

Order of the Avoda
of the
Kohen Godol
on
Yom Kippur

ECLECTIC TORAH COMPILATIONS

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— TALMUDIC BOOKS —



ORDER OF THE AVODA OF THE KOHEN GODOL ON YOM KIPPUR

סדר העבודה של כהן הגדול ביום הכיפורים

COMPRISING A DETAILED CHRONOLOGY OF THE KOHEN GODOL'S ACTIVITIES ON YOM KIPPUR DURING THE TIME OF THE TEMPLE UNTIL NIGHT; AN ATONEMENT CHART, A TABLE LISTING LOCATIONS WITHIN THE TEMPLE WHERE THE VARIOUS AVODOS WERE PERFORMED, AND A TABLE SUMMARIZING PERTINENT SYMBOLISM. FULLY DOCUMENTED AND FOOTNOTED.

5th Edition

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Introduction

For most people, Yom Kippur is a very long day of fasting coupled with sincere and intense praying for the atonement of our personal and national misdeeds.

However, the Torah ideal for Yom Kippur is one which places the Temple in Jerusalem and, in particular, the very unique duties and Holy Service (Avoda) of the Kohen Godol, as the foci of this most awesome day.

Beginning well before dawn and continuing almost uninterruptedly until nightfall some 18 hours later, this one man, virtually single-handedly, performed a considerable number of highly arduous tasks and duties. There is no parallel anywhere in the Torah for any individual being so busy, so central, and so important, as was the Kohen Godol on Yom Kippur.

As a reminder of those glorious days of our past, in preparation of the imminent rebuilding of the Temple, and for the merit of learning Torah, our Sages instituted the recitation of the Kohen Godol's activities during the Chazan's repetition of the Yom Kippur Musaf service.

Yet, even with the best of translations, it is challenging for the average worshipper to follow what the Kohen Godol was actually doing, and when he did it.

As a small remedy, I have undertaken to outline most of the Kohen Godol's service in chronological sequence as described at the beginning of Sidra Achrei Mos, in Mishna Yoma, and as described by other primary sources. Some of the better-known, divergent opinions have also been included, as well as some of the variants between the poetic “Amitz Coah” (used by Nusach Ashkenaz) and the more detailed “Atoh Conantoh” (adopted by Nusach ‘Sfard’) renditions found in the Musaf service in the Yom Kippur Machzor.

It should be stated at the outset that the Kohen Godol's Yom Kippur Avoda was divided between usual, year-round activities designated as “Avodos Chutz” performed while wearing his eight normal, golden garments, and the Yom Kippur-specific “Avodos P'nim” performed with the four white, linen garments. He would wash his hands and feet before removing one set of garments, and after putting on the other set.

Since this day the Kohen Godol personally performs all the Avodos typically assigned to various Kohanim, wherever the term “offers” is listed with an animal, it comprises the acts of slaughtering (Shechitoh), receiving the blood (Kabboloh), taking it to (Holochoh) and tossing it (Zerikoh) onto a corner of the Altar (Mizbayach).

SUMMARY OF THE MAJOR AVODOS

First Avodos Chutz

Slaughters morning daily burnt-offering (Tomid); trims Menorah; offers morning incense (Ketoresh); offers burnt-offering parts with meal and pancakes, wine libation; and an additional bull and seven lambs.

First Avodos P'nim

Recites first confession (Viduy) with his personal bull; performs scapegoat L'Shem/Azazel lottery; second confession with bull; slaughters bull; offers Yom Kippur incense in Holy of Holies (Kodesh K'doshim); sprinkles bull's blood in Holy of Holies; slaughters "L'Shem" he-goat; sprinkles its blood in Holy of Holies in front of the Curtain (Paroches) and later the bull's blood before the Curtain; bloods mingled and dabbed on Golden Altar, sprinkles bull's/he-goat's blood near Curtain; mixes bloods; dabs/sprinkles bloods on Golden Altar; third confession with scapegoat; sends scapegoat to wilderness, arranges innards/carcasses for burning; reads from Torah.

Second Avodos Chutz

Offers rams, lambs, bull, he-goat.

Second Avodos P'nim

Removes incense from Holy of Holies.

