

Upon entering the synagogue:

מֵה־טָבוֹ אֵהְלִיךְ יַעֲקֹב, מִשְׁפַּנְתִּיךְ יִשְׂרָאֵל.
וְאֲנִי בָרַב חֲסֻדְךָ אֲבוֹא בֵיתְךָ,
אֲשַׁתְּחֹהוּ אֶל־הַיְכָל־קֹדֶשְׁךָ בִּירְאָתְךָ.
יְהוּה אֶהְבְּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁתְּחֹהוּ וְאֶכְרַעָה, אֲבָרְכָה לִפְנֵי־יְהוּה עֲשֵׂי
וְאֲנִי תַפְלְתִי־לְךָ, יְהוּה, עֵת רִצּוֹן.
אֱלֹהִים בְּרַב־חֲסֻדְךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

עֲטִיפַת טָלִית

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we first wrap the tallit around our head and body, symbolically enclosing ourselves in a sacred garment, and then drape it around our shoulders.

בְּרַכִּי נַפְשִׁי אֶת־יְהוּה. יְהוּה אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהָדָר
לְבָשֶׁת. עֲטָה־אוֹר כְּשֶׁלְמָה, נוֹטָה שְׁמַיִם פִּירֵיעָה.

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קֹדֶשְׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

כָּשֶׁם שְׂגוּפֵי מִתְעַטֵּף בְּטָלִית, כִּךָ תִּתְעַטֵּף נַשְׁמָתִי בְּאוֹר
שְׂכִינְתְּךָ.

ברכות השחר

MORNING SERVICE

The core sections of the morning service are the Sh'ma and the Amidah. Over the centuries, two preliminary sections have been added. First, P'sukei D'zimra, featuring selections from the Book of Psalms (page 47), was added as preparation for reciting the main service itself. Later, בְּרִכּוֹת הַשַּׁחַר (Birkhot Ha-shahar), b'rakhot and other readings that had originally been recited individually upon arising, were moved from their private setting in the home to public recitation in the synagogue service. In the 13th and 14th centuries, biblical verses, prayers, and poems were added to the liturgy to mark the opening and closing of the service.

Birkhot Ha-shahar has become a generic name for

all those b'rakhot that were considered appropriate to recite upon arising. The Mishnah records that "the pious men of old would pause for an hour before praying in order to direct their hearts toward God" (Berakhot 5:1). Individuals also had their own ways of approaching prayer. Some would recite the Book of Psalms; others created their own meditations.

HOW LOVELY מַה טָבוֹ (Numbers 24:5). These words were uttered by the gentile prophet Balaam, who had been hired to curse Israel; they have the distinction of being the only prayer in the classical siddur attributed to a non-Jew. Balaam's blessing of Israel's dwelling place, together with the verses from Psalms that follow, were seen as appropriate for entering a synagogue, as many rabbinic readings of this verse understood the dwellings of Jacob (literally, "tents of Jacob") and the "sanctuaries of Israel" to be houses of study and of worship.

YOUR HOUSE בֵּיתְךָ (Psalm 5:8). The verse refers to the Temple. The prophet Ezekiel, comforting the exiles in Babylonia, assures them that God is with them in the small sanctuaries of foreign lands. The Sages understood Ezekiel as referring to the synagogue, which they called a מִקְדָּשׁ מִעוֹט "minor sanctuary." Thus, words originally describing the Temple were also deemed appropriate when applied to the synagogue.

I LOVE YOUR HOUSE אֶהְבְּתִי (Psalm 26:8). Here too the original reference was to the Temple, and it was later applied to the synagogue.

FOR MY PRAYER וְאֲנִי תַפְלְתִי (Psalm 69:14). Perhaps the most primal prayer. May our words be heard and responded to.

PUTTING ON THE TALLIT. The fringes of the tallit, the tzitzit, as explained in Numbers 15:39-40, serve to remind us of the Torah's mitzvot, and the ideal of holiness to which we are summoned. (T'fillin would normally be donned next, but they are not worn on Shabbat and festivals.)

LET ALL MY BEING PRAISE בְּרַכִּי נַפְשִׁי Psalm 104:1-2.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר נָתַן לְשִׁכְוֵי בֵּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי בְּצִלְמוֹ.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי יִשְׂרָאֵל.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שְׁעָשִׂנִי בֶן/בַּת-חֹרֵין.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵינָיִם.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עֲרֻמִּים.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְתִיר אֲסוּרִים.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שְׁעָשָׂה לִי כֶל-צְרָפִי.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמְכִין מִצְעָדֵי-גִבּוֹר.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיַּעַף כָּח.

BLESSINGS UPON ARISING
 בְּרֻכּוֹת הַשְּׁחֵר. The *b'rakhot*
 in this collection were origi-
 nally recited upon arising in
 the morning, as one went
 through the daily acts of
 awaking and rising. Each pas-
 sage extols God as we begin
 the day: on arising from sleep,
 on noticing the daylight, on
 dressing, on taking one's first
 steps, and so on. Maimonides
 stated: "These *b'rakhot* are
 without a prescribed order;
 each is to be recited only on
 the appropriate occasion, and
 not as part of the synagogue
 service." Other authorities,
 however, beginning with the
 siddur of Rabbi Amram Gaon
 in the 9th century, recom-
 mended the public recitation
 of these *b'rakhot*. This has
 been the standard Ashkenaz-
 ic practice to this day. Some
 other communities recite
 these *b'rakhot* only privately.

**WHO GIVES SIGHT TO THE
 BLIND** פּוֹקֵחַ עֵינָיִם. Said when
 opening the eyes. Many of
 these blessings are taken
 from the psalmist's descrip-
 tions of God's actions: "...
 sets prisoners free ... restores
 sight to the blind ... makes
 those who are bent stand
 straight ..." (Psalm 146:7-8).

WHO CLOTHES THE NAKED מְלַבֵּשׁ עֲרֻמִּים. Said when dressing. God's cloth-
 ing of Adam and Eve (Genesis 3:21) was an act of kindness. Isaiah men-
 tions clothing the naked as one of the moral actions that God expects of
 us, along with feeding the hungry and providing for the homeless (Isaiah
 58:7).

WHO RELEASES THE BOUND מְתִיר אֲסוּרִים. Releasing the fetters of wicked-
 ness and letting the oppressed go free are also mentioned by Isaiah (58:6).

WHO STRAIGHTENS THOSE WHO ARE BENT DOWN זוֹקֵף כְּפוּפִים. Literally,
 "making those who are bowed down stand upright." This phrase, as found
 in Psalm 146:8, is the biblical warrant for standing straight after bowing
 when God's name is pronounced in the Amidah.

WHO STRETCHES OUT THE DRY EARTH OVER THE WATERS רוֹקֵעַ הָאָרֶץ עַל
 הַמַּיִם. Literally, "spreading the earth over the waters" (Psalm 136:6).

A Morning Prayer

Master of the Universe,
grant me the ability to be
alone;

may it be my custom to
go outdoors each day
among the trees and
grass, among all growing
things

and there may I be alone,
and enter into prayer,
to talk with the One to
whom I belong.

