

אמרו O Vigorously Strong, \* Mighty, Abundantly Potent One,

Who can duplicate Your powerful deeds?<sup>6</sup>

You roofed Your mighty heavens upon cool waters,\*

And You founded habitation\* upon nothingness.

כ When the world was darkness, shadow of death and blackness,<sup>7</sup>  
by donning Your garment of light You illuminated the dawn,

(1) Exodus 33:19. (2) Psalms 69:7. (3) Proverbs 16:1. (4) Psalms 51:7.

You divided the treacherous [waters]\* with the awesome ice-like [Heaven].\*

א You gathered them in the depths so that they would not cover the land.

ב You revealed a garden [in Eden] to the east  
to give pleasure to those who praise You,

א You emplaced the great luminaries in the firmament of Your power,  
and along with them You instructed the legion of constellations.

ד You fashioned from the waters an abundance of  
swimming fish and flying fowl,

ה You made the serpent-like, world-spanning [Leviathan]\* that will be the feast  
of those who dwell in the garden [of Torah],

ו You made the sticky clods of earth produced creeping creatures and beasts,  
the [bull] that dwells among reeds\* and swamp will be the repast  
of Your invited righteous.

ז You prepared meals and wine but there was no one to feast,\*

ח You shaped a lifeless form from clay in the likeness of Your image,  
You blew into his body a pure soul from Your heavenly abode;

ט You made to slumber and from his side You designated him a helper\*  
he was made to slumber and from the Tree of Knowledge,

י You commanded him not to eat from the Tree of Knowledge,  
but like a fool he disobeyed the command upon the serpent's seduction,  
and was punished with earning sustenance by the sweat of his brow\*  
and the foolish woman [was punished] with labor pains,  
and the cunning [serpent] was given dust as his food.<sup>8</sup>

יא You caused his seed to congeal in the womb of the desirous [Evel].\*

יב You caused his seed to congeal in the womb of the desirous [Evel].\*

יג You conceived and gave birth to a farmer and a shepherd,\*  
together they brought before You an offering and a gift;

יד You were angry with the older [Cain],  
but turned to the gift of [Abel] the younger.

טו He [Cain] corrupted his warm compassion\* and broke the brother's neck,  
then he prayed to You and You made him a mark;<sup>9</sup>

טז the third generation\* began to call in Your Name to an idol,  
You called upon the powerful flowing oceans —  
they engulfed them and they were lost.

יז The arrogant generation [of the Flood] erred and snarled at You, [Lamech]  
they were drowned in surging hot waters, scalded and cut down,<sup>10</sup>

יח [Noah] who was borne on a gopher-wood [ark] was saved  
when You shut its door behind him,

יט You made his offspring flourish and they filled the face of the desolate earth,  
The united [Generation of the Dispersion] conspired  
to rise up to the very heavens.\*

כ Like straw they were scattered in a violent wind and tempest;<sup>11</sup>  
The beloved [Abraham] came from across [the river]  
to make You known in the world,  
the passionate love of his old age [Isaac]  
he brought up to You as a burnt-offering.

כא Like perfect sheep, the perfect man [Jacob]\* was chosen,  
when he longed to dwell in the tents [of Torah study].<sup>12</sup>

אשר מי יציעה כמעש גבורותיה,

אף יסדף תבל על פלימה.

כמעשה לכושרך אור פקר הגהות,

בם צבא מזרות עמם צוית.

דמיון בריית לכתת יושבי גנים,

דר קנה ובעצה לאררחת קרואיה.

הקראת גלם מהמקד פתכנית חותמתך,

הרדום ומציעו עזר לו יעדות.

והפר צווי פפתי בהשאת זוחל,

ואולת פצירים וערום עפר לחמו.

זרעה והולידה אפר ורועה צאן,

ועמית ברכ ושעת משורת צעיר.

חלה פניך ושמת לו אות,

חיל נחלים קראת ושטפום ואבדו.

טרפו כהם הולמים וזרכו נצמתו.

טפוליו הפריה וקלאו פני ציח.

יקשו נפצו פרות סועה וסער,

יהום זקנתו העלה לך לכליל.

