

Source of all energy and power!

Who could possibly duplicate Your mighty works?

CREATION – Breishit Chapter 1

1

You constructed chambers above the cold waters,
and placed the globe in space.

When the world was filled with total darkness You wrapped yourself in Your garment,
radiating with morning light.

2

You divided the impetuous waters with an awesome,
crystal-like sky; and gathered them into the depths so they would not cover the dry
land.

3

You uncovered the surface of the earth, and brought forth vegetation.

You planted a garden in the East for those who praise you.

4

Great luminaries You placed in the sky along with host of stars and constellations;
which You commanded [to illuminate the world].

5

An abundance of swimming creatures [fish] and flying creatures [birds etc.
] You created from the palm of Your hand; and the Leviathan which You reserved for
the feast of Torah scholars.

6

The congealed ground brought forth insects and animals; the wild-ox dwelling in
swamps and reeds You reserved for the meal of the righteous.

You prepared food and drink even before there was anyone to feast.

CREATION – inserting Breishit chapters 2->3 into Day 6

You then formed man from clay in the likeness of Your image and breathed into him a
pure soul from your “Zevul.

” You caused him to sleep,

and from his side You fashioned a helpmate for him.

You commanded him not to eat from the tree of knowledge.

He foolishly violated Your command,
because he was enticed by the snake.

He was punished that only by the sweat of his brow would he gain his sustenance.

Woman [was punished] with painful childbirth and the cunning [snake] would forever
eat dirt.

CAIN & HEVEL – CHAPTER 4

You congealed his [Adam's] seed in the womb of she [Eve] who desired him.

She became pregnant and gave birth to a farmer and a shepherd.

They brought You a sacrifice and a gift.

You were angered with that of the oldest,

but pleased with the offering of the youngest.
Without mercy,
he [Cain] killed Abel He pleaded for Your forgiveness,
and You set a saving mark upon him.

**At the third generation of man,
people began to worship You through idols.**

THE FLOOD – Chapters 6->9

The dreaded flood waters,
You summoned,
and they were drowned and destroyed.
An arrogant generation erred and dared tell You to go away.
They were tossed about by the boiling water; they were burned and scalded.
Noah,
who was commanded to build an ark,
an ark of gopher-wood,
was delivered when You enclosed him within.
His sons,
You made fruitful and they filled the face of the earth.

TOWER OF BABEL – chapter 11

A united people conspired to build a tower unto the heavens.
They were entrapped by their evil action,
and were scattered about the earth as if by a violent wind.

GOD CHOSE THE ANCESTORS – chapters 12 -> till birth of Levi

Your loved one [Avraham] who came “across the river,
” made famous Your Name in the world.
The son of his old age,
[Yitzchak] he offered to You in sacrifice.
Like a perfect,
unblemished lamb Yaakov was chosen; he who was without blemish.
He desired to sit in tents and followed you.
Righteous children You brought forth from him,
all of whom stayed true to their heritage,
none ever deviating.

CHOICE OF AARON - > YOM KIPPUR SERVICE BASED ON TRACTATE YOMA

To serve You,
You desired Levi,
Your pious one.
From his tribe,
You chose one [Aharon] to be Your holiest; to wear the holy mitre and the Urim
VeTumim,

and to dwell inside the Tabernacle for seven days.
Upholders of the Jewish faith,
[The Sanhedrin],
a week before the tenth day [of Tishrei],
secluded the High Priest as was done in the seven days after the completion of the Mishkan.

They sprinkled upon him water mixed with the ashes of red heifers in order to purify him.

[Each of the seven days] he sprinkled the blood of the daily sacrifices,
burned the incense [upon the golden altar in the Sanctuary,
] and cleaned away the ashes,

[from the wicks of the Menorah],
[he did these things] to acquaint himself with the daily service.

As it was written in Your Torah: As it was done on this day,
Adonoy commanded that it be done to atone for you.

Each day he was visited by wise men,
the elders of the Sanhedrin who said to him,
“Please study [the order of the Daily Service.

]” On the morning of the ninth day of Tishrei,
he was placed at the eastern gate [of the Temple courtyard].

The choice [animals] which would be sacrificed,
were brought before him.