May I express there
everything in my heart,
and may all the foliage
of the field (all grasses,
trees, and plants) awake
at my coming,

to send the powers of
their life into the words
of my prayer so that my
prayer and my speech are
made whole

through the life and spirit
of all growing things,
which are made as one
by their transcendent
Source.

—NAHMAN OF BRATZLAV

Blessings Upon Arising

Barukh atah ADONAI, our God, ruler of time and space,

who enables us to distinguish day from night,

who made me in the divine image,

who made me a Jew,

who made me free,

who gives sight to the blind,

who clothes the naked,

who releases the bound,

who straightens those who are bent down,

who stretches out the dry earth over the waters,

who has provided for all my needs,

who steadies our steps,

who strengthens the people Israel with courage,

who crowns the people Israel with glory,

who gives strength to the weary.

יהוה אורי וישעי, ממי אירא,
 יהוה מעוזי חיי, ממי אפחד.
 בקרב עלי מרעים לאכל את-בשרי,
 צרי ואיבי לי המה כשלו ונפלו.
 אם-תחנה עלי מחנה לא-יירא לבי,
 אם-תקום עלי מלחמה בזאת אני בוטח.
 אחת שאלתי מאת-יהוה, אותה אבקש:
 שבתני בבית-יהוה כל-ימי חיי,
 לחזות בנעם-יהוה ולבקר בהיכלו.
 כי יצפנני בסכה ביום רעה,
 יסתרני בסתר אהלו, בצור ירוממני.
 ועתה ירום ראשי על-איבי סביבותי,
 ואזבחה באהלו זבחי תרועה, אשירה ואזמרה ליהוה.
 שמע-יהוה קולי אקרא, ורחמי וענני.
 לך אמר לבי בקשו פני, את-פניך יהוה אבקש.
 אל-תסתר פניך ממני,
 אל תט-באף עבדך, עזרתי היית,
 אל-תטשני ואל-תעזבני, אלהי ישעי.
 כי-אבי ואמי עזבוני, ויהוה יאספני.
 הורני יהוה דרךך, ונחני בארח מישור, למען שוררי.
 אל-תתנני בנפש צרי, כי קמו-בי עדי-שקר ויפח חמס.
 < לולא האמנתי לראות בטוב-יהוה בארץ חיים.
 קנה אלי-הוה, חזק ויאמץ לבך וקנה אלי-הוה. תהלים כז

Some congregations recite Mourner's Kaddish after the recitation of this psalm; see page 46.

psalmist reveals here that beneath the facade of confidence, great fear and feelings of abandonment are lurking.

IF ONLY I COULD TRUST לולא האמנתי Or: "Did I not believe." Understood that way, the sentence is left unfinished, as if to say, "I would not be able to continue, were it not that I believe that I will experience God's graciousness while I am yet alive." And yet the poet knows that reality and faith do not coincide.

PLACE YOUR HOPE IN ADONAI קנה אלי-הוה The entire psalm has been recited in the first person, but here we have a second-person command. Either this is meant as an address to oneself, or else another voice is heard speaking: "You have voiced your faith and your doubts; have courage and your hopes will be fulfilled." Rashi (1040-1105), following the Midrash, says that the repetition of the injunction to hope, emphasizing the need for hope, indicates that even if one's prayer does not have a visible response, one should not lose faith.

PSALM 27. This very personal, intimate psalm progresses from a triumphalist faith to a meditation on the fragility of life and hope. In many communities, it came to be recited twice each day, morning and evening, in the month before the High Holy Days, throughout the Days of Repentance, and up to the last day of Sukkot. Perhaps it was seen as appropriate for this season because of its focus on the wish for God's presence in our lives.

TO HIDE ME IN GOD'S SUKKAH יצפנני בסכה Note the progress from "House" to "sukkah" to "tent." The movement in the psalm is to greater fragility.

ADONAI, HEAR MY VOICE שמע יהוה קולי This phrase achieves special prominence in the central Yom Kippur prayer Sh'ma Koleinu (שמע קולנו), "Hear our voice," which precedes each recitation of the confessional.

DO NOT HIDE YOUR FACE FROM ME אל תסתר פניך ממני. Four times the psalmist uses the word אל (al), "do not": do not hide, do not act angrily, do not forsake, do not abandon. It appears again later: "do not hand me over." The

A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

Love Me

Oh my Father, love me,
love me, dear Father,
and I will in goodness
be shattered and
dispersed
like dust, like a spindrift
my goodness will settle
over everything and
everyone,
everything and
everyone.

Love me, sweet Father.

—MALKA HEIFETZ
TUSSMAN
(trans. Marcia Falk)

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.

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 after the recitation of this psalm;
see page 46.*

מזמור שיר־חַנֻּנֶת הַבַּיִת לְדָוִד.

אַרְוַמְמָךְ יְהוָה כִּי דָלִיתָנִי, וְלֹא־שִׁמַּחְתָּ אִיְבִי לִי.
יְהוָה אֱלֹהֵי, שׁוֹעֲתֵי אֵלֶיךָ וְתִרְפְּאֵנִי.
יְהוָה הֶעֱלִיתָ מִן־שְׂאוֹל נַפְשִׁי, חֵייתָנִי מִיַּרְדֵּי־כּוֹר.
נִזְמְרוּ לִיהוָה חֲסִידָיו, וְהוֹדוּ לְזִכְרִי קִדְשׁוֹ.
כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ, בְּעָרֵב יַלִּין בְּכִי וּלְבָקָר רִנָּה.
וְאֲנִי אִמְרָתִי בְּשִׁלְוִי, בְּל־אֲמוּט לְעוֹלָם.
יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עוֹז,
הַסְתַּרְתָּ פָנֶיךָ, הֵייתִי נִבְהָל.
אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן.
מִה־בְּצַע בְּדַמִּי בְרַדְתִּי אֶל שַׁחַת,
הַיּוֹדֵף עֶפֶר, הַיִּגִּיד אִמְתָּךְ.
שָׁמַע־יְהוָה וַחֲנֻנִי, יְהוָה הִיָּה־עֲזָר לִי.
◀ הַפְּכַת מִסְפְּדֵי לְמַחֹל לִי,
פָּתַחְתָּ שִׁקִּי וַתִּנְאַרְנֵי שִׁמְחָה.
לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ.
תְּהִלִּים ל

PSALM 30. This psalm was undoubtedly selected to introduce the section of psalms because the experience of awakening in the morning is seen as escaping from the clutches of death. Turning mourning to joy becomes a metaphor for the way one should celebrate the gift of a new day.

וְתִרְפְּאֵנִי. Although the poet seems to have recovered from illness and has been healed, he then mentions external enemies, a common poetic movement in psalms where internal states are externalized.

YOU SAVED ME FROM THE PIT OF DEATH מִן־הֶעֱלִיתָ מִן־שְׂאוֹל נַפְשִׁי, חֵייתָנִי מִיַּרְדֵּי־כּוֹר. Literally, "You brought me up from Sheol / revived me from my descent into the Pit." In the Bible, Sheol

was the realm of the dead. Archaeological evidence supports the view that there was a popular belief in ancient Israel that some shadow of the person descended to the netherworld. Holes for feeding the dead have been found in ancient Israelite burial sites.