Third Avodos Chutz

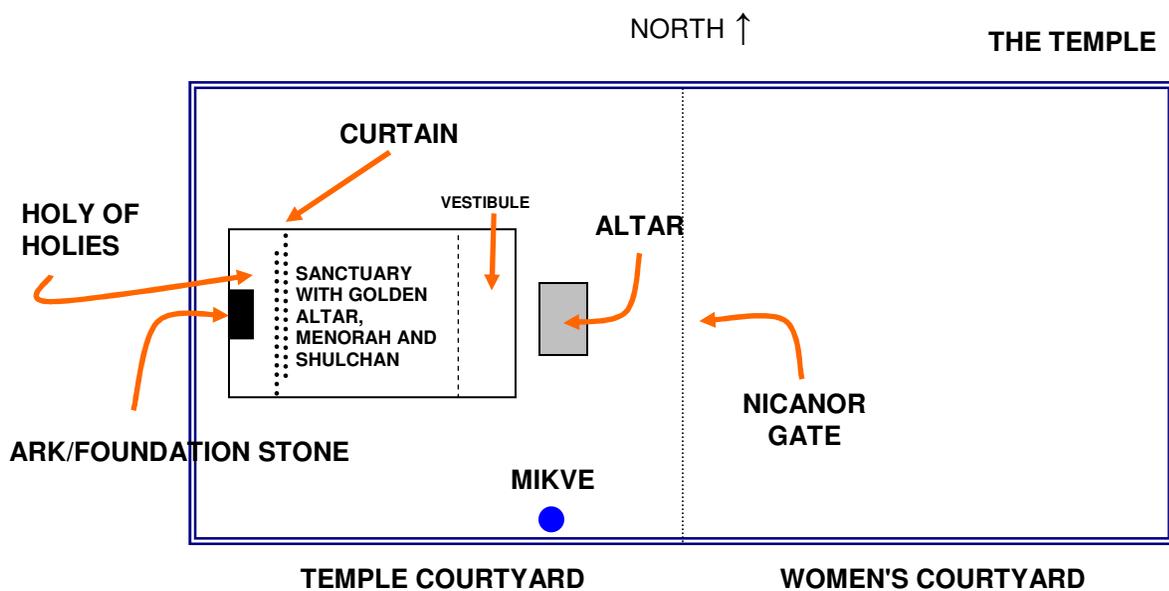
Offers the afternoon daily-offering (Tomid); offers afternoon incense; lights Menorah; offers wine libation, daily offering meal and pancakes.

ORDER OF THE AVODA OF THE KOHEN GODOL ON YOM KIPPUR

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LOCATIONS FOR YOM KIPPUR AVODA

The altar (Mizbeach) stood outside in the Temple courtyard (Azoroh) east of the enclosed vestibule (Ulam). Through the Temple courtyard's eastern Nicanor Gate one passes to the women's courtyard (Ezras Hanoshim). Passing west through the Ulam, one enters the inner sanctuary (Heichal) with the golden altar, Menorah, and table (Shulchan) with the showbread (Lechem Haponim) on it. At the western side of the vestibule hung the double curtain (Paroches) passing through which the Kohen Godol enters the Holy of Holies (Kodesh Hakodoshim) wherein which is found the Ark (Aron) or foundation stone (Even Shesia).



NOT DRAWN TO SCALE

WHAT	WHERE
Slaughters and receives blood of bull and he-goat	NW of altar in the Temple courtyard
Tosses blood onto	NE corner of altar
Offers innards and limbs	SE corner on altar
Wine libation	SW corner on altar
Gathers embers for incense burning	West side on altar
Mikve	South of altar
Pours excess bull/goat's blood	SW corner of altar
Laver for washing hands and feet	SW of altar
Menorah	South side in inner sanctuary
Golden Altar for incense	Center of inner sanctuary
Golden stands for basins	West side of inner sanctuary near curtain
Kohen Godol reads from the Torah	Women's courtyard
Lottery of he-goats	Next to eastern Nicanor Gate in Temple courtyard
Scapegoat leaves with Ish Iti and bull/goat carcasses leave	Via eastern gate of women's courtyard
Bull/goat carcasses are burned	Outside of Temple in the Beis Hadeshen (not shown)

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THE ORDER OF THE KOHEN GODOL'S YOM KIPPUR SERVICE

After receiving intensive training for the seven days prior to Yom Kippur and not sleeping this night, the Kohen Godol begins his activities at midnight when he removes the ashes from the Outer Altar and organizes the firewood on the altar pyre (Yoma 1:8)¹.

