

# *Avodah*

An Anthology of Ancient Poetry  
*for*  
Yom Kippur

*Edited and Translated by*

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## 6. Atah Konanta ʿOlam be-Rov Ḥesed “You Established the World in Great Mercy”

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YOSE BEN YOSE

This composition is a fully formed Avodah and provides another example of Yose ben Yose’s handiwork. It is close in language and structure to *Azkir Gevurot*, and like it, this piyyut helped set the structure and themes of subsequent Avodah piyyutim. However, it varies in content and some of its emphases within the set themes. For example, this poem emphasizes not only that God created animals, including the Leviathan, for food but also that God embedded anatomical signs in kosher animals so they could be recognized as such. Although *Atah Konanta ʿOlam be-Rov Ḥesed* may not attain the elegance of *Azkir Gevurot*, it does contain some interesting details from Midrash and cultic lore.

*Atah Konanta ʿOlam be-Rov Ḥesed* was included in Saadia Gaon’s liturgical handbook and entered the medieval French and Provençal liturgies. The following translation is based on an improved version of Mirsky’s edition.<sup>1</sup>

1. Mirsky, *Yose ben Yose*, 172–99. See also Samuel David Luzzatto, *Maḥazor Kol ha-Shanah kefi Minhag Italiyani* (Livorno, 1855).

You established the world  
 in great mercy,  
 and (the world) shall be governed with it mercy  
 till the end of days.

It will not shatter the world  
 because of the sin of (Your) creatures,  
 and will not collapse  
 from the weight of transgression and sin.<sup>2</sup>

While the earth was still  
 desert and wasteland,<sup>3</sup>  
 You amused Yourself with the glow of the Law,  
 and it frolicked at Your feet.

You made up Your mind to make it  
 a cure for all humanity,  
 ere You made it  
 You assured its vitality.

You braced the skies  
 as a place for Your dwelling,  
 and extended the rafters  
 as a throne for Your glory;

You are hidden in (the skies),<sup>4</sup>  
 and no eye can see You,<sup>5</sup>  
 and from there Your eyes  
 survey every deed.

You contrived to cover  
 the abyss with land<sup>6</sup>  
 as a footstool for You  
 and a dwelling for Your creatures.

With chaos and storm  
 You suspended its foundations,

2. By rights, the world should be destroyed because of its sinfulness. But, out of mercy, God will not do so.

3. Heb. *šalmavet*.

4. Cf. Ps 91:1.

	אַתָּה כּוֹנֵנֵת עוֹלָם בְּרַב חֶסֶד וּבֹ יִתְנַהֵג עַד קֵץ הַיָּמִין
חסד	
העולם	אֲשֶׁר לֹא יִמוּט מַעֲוֹן יְצוּרִים וְלֹא יִמָּעַד מִכְבֹּד פֶּשַׁע וַחֲטָאִים
	אֲדָמָה בְּעוֹדָהּ צִיָּה וְצַלְמוֹת בְּאוֹר דָּת שְׁעִשְׁעֵת וְרִגְלָהּ שְׁחָקָה
	אֶמְרַת לְתַתָּהּ מִרְפֵּא לְכָל אָנוּשׁ טָרָם תִּפְעַלְנוּ חַיֵּי הַכִּינּוֹת
	בְּרַת שְׁחָקִים לְמִכּוֹן שְׁבַתָּהּ וְרוּחַת עֲלִיּוֹת לְכַס הַדְּרִיָּה
	בָּם תִּסְתֵּר בְּלִי תִשׁוּרָה עֵין וּמִשָּׁם עֵינֶיהָ מִשׁוֹטְטוֹת בְּכָל פֶּעַל
	בְּנֵת לְקָרוֹת אֶרֶץ עַל בְּלִי מָה לְהָדוּם רִגְלֶיהָ וּמוֹשֵׁב יְצוּרֶיהָ
	בְּתַהוּ וּבִסְעָרָהּ יְסוּדֶיהָ תְּלִית

5. Lit., "without an eye being laid on You."

6. Heb. *banta liqrot 'eresfl blimah*.

and when You oversee it,  
its pillars quake.

You expelled darkness  
and called light;  
by name You called them,  
and with measure You engraved them.<sup>7</sup>

- 10 You placed a border for them  
and a division between them,  
so that their lot cannot be diminished  
and their order cannot be changed.

You defined the firmament  
and stored away half of the waters,  
and clouds sift out  
(rain) from their produce.

You also kindled a fire pit<sup>8</sup>  
for those who hate You;  
and You will save those who love You  
from fire and water.

You commanded to uncover  
the appearance of the radiance of the land;  
You suppressed **the other waters**                      **the lower waters**  
and gathered them together in a pool.

The pasture of the earth  
sprang up with Your word,  
the herbage of grass sprouting  
and the Garden of Eden for those who trust You.

**The lamps of the firmament**                      **stars**  
were ignited with Your breath  
so that the seasons and times  
may be ascertained with them;

7. That is, the measure of light and darkness (and hence day and night) were also created with the creation of light.

וְעַתַּתְּ שִׁגְיִיחַ בָּהּ  
עֲמוּדֶיהָ יִתְפַּלְצוּן

גִּרְשֵׁת אֹפֶל  
וְתִקְרָא אֹר  
בְּשֵׁם קְרֹאתָם  
וּבְמִדָּה חֻקְתָּם

גְּבוּל לָהֶם שְׁמֹתָ 10  
וּפּוֹר בֵּינֹתָם  
לְבַל יִגְרְעוּ חֵק  
וּבַל יִשְׁנוּ סֹדֶר

גִּדְרֹת רְקִיעַ  
וְכַמְסֹת חֲצִי מַיִם  
וּמְפִירוֹתָם  
עֲבִים יַחֲשׂוּרוּ

גַּם מְדוֹרֵת אֵשׁ  
לְשׁוֹנָאֵיהֶן הַסִּקָּתָ  
וּמֵאֵשׁ וּמֵמַיִם  
אוֹהֲבֵיהֶן תִּצְלִיל

דְּמוֹת זֵיו אֲדָמָה  
יַעֲצֹת לְגִלוֹת  
דְּכִיתַת שְׁאֵר מַיִם  
צָרְרָתָם בְּמִקְוֵה

הַמַּיִם הַתַּחְתּוֹנִים

דְּשֵׂאֵי אֶרֶץ  
צָצוּ בְּמִאֲמָרֶיהֶן  
דְּשֵׂא עֵשֶׁב מְזִרִיעַ זֶרַע  
וְגַן עֵדֶן לְחֹסֶיהֶן

כּוֹכָבִים

דְּלִקוּ בְּרוּחַ פִּיָּה  
נְרוֹת רְקִיעַ  
לְהַפְקֹד בָּם  
תְּקוּפוֹת וְעֵתִים

8. See Isa 30:33, in which a fire pit is prepared for Assyria.

You showed for them  
 a way through windows,<sup>9</sup>  
 one for day and one for night  
 so that none may falter.

You brought forth from the waters  
 those that fly on the wing,  
 hosts of fish  
 and a phalanx of sea monsters.

You made, as a sign for **those who know You,**  
**those who are clad with scales,**  
 and a fleeing serpent<sup>10</sup>  
 for the meal in eternity.<sup>11</sup>

**Israel**  
**pure fish**

Did You not make out of the earth  
 in great abundance  
 cattle and crawling creatures  
 and the beasts of the earth?

20 You set signs to be known  
 of edibility and purity,  
 and for the company of the righteous  
 You made the Behemoth fit to eat.

And when the world was built,  
 in wisdom,  
 and when the table was set,  
 and its bounty,

You resolved<sup>12</sup>  
 to invite a guest  
 and to feed him  
 Your choice food,

and to make him dominant  
 over the work of Your hands,  
 to be like God,  
 a judge and a ruler,

9. According to a midrash in Exod Rabbah 15:22, God created 365 windows for the sun and moon.

10. See Isa 27:1.

דָּרַךְ חֲלוֹנוֹת  
 לָהֶם הוֹרִית  
 זֶה בַּיּוֹם וְזֶה בַּלַּיְלָה  
 לְבַל יֵאָחֲרוּ פְעַם

הַשְּׂרִצָּת מִמֵּיִם  
 מְעוֹפְפֵי כָנָף  
 צְבָאוֹת דְּגִיִּים  
 וְתוֹקֵף תַּנְיָנִים

הַתְּנוּיָה לְיֹדְעֵיךָ  
 עֲטוּיֵי קִשְׁקֹשֶׁת  
 וְנָחַשׁ בְּרִיחַ  
 לְאַרוּחַת נֶצַח

הֵלֵא מְאֻדָּמָה  
 לְרוֹב הָעֵדֻפֶת  
 בְּהֶמָּה וְרִמָּשׁ  
 וְחַיִּיתוֹ אֶרֶץ

הוֹדְעֶת סִימְנֵי  
 מְאָכֵל לְטֹהֲרָה  
 וְלַחֲבוּרַת צֶדֶק  
 בְּהֵמוֹת הַכְּשָׁרָה

וּבִהְבָּנוֹת  
 עוֹלָם בְּחֻקָּמָה  
 וּבִהְעֶרְךָ נַחַת  
 שְׁלַחַן וְדִשׁוֹן

וְתִשְׁקֹד  
 לְהַזְמִין אוֹרֵחַ  
 וּלְהֶאֱכִילוֹ  
 טוֹב מְאֻכְלָךְ

וּלְהַרְדוֹתוֹ  
 בְּמַעֲשֵׂה יָדְךָ  
 הַיּוֹת כְּאֱלֹהִים  
 שׁוֹטֵר וּמוֹשֵׁל

ישראל  
 דגים טהורים

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11. On this concept, see pages 31–33 in the Introduction above and the sources cited there.

12. Heb. *va-tishqod*.



and to prevail over angels,<sup>13</sup>  
 to rend the measured waters,<sup>14</sup>  
 to dim the lights,<sup>15</sup>  
 and to revive the sleepers.<sup>16</sup>

You erected a body,  
 sculpted from clay;  
 You wrought him in the recesses,<sup>17</sup>  
 in the image of Your vision.

You kindled the lamp  
 of his lifebreath within him,  
 for it will search  
 the dark places of his innermost parts.<sup>18</sup>

You endowed him with an honored woman  
 in the canopy of Eden;  
 with gold and precious stone,  
 You adorned his bed.<sup>19</sup>

Eve

You filled this man  
 with the spirit of understanding,  
 to crown with names<sup>20</sup>  
 all of Your creatures.

You, who live forever,  
 wished to present him with a test:  
 whether he could bear  
 a slight commandment:<sup>21</sup>

30 “Abstain from the tree of knowledge,  
 lest you be snared,<sup>22</sup>  
 but from the trees of produce  
 you may fill your belly.”

13. Referring to Jacob; see Gen 32:29.

14. Cf. Isa 40:12.

15. See Josh 10:12-13.

16. Both Elijah and Elisha revived the dead.

17. See Ps 139:15-16.

18. See Prov 20:27.

19. This may be an allusion to Edenic intercourse; see the Introduction, above.

וְלִשׁוֹר אֶל מְלֶאֶךְ  
וְלִקְרוֹעַ מִי שׁוֹעַל  
לְהַדְמִים מְאֹרֹת  
וְלַהֲחִיּוֹת רְדוּמִים

זְכוֹן גּוֹלְמוֹ  
מְחוּמֵר קְרֻצָּת  
רְקֻמָּתוֹ בְּסִתֵּר  
בְּצֶלֶם חֲזִיוֹנִיךְ

זֶהר נֵר נְשָׁמָה  
בְּגוֹו עֶרְכָּת  
כִּי הִיא תַחֲפֹשׁ  
חֲשֻׁכֵי חֲדָרָיו

זְבִדְתוֹ כְּבוֹדָה  
בְּתוֹךְ חוֹפֵת עֵדוֹן  
בְּפִז וְאֶבֶן יְקָרָה  
יִצְעוּ יִפִּית

זֶה מְלֹאֲתוֹ  
רוּחַ תְּבוּנָה  
לְכִלֵּל שְׁמוֹת  
לְכֹל מַפְעֲלֶיךָ

חֵי עוֹלָמִים  
לְבַחְנוּ רְצִית  
בְּמִצְוֶה קְלָה  
אִם יוּכַל קוּם

”חֲדַל מֵעַן הַדְּעַת” 30

פֶּן תִּנְקֶשׁ  
וּמַעֲצֵי תְנוּבָה  
תִּמְלֵא בְּטִנְיָךְ”

חווה

20. This seems to imply that Adam knew the animals' (preexisting) names and did not make them up for himself.

21. *Mišvah qalah*; cf. m. Avot 4:2: “Run to fulfill a light commandment as much as a weighty one.”

