

הוצאת התורה לכל־נדרי

We rise as the ark is opened.

A meditation while the Torah scrolls are taken out of the ark:

שְׂגִיאוֹת מִיַּיִבִּין מִנְסַתְרוֹת נִקְנִי.
גַּם מִזְדִּים חֲשׂוֹן עֲבָדְךָ
אֶל־יִמְשְׁלוּ־בִי
אֲזֵ אֵיתָם
וְנִקִּיתִי מִפֶּשַׁע רַב.
יִהְיֶה לְרִצּוֹן אֲמֵרֵי־פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ
יְהוֹה צוּרִי וְגֹאֲלִי.

In some congregations, a procession carrying the Torah scrolls marches around the synagogue while we recite repeatedly as needed:

אֹר זָרַע לְצַדִּיק וּלְיִשְׂרָאֵל שְׂמֵחָה.

This affirmation is traditionally recited three times:

בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה שֶׁל מַטָּה,
עַל דַּעַת הַמְּקוֹם וְעַל דַּעַת הַקְּהָל,
אֲנִי מִתְּרִין לְהִתְפַּלֵּל עִם הָעִבְרִיָּים.

Kol Nidrei are obscure, during the late Middle Ages it took on special meaning. Conversos, Spanish and Portuguese Jews who had kept their religious identity secret, wanted to rejoin their communities on Yom Kippur. The formula "By authority of the court" assured them that they had permission both from heaven above and from the community here on earth to pray with their fellow Jews. This affirmation can welcome all of us who feel burdened by guilt and the sense of being unworthy to join with our community. The Talmud says that, on a fast day, no prayer will be accepted unless sinners join in.

THE MELODY. The opening melodic phrase of Kol Nidrei—at least 1300 years old—bears a remarkable similarity to the French-Sephardic and Iraqi (Babylonian) chant for the beginning of Genesis, בְּרֵאשִׁית בְּרָא אֱלֹהִים. We know that some Babylonian Jews migrated to Spain, and their manner of singing the liturgy spread from there to southern France, and then eastward. While the early Babylonian chant of the Torah was not preserved in Europe, the use of this melody for Kol Nidrei preserves this ancient melody. The contrast between the pleading melody of the traditional Kol Nidrei and the somber legalism of the words points to a larger confrontation we encounter tonight: the sadness of recognizing our own imperfection and finitude, and the gap between what is required of us and our achievements.

TORAH SCROLLS הוצאת התורה. A Jewish court is composed of three judges, tonight represented by the *sh'li-ah tzibbur* (prayer leader) and two communal leaders. At least two Torah scrolls are taken from the ark and held next to the leader to constitute the court, perhaps signifying that the heavenly court witnesses our liturgical affirmation of Kol Nidrei.

WHO CAN UNDERSTAND שְׂגִיאוֹת מִיַּיִבִּין. Psalm 19:13–15.

LIGHT IS SOWN אֹר זָרַע. Psalm 97:11.

WE GRANT PERMISSION TO PRAY WITH THOSE WHO HAVE TRANSGRESSED אֲנִי מִתְּרִין לְהִתְפַּלֵּל עִם הָעִבְרִיָּים. Yom Kippur begins with the affirmation that whatever our faults and doubts on this night, everyone is welcome in the synagogue. While the origins of this preface to

Recited three times:

כָּל-נְדָרֵי וְאֶסְרֵי וְחַרְמֵי, וְקוֹנָמֵי וְכַנּוּיֵי, וְקוֹנוֹסֵי
וְשְׁבוּעוֹת, דְּנִדְרָנָא וְדִאֲשַׁתְּבַעְנָא, וְדִאֲחֲרִימָנָא
וְדִאֲסָרְנָא עַל נַפְשָׁתָנָא, מִיּוֹם כְּפוּרִים זֶה עַד יוֹם
כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה, כְּלֵהוֹן אֲחֲרִטָנָא בְּהוֹן,
כְּלֵהוֹן יְהוֹן שְׁרוֹן, שְׁבִיקוֹן שְׁבִיתִין, בְּטֵלִין וּמְבַטְלִין,
לֹא שְׁרִירִין וְלֹא קִיּוּמִין. נִדְרָנָא לֹא נְדָרֵי, וְאֶסְרָנָא לֹא
אֶסְרֵי, וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

Leader and congregation; some congregations recite this verse three times:

וְנִסְלַח לְכָל-עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגְר וְלִגְר בְּתוֹכֶם,
כִּי לְכָל-הָעָם בְּשִׁגְגָה.

Leader:

סְלַח-נָא לְעוֹן הָעָם הַזֶּה כַּגְּדֹל חַסְדְּךָ, וְכֹאֲשֶׁר נִשְׂאָתָה
לְעָם הַזֶּה מִמִּצְרַיִם וְעַד-הַנְּהָה. וְשֵׁם נֹאמְרִי:

Leader and congregation; some congregations recite this verse three times:

וַיֹּאמֶר יְהוָה סְלַחְתִּי כְּדַבְּרְךָ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ
וְקִיּוּמֵנו וְהִגִּיעֵנו לְזִמְנֵי הַזֶּה.

The Torah scrolls are returned to the ark.

On days other than Shabbat, the service continues on page 207.

KOL NIDREI כָּל-נְדָרֵי. The Kol Nidrei is an Aramaic legal formula created in response to a widely felt need to nullify unfulfilled personal vows, a desire to enter the new year with a clean slate. In the 9th century, Babylonian Jewish leaders opposed its recitation. Therefore, Rabbenu Tam (France, 12th century) changed the language from past tense to future, a change that was widely adopted. Most of all, Kol Nidrei expresses our fear that even our best intentions for the new year will not be fulfilled. At the same time, it expresses how much we regret what was not accomplished in the past year. Kol Nidrei mentions seven types of promises and uses seven verbs expressing nullification. Seven symbolizes completion.

THE ENTIRE CONGREGATION . . . SHALL BE FORGIVEN וְנִסְלַח לְכָל-עֲדַת בְּנֵי יִשְׂרָאֵל. Numbers 15:26. In the Bible, this verse

follows the command to bring a sacrifice when the entire people have sinned in error. Here it is removed from its biblical context and adopted as a statement of God's forgiveness, implying that all of our sins are really errors of judgment and so surely are to be forgiven when we express regret. Thus, the story of Yom Kippur is as much one of God's forgiveness as it is of human failing.

I HAVE FORGIVEN סְלַחְתִּי. Numbers 14:20. In the story of the scouts and the recalcitrance of the Israelites in the desert, the Bible assures us that even when the entire community acts against God's wishes, God forgives. Moses prays for the people, and God responds, "I have forgiven you as you have asked." So too, God forgives each of us when we approach this day regretting our acts.

FOR GRANTING US LIFE שֶׁחֲחִינּוּ. We recite this *brakhah*, offered on all occasions when we experience a moment of joyful newness, to remind us that Yom Kippur is a time of blessing. We stand together as a community and express thanks that we are here together after another year.

ערבית קריאת שמע וברכותיה

We rise. Leader:

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ.

Congregation, then the leader repeats:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ לְעוֹלָם,
אֲשֶׁר בְּדַבְּרוֹ מְעַרֵּיב עַרְבִים,
בְּחֻקָּהּ פּוֹתַח שְׁעָרִים,
וּבְתַבּוּנָהּ מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת־הַיּוֹמִים,
וּמַסְדִּיר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וָלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְיָ הוֹיָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תְּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמְּעַרֵּיב עַרְבִים.

THE SH'MA AND ITS BLESSINGS קריאת שמע ובברכותיה. The evening service (Arvit) always includes two climactic moments: the Sh'ma and the Amidah, the silent personal prayer. On Yom Kippur, Kol Nidrei precedes this core, while S'lihot and Vidui, prayers of forgiveness and confession, follow it.

B'rakhot surround the Sh'ma and serve to interpret the themes enunciated in the biblical verses that make up the Sh'ma itself. Two *b'rakhot* precede the Sh'ma: the first reflects on God's presence in the cycles of the day and seasons, and the second acknowledges God's love, represented by the gift of Torah, God's instruction as to how we should live. Two *b'rakhot* also follow the Sh'ma: the first acknowledges the Exodus from Egypt, which has set us on the path of freedom and

responsibility; the last speaks to our concrete concerns for safety in the darkness of night. The three paragraphs of the Sh'ma stand in the middle of these four *b'rakhot*. The recitation of the Sh'ma preceded and followed by a *b'rakhah* is mentioned in the very earliest rabbinic description of the priestly service in the Second Temple (Mishnah Tamid 5:1).

BARUKH ATAH ADONAI יהוה אתה יהוה. This first *b'rakhah* before the Sh'ma acknowledges the experience of God through witnessing the natural cycles of time. Now, at this first touch of darkness, we are asked to attend to the rhythms of time, to day and night, to cycles of life, and to the flow of time. Some of our liturgical texts reflect the biblical and rabbinic understandings of the universe, which include a flat earth and gates in heaven for the entrance and exiting of the sun. These ancient images may remind us of the sense of awe we feel when we contemplate the wonders of the universe.

CREATES בּוֹרֵא. The word בּוֹרֵא, "creates," is used as a verb in the Bible only when the subject is God, for ultimately creation of the world is a mystery.

ADONAI TZ'VA־OT יהוה צבאות. In the ancient world, the sun, the moon, and the stars were all seen as divine powers. Biblical monotheism demolished these ancient gods and they were then depicted as handmaidens of God, God's army. Thus this term alludes to God's mastery of all the forces of the universe.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֱהַבְתָּ, תוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדְּתָךְ. עַל כֵּן יְהוָה אֱלֹהֵינוּ,
 בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. < כִּי הֵם חַיֵּינוּ וְאַרְץ יְמֵינוּ,
 וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה, וְאֱהַבְתָּ אֶל תְּסִיר מִמֶּנּוּ
 לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

TORAH AND GOD'S LOVE
 אֶהְבֵּת עוֹלָם. The Sh'ma is our affirmation of God as well as a statement of our obligation to God. In the *b'rakhot* before the Sh'ma, we affirm God's gifts to us—first as the creator of the universe, and second by giving us instruction as to how to live, the Torah. Similarly, since the Sh'ma commands that we love God “with all our hearts,” this *b'rakha* emphasizes God's antecedent love of human beings and the people Israel. Jewish tradition teaches that God's love for us and our own love of each human being (“Love your neighbor as yourself,” Leviticus 19:18) live in our hearts side by side.

THE SH'MA. The Sh'ma is recited twice daily: morning and evening. It is a reading or declaration. The three paragraphs from the Torah that comprise the Sh'ma

were selected because they express basic aspects of Jewish belief. According to the Rabbis, the first of the three paragraphs proclaims allegiance to the sovereignty of heaven, על מַלְכוּת שָׁמַיִם (*al malkhut shamayim*); the second proclaims allegiance to the commandments, על מִצְוֹת (*al mitzvot*); and the third reminds us of the Exodus, יְצִיאַת מִצְרַיִם (*y'tzia-at mitzrayim*), our primary sacred story.

HEAR שְׁמַע. To hear is to emphasize the nonmaterial over the physical, to internalize the sense of God.

ALONE אֶחָד. The word *ehad* literally means “one.” As an affirmation about God, it can be understood in multiple ways. The present rendering emphasizes the monotheistic claims of Jewish faith. Others translate *ehad* as “unique,” emphasizing God's otherness. Mystic commentators interpret “oneness” as a unity of heaven and earth, saying that we are ultimately all connected to the One.

PRAISED BE THE NAME שְׁמַח בְּרִנָּה. According to the Mishnah, when God's name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses. On Yom Kippur, however, we imitate our ancestors in the Temple courtyard and recite it aloud.

קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the Oneness of God. These words are added in the absence of a minyan: אל מלך נאמן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאֱהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְנֶךָ הַיּוֹם
 עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָדְךָ וּדְבַרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ
 וּבְלַחְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-
 יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: דְּבָרִים ו' ד-ט

והִיָּה אִם־שָׁמַע תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירֹשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבַהֲמֹתֶךָ וְאֹכְלֹת וּשְׂבַעְתָּ: הִשְׁמַרְוּ לָכֶם פְּנֵי־יִפְתָּה לְבַבְכֶם וּסְרֹתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יִבּוּלָהּ וְאֲבַדְתֶּם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵתֵת לָהֶם כִּי־מֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנּוּ עַל־צִיצִית הַכֹּהֵן פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי < יְהוָה אֱלֹהֵיכֶם:

במדבר טו לז-מא

אַמֶּת

וְאִמּוּנָה כָּל־

זאת, וְקִיָּם עֲלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין זולָתוֹ, וְאִנְהֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מַלְכִים, מִלְּפָנָיו הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעַרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִמוֹ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אִיְבֵי נַפְשָׁנוּ,

IF YOU WILL HEAR הִיָּה אִם־שָׁמַע. This passage, like many in the Torah, reflects the tradition's insistence that moral coherence underlies the world. The text's plain meaning describes a very literal form of the idea of divine reward and punishment, one with which every generation of Jews since biblical times has struggled theologically. Some Reform and Reconstructionist liturgists have gone so far as to remove this paragraph from their recitation of the Sh'ma. Traditional Jewish prayer, however, has retained it, reflecting a deep belief that in a way we may not grasp, the consequences of our moral and immoral behavior resound in the world.

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה. The Rabbis emphasized the last words of this paragraph as the prime reason for its inclusion in the Sh'ma: the remembrance of the Exodus from Egypt. In Jewish theology, the historical Exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught, is remembering our responsibility to live lives that are holy.

TRULY—THIS IS OUR FAITHFUL AFFIRMATION אַמֶּת וְאִמּוּנָה. So closely was the Sh'ma linked with this next *b'rakhah*, the blessing of redemption, that the Rabbis insisted that the first word—truly—be recited along with the very last words of the Sh'ma, so we always read the two

(continued)

הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֵּׁם נִפְשָׁנוּ בַחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלָנוּ,
הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיִּרַם קַרְנֵנוּ עַל כָּל-
שׁוֹנְאֵינוּ. הַעֲשֵׂה לָנוּ נִסִּים וּנְקָמָה בַּפְרַעַה, אוֹתוֹת
וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. הַמַּכָּה בְּעֶבְרַתוֹ כָּל-בְּכוֹרֵי
מִצְרַיִם, וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.
הַמַּעֲבִיר בְּנֵיו בֵּין גְּזֵרֵי יָם סוּף, אֶת-רוֹדְפֵיהֶם וְאֶת-
שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע, וְרָאוּ בְנֵיו גְבוּרָתוֹ, שֶׁבָחוּ
וְהוֹדוּ לְשִׁמּוֹ.

◀ וּמְלֻכוֹתָו בְּרִצּוֹן קָבְלוּ עֲלֵיהֶם, מִשָּׁה וּמִרִים וּבְנֵי
יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי-כִמְכָה בְּאֵלֶם יְהוָה, מִי כִמְכָה נְאֻדָּר בְּקֹדֶשׁ,
נוֹרָא תְהֵלֵת, עֲשֵׂה פְלֹא.

מְלֻכוֹתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֵלֵי עָנּוּ
וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמְרוּ: כִּי כֹדֵה יְהוָה אֶת-יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֵק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה, גְּאֹל יִשְׂרָאֵל.

(continued from previous page)
יהוה אֱלֹהֵיכֶם together: *Adonai eloheikhem emet*). It is as if we say, "the Holy One, Your God, is true (or truth)," and, for a moment, while saying *emet* (emet), we have a brief taste of that truth. The world as it is normally presented to us is a world in which truth is hidden: its full revelation constitutes redemption. When we recite the Sh'ma and affirm God's oneness, we may have a token of that redemption.

הַמַּכָּה **GOD SMOTE**. The reality is that the cost of achieving freedom may be violence. America, for instance, won its independence through revolution. In the Italian liturgical tradition, this sentence is omitted on Shabbat, since it is not considered to be in keeping with the peaceful mood of the day.

מִרְיָם **MIRIAM**. After the deliverance at the Sea, we are told that Moses led the men in song and Miriam led the women in response, joyously singing "Who is like You . . ."

מִי כִמְכָה **WHO IS LIKE YOU**. Exodus 15:11.

יְהוָה יִמְלֹךְ **ADONAI WILL REIGN**. Exodus 15:18.

כִּי כֹדֵה יְהוָה **ADONAI HAS RESCUED**. Jeremiah 31:11.

גְּאֹל **REDEEMED**. The 20th-century Jewish philosopher Franz Rosenzweig remarks that the verb is in the past tense, unlike all the other *b'rakhot* of the Sh'ma, which are in the present tense. It is as if a community that truly is able to recite the Sh'ma together must already have been redeemed.

God's Presence

What a stark contrast between the verses at the Sea, where we were gathered together as a people, as a multitude, and saw the power of our Warrior God—and then the first verses of this prayer, where we are vulnerable and alone, looking to a more tender, personal side of the same God.

—MERLE FELD

Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully and to awaken again to life, our sovereign.

*Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.*

Shield us: Remove from us enemies and pestilence, sword, starvation, and sorrow, and remove the evil forces that surround us.

*Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You are the Sovereign, merciful and compassionate.*

Ensure our going and coming for life and peace, now and forever.

May You spread over us Your canopy of peace.

Barukh atah ADONAI, who spreads the canopy of peace over us, and over all the people Israel, and over Jerusalem.

*Hashkiveinu Adonai eloheinu l'shalom,
v'ha-amideinu malkeinu l'hayim.
U-fros aleinu sukkat sh'lomekha,
v'takneinu b'eitzah tovah milfanekha,
v'hoshi-einu l'ma-an sh'mekha.
V'hagein ba-adeinu,
v'haseir mei-aleinu oyev, dever, v'herev, v'ra-av, v'yagon,
v'haseir satan mi-l'faneinu u-mei-ahareinu,
u-v'tzeil k'nafekha tastireinu,
ki El shomreinu u-matzileinu atah,
ki El melekh hanun v'rahum atah,
► u-sh'mor tzeiteinu u-vo-einu l'hayim u-l'shalom,
mei-atah v'ad olam.
U-fros aleinu sukkat sh'lomekha.
Barukh atah Adonai, ha-poreis sukkat shalom aleinu
v'al kol amo yisrael, v'al yerushalayim.*

We rise.

ON SHABBAT, WE RECITE THE FOLLOWING PARAGRAPH:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעוֹלָם, כִּי־שָׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

For Yom Kippur:

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל
חַטֹּאתֵיכֶם, לִפְנֵי יְהוָה תִּטְהָרוּ.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיף מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מִכָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

THE PEOPLE ISRAEL SHALL
OBSERVE בְּנֵי־יִשְׂרָאֵל
Exodus 31:16-17.

AND RESTED וַיִּנָּפֵשׁ. Or:
"was refreshed." The
basic root meaning of
this verb is "to breathe"
and it is related to the
noun נֶפֶשׁ (*nefesh*), "life"
or "soul" (i.e., that which
breathes). When one rests,
one infuses oneself with
a new breath of life. The
peculiarity of the phrasing
of this verse gave birth to
the idea of the יְתִירָה
(*n'shamah y'teirah*), the
"additional soul" granted
us on Shabbat.
(Reuven Hammer)

כִּי בַיּוֹם הַזֶּה
Leviticus 16:30. Each
Shabbat and holy day, an
appropriate verse from the
Bible is inserted just before
the Amidah in the evening
service—the beginning of
the Jewish day—proclaiming
the central purpose of
the sacred occasion.

KADDISH קָדִישׁ. This
Kaddish marks the break
between the recitation of the Sh'ma and Its Blessings, the
public declaration of our faith, and the more private, intro-
spective part of our liturgy, the Amidah.

MAY GOD'S GREAT NAME יְהֵא שְׁמֵהּ רַבָּא. The seven words of
this response are an almost exact Aramaic translation of the
Hebrew refrain commonly used in the ancient Temple in
Jerusalem, בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד, "Praised be the
name of the One whose glorious sovereignty is forever and
ever." This is familiar to us today as the response following
the first verse of the Sh'ma.

TRULY FAR BEYOND לְעֵלְא לְעֵלְא. Distinctively during the
High Holy Day period, Ashkenazic versions of the Kaddish
emphasize God's sovereignty by repeating the word *l'eilla*,
"beyond." Evidently that was already an alternate version of
this prayer, given that some Jewish communities, including
those of Rome and Yemen, repeat the word *l'eilla* all year
long. Ashkenazim preserved both versions—reciting one
year round, the other from Rosh Hashanah through Yom
Kippur.

תפילת העמידה בלחש

We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words בָּרוּךְ אַתָּה יהוה on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word יהוה. We repeat these motions at the end of the first b'rakhah when we come to the words בָּרוּךְ אַתָּה יהוה. The sign י indicates the places to bow.

אֲדַנִּי שִׁפְתֵי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

י בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Version with Patriarchs:

י בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

AMIDAH. Amidah literally means “standing” and is the moment of personal prayer recited quietly, as if standing before God. Every Amidah contains three introductory b'rakhot. The first recalls our ancestors and their relation to God; the second describes God's continuing presence in the world; the third emphasizes God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three b'rakhot.

The first looks toward the restoration of God's presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace.

On Yom Kippur—as on Shabbat and holy days—there is only one intermediate b'rakhah, which describes the holiness of the day.

BENDING THE KNEES AND BOWING. The Talmud encourages us to pay attention to the movement of each of our vertebrae as

we bow, enabling us to focus on the miracle of our bodies' construction. We stand up straight when we reach God's name, for we speak to God face to face. The Talmud confined the bowing to the beginning and end of this first b'rakhah, and to the beginning and end of the next to last b'rakhah, thanking God for the gift of life.

ADONAI, OPEN MY LIPS אֲדַנִּי שִׁפְתֵי תִפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. Why don't we say *eloheinu melekh ha-olam*, “ruler of time and space,” as part of the opening b'rakhah as we do with every opening b'rakhah, but immediately proceed to “God of Abraham”? Because Abraham was the first to discover that God is the ruler of the entire universe, by mentioning him we also acknowledge God.

GOD OF SARAH אֱלֹהֵי שָׂרָה. Many congregations add the names of the four matriarchs at the beginning of this b'rakhah, because of their significance as founders of our people, and as part of our effort to reclaim women's voices and to honor women's experiences.

GREAT, MIGHTY, AWE-INSPIRING הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God's might is characterized by the befriending of the stranger, the widow, and the orphan.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some prefer to use the word גְּאֻלָּה (*g'ullah*), “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world's healing.

THE SILENT AMIDAH

Meditation on Prayer

In the Bible, God speaks to us, and we listen. At the moment of prayer, we speak to God and God listens.

—ISAAC ARAMA

God of Abraham, God of Isaac, and God of Jacob

Why is the word “God” repeated each time? We might more easily have said it once. The repeated use of the word “God” highlights that each patriarch—and matriarch—knew God personally and sought a distinct relationship with God.

We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God’s presence.

When reciting the words “barukh atah” on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word “Adonai.” We repeat these motions at the end of the first b’rakhah when we come to the words “barukh atah Adonai.” The sign † indicates the places to bow.

ADONAI, open my lips that my mouth may speak Your praise.

First B’rakhah: Our Ancestors

Version with Patriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children’s children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children’s children
with love
for the sake of divine honor.

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְקָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמְגִן.
† בְּרוּךְ אַתָּה יְהוָה, מְגִן
אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן.
† בְּרוּךְ אַתָּה יְהוָה, מְגִן
אֲבֹרָהּם.

אַתָּה גְבוּר לְעוֹלָם אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישׁוּנֵי עֶפְרָי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה
לָךְ, מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל־יּוֹם
יְהַלְלוּךָ, סְלָה.

REMEMBER US זָכְרָנוּ. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. All four of the additions center on the prayer for חַיִּים (*hayyim*), "life."

SHIELD OF ABRAHAM מְגִן אֲבֹרָהּם. After Genesis 15:1.

GUARDIAN OF SARAH פּוֹקֵד שָׂרָה. Or: "the One who remembered Sarah" (after Genesis 21:1). We, who stand here today, are the fruit of God's promise to Abraham and Sarah.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. After Psalm 145:14.

HEAL THE SICK רוֹפֵא חוֹלִים. After Exodus 15:26.