Before sunset [of the Day of Atonement] his food intake was diminished,
for fear he might become impure during the sleep brought on by excess food.

[Before] the elders of his tribe taught him how to perform chafina (חֲפִינָה),
and burn the incense inside [the Holy of Holies,

] the elders of Sanhedrin gave him an oath.

His flesh crept [with fear]; and he cried because he was suspected.

The elders of Sanhedrin turned aside and also wept for having suspected him.

They lectured to him and read from Scriptures.

They gathered around him to study,
to keep him awake until midnight.

Joyously they chose for the Terumas Hadeshen,
the first choosing of the day.

They chose again to clean the inner Altar and five wicks of the meonrah.

However,

the choosing to burn the incense was limited to those who had never done so.

Bringing up the limbs to the Altar,
was the fourth choosing.

The break of dawn was announced by the watchman.

A sheet of linen was placed before the mikvah for his modesty.

He took off his clothes,

immersed himself and put on the eight golden garments.

He washed his hands and feet and made the incision in the Daily morning Sacrifice.
Another priest was appointed to complete the slaughter,
permitting the High Priest to receive [the blood] and sprinkle it [on the outer Altar.
] He withdrew,
[entered the Sanctuary,
] and burned incense [upon the inner altar;] then he cleaned the wicks of the Menorah.
Then he burnt the Daily Morning Offering,
and poured a libation of wine upon the Altar.
The Daily Morning Offering he thus completed and proceeded in order with the next
services.

A white sheet was set before him as before.
He was brought to the Parve chamber [which was located] within the Temple
courtyard.

There he washed his hands and feet,
and took off the eight golden garments.
He stepped [into the Mikvah] and immersed himself,
and after which he put on white garments; then washed his hands and feet.
The white garments were of linen from Pallas worth eighteen measures,
the finest linen with which to serve the King of Glory.
His ox stood between the antechamber and the outer Altar; its face to the West,
its head to the South.
He leaned his hands upon its head,
and confessed his sins,
not hiding even one.

And this was his confession: I beg of You Hashem; I have sinned,
acted wickedly and rebelled against You,
I and my household.
I beg of You,
with Your Name,
atone the sins,
iniquities,
and rebellions that I have sinned,
acted wickedly,
and rebelled against You,
I and my household; as is written in the Torah of Moshe,
Your servant,
from the mouth of Your glory: “For on this day He will make atonement for you,
to cleanse you from all your sins,
before Adonoy.
”

And the priests and the people who were standing in the Temple Courtyard when
they heard the glorious and awesome Name [of God] explicitly pronounced from the
mouth of the High Priest with holiness and with purity,

they bowed,
prostrated themselves,
offered thanks,
and fell upon their faces and said,
“Blessed [is His] Name,
His glorious Kingdom is forever and ever.
”

And he prolonged the intoning of the Name until the worshippers completed [the response].

And,
[completing the verse,
] said to them: “You will be cleansed.
” And [now] with your great goodness arouse Your mercy,
and pardon Your faithful servant.

The High Priest then walked to the eastern part of the Temple Courtyard where stood a pair of goats bought with communal funds.

They stood next to each other like twins,
identical in color and height,
ready to atone for the sins of a rebellious daughter [Yisrael].

Two golden lots were mixed,
then lifted out of the box,
one lot for God,
the other for “Azazel.

” He shouted aloud “A sin offering for Adonoy.

” Those who heard him responded,
blessing ‘the Name of God.

’ A thread of red wool he tied on the head of the Azazel goat which was placed at the eastern gate from whence it would be sent away.

He completed this service,
approached his ox a second time,
and made confession.

And this was his confession: I beg of You,

Hashem: I have sinned,
acted wickedly,
and rebelled against You,
I and my household,
and the sons of Aharon,
Your holy people.

I beg of You Hashem,
atone the sins,
iniquities and rebellions,
that I have sinned,

acted wickedly,
and rebelled against You,
I and my household,
and the sons of Aharon,
Your holy people.
As it is written in the Torah of Moshe,
Your servant,
from the mouth of Your glory: “For on this day,
He will make atonement for you,
to cleanse you,
from all your sins,
before Adonoy.