22. Here perhaps employing both meanings of the verb *nqš*, implying both being smitten and being tempted by the serpent. Cf. Deut 12:30.

You saw him alone,  
and said, "I will make him a helpmeet;  
if he perverts the way,<sup>23</sup>  
she will be a stumbling block."

You caused him to fall into  
a sweet slumber;  
You set aside a rib,  
and prepared flesh.

You breathed grace into her;  
You adorned her with favor;  
You brought them to the canopy  
and graced them with blessings.

The crawling creature seduced her  
into a deceptive error.  
He led her like an ox to the slaughter  
to violate the command.

She devoured and gave to devour  
fruit she was warned not to taste;  
they were disgracefully naked  
and covered themselves with **that which withers.**<sup>24</sup> **fig leaves**

The feet of **the one with (forked) tongue** **the snake**  
were taken away from him;  
and his food was **altered**<sup>25</sup> **into dust**  
incurably, forever.<sup>26</sup>

He will be bitterly despised,  
being crushed at the head;  
and he will strike at the heel  
of those who secretly use their tongues viciously.<sup>27</sup>

He was sentenced to death<sup>28</sup>  
and wearying toil,

23. That is, Torah.

24. See Isa 34:4. The Hebrew, *novelet*, is a play on "disgracefully," *be-navlut*.

25. Mirsky cites Pirque de-Rabbi Eliezer ch. 14: any food he ate would end up tasting like dust.

26. The snake, unlike all other creatures, will not have his punishment revoked in the world to come.

חֲזִיתוּ לְבַד וְשַׁחַתְתֶּם  
 "אֶעֱשֶׂה לוֹ עֶזֶר  
 אִם יִסְלַף אֹרַחַ  
 תִּהְיֶה לוֹ לְמַכְשׁוֹל"

חֲטִיפֹת שִׁינָה  
 עָלְיו הַמִּתְקַת  
 צֹלַע אֲצֵלֶת  
 וּבָשָׂר כּוֹנֵנֶת

טַפְחַתָּה בְּחֹן  
 יִפִּיתָה בְּחֹסֶד  
 הַבְּאִתָּם בְּחֹפֶה  
 חֲנִנְתָּם בְּרִכּוֹת

טְעוֹת כָּזָב  
 רִמְשׁ הַשִּׁיאָה  
 מְשַׁכָּה כְּשׁוֹר לְטֹבַח  
 לְהֵנִיא צוּוִי

טַעַם פְּרִי הַזֶּהָרוּ  
 לְעֵטָה וְהִלְעִיטָה  
 הוֹעֲרָמוּ בְּנִבְלוֹת  
 וְכוֹסוּ בְּנוֹבְלוֹת

טוֹרְדוּ פְּעָמֵי  
 בְּעַל הַלְשׁוֹן  
 וְנִהַפְּדוּ מֵאֲכָלוֹ  
 לְבַל יִרְפָּא נֶצַח

יֹושְׁטָן בְּאִיבָה  
 לְהִרְצֵץ בְּרֵאשׁ  
 וְהוּא יִשׁוּף עֵקֶב  
 לְמַלְשָׁנִי בְּסִתָּר

יִצְא דִין לְמוֹת  
 וַיִּגְיעַת עֵמֶל

עלי התאנה

הנחש  
 לעפר

27. Referring perhaps to those Israelites who spoke against God and Moses in the wilderness in Num 21:4–9 and who were bitten by snakes. See Tanhuma Hūqqat 12, in which it is said that the snake, who used evil speech (lit., “evil tongue”), is the instrument of punishment against those who used evil speech against God.

28. Lit., “A death sentence was issued.”

and she to birth pangs  
and **the arid land** to thorns. **the earth**

His urge was inclined  
to desire for his mate;  
and she sent forth her youngsters,  
**the worker and the shepherd.** **Cain and Abel**

40 They honored, with an offering,  
**the Maker of all,** **God**  
**the elder** with the earth's fruit, **Cain**  
and **the younger** with the fat of the flock. **Abel**

When You regarded, Exalted One,  
the humility of **the lowly,**<sup>29</sup> **Abel**  
You preferred his offering,  
and rejected **the fragrance** of the brother. **Cain's incense**

He suppressed his mercy,  
and did not conquer his inclination;  
he raised his hand against the Image  
and originated bloodshed.

When You heard, You who requite,  
the voice of blood crying out,  
You punished him with ceaseless wandering  
and vain and empty toil.

When he confessed,  
You engraved a sign for him  
so that his murderer  
would be punished sevenfold.

The generation of Enosh began<sup>30</sup>  
to anger You, O God,  
displacing Your glory  
and calling on the name of an idol.

29. Cf. Ps 138:6, there referring to David, who, like Abel, was a shepherd (Mirsky).

	וְהִיא לְקוֹשֵׁי לַיָּדָה וְצִיָּה לְשִׁמִּיר	
האדמה	יִצְרוּ הוֹרְגָל לְתַאֲוֹת רְבִיעוֹ וְשִׁלְחָה עֲוִילֶיהָ עוֹבֵד וְרוּעָה	
קין והבל	יִקְרוּ בְּמִנְחָה לְיוֹצֵר הַכֹּל	40
האל	רַב בְּפָרֵי אֶרֶץ וְרֹד בְּחֶלְבֵי צֹאן	
קין	כְּהַבִּיטָה רָם דְּכָאוֹת שִׁפְלָה	
הבל	שַׁעֲתָ בְּמִנְחָתוֹ וְקִצְתָּ בְּנִיחָח אַח	
מנחת קין	כֶּפֶה רַחֲמָיו וְלֹא כָבֵשׁ יִצְרָה שִׁלַּח יָד בְּצַלְמָם הַחֵל שְׁפוּדָה דָּם	
	כְּשִׁמְעָה דוֹרֵשׁ קוֹל זַעֲקַת דָּם עֲנִשְׁתּוּ בָנַע וְנָדָה וַיִּגְיעַת רִיק וְהַבֵּל	
	כְּהַתְּנִידוֹתוֹ אוֹת לוֹ חֲקוֹתָהּ לְהַשִּׁיב לְהוֹרְגוֹ נִקְם שְׁבַעֲתֵימָם	
	לְהַכְעִיסָהּ אֵל הַחֵל דוֹר אָנוּשׁ לְהַמִּיר כְּבוֹדָהּ וּלְקְרוֹא בְּשֵׁם אֱלִיל	

30. Here, as in *Azkir Gevurot*, line 68, the verb *hl* carries connotations of sacrilege.

For the sea You set the sand  
 as a boundary not to be transgressed;<sup>31</sup>  
 but You called it to destroy them  
 because they called (the idols) by name.

Those filled with lawlessness  
 were attracted to corruption;  
 they became fat and sleek  
 and said to God, "Leave us alone!"

Therefore You raged against them  
 with the springs of the deep,  
 and upon them You poured  
 a channel full of water.

Among them You found  
**a righteous, innocent man;**  
 You sheltered him in Your tabernacle<sup>32</sup>  
 until the rage had passed.

Noah

50 From him you made many  
 families of **all creation,**  
 and when You were comforted by him,<sup>33</sup>  
 You said, "I will no more curse."

humankind

The residents of **Shinar**  
 transgressed against Your name,  
 climbing up to the throne  
 to make a name for themselves.

Babel

You fulfilled their wish,  
 making of them a mockery;  
 You scattered them in every direction,  
 perverting their language.

A lamp was lit in the chaos—  
**the father of a multitude** appeared;  
 and by the flame of his fire  
 ran those who falter.

Abraham

31. Cf. Jer 5:22.

32. Heb. *be-sukkah*; cf. Ps 27:5. NJV translates the term as "pavilion."

לִים חוֹל שְׁמֵת  
 חֶק לֹא יַעֲבוֹר  
 קָרְאתוּ לְאַבְדָּם  
 תָּמוֹר קָראוּ בְשֵׁם

לְמִדּוֹ הֶעִיָּה  
 מְלֵאֵי חֶמֶס  
 שְׁמִנוּ עֲשֵׂתוֹ  
 וְאַמְרוּ לְאֵל "סוֹר"

לְכֵן זָעַמְתָּם  
 בְּמַעֲיִנוֹת תְּהוֹם  
 וּפְלֶג מְלֵא מִים  
 עָלֵיהֶם שִׁפְכָתָּ

נוח

מֵהֶם מְצִאתָ  
 צְדִיק תָּמִים  
 צָפַנְתָּו בְּסוּכָה  
 עַד יַעֲבוֹר זָעַם

האנושות

מִמֶּנּוּ הֶעֱצַמְתָּ  
 מְשֻׁפָּחוֹת כָּל יָצִיר  
 וּבִהְנַחְמָהּ בּוֹ  
 "לֹא אֶקְלַל" שָׁחַתָּ

50

בבל

מָרוּ בְשִׁמְךָ  
 יוֹשְׁבֵי שְׁנַעַר  
 לָרוֹם עַד כֶּסֶם  
 לַעֲשׂוֹת לְמוֹ שָׁם

מֵלֶאֶת חֶפְצָם  
 בְּהִלְעִיגָהּ לְמוֹ  
 נִפְצָתָם בְּכָל רוּחַ  
 בְּסִלְפָּה לְשׁוֹנָם

אברהם

גַּר עָרוּךְ בִּתְהוֹ  
 אֲב הַמוֹן נוֹדַע  
 וְלִשְׁבִיב אִשׁוֹ  
 רָצוּ נִכְשָׁלִים



He announced to those astray  
 the straight path:  
 “Rely on the living God—  
 what good can an idol do you?”

He separated from his homeland  
 and was attracted to follow you;  
 and You presented Yourself to him  
 in fire and war.<sup>34</sup>

Nimrod’s furnace

He wallowed in the blood of the covenant,  
 and his offspring after him,  
 for it will save **the covenant of circumcision**  
**those who are carried from the pit.** **Israel; Gehenna**

You made him joyful  
 with a **lovingly tended fruit**<sup>35</sup> **Isaac**  
 when he said: “I am deprived  
 and my roots have dried up.”

He bore, like a hero,  
 the burden of ordeals;  
 You bade him to slaughter  
 his only son, and he prevailed.

The father was glad to bind,  
 and the son to be bound,  
 for by it **the burdened** **Israel**  
 will be justified in judgment.

60 You placed a ram as his atonement,  
 and he was considered meritorious.  
 On this day (may we) hear:  
 “I have found ransom.”<sup>36</sup>

As it is written in Your Torah: And Abraham named that site  
 Adonai-yireh, whence the present saying, “On the mount of the  
 Lord there is vision” (Gen 22:14).

34. According to a widespread legend, Nimrod had the young Abraham cast into a fiery furnace, which Abraham survived. See Gen Rabbah 38:13 and b. Pesahim 118a; cf. Ginzberg, *Legends*, 1:198–203 and notes.

נְחִיב מִיִּשְׂרָאֵל  
הוֹדִיעַ לְתוֹעִים  
"הִשְׁעֵנוּ בְּאֵל חַי  
וּמָה יוֹעִיל פֶּסֶל"

נָטַשׁ מְגוּרָיו  
וְנִמְשַׁךְ אַחֲרָיָהוּ  
וְנִמְצְאָתָה לּוֹ  
בְּאֵשׁ וּבִמְלַחְמָתָה

כבשן נמרוד

נִתְבֹּסַס בְּדָם בְּרִית  
וְזָרְעוּ אַחֲרָיו  
כִּי הִיא תִצְלֵל  
עֲמוּסָיו מִשַּׁחַת

ברית מילה  
ישראל; גיהנום

שְׁמַחְתּוֹ  
בְּפָרִי שַׁעֲשׂוּעִים  
בְּאִמְרוֹ "אֲמַלְלֶתִּי  
וַיִּבְשׂוּ שְׂרָשָׁי"

יצחק

סָבַל כְּגִבּוֹר  
כָּבֵד נִסְיוֹנוֹת  
וּבִיחִידוֹ לְטָבוֹחַ  
בְּחִנְתּוֹ וְעָמַד

שָׁשׂ אֵב לְעֵקוֹד  
וַיִּבֶן לְהֵעֱקֹד  
כִּי בָהּ יִצְדָּקוּ  
עֲמוּסָיו בְּתוֹכָחַת

ישראל

שְׁמַתָּה כְּפָרוּ אֵיל  
וְנִחַשְׁבָה לּוֹ צֶדֶק  
בַּיּוֹם זֶה נִקְשִׁיב  
מִצָּאתַי כּוֹפֵר

60

ככתוב בתורתך ויקרא אברהם שם המקום הוא יי יראה אשר יאמר היום בהר  
יי יראה

35. Cf. Isa 5:7.

36. Job 33:24.

Before You taught  
 the law from Your right hand,  
**an innocent man** observed it Jacob  
 and guarded its gates.