LOOSEN THE CHAINS OF THE BOUND מְתִיר אֲסוּרִים. Psalm 146:7.

BRINGS DEATH AND LIFE מְמִית וּמְחַיֶּה. 1 Samuel 2:6.

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֵב הַרְחָמִים. Jewish mystical tradition highlights the theological tension between God's qualities

of power and strict judgment, גְּבוּרָה (*g'vurah*), and God's qualities of mercy and lovingkindness, חֶסֶד (*hesed*). Throughout the year, this *brakhah* reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

GIVES LIFE TO THE DEAD מְחַיֶּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. While many Jewish thinkers (including Saadiah Gaon, 10th century, and Maimonides, 12th century) express caution about the specific implications of bodily resurrection of the dead, they understand this doctrine to express an important aspect of God's supreme power. God's power extends even to the dead.

HOLY קְדוֹשׁ. We become holy when we imitate God's qualities: "As God is called 'merciful' so should you be merciful. . . . as God is called 'righteous' and 'loving,' so should you be righteous and loving" (Babylonian Talmud, Sotah 14a).

Immortality

Each morning You
restore consciousness to
my sleep-filled body, and
I awake.

Each spring You restore
vitality to trees, plants,
and animals that have
hibernated through the
winter, and they grow
once more.

Each day I remember
those who have died;
they live on beyond the
grave.

Each moment I contem-
plate the rebirth of our
people; I recall that You
put the breath of life into
dry bones.

Praised are You, Adonai,
for planting immortality
in my soul, in my people,
and in our world.

—ROBERT SCHEINBERG

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.

Version with Patriarchs:

You are the sovereign
who helps and saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the sovereign who
helps and guards, saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

Holy are You and holy is Your name;
holy ones praise You each day.

וּבְכֵן תֵּן פְּחָדֶיךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
 וְאֵימָתֶךָ עַל כָּל־מַה־שֶּׁבְרָאתָ,
 וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים
 וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
 וַיַּעֲשׂוּ כָל־מַה־אֲחַת לַעֲשׂוֹת רִצּוֹנְךָ בְּלִבְבֵי שָׁלֵם,
 כִּמּוֹ שִׁידְעָנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
 עַד בְּיָדֶךָ וּגְבוּרָה בְיַמֶּיךָ,
 וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבְרָאתָ.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמֶּךָ,
 תְּהַלֵּלָה לִירֵאֶיךָ וּתְקַוֶּה לְדוֹרֶשֶׁיךָ,
 וּפְתַחֲוֹן פֶּה לַמַּיְחֲלִים לָךְ,
 שִׁמְחָה לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירֶךָ
 וְצִמְיִיחַת קֶרֶן לְדוֹד עֲבֹדֶךָ,
 וְעִרְיַת נֵר לְבְנֵי־יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ
 וַיִּשְׂרִים יַעֲלֹזוּ,

וְחֹסֵי־דַיִם בְּרִנָּה יִגִּילוּ,
 וְעוֹלָתָה תִקְפָּץ־פִּיהָ
 וְכָל־הַרְשָׁעָה כָּלָה כְּעֵשׂוֹן תִּכְלָה,
 כִּי תַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ,
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ
 וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
 כְּפָתוּב בְּדַבְרֵי קִדְשֶׁךָ:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהָ מִבְּלַעְדֶּיךָ,
 כְּפָתוּב: וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

ADONAI TZ'VA-OT WILL BE EXALTED וַיִּגְבֶּה יְהוָה צְבָאוֹת Isaiah 5:16. This verse, with which the *b'rakhah* concludes, highlights the themes of this *b'rakhah*, as it has been expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

THE HOLY SOVEREIGN הָאֵל הַקְּדוֹשׁ. The rest of the year, this *b'rakhah* concludes with the words "the Holy God." God's sovereignty is a central theme of the High Holy Days.

וּבְכֵן *U-V'KHEIN*. These three paragraphs, which are introduced by the same word, *u-v'khein* (וּבְכֵן), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the High Holy Day Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of the people Israel to its land and specifically to Jerusalem, and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

AWE . . . FEAR . . . פְּחָדֶיךָ וְאֵימָתֶךָ. These emotions are meant to induce obedience to God's will and inspire us to bring sanctity to the world.

THE LIGHT OF DAVID קֶרֶן לְדוֹד. See Psalm 132:17.

YOU ALONE . . . WILL RULE וְתִמְלֹךְ אַתָּה לְבַדְּךָ. God's sovereignty is always envisioned as the rule of justice, and therefore a time of peace. It is the ultimate conclusion of history.

ADONAI WILL REIGN FOREVER יִמְלֹךְ יְהוָה לְעוֹלָם. Psalm 146:10.

*May All Be
Bound Together*

The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body. . . . Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they atone for each other. —MARTIN BUBER

*All Wickedness
Will Disappear*

There were once some lawless men who caused Rabbi Meir a great deal of trouble. Rabbi Meir accordingly prayed that they should die. His wife, Beruriah, said to him: "How can you think that such a prayer is permitted? . . . When sin ceases there shall be no more wicked people. Therefore pray for them that they turn from their ways, and there will be no more wicked people." Then he prayed on their behalf.

—BABYLONIAN TALMUD,
BERAKHOT

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed, be kindled
speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.
As it is written in the Book of Psalms:
"ADONAI will reign forever;
your God, O Zion, from generation to generation. Halleluyah!"

You are holy, and Your name is revered,
for there is no God but You.
As Your prophet Isaiah wrote: "*Adonai Tz'va-ot* will be exalted
through justice, the holy God sanctified through righteousness."
Barukh atah ADONAI, the Holy Sovereign.

אתה בחרתנו מכל העמים,
אהבת אותנו ורצית בנו,
ורוממתנו מכל הלשונות,
וקדשתנו במצותיך,
וקרבתנו מלכנו לעבודתך,
ושמך הגדול והקדוש עלינו קראת.

CALLING US BY YOUR GREAT
AND HOLY NAME
ושמך הגדול והקדוש עלינו קראת.
The name "Israel" means
"wrestling with God" (Gen-
esis 32:28). Our relationship
with God is part of our self-
definition as a people.

ותתן לנו, יהוה אלהינו, באהבה את יום [השבת הזה
לקדשה ולמנוחה ואת יום] הכפורים הזה, למחילה
ולסליחה ולכפרה, ולמחל-בו את כל עונותינו
[באהבה] מקרא קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע
ויראה, וירצה וישמע, ויפקד ויזכר ויזכרנו ופקדוננו,
וזכרון אבותינו [ואמותינו], וזכרון משיח בן דוד עבדך,
וזכרון ירושלים עיר קדשה, וזכרון כל עמך בית ישראל
לפניך לפליטה לטובה, לחן ולחסד ולרחמים, לחיים
ולשלום, ביום הכפורים הזה.
זכרנו יהוה אלהינו בו לטובה,
ופקדנו בו לברכה,
והושיענו בו לחיים,

ובדבר ישועה ורחמים חוס וחסנו, ורחם עלינו
והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

אלהינו ואלהי אבותינו [ואמותינו], מחל לעונותינו
ביום [השבת הזה וביום] הכפורים הזה. מחה והעבר
פשעינו וחטאתינו מנגד עיניך, פאמור: אנכי אנכי הוא
מחה פשעיך למעני, וחטאתיך לא אזכר. ונאמר:
מחיתי כעב פשעיך וכענן חטאותיך, שובה אלי כי
גאלתיך. ונאמר: כי ביום הזה יכפר עליכם לטהר
אתכם מכל חטאתיכם, לפני יהוה תטהרו.

I, SURELY I אֲנִי אֲנִי I. Isaiah
43:25.

I SWEEP ASIDE YOUR SINS
מחיתי כעב פשעיך
Isaiah 44:22.

FOR ON THIS DAY כִּי בַיּוֹם
Leviticus 16:30. הזה.

You Have Chosen Us

A difficult task was assigned this people in its history. It is so easy to listen to the voices of idols, and it is so hard to receive the word of the One God into oneself. It is so easy to remain a slave, and it is so difficult to become a free person. But this people can only exist in the full seriousness of its task. It can only exist in this freedom which reaches beyond all other freedoms. Its history began when it heard the word, rising out of the mystery, and emerging into clarity: "I am the One-Who-Is thy God, who brought you out of the land of Egypt, out of the House of Bondage. . . ." This people traveled through the history of humanity, century after century, millennium after millennium. Its very history became divine guidance for it.

—LEO BAECK

What Do I Want?

You know what is for my good. If I recite my wants, it is not to remind You of them, but so that I may better understand how great is my dependence on You. If, then, I ask You for the things that may not be for my well-being, it is because I am ignorant; Your choice is better than mine and I submit myself to Your unalterable decree and Your supreme direction.

—BAHYA IBN PAKUDA

Fourth B'rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors,
may the thought of us rise up and reach You.

Attend to us and accept us;
hear us and respond to us.

Keep us in mind,
and keep in mind the thought of our ancestors,
as well as the Messiah, the descendant of David;

Jerusalem, Your holy city;
and all Your people, the House of Israel.

On this Yom Kippur respond to us with deliverance, goodness,
compassion, love, life, and peace.

Remember us for good;
respond to us with blessing;
redeem us with life.

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: "I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors," and the prophet adds: "I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you." And in Your Torah it is written: "For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצָה בְּמִנוּחָתְנוּ]
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ
 וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, [וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
 וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ, וְיִגְוַחוּ בְּהַ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ]
 וְטִהַר לְבַבְנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל
 וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר, וּמִבְּלַעֲדֶיךָ אֵין
 לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
 מִקְדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשֵּׁב
 אֶת־הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד,
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
 לְדוֹר וָדוֹר נִוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיף שְׂבַכְל־יוֹם עִמָּנוּ,
 וְעַל נְפְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבַכְל־עַת,
 עָרֵב וּבִקֵּר וְצָהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהִמְרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,
 מֵעוֹלָם קוֹיָנוּ לָךְ.

shekhinah is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

PROTECTOR OF OUR LIVES צוּר חַיֵּינוּ God is our source of support and stability.

FROM ONE GENERATION TO THE NEXT לְדוֹר וָדוֹר. After Psalm 79:13. In a world where nations, values, and ideals rise and fall, our relationship with God is a constant truth.

אתָּה סֶלְחָן אַתָּה.
 The grammatical form of the nouns סֶלְחָן (*solhan*) and מְחַלֵּן (*moholan*) indicate an essential personal quality. For example, when one לומֵד (*lomed*), “studies,” until becoming a scholar, one is then called a לַמְדָּן (*lamdan*). The use of this form reflects the poet’s belief that God’s forgiving nature is, in fact, God’s essence.

RESTORE WORSHIP TO YOUR SANCTUARY וְהַשֵּׁב אֶת־הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ. According to the Babylonian Talmud, “Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God” (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E. and then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In the exile, amidst the brokenness that surrounds us, we can never know whether our service to God is appropriate or not. The prayer for the restoration of the Temple carries with it the hope that we might someday be assured that our service to God is proper.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word

Fiery Offerings

The fire that was on the altar entered into the hearts of the priests and worshippers so that their song was full of passion, and the power of prayer filled their beings.

—THE ZOHAR

Your Miracles That Accompany Us Each Day

The 20th-century Hasidic master, the Netivot Shalom, remarks that each day we are confronted with new tasks of repair of the world, but each day God renews creation and so there is new energy that we may call on for the new day.

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

† We thank You,
You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation.
From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon.
You are the One who is good,
whose mercy is never-ending;
the One who is compassionate,
whose love is unceasing.
We have always placed our hope in You.

וְעַל כָּל־מַעֲשֵׂי יְדְוֹתֵינוּ וְיִתְרוֹמֵם שְׁמֵךְ מַלְכֵנוּ תַמִּיד לְעוֹלָם וָעֶד.

וְכַתּוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלּוּ אֶת־שְׁמֵךְ בְּאֵמֶת,

הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֵךְ וְלֵךְ נֶאֱדָה לְהוֹדוֹת.

In the evening, we say:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יְשׁוּבֵי תֵבֶל תְּשִׁימֵם

לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב

בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה

בְּשִׁלּוּמֶךָ.