Later, at the crack of dawn, he:

1. Removes his own weekday garments (3:4²).
2. Immerses in the Mikve outside of the Temple courtyard (Azoroh) (1st immersion) and dries himself off (3:4).
3. Puts on the golden raiment (1st change of clothing) (3:4).
4. Sanctifies his hands and feet with water from the laver (Kiyor) using the golden pitcher (Kiton) (1st washing) (3:3,4).

FIRST AVODOS CHUTZ WITH GOLD GARMENTS

5. Slaughters the morning daily burnt-offering* (3:4).
6. Receives and tosses the blood on the outer altar (3:4)³.
7. Trims⁴ the lamps of the Menorah (3:4)⁵.
8. Offers the morning incense (Ketores) (3:4,5).
9. Offers the daily offering parts⁶ on the outer altar and its meal-offering (Mincha), and the pancake or baked cake-offering (Chavitin) (3:4).
10. Performs the wine libation (Nisuach Hayiyin) (3:4).
11. Offers the special additional (Musaf) bull* and seven lambs* of Yom Kippur⁷.

* = Korban Oloh, burnt-offering

¹ According to some Rishonim, the Kohen Godol's activities today only begins with the offering of the morning daily offering. See Aruch Hashulchan HaOsid 157 for a summary of the various opinions.

² All references shown from here on in parentheses are from Mishna Yoma.

³ The Yavetz, Rebbe Yaacov M'Emden, in his Seder Avoda, informs us that the Kohen Godol now went to the Lishkas HaGozis chamber with his fellow Kohanim and recited Krias Shema, the Ten Commandments and other prayers. Bircas Kohanim, however, would be said, by all the Kohanim and the Kohen Godol, and with "Shem HaShem", after the morning incense was offered (Step 8.) Incidentally, the Yavetz there provides a far more extensive and very detailed account of the Kohen Godol's doings today.

⁴ i.e. cleans and prepares

⁵ According to "Atoh Conantoh", the Kohen Godol first trims only five of the seven lamps, burns the Incense, and only then trims the remaining two lamps (see Rambam Hilchos Timidim 6:3).

⁶ The head and members

⁷ This is in accordance with Rebbe Akiva's opinion (7:3). According to "Amitz Coah", which here follows Rebbe Eliezer's opinion in the Gemara, this took place after he offered his ram and that of the people during the second Avodas Chutz (Step 45). See "Atoh Conantoh" for the order when Yom Kippur falls on Shabbos.

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12. Sanctifies his hands and feet (2nd washing) (3:6).
13. Removes the golden raiment (3:6).
14. Immerses in the Mikve (2nd immersion) (3:6,7)⁸.
15. Puts on the white vestments (2nd change) (3:6).
16. Sanctifies his hands and feet (3rd washing) (3:6).

FIRST AVODOS P'NIM WITH WHITE GARMENTS

17. Places both hands on his personal⁹ bull's head, leans hard, and confesses his sins and those of his wife (1st confession [Viduy]) (3:8).
18. Casts lots with the two¹⁰ identical he-goats (L'Shem and L'Azazael) at the Eastern gate (3:9; 4:1, 6:1)¹¹.
19. Ties a strip of crimson wool around the horns of the L'Azazael scapegoat and, according to the Gemara Yoma 41b, another strip around the neck of the L'Shem he-goat (4:2)¹².
20. Again presses both his hands on his bull and confesses his sins, those of his children and those of all the Kohanim (2nd confession) (4:2).
21. Slaughters his bull** (4:3).
22. Quickly receives the blood and gives it to another Kohen who keeps it from congealing by continuously stirring the blood in a special, round-bottomed container (Mizrak) (4:3).
23. Offers the special Yom Kippur Incense, as follows:
 - a. The Kohen Godol ascends to the top of the altar from where he fills a long-handled fire-pan or shovel (Machtoh) with glowing coals or embers (4:3-6).
 - b. After descending the altar, he cups both his hands together, fills them with incense and then pours the contents into a large ladle (Kaf).
 - c. Taking both the fire-pan and the ladle, he enters the Holy of Holies, places the fire-pan down in front of the Holy Ark (Aron) or in its absence in the Second Temple, the foundation stone (Even Shesia), heaps the incense upon the embers¹³, exits and offers a short prayer for the welfare of the people¹⁴ (5:1,2) (1st trip to the Holy of Holies).
24. Takes the bull's blood back from the Kohen who was stirring it, returns to the Holy of Holies (2nd trip) and sprinkles the blood "one time

** = Korban Chatos, sin offering

⁸ This and all subsequent immersions were performed inside the Temple courtyard.