When You cast sleep upon him  
 in a dream, he found You,  
 and you promised him  
 that You would be his stronghold.

You sheltered him<sup>37</sup>  
 from the sword of **the pursuer**, Esau  
 and You caused the **prince** the angel with whom  
**of a flaming fire** to become weak before him. Jacob wrestled

You wreathed him  
 with **a number of banners**, twelve tribes  
 and like grains (of sand) in the sea,  
 You increased his community.

You tithed a **youngster**  
**from his tribes** to serve You Levi  
 in return for tithing his fortune  
 for You at the pillar.<sup>38</sup>

You caused the fruit of the righteous to flourish  
 from the tribe of Levi:  
 Amram and his sons  
 like a vine and its shoots.

You watched over Your flock  
 with a **faithful man**, Moses  
 saving it from **Zoan** Egypt  
 passing it through measured water.

You ornamented him for a sanctification of **days**<sup>39</sup> six days  
 and with the covering of a cloud,

37. Heb. *sakota*, possibly connoting a tabernacle (*sukkah*).

38. The phrase refers to the pillar Jacob erected at Bethel in Gen 28:18.

	עד לא הִוֹרֶת דַּת מִימִין נִצְרָה אִישׁ תָּם וְשָׁקֵד דְּלִתֶּיהָ
יעקב	עַת הִרְדַּמְתּוּ בְּמִלּוֹן מִצְאָדָּה וַתִּבְטִיחַהּ הִיּוֹת לוֹ לְמִשְׁגָּב
עשיו המלאך שיעקוב נאבק עמו	עָלְיוֹ סְכוּת מִחֶרֶב רוֹדֵף וְשׂוֹר אֵשׁ לוֹהֵט לִפְנֵי הַחֲלֻשֶׁת
שנים עשר שבטים	עֲטַרְתּוּ בְּמִסְפַּר דְּגָלִים וְכַמְעוֹת יָמִים קָהְלְיוּ הַרְבִּית
לוי	פָּרַח מִשְׁבָּטָיו לְשֶׁרְתֵךְ עֲשֵׂרְתָּ תָּמּוֹר עֲשֵׂרוּ לָךְ הוֹנוּ בְּמִצְבֹּת
משה מצרים	פָּרִי צְדִיק הַצְּמַחֶתָּ מִגִּזַּע לְוִי עֲמָרָם וְנִינְיוֹ כִּגְפֹן וְשִׁרְיָהָ
שישה ימים	פָּקְדֵת צֹאנֶךָ בְּיַד נְאֻמָּן לְחֻלְצָה מִצּוֹעַן וּלְהַעֲבִירָה בְּשׁוֹעַל
	פֹּאֲרָתוֹ בְּקֹדֶשׁ יוֹם וּבְסִכּוּד עֵינָן

39. On this phrase, see Mirsky, *Yose ben Yose*, 187.

until he took a **captive**,<sup>40</sup>  
 taking **the lady of the house**<sup>41</sup> as a spoil.

**Torah**  
**Torah**

70 You have wreathed **Your holy one**  
 with a crown of priesthood,  
 and he will bequeath it  
 to his children after him,  
 sheltered and preserved  
 for generations forever,  
 and those who disgrace their honor<sup>42</sup>  
 will be swallowed up and afflicted.

**Aaron**

The Rock sustained them  
 with an abundance of gifts,  
 and from the table of the King  
 You prepared their food.

You commanded them to dwell  
 at the gates of Your tent,  
 to ordain them  
 for seven days.<sup>43</sup>

As it is written: Everything done today, the Lord has commanded  
 to be done to make expiation for you (Lev 8:34).

75 The **holy ones** separated  
 a **man** from his abode,  
 sequestering him in the chamber,  
 as in the law of ordination.<sup>44</sup>

**priests**  
**the high priest**

They washed him and cleansed him  
 with water of expiation<sup>45</sup>  
 in place of the sprinkling of blood  
 and the anointing oil.<sup>46</sup>

40. This figure is based on Ps 68:19, "you went up to the heights, having taken captives," which is taken to refer to Moses receiving the Torah from heaven; see b. Shabbat 89a.

41. Cf. Ps 68:13.

42. Referring especially to Korah and his allies in Num 16.

43. Referring to priestly ordination, according to Lev 8:35.

התורה	עַד יִשְׁבֶּה שְׁבִי	
תורה	וַיִּשְׁלֹל נֹת בַּיִת	
	צִיץ עֶטְרֵת כְּהוֹנָה	70
אהרון	לְקַדְּוֹשָׁהּ הָעֵטִיטָה	
	וַיִּנְחַלְנָה	
	לְבָנָיו אַחֲרָיו	
	צָפוּנָה שְׁמוֹרָה	
	לְדוֹרוֹת עוֹלָם	
	וּבֹזֵי כְבוֹדָם	
	יְבֹלְעוּ וַיִּגְוְעוּ	
	צוּר הָעֵנְקָתָם	
	רוֹב מִתְּנֹת	
	וּמִשְׁלַחַן מִלֶּךָּ	
	מֵאֲכָלֶם הַכִּינּוֹת	
	צוֹיִתָם שְׁבֵת	
	פְּתַחֲי אֱהִלֶּיהָ	
	לְמֵלֵא יָדָם	
	יָמִים שְׁבַעָה	

ככתוב כאשר עשה ביום הזה צוה יי לעשות לכפר עליכם

הכוהנים	קְדוֹשִׁים יִבְדִּילוּ	75
הכוהן הגדול	אִישׁ מִנּוֹהוּ	
	לְעֶצְרוֹ בְּלִשְׁכָּה	
	כְּחֹק מְלוֹאִים	
	קְדָשׁוֹהוּ וְחֹטְאוֹהוּ	
	בְּיָמָיו נִדָּה	
	תָּמוּר חֲטוּי דָם	
	וְשֵׁמֶן הַמִּשְׁחָה	

44. The law of sequestration of the priest (m. Yoma 1:1) is derived by analogy from the law of ordination in Lev 8:34.

45. Heb. *hit'uhu*. See Mirsky, *Yose ben Yose*, 188: During those seven days they sprinkled him with water from the ashes of sin offerings in order to purify him. See y. Yoma 1:1 (38c), b. Yoma 4a; cf. m. Parah 3:1.

46. Of the priestly initiation; cf. Lev 8:30.

Discerning captains  
 joined him in fellowship  
 as brothers dwelling together<sup>47</sup>  
 to teach him **the order**.

**order of sacrifice**

He woke early, tossed blood,  
 offered incense, and trimmed lamps,  
 the first (to offer) the head and hind leg,  
 and the first to take a portion.<sup>48</sup>

The sacrifices of his atonement  
 and the sacrifices of the community<sup>49</sup>  
 were led before him  
 to acquaint him with them.

- 80 They withheld from him  
 excess of sleep and food  
 on the eve of forgiveness  
 lest he be lulled into emission.

The heads of his tribe  
 joined him in fellowship  
 to adjure him by the name  
 in the chamber of incense.

Tears ran down his eyes  
 that he was considered a simpleton,  
 and they broke into weeping  
 because it was necessary.

If he was wise,  
 they spoke before him  
 delighting him with Midrash<sup>50</sup>  
 and discoursing on holy scriptures.

If he was a boor,  
 they would occupy him  
 by recounting tales  
 of ancient kings.

47. Ps 133:1.

48. A paraphrase of m. Yoma 1:2.

## סדר הקרבנות

קִצְיֵי מִזְמָה  
 הֵם נֶעְמְתוּ לֹו  
 כְּשֶׁבַת אֲחִים יַחַד  
 לְהוֹרוֹתוֹ סֹדֵר

קוֹרֵץ וְזוֹרֵק  
 מִקְטִיר וּמִטִּיב  
 רֵאשׁוֹן בְּרֵאשׁ וְרִגְלָל  
 וְרֵאשׁ לִיטוֹל חֶלֶק

רְצוּי זְבָחִיו  
 וְזִבְחֵי עֵדָה  
 לְפָנָיו יוֹבִילוּ  
 הַיּוֹת רְגִיל בָּם

רַב שִׁינָה וְאוֹכֵל 80  
 מִמֶּנּוּ יִמְעִיטוּ  
 עֶרֶב יוֹם סְלִיחָה  
 פֶּן יוֹרְגַל לְקָרִי

רֵאשֵׁי שְׁבֻטוֹ  
 הֵם נֶעְמְתוּ לֹו  
 לְהִשְׁבִּיעוֹ בְּשֵׁם  
 בְּעֵלְיֵית רִקְחִים

רַד בְּדַמְעוֹת  
 כִּי נִחְשָׁב לְפָתִי  
 וְהֵם בְּכִי הִזִּילוּ  
 כִּי לֶכֶד הוֹצֵרְכוּ

שַׁעֲשׂוּעַ מְדַרְשׁ  
 וְהִגָּא כְּתָבִי קֹדֶשׁ  
 אִם יַחֲכֶם  
 לְפָנָיו יִשׁוּחָחוּ

שְׁנוֹן שִׁיחֹת  
 מְלָכִים קְדָמוֹנִים  
 אִם יִהְיֶה בְּעַר  
 בָּם יַעֲסִיקוּהוּ

49. The animals of the priest's individual atonement, and those for the people of Israel.

50. According to Ps 119:92.



85 The young priests  
 Sang songs to him  
 By mouth and by pleasant laughter<sup>51</sup>  
 and by the sound of the middle finger.

The masses in [the city] full of people<sup>52</sup>  
 raised a tumult:  
 For because of their voice  
 his sleep will disperse.

Jerusalem

Those who offered the fat  
 assembled since midnight  
 to observe the commandment  
 of sacrifice at night.

A lottery was decreed  
 to be prepared for them  
 lest they push (someone) off  
 when they wanted to ascend the ramp.<sup>53</sup>

Those who stood in the court  
 cast lots at once  
 for performing the Tamid,  
 clearing the inner altar, and the lamps.

90 Those who desired blessings  
 from **the Guide**,  
 new priests, would cast  
 a lottery for the incense.

God

The prompt faithful  
 were sent to the east,  
 to see if the sun's light  
 had appeared for the slaughter.

His brothers accompanied him  
 to the outer place of immersion  
 where those who came to the court  
 were purified.

51. That is, not on musical instruments, according to y. Yoma 1:7. See Mirsky, *Yose ben Yose*, 190, and Malachi, "Makkin Lefanav."

ירושלים

85 שִׁיר יְשׁוּרְרוּ לוֹ  
 פְּרָחִי כְהוֹנָה  
 בָּפָה וּבְחִיד עָרֵב  
 וּבְנַעֲיֵמֶת צָרְדָּה  
 שְׁאוֹן יִגְבִּירוּ  
 הַמֶּזֶן רִבְתִּי עִם  
 כִּי מִקּוֹלָם  
 שְׁנַתּוֹ תִפּוֹרֵר  
 תּוֹרְמֵי דָשׁוֹן  
 מִחֲצוֹת נֹעֲדוּ  
 לְקַיִּים מִצְנֵת חֶק  
 עֲבוֹדַת לַיְלָה  
 תִקְנַת פִּיס  
 לָהֶם הוֹכְנָה  
 פֶּן יִהְדָּפוּן  
 בְּרִיצָתָם לִכְבֹּשׁ  
 תִכְפֹּף לוֹ יִפִּיסוּ  
 עוֹמְדֵי עֲזָרָה  
 לְמַעֲשֵׂה תְמִיד  
 וְדָשׁוֹן פְּנִימֵי וְנֵרוֹת  
 90 תְּאִיבֵי בְרָכוֹת  
 מִפִּי מוֹרָה  
 לְשֵׁים קְטָרֶת  
 חֲדָשִׁים יִפִּיסוּ  
 אָמוּנֵי עֵתִים  
 יְשׁוּלַח לְקַדִּים  
 אִם בָּרַק נוֹגֵה  
 יִפֶּן לְשַׁחֲטָה  
 אֲחִיו יִלוּוֵהוּ  
 לְבֵית טְבִילָה חוּצָה  
 אֲשֶׁר שָׁם יְטוֹהֲרוּ  
 בְּאֵי עֲזָרָה

האל

52. According to Lam 1:1.

53. See m. Yoma 2:2.

They behaved toward him  
with honor and dignity  
and spread a screen  
between him and the people.

His own clothes  
he took off quickly,  
and went down and immersed  
and went up and dried himself.

95 With woven linen breeches  
like those of horsemen  
he first covered  
the roundings of his thighs.<sup>54</sup>

In them he would cover  
the licentious **sin of Shittim**<sup>55</sup>  
and reveal to us  
the merit of **the locked garden**.<sup>56</sup>

sexual sin

chastity

With a double linen tunic  
he covered his flesh  
from the palm of his hand  
to the heel of his foot.

