִלְּפָנֶיךָ. שְׁנַת דָּגָן תִּירוֹשׁ וְיִצְהָר. שְׁנַת הַרְוָחָה וְהַצְלָחָה וְקַיָּמִים. שְׁנַת וְעוּד בֵּית מִקְדָּשֶׁךָ. שְׁנַת זוֹל. שְׁנַת חַיִּים טוֹבִים מִלְּפָנֶיךָ. שְׁנַת טְלוּלָה וּגְשׁוּמָה אִם שְׁחוּנָה. שְׁנַת יַמְתִּיקוּ מְגָדִים אֶת תְּנוּבָתָם. שְׁנַת כַּפָּרָה עַל כָּל עֲוֹנוֹתֵינוּ. שְׁנַת לַחְמֵנוּ וּמֵימֵינוּ תְּבָרֵךְ. שְׁנַת מַשָּׂא וּמַתָּן. שְׁנַת נָבוֹא לְבֵית מִקְדָּשֶׁנוּ. שְׁנַת שְׂבַע. שְׁנַת עֹנֶג. שְׁנַת פְּרִי בִטְנֵנוּ וּפְרִי אַדְמָתֵנוּ תְּבָרֵךְ. שְׁנַת צֵאתֵנוּ וּבוֹאֵנוּ תְּבָרֵךְ. שְׁנַת קְהָלֵנוּ תוֹשִׁיעַ. שְׁנַת רַחֲמֶיךָ יִכְמְרוּ עָלֵינוּ. שְׁנַת שָׁלוֹם וְשַׁלְוָה. שָׁנָה שֶׁתּוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ. שָׁנָה שֶׁלֹּא תַפִּיל אִשָּׁה אֶת פְּרִי בִטְנָהּ. שְׁנַת תַּעֲלֵנוּ שְׂמֵחִים לְאַרְצֵנוּ: שָׁנָה שֶׁלֹּא יִצְטָרְכוּ עַמְּךָ בֵּית יִשְׂרָאֵל זֶה לָזֶה וְלֹא לְעַם אַחֵר בְּתִתְּךָ בְּרָכָה בְּמַעֲשֵׂה יָדֵיהֶם:

חזן: וְעַל אַנְשֵׁי הַשָּׁרוֹן הָיָה אוֹמֵר יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁלֹּא יֵעָשׂוּ בָּתֵּיהֶם קִבְרֵיהֶם:

יְהִי רָצוֹן מִלְּפָנֶיךָ - May it be Your Will Hashem Who takes care of us and has taken of us throughout our history, that this year that is coming upon us and all of Bnei Yisrael should be a year in which Your treasure house of good will be opened for us; a year of plenty; a year of blessing; a year of good decrees declared by You; a year of grain, wine and oil; a year of profit and success that will be permanent; a year that Your Divine Presence should rest in the Beis Hamikdash; a year of affordable prices; a year of good life in Your presence; a year of dew and rain to cool the hot air; a year fruits that are sweet; a year of atonement for all our aveiros; a year in which our food and drink will be blessed; a year of prosperity in business; a year when we can come to the Beis Hamikdash; a year of being satisfied with what we have; a year of delight; a year in which our offspring and the fruit of our land will be blessed; a year in which our goings and comings will be blessed; a year in which our community will be saved; a year in which Your mercy will be aroused upon us; a year of peace and tranquility; a year in which You lead us proudly to our land; a year in which no woman will suffer a miscarriage; a year in which You bring us up to our land with joy; a year in which Your people Yisrael will not be need help from one another or from other people, because You will bless everything that everyone does!

Chazzan: And for the people of Sharon (who lived in the plains and lived in fear of abundant rain flooding their homes), he would daven: May it be Your Will Hashem Who takes care of us and has taken of us throughout our history, that their homes will not become their graves.

This piyyut, following the aleph-beis, describes the majestic and almost angelic appearance of the Kohen Gadol after spending the day of Yom Kippur doing the avodah. This then leads into the next piyyut (כָּל אֵלֶּה) where we express how we now realize just what we are missing!

Chazzan:

אֱמֶת מַה נֶּהְדָּר הָיָה כֹּהֵן גָּדוֹל בְּצֵאתוֹ מִבֵּית קָדְשֵׁי הַקָּדָשִׁים בְּשָׁלוֹם בְּלִי פָגַע:

How truly glorious the Kohen Gadol appeared as he left the Kodesh Kodoshim, peacefully - unharmed.

Some shuls sing this all together. In some shuls the chazzan says the first part and we respond with the words מראה כהן.