⁹ That is, one bought with his own money.

¹⁰ One is "L'Shem" and will be slaughtered as an offering, while the other is "L'Azazael", the scapegoat.

¹¹ As an honor, the deputy (Sgan) Kohen Godol and another high-ranking Kohen, the head of a priestly family (Rosh Beis Av), would escort the Kohen Godol to the gate.

¹² This last detail is omitted in "Amitz Coah" following Mishna Shekolim 4:2 where, too, it is omitted.

¹³ This was actually a most difficult task as the majority of opinions say that the Kohen Godol had to somehow first pour all the incense into both his cupped hands and not directly from the ladle onto the burning embers. Authorities disagree as to how this was done. Some suggest that he actually held the ladle's handle between his teeth, elbows or knees and then poured the incense into his hands. The Yerushalmi says that he threw the ladle up and over, cupped his hands and caught the falling Incense.

¹⁴ The Rambam informs us that he exits only when the chamber is filled with the fragrant smoke.

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- upward and seven times downward” in front of the ark/foundation stone (5:3)¹⁵.
25. Exits the Holy of Holies and places the vessel with the remaining blood on the golden stand in the inner sanctuary (Heichal) (5:3).
 26. Slaughters the “L’Shem” he-goat** (5:4).
 27. Receives its blood in a basin (Mizrak), returns to the Holy of Holies (3rd trip) and sprinkles the blood “one upward and seven downward” in front of the ark/foundation stone (5:4).
 28. Exits the Holy of Holies and places the goat’s blood on a second golden stand in front of the curtain in the inner sanctuary (5:4).
 29. Takes the bull’s blood and sprinkles it in front of the curtain, “one upward and seven downward” (5:4).
 30. Takes the he-goat’s blood and sprinkles it in front of the curtain, “one upward and seven downward” (5:4).
 31. Mingles the blood of the bull with the blood of the he-goat (5:4).
 32. Dabs the mingled blood on the four corner-horns of the golden altar (5:5). Sweeps clean the ashes and coals on the southern surface of the golden altar¹⁶ and sprinkles the blood seven times on the cleared surface (5:6).
 33. Pours out the remaining blood into a drain at the western base of the outer altar (5:6)¹⁷.
 34. Leans both hands on the scapegoat and confesses the sins of the entire house of Israel (3rd confession) (6:2).
 35. Sends the scapegoat off to the wilderness escorted by the designated “Ish Iti”¹⁸ where it will be pushed off a sharp, desolate cliff (6:3-6).
 36. Removes the limbs and internal organs of the bull and he-goat which are to be burned and puts them in a vessel (6:7).
 37. Intertwines their carcasses (and hangs the skins on poles) for carrying off and burning outside of Jerusalem (6:7).
 38. The Kohen Godol is informed that the scapegoat has reached the wilderness (6:8)¹⁹.
 39. Reads selected portions from the Torah (7:1)²⁰.
40. Sanctifies his hands and feet (4th washing) (7:3).
 41. Removes the white vestments (7:3).
 42. Immerses in the Mikve (3rd immersion) (7:3).
 43. Puts on the golden raiment (3rd change) (7:3).
 44. Sanctifies his hands and feet (5th washing) (7:3).

¹⁵ Upward means that the inside of the Kohen Godol’s hand was facing up, downward means that the inside of the Kohen Godol’s hand was facing down. The Mishna says that he dashed the blood in a whip-like fashion, in a straight line (Bartenura) or without aiming (Meiri).

¹⁶ This detail is omitted in “Amitz Coah”.

¹⁷ Zevachim 5:1. This detail is omitted in “Amitz Coah”, probably since it is not stated in the Torah.