”

And the priests and the people who were standing in the Temple Courtyard; when they heard the glorious and awesome Name [of God] explicitly pronounced from the mouth of the High Priest,
with holiness and with purity,
they bowed,
prostrated themselves,
offered thanks,
and fell upon their faces,
and said: “Blessed [is His] Name,
His glorious Kingdom is forever and ever.

”

And he [the High Priest] prolonged the intoning of the Divine Name until the worshippers completed [the response]; and [completing the verse] said to them: “You will be cleansed.

” And [now] with Your goodness,
arouse Your mercy,
and pardon the tribe that serves You.

He then took a sharp knife and slaughtered the ox in the usual manner.

He received the blood in a holy vessel and gave it to a priest who would stir it; thus keeping it liquid-like until the time came to sprinkle it.

For if it became too hard to sprinkle,
there could be no atonement.

He stirred the coals on the outer Altar,
scooped up some of the innermost coals with a reddish-gold shovel.

The shovel was especially light,
of very thin metal,

and had an especially long handle.

The shovel held three kavim of coals.

He was then brought a ladle and a brimming vessel filled with incense.

He took two handfuls of incense from the vessel and emptied them into the ladle.

He quickly took the shovel of coals in his right hand and the ladle with incense in his left.

His footsteps were heard as he walked between the curtains and approached [between] the poles of the Ark.

The incense he placed between the poles and caused them to rise in smoke and he left.

From the young boy priest who had been stirring the blood, he now took the vessel of blood.

He quickly reentered the Holy of Holies and stood between the “two handles of the Ark.

” He dipped his finger into the blood, and sprinkled the blood, with a count— one upper sprinkling and seven lower ones.

Each time he sprinkled, he counted aloud.

One One and one; One and two; One and three; One and four; One and five; One and six; One and seven.

He hurried to place the vessel on a stand, and slaughtered the goat.

He quickly received its blood in a holy vessel, and returned to the place of the Ark.

He sprinkled the blood [of the goat], in the same manner as with the blood of the ox.

Each time he sprinkled,

he counted aloud: One; One and one; One and two; One and three; One and four; One and five; One and six; One and seven.

He swiftly exited,

placing it on its stand and took the vessel of ox blood.

He ran back and stood outside the curtain and sprinkled blood before the curtain the same way he had sprinkled the blood in front of the Ark Cover.

He then sprinkled the blood of the goat.

He mixed the blood of the ox and goat, sprinkling the mixture upon the Golden Altar seven sprinklings on the surface of the Altar,

and four sprinklings on the corners.

He then approached the live goat.

The intentional and unintentional sins of the people, he confessed to the Almighty.

And this was his confession: I beg of You,

Hashem; they have sinned,
acted wickedly,
rebelled against You— Your people,
the House of Yisrael— I beg of You,
Hashem,
atone the sins,
iniquities,
and rebellions that were committed against You,
by Your people,
the House of Yisrael.

As it is written in the Torah of Moshe,
Your servant,
from the mouth of Your glory: “For on this day He will make atonement for you,
to cleanse you,
from all your sins before Adonoy.

”

And the priests and the people who were standing in the Temple Courtyard; when they heard the glorious and awesome Name [of God] explicitly pronounced from the mouth of the High Priest,
with holiness and with purity,
they bowed,
prostrated themselves,
offered thanks,
and fell upon their faces,
and said: “Blessed [is His] Name,
His glorious kingdom is forever and ever.

”

And He [the High Priest] prolonged the intoning of the Divine Name until the worshippers completed [the response]; and [completing the verse] said to them: “You will be cleansed.

” And [now] with Your great goodness,
arouse Your mercy,
and pardon the community of Yeshurun.

He handed the goat to one appointed,
to lead it out to the harsh desert.

The spiritual blemishes of the people it carried to the desert.

He pushed it off the rocky cliff and it tumbled down,
breaking its bones like shattered potter's ware.

With a sharp knife he cut open the [slaughtered] ox and goat.

He removed the sacrificial parts,

and intertwined their limbs onto poles; and removed them to a place of burning.