כחשק לשיבת אהלים ונמשך אחריה,

אמין לך בפני רוב אונים,  
אמץ עליות קרית על קרים,  
פריות עלולם וצלמנות ועיפתה

גדל מאורות תמה בקריע עזרה,  
דישדים ודאים משעל צרת,

דבוקת רגבים הוציאה רומשים  
ושואפים,

הכנת טבח ומסוד וסועד אין,  
הפתת בחלדו טהר נשם מזובלה,  
וצריתו בלי לעוט מעץ הדעת,

וענש בועת אף לטורף חקול,  
זררי רבעו הקפית פכטון חומרת,  
זכח וישו הגישו למולך יחד,

חמל רחמיו שחת וערף את,  
חלו שלשים קרא כשקד לפקל,  
טעו גאים ופצו סור קנמדה,

טעור גפר נושע כסגרת בעדו,  
יעצו נאחדיים לרום עד לשחקי,  
ידיד אתו עבר ודעה בעולום,

כשה תמים פתח איש תם,  
כשה תמים פתח איש תם,

from his loins You drew worthy, beautiful offspring,  
each a seed of truth without impurity. \*

5 To serve You, You desired Levi, Your most devout man,<sup>2</sup>  
to designate from his stock one sanctified as holy of holies,<sup>3</sup>  
to bind the headplate of holiness and don the Urim [V'Tumim],<sup>4</sup>  
to sit in glory within [the Temple] for seven days. \*

6 The steadfastly faithful — a week before the Tenth [of Tishrei] —  
would segregate the leading Kohen, according to the regulation  
of the inauguration service. \*<sup>5</sup>

Chazan — They would sprinkle purifying waters upon him to cleanse him,  
he would dash [the blood], burn [the incense], and prepare [the Menorah]  
to accustom himself in the service. \*

As it is written in Your Torah: As he did on this day,  
HASHEM commanded to do to atone on your behalf. \*<sup>7</sup>

Congregation and Chazan:

Joining him were men of understanding, the elders of the Sanhedrin,  
telling him, 'Please read [the laws] aloud.'

At dawn of the ninth, \* they would stand him at the eastern gate,  
and lead before him the beautiful offerings of the day. \*

8 As sunset approached they would reduce his food,  
lest the impurity of a whitish emission befall him in his sleep. \*

9 The elders of his tribe would lead him to teach him the incense procedure;  
they would adjure him to make the cloud of incense smoke within. \*

His flesh would shudder and he would weep at having been suspect,  
they too would withdraw and their tears would flow. <sup>10</sup>

He would expound [the Oral Law and read from the Scripture,  
those surrounding him would expound to keep him awake till midnight]

10 Joyously [the Kohanim] drew the first lot, \*  
for the privilege of removing the ash, <sup>12</sup>

again they would draw lots for clearing the ash  
from the Inner [Altar] and Menorah. <sup>13</sup>

For the incense service, new candidates would take part in the third lot,  
all joined for the fourth lot, to prepare the offering parts [for burning]. <sup>14</sup>

(1) Jeremiah 2:21. (2) Cf. Deuteronomy 33:8. (3) Cf. I Chronicles 23:13. (4) Cf. Leviticus 8:8-9.  
(5) Cf. Tractate Yoma 1:1 [p. 192]. (6) Cf. 1:2. (7) Leviticus 8:34. (8) Cf. Yoma 1:3 [p. 192].

When the lookout announced, 'The first gleam of dawn has risen,'<sup>1</sup>  
they would spread a linen sheet around [the Kohen Gadol] to screen him.  
He would remove his clothes, immerse himself, and don golden vestments;  
he would sanctify [his hands and feet] and make the incision  
in the morning continual offering.

12 He would appoint someone to complete the slaughter  
while he accepted and threw [the blood]. \*

He would withdraw and burn the incense, then prepare [the Menorah]  
bring [the offering's parts onto the Altar] and pour its libation.  
He would complete the burnt-offering service,  
doing it according to its order. <sup>2</sup>

Again they would spread out a white sheet as before  
in the Temple's Parvah Chamber; he sanctified and undressed.

He would go to immerse himself, don white vestments and sanctify,<sup>3</sup>  
[he wore] Pelusian [linen vestments] \* worth eighteen maneh —  
magnificent — in which to serve the King of Glory. <sup>4</sup>

His bull was stood between the antechamber and the Altar,  
its face toward the west and its head was southward, but turned. \*

Chazan — He approached and leaned his hands on its head;

כָּל־זֶרַע אֱמֶת וְאֵדֶן דָּפִי.

לְהַבְדִּיל מִנְעוּלֵי מִקְדָּשׁ קִדְשׁ קִדְשִׁים,

לְיָשֵׁב בַּכְּבֹדָה פְּנִימָה יָמִים שִׁבְעָה.

מִפְרִישִׁים כַּהֵן הָרִאשׁוֹן כְּדַת הַמַּלְאוּאִים,

מִקְטִיר וּמְטִיב וְזוֹרֵק לְהַתְרַגֵּל

בַּעֲבוּרָהּ.

