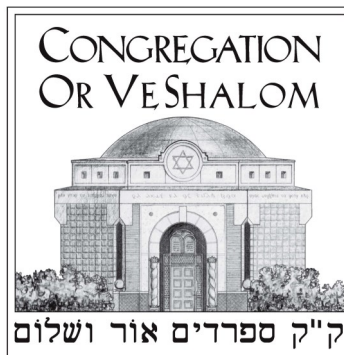


# Avodah Service



Please read responsively.

*The Service in the Temple on the Day of Atonement*

**Rabbi**

**INTRODUCTION:**

The world of God is great and holy.

Of all the lands of the world, the Land of Israel was set aside  
to be holy for us;  
and in the Land of Israel, the holiest city is Jerusalem.  
In Jerusalem, the holiest place was the Holy Temple;  
and the holiest site in the Temple was the Holy of Holies . . .

**Congregation**

Our tradition is that in the world, there are seventy nations,  
and, of them, Israel was set aside to be holy unto God.  
The holiest of the people Israel is the tribe of the Levites.  
The holiest of the Levites are the priests;  
and among the priests, the holiest was the High Priest.

**Rabbi**

The lunar year has 354 days.  
Some days are set aside as holy days.  
Holier than the festivals are the Shabbatot;  
And the holiest of the Shabbatot is the Day of Atonement—  
the Shabbat of Shabbatot.

**Congregation**

There are seventy languages in the world,  
and of them, Hebrew was chosen as our holy tongue.  
The holiest of all things written in the Hebrew language is  
the Holy Torah.  
In the Torah, the holiest part is the Ten Commandments.  
And the holiest of all the words in the Ten Commandments is  
the name of God.

**Rabbi**

At a certain hour, on a certain day of the year, all these four  
holinesses met together.

This took place on the Day of Atonement, at the hour when  
the High Priest entered the Holy of Holies and there revealed  
the divine name.

And if he invoked God's name in purity, all of Israel was forgiven.

**Congregation**

Wherever a person stands to lift up eyes to heaven, that place is  
a Holy of Holies.

Every human being created by God in God's own image is a  
High Priest.

Each day of a person's life is the Day of Atonement . . .

Each one of us can face God with the language of the heart.

Each one of us can be forgiven.

Each one of us can achieve atonement and be made pure  
in the eyes of God.

The Yiddish playwright and ethnographer Saul Ansky (1863–1920) combed the hinterlands of Eastern Europe recording aspects of Jewish life. His dramatic play *The Dybbuk*— first performed in 1920—was based in part on his studies, and the *d'var torah* given by a Hasidic master at the beginning of the play was one he actually recorded. This Hasidic teaching is presented here to offer an understanding of the Avodah service we are about to read. Ansky's ethnographic material was held under lock and key by the Soviet government and it was only in the 1990s that some of his findings were finally made available to the public.

Please read responsively.

FROM THE CREATION OF THE WORLD TO  
THE SANCTUARY IN THE DESERT

Rabbi

I would speak of God's greatness,  
the One who is my strength,  
the single One, joined by no other.  
None takes precedence on earth or in the heavens,  
nor is there a past or future beyond God.

Congregation

Master of thought, divine in deed,  
God contemplates and nothing is left out.  
God commands and nothing constrains:  
thought is deed,  
speech and act are one.

Rabbi

God supports the world in strength  
and bears its suffering.

Congregation

The song of all that is created rises up to God,  
who receives the praise of those on high and below.

Rabbi

This is the one God, holy in heaven, present on earth,  
to whom oceans sound praise,  
the deep pays tribute,  
galaxies extol,  
each day speaks,  
and night chants;

Congregation

fire pronounces God's name,  
as forests sing  
and animals teach  
the might of God's wonders ...

אֲזַכֵּיר גְבוּרוֹת אֱלֹהִים נְאֻדְרִי,  
יְחִיד וְאֵין עוֹד, אֶפְסֵס וְאֵין שְׁנִי.  
אֲחַדְרִיו אֵין בְּחֻלָּה, לְפָנָיו אֵין בְּשֹׁחַק,  
אֵין בְּלִתּוֹ קָדָם, זוֹלָתוֹ בְּעֵקֶב.  
אֲדוֹן לְחֶשֶׁב, אֱלֹהִים לַעֲשׂוֹת,  
נִמְלָךְ וְאֵין נִעְדָה, שָׁח וְאֵין מְאָחֵר.  
אוֹמֵר וְעוֹשֶׂה, יוֹעֵץ וּמְקִיָּם,  
אֲמִיץ לְשֵׁאת וְגִבּוֹר לְסַבֵּל.  
אֲשֶׁר לוֹ רְנָנוֹת מִפִּי יִצְרָיִם,  
מִמַּעֲלָה וּמִמַּטָּה יִשָּׂא תְהִלָּה.  
אֵל אֶחָד בְּאַרְצֵי קְדוֹשׁ בְּשָׁמַיִם,  
מִמִּיָּם רַבִּים, אֲדִיר בְּמִרוֹם  
אֲדָר מִתְהוֹמֹת, שֶׁבַח מִמְּאֹרוֹת,  
אֲמַר מִיָּמַיִם, לְמַד מִלֵּלוֹת;  
אֲשֶׁ תוֹדִיעַ שְׁמוֹ, עֲצִי-יַעַר יִרְנְנוּ,  
בְּהִמָּה תִלְמַד עֲזוֹזוֹ נוֹרְאוֹתָיו...

THE SERVICE OF THE HIGH  
PRIEST ON YOM KIPPUR  
קָדָר עֲבוֹדַת יוֹם הַכִּפּוּרִים  
The description of the  
High Priest on Yom Kip-  
pur was the first major  
section to be added to the  
Musaf Amidah after the  
close of the Talmud. More  
than 100 poetic versions  
of this prayer have come  
down to us. They usually  
begin with words of praise  
of God, a description of  
creation, and then detail  
the service of Yom Kippur  
in the Temple. No rite pre-  
serves the same poem as  
another. The version here  
is an anthology of three of  
these poems: one by Yose  
ben Yose, who wrote in  
the 5th century and was  
probably the first of the  
post-talmudic poets in the  
Land of Israel; a second  
poem written by Yohanan  
Ha-Cohen ben Yehoshua

(perhaps 10th century), which is recited in the Italian rite; and a third that is commonly found in the Ashkenazic rite, written by Meshullam ben Kalonymous in the 10th century.