Psalms

The biblical psalms are essentially a record of the human quest for God. Hence, the variety of forms in which the ancient psalmists expressed themselves, reflective of the diverse and changing moods that possessed them as they do all human beings. In short, the psalms constitute a revealing portrayal of the human condition.

—NAHUM M. SARNA

To Sing

The emotions of our inner life are so strong, so tied to the essence of life, that they constantly desire to give rise to poetry and song. We need to be able to find words to express our emotions; when we can name them, the inner vitality that is touched by these words gives rise to melody that is the origin of song.

—ABRAHAM ISAAC KOOK
(adapted)

INTRODUCTION TO P'SUKEI D'ZIMRA: PSALM 30

A PSALM OF DAVID.

A SONG FOR THE DEDICATION OF THE HOUSE.

I extol You, ADONAI. You raised me up.
You did not permit foes to rejoice over me.

*ADONAI, I cried out and You healed me.
You saved me from the pit of death.*

Sing to ADONAI, you faithful!
Acclaim God's holiness!

*God's anger lasts a moment;
divine love is lifelong.
Tears may linger for a night;
joy comes with the dawn.*

While at ease I once thought: Nothing can shake my security.
Favor me and I am a mountain of strength.
Hide Your face, ADONAI, and I am terrified.

*To You, ADONAI, would I call;
before the Eternal would I plead.*

What profit is there if I am silenced?
What benefit if I go to my grave?
Will the dust praise You? Will it proclaim Your faithfulness?

*Hear me, ADONAI!
Be gracious, be my help!*

You transformed my mourning into dancing,
my sackcloth into robes of joy,
that I might sing Your praise unceasingly,
that I might thank You, ADONAI my God, forever.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא
וְנַחֲמַתָּא דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תְּבֵל], וְאָמְרוּ אָמֵן.

KADDISH קדיש. The central moment of the Kaddish is the communal response expressing praise of God. The Kaddish, then, is not a private prayer, but is recited in community with a minyan present. Its form is a dialogue between the leader and the community. The mourner affirms that tragedy has not separated him or her from God or the Jewish people; the communal response, in turn, constitutes a way of acknowledging the mourner as a member of the congregation.

פסוקי דזמרא
 VERSES OF SONG
 By the year 225 C.E., when the Mishnah was edited, the morning liturgy consisted of two major sections: the Sh'ma and Its Blessings, and the Amidah. It was common, however, for individuals to recite psalms and other sections of the Bible as preparation for worship. The Geonim, the heads of the post-talmudic academies of Babylonia, formalized this devotion sometime in the second half of the first millennium. Psalms of praise were specifically chosen for this section; hence its title, "Verses of Song." The core of the psalmic selection began with Psalm 145 (Ashrei), which was chosen because it was thought to express the essential concepts of praise of God. The following five psalms, the last ones in the Book

ברוך שאמר והיה העולם, ברוך הוא.
 ברוך עשה בראשית, ברוך שמו.
 ברוך אומר ועשה, ברוך הוא.
 ברוך גוזר ומקים, ברוך שמו.
 ברוך מרחם על הארץ, ברוך הוא.
 ברוך מרחם על הבריות, ברוך שמו.
 ברוך משלם שכר טוב ליראיו, ברוך הוא.
 ברוך חי לעד וקיים לנצח, ברוך שמו.
 ברוך פודה ומציל, ברוך הוא וברוך שמו.
 ברוך אתה יהוה אלהינו מלך העולם, האל האב
 הרחמן המהלל בפני עמו, משבח ומפאר בלשון חסידיו
 ועבדיו. ובשירי דוד עבדך נהללך יהוה אלהינו,
 בשבחות ובזמרות, נגדלך ונשבחך ונפאריך ונזכיר
 שמך ונמליכך מלכנו אלהינו, יחיד חי העולמים.
 מלך משבח ומפאר עדי עד שמו הגדול. ברוך אתה
 יהוה, מלך מהלל בתשבחות.

of Psalms, were included so that each day the Book of Psalms is symbolically completed. Over the centuries other psalms and appropriate biblical selections have been added to P'sukei D'zimra, to help us to prepare for the actual service. These passages recall major events in Jewish history and climax with the Song at the Sea, the great hymn of salvation recorded in Exodus 15.

PAISED IS GOD WHOSE WORD ברוך שאמר. The repetition of the word ברוך (*barukh*), "blessed," turns this prayer into a poetic imitation of the Bar'khu, which is the formal beginning of the prayer service. The first lines of this poem are found in Midrash Tanna D'vei Eliyahu Zuta 4:9 (10th century). Arising in the morning, the poet sees God, the Creator, in all things.

CREATED THE WORLD והיה העולם. God is often referred to by the Sages as "the One who spoke and the world came into being." This is based on the creation story in Genesis 1, in which the entire Creation is accomplished by God's spoken fiat. In Pirkei Avot 5:1 we read: "The world was created through ten utterances."

BARUKH HU הוא ברוך. Literally, "blessed is God." In the following line we read: ברוך שמו (*barukh sh'mo*), "Praised (Blessed) is God's name." Taken together, these words form the phrase הוא וברוך שמו, "blessed is God and blessed is God's name," which is commonly used as a response to hearing the name of God. Different communities recite this poem with a variety of responses.

MAGNIFIED WITH SONGS OF PRAISE מהלל בתשבחות. The biblical selections that follow this passage are preceded by a *b'rakhah*: מלך מהלל בתשבחות. "Sovereign magnified with songs of praise." They are concluded (p. 69) with another *b'rakhah*, הבורח בשירי זמרה, מלך אל חי העולמים, "who delights in the chorus of song, the sovereign God, giving life to all worlds." Nothing in between these two *b'rakhot* was written by the Sages or liturgical poets; all the selections are biblical.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרֵי הָעַם שִׁפְכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיהוּה אֱלֹהֵיו.

תהלה לְדָד.

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהַלָּל מְאֹד, וְלִגְדַלְתָנוּ אִין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מִעֲשִׂיךָ, וּגְבוּרַתְךָ יִגִּידוּ.
הֵדֵר כְּבוֹד הַיְהוּדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדַלְתְּךָ אֶסְפְּרֶנָּה.
זָכַר רַב־טוֹבְךָ יִבְיַעוּ, וְצַדִּיקְתְּךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפִּים וּגְדַל־חֶסֶד.
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִדְוֶךָ יְהוָה כָּל־מַעֲשִׂיךָ, וְחִסְדֶּיךָ יִבְרַכְכֶּנָּה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרַתִּי, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמַמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלָאִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

PSALM 145. This psalm, which was treasured by the Rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period, as attested by the Dead Sea Scrolls, where it appears with a congregational response attached to each verse: "Blessed is Adonai and blessed is God's name."

Psalm 145 begins and ends with personal verses of praise. In the middle verses, the author affirms God's sovereignty, and then immediately connects that affirmation to God's love and compassion.

For synagogue use, Psalm 115:18 was appended to the end, referring to those who are praying in the synagogue. Two additional verses (Psalms 84:5 and 144:15), both of which begin with the word אֲשֶׁרֵי (*ashrei*, "joyous"), were added to the opening, apparently in imitation of the Book of Psalms itself,

which begins with that word. Originally, P'sukei D'zimra, the preparatory morning psalms, began here and consisted simply of Ashrei followed by the last five psalms in the Book of Psalms.