He read aloud from the Sefer Torah pertaining to the service of the day,

then washed his hands and feet,

and took off his (white) garments.
For the third time that day,
he immersed himself in a mikvah.
He then put on the golden garments and again washed his hands and feet.
He immediately proceeded to sacrifice his ram,
and the ram of the people.
He burned the fats of the sin-offering,
and sacrificed the Musaf offering.
He dipped his hands and feet in water,
then he washed them,
he took off the golden garments,
immersed himself; and again washed his hands and feet.
He put on the white garments and entered the Holy of Holies.
The vessels used for the incense offering,
he removed from the Holy of Holies; and again washed his hands and feet.
He then took off his white garments and placed them away forever.
He immersed himself,
put on the golden garments,
and washed.
He offered up the Daily Afternoon Sacrifice,
burned the Daily Afternoon Incense,
and lit the candles of the Menorah.
The Service now completed,
he washed his hands and feet.
Thus performing for the day,
five immersions and ten washings.
The appearance of his face was like the brilliance of a sunrise.
With great joy,
he put on his own clothes.
The perfect ones [Yisrael] accompanied its faithful messenger home.
They rejoiced in the news that the red thread had turned white.
The Redeemer had been faithful,
and enwrapped Himself in a cloak of righteousness.
A great joy burst forth,
happiness and rejoicing rang out.
The clouds above dripped,
and showered forth their dew.
The furrowed fields brought forth their produce.
Thanks was given by those who harvested their crop in peace.
Praise was recited by those who carried the sheaves joyously.
The lowliest places of the beautiful land rang out with song.
God's goodness was told by all who travelled through byways.
He was the hope of those who sent him,
their faith was not mis-founded.

Their hope to him was like the coolness of snow on a hot harvest day.
From their filth they were washed,
from their offensive dirt they were purified.
The complete and perfect ones,
from a well—had cleansed their hands.
To tell all,
that their Purifier [God] is a source of living water.
The purifying waters of Yisrael had cleansed them with [His] faithful waters.
With purity and cleanliness,
they will be cleaned and purified.
They will be renewed,
like the renewal of morning; from their stain,
they will be polished clean.
The praises of the Almighty will be spoken in their throats,
on their tongues will be singing,
from their mouths will come a new song.
They will rejoice,
with trembling and will worship with awe.
The Holy One of Yisrael,
Who sanctifies His holy people.
To cheer,
to sing,
to beat the drum,
and beat the cymbal; to sing songs,
and to play music.
Embraced,
with the strength of the glorious Right Hand of God.
Supported in unity,
filled with righteousness,
they will be drawn to enter His gates,
with joy.
Joy and happiness will be theirs forever.
Rejoicing and celebrating in His Name the entire day,
together in joy in His Presence.
The splendor of their light will be like the break of dawn.
They will lift their voices and sing of the greatness of Him Who is the strength of the world.
Fortunate is the people whose lot is thus.
Fortunate is the people for whom Adonoy is their God.
And a celebration was made by the High Priest for all his loved ones,
after entering the [Holy of Holies] in peace,
and leaving peacefully,
unharmmed.

And this was the prayer of the High Priest on Yom Kippur as he left the Holy of Holies
in peace,
unharmd:

May it be Your Will Adonoy,
our God,
and God of our fathers,
that this year approaching us and all Your people,
the House of Yisrael,
be a year in which Your good treasure will be opened for us,
a year of plenty,
a year of blessing,
a year of good decrees declared by You,
a year of grain,
wine and oil,
a year of profit and success,
a year of Your Divine Presence in Your Temple,
a year of economic stability,
a year of good life,
in Your presence,
a year of dew and rain,
and warmth,
a year of deliciously sweet fruits,
a year of atonement for all our iniquity,
a year in which our food and drink will be blessed,
a year of [prosperity in] business,
a year of attending our Holy Temple,
a year of abundance,
a year of delight,
a year in which our offspring and the fruit of our land will be blessed,
a year in which our going and coming will be blessed,
a year in which our community will be delivered,
a year in which Your mercy will be aroused upon us,
a year of peace and tranquility,
a year in which You lead us upright to our land,
a year in which no woman will suffer a miscarriage,
a year in which You bring us [all] joyfully to our land,
a year in which Your people Yisrael will not be in need of one another's [help],
nor the help of any other people,
for You will bless the work of their hands.
And for the people of Sharon,
he would pray: May it be Your will,
Adonoy,
our God,
and God of our fathers,

that their homes shall not become their graves.