כְּאֹהֶל הַנִּמְתָּח בְּדָרֵי מַעְלָה. מַרְאֵה כֹּהֵן:

Like the canopy of the heavens stretched out over the holy Chayos (which gave forth a very bright light) – so was the appearance of the Kohen Gadol.

כְּבָרָקִים הַיּוֹצְאִים מִזִּיו הַחַיּוֹת. מַרְאֵה כֹּהֵן:

Like the lightening bolts emanating from the brilliance of the Holy Chayos - so was the appearance of the Kohen Gadol.

כְּגֹדֶל גְּדִילִים בְּאַרְבַּע קְצָווֹת. מַרְאֵה כֹּהֵן:

Like the beautiful techeles thread wrapped around the tzitzits on all four corners of a talis – so was the appearance of the Kohen Gadol.

כִּדְמוּת הַקֶּשֶׁת בְּתוֹךְ הֶעָנָן. מַרְאֵה כֹּהֵן:
Like the multicolored rainbow that appears in the clouds – so was the appearance of the Kohen Gadol.

כְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לִיצוּרִים. מַרְאֵה כֹּהֵן:
Like the beautiful garments that Hashem made for Adam and Chava – so was the appearance of the Kohen Gadol.

כְּוָרֶד הַנָּתוּן בְּתוֹךְ גִּנַּת חֶמֶד. מַרְאֵה כֹּהֵן:
Like a rose planted in a beautiful garden – so was the appearance of the Kohen Gadol.

כְּזֵר הַנָּתוּן עַל מֵצַח מֶלֶךְ. מַרְאֵה כֹּהֵן:
Like a crown that is placed upon a king's forehead – so was the appearance of the Kohen Gadol.

כְּחֶסֶד הַנִּתָּן עַל פְּנֵי חָתָן. מַרְאֵה כֹּהֵן:
Like the grace reflected in the face of a chosson - so was the appearance of the Kohen Gadol.

כְּטֹהַר הַנָּתוּן בְּצָנִיף טָהוֹר. מַרְאֵה כֹּהֵן:
Like the purity of the Mitznefes (*that was placed on Yehoshua Kohen Gadol – the first Kohen Gadol of the second Beis Hamikdash*) - so was the appearance of the Kohen Gadol.

כְּיוֹשֵׁב בְּסֵתֶר לְחַלּוֹת פְּנֵי מֶלֶךְ. מַרְאֵה כֹּהֵן:
Like (*the light that shone from the face of*) Moshe Rabeinu when he was hidden in a rock up in Shomayim and he pleaded for Bnei Yisrael - so was the appearance of the Kohen Gadol.

כְּכוֹכָב הַנִּגַּהּ בְּגִבּוּל מִזְרָח. מַרְאֵה כֹּהֵן:
Like the morning star shining in the east – so was the appearance of the Kohen Gadol.

We all say the following long piyyut to ourselves. Some shuls say it all, some say some. The chazzan will finish this piyut with מַה נָּדַבֵּר *see page, and we then all continue with* זְכֹר רַחֲמֶיךָ

[intro-sum]The following very poetic and beautiful piyyutim are actually the “punchline” and whole point of saying the avodah! They review the beauty of what was, point out the aveiros that caused us to lose that, the many difficulties we have gone through in our golus because we are missing the protection of the Beis Hamikdash and korbanos, and our plea for the geulah and return to our previous glory! It is our very longing to have it back that makes us deserving of getting it back! Unfortunately, many shuls rush through them. Take you time, and just do the English if it is easier, though the Hebrew is not that difficult. (Note that all these piyuting follow some form of an aleph-beis acrostic. The elements of each stanza fit together in the Hebrew because of the rhyming, cadence or aleph-beis. In English many of the ideas will seem very randomly stuck together.) And if you do not really feel so bad about not having a Beis Hamikdash and korbanos, then at least feel bad that you do not even feel bad!

כָּל אֵלֶּה בִּהְיוֹת הַהֵיכָל עַל יְסוֹדוֹתָיו. וּמְקֻדַּשׁ הַקֳּדָשִׁים עַל מְכוֹנוֹתָיו. וְכֹהֵן גָּדוֹל עוֹמֵד וּמְשָׁרֵת. דּוֹרוֹ רָאוּ וְשָׂמֵחוּ:
All this took place when the Heichal was on its foundation, and the Kodesh Kodoshim was on its site, and the Kohen Gadol stood and did the avodah - his generation saw it all and rejoiced!

אַשְׁרֵי עַיִן רָאֲתָה כָּל אֵלֶּה. הֲלֹא לִמְשֻׁמַע אֹזֶן דָּאֲבָה נַפְשֵׁנוּ:
Fortunate is the eye that merited to see all this. *But now in golus,* just hearing it makes us so sad *for we realize what we are missing*.