Ashrei is an alphabetical acrostic and thus easy to remember, which may help to explain its popularity in Jewish liturgy. Many readers relate to individual verses more than to the literary flow of the whole poem.

MY GOD, MY SOVEREIGN אֱלֹהֵי הַמֶּלֶךְ. The psalmist addresses God directly, not in the third person, establishing a feeling of closeness. On the other hand, the psalmist speaks to God as *הַמֶּלֶךְ* (*ha-melekh*), "my sovereign." This tension is one that classical Jewish thinkers constantly seek to maintain.

ADONAI IS MERCIFUL AND COMPASSIONATE יְהוָה חֲנוּן וְרַחוּם. Confirmed by the proclamation of God's attributes to Moses: "A God compassionate and merciful" (Exodus 34:6). This psalm paints a picture of a loving God, who cares for all creatures.

ADONAI SUPPORTS ALL WHO FALTER יְהוָה לְכָל־הַנִּפְלָאִים. This verse marks a turning point in the psalm. Until now, the poet has praised God's greatness and splendor; now, the focus shifts to God's concern for those in need. Here, God's sovereignty is primarily manifest in love and care.

הָלְלוּ יְהוָה. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֶהֱל
 חֲסִידִים. יִשְׂמַח יִשְׂרָאֵל בְּעֲשׂוֹ, בְּגִי־צִיּוֹן יִגִּילוּ
 בְּמִלְפָּם. יְהַלְלוּ שְׁמוֹ בְּמַחּוֹל, בְּתֹף וְכִנּוֹר וְזַמְרוּ-לוֹ.
 כִּי־רֹצֶה יְהוָה בְּעַמּוֹ, יַפְאֵר עַנּוּיִם בִּישׁוּעָה. יַעֲלוּ
 חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם. רוֹמְמוֹת אֵל
 בְּגִרוֹנָם, וְחָרַב פִּיפִיּוֹת בְּיָדָם. לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם,
 תּוֹכַחוֹת בַּלְּאָמִים. < לְאֶסֶר מַלְכֵיהֶם בְּזֻקִים
 וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרוֹזַל. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב,
 הַדָּר הוּא לְכָל־חֲסִידָיו. הָלְלוּ־יְהוָה. תהלים קמט

הָלְלוּ יְהוָה,

הָלְלוּ אֵל בְּקֶדְשׁוֹ, הָלְלוּהוּ בְּרִקִיעַ עֲזוֹ.
 הָלְלוּהוּ בְּגִבוֹרָתָיו, הָלְלוּהוּ כְּרַב גְּדִלוֹ.
 הָלְלוּהוּ בְּתַקַּע שׁוֹפָר, הָלְלוּהוּ בְּנֶבֶל וְכִנּוֹר.
 הָלְלוּהוּ בְּתֹף וּמַחּוֹל, הָלְלוּהוּ בְּמִנִּים וְעָגָב.
 הָלְלוּהוּ בְּצִלְצְלֵי־שְׁמַע, הָלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
 < כָּל הַנְּשַׁמָּה תְהַלֵּל יְהוָה, הָלְלוּ־יְהוָה.
 כָּל הַנְּשַׁמָּה תְהַלֵּל יְהוָה, הָלְלוּ־יְהוָה. תהלים קנ

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מִצִּיּוֹן, שְׁכֵן
 יְרוּשָׁלַם, הָלְלוּ־יְהוָה. בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל,
 עֲשֵׂה נִפְלְאוֹת לְבָדוֹ. < וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
 וַיִּמְלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ, אָמֵן וְאָמֵן.

Some congregations proceed with נְשַׁמָּה, page 67.

PSALM 149. This Psalm may have been written in exile, where it would not have been out of place for the wish to overcome enemies and oppressors to be expressed in especially urgent language.

LET THEM DANCE. בְּמַחּוֹל. A characteristic of "Halleluyah" psalms is the accompaniment of instrumental music and dance, further heightening the emotional experience.

A DOUBLE-EDGED SWORD IN THEIR HANDS. וְחָרַב פִּיפִיּוֹת בְּיָדָם. The image of vengeance invoked in this psalm might be explained by its last line, where the poet evokes the promised judgment. Israel's oppression at the hands of its enemies is a product of the injustice that must be fought.

PSALM 150. This psalm brings the Book of Psalms to an exultant close. The Book of Psalms begins with the praise of the single righteous individual, "Blessed is the One who declared that the works of creation were sufficiently complete (*dai*)," and concludes with every living being praising God. Although this psalm is recited every day, its reference to the blowing of the shofar gives it special meaning on the High Holy Days. Its ten repetitions of

the word *hall'luhu* became the basis for the compilation of ten biblical verses that punctuate each of the three special sections of the Musaf service on Rosh Hashanah, and those special sections culminate in another recitation of Psalm 150.

WITH THE SHOFAR CALL. בְּתַקַּע שׁוֹפָר. The psalmist refers to the clarion call of the shofar, the *t'ki-ah*, which we hear so dramatically on Rosh Hashanah and at the end of Yom Kippur.

PRAISED BE ADONAI FOREVER. בְּרוּךְ יְהוָה לְעוֹלָם. Psalms 89:53, 135:21, and 72:18–19. Two of these verses conclude with a doubled "Amen," which in the Book of Psalms punctuates the end of three of its five major divisions. All four verses begin with the word בְּרוּךְ (*barukh*), "blessed." Thus, just as we began P'sukei D'zimra with a multiple repetition of "blessed" in Barukh She-amar (page 47), so here, too, we repeat that word over and over. The oldest versions of P'sukei D'zimra ended here and so it is appropriate to conclude with the repetition of the word "Amen."

וְיוֹשֵׁעַ יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא
 יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שִׁפְתַי הַיָּם: וַיֵּרָא יִשְׂרָאֵל אֶת־
 הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם
 < וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֹּאמְינוּ בִּיהוָה וּבַמָּשָׁח עַבְדּוֹ:
 שְׁמוֹת יָד לֹא

THE SONG AT THE SEA
 שִׁירַת הַיָּם. This song
 of triumph and praise
 to God is one of the
 great biblical poems.
 It emphasizes Israel's
 faith in God and God's
 redemptive role, lead-
 ing to the climactic
 proclamation: "Adonai
 will reign forever and
 ever!" (Exodus 15:18).
 The recitation of the
 Song at the Sea is
 a later addition to
 P'sukei D'zimra and
 is not found in first-
 millennium orders of
 prayer. The experience
 of the long exile may
 have created the need
 for the memory of
 triumph. The Midrash
 associated this Song
 with the final redemp-
 tion.