The One whose glory fills the earth,  
looked upon them  
and allayed the fear of  
(Joseph's) sleeved tunic.<sup>57</sup>

The belt, the sash,  
was different on the fast day,  
for it was all linen,  
not woven with mixed fabric.

100 He wrapped it and rolled it  
in every direction

54. Cf. Song 7:2.

55. According to Num 25:1.

56. Cf. Song 4:12.

אֶז יִנְהַגּוּ בּוֹ  
גְדוּלָה וְכְבוֹד  
וַיִּפְרְשׂוּ מִסֶּדֶד  
בֵּינוֹ לְבֵין עַם

אֶת כְּסוּת עֲצָמוֹ  
יִמְהַר וַיִּפְשׁוּט  
וַיֵּרֶד וַיִּטְבּוֹל  
וַיַּעַל וַיִּסְתַּפֵּג

בְּשִׁבּוּץ מְכַנְסֵי בַד 95  
כְּעֵין פְּרָשִׁים  
תַּחֲלָה יְכַסֶּה  
חֲמוּקֵי יֶרְכָיו

גילוי עריות

בָּם יְכַסֶּה  
פֶּשַׁע עֲרוֹת שְׂטִיִּם  
וַיִּגְלֶה לָנוּ  
זְכוּת גֵּן נְעוּל

צניעות

בְּכַפֵּל כְּתַנַּת בַּד  
יְכַסֶּה שְׂאֲרוֹ  
מִפְּסֵי יָד  
עַד עֵקֶבוֹת רַגְל

האל

בָּם יִפֵּן  
מֵלֵא הָאָרֶץ כְּבוֹדוֹ  
וַיִּסִּיר דְּאָגַת  
כְּתוֹנַת הַפְּסִיִּם

גַּם מִיִּזְח אֲבָנִט  
יִשְׁנֶה בְּיוֹם צוֹם  
כִּי כוֹלוֹ בַד  
בְּלֵי אֲרוּג כְּלֵאִיִּם

גוֹלֵל וּמְקִיף 100  
וּמְשַׁלְּשֵׁלוֹ לְכָל עֶבֶר

57. The plain linen tunic atones for the sins of Joseph's brothers. The passage plays on the words *pase yad* (palms) and *ketonet passim* (sleeved tunic).

for the girded belts  
of the figures of Chaldeans.<sup>58</sup>

He was great and resplendent  
in the [wreath] of kingship  
when he raised his head  
in the linen headdress.

Lo, with **that** he would cleanse **the headdress**  
the taint of **the loose-haired woman**<sup>59</sup> **the suspected adulteress**  
and would take away the shame  
of the harlot's hardheadedness.<sup>60</sup>

His likeness was like **Tarshish**, **sea**  
like the look of the firmament  
when he put on the blue robe,  
woven like a honeycomb.

Its upper opening  
was plaited like mail,  
surrounding it  
so that it could not tear.

105 Fastened to the hem  
were colored pomegranates  
and golden bells  
encircling it.

When the **Prominent One**<sup>61</sup> heard **God**  
the sound of his steps,  
he atoned for the sound  
of the slanderer's voice.

They wrapped him in an ephod,  
(as thick as) felt,  
woven of gold and crimson,  
and fine linen blue and purple.

58. To atone for Israel's worship of Chaldean images (Ezek 23:14-15).

59. See the ritual of the suspected adulteress (*sotah*) in Num 5:11-29.

	בְּעַד חֲגוּרֵי אֶזוֹר צְלָמֵי כְּשָׁדִים	
	גְּדוֹל וְנֹהֶדֶר בְּנֹזֵר הַמְּלוֹכָה בְּהַגְבִּיחוֹ רֹאשׁ בְּמִצְנַפֶּת הַשֵּׁשׁ	
במצנפת הנואפת	גַּם בָּהּ יִנְקָה דּוֹפֵי פְּרִיעֵת רֹאשׁ וַיַּעֲבִיר כְּלִימוֹת אִשֶׁת זְנוּת מִצַּח	
ים	דְּמוּתוֹ כְּתֹרֵשִׁישׁ כְּמִרְאֵה רְקִיעַ בְּלָבָשׁוֹ מְעִיל תַּכְלֶת אֲרוֹג כְּכִנֹּרֶת	
	דֶּלֶת שְׁפָתוֹ גְּדִילָה כְּתַחֲרָא מוֹקֶפֶת לוֹ בְּלֵי לְהַקְרַע	
	דְּבַק לְשׁוֹלָיו רְמוֹנֵי צְבָעִים וּפְעֻמוֹנֵי פֶז עֲגוֹל סְבִיב	105
אלוהים	דְּגוֹל בְּשִׁמְעוֹ קוֹל פְּעָמָיו מִכֶּפֶר בְּעַד קוֹל מוֹצֵיא שֵׁם רַע	
	הֶעֱטוּהוּ בְּאַפּוֹד דּוֹמָה כְּמִין לְבָד אֲרוֹג פֶּז וְשָׁנִי וְשֵׁשׁ וְתַכְלֶת וְאַרְגָּמֹן	

60. Lit., "forehead," a biblical figure for brazenness; see Jer 3:3.

61. Song 5:10.

On his shoulders were there not  
two lapis lazuli,  
and on them the names of the tribes,  
like the number of banners?

As called by name,<sup>62</sup>  
they were carved with letters,  
engraved by the shamir,  
which was formed at Creation.<sup>63</sup>

110 With them he justified  
those who were ensnared by the ephod<sup>64</sup>  
and exchanged God  
for a bull eating grass.

And set at the heart  
was the breastpiece, folded,  
a span by a span square,  
woven like the ephod.

And on it were rows of stones,  
one for each tribe,  
encircled with gold,  
engraved by the shamir.

And it was bound with rings  
so that it could not come loose;  
it was covered like plates of armor  
with braided chains.

And He who loves justice  
called it “justice,”<sup>65</sup>                      the “breastpiece of judgment”  
to bring to justice  
those who pervert justice.

115 He placed a wreath of gold  
on a blue cap<sup>66</sup>

62. The names of the tribes are arranged on the stones as they were called by God to appear in the Temple; see Mirsky’s note here, citing y. Sotah 7:4 (21d).

63. The creature known as the shamir, the only thing that could engrave the names of the tribes on the stones, was created during the six days of creation; see b. Sotah 48b.

הֵלֵא בְּכַתְפָיו  
 שְׁתֵּי אֲבְנֵי שׁוֹהַם  
 וּבָם שְׁמוֹת שְׁבַטִים  
 כְּמִסְפַּר דְּגָלִים

הַגּוּיִים בְּשִׁמוֹת  
 חֲצוּיִים בְּאוֹתוֹת  
 בְּפִתּוּחַ שְׁמִיר  
 נוֹצַר מִבְּרֵאשִׁית

הַצְּדִיק בָּם 110  
 לְנוֹקְשֵׁי בְּאֶפֹד  
 וּמַחְלִיפֵי אֵל  
 בְּשׂוֹר אוֹכֵל עֵשֶׂב

וְקִבּוּעַ בַּלֵּב חֶשֶׁן  
 כְּפֹל רְבוּעַ  
 זֶרֶת עַל זֶרֶת  
 אֲרוּג כְּאֶפֹד

וּבו טוּרֵי אֲבָן  
 אַחַת לְכָל שְׁבַט  
 מוֹסֵבֹת פָּז  
 חֲקוּקוֹת בְּשְׁמִיר

וַיִּרְכָּסֶם בְּטַבְּעוֹת  
 כְּחֶק לֹא יִזַּח  
 וּבִשְׂרִשְׁרוֹת גְּבֻלוֹת  
 דְּבָקִימוּ יִכְסֶה

וְאוֹהֵב מִשְׁפָּט  
 קָרְאוּ מִשְׁפָּט  
 לְהַצְּדִיק בְּמִשְׁפָּט  
 מִעֲוֹתָי מִשְׁפָּט

זֶר זֶהָב שָׁם 115  
 עַל תְּכִיפַת הָאֶפֹד

## חושן המשפט

64. Who worshipped the ephod idolatrously (Judg 8:27)

65. Exod 28:15.

66. Following Mirsky's suggested reading; on the cap, see b. Hullin 138a.



from ear to ear  
opposite the headdress.

The remembrance of the esteemed Name  
is engraved on the frontlet;  
he placed it on his forehead;  
it was attached to the diadem.

Intentional impurity of blood, flesh,  
fat, the handful of incense, and libation  
is atoned by the frontlet  
so that they can arise<sup>67</sup> favorably.

The eight (garments) were designated  
for **him who is greater than his brothers**<sup>68</sup>      **the high priest**  
when he served  
and when he inquired with the Urim.

120 He girded himself with them correctly  
and put them on according to order;  
then he washed  
his hands and his feet.

His assistants brought him  
the daily morning offering.  
He slaughtered it  
and collected its blood in the bowl.

He meted out a *peras* and offered it,      a measure of incense  
and repaired the lamps,  
and sacrificed the head and pieces,  
cakes and libation.

He hurried to the Parvah chamber,  
to the place of holy immersion,  
and washed his hands  
and feet and undressed.

He immersed and dried himself  
and put on the linen vestments,

67. On the altar.

מֵאֵזֶן וְעַד אֵזֶן  
מוֹל פְּנֵי הַמְצַנֶּפֶת

זָכַר שֵׁם נְעֲרָץ  
חָקוּק עַל צִיץ  
נִתְּנוּ עַל מִצַּח  
מִחֶבֶר לַגֵּזֶר

זָדוֹן טְמֵאת דָּם  
וְקוֹמֵץ וְנִסְכִּים  
יִרְצוּ בְצִיץ  
וַיַּעֲלוּ לְרִצּוֹן

זֹמְנוּ שְׁמוֹנֶה  
לְגִדּוֹל מֵאֲחִיו  
לְשֶׁרֶת וְלִשְׂאוֹל  
עֲצָה בְּאוּרִים

חֲגֹרֶם כַּדָּת  
לְבָשֶׁם כְּסֹדֶר  
וַיִּקְדָּשׁ  
יָדָיו וְרַגְלָיו

120

חֲנִיכּוֹ יִגִּישׁוּ  
אֶת תְּמִיד הַשְּׁחֵר  
קָרְצוּ וְקִבֵּל  
דָּמוֹ בְּמִזְרָק

חֵילֶק פָּרֶס וְהִקְטִיר  
וַיְגִרוֹת הַטֵּיב  
הִקְרִיב רֹאשׁ וַנִּתַּח  
חֲבִיתִים וְנִסְדָּךְ

חָשׁ לְגַב פְּרוֹה  
לְבֵית טְבִילַת קֹדֶשׁ  
וְקִידָשׁ יָדָיו וְרַגְלָיו  
וּפָשֶׁט

טָבַל וְסָפַג  
וְעָטָה כְּלֵי בַד

הכוהן הגדול

מנת קטורת

and again he washed  
his hands and his feet.

Pure, he approached  
the bull designated for him,  
which stood between  
the portico and the altar.

His secrets were revealed  
before the Creator of all;  
he could not conceal sin,  
for thus he would receive mercy.

The Good One forgave him  
when he confessed  
and placed his hands  
on the bull firmly.

And thus he would say: “O Lord, I have sinned, I have done wrong, I have transgressed before You, I and my household. O, by the Lord, forgive the sins and iniquities and transgressions that I have committed against you, I and my household, as it is written in the Torah of Moses, Your servant: ‘For on this day atonement shall be made for you to cleanse you of all your sins; before the Lord—’” (Lev. 16:30). And when the priests and the people standing in the court and serving in the Sanctuary heard the glorious explicit name coming forth from the mouth of the high priest in holiness and purity, they would kneel, prostrate themselves, and fall to their faces and say: “Blessed is the name of His Majesty’s glory for ever and ever.” He would also intend to finish the name while facing those saying the blessing and say to them, “You shall be pure.” And You, in your great beneficence, arouse Your mercy and pardon Your pious man [the high priest].

The prefect and the head of the father’s house<sup>69</sup>  
encircled him  
and he entered the inner gate  
at the east of the court.

69. The head of the one of the families of the priestly division in attendance at the Temple; cf. the Introduction, above, and *Shi’vat Yamim*.