YOSE BEN YOSE. Few of Yose's poems were known until the Cairo Genizah brought them to light in the 20th century, after a millennium of obscurity. Yose's importance was quickly recognized. He may be credited as the father of medieval piyyut and is certainly one of the originators of the Avodah service. All subsequent versions ultimately owe their form to his creativity and follow the pattern he developed: a description of creation, a rehearsal of some biblical narrative history, and then a poetic description of the service in the Temple on the Day of Atonement. The poem presented here is one of three he wrote for the Avodah; it was included by Saadiah Gaon (10th century) in his siddur. Yose wrote three such poems—perhaps so that each recitation of the Amidah (in the evening, in the morning, and the later Musaf service) would include an Avodah service.

THE AVODAH SERVICE. The Temple is no more, but evoking the service in the Temple through words had the power, in the minds of the ancient authors of the synagogue service, to reenact, and thus re-create, the experience. They taught, "Instead of bulls, we will give the offering of our lips" (Pesikta of Rav Kahana). For us, too, the visualization of the Avodah can evoke the fear and trembling of that moment when Israel came closest to the Divine, achieving forgiveness and atonement. For a moment we can try to experience how the Temple ritual inspired our people.

I WOULD SPEAK OF GOD'S GREATNESS אֲזַכֵּיר גְבוּרוֹת אֱלֹהִים (literally, "I would recall"). Thus begins the Avodah. The next section of the service, the Martyrology, begins with the words אֲזַכֵּיר אֲזַכֵּיר, "these I recall." The High Holy Days, which begin a new year and look to the future, do so by accounting for and remembering the past, beginning with Rosh Hashanah, which is known in the Bible as יוֹם הַזִּכְרוֹן, the Day of Remembrance. In looking to the past, we recall both the high and the low points.

**Please read responsively.**

*GOD'S ANOINTED IN THE DESERT*

**Rabbi** The third son of Jacob and Leah was chosen to see the face of the Sovereign, to serve, to sing, to enter the inner chambers.

**Congregation** Like the most beautiful vine,  
with attractive leaves and gorgeous fruit,  
Amram, rooted in the tribe of Levi,  
grew three beautiful branches:  
a priest, a shepherd, and a prophetess.

**Rabbi** When the time of ripening came,  
these flowered and were able to break the chains of Egypt  
and breach the walls of the Sea.

**Congregation** The first was covered by a cloud, purified for a week, and  
then stood between when the Word was delivered.

**Rabbi** The mighty bent before him;  
everyone had to yield in awe.  
He nourished the holy flock in the desert  
with bread from heaven, until they arrived in the land.

**Congregation** The girl with the timbrel dug a well for the people,  
and when she died there was no water to drink.

**Rabbi** The beloved people were favored with clouds of glory  
because of the priest who served righteously, making peace.

**Congregation** A faithful promise was given to him and his descendants,  
that the eternal covenant of this sacred service never end.

*PREPARATIONS FOR THE SERVICE*

**Rabbi** While they sat at the entrance to the Tent, the lawgiver taught  
the priests the order of the service—for it was prescribed for  
him to do so:

**Congregation** how to wash, to anoint, to sanctify themselves, hand  
and foot:

to wear white linen and to tie the sash.

**Rabbi** He then ordained them after seven days,  
legislating the same for future generations.

יַחַד שְׁלִישֵׁי לְרֵאוֹת פְּגִימָלְךָ, לְשׁוֹרֵר, לְשֵׁרֵת, לְבוֹא  
חֲדָרָיו...  
פְּגַפֵּן אֲדָרֵת, יַפֵּת פְּרִי וְעֵנָף, הַצְּמִיחַ עִמָּרָם מִשְׁרֵשׁ לֵוִי,  
כִּי שִׁלַּח שְׁלֵשֶׁת שְׂרִיגֵי הַקָּמָד: מִכֹּהֵן וְרוּעֵה וְאִשָּׁה נְבִיאָה.  
כְּנֻשֹׁת עַת דְּוִדִים, פָּרְחוּ הוֹקֵם לְשֹׁבֵר מוֹסְרוֹת צֶעֶן,  
וְלַפְרִיץ גִּדְרֵי שׁוּעַל.  
בְּסוּהַ בְּעֵינָו וְנִתְקַדֵּשׁ שְׁבוּעָה, נִצָּב בְּתֵנְהָ בְּעֵת מִתֵּן אֱמֶר.  
כָּח אֲדִירִים לְפָנָיו הִכְנֵעַ, מִמּוֹרָאוֹ לֹא עִמָּד אִישׁ.  
כִּלְכַּל צֶאֱן קָדֵשׁ שְׂאֵר בִּישִׁימוֹן, וּמִלְחָם שְׁחָקִים עַד  
בוֹאֵם לְאֶרֶץ.  
פָּרְתָהּ בְּאֵר לְעָם עֲלָמָה מְרוֹתְפֹפֶת, גּוֹעָה וְנֶאֱסָפָה וְלֹא  
הָיָה מֵיָם.  
לֹאִיגֵי עֵנְנֵי הוֹד יְדִידִים נִחְנְנָה, עַל יְדֵי מִכֹּהֵן בְּשָׁלוֹם  
וּמִשׁוֹר  
לֹא וּלְזָרְעוֹ בְּרִית אֲמֶת נִחְקָקָה, בְּלִי תִשְׁבּוֹת מְלַח בְּרִית  
הַנִּיחָח.  
לְמַדָּם מְחֻזְקֵק טְדִירֵי עֲבוֹדוֹת, כִּי בְשִׁבְתָּם פָּתַח עֲלֵיהֶם  
הַפְּקָה  
לְרַחוּץ וְלִסוּף, לְקַדֵּשׁ יָד וְרֵגֶל, לְלַבּוֹשׁ בְּיָדִים וְלַחְגוֹר בְּמִצְחָה,  
לְמִלֵּא יָדָם יָמִים שְׁבַעָה וְיִשְׁיַמָּה לְחוֹק לְדוֹרוֹת עוֹלָם.