אֲזוּ יִשְׁרִי־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לִיהוָה וַיֹּאמְרוּ
 לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס
 וּרְכַבּוֹ רִמָּה בַיָּם: עֲזִי וְזַמְרַת יְהוָה וַיְהִי־לִי
 לִישׁוּעָה זֶה אֱלֹהֵי וְאֵנֹוֹהוּ אֱלֹהֵי
 אָבִי וְאֶרְמָמְנָהוּ: יְהוָה אִישׁ מֶלֶחֶמָה יְהוָה
 שְׁמוֹ: מִרְפַּבַּת פָּרְעֹה וְחִילוֹ יָרָה בַיָּם וּמִבְחַר
 שְׁלֹשִׁי טַבְּעוֹ בַיָּם־סוּף. תַּהֲמֹת יִכְסִימוּ יָרְדּוּ בְּמִצּוֹלַת כְּמוֹ־
 אָבִן: יְמִינֶךָ יְהוָה נֶאֱדָרִי בְּפֶחַח יְמִינֶךָ
 יְהוָה תִּרְעֵץ אוֹיֵב: וּבְרַב גְּאוּנֶךָ תִּהְרָס
 קַמִּיר תִּשְׁלַח חֲרֹנֶךָ יֶאֱכְלֵמוּ פִקֻּשׁ: וּבְרוּחַ
 אֲפִיךָ נַעֲרָמוּ מַיִם נִזְלִים כְּפָאוּ תַהֲמֹת בְּלִבֵּי־הֵם: אֶמַר
 אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶחְלַק שְׁלַל תִּמְלֹאמוּ
 נַפְשֵׁי אַרְיֵק חֲרָבִי תוֹרִישְׁמוּ יָדַי: נִשְׁפַּתַּ
 בְּרוּחֶךָ פִּסְמוּ יָם צָלְלוּ כַּעֲפֹרֶת בְּמַיִם
 אֲדִירִים: מִי־כַמְכָּה בְּאֵלֶם יְהוָה מִי
 כְּמַכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תַהֲלֹת עֲשֵׂה
 פְּלֹא: נְטִיתַי יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ: נְחִיתַי
 בְּחִסְדֶּךָ עַם־זוֹ גָּאֵלַת נִהְלֹתָ בְּעֲזָרְךָ אֶל־נְהוּ

THEN MOSES . . . SANG
 אֲזוּ יִשְׁרִי־מֹשֶׁה
 הַשִּׁירָה (yashir)
 can be understood
 as either a present or
 future tense. This led
 the Sages to say that
 this song would be
 sung in the future by
 the Messiah, thus link-
 ing the past and the
 future redemptions
 (Mekhilta, Shirata 1).

THIS IS MY GOD הַזֶּה
 אֱלֹהֵי. The Midrash
 expounds on the

demonstrative pronoun "this" and says that it indicates that the Israelites pointed to God and visually identified the Holy One. "Even a maidservant at the Sea saw God more clearly than the greatest of the prophets!" (Mekhilta Shirata 3). The experience at the Sea was an unequalled moment of faith.

ADONAI IS A WARRIOR; GOD'S NAME IS ADONAI שְׁמוֹ יְהוָה מֶלֶחֶמָה יְהוָה שְׁמוֹ. The entire poem emphasizes God's role as warrior, triumphing over Israel's enemies. On the phrase "God's name is Adonai," the Rabbis remarked that God appears in many different guises: here as a warrior, elsewhere as a sage. No matter how varied God's manifestations, "God's name is Adonai"—the One God is always the same (Mekhilta, Shirata 4). Though we each may perceive God differently and our experience of God may vary with our life experience, one reality exists behind all.

Thus ADONAI saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that ADONAI wielded against the Egyptians, the people feared ADONAI and kept faith with ADONAI, trusting Moses, ADONAI's servant. Exodus 14:30-31

THE SONG AT THE SEA

Then Moses and the people Israel sang this song to ADONAI:

I will sing to ADONAI, mighty in majestic triumph!
Horse and driver God has hurled into the sea.
ADONAI is my strength and my might; God is my deliverance.
This is my God, to whom I give glory—
my ancestor's God, whom I exalt.

ADONAI is a warrior; God's name is ADONAI.
Pharaoh's chariots and army God has cast into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.

Your right hand, ADONAI, singular in strength—
Your right hand, ADONAI, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue and plunder!
I will devour them, I will draw my sword.
With my bare hands will I dispatch them."
You loosed the wind—the sea covered them.
Like lead they sank in the swelling waters.

Who is like You, ADONAI, among all that is worshipped?
Who is like You, majestic in holiness,
awe-inspiring in splendor, working wonders?

You stretched out Your hand—the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.

קַדְשֵׁךָ: שְׁמְעוּ עַמִּים יִרְגְּזוּן חֵיל
 אֲחֹז יִשְׁבִי פְלִשְׁתַּי: אִזּוּ נִבְהָלוּ אֱלֹפָי
 אֲדוּם: אֵילֵי מוֹאָב יֶאֱחֹזְמוּ רַעַד נִמְגּוּ
 כָּל יִשְׁבֵי כְנָעַן: תִּפְּל עֲלֵיהֶם אֵימָתָה
 וּפָחַד: בְּגִדְל זְרוּעֶךָ יִדְמֹו פְּאֲבָן עַד-
 יַעֲבֹר עִמָּךָ יְהוָה: עַד-יַעֲבֹר עִם-זֶן
 קִנִּיתַי: תִּבְאָמוּ וְתִשְׁעֵמוּ בְּהַר נִחְלָתְךָ מְקוֹן
 לְשִׁבְתְּךָ פְּעֻלַּת יְהוָה: מְקֹדֵשׁ אֲדֹנָי כּוֹנֵנֵנוּ
 יְדִידֵי: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד: שְׁמוֹת טו א-יח

FOR SOVEREIGNTY BELONGS TO ADONAI
BELONGS TO ADONAI כי ליהוה המלוכה Psalm 22:29. The biblical selections of P'sukei D'zimra, the Verses of Song, conclude by framing the powerful climax of the Song at the Sea with verses from Psalms and the Prophets that emphasize God's sovereignty and the universal recognition of God that will mark the end of days.

< כי ליהוה המלוכה ומשל בגוים. ועלו מושעים בהר ציון לשפט את-הר עשו, והיתה ליהוה המלוכה. והיה יהוה למלך על כל-הארץ, ביום ההוא יהיה יהוה אחד ושמו אחד.

DELIVERERS SHALL RISE וְעָלוּ מוֹשָׁעִים Obadiah 1:21. Obadiah predicted that though Israel and Judah were bent low in his time, redemption would come soon. Thus the victory described in the Song at the Sea is connected to the hope in redemption and turned into a vision of ever-renewed salvation of the people Israel.

שַׁחַר אֲבִקְשֶׁךָ צוּרֵי וּמִשְׁגַּבֵּי
 אֶעֱרֹךְ לְפָנֶיךָ שַׁחֲרֵי וְגַם עֶרְבֵי.
 לְפָנַי גִּדְלָתְךָ אֶעֱמֹד וְאֶבְהֵל
 כִּי עֵינֶיךָ תִּרְאֶה כָּל-מַחְשְׁבוֹת לְבִי.
 מִהֲזֶה אֲשֶׁר יוֹכַל הַלֵּב וְהִלְשׁוֹן לַעֲשׂוֹת
 וּמִהֲכֹחַ רוּחֵי בְּתוֹךְ קִרְבֵּי.
 < הִנֵּה לְךָ תִּיטֵב זְמַרַת אָנוּשׁ
 עַל כֵּן אוֹדֶךָ בְּעוֹד נִשְׁמַת אֱלֹהֵי בִי

AND THE NAME OF GOD ONE וְשִׁמוֹ אֶחָד Zechariah 14:9. That is, at the end of days not only will God be universally revealed, but also people's understanding of God will align completely with who God truly is. Whenever we conclude a worship service by reciting the Aleinu, we quote this verse again and express its millennial hope.

completely with who God truly is. Whenever we conclude a worship service by reciting the Aleinu, we quote this verse again and express its millennial hope.