בְּקִרְבָּנוֹ בַּחֲרוֹתָהּ: כֹּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוְּהָ יְהוָה לְעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם:

נִזְמָנוּ לֹא קָרָא נָא בַּפִּיךָ,

נִזְמָנוּ יוֹם לִפְנֵי יַעֲבִירָנוּ.

סָאֵב לִכְן פֶּן פִּרְדָּם וְקָרְחוּ,

סָמִים לְחַמֵּר פְּפִימָם אוֹתוֹ וְשִׁבְעִינָו.

סָרוּ גַם הֵם וְנִקְּבָה הַגִּירָה,

סָבִירֵי יִשְׁעֵנוּ לְעוֹרְרוֹ עַד חֲצוֹת.

כֹּשֶׁר חֲנִיטֵי יוֹף הוֹצֵאתָ מִחֲלָצִי,

לְשִׁרְתָּהּ אוֹתָךְ לִי אִישׁ חֲסִידָהּ,

לְקִשְׁרֵי נֶזֶר קִדְשׁ וְלְעֲשׂוֹת אוֹרֵי,

מִחֲזוֹקֵי אֱמֻנָה שְׂבוּעֵי קִדְשׁ לְעֲשׂוֹר,

מִזִּימֵ עֲלִי מִי חֲסֵאתָ לְשִׁתְּרוֹ.

וּקְרָא ח

עֲלֵי פִרְשׁוֹ מִסֹּף בּוֹרַן לְהַצְנֵעַ,

עֲמַד וּקְדוֹשׁ וּמְרַחַץ תְּמִיד הַשַּׁחַר.

פִּרְשׁ הַקְטִיר וְהַטִּיב הַקָּרִיב וְנִפְסָן,

פִּרְשׁוֹ סָדִין לְכֵן עוֹד כִּבְרָאוֹתָהּ,

פִּסַּע וְטָבַל לְכַנְיָם עֵס וּקְדוֹשׁ,

פִּאוּרִים לְשִׁרְתָּתָם כִּם לְמִלְכָה הַקְּבוֹדָה,

פִּנְיָ וְקָמָה וְרִאשׁוֹ נִגְמָה מַעֲקָם,

פִּשְׁעֵי הוֹדָה וּכְחַפּוֹ לֹא טָמֵן.

Chazzan recites the following two paragraphs aloud; congregation recites along in an undertone.  
**וְכַרְו** And so would he say: \* I beg of You, HASHEM, I have erred, been iniquitous, and willfully sinned before You, I and my household. I beg of You — with Your Name HASHEM\* forgive now the errors, iniquities, and willful sins by which I have erred, been iniquitous, and willfully sinned before You, I and my household. As it is written in the Torah of Moses, Your servant, from Your glorious expression: For on this day he shall atone\* for you to cleanse you; from all of your sins before HASHEM'S —

Upon reaching the word כַּרְו, the congregation and chazzan fall to their knees; at the word וְכַרְו, and prostrate themselves; they bring their faces to the floor and complete the paragraph in that position.

**וְהַלְהַתִּינִים** The Kohanim and the people standing in the Courtyard — when they would hear the glorious, awesome Name, the ineffable One,\* emanating from the Kohen Gadol's mouth, in holiness and purity, they would kneel and prostrate themselves, give thanks, fall upon their faces and say: 'Blessed is the Name\* of His glorious kingdom for all eternity.'<sup>6</sup>

(1) Cf. Yoma 3:1 (p. 200). (2) Cf. 3:4-5. (3) Cf. 3:6 (p. 202). (4) Cf. 3:7. (5) Leviticus 16:30. (6) Cf. Yoma 3:8.

Congregation and chazzan:

**וְאַף** He, too, would intend to complete the Name simultaneously with those reciting the blessing; \* then he would say to them: 'You will be cleansed!'<sup>1</sup> May You\* in Your abundant goodness arouse Your mercy and forgive Your devout man.

**א** He strode\* to the east of the Courtyard, where there was a pair of he-goats purchased with community funds.<sup>2</sup> They were matched, of equal value, alike in appearance and height,<sup>3</sup> standing to atone for the sin of the wayward nation. He grasped the golden lots\* and lifted them from the lottery box. He reached out to place the lots for the One Above and for the cliff.\* He cried out in a loud voice, 'For HASHEM — a sin-offering; his listeners responded and blessed the Name.<sup>4</sup> He tied red-dyed wool to the head of the goat to be sent away, and it was made to stand precisely facing its destination.\* Thereupon he crossed over to his bull again,\* and confessed the malodorous sins of his tribe before the Rock.