שְׁלֵשֶׁת Yose ben Yose bases himself on Micah 6:4 where Moses, Aaron, and Miriam are mentioned together as the three classic person-ages who helped save Israel. Yose adds a metered phrase to describe them; Moses, the one who could enter the inner chambers; Aaron, the one who served in the Temple; and Miriam, the one who sang.

A PRIEST, A SHEPHERD, AND A PROPHETESS מִכֹּהֵן נְרוּעָה וְאִשָּׁה נְבִיאָה Aaron, the High Priest; Moses, the people's shepherd; and Miriam, the prophetess. Interestingly, the poet views all three roles as equally critical to a well-ordered world.

עַת הַתֵּיבָה לִמְדָה. Literally, "the time of flowers" or "the time of lovers," a poetic allusion to the lovers in the Song of Songs. Passover, commemorating the Exodus, occurs in the spring and it is on Passover that the Song of Songs is read in the synagogue.

כֶּסֶה בְּעָנָן COVERED BY A CLOUD בְּעָנָן Moses.

STOOD BETWEEN נִצָּב בְּתֵנְךָ. According to the biblical account, Moses stood between God and Israel.

A WELL בְּאֵר. According to the midrash, a well accompanied the Israelites in the desert, but when Miriam died the well went dry (Babylonian Talmud, Taanit 9a).

THE PRIEST WHO SERVED RIGHTEOUSLY, MAKING PEACE מִכֹּהֵן וְכַמְיִשְׁלוֹר. The midrash gives this accolade (quoted from Malachi 2:6) to Aaron, because he did not question God after his sons Nadab and Abihu died in the sanctuary when they brought "a strange fire."

THE ETERNAL COVENANT מְלַח. God promised an eternal covenant with the children of Aaron after Phineas, Aaron's son, slew the heretics in the desert. The phrase is literally translated as "a covenant of salt." In the ancient world, salt was chiefly used as a preservative, and therefore a "covenant of salt" is an eternal covenant. The poet also plays on another association of the word salt: all sacrifices in the Temple were salted.

THE LAWGIVER מְחֻזְקֵק. Moses.

**Rabbi** As it is written in Your Torah, “As was done on this day to atone for you, God has commanded to do henceforward.”

When the priests gathered at midnight of Yom Kippur, they drew lots for the privilege of sweeping the altar, so that none might push ahead. Then they chose yet again to appoint those who would sweep clean the outer altar and wipe the inner sanctum’s candelabrum; none could exchange places.

The priestly officer called out, “May the priests who were chosen through the secret lot for the privilege of lighting the incense and the removal of the innards before the sacrifice is brought to the altar come forward; and may none change places.” Finally, the assistant would ask, “Has the dawn broken, so that we may slaughter the morning sacrifice, not in the dark?”

Then the High Priest was surrounded by his acolytes who stood outside the pool with a curtain between so that they would not gaze upon him.

He bared his flesh, immersed himself, and then put on the eight priestly garments, for he had prepared himself in conformity with the unchanging law. Appropriately and unerringly, he slaughtered the sheep, spilled its blood, offered the incense, lit the lamp, arranged the sacrifice on the altar, and poured the libation.

#### THE FIRST CONFESSION

Then he once again came out to the porch to sanctify and immerse himself—this time putting on the white linen vestments, not the gold ones. He stretched his hands over the bull and confessed his sins and those of his household, withholding nothing in embarrassment.

כַּכְתוּב בְּתוֹרַתְךָ: כַּאֲשֶׁר עָשָׂה בְּיוֹם הַיּוֹם  
צָוָה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם;

נוֹעְדוּ חֲצוֹת לַיְלָה, מִמַּעְבְּרֵי דָשָׁן,  
נִצְבּוּ תַת פִּיִּס, וְלֹא יִהְיֶה פֶּה;  
נִצְבְּעוּ שְׁנֵי־תָ, לְצוֹרֶף מִזִּבְחַת חוּצָה,  
נִקְוֵי פְּנֵימֵי וְנָה, וְלֹא יִמְירוּ;  
סַח פְּקִידָה, גּוֹשׁוּ הַדְּשִׁיִּם לְקַטְרֶת,  
סוֹד מִצְבִּיעִים בַּפֶּעַם, וְלֹא יִשְׁנוּ;  
סְלוֹק נִתְחַיִּים, בֵּין כָּבֶשׂ לַמִּזְבֵּחַ,  
סְדוּרִים בַּפֶּעַם פְּדִתָּה, וְלֹא יִאֲחָזְרוּ;  
סָגַן יִשְׂאֵל, אִם בָּרַק נִוְגָה,  
שָׁה לְקִרוֹץ בַּשַּׁחַר, וְלֹא בְּאִישׁוֹן;  
סִבְבֵּהוּ הַנִּיכָיוֹ, לְבֵית טְבִילַת חוּצָה,  
סִדֵּר מְחִיצָה בַּתְּנֹנָה, וְלֹא יִרְאֶה;  
עִירָם שְׂאֲרוֹ, וְטַבַּל וְלִבְשׁ שְׂמֹנֶה,  
עוֹד יִתְקַרֵּב פְּחוֹק וְלֹא יִמּוֹשׁ;  
עֲרַף כָּבֶשׂ, וְזָרַק וְהִקְטִיר וְהִיטִיב,  
עָרְכוּ וְנִסְכוּ בְּכוֹשֶׁה, וְלֹא בַּפְּסוּל;  
עוֹד בָּא לְפָרוֹה, וְקִדֵּשׁ וְטַבַּל,  
עָטָה בְּהִתְקַדְּשׁוֹ בְּיָדָיִם, וְלֹא פִּז;  
עַל פָּרוֹ בְּכוֹבֵד, יִדְהוּ סָמָה,  
עוֹנֵוּ וְנִוְהוּ הַדּוֹדָה, וְלֹא בּוֹשׁ.