AT DAWN I SEEK YOU שַׁחַר אֲבִקְשֶׁךָ. This poem was written by the great medieval poet Solomon Ibn Gabirol (Spain, 11th century) to be recited by the prayer leader when rising to the *bimah* to begin public prayer. Its last line, which talks of the soul/*n'shamah*, is a bridge to the traditional Nishmat prayer, which begins on the next page and which, on Shabbat and holy days, precedes the Bar'khu, the call to worship. The poet evokes the spirit of God within each human being as the source of prayer. The translation is adapted from Jules Harlow.

Miracles

The concept of miracle . . . can be defined at its starting point as an abiding astonishment. The philosopher and the religious person both wonder at the phenomenon, but the one neutralizes his wonder in ideal knowledge, while the other abides in that wonder; no knowledge, no cognition, can weaken his astonishment. Any causal explanation only deepens the wonder for him. To live with the miracle means to recognize this power on every given occasion as the effecting one.

—MARTIN BUBER

Nations take note and tremble;
panic grips the dwellers of Philistia.
Edom's chieftains are chilled with terror,
trembling seizes the mighty of Moab,
all the citizens of Canaan are confused,
dread and dismay descend upon them.
Your overwhelming power makes them still as stone,
while Your people, ADONAI—the people
whom You have redeemed—pass peacefully over.
Lead them to Your lofty mountain;
let them lodge there in Your abode,
the sanctuary You have established.
ADONAI shall reign forever and ever.

ADONAI shall reign forever and ever. Exodus 15:1–18

For sovereignty belongs to ADONAI, who rules the nations.
Deliverers shall rise on Mount Zion to judge the mountain of
Esau, and ADONAI shall be supreme. ADONAI shall be sovereign
over all the earth. On that day ADONAI shall be one and
the name of God one.

INTRODUCTION TO NISHMAT

At dawn I seek You, Refuge, Rock sublime;
my morning prayers I offer, and those at evening time.
I tremble in Your awe-inspiring presence, contrite,
for my deepest secrets lie stripped before Your sight.
My tongue, what can it say? My heart, what can it do?
What is my strength, what is my spirit too?
But should music be sweet to You in mortal key,
Your praises will I sing so long as God's soul is in me.

נְשַׁמַּת כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ, יְהוָה אֱלֹהֵינוּ.
 וְרוּחַ כָּל־בֶּשֶׂר תִּפָּאֵר וּתְרוּמָם זְכוּרָה, מִלְּכַנּוּ, תָּמִיד.
 מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
 וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
 פּוֹדֶה וּמַצִּיל, וּמַפְרִיט וּמְרַחֵם בְּכָל־עַת צָרָה וְצוּקָה.
 אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה.

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,
 אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹן כָּל־תּוֹלְדוֹת,
 הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,
 הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
 יְהוָה לֹא יָנוּם וְלֹא יִישָׁן,

הַמְעוֹרֵר יְשָׁנִים, וְהַמְקִיץ נֹרְדָמִים,
 וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים,
 וְהַסּוֹמֵךְ גּוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.
 לָךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אֵלֵינוּ פִּינוּ מְלֵא שִׁירָה בָּיָם,
 וְלִשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גְּלִיו,
 וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמַרְחִבֵי רִקְיעַ,
 וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרָח,
 וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,
 וְרַגְלֵינוּ קָלוֹת כְּאֵילוֹת,

אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לָךְ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וּלְבָרְךָ אֶת־שִׁמְךָ עַל אַחַת
 מֵאֵלֶיךָ אֲלֵפֵי אֲלֵפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת
 שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] וְעַמָּנוּ.

NISHMAT. Nishmat is a fitting conclusion to the psalms and biblical verses we have just recited, as well as an introduction to the *b'rakhot* we are about to recite. The last psalm we recited, Psalm 150, ends with the line, "Let every breath of life praise Adonai," a thought which is then taken up directly in the opening line of this prayer, "the soul (*n'shamah*, literally "breath") of all that lives praises Your name." The biblical word for "breath" came to refer to the soul in later Hebrew.

The prayer repeatedly moves from prose statement to rhythmic poetic lines, as if the worshipper cannot stop from breaking into song. Though the speaker emphasizes the limitation of words in describing or praising God, the poet suggests that the actions of our bodies, especially our breathing, can constitute a praise of God. Indeed, in this prayer our entire body is said to praise God.

Nishmat may be artfully woven from several different poems and prayers. For instance, it is likely that the second paragraph was written for a different context since Rabbi Yohanan (Land of Israel, 3rd century) recommends reciting it on the occasion of seeing the rain arrive in its season (Babylonian Talmud, Berakhot 59b). Similarly, the Talmud describes a prayer entitled "Nishmat" as concluding

the section of praise at the Passover seder (Babylonian Talmud, Pesahim 118a).

GOD OF ALL AGES אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. All of humanity is included in this prayer, which touches on the prime elements of every human being: the experience of our bodies and souls.

NISHMAT: THE SOUL OF ALL THAT LIVES

The soul of all that lives praises Your name, ADONAI our God;
the spirit of all flesh exalts You, our sovereign, always.
From the very beginning to the very end of time, You are God.
Beside You, we have no sovereign who redeems and liberates us,
rescues and saves us, shows us kindness and sustains us in every
moment of anguish and distress. We have no sovereign but You:
God of all ages, God of all creatures,
master of all generations,
extolled in endless praise,
who guides the world with love
and its creatures with compassion.
ADONAI neither slumbers nor sleeps,
but wakes those who sleep,
rouses those who slumber,
gives voice to those who cannot speak,
frees those who are fettered,
supports those who fall,
straightens those who are bent over.
You alone we thank.

Were our mouths to fill with song as the sea,
our tongues sing endlessly like waves,
our lips offer praise like the limitless sky,
our eyes shine like the sun and the moon,
our arms spread heavenward like eagles' wings,
and our feet run as fast as deer,
we would still be unable to fully express our gratitude to You,
ADONAI our God and God of our ancestors,
or to praise Your name for even one of the myriad moments
of kindness with which You have blessed our ancestors and us.

< הָאֵל בְּתַעֲצוּמוֹת עֲזָרָה
 הַגָּדוֹל בְּכַבוֹד שְׁמָהּ
 הַגָּבוֹר לְנִצְחָה,
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיהָ,

הָאֵל God. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God recited in the first paragraph of the Amidah: הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, "Great, mighty, awe-inspiring, God," and added one more description declaring God's sovereignty: הַמְּלִיךְ.

הַמְּלִיךְ

יוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.