וְכַרְו הָיָה אוֹמֵר: אֲנִי הָשֵׁם, חָטָאתִי, עֲוֹנֹתִי, פְּשָׁעֹתִי, לִפְנֵיךָ אֱלֹהֵי וְיָהוִה. כִּפַּר בְּשֵׁם, כִּפַּר נָא לְחַטָּאתַי וְלַעֲוֹנוֹתַי וְלַפְשָׁעִים, שְׁחָטָאתִי וְשִׁעֲוֹתִי וְשִׁפְשָׁעֹתִי לִפְנֵיךָ אֱלֹהֵי וְיָהוִה. כִּפַּר מִבְּטוֹב פְּתוּרַת מַלְאֵךְ עֲבָדֶךָ מִפִּי כְּבוֹדֶךָ: כִּי בַיּוֹם הַזֶּה וְכִפַּר עַלְיֵכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה.

כאשר השי"ח מניע ל"היו כורעים", הקהל כורע ומשתחוה.

וְהַכְהֵנִים וְהָעָם הַעֹמְדִים בְּעֹזָה, כִּשְׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַגְּבוּר וְהַגִּבּוֹר מִפִּי יוֹצֵא מִפִּי גְדוּל בִּקְדוּשָׁה וְכַתְּוִבָה, הָיוּ כּוֹרְעִים וּמְשַׁתְּחָוִים וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: כְּרוּף שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַף הוּא יָרַד מִתְּפִילָתוֹ לְגַמֵּר אֶת הַשֵּׁם כְּגַדְּהֵם מִקְבָּרֵיהֶם וְאוֹמֵר לָהֶם: חַטָּאתֶיךָ; וְאַתָּה בְּטוֹבָה מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לְאִישׁ חַטִּיָּדָה.

צַעַד לַיְלֵךְ לוֹ לְמִזְרַח עֹזָה, צְמִיר שְׁעִירִים שֵׁם מֵהוֹן עֹזָה, צְמִירֵי אֲחֵרִים אֲחֵרִים שָׂוִים כְּתֹאֵר וְכַקּוֹתָ, צְנִיחַ וְהַגְּרִיל לְשֵׁם גְּבוּרָה וְלַעֲוֹתָ, צְהוֹב חֲלָשִׁים טָבוֹר וְהַעֲלֵה מִקְלָפֶיךָ, צְחֻמְתֶּיךָ עֲנֵה לוֹ וּבְרַכְו אֶת הַשֵּׁם, צַעֲקַת כְּפוּל רָם: לַיהוָה חָטָאתִי, צַבְעֵי זֹהוּרֵייתִי קִשְׁר כְּרֵאשׁ הַמְשַׁתְּחָלֵת, צַמְחֵי אֶמְצוֹן נִגְמַד פְּרִיַת שְׁלוֹתִי, צַלָּח וְכֹא אֶצֵּל פְּרוֹ שְׁנֵי, צַמֵּן מִשְׁחֵהוּ פְּנֵי צוּר הַתְּהוֹדָה.





w He dispatched [the he-goat] \* with a designated person to a harsh desert  
 to bear to an isolated place the filth of this sin-stained [nation].<sup>5</sup>  
 [The designated person] would push it off the rocky cliff  
 and it would tumble downward,  
 Its bones would be smashed like crushed earthenware.<sup>6</sup>  
 [The Kohen Gadol] would grasp a sharpened knife  
 and tear open the bull and he-goat,  
 remove the sacrificial parts, and intertwine the limbs \* for burning.<sup>7</sup>  
 He read aloud the day's Torah readings.<sup>8</sup>  
 then sanctified [his hands and feet] and undressed.  
 For the third time he immersed himself, donned golden vestments, and  
 sanctified himself.\*

n Immediately he offered his ram and the ram of the people.  
 He offered the fats of the sin-offering and additional-offerings as required.<sup>1</sup>  
 He hurried, sanctified, undressed, immersed, and sanctified,  
 having donned the linen clothing he entered the Sanctuary.  
 He removed the number of incense vessels \* and sanctified.  
 He took off his [white] vestment clothing and concealed them forever.\*  
 He readied himself and immersed, donned beautiful gold and sanctified,  
 performed the order of the continual offering and burned it,  
 and kindled the lamps.  
 Upon concluding the services he sanctified his hands and feet,  
 thus completing the five immersions and ten sanctifications.  
 His beautiful visage\* was like the sun rising powerfully.  
 Invigorated and joyous, he donned his own clothing;  
 the wholesome nation escorted its faithful emissary\* to his home.<sup>2</sup>  
 it rejoiced when informed that the scarlet wool had turned snow white;<sup>3</sup>  
 it was adorned with salvation, draped in a garment of righteousness,<sup>4</sup>  
 exuding cheer, expressing pleasure and delight.  
 The loftily distant heavens let flow their droplets of dew,  
 nourishing the furrows of the fields that they may yield their produce  
 Those who tranquilly harvest crops give thanks.<sup>5</sup>  
 Those who bear their sheaves with glad song announce their praise.<sup>6</sup>  
 the very depths of the covered land make song heard,<sup>7</sup>  
 those who walk on gravelled paths speak of His righteousness.<sup>8</sup>  
 The hope of those who send [the Kohen Gadol] is an undisappointed faith;<sup>9</sup>  
 their anticipation is like a refreshing snow on a harvest day.<sup>10</sup>