וַיִּקְדָּשׁ עוֹד  
 יָדָיו וְרַגְלָיו  
 טָהוֹר נֶגֶשׁ  
 אָצֵל פֶּר מְמוֹנוֹ  
 הָעוֹמֵד  
 בֵּין הָאוֹלָם וְלַמַּזְבֵּחַ  
 טְמוֹנוֹתָיו יִגְלֶה  
 לְיוֹצֵר הַכֹּל  
 וְלֹא יִכְסֶה פְּשָׁע  
 כִּי בָכֹן יִרוּחֶם  
 טוֹב יִסְלַח לוֹ  
 בְּהַתְּנִידוֹתָיו  
 בְּסִמְכוֹ יָדָיו  
 עַל פְּרוֹ בְּכוֹבֵד

וכך היה אומר: אנה השם. חטאתי, עויתי ופשעתי לפניך אני וביתי אנה בשם כפר  
 נא לחטאים ולעונות ולפשעים שחטאתי ושעויתי ופשעתי לפניך אני וביתי  
 ככתוב בתורת משה עבדך כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם  
 לפני יהוה והכהנים והעם העומדים בעזרה כשהיו שומעים את השם הנכבד  
 והנורא מפרש יוצא מפי כהן גדול בקדושה ובטהרה היו כורעים ומשתחווים  
 ונופלין על פניהם ואומרים: ברוך שם כבוד מלכותו לעולם ועד: ואף הוא היה  
 מכוין לגמור את השם כנגד המברכים ואומר להם תטהרו ואתה בטובך הגדול  
 תעורר רחמיך וסלח לאיש חסידך:

יְקִיפוּהוּ סָגֵן  
 וְרֹאשׁ בֵּית אָב  
 וּבֵא לְשַׁעַר הַתִּיכּוֹן  
 לְמַזְרַח עֶזְרָה

There they would find  
two goats of the people  
and the golden lots  
placed in the urn.

He shook it  
and raised up the lots:  
One for the Esteemed One  
and one for Azazel.

If the lot of the goat for the Lord  
came up in his right hand,  
the prefect would call in a loud voice  
joyously, “Raise your right hand!”

If it came up  
in his left hand,  
the head of the father’s house would say,  
“Raise your left hand!”

140 When he placed them  
on the two goats,  
he called out in a loud voice,  
“This is for the Ḥatta’t.”

He directed himself to  
the second bull  
to confess for sin,  
transgression, and offense.

He pressed his hands  
heavily between its horns  
to confess again  
for the transgression of his family and clan.

And thus he would say: “O Lord, I have sinned, I have done wrong, I have transgressed before You, I and my household and the children of Aaron, Your holy people. O, by the Lord, forgive the sins and iniquities and transgressions that I have committed against you, I and my household and the children of Aaron, Your holy people, as it is written in the Torah of Moses, Your servant:

יִמְצָא שֵׁם  
שְׁנֵי שְׁעִירֵי עֵם  
וְגֹרְלוֹת זָהָב  
נִתּוּנִים בְּקִלְפֵי

יִטְרוֹף בָּהּ  
וַיַּעַל גֹּרְלוֹת  
זֶה לְשֵׁם נַעֲרָץ  
וְזֶה לַעֲזָאזֵל

יְמִינוֹ אִם תַּעֲלֶה  
גֹּרֵל שְׁעִיר שֵׁם  
סָגַן יִשְׁמִיעַ לוֹ בְּגִיל  
הַגְּבִיָּה יְמִינָהּ

כְּהַעֲלוֹתוֹ בְּיַד  
הַשְּׂמֵאלִית  
רֹאשׁ בֵּית אָב יְשִׁיחַ  
הַגְּבִיָּה שְׂמֵאלָהּ

כְּהַנְתִּנֵּם 140  
עַל שְׁנֵי הַשְּׁעִירִים  
קֹרֵא בְּקוֹל רֶם  
זֶה לְשֵׁם חֲטָאת

כִּנּוֹן וּבֵא לוֹ  
אֵצֶל פְּרוֹ שְׁנֵיָּהּ  
לְהַתְּנִדּוֹת בְּעַד חֲטָא  
עֹון וּפָשַׁע

כָּבֵשׁ יָדָיו  
בֵּין קַרְנָיו בְּכוֹבֵד  
לְהַתְּנִדּוֹת עוֹד  
בְּעַד עֹון בֵּיתוֹ וּמִטְהוֹ

וכך היה אומר: אנה השם. חטאתי, עויתי ופשעתי לפניך אני ובייתי אנה בשם כפר נא לחטאים ולעונות ולפשעים שחטאתי ושעויתי ופשעתי לפניך אני ובייתי ובני אהרון עם קדושיך ככתוב בתורת משה עבדך כי ביום הזה יכפר עליכם לטהר

‘For on this day atonement shall be made for you to cleanse you of all your sins; before the Lord—’” (Lev. 16:30). And when the priests and the people standing in the court and serving in the Sanctuary heard the explicit name coming forth from the mouth of the high priest in holiness and purity, they would kneel, prostrate themselves, and fall to their faces and say: “Blessed is the name of His Majesty’s glory for ever and ever.” He would also intend to finish the name while facing those saying the blessing and say to them, “You shall be pure.” And You, in Your great beneficence, arouse Your mercy and pardon Your ministering tribe [the priests].

[152] He turned to slaughter it  
and collected its blood  
and assigned it to be stirred  
on the terrace of the court.

He went up and around  
the altar of the flame,  
in his hand the fire-pan  
of beaten gold.

He put down the embers,  
facing west,  
and went down and put it  
on the terrace of the court.

They brought before him  
the golden ladle  
and the dish that contained  
the fine incense.

He took a handful  
and put it in the ladle;  
he placed it in his left hand,  
with the fire-pan in his right.

He walked into the sanctuary  
until he came to the curtain;  
he stepped inside  
until he reached the ark.

אתכם מכל חטאתיכם לפני יהוה והכהנים והעם העומדים בעזרה כשהיו שומעים את השם הנכבד והנורא מפרש יוצא מפי כהן גדול בקדושה ובטהרה היו כורעים ומשתחויים ונופלין על פניהם ואומרים: ברוך שם כבוד מלכותו לעולם ועד: ואף הוא היה מכוין לגמור את השם כנגד המברכים ואומר להם תטהרו ואתה בטובך הגדול תעורר רחמיך וסלח לאיש חסידך:

[152] לְשַׁחֲטוּ נִפְנָה  
 וְקַבַּל דָּמוֹ  
 וְצֹוֹה לְמַרְסוֹ  
 בְּרוּבֵד הָעֶזְרָה  
 לְמִזְבַּח מוֹקֶדֶה  
 עָלָה וְהִקְיָה  
 וּבִידוֹ מִחֲתַת  
 זָהָב שְׁחוּט  
 לוֹחֲשׁוֹת חֲתָה  
 מִפְּנֵי מַעְרָב  
 וַיֵּרֶד וְשָׁמָּה  
 בְּרוּבֵד הָעֶזְרָה  
 לְפָנָיו יוֹבִילוּ  
 כִּף הַזָּהָב  
 וְהִמָּגַס אֲשֶׁר בָּהּ  
 קִטְרֵת הַדִּקְּהָה  
 מִלֵּא חֲפָנָיו  
 וַיִּנְתְּנוּ לְתוֹדֵי כִּף  
 נִטְלָה בְּשִׁמְאֵל  
 וּמִחֲתָהּ בְּיָמִין  
 מְהִלָּה בְּהִיכַל  
 עַד בֹּא לְפָרְכַת  
 צוֹעֵד בְּקִרְבָּהּ  
 עַד גֶּשֶׁת לְאֲרוֹן



He put the fire-pan  
 between the two rods,  
 and if there was no ark,  
 on the Foundation Stone.<sup>70</sup>

He poured the incense  
 on the burning coals;  
 a cloud covered over;<sup>71</sup>  
 he turned aside and went out.

160 He was careful to pray  
 briefly in the sanctuary  
 that the senior not  
 subjugate the junior.

He said to the stirrer,  
 “Bring the blood of the bull.”  
 He took it and entered  
 and stood between the rods.

Facing the cover,  
 he sprinkled with his finger,  
 once up  
 and seven down, whipping.

He put it on the golden stand  
 in the sanctuary,  
 and he slaughtered the people’s goat  
 and collected its blood.

the bowl

He turned around the way (he came)  
 and stood at his place  
 and whipped some of it  
 as he had done with the bull.

He put it on a second  
 stand in the sanctuary  
 and took the blood of the bull  
 and came to the cover.

70. See m. Yoma 5:2.

מַחֲתָה שֵׁם  
 בֵּין שְׁנֵי בַדִּים  
 וְאִם אֵין אַרְוֹן  
 בְּאֵבֶן שְׁתִּייה  
 מְעַרְה קְטֹרֶת  
 עַל גַּחְלֵי אֵשׁ  
 כִּפְסָה עֲנֹן  
 צֶדֶד וַיֵּצֵא

נִבְהַל לְשׁוּעַ 160  
 בְּקוֹצֵר בְּהִיכֹל  
 לְבַלְתִּי רְדוּת עִם קִדְשׁ  
 רַב בְּצַעִיר

נִם לְמִמְרָס  
 הִגֵּשׁ דָּם פֶּרֶךְ  
 נְטִלוּ וְנִכְנַס  
 וְקָם לְבִין הַבַּדִּים

נֹכַח הַכַּפֹּרֶת  
 הִזָּה בְּאֶצְבָּעוֹ  
 אַחַת לְמַעַלָּה  
 וְשִׁבַע לְמַטָּה כְּמַצְלִיף

נִתְּנוּ עַל כֵּן  
 זָהָב בְּהִיכֹל  
 וְשִׁחַט שְׁעִיר עִם  
 וְקִבַּל דָּמוֹ

סוּבַב כְּדֹרְכוֹ  
 וְעָמַד בְּעַמְדוֹ  
 וְהִצְלִיף מִמְּנוֹ  
 כְּמִשְׁפֹּט דָּם פֶּרֶךְ

שָׁמוּ עַל כֵּן  
 שְׁנֵי בְּהִיכֹל  
 נְטִל דָּם פֶּרֶךְ  
 וּבֵא לְפָרֶכֶת

He counted as he sprinkled  
opposite the ark outside,  
once up  
and seven times down.

He turned and exchanged it  
for the blood of the goat  
and did with it  
as he had done at first.

He made it into a mixture<sup>72</sup>  
as one expiation;  
then he went out to the altar  
of gold to expiate it.

On its horns he sprinkled  
and put his finger  
around **the four**  
**quarters** and expiated it.

**the four horns of the altar**

170 On the eastern side  
he finished his expiation  
and from there sprinkled  
seven times on its top.

When he had finished, he came  
to the live goat  
and placed his two hands on it  
to confess for the people.

Thus he would say: “O Lord, they have sinned, they have done wrong, they have transgressed before You, Your people, the house of Israel. O, by the Lord, forgive the sins and iniquities and transgressions that they have committed against you, Your people, the house of Israel, as it is written in the Torah of Moses, Your servant: ‘For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord’” (Lev. 16:30). And when the priests and the people standing in the court and

72. The blood of the goat and the blood of the bull, thus using them together in one act of purification.

סֵפֶר וְהִזָּה  
 מוֹל אֶרֶן חוּצָה  
 אַחַת לְמַעֲלָה  
 וְשִׁבְעַת לְמִטָּה כְּמִסְפָּר

סָר וְהַחֲלִיפוּ  
 בְּדָם הַשְּׁעִיר  
 וַיַּפְעֵל בּוֹ  
 כְּסֹדֶר הָרֵאשׁוֹן

עֲשָׂאוּ בְּתַעְרוּבָת  
 חֲטָאת אֶחָד  
 וַיֵּצֵא לְמִזְבֵּחַ  
 הַזֶּה בְּלַחְטָאוֹ

עַל קַרְנוֹתָיו הַזֶּה  
 וַנִּתֵּן בְּאַצְבָּעוֹ  
 סָבִיב עַל אַרְבַּעַת  
 רַבְעָיו וְחֲטָאוֹ

ארבע קרנות המזבח

עַל צֵלַע מִזְרָח 170  
 גָּמַר חֲטוּיוֹ  
 וּמִשָּׁם הִזָּה  
 שִׁבְעַת עַל טְהוֹרוֹ

עֵת גָּמְרוּ בָּא  
 אֲצִל שְׁעִיר חִי  
 וְסָמַךְ שְׁתֵּי יָדָיו עָלָיו  
 לְהִתְנַדֹּת בְּעַד עַם

וכך היה אומר. אנא השם חטאו. עוו ופשעו לפניך עמך בית ישראל: אנא בשם. כפר נא לחטאים ולעונות ולפשעים שחטאו ושעוו ופשעו לפניך עמך בית ישראל. ככתוב בתורת משה עבדך. כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יי: והכהנים והעם העומדים בעזרה כשהיו שומעים את השם

serving in the Sanctuary heard the explicit name coming forth from the mouth of the high priest in holiness, they would kneel, prostrate themselves, and fall to their faces and say: “Blessed is the name of His Majesty’s glory for ever and ever.” And You, in Your great beneficence, arouse Your mercy and pardon the community of Jeshurun.