In the morning or afternoon, we say:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וּרְחָמִים

עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד

בְּאוֹר פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וּרְחָמִים

וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל,

בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ.

All services continue here:

בְּסִפְּרֵי חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִנְטָה טוֹבָה, נִזְכֵּר וְנִכְתָּב

לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים

וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

וִידּוּי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

תָּבֵא לְפָנֶיךָ תְּפִלָּתָנוּ, וְאֵל תִּתְעַלֵּם מִתְּחִנָּתָנוּ,

שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וּקְשִׁי עֶרְף לֹמֵר לְפָנֶיךָ,

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ,

אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חַטָּאנוּ.

MAY YOUR NAME BE
PRAISED AND EXALTED
AND EXALTED IN THE LANGUAGE OF THE BIBLE
AND THE PRAYERBOOK, "GOD'S
NAME IS EXALTED" WHEN
WE ACKNOWLEDGE GOD,
RECOGNIZE GOD'S GOODNESS
IN CREATION, AND ACT TO
ENABLE GOD'S JUSTICE AND
COMPASSION TO BE VISIBLE IN
THE WORLD.

AND INSCRIBE. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance. With the first two insertions, we prayed for God's mercy that we may live another year; now we pray that the life we are granted be good.

IN THE BOOK OF LIFE. This is the last of the four special insertions in the Amidah, added for the Ten Days of Repentance. In this final addition, the theme of a "good life" is expanded to include peace and prosperity.

WHO BRINGS PEACE. In the words of the Midrash, "Great is peace, for all the prayers conclude with pleas for peace" (Sifrei Numbers 42). In addition to the Amidah, the Grace after Meals, Priestly Blessing, Kaddish Shalem, Mourner's Kaddish, and evening Sh'ma and Its Blessings all conclude with prayers for peace.

A full commentary on the Confession appears with the public recitation on page 234.

The Blessing of Shalom

When the blessing of *shalom* is lacking, however much we have of other blessings—wealth or power, fame or family, even health—these all appear as nothing. But when *shalom* is present, however little else we have somehow seems sufficient.

Shalom means “peace,” of course, but it means so much more as well: wholeness, fullness, and completion; integrity and perfection; healing, health, and harmony; utter tranquility; loving and being loved; consummation; forgiveness and reconciliation; totality of well-being.

And even all of these together do not spell out sufficiently the meaning of *shalom*. But though we cannot accurately translate or adequately define *shalom*, we can experience it.

—HERSHEL J. MATT

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI*, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

In the evening, we say:

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

In the morning or afternoon, we say:

Grant peace to the world: goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You gave us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your peace.

All services continue here:

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors,
hear our prayer; do not ignore our plea.

Our God and God of our ancestors,
we are neither so insolent nor so obstinate
as to claim in Your presence
that we are righteous, without sin;
for we, like our ancestors who came before us, have sinned.

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשַׁמְנוּ, בְּגַדְנוּ, גְּזַלְנוּ, דִּבְרַנוּ דְּפִי. הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חֲמַסְנוּ,
טָפְלָנוּ שָׁקַר. יַעֲצָנוּ רָע, כָּזַבְנוּ, לָצַנוּ, מֵרַדְנוּ, נֶאֱצָנוּ. סָרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ,
צָרְנוּ, קִשְׁיֵנוּ עָרָף. רִשְׁעָנוּ, שַׁחַתְנוּ, תַּעֲבַבְנוּ, תַּעֲיִינוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל
כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ. מִה נֹאמַר לְפָנֶיךָ
יּוֹשֵׁב מְרוֹם, וּמִה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָל־הַנְּסֻתוֹת
וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רְזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָל־חַי. אַתָּה חוֹפֵשׁ כָּל־חַדְרֵי
בֶּטֶן, וּבוֹחֵן כְּלִיֹּת וְלֵב. אֵין דְּבַר נֶעְלַם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ.
וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
שֶׁתְּסַלַח לָנוּ עַל כָּל־חַטָּאתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל־עוֹנוֹתֵינוּ,
וְתִכַּפֵּר לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

על חטא שחטאנו Customarily, we each strike our heart as we recite the words

עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאַנְס וּבְרִצּוֹן,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דְּעַת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיזוֹת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתָר.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רָע,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gaza'nu, dibbarnu dofi,
he·evinu, v'hirshanu, zadnu, h́amasnu, tafalnu sheker,
ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu,
sararnu, avinu, pashanu, tzararnu, kishinu oref,
rashanu, shi'hatnu, ti·avnu, ta·inu, titanu.*

PRAYER ACCOMPANYING THE CONFESSION

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes You; nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words "We have sinned."

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.
We have sinned against You knowingly and deceitfully,
and we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
and we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
and we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
and we have sinned against You purposely and by mistake.

ועל חטא שחטאנו לפניך בחזק יד,
 ועל חטא שחטאנו לפניך בחלול השם.
 ועל חטא שחטאנו לפניך בטמאת שפתים,
 ועל חטא שחטאנו לפניך בטפשות פה.
 ועל חטא שחטאנו לפניך ביצר הרע,
 ועל חטא שחטאנו לפניך ביודעים ובלא יודעים.
 ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.
 ועל חטא שחטאנו לפניך בכחש ובכזב,
 ועל חטא שחטאנו לפניך בכפת שחד.
 ועל חטא שחטאנו לפניך בלצון,
 ועל חטא שחטאנו לפניך בלשון הרע.
 ועל חטא שחטאנו לפניך במשא ובמתן,
 ועל חטא שחטאנו לפניך במאכל ובמשקה.
 ועל חטא שחטאנו לפניך בנשף ובמרבית,
 ועל חטא שחטאנו לפניך בנטית גרון.
 ועל חטא שחטאנו לפניך בשיח שפתותינו,
 ועל חטא שחטאנו לפניך בשקור עין.
 ועל חטא שחטאנו לפניך בעינים רמות,
 ועל חטא שחטאנו לפניך בעזות מצח.
 ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.
 ועל חטא שחטאנו לפניך בפריקת על,
 ועל חטא שחטאנו לפניך בפלילות.
 ועל חטא שחטאנו לפניך בצדית רע,
 ועל חטא שחטאנו לפניך בצרות עין.
 ועל חטא שחטאנו לפניך בקלות ראש,
 ועל חטא שחטאנו לפניך בקשיות ערף.
 ועל חטא שחטאנו לפניך בריצת רגלים להרע,
 ועל חטא שחטאנו לפניך ברכילות.
 ועל חטא שחטאנו לפניך בשבועת שוא,
 ועל חטא שחטאנו לפניך בשנאת חנם.
 ועל חטא שחטאנו לפניך בתשומת יד,
 ועל חטא שחטאנו לפניך בתמהון לבב.
 ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.

We have sinned against You by resorting to violence,
and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
and we have sinned against You through selfishness.
We have sinned against You through superficiality,
and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
and we have sinned against You through gossip.
We have sinned against You through empty promises,
and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
and we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה. בֵּין שֵׁשׁ בָּהֶן
קוּם עֲשֵׂה, וּבֵין שְׁאֵין בָּהֶן קוּם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ
וְאֶת־שְׂאֵינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּכֹר אֲמָרְנוּם
לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת־שְׂאֵינָם גְּלוּיִים
לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים, כְּדָבָר שֶׁנֶּאֱמַר:
הַנְּסֻתוֹת לִיהוּה אֱלֹהֵינוּ, וְהַנְּגֻלַת לָנוּ וּלְבָנֵינוּ עַד־
עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

אֱלֹהֵי, עַד שֶׁלֹּא נוֹצַרְתִּי אִינִי כְּדָאֵי, וְעַכְשָׁו שֶׁנוֹצַרְתִּי כְּאֵלוֹ
לֹא נוֹצַרְתִּי. עֶפֶר אָנִי בְּחַיִּי, קַל וְחֹמֶר בְּמִיתָתִי. הֲרִי אָנִי
לְפָנֶיךָ כְּכֹלִי מְלֵא בּוֹשָׁה וּכְלֵמָה. יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוּה
אֱלֹהֵי וְאֱלֹהֵי אֲבֹתַי [וְאֲמוֹתַי], שֶׁלֹּא אֶחְטָא עוֹד. וּמָה
שֶׁחָטָאתִי לְפָנֶיךָ מֶרַק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי
יְסוּרִים וְחֲלָיִים רָעִים.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעֵי, וּשְׂפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תוֹדֵם, וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יִמְיִנְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְּךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ.
לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן
אֲמִרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל] וְאֲמַרוּ: אָמֵן.

אֱלֹהֵי MY GOD. The Baby-
lonian Talmud says that
every Amidah must be
accompanied by a personal
prayer. These two private
prayers, the first attributed
to Rava and the second
to Mar son of Ravina, are
among the Talmud's exem-
plars (Berakhot 17a). They
were so admired that they
entered the formal liturgy.
Both prayers distinctively
use the first-person singular
("I"), whereas almost all
other prayers—including
the confessions—are in the
first-person plural ("we").

יְהִי לְרִצּוֹן MAY THE WORDS
Psalm 19:15.

On Yom Kippur morning, continue on page 252.

On Yom Kippur afternoon, continue on page 374.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: "Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time."

Personal Prayers Concluding the Amidah

My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

On Yom Kippur morning, continue on page 252.

On Yom Kippur afternoon, continue on page 374.

וְעַל כָּל־מַעֲשֵׂי יְדְוֹתֵינוּ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוּ תְּמִיד לְעוֹלָם וָעֶד.
 וְכַתּוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
 וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאֵמֶת,
 הָאֵל יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה.
 בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֵךְ נָאָה לַהֲדוֹת.

In the evening, we say:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יְשׁוּבֵי תֵּבֵל תְּשִׁים
 לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
 בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
 בְּשָׁלוֹמְךָ.

In the morning or afternoon, we say:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל,
 בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

All services continue here:

בְּסִפּוּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִינְסָה טוֹבָה, נִזְכֵּר וְנִפְתָּב
 לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
 וְלִשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

וִידוּי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 תְּבֹא לְפָנֶיךָ תִּפְלָתָנוּ, וְאֵל תִּתְעַלֵּם מִתְּחִנָּתָנוּ,
 שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עָרְף לומר לְפָנֶיךָ,
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 צַדִּיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,
 אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטְאנוּ.

MAY YOUR NAME BE
 PRAISED AND EXALTED
 IN THE LANGUAGE OF THE BIBLE
 AND THE PRAYERBOOK, "GOD'S
 NAME IS EXALTED" WHEN
 WE ACKNOWLEDGE GOD,
 RECOGNIZE GOD'S GOODNESS
 IN CREATION, AND ACT TO
 ENABLE GOD'S JUSTICE AND
 COMPASSION TO BE VISIBLE IN
 THE WORLD.

AND INSCRIBE THIS. This
 is the third of the four
 special insertions in the
 Amidah for the Ten Days of
 Repentance. With the first
 two insertions, we prayed
 for God's mercy that we
 may live another year; now
 we pray that the life we are
 granted be good.

IN THE BOOK OF LIFE בְּסִפּוּר
 חַיִּים. This is the last of the
 four special insertions in
 the Amidah, added for the
 Ten Days of Repentance.
 In this final addition, the
 theme of a "good life" is
 expanded to include peace
 and prosperity.

עוֹשֵׂה הַשְּׁלוֹם. In the words of the
 Midrash, "Great is peace,
 for all the prayers conclude
 with pleas for peace" (Sifrei
 Numbers 42). In addition to
 the Amidah, the Grace after
 Meals, Priestly Blessing,
 Kaddish Shalem, Mourner's
 Kaddish, and evening
 Sh'ma and Its Blessings all
 conclude with prayers for
 peace.

A full commentary on the
 Confession appears with
 the public recitation on
 page 234.