AS IT IS WRITTEN IN YOUR TORAH 8:34, REGARDING THE INVESTITURE OF THE HIGH PRIEST. THE RABBIS UNDERSTOOD THESE VERSES ALSO TO APPLY TO THE HIGH PRIEST’S RITUAL ON THE DAY OF ATONEMENT. THEREFORE, AS IN THE INVESTITURE CEREMONY, THE HIGH PRIEST WAS SEPARATED FOR SEVEN DAYS BEFORE HE WAS TO ENTER THE HOLY OF HOLIES ON THE DAY OF ATONEMENT SO THAT HE ENTERED IN PURITY.

gathered at midnight. The elaborate ritual of the Day of Atonement demanded detailed preparation. Everything was to be made ready for the first crack of dawn, as the ceremony began with the very start of the day. This part of the Avodah service was written by Yohanan Ha-Cohen ben Yehoshua, who may have lived in the Land of Israel before the Muslim conquest. Many of his poems were found in the Genizah.

linen vestments. The High Priest wore plain white linen when performing the special atonement

ritual on this day—a sign of purity and humility. Thus it is the custom to dress the Torah in white for the High Holy Days and for the service leaders to wear white. Later custom had congregants do the same, thus symbolizing that on this day all were priests serving in the Temple. Note that at the end of the ceremony the High Priest once again dons the priestly clothing sewn with gold thread. The ancient Rabbis comment that the people sinned with gold at Sinai by worshipping the golden calf; were the High Priest to enter the Holy of Holies with gold, it would be a reminder of that sin. Once his sins and the sins of Israel were forgiven, the full magnificence of the office could be restored.

Confessed his sins and those of his household. Although the biblical injunction is only that the High Priest pray for the atonement of the sins of Israel, the Rabbis insisted that the High Priest had to engage in personal expiation before he could atone for the community. “Better that someone who is innocent atone for one who is guilty; one who is guilty should not attempt to atone for another who is guilty” (Babylonian Talmud, Yoma 43b). Hasidic teaching similarly insists that no one upbraid a neighbor who has not first engaged in self-examination.

**The Goat That Was Sent to the Wilderness**

It was a special feature of the ritual of the Day of Atonement that one goat was sent to the desert, or "to Azazel" (לְאֵזָזֵל), in the words of the Torah. Whatever its meaning was in biblical times, in later Judaism these words became paradigmatic of the separating and discarding of sin. The desert is the area of no life, where sin is sent away from the realm of the living. Abraham Ibn Ezra (12th century, Spain and Italy) recorded an opinion that sending the goat to the desert was symbolic of sending it back to Sinai—the place of sin and forgiveness. The Rabbis insisted that the two goats—one offered for sacrifice to God and one sent off to the desert—be as similar as possible. This recalls the teaching that the impulse for sin and the impulse for good reside next to each other. It is not the urges themselves that are good or evil, but the purposes to which we put them.

And thus he would say:

ADONAI, I have committed iniquity, I have transgressed, I have sinned against You, *I and my household*. I beseech You, ADONAI, by Your holy name: forgive the iniquities and the transgressions and the sins that I have committed against You, I and my household, as is written in the Torah of Your servant Moses: "On this day, atonement shall be made for you, to cleanse you of all your sins before ADONAI . . ."

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest,† they would bow and kneel and fall prostrate to the ground, saying, "Praised is the name of the One whose glorious sovereignty will be forever and ever."

*Barukh shem k'vod malkhuto 'olam va-ed.*

**Rabbi**

The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: ". . . you shall be cleansed."

And You, out of Your goodness, aroused Your love and forgave the one who was faithful to You.

**THE SECOND CONFESSION**

He walked to the east of the courtyard, where two goats alike in form and size stood ready, as the sacrificial offering for the consequences of sin. He grabbed the gold lots, pulled them from the urn, and cast them: "for heaven" and "for the wilderness." He called out for the one: "A purification offering unto ADONAI." Those who heard him responded by praising God's name. On the head of the goat that was to be sent out, he tied a crimson thread, directing the goat toward its destination. He returned to the sacrificial bull, confessing the sin of his tribe before the rock of Israel.

**Cantor**

וְכַף הַזֵּה אוֹמֵר:  
אָנָּה הַשֵּׁם, הַטְּאֵתִי, עֲוִינִי, פִּשְׁעֵתִי לִפְנֵיךָ אֲנִי וּבֵיתִי.  
אָנָּה בִּשְׁמִי, כְּפָר־נֶאֱלָמָה לְחַטָּאִים, וְלַעֲוֹנוֹת וּלְפִשְׁעֵימִי,  
שְׁחַטְאֵתִי וְשַׁעֲוִיתִי, וְשִׁפְשַׁעֲתִי לִפְנֵיךָ אֲנִי וּבֵיתִי, כְּפָתוּב  
בְּתוֹרַת מֹשֶׁה עַבְדְּךָ: כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר  
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה—

וְהַפְהִינִים וְהַעֵם הַעוֹמְדִים בְּעֶזְרָה, קְשׁוּיֵי שׁוֹמְעִים  
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפְרֵשׁ יוֹצֵא מִפִּי כַהֵן גְּדוֹל  
בְּקוֹדֶשׁוֹ וּבְטַהֲרָה, וְהָיוּ כּוֹרְעִים וּמְשַׁתְּחִינִים וּמוֹדִים  
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָו  
לְעוֹלָם וָעֶד.

וְאִי הוּא הַזֵּה מִתְפַּנֵּן לְגִמּוּר אֶת הַשֵּׁם כְּנִגְדַּת הַמְּכַרְכְּבִים  
וְאוֹמֵר לָהֶם—תִּטְהָרוּ. וְאַתָּה בְּטוֹבְךָ מְעוֹרֵר וְרוֹמְמִיךָ  
וְסוֹלֵחַ לְאִישׁ חַסִּידֶיךָ.