180 He commanded that it be sent forth  
by a designated man,  
burdened with the sins  
of the nation and its offenses.

He set his face  
to the bull and the goat,  
cut them open, and took out  
their fat and burned it.

The young priests  
carried them on poles;  
and burned their skin, flesh, and excrement  
outside the city.

The goat headed out  
for the edge of the desert;  
they waved turban cloths  
one to another to tell the news.<sup>73</sup>

He exulted on displaying  
the riches of his majesty  
and to take pleasure in  
his **splendid garments**.<sup>74</sup>

**the gold vestments**

He stepped forth and washed  
his hands and his feet  
and took off the linen garments  
and put on his clothing.

He announced the order  
of the commandment to the congregation;

73. Messengers would signal with towels from one post to another when the goat had reached the wilderness; see m. Yoma 6:8.

הנכבד והנורא מפורש יוצא מפי כהן גדול היו כורעים ומשתחוים ונופלין על פניהם ואומרים: ברוך שם כבוד מלכותו לעולם ועד: ואף הוא היה מכויץ לגמור את השם כנגד המברכים ואומר להם תטהרו. ואתה בטובך תעורר רחמיך וסלח לעדת ישורון:

פָּקֹדוּ לְשִׁלְחוֹ 180

בְּיַד אִישׁ עֵתִי  
עָמוּס עֲוֹנוֹת  
אוֹם וּפְשָׁעֶיהָ

פָּנִיו שָׁם  
בְּפֶר וְשָׁעִיר  
קָרְעָם וְהוֹצִיא  
חֶלְבָם וְהִקְטִיר

פָּרְחֵי כְהוֹנָה  
יִסְבְּלוּם בְּמוֹטוֹת  
וְיִשְׂרְפוּ חוּץ לְעִיר  
עוֹר וּבָשָׂר וּפָרֶשׁ

פָּשַׁט שְׂעִיר  
לְרֹאשׁ הַמִּדְבָּר  
מְנִיפֵי צְנִיפוֹת  
זֶה לָזֶה יִבְשֻׁרוּ

צָהַל לְהִרְאוֹת  
עוֹשֵׂר תִּפְאָרְתוֹ  
וּלְהִתְנַאֲוֹת  
בְּמַלְבוּשׁ יִקְרוּ

צָעַד וְקִדָּשׁ  
יָדָיו וְרַגְלָיו  
וּפָשַׁט כְּלֵי בַד  
וְעָטָה כְּסוּתוֹ

צוּי סֹדֵר  
יֹדִיעַ לְעֵדָה

בגדי הזהב

he recounted by heart  
the law of the tenth day.

Yom Kippur

He fulfilled the need for blessing,<sup>75</sup>  
then he washed and undressed  
and went down and immersed  
and went up and dried himself.

recited prayers

He put on the holy  
garments of gold  
and again washed  
his hands and his feet.

He hastened to sacrifice  
the goat for the additional offering  
and included his ram and the ram for the people  
with the fat for the day.

190 He washed his hands  
and feet and undressed  
and went down and immersed  
and went up and dried himself.

They brought before him  
white garments;  
he put them on and washed  
his hands and his feet.

He ran like a sprinter<sup>76</sup>  
to the place between the rods  
and took out from there  
the ladle and the gold fire-pan.

His hands and his feet  
he washed as was his custom;  
then he took off his linen garments  
and laid them down forever.

He bathed and dried himself  
and put on the gold garments,

75. See m. Yoma 7:1.

## יום הכיפורים

וַיִּרְגַל בָּפֶה  
חֶק הָעֵשׂוֹר

צַרְךָ בְּרִכּוֹת הַשָּׁלִים  
וְקִדְשׁ וּפְשֻׁט  
וַיִּרְדּוּ וְטָבַל  
וְעָלָה וְסָפַג

קְדוּשַׁת בְּגָדֵי  
זָהָב לְבָשׁ  
וַיִּקְדַּשׁ עוֹד  
יָדָיו וְרַגְלָיו

קָדָם וְעָשָׂה  
שְׁעִיר הַמּוֹסָף  
וְהַכֹּלִיל אֵילֹו וְאֵיל עִם  
עִם חֲלָבֵי יוֹם

קִדְשׁ יָדָיו וְרַגְלָיו 190

רֵץ וּפְשֻׁט  
וַיִּרְדּוּ וְטָבַל  
וְעָלָה וְסָפַג

קָרְבוֹ לְפָנָיו  
בְּגָדֵי לְבָן  
לְבָשָׁם וְקִדְשׁ  
יָדָיו וְרַגְלָיו

רֵץ כְּאִישׁ מְהִיר  
לְבִין הַבַּדִּים  
וְהוֹצִיא מִשָּׁם  
כֶּף וּמַחֲתַת פָּז

רַגְלָיו וַיִּדְּו  
קִדְשׁ כְּדַבְּרוֹ  
וּפְשֻׁט כְּלֵי בַד  
וְהִנִּיחָם נֶצַח

רַחֵץ וְסָפַג  
וְעָטָה כְּלֵי פָז



and again he washed  
his hands and his feet.

He offered the desired  
daily sacrifice in the evening  
and offered the incense  
between the pieces and the libation.

He waited until evening  
to light the lamps,  
for the requirement  
is from evening to evening.<sup>77</sup>

He returned to lift up his hands  
to bless the people;  
then washed his hands  
and his feet and undressed.

He covered his body  
in his own clothes;  
he was accompanied by officers  
resplendently to his abode.

Safe as he departed,  
no fault having occurred,  
the congregation celebrated  
in joy and high spirits.

200 The messenger who sent the goat  
brought cause for giving praise<sup>78</sup>—  
the news that **the wayward daughter's**<sup>79</sup>  
sins had been pardoned.

Israel's

“Give us a sign,”  
his couriers said,  
“how we may know  
that offense has been atoned.”

77. The lamps are only to be lit each evening.

78. Following Mirsky's suggested reading.

וּקְדָשׁ עוֹד

יְדִיו וְרַגְלָיו

רְצוּי תָּמִיד

הַגִּישׁ בְּעֶרְבַיִם

וְהַקְטִיר קְטֹרֶת

בֵּין נְתָחִים לְנֹסֶף

שֹׁמֵר לְעָרֵב

דְּלִיקַת גְּרוֹת

כִּי מִצֹּתָם

מִעָרֵב וְעַד עָרֵב

שָׁב שְׂאֵת כַּפָּיִם

לְבָרֶךְ אֶת הָעָם

וְקִדְשׁ יְדִיו וְרַגְלָיו

וּפָשֵׁט

שְׂאֵרוֹ יְכַסֶּה

בְּבִגְדֵי עֲצָמוֹ

וְשָׂרִים יְלוּוֶהוּ

בְּהֶדֶר לְגֻוְיָהוּ

שָׁלוֹם בְּצִאֲתוֹ

בְּלִי הוֹקְרָה פִּיסוּל

תִּרְנֹן עֵדָה

בְּשִׂמְחָה וּבִטּוֹב לֵבָב

תְּהִלָּה יִבְשֹׂר

שְׁלִיחַ הַשְּׁעִיר

כִּי נִרְצוּ עֹנֹת

בַּת הַשׁוֹבְבָה

תֵּן לָנוּ מוֹפֵת

שׁוֹלְחֵינוּ יֵאֱמִירוּ

בְּמָה נִדַּע

כִּי כָפַר פֶּשַׁע

200

ישראל

“The appearance of the crimson  
thread has turned white,  
and I led the goat,  
and it was pushed and died.”

They clothed themselves in beauty,  
dressed themselves in splendor;  
they found joy  
and gained jubilation.

תּוֹאֲרֶת לְשׁוֹן  
הַשָּׁנִי הַלְּבִינָה  
וְשָׁעִיר הוֹלֵכְתִּי  
וְנִדְחָה וְמַת

תַּפְּאֲרֶת יַעֲטוּ  
וְהָדָר יִלְבְּשׁוּ  
שְׂמֹחָה יִמְצְאוּ  
וְשִׁשׁוֹן יִשְׂיגוּ

## 7. Emet Mah Nehedar “Truly, How Beautiful”

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This poem, simple in structure but vivid in its use of imagery, has its origins in the apocryphal Book of Ben Sira, or Ecclesiasticus, which served as perhaps the most influential model for the Avodah genre.<sup>1</sup> In chapter 50, a seminal composition in which Ben Sira describes the service of Simeon, the son of Yoḥanan, the high priest in the Temple, he includes a twelve-line passage describing the beatific radiance that overcame the high priest as he emerged from the sanctuary.<sup>2</sup> Several poems dating from late antiquity and the Middle Ages expand on Ben Sira’s rhapsody, using acrostic and extravagant images and figures. Particularly prominent is the poet’s use of cosmic images, such as stars, to describe the high priest’s face, and allusions to objects in the Temple and even aspects of the priestly vestments. In keeping with the late antique aesthetic, the author, in contrast to Ben Sira, tends to place his dazzling images into frameworks, such as the garden and the window.

This text, which is not attributed to a single author, is published in Goldschmidt’s edition of the Maḥzor<sup>3</sup> and is recited in Ashkenazic communities.

1. See the Introduction, above. On this composition, see Yahalom, *Piyyut u-Meṣīʿut*, 15–16.

2. The Hebrew text of chapter 50 is only found in manuscript B. For translation and analysis, see Patrick W. Skehan and Alexander A. Di Lella, *The Wisdom of Ben Sira: A New Translation with Notes* (New York: Anchor Bible Doubleday, 1987), 546–55, and Hayward, *Jewish Temple*, 38–84.

3. Goldschmidt, *Maḥzor*, 483–84.

Truly, how beautiful was the high priest when he emerged from  
the holy of holies safely, without harm!

Like a tent stretched out among the dwellers on high<sup>4</sup>      angels  
was the appearance of the Priest;  
Like bolts of lightning going forth from the radiance of the Holy  
Creatures  
was the appearance of the Priest;  
Like the size of the fringes on the four corners<sup>5</sup>  
was the appearance of the Priest;  
Like the image of a rainbow inside a cloud<sup>6</sup>  
was the appearance of the Priest;  
Like the majesty with which **the Rock** clothed His creatures **God**  
was the appearance of the Priest;  
Like a rose planted in a delightful garden  
was the appearance of the Priest;  
Like a wreath placed on the forehead of a king  
was the appearance of the Priest;  
Like the grace on the face of a bridegroom  
was the appearance of the Priest;  
Like the purity inherent in a pure diadem<sup>7</sup>  
was the appearance of the Priest;  
Like **the one who dwells in shelter** assuaging the countenance of  
the King<sup>8</sup>      **Moses**  
was the appearance of the Priest;  
Like the planet Venus in the eastern sky<sup>9</sup>  
was the appearance of the Priest;  
Like one clad in the garments and helmet of triumph  
was the appearance of the Priest;  
Like an angel standing at the beginning of the road  
was the appearance of the Priest;  
Like a lamp shining through windows  
was the appearance of the Priest;

4. Heaven is stretched out over the angels like a tent.

5. According to Num 15:38, fringes (*šīšit*) are to be worn on a four-cornered garment.

6. Cf. Ezek 1:28 and Ben Sira 50:7.

7. See Zech 3:5, where the prophet envisions a pure diadem being placed on the high priest's head.

אֶמֶת מֵה נִהְדָר הִיא כֹהֵן גְדוֹל בְּצִאתוֹ  
מִבֵּית קִדְשֵׁי הַקִּדְשִׁים בְּשָׁלוֹם בְּלִי פָגַע

שמים; מלאכים

כִּאֲהֵל הַנִּמְתַּח בְּדַרְי מְעֵלָה  
מִרְאָה כֹהֵן  
כְּבָרְקִים הַיּוֹצְאִים מִזִּיּוֹ הַחַיּוֹת

מִרְאָה כֹהֵן  
כְּגֹדֵל גְּדִילִים בְּאַרְבַּע קְצוּוֹת  
מִרְאָה כֹהֵן  
כְּדַמוֹת הַקְּשֻׁת בְּתוֹךְ הָעֵנָן  
מִרְאָה כֹהֵן  
כְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לַיְצוּרִים

אלוהים

מִרְאָה כֹהֵן  
כְּנֹרֵד הַנְּתוֹן בְּתוֹךְ גִּנַּת חֹמֶד  
מִרְאָה כֹהֵן  
כְּזֹר הַנְּתוֹן עַל מִצַּח מְלֶךְ  
מִרְאָה כֹהֵן  
כְּחֹסֵד הַנְּתוֹן עַל פְּנֵי חֶתָן  
מִרְאָה כֹהֵן  
כְּטֹהֵר הַנְּתוֹן בְּצַנִּיף טְהוֹר  
מִרְאָה כֹהֵן  
כְּיוֹשֵׁב בְּסִטֵּר לְחִלּוֹת פְּנֵי מְלֶךְ

משה

מִרְאָה כֹהֵן  
כְּכּוֹכֵב הַנִּגְהָ בְּגִבּוֹל מִזְרָח  
מִרְאָה כֹהֵן  
כְּלָבוֹשׁ מְעִיל וּכְשֵׁרֵן צְדָקָה  
מִרְאָה כֹהֵן  
כְּמְלֶאךָ הַנֹּצֵב עַל רֹאשׁ דָּרָךְ  
מִרְאָה כֹהֵן  
כְּנֵר הַמְּצִיץ מִבֵּין הַחִלּוֹנוֹת  
מִרְאָה כֹהֵן

8. As Goldschmidt notes, the line refers to Moses pleading before God to spare Israel; cf. Deut 9:25–26.

9. Heb. *kokhav nogah*.

Like the army commanders at the head of the holy people  
 was the appearance of the Priest;  
 Like the magnificence with which purity adorns **the purified**<sup>10</sup>  
**the priest at his ordination**  
 was the appearance of the Priest;  
 Like the golden bells on the hem of the robe<sup>11</sup>  
 was the appearance of the Priest;  
 Like the form of the sanctuary and the Curtain of Testimony<sup>12</sup>  
 was the appearance of the Priest;  
 Like a [chamber]<sup>13</sup> enveloped in blue and purple  
 was the appearance of the Priest;  
 Like the sight of the sunrise over the earth  
 was the appearance of the Priest;  
 Like a lily of the garden among thorns  
 was the appearance of the Priest;  
 Like the shape of Orion and Pleiades from Teman  
 was the appearance of the Priest.