¹⁸ Although anyone could have been designated the “Ish Iti”, typically, a Kohen was appointed to this task (Yoma 6:3).

¹⁹ This was important since the Kohen Godol was not permitted to continue the Avoda until the scapegoat reached the desert, which then completes this Mitzvah (see Rashi, Yoma 68b, “Omru lo l’Kohen Godol...”).

²⁰ See there if he changes clothing before or after this reading. The bull and goat carcasses were being burned in a place called Beis Hadeshen contemporaneous with his reading (Rambam, Hilchos Avodos Yom Hakippurim 3:8).

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SECOND AVODOS CHUTZ WITH GOLD GARMENTS²¹

45. Offers his own ram*, and the people's ram*²² (7:2) along with the accompanying meal-offerings and libations.

According to "Amitz Coah", this is when the Kohen Godol also offers the additional bull and, according to Rebbe Eliezer, the extra he-goat* (see Step 11 above).

46. Offers the portions of the bull and the he-goat which are to be burned (6:7, 7:3)²³.

According to the Rambam and "Atoh Conantoh", the Kohen Godol offers the afternoon daily offering (7:3) now (see Step 58 below).

47. Sanctifies his hands and feet (6th washing) (7:4).

48. Removes the golden raiment (7:4).

49. Immerses in the Mikve (4th immersion) (7:4).

50. Puts on the white vestments (4th change) (7:4).

51. Sanctifies his hands and feet (7th washing) (7:4).

SECOND AVODOS P'NIM WITH WHITE GARMENTS

52. Returns to Holy of Holies (4th trip) and removes the ladle and fire-pan with the incense (7:4).

53. Sanctifies his hands and feet (8th washing) (7:4).

54. Removes the white vestments (7:4).

55. Immerses in the Mikve (5th immersion) (7:4).

56. Puts on the golden raiment (5th change) (7:4).

57. Sanctifies his hands and feet (9th washing) (7:4).

THIRD AVODOS CHUTZ WITH GOLD GARMENTS

58. Offers the afternoon daily offering* (7:3).

59. Offers the afternoon incense (7:4).

60. Lights the Menorah lamps (7:4).

61. Performs the wine libation (3:5).

62. Offers the daily afternoon meal and pancakes offering.

63. Sanctifies his hands and feet (10th washing) (7:4).

64. Removes the golden raiment (7:4).

65. Puts on his own garments (6th change - not counted) (7:4).

* = Korban Olah, burnt offering

²¹ There are a number of additional, divergent opinions regarding the exact order of the Avoda at this juncture. Rebbe Akiva says that another he-goat* is offered here.

²² Rebbe Eliezer says that the seven one-year old unblemished lambs are offered now. His opinion is rejected.

²³ According to the Tosafos, this took place when the afternoon daily offering was brought (see Step 58).

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His day now concluded, the Kohen Godol is accompanied home where, with his friends, he celebrates his peaceful completion from performing the Holy Service of Yom Kippur with a feast (7:4).

SUMMARY

The Kohen Godol on Yom Kippur:

1	Changes his clothes	5 times
2	Immerses in the Mikve	5 times
3	Sanctifies his hands and feet	10 times (once before and after each change of clothes)
4	Leans hands on an offering and confesses	3 times
5	Pronounces God's ineffable name	10 times (3 times whenever he "confesses" and once when announcing the lot "L'Shem")
6	Enters the Holy of Holies	4 times
7	Sprinkles the blood of the bull and goat	43 times (16 times in the Holy of Holies, 16 times on the curtain, 4 times on the horns of the golden altar and 7 times on top of it)
8	Number of offerings he makes	15 (according to Rebbe) or 16 (according to Rebbe Eliezer and Rebbe Shimon).

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SYMBOLISM

It is most interesting to note that there is almost a complete lack of explanation in the Torah, Talmud and Midrashim regarding the symbolic meanings of our Mitzvos, including each of the many detailed acts of the Yom Kippur Avoda.

For the modern man who demands rational explanations for everything, the Avoda begs for an explanation of its symbolism. One of the few who wrote extensively about this was Rabbi Shimshon ben Raphael Hirsch who, in his commentary on the first chapter of Sidra Achrei Mos and his Collected Writings, Volume III - Jewish Symbolism provides eloquent explanations and insights into these procedures and from whom the below tables have been constructed.