וְכַתּוּב: רַנְנוּ צְדִיקִים בַּיהוָה, לַיְשָׂרִים נְאֻה תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם
 וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ
 וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ
 וּבִקְרֵב קְדוּשִׁים תִּתְהַלֵּל.

הַמְּלִיךְ On Shabbat the formal morning service begins with the leader chanting, שׁוֹכֵן עַד "dwelling forever," but on the High Holy Days, the leader begins one line earlier with the word "Sovereign," הַמְּלִיךְ, with the special High Holy Day melody, since God's rule and judgment are essential images of the High Holy Day liturgy. In many communities the leader chants the opening words from the back of the synagogue and then proceeds to the front lectern.

וּבִמְקַהְלֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרַנָּה יִתְפָּאֵר
 שְׁמֶךָ מִלְּפָנֶיךָ בְּכָל-דּוֹר וְדוֹר. שְׁפֵן חוֹבֵת כָּל-הַיְצוּרִים
 לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 < לְהוֹדוֹת לְהֵלֵל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרַךְ
 לְעֵלֶה וּלְקַלֵּס עַל כָּל-דַּבְּרֵי שִׁירֹת וְתִשְׁבַּחוֹת דָּוִד
 בְּיַשִּׁי עַבְדְּךָ מְשִׁיחֶךָ.

SING רַנְנוּ Psalm 33:1.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלְּפָנֶיךָ הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ
 בְּשִׂמְחָה וּבְאֵרֶץ. כִּי לָךְ נִאֻה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שִׁיר וּשְׁבַחָה, הֵלֵל וְזִמְרָה, עַז
 וּמְשֻׁלָּה, נִצַּח, גְּדֻלָּה וּגְבוּרָה, תִּהְיֶה וְתִתְפָּאֵר, קְדוּשָׁה
 וּמְלָכוּת. < בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה יְהוָה, אֵל מְלִיךְ גָּדוֹל בְּתִשְׁבַּחוֹת,
 אֵל הַהוֹדָאוֹת, אֲדוֹן הַנְּפִלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה,
 מְלִיךְ אֵל חַי הָעוֹלָמִים.

IN THE SPEECH OF THE UPRIGHT, YOU ARE EXALTED בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second and third words of each line are acrostics spelling out the names Isaac and Rebecca in Hebrew. In Sephardic tradition, the words always

appear in this order; in Ashkenazic tradition, the word order normally spells only Isaac, but for the High Holy Days, the order is rearranged to spell Rebecca as well, perhaps because on the first day of Rosh Hashanah we read of Isaac's birth, and on the second day of Rebecca's.

MAY YOUR NAME BE PRAISED לְשִׁתְּבַח. This *b'rakhah* marks the completion of P'sukei D'zimra (Verses of Song), which began with the opening *b'rakhah* שְׁאֵמַר בְּרוּךְ שְׁאֵמַר "Praised be the One," p. 47. The two *b'rakhot* are considered complementary and one is not recited without the other.

The Stillness

The Hasidic master Ze'ev Wolf of Zhitomir remarked that two Hebrew words in the concluding *b'rakah*, commonly pronounced as *shrei zimrah*, "chorus of song," can be vocalized differently and read as יְרֵיֶשׁ זִמְרָה, *shayyarei zimrah*, "what is left over from [our] song." God delights equally in the stillness that remains after the words have been recited and the melodies have come to an end. What remains is the love and gratitude in the human heart. That is what God desires most of all.

The Life of the Soul

God does not need our praise. Rather we need to praise God to keep ourselves aware of our blessings and of the presence of God in the world. To become indifferent to the world is to bring about the death of the soul.

—REUVEN HAMMER

GOD, in the fullness of Your power,
GREAT, in accord with your glorious name,
MIGHTY, in all of time,
AWESOME, in your awe-inspiring deeds,

SOVEREIGN,

enthroned on high,
dwelling forever, exalted and holy is Your name—
as the Psalmist has written:
"Sing, O you righteous, to ADONAI;
for the upright, to praise God is lovely."

In the speech of the upright You are exalted,
in the words of the righteous You are blessed,
in the language of the devoted You are sanctified,
and in the midst of the holy congregation You are praised.

So the choruses of the thousands of Your people, the House of Israel, joyously glorify Your name in every generation. For it is the duty of all Your creations, ADONAI our God and God of our ancestors, to acclaim, laud, and glorify You—extolling, exalting, and adding our own praise to the songs of David son of Jesse, Your anointed servant.

May Your name be praised, always and everywhere, our sovereign, God, great and holy. For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You; to ascribe strength and sovereignty, holiness and eternity, to You; to praise and exalt You; to thank and bless You, now and forever.

Barukh atah ADONAI, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

Some congregations add the following psalm. Some repeat each verse after the leader recites it.

שִׁיר הַמַּעְלוֹת, מִמַּעַמְקִים קָרְאתִיךָ יְהוָה.
אֲדַנִּי, שְׁמָעָה בְּקוֹלִי,
תְּהַיִּינָה אֲזַנֶּיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי.
אִם-עֲוֹנוֹת תִּשְׁמָרֶינָה, אֲדַנִּי מִי יַעֲמֵד.
כִּי-עֲמֹךְ הִסְלִיחָה, לְמַעַן תִּגְוֹרָא.
קִוִּיתִי יְהוָה, קִוְּתָה נַפְשִׁי, וּלְדַבְּרוּ הוֹחֲלֵתִי.
נַפְשִׁי לִיהוָה מְשֻׁמְרִים לְבַקֵּר, שְׁמֵרִים לְבַקֵּר.
יַחַל יִשְׂרָאֵל אֶל-יְהוָה, כִּי-עַם-יְהוָה הִחֲסָד,
וְהִרְבָּה עֲמוֹ פְדוּת.
וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.
תְּהִלִּים קַל

OUT OF THE DEPTHS
מִמַּעַמְקִים. Some congregations add Psalm 130 because it contains some of the central themes of the day: our confession of sin and our search for forgiveness. It begins with the striking phrase "Out of the depths..." and ends with the assurance that God will redeem us. In the liturgy of the Land of Israel in the first millennium, this psalm preceded the evening call to worship on the Day of Atonement; over time it became more generally associated with the High Holy Days.
(adapted from Herman Kieval)

חֲצִי קַדִּישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

HATZI KADDISH. In Jewish liturgical usage, the Hatzzi (or "partial") Kaddish, calling us to praise the name of God, marks the end of a section of the service.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא, לְעַלְמָא לְעַלְמָא
מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרֵין
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

קריאת שמע וברכותיה

We rise. Leader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

† בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

On Rosh Hashanah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ עֲשֵׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

On Yom Kippur:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַפּוֹתֵחַ לָנוּ
שַׁעֲרֵי רַחֲמִים וּמֵאִיר עֵינֵי הַמַּחֲכִים לְסִלְיַחְתּוֹ, יוֹצֵר
אוֹר וּבוֹרֵא חֹשֶׁךְ, עֲשֵׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

Both services continue:

אוֹר עוֹלָם בְּאוֹצַר חַיִּים, אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי

We are seated.

ON SHABBAT, TURN TO PAGE 73.