How truly glorious was the High Priest as he left the Holy of Holies,
peacefully,
unharmd.

As the canopy of the heavens stretched out on high,
was the appearance of the High Priest.

As the glitter of light emanating from the brilliance of the Chayos,
was the appearance of the High Priest.

As the beautiful [blue] thread in the fringes of the four corners of a garment,
was the appearance of the High Priest.

As the rainbow in the clouds,
was the appearance of the High Priest.

As the garment of majestic splendor with which the Creator attired His creatures,
was the appearance of the High Priest.

As a rose planted in a beautiful garden,
was the appearance of the High Priest.

As a crown set upon a king's forehead,
was the appearance of the High Priest.

As the grace reflected in the face of a groom,
was the appearance of the High Priest.

As the purity of the pure mitre,
was the appearance of the High Priest.

As he [Moshe] who was concealed,
pleading before God,
was the appearance of the High Priest.

As the bright star shining in the east,
was the appearance of the High Priest.

As one enwrapped in a cloak and breastplate of righteousness,
was the appearance of the High Priest.

As the angel that stood at the head of the path,

was the appearance of the High Priest.

As the candle that shines in the windows,
was the appearance of the High Priest.

As the officers as the head of the [army of] holy people,
was the appearance of the High Priest.

As the [garments of spiritual] might with which the pure one [Moshe] dressed him,
[Aharon] who purified others,
was the appearance of the High Priest.

As the [brilliance of the] golden bells along the bottom of the [priestly] cloak,
was the appearance of the High Priest.

As the beautifully decorated Temple,

and the colorful curtain,
was the appearance of the High Priest.

As a chamber hung with tapestries of blue and purple,
was the appearance of the High Priest.

As the sight of the rising sun on the earth,
was the appearance of the High Priest.

As a rose garden between the thorns,
was the appearance of the High Priest.

As the likeness of Arcturus,
Orion and Pleiades,
from the [heavenly chambers] of the south,
was the appearance of the High Priest.

All this took place when the Temple was on its foundation,
and the Holy Sanctuary was on its site,
and the High Priest stood and served.
His generation saw and rejoiced.
Fortunate is the eye that saw all of this.
For to mention it makes our souls grieve.

Happy is the eye that saw our Temple amidst the joy of our people; for to mention it
makes our souls grieve.

Happy is the eye that saw our exultation,

the happiness of our people; for to mention it makes our souls grieve.

Happy is the eye that saw the singers singing the various songs for to mention it makes our souls grieve.

Happy is the eye that saw the established Habitation,
where the source of all our life dwelled; for to mention it makes our souls grieve.

Happy is the eye that saw the rejoicing at the drawing of water,
and the people which drew from it the spirit of holiness and generosity; for to mention it makes our souls grieve.

Happy is the eye that saw the High Priest uttering the explicit Name of God crying out,
"We plead with You,
Hashem;" for to mention it makes our souls grieve.

Happy is the eye that saw the holy people converging upon the Holy Temple; for to mention it makes our souls grieve.

Happy is the eye that saw the red thread tied to the scapegoat,
turn white unlike the goat sacrificed to Hashem; for to mention it makes our souls grieve.

Happy is the eye that saw the daily sacrifices offered in the gate of the sanctuary; for to mention it makes our souls grieve.

But the iniquities of our fathers destroyed our home,
and our sins have prolonged its period of captivity; yet may the mention of these things bring us pardon,
and the affliction of our souls be our atonement.

Therefore,
with Your great mercy You have given us this Day of Atonement and this Day of forgiveness of iniquity to pardon iniquity and to atone rebellion; a day on which it is forbidden to eat,
a day on which it is forbidden to drink,
a day on which it is forbidden to wash a day on which it is forbidden to apply ointments,
a day on which it is forbidden to engage in marital relations,
a day on which it is forbidden to wear leather shoes.
A day for restoring love and brotherhood,
a day of abandoning envy and strife,
a day which You will forgive all our iniquities.
At this time of year,
at this moment,

it is known and revealed before You and before Your glorious throne that we have
none to guide us as we had in earlier times,
no High Priest to offer sacrifices,
no Altar on which to offer burnt-offerings;