ITEM	REPRESENTS
AREAS, FURNISHINGS AND VESSELS IN THE SANCTUARY	
Temple courtyard (Chatzeir, antechamber)	Preparatory place for the Sanctuary of the Ideal of Life.
Inner sanctuary (Heichal)	Height of human achievement.
Inner sanctuary (Dvir)	The "Ideal".
Ark (Aron)	Connecting link between Heaven and Earth, God and Man. Receiving the Torah as the bond between God and Israel.
Cover over ark (Kapores)	Protecting the Torah.
Ark carrying poles (Badim)	Carrying the Torah aloft.
Cherubs	God's Presence on earth. Guardians, protectors, bearers of the glory of God.
Table (Shulchan)	Nourishment, material plenty and prosperity.
Candelabra (Menorah)	Light, knowledge, spiritual enlightenment.
Golden altar (Mizbayach)	Where the ideal of giving oneself up for God becomes a daily reality.
Curtain (Paroches)	Distance between the Kohen Godol and the people. Curtain separates and protects.

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ITEM	REPRESENTS
MATERIALS AND COLORS USED IN THE SANCTUARY	
Gold	Pristine, perfect purity and goodness which can withstand any test. Most precious of all material possessions eagerly sought by man. Often needs refining to achieve pure state. Recoverable in mixture. Lasting resistance to corroding action of time and elements. Combines malleability with firmness.
Silver	Goodness which can be refined. Also combines malleability with firmness. As with gold, silver has varying degrees of purity, moral nobility and constancy.
Copper	Impure, unrefined. Nature in its unrefined state.
Wood	Long, continued, steady process of maturation. Hope finds realization over a long period of time and through dedicated effort. Characteristic of the righteous man.
Linen	Plant world. Vegetative. Only nourishment and procreation.
Wool	Animal world. Perception or cognition, will and motion (striving) along with attributes of plant world.
White	Purity. Moral elevation.
Red	Abundant, exuberant vitality. Also – guilt. (Red is the least refracted ray in the spectrum and the ray closest to pure light. – Rav Hirsch)
Scarlet	Vital forces of animal in man
Purple	Vital forces of human in man
T'cheiles (sky-blue)	Limits of our horizon. Invisible world lies beyond our physical field of vision. The Divine revealed. Divine united with man.

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ITEM	REPRESENTS
ANIMALS	
Bullock	Worker in God's fields of the Jewish way of life. Cultivates mind and heart.
Slaughtering the bull	Giving up all living for self, but rather to God.
Ram	Leads God's flock and follows God's guidance. Israel is the "leading" ram of God's human flock.
He-goat	Private individual or whole community as a single unit. Power to resist; to be tenacious. Oppose with firmness and willpower to either attach to God or, alternatively, obstinately refuse obedience.
Bull/goat	Sins or carelessness regarding ritual impurity ultimately leads to a denial or weakening of the morally pure life.
Young	No habits, pride or arrogance to dull devotion and enthusiasm of original dedication to service. Complete consciousness of nature of appointment before God and His Torah.
KOHEN GODOL'S GARMENTS	
Holy clothes	Ideal.
Weekday clothes	Accomplishment.
White, linen clothes	Purity of will and deed. Realization of one's own imperfection.
Gold clothes	Ideal Jew. Ideal of moral perfection.
ACTS	
Immersion in Mikve	Return to elementary primitiveness. Transition.
Sanctification of hands and feet before removing gold clothes	How far from ideal we are.
Sanctification of hands and feet before putting on white clothes	Realization of shortcomings is the foundation necessary to elevate towards the ideal.
Sanctification before putting on ordinary clothes	Rituals in Sanctuary only have meaning and value in concrete life outside.