10. Cf. Lev 8.

11. Of the high priest.



כּוהן בימי המילואים

כְּשָׂרֵי צְבָאוֹת בְּרֹאשׁ עִם קֹדֶשׁ  
 מִרְאָה כֹהֵן  
 כְּעֹז אֲשֶׁר הִלְבִּישׁ טְהוֹר לְמִטָּהָר

מִרְאָה כֹהֵן  
 כְּפַעֲמוֹנָי זָהָב בְּשׂוּלֵי הַמְּעִיל  
 מִרְאָה כֹהֵן  
 כְּצוֹרֶת הַבַּיִת וּפְרֻכֶת הָעֵדוּת  
 מִרְאָה כֹהֵן  
 כְּקִלְיָה מְכֻסָּה תְּכֵלֶת וְאַרְגָּמָן  
 מִרְאָה כֹהֵן  
 כְּרוֹאֵי זְרִיחַת שְׁמֶשׁ עַל הָאָרֶץ  
 מִרְאָה כֹהֵן  
 כְּשׁוֹשְׁנֵי גֹן בֵּין הַחוֹחִים  
 מִרְאָה כֹהֵן  
 כְּתַבְּנִית כְּסִיל וְכִימָה מִתִּימָן  
 מִרְאָה כֹהֵן

12. Those in the Temple, which were very colorful.

13. Reading *ke-qilah* for *ke-qehilah*, with Goldschmidt.

## 8. En Lanu Kohen Gadol “We Have No High Priest”

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YOSE BEN YOSE

This poem, attributed to Yose ben Yose, is one of several laments of its kind and is meant to be recited in the confession of sins for Yom Kippur. The poem has a strict form and repeats verbs and motifs for the sake of the literary structure and the acrostic. Its literary and historical value lies in its constant wordplay, using clever puns and alliterations, and in its tone, which combines bitter lament with an almost ludic preoccupation with the details of the cult and their relationship to Israel’s tragic fate. It is impossible to convey the full impact of the poem’s wordplay in English translation. However, we have endeavored to give the reader a taste of its complexity and style by noting examples of the wordplay in our notes and by occasional free translations that convey similar puns in English. This translation is based on an improved version of Mirsky’s edition based on manuscript evidence (*Yose ben Yose*, 210–17).

We have no high priest  
to atone for us;  
how shall we be expiated  
on account of our misdeeds?

We have no Urim and Thummim  
to inquire;<sup>1</sup>  
how can we have light  
while our desire<sup>2</sup> lies in darkness?

*We have sinned ...*

The service<sup>3</sup> has been abolished  
from the place of service;  
how can we serve the Righteous One  
while in servitude to a foreigner?

The sacrificial fire and guilt offering<sup>4</sup>  
have been withheld from us;  
how can we make fires  
while the fire of the altar is extinguished?

*We have sinned ...*

The rejoicing over the lots<sup>5</sup>  
is absent from among us;  
how can we go up in joy  
while we are in exile?

1. Cf. the prayers to be recited before practicing divination, on which, see Michael D. Swartz, "Sacrificial Themes in Jewish Magic," in *Magic and Ritual in the Ancient World*, ed. Marvin Meyer and Paul Mirecki (Leiden: Brill, 2002), 311–12.

2. The Temple, that is, the place of our desire. The phrase is based on Ps 132:13. Cf. Eleazar ben Qallir's phrase *be-ohel 'ivvui*, "the desired tent," in his *qerovah* for Sukkot *Az Hayetah*, in *Maḥazor*

אֵין לָנוּ כֹּהֵן גָּדוֹל  
 לְכַפֵּר בְּעֵדְנוּ  
 וְאֵיךְ יִתְכַפֵּר לָנוּ  
 עַל שְׂגִיטוֹתֵינוּ

אֵין לָנוּ אוֹרִים וְתוֹמִים  
 לְשֵׂאוֹל בָּהֶם  
 וְאֵיךְ יֵאָוֵר לָנוּ  
 וְאוֹוִיֵינוּ מְאוֹפֵל

חטאנו צורנו סלח לנו יוצרנו

בְּטָלָה עֲבוֹדָה  
 מִבֵּית עֲבוֹדָה  
 וְאֵיךְ נַעֲבֹד לְזָךְ  
 וְזָר מִעֲבִיד בְּנוּ

בְּטֵלוּ מִמֶּנּוּ  
 אֲשִׁים וְאֲשָׁם  
 וְאֵיךְ נַעֲשֶׂה אֲשִׁים  
 וְאֵשׁ מִזְבַּח כְּבָה

חטאנו צורנו סלח לנו יוצרנו

גֵּיל גּוֹרְלוֹת  
 קֶדֶל מִמֶּנּוּ  
 וְאֵיךְ נַעֲלֶה בְּגִילָה  
 וְאֵנוּ בְּגוֹלָה

*Sukkot, Shemin Aseret, ve-Simhat Torah*, ed. Daniel Goldschmidt (Jerusalem: Koren, 1981), 105, line 12; see Abraham Even-Shoshan, *Ha-Milon he-Hadash* (Jerusalem: Kiryat Sefer, 1989), s.v. ׳wwy.

3. Heb. *Avodah*.

4. Heb. *asham*.

5. That is, the lots cast for the goats.

**Repairers of broken walls**<sup>6</sup>  
 are broken down because of our sins;  
 how shall we repair what is broken,  
 when there is none to stand in the breach?<sup>7</sup>

Israel's leaders

*We have sinned ...*

We have been deprived of  
 juice and succulent fruit offerings;  
 how can we offer moist fruit  
 when our eyes are moist with tears?<sup>8</sup>

The blood sprinkled in slaughter  
 has passed from the house of slaughter;  
 how can we sprinkle blood  
 when our blood has been spilled?

*We have sinned ...*

Offerings of aromatic incense  
 have been taken away from us;  
 how can we offer aroma  
 when our aroma has gone foul?

10 Light has been extinguished  
 from **the place of our desire**;  
 how can we repair the lamps  
 when our light has gone out?

Temple

*We have sinned ...*

And the savor has ceased  
 at our Divine resting place;  
 how can we set forth offerings<sup>9</sup>  
 when there is no Divine place of rest?

6. See Isa 58:12.

7. Cf. Ezek 22:30.

## מנהיגי העם

גֹּדְרֵי פְּרָצוֹת  
נִפְרָצוּ בְּאֲשֶׁמִינוּ  
וְאֵיךְ נִגְדֹר פֶּרֶץ  
וְאֵין עוֹמֵד בְּפֶרֶץ

חטאנו צורנו סלח לנו יוצרנו

דְּמָעָה וּמְלֶאֶה  
דָּלְלוּ מִמֶּנּוּ  
וְאֵיךְ נִתְרוֹם דָּמַע  
וְדְמָעָה בְּעֵינֵינוּ

דָּם זְרִיקַת זֶבַח  
פֶּס מִבֵּית זֶבַח  
וְאֵיךְ נִזְרוֹק דָּם  
וְנִשְׁפֵּךְ דָּמֵינוּ

חטאנו צורנו סלח לנו יוצרנו

הַקְטָרַת רֵיחַ סַמִּים  
הוֹסֵר מִמֶּנּוּ  
וְאֵיךְ נִקְטִיר רֵיחַ  
וְהוֹבֵאֵשׁ רֵיחֵנוּ

הַטְּבַת גְּרוֹת  
הוֹדְעֵכוּ מֵאוֹיְנוּ  
וְאֵיךְ נְטִיב גְּרוֹת  
וְכָבֵה נִירְנוּ

10

## בית המקדש

חטאנו צורנו סלח לנו יוצרנו

וְנִיחַח חֶדְל  
מִמְנוּחָתֵנוּ  
וְאֵיךְ נָבִיא מְנוּחָה  
וְאֵין בֵּית מְנוּחָה

8. Playing on fruit offerings, *dema'*, and tears, *dema' ot*.

9. Heb. *Minḥah*, playing on the root *nwh*, "to rest."

And our first-fruit offerings  
 have ceased to be offered;  
 how can we ascend on the festival of first fruits  
 when there is no early fruit?

*We have sinned ...*

Whole-sacrifices<sup>10</sup>  
 have passed from that which was wholly beautiful; the Temple  
 how shall we sacrifice  
 when the house of sacrifice is destroyed?

The abject (people)  
 has been ridiculed by foreigners;  
 how can we approach the inheritance  
 when our inheritance belongs to foreigners?

*We have sinned ...*

Fat offerings  
 are no longer given;  
 how can we offer fat  
 when there is no fat of the land?<sup>11</sup>

We are bereft of  
 goats for the sin offering;  
 how can we perform the sin offering  
 when our sins are overwhelming?

*We have sinned ...*

There is no more purifying immersion  
 in the chamber of Parvah;  
 how can we immerse in purity  
 when our immersions have ceased?

10. Heb. *zivḥe kalil*, see Ps 51:21.

וּבִיכּוּרִים  
 חֲדָלוּ לְבַכֵּר  
 וְאִיךָ נַעַל בְּבִיכּוֹר  
 וְאִין בִּיכּוֹרָה

חטאנו צורנו סלח לנו יוצרנו

זְבַחֵי כָּלִיל  
 פֶּסוּ מִמֹּכְלָל יוֹפִי  
 וְאִיךָ נַעַשׂ זָבַח  
 וְחָרַב בֵּית זָבַח

המקדש

זוֹלָלָה  
 זְלִזְלוּהָ זָרִים  
 וְאִיךָ נְבוֹא לְנַחֲלָה  
 וּנְחַלְתָּנוּ לְזָרִים

חטאנו צורנו סלח לנו יוצרנו

חֲלָבִים  
 פֶּסוּ מִהֶקְטִירָם  
 וְאִיךָ נִקְטִיר חֶלֶב  
 וְאִין חֶלֶב חֹטֵה

חֲדָלוּ מִמֶּנּוּ  
 שְׁעִירֵי חֹטֵאת  
 וְאִיךָ נַעַשׂ חֹטֵאת  
 וּגְבָרוּ חֹטְאֵינוּ

חטאנו צורנו סלח לנו יוצרנו

טְבִילַת טְהָרָה  
 אִין בְּפָרֹןָה  
 וְאִיךָ נְטָבּוּל בְּטוֹהָר  
 וּפְסָקוּ טְבִילוֹת

11. Lit., “when there is not one grain (*helev*) of wheat.”





	טוֹרֵי אֶבֶן	
חושן המשפט	פֶּסוּ מְמִלּוֹאת אֶבֶן	
	וְאִיךָ נִסִּיר לֵב אֶבֶן	
נחזור בתשובה	וַיְדוּ בְנוֹ אֶבֶן	
	חטאנו צורנו סלח לנו יוצרנו	
המקדש	יַעַר הַלְבָּנוֹן	
	הוֹשֵׁת לְמִרְמָס	
האל	וְאִיךָ תִלְבַּב לְדוֹד	
ישראל	כֶּלֶת הַלְבָּנוֹן	
המקדש	יַפְיֵינוּ הוֹשֵׁם	20
	וְאוֹרְנוּ אֹפֶל	
האל	וְאִיךָ תִיַּפֶּה לְדָגוּל	
ישראל	יַפֵּת עֵינֵינוּ	
	חטאנו צורנו סלח לנו יוצרנו	
	כּוֹפֵר פָּר	
המקדש	פֶּס מְאִפְרִיֹן	
	אִיךָ נִקְרִיב פָּר	
	וְאִין מִי יִכְפֹּר	
	כִּפְרוֹתֵינוּ	
המקדש	פֶּסוּ מְאוּוֵינוּ	
	וְאִיךָ נִגִּישׁ שֵׁי	
	וְאִין שׁוֹרֵשׁ יְשֵׁי	
	חטאנו צורנו סלח לנו יוצרנו	

18. Ibid.

19. See Song 5:10.

20. See Song 3:9.

21. The stanza plays on words containing the ordered consonants *p* and *r*: *par* (bull), *kpr* (atone), and *apirion* (palanquin).22. From a variant reading (see Mirsky, *Yose ben Yose*, 213), playing on *shai*, “gift,” and *Yishai*, Jesse. The alternative text reads: “when You have dissolved our bodies?”