שְׁמַעַן כְּתַמִּי זוֹ שְׂאֵת לַגְּזֵרָה,  
 שְׁבַר עֲצָמַי כְּנֹפֵךְ כְּלִי יוֹצֵר.  
 שְׁלֵף אֲמוֹרָיִם וְגִזְיוֹת קָלֵעַ לְשָׂרָף,  
 שְׁלֵשׁ וְטָבַל, פְּוִים עֵס וְקִדְּשׁ.  
 תִּרְבַּח תְּשֹׂאוֹת וּמוֹסָפִין הַקְּרִיר כַּחֲקִי.  
 תִּכְרִיךְ בַּיָּדִים עֵס וְקִדְּשׁ וְנִכְנַס לְדִבְרֵי.

תָּמַם טְבִילוֹת חִמָּשׁ וְקִדְּוִשִׁים עֲשָׂרָה,  
 תִּקְרָה נִדְּךָ וְעֵטָה כְּגֵדֵי הַזָּבֵן.  
 תִּמְגַל כְּהַתְּבַשֵּׁר הָשֵׁלֵג אֲדָם הַזֵּלֵעַ,  
 תִּפְרִיק צִקְלָהּ תַּבְּרֵעַ דִּיךָ וְחִדְּוָהּ.  
 תִּלְמִי שְׂדֵי רָוֹן תַּתּוּ יִבּוֹלָם,  
 תִּתְלַח בְּשָׂרֹוּ בּוֹשֵׂאֵי אֵלֶּמּוֹת כְּרִמְנָו.  
 תַּנְנוּ צִדְקוֹתֶיךָ חֲצִצְן הַזֵּלֵכִי נְתִיבֹתַי,  
 תּוֹחַלְתָּם כְּצִנֹּת שְׁלֵג כַּיּוֹם קִצְרֵי.

שְׁעָרָו כִּירֵד אֵישׁ עֲתִיר לַמִּדְבָּר עֵזוֹ,  
 שֵׁן סָלֵעַ תִּדְּפֹו וְגִלְגַל וְיִרְדָּה,  
 שְׂחֹתָה אַחֲזוּ פֶרֶךְ וְשַׁעֲרֵי קִרְיָע,  
 שְׂאֵג סִדְרֵי יוֹם קִדְּשׁ וּפְשֵׁטוֹ,  
 תִּכְרַף וְעַשׂוּ אֵילָוִי וְאֵיל עֵסוֹ,  
 תִּרְ וְקִדְּשׁ פְּשֵׁט וְטָבַל.

תִּכְמַל עֲבוֹדוֹתֶיךָ וְרִמְגַל קִדְּשׁוֹ,  
 תִּמְאֵר כְּגִמְתּוֹ כְּצִאוֹת הַשְּׂמֶשׁ בְּגִבּוֹלְהָ,  
 תִּמְשַׁח תְּלֹוֹה צִירֵי נֶאֱמָן לַפְּרִיָה,  
 תִּמְעִדָה יֵשַׁע תַּעֲצִיחַ מַעֲרִיל צִדְקָהּ,  
 תִּלְוֵלֵי רֹוּם הִרְעִיפוּ וְרוֹוִף טָלָם,  
 תּוֹדֵה כְּתַנְנוּ אוֹסְפֵי זֵרֵעַ שְׁלֹוֹם,  
 תִּתְחַוִּיתוּ אֲרִיךְ צִבְרֵי זִמְרֵי שְׂמֵעֵו,  
 תִּקְרַת שׁוֹלְחֵיךָ אֲמוֹנֵן לֹא אֲכַזְּבֵו.