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ITEM	REPRESENTS
ATONEMENT PROCEDURES	
Atonement (Kaporah)	Covering over, burying of the past.
Confession (Viduy)	Admission to oneself of one's wrongdoings.
חטא	Wrong done by carelessly forgetting the Laws of the Torah. ²⁴
עון	Departure from the "straight" path. Indifference.
פשע	Rebellion. Doing wrong out of contempt.
חטאתי ("I have sinned")	Self-judgment.
His household	Nation. Marriage is the foundation of moral development.
WHAT IS THE MEANING OF:	
Incense prepared BEFORE/IN FRONT OF HaShem (i.e. inside the Holy of Holies)	Demonstrates submission to God's Will and not to the will of the Kohen Godol. ²⁵ **
Rising smoke of the daily Incense	People's compliance to God's Will (rising up)
Identical he-goats	Exactly the same possibility of decision. Fates can go either way. Appearances, wealth, stature have no compelling influence on the decision. At any state of life, at any stage, any degree of power or distinction, at any time, any person can be L'Shem or L'Azazel.
L'Shem/Seir Hachai – live goat	Sanctified by the act of kosher slaughter. Godliness on Earth. Self-sacrifice. Admission of one's sins and errors leading to admission to the Sanctuary.
L'Azazel/Seir Hamishtalayach – sent goat	Untouched/unchanged by slaughter. Misuse of moral willpower. Choice of barrenness and death results in banishment from human circles terminating in desolate wilderness.
Stands at the gate	No admission into the sanctuary
Sending away to wilderness	Away from human habitation. Turns back on Sanctuary. Desolate in desert; uncultivated. Not a "sending to" but a "sending away", "letting go", "dismissing".
"עז-אזל"	Firmness with no future

²⁴ Now we can understand the order of the confession as per the opinion of the Sages: חטאתי, עויתי, פשעתי - Carelessness leads to indifference and, ultimately, contempt.

²⁵ A major conflict between the Sadducees (Tzdukim) and the Pharisees (Perushim) was whether the incense which was placed before the ark would be prepared outside the Holy of Holies and then brought in already smoking or that the incense would be heaped on the glowing coals only after the Kohen Godol enters the Holy of Holies (as in the verse, Levit. 16:13, which reads, "before God" (L'fnei HaShem). It was this specific point to which the Kohen Godol was sworn: that he would not prepare the incense "outside" as per the Sadducees. Rav Hirsch points out that preparing the incense on the "outside" and then bringing it "inside" was basically an act of haughtiness and arrogance symbolizing the false idea that all one has to do to sanctify his deeds and opinions (on the outside) and make them agreeable to the Almighty is to "offer" them ["L'Shem Shomayim"] to God (on the inside) [reminiscent of Nodov and Avihu – RB]. God rejects this attitude and delights in sublimation to His Will, as expressed in the literal understanding of this verse. Halachic fidelity and submission supersedes intent.

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סדר העבודה של כהן הגדול ביום הכיפורים

ITEM	REPRESENTS
BLOOD	
Bull's blood	Blood of Kohen Godol's "Nefesh" (soul).
Goat's blood	Kohen Godol and people are equal, i.e. the Nation has the same goals as the individual.
Mixing bloods	Combining the forces of Kohen Godol and the people.
SPRINKLINGS OF BLOOD	
Upward sprinklings	Towards God.
Downward sprinklings	Penetration of ordinary life with spirituality.
SPRINKLING ORDER ON GOLDEN ALTAR WAS NE, NW, SW, SE	
a) Northeast	Material welfare of the Nation.
b) Northwest	Material well-being used for upkeep and realization of the Torah.
c) Southwest	Educational development of mind and intellect.
d) Southeast	Penetration of this spiritual development into life of the Nation.
GENERAL OFFERINGS	
Daily Offerings	Daily homage and surrender.
Moed	Emphasizes Israel's special relationship with God at specified meeting times. Renewal of intimacy.
Additional Offering	Active service of God's work on Earth.
Oloh	Complete giving up of one's whole being for our "mission" and destiny.
Show-bread	Nourishment, prosperity.
Incense	Pleasure, satisfaction.