צָעַד לִילֵף לוֹ לְמִזְרַח עֶזְרָה,  
צָמַד שְׁעִירִים שֵׁם מֵהוֹן עֲדָה,  
צְמוּדִים אַחֲוִים שׁוּיִם בְּהֵאֵר וּבְקוֹמָה,  
צָגִים לְכַפֵּר עוֹן בַּת הַשׁוֹבְבָה,  
צְהוּב חֲלָשִׁים טָרַף וְהֵעֵלָה מִקְלָפִי,  
צָנַח וְהִגְרִיל לְשֵׁם גְּבוּהָ וְלִצְוֶק,  
צָעַק בְּקוֹל רֶם לִיהוָה חֲטָאֵת,  
צוֹתְתִיו עָנּוּ לוֹ וּבְרָכוּ אֶת־הַשֵּׁם,  
צָבַע זְהוּרִית קָשֵׁר בְּרֵאשׁ הַמְשַׁתְּלַח,  
צִיָּגְתוֹ אֲמֵן נִגְדַּד בֵּית שְׁלוֹת,  
צָלַח וּבָא אֶצֶל פְּרוֹ שְׁנִית,  
צָחַן מִטְהוֹ פְּנֵי צוּר הַתְּוֹדָה.

THE NAME EXPLICITLY ENUNCIATED... מְפָרֵשׁ... השם. In the Second Temple period, it was only on Yom Kippur that the personal name of God was pronounced, by the High Priest serving in the Holy of Holies. The Talmud reports that the proper pronunciation had been forgotten even before the destruction of the Temple. Certainly, today Jews view the name of God as ineffable and in this edition of the mahzor the name of God is written without vowels to indicate that it is unpronounceable.

ON THIS DAY . . . YOU SHALL BE CLEANSED... כִּי בַיּוֹם הַזֶּה יִכָּפֵר... הַזֵּה... Leviticus 16:30.

WOULD BOW AND KNEEL AND FALL PROSTRATE TO THE GROUND... הָיוּ כּוֹרְעִים וּמוֹדִים וּנוֹפְלִים... על פְּנֵיהֶם... Prostrations were Integral to the service in the ancient synagogue, but later rabbis frowned upon its practice. However, on the High Holy Days it remains the custom of the leaders of the congregation—and even of some congregants—to prostrate themselves in imitation of Temple practice. The tradition is to touch one's head to the ground but not to lie completely flat on the ground.

PRaised IS THE NAME OF THE ONE שֵׁם הַיְיָ... הַזֵּה... This is the same phrase that we recite following the first line of the Sh'ma.

And thus he would say:

ADONAI, I have committed iniquity, I have transgressed, I have sinned against You, I and my household and the descendants of Aaron, Your consecrated people. I beseech You, ADONAI, by Your holy name: forgive the iniquities and the transgressions and the sins that I have committed against You, I and my household, and the descendants of Aaron, Your consecrated people, as is written in the Torah of Your servant Moses: "On this day atonement shall be made for you, to cleanse you of all Your sins before ADONAI..."

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, they would bow and kneel and fall prostrate to the ground, saying, "Praised is the name of the One whose glorious sovereignty will be forever and ever."

*Barukh shem k'vod malkhuto l'olam va-ed.*

**Rabbi** The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: "... you shall be cleansed."

And You, out of Your goodness, aroused Your love and forgave the tribe who serve You.

**THE SPRINKLING OF THE BLOOD**

He then took a sharp knife, ritually slaughtered the sacrifice, receiving the blood in its bowl which he handed to his assistant... The sound of his footsteps was heard from between the curtains as he placed the incense within, allowing the smoke to rise, and then he exited. He took the swirled blood from his young assistant, returned to the hall, and stood between the two curtain rods, dipping in his finger, he sprinkled the designated number of times, upward one and downward seven.

*We repeat each number (Ahat...) following the reader's count:*

And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.

*Ahat, ahat v'ahat, ahat u-sh'tayim, ahat v'shalosh, ahat v'arba, ahat v'hameish, ahat va-sheish, ahat v'sheva.*

**Rabbi** He quickly returned, placed the bowl on its pedestal, and slaughtered the goat. He offered it up and received its blood in a holy vessel; he then walked back again and stood in the presence of the Ark, and sprinkled the blood as before.

And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.

**Rabbi** *Ahat, ahat v'ahat, ahat u-sh'tayim, ahat v'shalosh, ahat v'arba, ahat v'hameish, ahat va-sheish, ahat v'sheva.*

**Cantor**

וְכַף הַזֵּה אוֹמֵר:

אָנָּה הַשֵּׁם, חַטָּאתִי, עֲוֹנֹתִי, פְּשָׁעֵתִי לִפְנֵיךָ אֲנִי וּבֵיתִי  
וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ. אָנָּה בָשֵׁם, פִּפְרֵי־נֶזֶף לַחַטָּאִים,  
וְלַעֲוֹנוֹת וְלַפְשָׁעִים, שְׁחַטָּאתִי וְשְׁעֵוֹתִי, וְשְׁפָשָׁעֵתִי לִפְנֵיךָ  
אֲנִי וּבֵיתִי וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ, בְּפָתוּחַ בְּתוֹרַת מֹשֶׁה  
עֲבָדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל  
חַטָּאתֵיכֶם לִפְנֵי יְהוָה—

וְהַכֹּהֲנִים וְהַעַם הָעוֹמְדִים בְּעֹזְרָה, בְּשֹׁהֵיוּ שׁוֹמְעִים  
אֶת־הַשֵּׁם הַנִּקְבֵּד וְהַנּוֹרָא, מִפְּרֵי יוֹצֵא מִפִּי כֹהֵן גָּדוֹל  
בַּקְדָּשָׁה וּבִטְהָרָה, וַיְהִי פוֹרְעִים וּמְשַׁתְּחָוִים וּמוֹדִים  
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד.

וְאִף הוּא הָיָה מִתְפַּנֵּן לְגִמּוֹר אֶת־הַשֵּׁם בְּנִגְדַת הַמְבָרְכִים  
וְאוֹמְרֵי לָהֶם—יִתְטָרוּ. וְאֵתָה בְּטוֹבָה מְעוֹרֵר רַחֲמֶיךָ  
וְסוֹלְחַן לְשִׁבְט מִשְׁרָחֶיךָ.