נ From their filth they were washed,  
 from the muck of their stench they were purified;  
 w perfect ones, wholesome ones — they were purified  
 through the integrity of his hands,<sup>11</sup>  
 ל to declare that the One Who cleanses them is the Source of living waters,  
 מ the Mivveh of Israel<sup>12</sup> Who cleanses them, like faithful waters.  
 כ With purity and cleanliness they will be cleansed and purified,  
 י they will be renewed like the new [angels] of morning,  
 with their stain scrubbed clean.  
 ר They will utter from their throat, the exaltations of God,<sup>13</sup>  
 ב glad song with their tongue, new song with their mouth,<sup>14</sup>  
 י They will rejoice with trembling, serve with awe,<sup>15</sup>  
 ק the Holy One of Israel, Who sanctifies the holy people,  
 ל to express, to sing, to drum, to sound the cymbal,  
 ו to conduct the instruments and to sing sweetly,  
 ז to be embraced by the power of His exalted right hand,  
 י supported together by the righteousness-filled [hand of God],  
 נ drawn to approach His gates with glad song,  
 ו and attaining joy and gladness<sup>16</sup> forever.  
 ט Joyous and celebrating with His Name all day long,<sup>17</sup>  
 ח happy with the gladness of His Presence,<sup>18</sup>  
 י Chazan — their radiant light will burst through like the dawn,<sup>19</sup>  
 ק they will raise their voices and sing of the grandeur  
 of the Rock of the worlds.<sup>20</sup>

...this is en

ויום טוב ה'יה עשה פתח גדול לך אוהב'יך לשגכנ'ם  
 בשלום ויצא בשלום כלי פגע. וקד' ה'יתה תפלתו של  
 פתח גדול כיום תפפור'ים בצאתו מקב'ת קד'ש הקדושים  
 בשלום כלי פגע.

אשרי העם שלפניה לה אשרי העם שיהיהו אלהיהו:

קולם ישאו וירפו פגאון צור עולמים.

ז יי אורם פשתור יפקע,

חדים פשמחה את פגיו,

ששים וגלים בשמו כל היום,

ו ששון ושמחה ושינו נצח.

משוכים לבוא שער'יו פרננה,

חד נתמקרים פמלאה צדק,

ב חבקים בעז ימיו רוממה,

ו לנצח פננהבות ולהנעים זמרי.

לשנן לרנן לתופה ולצלצל,

קדוש ישראל מקדש קדושים,

י גילו ברעד יעבדו כוראה,

ב לשונם רז פפימו שיר חדש.

רוממות אל יהגו בנגונם,

ו חדשו פחדשי בקר'ים מפתם יצחצחו.

פ טהר ופננהות וקדו וטהרה,

מקוה ישראל מנקה מים נאמנו.

**Amitz Koach**

**1. Bava Batra 75a**

<p>Rabbah said in the name of R. Johanan: The Holy One, blessed be He, will in time to come make a banquet for the righteous from the flesh of Leviathan; for it is said: "Companions will make a banquet ("yikhru") of it" (Job 40:30). <i>Kirah</i> must mean a banquet; for it is said: "And he prepared for them a great banquet and they ate and drank" III Kings 6:23). Companions must mean scholars, for it is said: "Thou that dwellest in the gardens, the companions hearken for thy voice; cause me to hear it" (Song. 8:13).</p>	<p>אמר רבה א"ר יוחנן עתיד הקב"ה לעשות סעודה לצדיקים מבשרו של לוי (ל) יכרו עליו חברים ואין כרה אלא סעודה שנאמר (מלכים ב ו, כג) ויכרה להם כרה גדולה ויאכלו וישתו ואין חברים אלא תלמידי חכמים שנאמר (שיר השירים ח, יג) היושבת בגנים חברים מקשיבים לקולך השמיעני</p>
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**2. Mishnah Yoma Chapter 1**

<p>1                  Seven days before the Day of Atonement, we sequester the High Priest from his house to the Palhedrin Chamber, and we prepare for him another priest in his place, [for] perhaps there will occur in him a disqualification. Rabbi Yehuda says: We even prepare another wife for him, [for] perhaps his wife will die; as it is said, "and he shall atone for himself and for his household" - his "household" is his wife. The Sages said: If so, there is no end to the matter.</p>	<p>משנה א                  [*] שבעת ימים קודם יום הכפורים מפרישין כהן גדול מביתו ללשכת פלהדרין ומתקינין לו כהן אחר תחתיו שמא יארע בו פסול רבי יהודה אומר אף אשה אחרת מתקינין לו שמא תמות אשתו שנאמר (ויקרא ט"ז) וכפר בעדו ובעד ביתו ביתו זו אשתו אמרו לו אם כן אין לדבר סוף:</p>
<p>2                  All seven days [of his sequestration], [the High Priest] casts the blood, and burns the incense, and cleans the lamps, and offers the head and the leg [of the continual-offering]. All other days, if he wants to offer, he offers — for the High Priest offers a portion first, and takes a portion first.</p>	<p>משנה ב                  [*] כל שבעת הימים הוא זורק את הדם ומקטיר את הקטורת ומטיב את הנרות ומקריב את הראש ואת הרגל ושאר כל הימים אם רצה להקריב מקריב שכהן גדול מקריב חלק בראש ונוטל חלק בראש:</p>
<p>3                  They provided for him elders from the elders of the <i>beit din</i> [Rabbinic court] who would read</p>	<p>משנה ג                  [*] מסרו לו זקנים מזקני בית דין וקורין</p>