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דָּפִי. הֶעֵינּוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חֲמָסְנוּ,
טָפְלָנוּ שָׁקָר. יַעֲצָנוּ רָע, כָּזְבָנוּ, לָצָנוּ, מֵרְדְנוּ, נֶאֱצָנוּ. סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ,
צָרְרָנוּ, קִשִּׁינוּ עֵרָף. רִשְׁעָנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל
כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ. מֵה נֹאמֵר לְפָנֶיךָ
יּוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָל־הַנְּסֻתוֹת
וְהַנְּגֻלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רִזֵּי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָל־חַי. אַתָּה חוֹפֵשׁ כָּל־חַדְרֵי
בֶּטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגֵד עֵינֶיךָ.
וּבְכֵן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
שֶׁתְּסַלַח לָנוּ עַל כָּל־חַטֹּאתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ,
וְתִכְפֹּר לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

על חטא שחטאנו Customarily, we each strike our heart as we recite the words

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַנְס וּבְרָצוֹן,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַמוּץ הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלֵּי דַעַת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רָע,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה.

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
he-evinu, v'hirshanu, zadnu, hamasnu, tafalnu sheker,
ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu,
sararnu, avinu, pashanu, tzararnu, kishinu oref,
rashanu, shihatnu, ti-avnu, ta-inu, titanu.*

PRAYER ACCOMPANYING THE CONFESSION

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes You; nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words "We have sinned."

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.
We have sinned against You knowingly and deceitfully,
and we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
and we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
and we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
and we have sinned against You purposely and by mistake.

על חטא שחטאנו לפניך בחזק יד,
 ועל חטא שחטאנו לפניך בחלול השם.
 על חטא שחטאנו לפניך בטמאת שפתים,
 ועל חטא שחטאנו לפניך בטפשות פה.
 על חטא שחטאנו לפניך ביצר הרע,
 ועל חטא שחטאנו לפניך ביודעים ובלא יודעים.
 ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.
 על חטא שחטאנו לפניך בכחש ובכזב,
 ועל חטא שחטאנו לפניך בכפת שחד.
 על חטא שחטאנו לפניך בלצון,
 ועל חטא שחטאנו לפניך בלשון הרע.
 על חטא שחטאנו לפניך במשא ובמתן,
 ועל חטא שחטאנו לפניך במאכל ובמשקה.
 על חטא שחטאנו לפניך בגנשה ובמרבית,
 ועל חטא שחטאנו לפניך בנטית גרון.
 על חטא שחטאנו לפניך בשיח שפתותינו,
 ועל חטא שחטאנו לפניך בשקור עין.
 על חטא שחטאנו לפניך בעינים רמות,
 ועל חטא שחטאנו לפניך בעזות מצח.
 ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.
 על חטא שחטאנו לפניך בפריקת על,
 ועל חטא שחטאנו לפניך בפלילות.
 על חטא שחטאנו לפניך בצדית רע,
 ועל חטא שחטאנו לפניך בצרות עין.
 על חטא שחטאנו לפניך בקלות ראש,
 ועל חטא שחטאנו לפניך בקשיות ערף.
 על חטא שחטאנו לפניך בריצת רגלים להרע,
 ועל חטא שחטאנו לפניך ברכילות.
 על חטא שחטאנו לפניך בשבועת שוא,
 ועל חטא שחטאנו לפניך בשנאת חנם.
 על חטא שחטאנו לפניך בתשומת יד,
 ועל חטא שחטאנו לפניך בתמהון לבב.
 ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.

We have sinned against You by resorting to violence,
and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
and we have sinned against You through selfishness.
We have sinned against You through superficiality,
and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
and we have sinned against You through gossip.
We have sinned against You through empty promises,
and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
and we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב,
 וַיָּבֹא שׁוֹעֲתֵנוּ מִבִּקְרָה,
 וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב.
 יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב,
 וַיָּבֹא צְדָקֵתֵנוּ מִבִּקְרָה,
 וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב.
 יַעֲלֶה עֲנִיּוֹנוּ מֵעֶרֶב,
 וַיָּבֹא סְלִיחָתֵנוּ מִבִּקְרָה,
 וַיִּרְאֶה נֶאֱקָתֵנוּ עַד עֶרֶב.
 יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב,
 וַיָּבֹא לְמַעַנּוּ מִבִּקְרָה,
 וַיִּרְאֶה כְּפוּרָנוּ עַד עֶרֶב.
 יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב,
 וַיָּבֹא טְהָרָנוּ מִבִּקְרָה,
 וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב.
 יַעֲלֶה זְכוּרֵנוּ מֵעֶרֶב,
 וַיָּבֹא וְעוֹדֵנוּ מִבִּקְרָה,
 וַיִּרְאֶה הִדְרָתֵנוּ עַד עֶרֶב.
 יַעֲלֶה דְּפָקֵנוּ מֵעֶרֶב,
 וַיָּבֹא גִילָנוּ מִבִּקְרָה,
 וַיִּרְאֶה בְּקִשְׁתֵּנוּ עַד עֶרֶב.
 יַעֲלֶה אֲנָקֵתֵנוּ מֵעֶרֶב,
 וַיָּבֹא אֱלִיף מִבִּקְרָה,
 וַיִּרְאֶה אֱלִינוּ עַד עֶרֶב.

S'LIHAH AND VIDDUI
 (Forgiveness and Confession) stand in a complementary relationship to one another: *Viddui* (confession) is the human realization that we have sinned and failed—that our lives are imperfect. *S'lihah* (forgiveness) is the divine assurance that our confession (repeated ten times on Yom Kippur) is received in love. Note that the assurance of God's forgiveness now precedes our confession.

YA-ALEH יַעֲלֶה is the overture to these special sections in the evening service. It is an anonymous medieval poem, which describes Yom Kippur as a progression from Kol Nidrei to Ne-ilah. Each verse includes *ya-aleh* (rise) in the evening, *yavo* (arrive) in the morning, and *yeira-eh* (appear) at the end of the day. The author expresses the anxiety at the beginning of this day of self-examination with its pleas for forgiveness, as well as the hope for purification at the fast's completion.

The poem is a reverse acrostic at the first letter of the middle word in each clause. It is as if, through-

out the day, we move back in our recollections, allowing the events of the year to pass before our mind's eye. This day is set aside for introspection: at different hours, in different light, we may see different aspects of our lives; and as we move inward, we can be in touch with the ways our lives might be renewed, until we arrive at א (alef), the point of origin.

Two differing translations appear here, one that attempts to imitate the play on letters embedded in the Hebrew poem, the other that captures the Hebrew rhythms. This juxtaposition illustrates the choices that need be made in translating medieval poetry.

הַנְּשֵׁמָה לָךְ וְהַגּוֹף פָּעֵלְךָ, חוֹסֶה עַל עַמְּלֶךָ.
הַנְּשֵׁמָה לָךְ וְהַגּוֹף שְׁלֶךָ, יְהוּה עֹשֶׂה לְמַעַן שְׁמֶךָ.
אַתָּאנוּ עַל שְׁמֶךָ יְהוּה, עֹשֶׂה לְמַעַן שְׁמֶךָ.
בְּעִבּוּר כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ.
לְמַעַן שְׁמֶךָ יְהוּה, וְסִלְחָתְךָ לְעוֹנֵינוּ, כִּי רַב הוּא.

We repeat after the leader:

דְּרַכְךָ אֱלֹהֵינוּ לְהֶאֱרִיךְ אַפְּךָ
לְרַעִים וּלְטוֹבִים, וְהִיא תְהַלְתֶּךָ.
לְמַעַנְךָ אֱלֹהֵינוּ עֹשֶׂה וְלֹא לָנוּ,
רְאֵה עֲמִידַתְנוּ דְלִים וְרִיקִים.
תַּעֲלֶה אֲרוּכָה לְעֵלָה נְדָף,
תִּנְחַם עַל עַפְּרָה וְאֶפֶר.
תִּשְׁלִיךְ חַטָּאֵינוּ וְתַחֵן בְּמַעֲשֵׂיךָ,
תִּרְאֵה כִּי אֵין אִישׁ עֹשֶׂה עִמָּנוּ צְדָקָה.

THE SOUL IS YOURS
הַנְּשֵׁמָה לָךְ. These are fragments of two anonymous poems, which appear in fragmentary form in a variety of versions of the printed Ashkenazic mahzor. The verse beginning with א must have been taken from one piyyut, and the one beginning with ת from another one.

YOUR NATURE שְׁמֶךָ. Literally, "Your name." Reference is made to God's "name" six times, as if to say that God's "reputation" for kindness depends on God's exercising forgiveness on this day.

FORGIVE, THEN, OUR SIN
וְסִלְחָתְךָ לְעוֹנֵינוּ. In Psalm

25:11, the verse reads "forgive my sin." Here it is changed to first person plural, as in much of our liturgy.

PATIENT WITH SINNERS, NOT ONLY WITH THE RIGHTEOUS אַפְּךָ. This insight is based on a passage in the Babylonian Talmud (Eruvin 22a) which asks why the Torah refers to God's patience in the plural as אֶרְכָּךְ אֶפְיִים (*erekh appayim*) and not the singular, אֶרְכָּךְ אֶף (*erekh af*). The response is that God is patient with sinners as much as with the righteous, and therefore the plural.

DRIVEN LEAF נְדָף. Leviticus 26:36 describes the punishment of Israel for their sins as being so fearful that even "the sound of a driven leaf shall put them (Israel) to flight." The poet reverses that image and prays that even though we may be in exile, may we still experience God's love.

NO HUMAN BEING אִישׁ אֵין. A phrase recalling the biblical story of Moses' looking around and seeing that "there was no human being" watching him, then killing the Egyptian taskmaster (Exodus 2:12). Today, we have no Moses to protect us; only God can redeem us.

כִּי הִנֵּה כְּחֹמֶר בְּיַד הַיּוֹצֵר,
בְּרִצּוֹתוֹ מְרַחֵיב וּבְרִצּוֹתוֹ מְקַצֵּר,
כֵּן אֲנַחְנוּ בְּיַדְךָ חֹסֵד נוֹצֵר,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיֹּצֵר.

כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמְּסַתֵּת,
בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ מְכַתֵּת,
כֵּן אֲנַחְנוּ בְּיַדְךָ מְחִיָּה וּמְמוֹתֵת,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיֹּצֵר.

כִּי הִנֵּה כְּגִזָּן בְּיַד הַחֹרֵשׁ,
בְּרִצּוֹתוֹ דֹּבֵק לְאוֹר וּבְרִצּוֹתוֹ פֹּרֵשׁ,
כֵּן אֲנַחְנוּ בְּיַדְךָ תּוֹמֵךְ עֲנִי וְרֵשׁ,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיֹּצֵר.

כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמֶּלֶךְ,
בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ שֹׁלֵחַ,
כֵּן אֲנַחְנוּ בְּיַדְךָ אֵל טוֹב וְסֹלֵחַ,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיֹּצֵר.

כִּי הִנֵּה כְּזוֹכוּכִית בְּיַד הַמְּזַנֵּג,
בְּרִצּוֹתוֹ חוֹגֵג וּבְרִצּוֹתוֹ מְמוֹגֵג,
כֵּן אֲנַחְנוּ בְּיַדְךָ מוֹחֵל זְדוֹן וְשֹׁגֵג,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיֹּצֵר.

כִּי הִנֵּה כְּפִרְיָעָה בְּיַד הַרוֹקֵם,
בְּרִצּוֹתוֹ מִישׁוֹר וּבְרִצּוֹתוֹ מְעַקֵּם,
כֵּן אֲנַחְנוּ בְּיַדְךָ אֵל קִנְאָ וְנוֹקֵם,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיֹּצֵר.

כִּי הִנֵּה כְּכֹסֶף בְּיַד הַצּוֹרֵף,
בְּרִצּוֹתוֹ מְסַגֵּס וּבְרִצּוֹתוֹ מְצַרֵף,
כֵּן אֲנַחְנוּ בְּיַדְךָ מְמַצִּיא לְמִזּוֹר תִּרְף,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיֹּצֵר.

AS CLAY IN THE HAND OF THE POTTER כִּי הִנֵּה כְּחֹמֶר בְּיַד הַיּוֹצֵר. This *piyyut* of unknown authorship is based on the verse from Jeremiah, "Like clay in the hand of the potter, so are you in My hand, O House of Israel" (18:6). The poet takes up this theme and compares God with various types of artisans—masons, glaziers, and weavers. Humans are compared to the materials that artisans use—stone, glass, or cloth. The poet reflects on the fragility of human existence and pleads that God use us creatively, not destructively.