קָח מֵאֲכֵלֶת הַדָּהָה וְשִׁחַטוּ בְּטָרָה

קִבַּל דָּם בְּמִזְרֶק וּנְתַנּוּ לְמַמְרָס...

קִישׁ. צְעֲדוּ לְפָרְכוֹת וְקָרַב לְבָדִים,

קִטְרַת שָׁם בֵּינֵינוּ וְעִשָׂן וְיִצָּא.

רוֹבָה מִמַּמְרָס מְנוּ נָטַל דָּם, רִצָּף וּנְכַנֵּס וְקָם בֵּין שְׁעָרִים,

רִצָּף הַזֵּיוֹת טָבַל וְהִצְלִיף בְּמַנֵּן, רוּם מַעֲלָה אַחַת

וּמִשָּׁה שֶׁבַע.

*We repeat each number (ahat...) following the reader's count:*

**Cantor**

וְכַף הַזֵּה מוֹנֵה: אַחַת, אַחַת וְאַחַת, אַחַת וְשְׁתַּיִם, אַחַת

וְשִׁלֹּשׁ, אַחַת וְאַרְבַּע, אַחַת וְחֲמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע.

רִץ וְהִנְחִיחוּ בִפְנֵי וְשִׁחַט שְׁעִיר רִצָּה וְקִבַּל דָּמוֹ בְּאֵגַן קָדְשׁ,

רָגַל וְעַמֵּד מִקּוֹם וְעוֹד אֶרְוֹן, רִצָּה הַזֵּיוֹת

בְּמַעֲשֵׂה דָם פָּר.

וְכַף הַזֵּה מוֹנֵה: אַחַת, אַחַת וְאַחַת, אַחַת וְשְׁתַּיִם, אַחַת

וְשִׁלֹּשׁ, אַחַת וְאַרְבַּע, אַחַת וְחֲמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע.

**THE SPRINKLING OF THE BLOOD.** Blood was seen as the source of life in the ancient world. It is hard to penetrate the meanings of the biblical rituals connected with sacrifice, but perhaps the sprinkling of blood on the cover of the ark was meant to recall that it is God who grants life.

**אֶחָת, אֶחָת וְאֶחָת.** Each time, the High Priest would sprinkle one drop of blood on the top of the curtain and then an increasing number on the bottom.

**Rabbi** He bestirred himself and placed the bowl aside, now picking up the blood of the bull. He rushed and went out, standing in front of the embroidered curtain and sprinkled the blood as he had done on the Ark-cover. He hurried to repeat the procedure, sprinkling the blood of the goat.

*THE THIRD CONFESSION*

Mixing the two together, he purified the altar of gold: seven times to purify it, then four on each corner. He hurried to the live goat, confessing before God the mistakes and transgressions of the people.

And thus he would say:

ADONAI, Your people, the House of Israel, have committed iniquity, have transgressed, have sinned against You. I beseech You, ADONAI, by Your holy name: forgive the iniquities and the transgressions and the sins that Your people, the House of Israel, have committed against You, as is written in the Torah of Your servant Moses: "On this day atonement shall be made for you, to cleanse you of all Your sins before ADONAI . . ."

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, they would bow and kneel and fall prostrate to the ground, saying, "Praised is the name of the One whose glorious sovereignty will be forever and ever."

**Rabbi** *Barukh shem k'vod malkhuto l'olam va-ed.*

The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: "...you shall be cleansed."

And You, out of Your goodness, aroused Your love and forgave the congregation of Jeshurun.

רהט והניחו ודם פָּר נָטַל,  
רָגְלוֹ הָרִיץ וְצָג חוּץ לַבְּדֵלֶת,  
רָקְמֵי פָרְקֵת יוֹ קָמְשַׁפֵּט כְּפָרֶת,  
רָגַשׁ וְשָׁנָה וְהִזָּה מִדָּם שְׁעִיר.

שָׁב וּבָלְלֵם וְחָטָא מִזְבֵּחַ סָגוּר,  
שִׁבְעָה עַל טְהָרָוּ וּבִקְרָנָיו אֲרַבְעָה,  
שָׁקֵד וּבָא אֲצֵל שְׁעִיר הַחַי,  
שְׁגִינִין עִם וּזְדוּנֵוּ יוֹדָה לְאֵל.

**Cantor**

וְקָרָה הָיָה אוֹמֵר:

אֲנִי הַשֵּׁם, חָטָאוּ, עוֹו, פִּשְׁעוּ לְפָנֶיךָ עַמֶּךָ בֵּית יִשְׂרָאֵל.  
אֲנִי בַשֵּׁם, כְּפָר־נָא לְחַטָּאִים, וְלַעֲוֹנוֹת וּלְפִשְׁעִים,  
שְׁחָטָאוּ וְשָׁעוּוּ, וְשִׁפְשְׁעוּ לְפָנֶיךָ עַמֶּךָ בֵּית יִשְׂרָאֵל,  
כְּפָתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם  
לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְהוָה—

וְהַלְהַנִּים וְהָעַם הָעוֹמְדִים בְּעִזְרָה, כְּשֶׁהָיוּ שׁוֹמְעִים  
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפְרֵשׁ יוֹצֵא מִפִּי כַהֵן גְּדוֹל  
בְּקִדְשָׁה וּבְטָהָרָה, לֹא הָיוּ כּוֹרְעִים וּמְשַׁתְּחָוִים וּמִוֹדִים  
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד.

וְאִף הוּא הָיָה מְתַפְנֵן לְגִמּוֹר אֶת־הַשֵּׁם כְּנִגְדַּת הַמְּבָרְכִים  
וְאוֹמֵר לָהֶם—תִּטְהָרוּ. וְאַתָּה בְּטוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ  
וְסוֹלֵחַ לַעֲדַת יִשְׂרָאֵל.