ORDER OF THE AVODA OF THE KOHEN GODOL ON YOM KIPPUR

סדר העבודה של כהן הגדול ביום הכיפורים

ATONEMENT CHART^{26*}

KORBAN/AVODA	ATONES FOR	
Kohen Godol's bull (Step 21 above)	His, his family's and his fellow Kohanim's transgressions in intentionally or unintentionally entering into the Temple when ritually impure (Tomei) ²⁷	
Incense in Holy of Holies (Step 23)	The sin of speaking slander (Loshon Horoh) by all of the house of Israel ²⁸	
L'Shem he-goat (Step 26)	Non-Kohanim who entered the Temple or had, intentionally or unintentionally eaten Holy Sacrifices (Kodshim) when ritually impure	
Sprinkling the he-goat's blood in front of the ark/foundation stone (Step 27)	Entering the Holy of Holies while ritually impure or causing objects in the Holy of Holies to become ritually impure (as might repairmen working therein)	
Sprinkling the bloods in front of the curtain (Steps 29 and 30)	Any ritual impurity or defilement (Tumah) which may have been brought into contact with objects in the inner sanctuary including the Menorah, table (Shulchan), showbread (Lechem Haponim) and Curtain, but excluding the inner, golden altar ²⁹	
Sprinkling mixed bloods on the golden altar (Step 32)	Any ritual impurity on this altar or to the incense offered up on it ³⁰	
L'Azazel scapegoat (Step 35)	All other sins, excepting those relating to entering the Sanctuary or eating Holy Sacrifices while ritually impure	
Burnt offering (Oloh) rams (Step 45)	"Sinful thoughts"	
KOHEN GODOL'S GARMENTS³¹		
WHITE	כתונת	Bloodshed
	מכנסים	Illicit sexual behavior
	מצנפת	Haughtiness
	אבנט	Evil and improper thoughts
GOLD	חושן	Errant judgments, distortion of justice
	אפוד	Idolatry
	מעיל	Derogatory or slanderous speech
	ציץ	Impudence

²⁶ This chart has been highly simplified. Various other offerings, such as the variable bunt-offering (Korban Oleh V'Yored) and the additional offering he-goat of Yom Tov or Rosh Chodesh, affect atonement depending upon whether the individual became aware of or knew that he was sinning before, during or after the sinful act (see Rambam Hilchos Shgogos).

²⁷ Mishna Shevuos 1:7.

²⁸ Yoma 44a. The Beis Medresh of Rebbe Ishmael there says that which is performed in secret (speaking slander) is atoned for in secret (within the Holy of Holies). The Chofetz Chaim says that this underscores how severe is the transgression of slander. Behold! The Kohen Godol enters the holiest place, the Holy of Holies, but one day a year, and what is the first thing he does? Atones for the sin of slander!

²⁹ Mishna Shevuos 1:6,7.

³⁰ See Ramban on Achrei Mos, Vayikroh 16:18.

³¹ In accordance with Zevochim 88b. The eight gold garments include the four white ones.

ORDER OF THE AVODA OF THE KOHEN GODOL ON YOM KIPPUR

סדר העבודה של כהן הגדול ביום הכיפורים

AMITZ COAH AND ATOH CONANTOH

“Amitz Coah” and “Atoh Conantoh” are only two of the many (up to thirty) different “Seder Avodos” which were composed for the Yom Kippur service over the generations. Among others, the French, Roman and Romanian Nuschaos had other versions (see the very comprehensive Yom Kippur Machzor by Dr. Daniel Goldschmidt for a discussion of this matter).

The “Amitz Coah” narration tends to follow the opinion of Rebbe Eliezer and the information stated in the Torah, while “Atoh Conantoh” follows the opinion of Rebbe Akiva and includes more details as brought in the Gemara.

“Atoh Conantoh” may have achieved its popularity because its language is simpler and less poetic, and believed to be the earliest of all the various versions.

“Amitz Coah” is ascribed to R’ Meshulam ben Klonimos, b. Lucca or Rome, Italy c. 950, d. Mainz, Germany 1020, possibly one of Rashi’s teachers.

The author of the “Atoh Conantoh” is unknown, although some, maybe erroneously, attribute it to Yossi ben Yossi (Kohen Godol).

**יהי רצון לפניך ה' אלקינו ואלקי
אבותינו שיבנה בית המקדש
במהרה בימינו ותן חלקנו בתורתך:
ושם נעבדך ביראה כימי עולם
וכשנים קדמוניות:**

גמר חתימה טובה

SPECIAL THANKS TO R' OSHER AMOR OF BNEI BRAK FOR HIS INSIGHTS AND CORRECTIONS.

Special offer:

I have prepared a speculative schedule of the Kohen Godol's Yom Kippur activities. It is available by simply dropping me an email at brauner1@actcom.net.il. RB