before him the order of the service [for Yom Kippur]. They would say to him: My master the High Priest, memorize the order of the service; perhaps you forgot or never learned. On the day before Yom Kippur in the morning they stood him in the eastern gate of the Temple and passed before him all the bulls, rams and lambs [that would be used the next day in the service] so that he would recognize and be familiar with the service [of offering each of them].

4

All seven days, they would not prevent him from eating or drinking. The day before Yom Kippur, toward nightfall, they would not let him eat a lot, because food brings on sleep.

5

The elders of the Court would transfer him to the elders of the priesthood, and they would bring him up to the upper chamber of the House of Avtinas, administer the oath to him, take their leave and depart. And they would say to him, My master, High Priest, we are the messengers of the *beit din*, and you are our messenger and the messenger of the *beit din*. We make you swear, by He Who caused His name to dwell in this House, that you will not change a thing from what we have told you. He would separate from them and sob, and they would separate from him and sob.

6

If he was a sage, he would expound. If not, sages would expound in front of him. If he was accustomed to reading, he would read. If not, they would read in front of him. And from what would they read in front of him? From Job, and from Ezra, and from Chronicles. Zecharya ben Kabutal said, many times I read from Daniel in front of him.

7

If he wanted to fall asleep, young priests would snap their middle fingers in front of him and say to him, My master the High Priest, stand up and get rid [of the fatigue] this once [by standing] on the floor. And they would engage with him until

לפניו בסדר היום ואומרים לו אישי כהן גדול קרא אתה בפוך שמא שכחת או שמא לא למדת ערב יום כפורים שחרית מעמידין אותו בשער מזרח ומעבירין לפניו פרים ואילים וכבשים כדי שיהא מכיר ורגיל בעבודה:

משנה ד

[\*] כל שבעת הימים לא היו מונעין ממנו מאכל ומשתה ערב יום הכפורים עם חשיכה לא היו מניחים אותו לאכול הרבה מפני שהמאכל מביא את השינה:

משנה ה

[\*] מסרוהו זקני בית דין לזקני כהונה והעלוהו לעליית בית אבטינס והשביעוהו ונפטרו והלכו להם ואמרו לו אישי כהן גדול אנו שלוחי בית דין ואתה שלוחנו ושליח בית דין משביעין אנו עליך במי ששכן שמו בבית הזה שלא תשנה דבר מכל מה שאמרנו לך הוא פורש ובוכה והן פורשין ובוכין:

משנה ו

[\*] אם היה חכם דורש ואם לאו תלמידי חכמים דורשין לפניו ואם רגיל לקרות קורא ואם לאו קורין לפניו ובמה קורין לפניו באיוב ובעזרא ובדברי הימים זכריה בן קבוטל אומר פעמים הרבה קריתי לפניו בדניאל:

משנה ז

[\*] בקש להתנמנם פרחי כהונה מכין לפניו באצבע צרדה ואומרים לו אישי כהן גדול עמוד והפג אחת על הרצפה ומעסיקין אותו עד שיגיע זמן השחיטה:

משנה ח

[\*] בכל יום תורמין את המזבח

<p>the time came for slaughtering [the morning sacrifice].                  8                  Every day, they would remove the ashes from the altar at [the time of] cockcrow or around that time, whether before or after. [But] on Yom Kippur, [it would be done] at midnight, and on the festivals, at the first watch. And cockcrow would never occur [on these occasions] before the Temple courtyard was filled with Israelites.</p>	<p>בקריאת הגבר או סמוך לו בין לפניו בין לאחריו ביום הכפורים מחצות וברגלים מאשמורה הראשונה ולא היתה קריאת הגבר מגעת עד שהיתה עזרה מלאה מישראל:</p>
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**3. Mishnah Yoma 3:8**