JESHURUN. יִשְׂרוּן. A name for Israel used prominently in the Song of Moses (Deuteronomy 32). Isaiah comforts Israel and says: "Fear not my servant Jacob, Jeshurun, whom I have chosen" (44:2). "Jeshurun" is derived from the Hebrew root meaning "straight." The root meaning of the name "Jacob" may be the opposite: bent or dissembling. Thus the use of the name "Jeshurun" can be symbolic of a final redemption when, in the words of the prophet, "the crooked (akov) shall be made straight (mishor)" (Isaiah 40:4).



**Rabbi** THE COMPLETION OF THE CEREMONY

He sent out the goat to the harsh desert, accompanied by the appointed priest.

He read aloud the Torah portions. He undressed, washed his hands and feet, bathed again, put on the gold garments, and then washed his hands and feet again.

He immediately offered up his ram and the ram of the people. He sacrificed the fat of the purification offering and the holy day offering, according to the law. He walked away, washed his hands and feet, undressed, bathed and washed his hands and feet again, dressed in linens, and entered the inner sanctuary.

He removed the instruments for burning the incense and purified them, then took off his linen clothes and buried them forever. He walked away, bathed and sanctified, dressed in gold, and in sanctity offered up the daily sacrifice, burnt the incense, and lit the candles. So the service ended. Through the course of the day, he had washed his hands and feet ten times and bathed five times, and upon completion of the service his face shone like the sun in its zenith. He joyously hurried and put on his personal attire, and the crowd accompanied their faithful leader home, exulting that the red thread had turned to pure white.

They gave thanks, gathering the fruits of peace; they sang praises, reaping fulfillment.

**Please read responsively.**

**Rabbi** THE PRAYER OF THE HIGH PRIEST FOR THE NEW YEAR

And this was the prayer of the High Priest as he emerged on the Day of Atonement from the Holy of Holies:

May it be Your will, ADONAI our God, and God of our ancestors, to grant us, with all Your people Israel,

A year of abundance,

**Congregation** a year of blessing,

**Rabbi** a year of good fortune,

**Congregation** a year of bountiful harvest.

**Rabbi** a year of prosperity and success,

**Congregation** a year of assembly in Your holy place,

שָׁוְרוּ בְּיַד אִישׁ עֵתִי לְמִדְבָּר עֲזוֹ,  
שְׂאֵג סְדְרֵי יוֹם, קֹדֶשׁ, וּפְשֻׁט,  
שֵׁלֶשׁ וְטָבַל, פְּזִים עֵט וְקֹדֶשׁ.  
תִּכְף וְעַשׂ אֵילוֹ וְאֵיל עֵם,  
תִּרְבַּח חֲטָאוֹת וּמוֹסְפִין הַקָּרִיב כַּחֲקֵי,  
תָּר וְקֹדֶשׁ פָּשֻׁט טָבַל וְקֹדֶשׁ,  
תִּכְרִיף בְּיָדַי עֵט וְנִכְנַס לְדַבְרִי,  
תִּכְוֶנֶת כְּלֵי קְטָרֶת הוֹצִיא וְקֹדֶשׁ,  
תִּלְבָּשֶׁת מְדִיו הַפְּשִׁיט וְגִנּוּ נֶצֶת,  
תִּרְגַּל וְטָבַל חֲרוּצִים עֵט וְקֹדֶשׁ,  
תִּמְיֵד הַסְדִּיר וְתִמְרַר וְנִרְוֹת הַעֲלֶה,  
תִּכְלַע עֲבוֹדוֹת יָד וְרַגְלֵי קֹדֶשׁ,  
תִּנְמַם טְבִילוֹת חֹמֶשׁ וְקֹדוּשִׁים עֲשֶׂרָה,  
תִּלְאֵר מְגַמְתּוֹ כִּצְאוֹת הַשֶּׁמֶשׁ בְּגִבּוֹרָה,  
תִּתְקַף וְדָץ וְעֵטָה בְּגִדֵי הוֹנוֹ,  
תִּנְמַח תִּלְוָה צִיר נֶאֱמָן לְבַיִת,  
תִּגַּל בְּהַתְּבַשֵּׁר הַשֶּׁלֶג אֲדָם תּוֹלַע,  
תִּנְדָּה נִתְנָנוּ אוֹסְפֵי זְרַע שְׁלוֹם,  
תִּתְהַלֵּךְ בְּשָׂרוֹ נוֹשְׂאֵי אֱלֻמוֹת בְּרִנָּן.

**Cantor**

וְכִף הֵימָּה תִּפְלְתוּ שֶׁל כֹּהֵן כְּגֹדֶל בְּיוֹם הַכַּפּוּרִים בְּצִאוֹתוֹ  
כְּמִבֵּית קֹדֶשׁ הַקְּדוּשִׁים בְּשְׁלוֹם:  
יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהַא  
הַשָּׁנָה הַזֹּאת הַבְּאָה עֲלֵינוּ, וְעַל כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל,  
שָׁנַת אֲסָם,  
שָׁנַת בְּרָכָה,  
שָׁנַת גְּזֵרוֹת טוֹבוֹת מִלְּפָנֶיךָ,  
שָׁנַת דָּגָן תִּירוּשׁ וְיִצְהָרָה,  
שָׁנַת הַרְוָחָה וְהַצְלָחָה,  
שָׁנַת וְעוֹד בֵּית מִקְדָּשְׁךָ.

HE REMOVED THE INSTRUMENTS FROM THE TEMPLE AND ALL ITS INSTRUMENTS.

DRESSED IN GOLD ROBES. Having atoned for the sins of Israel and purified the Temple, the High Priest now engages in the daily service dressed in the gold robes he usually wears. The white garments worn by the High Priest were buried, never to be worn again.

OFFERED UP THE DAILY SACRIFICE. Having completed the special rites connected with the Day of Atonement, the High Priest now turns to officiating over the daily tasks. On other days the daily offering would have been performed by regular members of the priesthood.

RED THREAD HAD TURNED TO PURE WHITE. According to rabbinic tradition, a red thread was hung in the Temple. After the goat was sent to the desert, if the thread turned white it was a sign from heaven that the sins of the people Israel had been forgiven.