RECALL YOUR COVENANT לְבָרִית הַבֵּט. Based on Psalm 74:20: "Look to the covenant! For the dark places of the land are full of the haunts of lawlessness."

THE ACCUSER יֹצֵר. The word יֹצֵר (*yeitzer*) means "impulse," and the Rabbis used it to refer to the יֹצֵר הרע (*yeitzer ha-ra*), the "evil impulse," which leads human beings to sin. In biblical and rabbinic mythology, this impulse was depicted as one of the angels who had the duty of acting as prosecutor. In the Book of Job this angel, a member of God's court, is designated the שָׂטָן (*ha-satan*). There is no notion of a "fallen" or "rebellious" angel in Jewish mythology.

Second Cycle of S'lihot Prayers: Human Vulnerability

As clay in the hand of the potter, who thickens or thins it
at will, so are we in Your hand, Guardian of love;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As stone in the hand of the mason, who preserves or breaks it
at will, so are we in Your hand, God of life and death;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As iron in the hand of the blacksmith, who forges or withdraws it
at will, so are we in Your hand, Support of the poor;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As the helm in the hand of the sailor, who holds the course or abandons it
at will, so are we in Your hand, good and forgiving God.

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As glass in the hand of the glazier, who shapes or melts it
at will, so are we in Your hand, pardoner of sin and transgression;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As cloth in the hand of the draper, who drapes or twists it
at will, so are we in Your hand, righteous God;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As silver in the hand of the smelter, who alloys or refines it
at will, so are we in Your hand, Healer of wounds,

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

אל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוֹת,
 מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִרְבֵּה מְחִילָה
 לְחַטָּאִים, וְסִלְיָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־
 בֶּשֶׁר וְרוּחַ, לֹא כִרְעַתָּם תִּגְמוֹל.

◀ אֵל, הוֹרִיתָ לָנוּ לֹדֵם שְׁלֹשׁ עֶשְׂרֵה, זְכַרְלָנוּ הַיּוֹם
 בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם, כְּמוֹ
 שֶׁפָּתוּב: וַיֵּרֶד יְהוָה בְּעָנָן, וַיִּתְיַצֵּב עִמּוֹ שָׁם,
 וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל־פְּנֵיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנּוּן, אֲרָךְ אַפַּיִם, וְרַב־חַסֵּד
 וְאֱמֵת. נִצַּר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן וּפֹשַׁע וְחַטָּאת,
 וְנִקְיָה.

וְסִלַּחְתָּ לְעוֹנֵינוּ וּלְחַטָּאתֵנוּ וּנְחַלְתֵנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁענוּ,
 כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב־חַסֵּד לְכָל־קוֹרְאֶיךָ.

הַאֲזִינָה יְהוָה תִּפְלַתְנוּ, וְהִקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתֵינוּ.
 הִקְשִׁיבָה לְקוֹל שׁוֹעֲנֵנוּ, מִלִּפְנֵינוּ וְאֵלֵינוּ, כִּי־אֵלֶיךָ נִתְפַלֵּל.
 תְּהִי נָא אֲזִנְךָ־קְשׁוּבָה וְעֵינֶיךָ פְּתוּחוֹת אֶל־תִּפְלַת עַבְדֶּיךָ
 עַמְּךָ יִשְׂרָאֵל. וְשִׁמְעֵת מִן הַשָּׁמַיִם, מִמְּכוֹן שְׁבִתְךָ, אֶת־
 תִּפְלָתָם וְאֶת־תַּחֲנוּתֵיהֶם, וְעֲשֵׂית מִשְׁפָּטָם. וְסִלַּחְתָּ
 לְעַמְּךָ אֲשֶׁר חָטְאוּ־לְךָ.

כִּרְחֹם אָב עַל־בָּנִים, כֵּן תִּרְחֹם יְהוָה עָלֵינוּ.

לִיהוָה הִישׁוּעָה, עַל־עַמְּךָ בְּרִכְתְּךָ סֵלָה.

יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁנֹב־לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.

יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ.

◀ סִלַּח־נָא לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ, וְכַאֲשֶׁר
 נִשְׂאָתָה לְעָם הַזֶּה מִמִּצְרַיִם וְעַד־הַנֵּה. וְשֵׁם נֹאמַר:
 וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבְּרְךָ.

ONE BY ONE ראשון ראשון. According to the Babylonian Talmud, God counts only one sin at a time, for if the totality of our sins were counted altogether, we might be judged negatively; each sin is forgiven individually (Rosh Hashanah 17a).

LISTEN TO OUR PRAYERS האזינה יהוה תפלתנו. The words come from Psalm 86:6, though the liturgist has changed the first person singular "my" to the first personal plural "our." The same change is made in the next two verses.

OUR SOVEREIGN, OUR GOD מלכנו ואלהינו. Psalm 53.

MAY YOUR EAR HEAR תהי נא אזניך קשׁוּבָה Nehemiah 1:6.

IN YOUR HEAVENLY ABODE ושמעת מן השמים. 1 Kings 8:49-50.

AS A PARENT אב כרחם. Psalm 103:13 has "May You, God look kindly on your faithful ones." The liturgist did not presume that we are all faithful, but we can still pray that God should turn toward each of us.

SALVATION IS ADONAI'S ALONE הִישׁוּעָה ליהוה. Psalm 3:9.

ADONAI TZ'VA-OT יהוה צבאות. Psalm 46:8.

BLESSED IS THE ONE אֲשֶׁר־י אָדָם בְּטַח בְּךָ. Psalm 84:13. God moves to the throne of mercy.

ADONAI SAVE US יהוה הוֹשִׁיעָה. Psalm 20:10.

FORGIVE סלח. Numbers 14:19-20.

כַּפַּר חֲטָאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרֵנוּ, כְּמָה שֶׁכָּתוּב: כִּי בַּיּוֹם
הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה
תִּטְהָרוּ. הִבֵּיאֵנוּ אֶל־הַר קְדֹשׁךָ, וְשִׂמְחָנוּ בְּבֵית תְּפִלָּתְךָ, כְּמָה
שֶׁכָּתוּב: כִּי בֵּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים.

We rise as the ark is opened. After the leader recites each verse, we repeat it.

שִׁמְעֵ קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ, חַדֵּשׁ יָמֵינוּ כְּקִדְשׁ.
אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֹשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ.
אֶל־תִּשְׁלִיכֵנוּ לַעֲת זְקֵנָה, כְּכֹלֹת כַּחֲנוּ אֶל־תִּעֲזָבֵנוּ.

Said quietly:

אֶל־תִּעֲזָבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה־עִמָּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,
כִּי־אַתָּה יְהוָה עֲזָרְתָנוּ וְנִחַמְתָּנוּ.
אֲמַרְיֵנוּ הֶאֱזִינָה יְהוָה, בִּינָה הִגִּיגְנוּ.
יְהִיו לְרָצוֹן אֲמַרְיֵפֵינוּ וְהִגִּיוֹן לִבֵּנוּ לִפְנֵיךָ, יְהוָה צוּרֵנוּ וְגֹאֲלֵנוּ.
כִּי־לֶךְ יְהוָה הוֹחֵלֵנוּ, אַתָּה תַעֲנֵה, אֲדֹנָי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֵל תִּעֲזָבֵנוּ וְאֵל תִּשְׁעֵנוּ,
וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ.
קַרְבָּנוּ לְתוֹרָתְךָ, לְמִדְּנוּ מִצִּוְתֵיךָ, הוֹרֵנוּ דְרָכֶיךָ,
הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָתְךָ,
וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. ◀ וְלִמְעַן שִׁמְךָ הַגָּדוֹל
תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ, כְּפָתוּב בְּדִבְרֵי קְדֹשְׁךָ:
לִמְעַן־שִׁמְךָ יְהוָה, וְסָלַחְתָּ לַעֲוֹנֵי כִּי רַב־הוּא.

When most Jewish liturgy quotes biblical verses that were phrased in the first person singular, it recasts them as plural. (The authors of the prayerbook felt free to emend the Bible's wording in this way.) Some scholars believe that this liturgical transformation took place around the turn of the first millennium. In this view, all prayers of confession were originally phrased in the first person singular: "my" sin rather than "our" sin. The triumph of the communal over the individual is the contribution of the Middle Ages. Thus only the last verse on this page, Psalm 25:11, is left in the singular, as if each of us must finally confront our own sinfulness. Some editions of the mahzor change even that verse to the plural.

DO NOT ABANDON US אֶל־תִּעֲזָבֵנוּ. This verse is only whispered, for we do not want to assert out loud even the possibility of abandonment. The whispering then extends to what follows—personal prayers that our plea may be heard.

CONCLUDING BIBLICAL VERSES. Just as the S'lihot began with a series of biblical verses, it now moves to its conclusion with a similar series. Likewise, just as the evening service began by permitting sinners to pray along with the righteous, it now climaxes with the announcement, "My house shall be called a house of prayer for all people." The quotations are from Leviticus 16:30 and Isaiah 56:7.

HEAR OUR VOICE שִׁמְעֵ קוֹלֵנוּ. Sh'ma Koleinu is a supplication that seeks to penetrate the silence that surrounds us, to evoke God's response, and to draw God into our prayer. "Hear our voice" may be among the most poignant words spoken in prayer. This prayer's first sentence is from the concluding prayer of personal petition in the daily Amidah. (In Jewish liturgy, a general plea that God hear our prayer typically precedes or follows a set of specific requests.) It then quotes Lamentations 5:21; Psalms 51:13; 71:9; 38:22; 86:17; 19:15; 52; 38:16.

The Babylonian Talmud records an argument as to whether personal prayers should be recited in the plural (Berakhot 29b–30a).

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סֶלַח לָנוּ, מַחֵל לָנוּ, כְּפָרֵינוּ.

כִּי

וְאֵתָה אֱלֹהֵינוּ,	אָנוּ עִמָּךְ
וְאֵתָה אָבִינוּ.	אָנוּ בְּנֶיךָ
וְאֵתָה אֲדוֹנֵנוּ,	אָנוּ עֲבָדֶיךָ
וְאֵתָה חֲלֻקֵנוּ.	אָנוּ קְהִלָּךְ
וְאֵתָה גּוֹרְלֵנוּ,	אָנוּ נַחֲלָתְךָ
וְאֵתָה רוּעֵנוּ.	אָנוּ צִאֲנֶךָ
וְאֵתָה נוֹטְרֵנוּ,	אָנוּ כְרֻמָּךְ
וְאֵתָה יוֹצְרֵנוּ.	אָנוּ פְעֻלָּתְךָ
וְאֵתָה דוֹדֵנוּ,	אָנוּ רְעִיתְךָ
וְאֵתָה קְרוֹבֵנוּ.	אָנוּ סִגְלָתְךָ
וְאֵתָה מִלְפָּנוּ,	אָנוּ עִמָּךְ
וְאֵתָה מֵאֲמִירָנוּ.	אָנוּ מֵאֲמִירֶךָ

וִידוּי

וְאֵתָה רַחוּם וְחַנוּן.	אָנוּ עֲזֵי פָנִים
וְאֵתָה אֶרֶךְ אַפִּים.	אָנוּ קָשֵׁי עֶרֶף
וְאֵתָה מְלֵא רַחֲמִים.	אָנוּ מְלֵאֵי עוֹן
וְאֵתָה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ.	אָנוּ יְמֵינוּ כְּצֵל עוֹבֵר

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ,
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשֵׁי עֶרֶף לֹאֵמַר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חָטָאנוּ.

WE ARE YOUR PEOPLE כִּי אָנוּ עִמָּךְ. An early medieval poem, which expands on the verse from Song of Songs: "I am for my beloved and my beloved is mine" (2:16). It completes the S'lihot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

VIDDUI—PRAYERS OF CONFESSION וִידוּי. In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is *viddui* (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.

A PASSING SHADOW כְּצֵל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END וְשְׁנוֹתֶיךָ לֹא יִתְמוּ. "Of old You established the earth; /

the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end" (Psalm 102:26–28).