<p>He came to his bull and his bull was standing between the <i>Ulam</i> [entrance hall] and the altar, its head to the south and its face [turned] to the west. And the priest stood on the east side facing the west. He laid both his hands upon it and confessed. And thus he would say: "Please, 'Hashem'! I have done wrong, I have transgressed, I have sinned before You, I and my house. Please, 'Hashem'! Forgive the wrongdoings, the transgressions, the sins which I have committed and transgressed and sinned before You, I and my house, as it is written in the Torah of Moses Your servant: 'For on this day shall atonement be made for you,'" etc. [to cleanse you of all your sins; you shall be clean before the Lord] [Leviticus 16:30].</p> <p>[9: He then went to the east of the Temple courtyard...]</p>	<p>בא לו אצל פרו , ופרו היה עומד בין האולם ולמזבח, ראשו לדרום ופניו למערב, והכהן עומד במזרח ופניו למערב, וסומך שתי ידיו עליו ומתודה וכך היה אומר, אנא השם , עויתי פשעתי חטאתי לפניך אני וביתי. אנא השם, כפר נא לעונות ולפשעים ולחטאים, שעויתי ושפשעתי ושחטאתי לפניך אני וביתי, ככתוב בתורת משה עבדך, [ויקרא טז:] "כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יי תטהרו." והן עונין אחריו, ברוך שם כבוד מלכותו לעולם ועד.</p> <p>[9. בא לו למזרח העזרה, לצפון המזבח,]</p>
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**4. Yoma 36b**

<p>Our Rabbis taught: How does he make confession: I have done wrong, I have transgressed I have sinned — Similarly, in connection with the he-goat to be sent away Scripture says: And he shall confess over him all the iniquities of the children of Israel, and all their transgressions even in their sins. Similarly, with Moses, it says: Forgiving</p>	<p>ת"ר כיצד מתודה עויתי פשעתי וחטאתי וכן בשעיר המשתלח הוא אומר (ויקרא טז, כא) והתודה עליו את כל עונות בני ישראל ואת כל פשעיהם לכל חטאתם וכן במשה הוא אומר (שמות לד, ז) נושא עון</p>
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iniquity and transgression and sin — these are the words of R. Meir. The Sages, however, say: 'Wrongs' are deliberate misdeeds, thus also does Scripture say: That soul shall be utterly cut off, his wrong shall be upon him, 'transgressions' are rebellious deeds, as it is said: The King of Moab hath transgressed against me; furthermore: Then did Libnah transgress at the same time; 'sins' are inadvertent omissions, as it is said: If any one shall sin through error.— Should he then, after having confessed the deliberate misdeeds and the rebellious deeds, turn back and confess inadvertent omissions? Rather, thus did he make confession: I have sinned, I have done wrong, I have transgressed before Thee, I and my house etc. Thus also does Scripture say in connection with David: We have sinned with our fathers, we have done wrong, we have dealt wickedly. Thus also with Solomon: We have sinned, and have done wrong, we have dealt wickedly. Thus also with Daniel: We have sinned, and have dealt wrong, and have done wickedly. — What is the meaning, then, of Moses' saying: 'Forgiving iniquity and transgression and sin'? Moses said before the Holy One, blessed be He: Lord of the Universe, when Israel sin before Thee and then do penance, account their premeditated sins as errors! Rabbah b. Samuel said in the name of Rab: The halachah is in accord with the Sages.

ופשע וחטאה דברי ר' מאיר וחכ"א  
עונות אלו הזדונות וכן הוא אומר  
(במדבר טו, לא) הכרת תכרת  
הנפש ההיא עונה בה פשעים אלו  
המרדים וכן הוא אומר (מלכים ב ג,  
ז) מלך מואב פשע בי ואומר (מלכים  
ב ח, כב) אז תפשע לבנה בעת  
ההיא לכל חטאתם אלו השגגות וכן  
הוא אומר (ויקרא ד, ב) נפש כי  
תחטא בשגגה ומאחר שהתודה על  
הזדונות ועל המרדים חוזר ומתודה  
על השגגות אלא כך היה מתודה  
חטאתי ועויתי ופשעתי לפניך אני  
וביתי וכו' וכן בדוד הוא אומר  
(תהלים קו, ו) חטאנו עם אבותינו  
העוינו הרשענו וכן בשלמה הוא  
אומר (מלכים א ח, מז) חטאנו  
(והרשענו ומרדנו) וכן בדניאל הוא  
אומר (דניאל ט, ה) חטאנו (והעוינו)  
והרשענו ומרדנו אלא מהו שאמר  
משה נושא עון ופשע וחטאה אמר  
משה לפני הקב"ה רבש"ע בשעה  
שישראל חוטאין לפניך ועושין  
תשובה עשה להם זדונות כשגגות  
אמר רבה בר שמואל אמר רב הלכה  
כדברי חכמים

[See also Tosefta Yoma 2:1]