GATHERING THE FRUITS OF PEACE. The prophet Zechariah (8:12) says that in the past the people Israel have attacked each other and so destruction had been their harvest, but in the future, peace will enable them to harvest the fruits that had been planted.

## Responsive Reading Continued.

a year of song,  
a year of a fulfilling life,  
a year of dew and rain and sun,  
a year of sweet fruit at the harvest,  
a year of atonement and forgiveness for all our sins,  
a year in which our bread and water are blessed,  
a year of rest,  
a year of consolation,  
a year of abundant joy,  
a year of delight,  
a year in which the fruit of our womb and of our earth are blessed,  
a year in which our going and coming are blessed,  
a year in which our community achieves salvation,  
a year in which Your mercy descends upon us,  
a year of peace and tranquility,  
a year in which we go up in joy to Your land,  
a year in which Your people Israel will not require support from one another or from other people, the work of their hands being fully blessed.

And to the people of Sharon, he would say: May it be Your will, ADONAI our God and God of our ancestors, that their homes not become their graves.

### ATONEMENT FOR SIN IN A WORLD WITHOUT THE TEMPLE

Blessed were those who saw these things; sadly, we can only hear about them.

*Ashrei ayin ra-atah khol eilleh, halo l'mishma ozen da-avah nafsheinu.*

Blessed were those who saw the Temple filled with a joyous congregation; sadly, we can only hear about it.

Our God and God of our ancestors, it is known to You and revealed before Your throne of glory that we have no leader as we did in the days of old,  
no High Priest to offer a sweet savor,  
and no prophethood to sing over living and purifying waters.  
And so we have recalled what the ancients did.

Fortunately, You have provided us with other forms of service.

שְׁנַת זְמַרָה,  
שְׁנַת חַיִּים טוֹבִים מְלֻפְּנֵיהָ,  
שְׁנַת טְלוּלָה וּגְשׁוּמָה אִם שָׁחֲוָה,  
שְׁנַת יִמְתִּיקוּ מִגְדִּים אֶת־תְּנוּבָתָם,  
שְׁנַת פְּפֻרָה וְסְלִיחוֹת עַל פְּל־עֲוֹנוֹתֵינוּ,  
שְׁנַת לְחֻמְנוּ וּמִיָּמֵינוּ תְּבָרָךְ,  
שְׁנַת מְנוּחָה,  
שְׁנַת נְחֻמָּה,  
שְׁנַת שְׂבִיעַ שְׂמֻחוֹת,  
שְׁנַת עֲנֵג,  
שְׁנַת פְּרִי בְטָנְנוּ וּפְרִי אֲדָמָתְנוּ תְּבָרָךְ,  
שְׁנַת צְאֵתְנוּ וּבוֹאֵנוּ תְּבָרָךְ,  
שְׁנַת קְהָלְנוּ תוֹשִׁיעַ,  
שְׁנַת רְחֻמֶיךָ יִכְמְרוּ עָלֵינוּ,  
שְׁנַת שְׁלוֹם וְשִׁלּוֹה,  
שְׁנַת שְׂתַעֲלֵנוּ שְׂמֻחִים לְאֶרְצֵנוּ,  
שְׁנַת שְׂלָא יִצְטָרְכוּ עִמּוֹךְ בֵּית יִשְׂרָאֵל זֶה לְזֶה וְלֹא לְעַם  
אַחֵר בְּתוֹךְ בְּרַכָּה בְּמַעֲשֵׂה יְדִיעָהּ.

**Cantor** וְעַל אֲנָשֵׁי הַשְּׂרֹן הָיָה אוֹמֵר: יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂלָא יַעֲשׂוּ בְּתֵיבָם קְבָרֵיהֶם.

אֲשֶׁרֵי עֵינַי רָאִיתָ כָּל־אֶלֶה,  
הֲלֹא לְמִשְׁמַע אָזְנוֹ דִּיאָבָה נִפְשָׁנוּ.  
אֲשֶׁרֵי עֵינַי רָאִיתָ אֶהְלֵנוּ, בְּשִׂמְחַת קְהָלְנוּ,  
הֲלֹא לְמִשְׁמַע אָזְנוֹ דִּיאָבָה נִפְשָׁנוּ.  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], גְּלוּי וְגִדְוֵעַ לְפָנֶיךָ  
וְלִפְנֵי כִסֵּא כְבוֹדְךָ,  
שְׂאִין לָנוּ לֹא מִנְהַל פְּעֻמִּים הֲרֵאשׁוּמִים,  
לֹא כְהֵן גְּדוֹל לְהַקְרִיב נִיחוּחִים,  
וְלֹא נְבִיאָה לְצַהֵל עֲבוּר מֵיָם חַיִּים וְטַהוּרִים.  
אֲבָל הַזְּכָרְנוּ מֵעֲלָלוֹת קִדְמִים.  
אֲבָל זְפִיתָנוּ בְּעִבּוּדָה אַחֲרָת.

**THE PRAYER OF THE HIGH PRIEST.** The Mishnah (Yoma 7:1) indicates that the High Priest prayed after he exited the Holy of Holies. The Jerusalem Talmud offers a version of this prayer (Yoma 42c). During the Middle Ages it was expanded into an alphabetical acrostic of blessings and several different versions have come down to us. Many of the items mentioned in these prayers reflect those mentioned in the prayer for the new month recited each month at the prior Shabbat service. Tishrei, the month in which the High Holy Days occur, is never blessed on the preceding Shabbat (as was done for all other new moons), since Tishrei is the very beginning of the year. The hopes for the new month—indeed, for the whole year—are expressed in this expansive prayer.

**AND TO THE PEOPLE OF SHARON** הַשְּׂרֹן (עַל אֲנָשֵׁי הַשְּׂרֹן). The people of the Sharon Valley built their houses from mud bricks that were in constant danger of collapse as a result of flooding from the winter rains. The Jerusalem Talmud (38a) reports that their houses needed constant rebuilding. Thus the High Priest singled out in his prayers those living in poor or dangerous circumstances.