WE, LIKE OUR ANCESTORS וְאֲבוֹתֵינוּ. In the Babylonian Talmud, Mar Zutra remarked that anyone who says "we have sinned" has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשָׁמְנוּ, בְּגַדְנוּ, גְּזַלְנוּ, דִּבְרָנוּ דְּפִי.
הֶעֵינֵנוּ, וְהִרְשָׁעְנוּ, וְדָנוּ, חֲמַסְנוּ, טַפְלָנוּ שֶׁקָּרָה
יַעֲצָנוּ רָע, כְּזָבְנוּ, לִצְנוּ, מְרִדְנוּ, נֶאֱצָנוּ.
סָרְרָנוּ, עֵינֵנוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עֶרְף.
רִשְׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעְנוּ.
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשָׁעְנוּ.

One or more of the following penitential prayers may be included.

א

הִרְשָׁעְנוּ וּפִשְׁעֵנוּ, לִכֵּן לֹא נוֹשָׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, כִּכְתוּב עַל יַד נְבִיאֶךָ: יַעֲזֹב רָשָׁע דְּרָכּוֹ,
וְאִישׁ אֶן מִחֻשְׁבֹּתָיו, וְיֵשֵׁב אֶל־יְהוָה וִירַחֲמֵהוּ, וְאֶל־אֱלֹהֵינוּ
כִּי־יִרְבֶּה לְסִלּוּחַ.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סִלַּח וּמַחֵל לַעֲוֹנוֹתֵינוּ
בְּיוֹם [הַשְּׁבֵת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה.
מַחֵה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ,
וְכַף אֶת־יָצְרָנוּ לְהַשְׁתַּעֲבֹד־לְךָ,
וְהַכְנַע עָרְפָנוּ לְשׁוּב אֵלֶיךָ,
וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ,
וּמֹל אֶת־לִבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
כִּכְתוּב בְּתוֹרָתְךָ: וּמֹל יְהוָה אֱלֹהֶיךָ אֶת־לִבְכֶם,
וְאֶת־לִבְבֵי זֶרְעֶךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁךָ
לְמַעַן חַיֶּיךָ.

STRIKE OUR HEART. The custom of striking our heart while confessing our sins is first mentioned in a midrash on Ecclesiastes 7:2 ("the living will lay it to heart"): "Rabbi Meir said: 'Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin'" (Ecclesiastes Rabbah).

WE ABUSE אֶנְשָׁמְנוּ. The liturgical list is alphabetical, with the hope that it will help us find our own words to name our transgressions. We might concentrate on one particular failing in our lives.

WE DESTROY שַׁחַתְנוּ. In this bilingual alphabetical list, the English word that represents the letter D means roughly the same as the Hebrew word that represents the letter ש (*shin*). The sin of בַּל תִּשְׁחִית (bal tash-hit), "not destroying anything needlessly," was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God's work, to reject God's gift.

YOU HAVE ACTED FAITHFULLY אֶתָּה צְדִיק נְהִמְיָהוּ. Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

LET THE WICKED FORSAKE יַעֲזֹב רָשָׁע. Isaiah 55:7.

BLOT OUT AND DISREGARD מַחֵה וְהַעֲבֵר. Both inner and outer parts of the body are mentioned in this prayer. Body and soul are intimately bound, as we seek to behave differently. It is as if we simultaneously ask the Creator to fashion for us a less sinful body as the home for our newly purified self.

CIRCUMCISE גָּמַל. Deuteronomy 30:6. Circumcision is an act of completion and perfection. Removing the flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.

We Betray

When we sin, we betray our true selves; when we repent, we rediscover the purity of our souls—and find, once again, that God dwells within us. As the 20th-century Jewish thinker and rabbi Joseph Ber Soloveitchik remarked, it is because we ourselves are God's temple that repentance and forgiveness are possible.

Repentance

Penitence can transform all our past sins into spiritual assets. From every error we can derive an important lesson, and from every lowly fall we can derive the inspiration to climb to spiritual heights.

Who Are We

Emotions ebb and flow throughout these holy days. Paradoxes swim in the stream of prayer. At one moment, we believe our deeds to be of such import that the world stands still so that we may take account of them. At another moment, we imagine ourselves so small, so insignificant that our lives are like a passing breath. We are great; we are small. We are the center of the universe; we are nothing at all. And yet, no matter how large we imagine our sins to be, and no matter how puny we imagine ourselves to be, God will never forsake us.

—NINA BETH CARDIN

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi;
he-evinu, v'hirshanu, zadnu, hamasnu, tafalnu sheker;
ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu;
sararnu, avinu, pashanu, tzararnu, kishinu oref;
rashanu, shihatnu, ti-avnu, ta-inu, titanu.*

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION

One or more of the following penitential prayers may be included.

✠

We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: “Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them.”

כ

Our God and God of our ancestors, forgive and pardon our sins [on this Shabbat and] on this Day of Atonement. Blot out and disregard our sins and errors; subdue our instincts so that they may serve You. Bend our stiffness so that we turn to You; renew our passion for observing Your ordinances. Circumcise our hearts to love and revere Your name, as it is written in Your Torah: “Then ADONAI your God will circumcise your heart and the hearts of your offspring to love ADONAI your God with all your heart and all your soul, that you may live.”

We have loved, אהבנו,
We have blessed, ברכנו,
We have grown, גדלנו,
We have spoken positively. דברנו יפי

We have raised up, העלינו,
We have shown compassion, וחסנו,
We have acted enthusiastically, זרזנו,
We have been empathetic, חמלנו,
We have cultivated truth. טפחנו אמת

We have given good advice, יעצנו טוב,
We have respected, כבדנו,
We have learned, למדנו,
We have forgiven, מחלנו,
We have comforted, נחמנו,
We have been creative, סללנו,
We have stirred, עוררנו,
We have been spiritual activists, פעלנו,
We have been just, צדקנו,
We have longed for Israel. קוינו לארץ

We have been merciful, רחמנו,
We have given full effort, שקדנו,
We have supported, תמכנו,
We have contributed, תרמנו,
We have repaired. תקנו

We rise as the ark is opened. An alternate version appears on the next page.
Avinu Malkeinu is not recited on Shabbat.

אָבִינוּ מַלְכֵנוּ! חֲטָאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עָשָׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵנוּ! חֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בְּטֵל מֵעֲלֵינוּ כָּל-גְּזֵרוֹת קְשׁוֹת.
אָבִינוּ מַלְכֵנוּ! בְּטֵל מִחֻשְׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! פִּלֵּה כָּל-צָר וּמִשְׁטֵיִן מֵעֲלֵינוּ.
אָבִינוּ מַלְכֵנוּ! פִּלֵּה דְבַר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן
וְשִׂמְד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵנוּ! סִלַּח וּמַחַל לְכָל-עוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר זְכוּת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
אָבִינוּ מַלְכֵנוּ! הֲצַמַּח לָנוּ יִשׁוּעָה בְּקִרְוֵב.
אָבִינוּ מַלְכֵנוּ! הֲרֵם קָרְן יִשְׂרָאֵל עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! הֲרֵם קָרְן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלְנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אַל תִּשְׁיַבְנוּ רִיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפַר אֲנַחְנוּ.
אָבִינוּ מַלְכֵנוּ! הַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
אָבִינוּ מַלְכֵנוּ! עָשָׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.
אָבִינוּ מַלְכֵנוּ! עָשָׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ.

אָבִינוּ מַלְכֵנוּ. The Talmud reports: "It once happened that Rabbi Eliezer led the congregation and recited twenty-four *b'rakhot*, but his prayers were not answered. Then Rabbi Akiva followed him and led the congregation in prayer, saying, 'Our father, our sovereign, You are truly our father. Our father, our sovereign, we have no ruler but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, have mercy on us. Our father, our sovereign, do it for Your name's sake,' and his prayers were answered" (Babylonian Talmud, Taanit 25b). Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. To this were added several pleas against devastation through natural disaster and human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as father represents relatedness and closeness; that of God as sovereign conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as inscrutable and God as close at hand: this prayer brings together both aspects of God, which is one reason it has been so powerful in the Jewish imagination.

נוֹטְרָנוּ מִפְּלִטְנוּ, הַצִּמַּח לָנוּ יְשׁוּעָה בְּקִרְוֹב.
 סוּמְכְנוּ מִצִּילָנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 עֲזָרְנוּ מִקְשִׁיבְנוּ שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.
 פּוֹדְנוּ מִשְׁמַרְנוּ, קַבֵּל בְּרַחֲמִים וּבְרִצּוֹן אֶת־תְּפִלָּתָנוּ.
 צוֹרְנוּ מִנוֹסָנוּ, נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
 קְדוּשָׁנוּ מִצְדִּיקָנוּ, זְכוֹר כִּי עָפָר אֲנַחְנוּ.
 רַחֲמֵנוּ מִחַיֵּינוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.
 שׁוֹמְרָנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לַמַּעַן הַרוֹגִים עַל שֵׁם קְדוּשָׁךְ.
 תּוֹמְכְנוּ מִסַּעְדָּנוּ, עֲשֵׂה לַמַּעַנְךָ אִם לֹא לַמַּעֲנָנוּ.
 אָבִינוּ מִלְּכָנוּ, חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קְדִישׁ שְׁלֹם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל־בֵּית
 יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
 מִכָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרוּן
 בְּעֵלְמָא, וְאָמְרוּ אַמֵּן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבוּהוֹן
 דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אַמֵּן.

יְהִיא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אַמֵּן.

KADDISH SHALEM קְדִישׁ שְׁלֹם is recited at the end of every worship service that features an Amidah. Its distinguishing sentence is the line *תִּתְקַבֵּל צְלוֹתְהוֹן*, "May the prayers . . . of all Israel be accepted."

PEACE . . . HARMONY שְׁלָמָא וְחַיִּים. Like many traditional Jewish prayers, this one ends with thoughts of peace.

AND TO ALL WHO DWELL ON EARTH וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל. Our mahzor follows the liturgical practice begun in some earlier Conservative movement prayerbooks by adding these words after mentioning Israel. (See, for example, the Shalom Rav prayer just recited at the end of the Amidah, page 218 above.)

At many moments in the liturgy, prayers focus on "Israel" or "the people Israel." The 20th-century philosopher Emmanuel Levinas pointed out that the designation "Israel" focuses our attention outward into the broader world of humanity, toward all those to whom we owe an ethical obligation of caring. In our prayers, we may move among various understandings of "Israel": Israel as Jewish community, Israel as national home, and Israel as symbolic of all those who uphold an ethical universe.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שְׁלֵא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
 שְׁלֵא שָׁם חָלְקָנוּ כְּהֵם,
 וְגִרְלָנוּ כְּכָל-הַמוֹנָם.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
 מִמַּעַל, וְשֹׁכֵינֵת עָזוֹ בְּגִבְהַי מְרוֹמַיִם, הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אָמֵת מְלַכְנוּ אָפֶס זוֹלָתוֹ, כְּכָתוּב בְּתוֹרָתוֹ:
 וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל-לִבְבָּךְ, כִּי יְהוָה הוּא הָאֱלֹהִים
 בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מִהֲרָה בְּתַפְאֲרַת
 עֲזָרְךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרֹתוֹן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אֶרֶץ. יִכְיָרוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵבֵל,
 כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ, תִּשְׁבַּע כָּל-לְשׁוֹן. לְפָנֶיךָ יְהוָה
 אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ
 כָּלֶם אֶת-עַל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.
 < כְּכָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעַלְמֵם וָעֶד.
 וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ,
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

ALEINU. This prayer was originally composed for, and recited during, the Malkhuyot ("Sovereignty") section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite the line וַאֲנַחְנוּ כּוֹרְעִים וּמוֹדִים (va-anahnu kor'im), "And so we bow."

KNOW THIS DAY וַיִּדְעַת הַיּוֹם. Deuteronomy 4:39, Moses' speech enunciating the meaning of God's revelation at Sinai.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. Beginning in the 19th century, this phrase came to be seen as similar to Isaiah's call to be "a light unto the nations," and it was reinterpreted as a call to universal justice. In this vein, the phrase l'takken olam was understood to mean "to repair the world," to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th

century) had argued that the single most important characteristic of God's sovereignty would be an end to one people dominating another. This paragraph emphasizes God's saving hand.

ADONAI WILL REIGN FOREVER AND EVER וַיִּדְעַת הַיּוֹם יְהוָה יִמְלֹךְ לְעַלְמֵם וָעֶד. From the Song at the Sea, Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד. Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through our prayer we hope to make the world at one with God.