We have not made incense  
 on the hill of Lebanon;  
 how can her sins be whitened  
 who is as beautiful as the moon?<sup>23</sup> Israel's

The *log* of oil is gone  
 from the fruitful hill;<sup>24</sup> the land of Israel  
 how can we pour oil  
 on that which is mixed with oil?<sup>25</sup> the meal offering

*We have sinned ...*

She who is perfumed with myrrh<sup>26</sup> Israel  
 is bereft of flowing myrrh;  
 how, on the mountain of myrrh,  
 can the Satchet of Myrrh<sup>27</sup> reside? Zion  
God

The shovel for gathering coals  
 has been ruined;  
 how can we use the shovel  
 when we are in ruins?<sup>28</sup>

*We have sinned ...*

The aroma of nard and saffron  
 has drifted away;<sup>29</sup>  
 how can we say, "My nard  
 has given forth its fragrance"?<sup>30</sup>

The libation of fermented drink  
 is no longer offered;<sup>31</sup>  
 how shall we offer libations  
 as (we) poured them of old?

*We have sinned ...*

23. Playing on *lavan* (white) and *levanah* (moon).

24. Isa 5:2; Heb. *qeren ben shemen*, using the word *shemen*, which also means oil.

25. Lev 2:4.

26. Song 3:6.

27. Song 1:13.

	<p>לְבוֹנָה לֹא עֲשֵׂנוּ  בְּגִבְעַת הַלְּבָנוֹן  וְאִידָּ יִלְוֶבֶן חֲטָא  יִפֶּה כִּלְבָּנָה</p>
ישראל	
	<p>לוֹג שְׁמֹן פֶּס  מִקְרָן בֶּן שְׁמֹן  וְאִידָּ נְצוּק שְׁמֹן  עַל בְּלוּלָה בְּשִׁמֹן</p>
ארץ ישראל	
	<p>חטאנו צורנו סלח לנו יוצרנו</p>
	<p>מֶר דְּרוֹר אֶפֶס  מִמְקוֹטָרֶת מוֹר  וְאִידָּ בְּהַר הַמּוֹר  לְלִין צְרוֹר הַמּוֹר</p>
ישראל	
ציון	
האל	
	<p>מַחְתָּה הוּחַתָּה  מִלְחָתוֹת גְּחָלִים  וְאִידָּ נַעַשׂ מַחְתָּה  וְאָנּוּ בַּמַּחֲיָתָה</p>
	<p>חטאנו צורנו סלח לנו יוצרנו</p>
	<p>נִרְדָּ וְכִרְכּוֹם  נִדְד רִיחוֹ  וְאִידָּ נַעַן  נִרְדִּי נִתֵּן רִיחוֹ</p>
	<p>נִסְכֵּי שֶׁכֶר  פֶּסוּ מִהֶסֶד  וְאִידָּ נִנְסָד  כְּנִיסְכָתוֹ מִרֹאשׁ</p>
	<p>חטאנו צורנו סלח לנו יוצרנו</p>

28. The stanza plays on *mahtah*, “incense shovel,” and *mehitah*, “destruction” or “ruin.”

29. Heb. *nadad*, playing on the sound of *nerd*, “nard.”

30. Song 1:12, applied to Israel offering incense before God.

31. See Num 28:7.

Choice flour has been diverted  
 from the arrangement of loaves;<sup>32</sup>  
 how can we prepare choice flour  
 when we have been captured in a siege?<sup>33</sup>

- 30 Spices have been taken away  
 from the handful;<sup>34</sup>  
 how shall we offer the spices  
 when we have been depleted by taxes?<sup>35</sup>

*We have sinned ...*

The burnt offering has been removed  
 from **the forest of burnt offerings**;<sup>36</sup>  
 how can we perform the burnt offerings  
 when our burden is heavy?<sup>37</sup>

the Temple

The arranged wood<sup>38</sup>  
 has vanished from the wood altar;  
 how can we be purified with wood<sup>39</sup>  
 when we have been **defeated on wood**?<sup>40</sup>

crucified

*We have sinned ...*

Bull and ram  
 are no longer burned;  
 how can we burn the bull  
 when our Temple has been burned?

The curtain has crumbled,  
 and the cover has been cut up;  
 how can we cry out in prayer  
 when we have been crushed?

*We have sinned ...*

32. The *halot* of Lev 24:5-6.

33. Playing on *solet*, "choice flour," and *solelot*, "siege."

34. The handful of incense that the high priest offered on Yom Kippur.

35. Playing on *samim*, "incense," *husam*, "melted" or "depleted," and *missim*, "taxes."

36. Heb. *ya'ar ha-olot*.

סֹלֶת סוֹלֶפֶה  
 מִסֵּדֶר חִלּוֹת  
 וְאֵיךְ נִיפָּה סוֹלֶת  
 וְנִלְכְּדוּ מִסוֹלֹת

סָמִים הוֹסֵר 30  
 מִמְּלֹא חֲפָנִים  
 וְאֵיךְ נַעַשׂ סָמִים  
 וְהוֹמְסֵנוּ בְּמָסִים

חטאנו צורנו סלח לנו יוצרנו

המקדש

עוֹלָה עֲתָקָה  
 מִיַּעַר עוֹלוֹת  
 וְאֵיךְ נַעַשׂ עוֹלוֹת  
 וְהוֹכֵבֵד עוֹלָנוּ

נצלבנו

עֲצֵי עֵרֶךְ  
 קָדְלוּ מִמִּזְבֵּחַ עֵץ  
 וְאֵיךְ נִטְהַר בְּעֵץ  
 וְכִשְׁלָנוּ בְּעֵץ

חטאנו צורנו סלח לנו יוצרנו

פָּר וְשֹׁעִיר  
 פֶּסוּ מְלֵהֵי שֶׁרֶף  
 וְאֵיךְ נִשְׂרֹף פָּר  
 וּמִקְדָּשׁ נִשְׂרֹף

פְּרוֹכֶת פּוֹרְכָה  
 וְכַפּוֹרֶת כּוֹרֶתָהּ  
 וְאֵיךְ נִפְצִיחַ פֶּלֶל  
 וְאָנוּ בְּפֶרֶךְ

חטאנו צורנו סלח לנו יוצרנו

37. Lit., "yoke," *ol*, playing on *olah*, "burnt offering."

38. The pile of wood on the altar in the Temple.

39. Which provides fire for purifying sacrifices.

40. Cf. Lam 5:13.

Zion is desert,  
 Jerusalem has gone to the beasts;  
 how can we set up  
 signposts for ourselves?<sup>41</sup>

The diadem of the frontlet has been stripped  
 from **the atoning forehead**;<sup>42</sup> forehead of the high priest  
 how can we atone with the diadem  
 when we are dried up like a flower?<sup>43</sup>

*We have sinned ...*

The voice that spoke<sup>44</sup>  
 is absent from **the tent**; the Temple  
 how can we pitch our tent  
 when our tent has been plundered?

The sacrificial victims<sup>45</sup> are absent  
 from the (storeroom) of the lamb sacrifices;  
 how shall we offer the victims  
 when **Shalem** has been victimized?<sup>46</sup> Jerusalem

*We have sinned ...*

**The myriads** have been sent afar; Israel  
 the boiled cakes have gone cold;<sup>47</sup>  
 how can we make boiled cakes,  
 when we ourselves boil in oil?<sup>48</sup>

40 The **wide place** has been narrowed; Jerusalem  
 the **winding passage** has been shut; Jerusalem  
 how can we open our mouths wide  
 when our enemies prosecute us?

*We have sinned ...*

41. So that we can find our way back to the destroyed Zion. The line plays on *Ṣiyyon*, “Zion,” and *siyyun*, “signpost.”

42. The frontlet, which was worn on the high priest’s forehead, was said to have atoning power.

43. Cf. Isa 40:7; playing on the meaning of *ṣiṣ* as flower and priestly frontlet.

44. Cf. Num 7:89.

	<p>צִיּוֹן צִיָּה  רוֹשְׁלִים לְעֵיִים  וְאִיד נְצִיב לְנו  נְצִיב צִיּוֹנִים</p> <p>צִיץ נֶזֶר נוֹצֵל  מִמְצַח מְרֻצָּה  וְאִיד נְרֻצָּה בְּצִיץ  וְחִסְדֵּנוּ כְּצִיץ</p> <p>חטאנו צורנו סלח לנו יוצרנו</p>	
הכוהן הגדול		
	<p>קול מְדַבֵּר  חֶדֶל מְאוּהֵל  וְאִיד נְנֻטָּה אוּהֵל  וְשׁוֹדֵד אֶהְלִינוּ</p> <p>קֶרְבֵּן חֶדֶל  מְטֻלָּה קֶרְבֵּן  וְאִיד נְקָרִיב קֶרְבֵּן  וְשֵׁלֶם בְּחֶרְבֵּן</p> <p>חטאנו צורנו סלח לנו יוצרנו</p>	
אוהל מועד		
	<p>רְבֻבָּה הוֹרְחָקָה  רְבוּכָה הוֹקְרָה  וְאִיד נַעַשׂ מְרַבֶּכֶת  וְאֵנוּ מְרוּבֻכִים</p> <p>רְחֻבָּה הוֹצָרָה  וְנִסְבָּה הוֹסְגָרָה  וְאִיד נְרַחֵיב פָּה  וְאוֹיְבֵנוּ פְּלִילִים</p> <p>חטאנו צורנו סלח לנו יוצרנו</p>	40
ירושלים		
ירושלם		

45. That is, the animals for sacrifice.

46. Lit., "in ruins" (*be-hurban*, playing on *qorban*, "sacrifice").

47. Heb. *rehivim*, cakes boiled in water and cooked in oil; cf. Lev 6:14 and M. Men. 7:1. נַיִן: "soaked cakes."

48. Are sentenced by the Romans to boil in oil.



The whole ones<sup>49</sup> agonize;  
 the whole offerings have ceased;  
 how can we pay tribute  
 when we are bereft of peace?<sup>50</sup>

Israel

The seven flawless sacrifices  
 have ceased from our land,  
 how can we praise God sevenfold  
 when we have been punished sevenfold?

*We have sinned ...*

Prayer has come to an end  
 in the house of prayer;  
 how can we say prayers  
 when (God) has screened Himself off from prayer?<sup>51</sup>

The *Temidim* have ceased  
 in the forest of *Temidim*;  
 who shall we offer *Temidim*  
 when the Tamid has been annulled?

the Temple

*We have sinned ...*

49. Israel is called "whole" because it once lacked nothing.

50. Cf. Lam 3:17. The stanza plays on *shalem*, "whole," *shilem*, "pay," and *shalom*, "peace."

ישראל

שְׁלָמִים הָאֲנָחוּ

שְׁלָמִים שָׁבְתוּ

וְאִידָּ נְשָׁלַם שִׁי

וּמִשְׁלוֹם זָנְחוּנוּ

שְׁבַעַה תְּמִימִים

תָּמוּ מֵאֲרָצָנוּ

וְאִידָּ נִהְלַל שְׁבַע

וַיִּסְרְנוּ בְּשִׁבַע

חטאנו צורנו סלח לנו יוצרנו

תְּפִלָּה פְּסָקָה

מִבֵּית תְּפִלָּה

וְאִידָּ נֶעַן תְּפִלָּה

וְסֹךְ בְּעַד תְּפִלָּה

תְּמִידִים כָּלוּ

מֵעַר תְּמִידִים

וְאִידָּ נַעַשׂ תְּמִידִים

וּבִטַל הַתְּמִיד

חטאנו צורנו סלח לנו יוצרנו

המקדש