CONCLUDING PRAYERS

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

*Aleinu l'shabbei-ah la-adon ha-kol, la-teit g'dullah l'yotzeir b'reishit,
she-lo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah,
she-lo sam helkeinu ka-hem, v'goraleinu k'khol hamonam.*

¶ *Va-anahnu kor'im u-mishtahavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

*She-hu noteh shamayim v'yoseid aretz, u-moshav y'karo ba-shamayim mi-ma-al,
u-sh'khinat uzzo b'govhei m'romim, hu eloheinu ein od. Emet malkeinu efes zulato,
ka-katuv b'torato: v'yadata ha-yom va-hashevota el l'vavekha, ki Adonai hu ha-Elohim
ba-shamayim mi-ma-al, v'al ha-aretz mi-tahat, ein od.*

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

*V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yihyeh Adonai ehad, u-sh'mo ehad.*

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 on the next page.

קִדְּוֵיִשׁ יְתוּם

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזַמַּן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרומֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא לְעָלְמָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְאָמִירָן בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יוֹשְׁבֵי תְבֵל].
וְאָמְרוּ אָמֵן.

KADDISH. The custom of mourners reciting Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer; it is not a private prayer; rather, it is recited in community with a minyan present. In that context the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes a way of acknowledging the mourner.

לַיְדִי.
 יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא,
 יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְקֹד.
 בְּקָרֵב עָלַי מִרְעִים לֶאֱכֹל אֶת־בְּשָׂרִי,
 צָרִי וְאִיבִי לִי הִמָּה כְּשִׁלּוֹ וְנִפְלוֹ.
 אִם־תִּחַנֶּה עָלַי מִחַנָּה לֹא־יִירָא לְבִי,
 אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.
 אַחַת שְׁאַלְתִּי מֵאֵת־יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,
 שְׁבִתִּי בְּבֵית־יְהוָה, כָּל־יְמֵי חַיִּי
 לַחֲזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.
 כִּי יִצְפְּנֵנִי בְּסֶכְלָה בְּיוֹם רָעָה,
 יִסְתַּרְנִי בְּסִתְרֵךְ אֱהָלוֹ, בְּצוּר יְרוּמָמָנִי.
 וְעֵתָה יְרוֹם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי
 וְאֶזְבְּחָה בְּאֱהָלוֹ זִבְחֵי תְרוּעָה,
 אֲשִׁירָה וְאֶזְמְרָה לַיהוָה.
 שְׁמַע־יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.
 לֵךְ אָמַר לְבִי בְּקִשׁוֹ פָּנָי, אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ.
 אֶל־תִּסְתַּר פָּנֶיךָ מִמּוֹנִי,
 אֶל תִּטְּבֵאֵף עַבְדְּךָ, עֲזַרְתִּי הִיִּיתִי,
 אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעְזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.
 כִּי־אָבִי וְאִמִּי עֲזָבוּנִי, וַיְהוֶה יִאֲסֹפֵנִי.
 הוֹרֵנִי יְהוָה דְּרַפְּךָ, וְנַחֲנִי בְּאֵרֶחַ מִישׁוֹר, לְמַעַן שַׂרְרִי.
 אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי,
 כִּי קָמוּ־בִי עֲדֵי־שִׁקָּר וַיִּפְּחֵ חָמָס.
 < לֹלֵא הָאֲמֵנְתִּי, לְרֹאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים.
 קִוְּה אֶל־יְהוָה, חֲזֵק וַיִּאֲמָץ לְבָבְךָ וְקִוְּה אֶל־יְהוָה. תהלים כו

Some congregations recite Mourner's Kaddish (previous page) after the recitation of this psalm.

PSALM 27 is recited on each of the ten days from Rosh Hashanah to Yom Kippur. It has also become customary to recite it during the entire month before Rosh Hashanah, in preparation for the High Holy Days. In mystical Jewish tradition, the days of judgment are extended through the seventh day of Sukkot, known as Hoshana Rabbah, and so the psalm is recited until then.

Psalm 27 expresses two opposite feelings, each of which may be felt on this day. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: "Though my father and mother abandon me, Adonai will gather me in." But at the same time, the psalmist experiences God's absence—the speaker longs to "see God," yet receives no response to this longing. The poem's last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend faith.

DO NOT HIDE YOUR FACE FROM ME אֶל־תִּסְתַּר פָּנֶיךָ מִמּוֹנִי. "Face" suggests "presence"; the concrete metaphor serving the poet more than the abstract sense behind it. The speaker desperately seeks God's face (a privilege denied Moses). The practical manifesta-

tion of God's turning away would be the abandonment of the person to the enemies gathered about. (adapted from Robert Alter)

IF I COULD ONLY TRUST לֹלֵא הָאֲמֵנְתִּי. This is the only verse in the psalm that has no parallel. It is as if the speaker's voice simply trails off and then hears an inner voice calling: קִוְּה אֶל־יְהוָה, "place your hope in Adonai." Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond and asks that the person not lose faith.

Seeking God

"One thing I ask of Adonai—this I seek"
—The Hebrew pronoun *oto* can either mean "this" or it can refer back to "Adonai," making the seeking of God the object of the sentence. That is how the Hasidic master Levi Yitzhak of Berdichev understood this verse. He would take it to mean, "One thing I ask of Adonai: to be able to seek Adonai all the days of my life and to sit in God's *sukkah*." Rabbi Levi Yitzhak's teaching is that all the days of our lives should be constituted by a searching for God. Through the continuous search and passion manifested in a life of holiness, we can have a taste of what it means to dwell in God's house, to behold God's splendor, and to be with God in God's sanctuary.

A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh
it is they, my enemies and those who besiege me,
who stumble and fall.

Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

One thing I ask of ADONAI—this I seek:
to dwell in the House of God all the days of my life,
to behold God's beauty and visit in God's sanctuary.

*Ahat sha-alti mei-eit Adonai, otah avakkeish
shivti b'veit Adonai, kol y'mei hayyai
la-hazot b'no-am Adonai u-l'vakkeir b'heikhalo.*

Were God to hide me in God's *sukkah* on the calamitous day,
were God to enfold me in the secret recesses of God's tent,
I would be raised up in a protecting fort.
Now, I raise my head above the enemies that surround me,
and come with offerings, amidst trumpet blasts, to God's tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.

It is You of whom my heart said, "Seek my face!"

It is Your presence that I seek, ADONAI.

Do not hide Your face from me; do not act angrily toward me.

You have always been my help; do not forsake me;

do not abandon me, my God, my deliverer.

Though my father and mother abandon me,

ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.

Do not hand me over to the grasp of those who besiege me;
for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God's goodness
in the land of the living . . .

Place your hope in ADONAI.

Be strong, take courage, and place your hope in ADONAI.

*Some congregations recite Mourner's Kaddish (previous page) after the
recitation of this psalm.*

יְגִדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.
אֶחָד וְאֵין יַחֲדֵי בְיַחֲוֹדוֹ,
נְעֵלָם, וְגַם אֵין סוּף לְאַחַדֵּיאוֹ.

אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,
לֹא נִעְרוֹף אֵלָיו קִדְשָׁתוֹ.
קִדְמוֹן לְכָל־דְּבָר אֲשֶׁר נִבְרָא,
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הֵנוּ אֲדוֹן עוֹלָם וְכָל־נוֹצֵר
יִוְרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
שִׁפְעַת נְבוֹאָתוֹ נִתְּנוּ
אֶל אַנְשֵׁי סְגָלָתוֹ וְתַפְאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמִשָּׁה עוֹד
נִבְיָא וּמִבֵּית אֶת־תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נִתַּן לְעַמּוֹ אֵל,
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוֹלָתוֹ.

צוּפָה וְיֹדֵעַ סְתֵרֵינוּ,
מִבֵּית לְסוּף דְּבָר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
נוֹתֵן לְרִשָּׁע רַע כְּרִשְׁעָתוֹ.
יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחָנוּ,
לְפָדוֹת מַחְפֵּי קֶץ יִשׁוּעָתוֹ.

מֵתִים יַחְיֶה אֵל בְּרוּב חֶסְדוֹ,
בְּרוּךְ עַד־יְעַד שֵׁם תְּהִלָּתוֹ.

בְּרִכַּת פְּרִיָּדָה
לְשָׁנָה טוֹבָה תְּחַתֵּמוּ.

יְגִדַל YIGDAL. This song was written by Daniel ben Yehudah of Rome in the 14th century. It is a poetic summary of Maimonides' thirteen articles of faith.

Although it has become a popular hymn, recited both before the morning *b'rakhot* and at the conclusion of many services, there have always been objections to its use since many have argued that Judaism cannot be reduced to thirteen articles of faith. Some have altered the last lines, objecting to the affirmation of the resurrection of the dead.

In at least one of the cities of Hungary, the *Hevra Kaddisha* (Burial Society) would proceed from house to house on the seventh day of Adar, the legendary anniversary of the birth and death of Moses, and would sing *Yigdal*, repeating the last line declaiming the resurrection of the dead. (*Macy Nulman*)

*Maimonides' Thirteen
Articles of Faith*

God is Creator.
God is one, unique, eternal.
God is incomparable, with
neither body nor form.
God precedes all and is
beyond all.
Only God is to be
worshipped.
The words of the prophets
are true.
Moses was the spiritual
ancestor of all the prophets.
The Torah was given to
Moses.
The Torah is immutable.
God, as Creator, knows our
deeds and thoughts.
Reward and punishment
issue from God.
The Messiah will come.
God, in God's own time,
will give life to the dead.

YIGDAL

Revere the living God, sing praises to God's name,
both immanent and timeless, through eternity.
God's oneness is unique, no other can compare;
unlimited and boundless is God's majesty.
No image can be seen, no form or body known;
no mortal mind can fathom God's totality.
Before creation's start, the world as yet unformed,
the living God endured in endless mystery.
The ruler of the world, whose creatures all declare
the glory and the greatness of God's sovereignty.
God chose devoted servants, wise and faithful seers,
and showered on each one the gift of prophecy.
In Israel none arose like Moses—touched by God—
whose visions probed the limits of humanity.
The Torah, in its truth, God granted to us all,
which loyal servant Moses taught us faithfully.
Our God will neither change nor modify God's law,
its place remains established for eternity.
God penetrates our minds, the promptings of our hearts,
anticipating actions that are yet to be.
God grants reward to those who lead a noble life,
while punishing transgressors sinning wantonly.
Our Messiah, God will send, to greet the end of days,
redeeming all who long for God to make them free.
In love our God restores the life to all our souls—
may God be ever praised until eternity.

<i>Yigdal Elohim hai v'yishtabbah</i>	<i>nimtza v'ein et el m'tzi-uto.</i>
<i>Ehad v'ein yahid k'yihudo</i>	<i>ne-lam, v'gam ein sof lahduto.</i>
<i>Ein lo d'mut ha-guf v'eino guf</i>	<i>lo na-arokh eilav k'dushato.</i>
<i>Kadmon l'khol davar asher nivra</i>	<i>rishon v'ein reishit l'reishito.</i>
<i>Hinno adon olam, v'khol notzar</i>	<i>yoreh g'dullato u-malkhuto.</i>
<i>Shefa n'vu-ato n'tano el</i>	<i>anshei s'gullato v'tifarto.</i>
<i>Lo kam b'yisra-el k'mosheh od</i>	<i>navi u-mabbit et t'munato.</i>
<i>Torat emet natan l'ammo El</i>	<i>al yad n'vi-o ne-eman beito.</i>
<i>Lo yahalif ha-El v'lo yamir dato</i>	<i>l'olamim l'zulato.</i>
<i>Tzofeh v'yodei-a s'tareinu</i>	<i>mabbit l'sof davar b'kadmato.</i>
<i>Gomel l'ish hesed k'mif'alo</i>	<i>notein l'rasha ra k'rish-ato.</i>
<i>Yishlah l'keitz yamin m'shiheinu</i>	<i>lifdot m'hakkei keitz y'shu-ato.</i>
<i>Meitim y'hayyeh El b'rov hasdo</i>	<i>barukh adei ad shem t'hillato.</i>

Traditional High Holy Day Greeting

May you be sealed for a good year. *L'shanah tovah teihateimu.*