INTRODUCTION TO THE RECITATION OF THE SH'MA. Sh'harit, the morning service, always includes two central moments, the first of which is the recitation of the Sh'ma. *B'rakhot* surrounding the Sh'ma serve to interpret the themes of the biblical verses that make up the Sh'ma itself. Two *b'rakhot* precede the Sh'ma. The first reflects on the morning light and the wonder of creation. The second acknowledges God's love of the people Israel as manifested through the gift of the teachings of Torah. A single *b'rakhah* follows the Sh'ma and speaks of redemption, a theme introduced in the third paragraph of the Sh'ma.

BAR'KHU: THE CALL TO WORSHIP TOGETHER בְּרַכּוּ. The congregation is called together as a minyan by the leader and, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAYER IS DIRECTED הַמְּבָרֵךְ. The Jerusalem Talmud explains the word *ha-m'vorakh* to mean "whom all of us praise" (*Berakhot* 11c).

FORMING LIGHT אוֹר יוֹצֵר. This opening *b'rakhah* before the Sh'ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn of sunlight and of a new day. Many psalms speak of heavenly bodies, stars and planets, praising God; later liturgists attached this idea to prophetic visions of angels singing the praise of God each morning. The break of dawn is then imagined as a chorus of song in which we join, and the flow and changes of time are felt as miracles we experience.

FORMING LIGHT AND CREATING DARKNESS אוֹר וּבוֹרֵא חֹשֶׁךְ. This prayer is adapted from a verse in Isaiah (45:7), which reads: עֲשֵׂה שְׁלוֹם וּבוֹרֵא רָע, "makes peace and creates evil." The prophet insists that both good and evil come from the one God. But the prayer focuses on all for which we can be thankful, beginning with the light that makes life possible.

WHO OPENS THE GATES OF MERCY הַפּוֹתֵחַ לָנוּ. While Rosh Hashanah is the Day of Judgment, Yom Kippur is seen as a day of mercy. In this verse, recited only on Yom Kippur, God is pictured as opening the gates of mercy, along with opening the gates of light.

THE ETERNAL LIGHT אוֹר עוֹלָם. This line is a fragment of an ancient *piyyut* written by one of the earliest liturgical poets, Yose ben Yose; the rest of the poem is now lost to us. The traditional melody with which it is usually sung is based on phrases of Kol Nidrei. The fragment reflects the rabbinic legend that the original light of creation is preserved in God's treasury for the use of the righteous in the world to come, and that the light we experience is but a substitute for the supernal light that awaits us (*Babylonian Talmud, Hagigah* 12a).

THE SH'MA AND ITS BLESSINGS

The Call to Worship Together

Prayer provides a moment when we may search our selves and discover our innermost being. Even the most meditative of world religions emphasize the need for prayer to take place in the midst of a congregation. Paradoxically, when we are with others, silently accompanied by them, we become less fearful of entering into ourselves, as the knowledge of our common quest gives us strength.

It is as if we can find the courage to fully plumb the depths of our own selves only when we know that our private meditations are echoed in the hearts of those who surround us. Our common humanity is the foundation of prayer.

Prayer

Prayer is the microcosm of the soul. It is the whole soul in one moment; the quintessence of all our acts; the climax of all our thoughts.

—ABRAHAM JOSHUA
HESCHEL

Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

First B'rakhah before the Sh'ma:

The Creation of Light

On Rosh Hashanah:

Barukh atah ADONAI, our God, ruler of time and space, forming light and creating darkness, bringing harmony while creating all.

On Yom Kippur:

Barukh atah ADONAI, our God, ruler of time and space, who opens the gates of mercy, giving light to those who await Your forgiveness, forming light and creating darkness, bringing harmony while creating all.

Both services continue:

The eternal light is found in the treasury of life.

God said, "Let there be light from the darkness," and so it was.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

All services continue here:

תִּתְבַרַךְ צוּרֵנוּ מִלִּפְנֵי וְגֵאֲלֵנוּ בּוֹרֵא קְדוּשִׁים, יִשְׁתַּבַּח
שְׁמֶךָ לְעַד מִלִּפְנֵי, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתֵי
כָּל־עוֹמְדִים בְּרוּם עוֹלָם וּמִשְׁמִיעִים בִּירְאָה יַחַד
בְּקוֹל, דְּבַרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם.
◀ כָּל־אֱהוּבִים, כָּל־בְּרוּרִים, כָּל־גְּבוּרִים,
וְכָל־עוֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנָם.
וְכָל־פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה,
בְּשִׁירָה וּבְזִמְרָה, וּמְבַרְכִים וּמְשַׁבְּחִים,
וּמְפַאֲרִים וּמְעֲרִיצִים, וּמְקַדְּשִׁים וּמְמַלְכִים:
אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ
הוּא. ◀ וְכָל־מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה
מְזֵה, וְנוֹתְנִים רְשׁוֹת זֶה לְזֶה, לְהַקְדִישׁ לְיוֹצֵרֵם בְּנִחַת
רוּחַ, בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קְדוּשָׁה, כָּל־כָּאֶחָד עוֹנִים
וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
◀ וְהַאֹפְנִים וְחַיּוֹת הַקִּדָּשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעַמַּת שְׂרָפִים, לְעַמַּת מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ, נְעִימוֹת יִתְנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם,
זְמִירוֹת יֹאמְרוּ, וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדוּ
פּוֹעֵל גְּבוּרוֹת, עוֹשֵׂה חֲדָשׁוֹת,
בְּעַל מְלַחְמוֹת, זוֹרַע צְדָקוֹת,
מְצַמֵּיחַ יְשׁוּעוֹת, בּוֹרֵא רַפּוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,
◀ הַמְּחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
כְּאֲמֹר: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסָדוֹ.
אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר וְנִזְכָּה כְּלָנוּ מֵהֶרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

THE CREATOR OF THE GREAT LIGHTS לְעֹשֵׂה אוֹרִים גְּדֹלִים Psalm 136:7.

ZION צִיּוֹן. The liturgist takes the motif of the light of creation and of the dawn found in this *b'rakhah*, and ties it to an image of the Temple of Mount Zion as a source of ultimate illumination.

KEDUSHAH D'YOTZEIR קְדוּשָׁה דְיוֹצֵר. This version of the Kedushah, recited in the first *b'rakhah* before the Sh'ma, blesses God for the creation of the morning light. Every Kedushah is based on the visions of Isaiah and Ezekiel. Each prophet described an angelic chorus. Isaiah (6:3) saw them singing, "Kadosh, kadosh, kadosh, Holy, holy, holy. . ."; Ezekiel (3:12) heard them reciting, "Barukh K'vod Adonai, Praised is God's glory. . ." The angelic chorus can be understood as all the forces of nature personified. All of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

ALL OF THEM כָּל־כֵּן. This passage builds on the repetition of the root כָּל, translated here as "all" and "each." The Holy One is worshipped with one voice, for all of creation represents God's glory.

EACH TURNS TO THE OTHER וְכָל־מְקַבְּלִים. Angels acknowledge each other and recognize a mutual responsibility. This is an ideal of what community should be.

OFANIM . . . S'RAFIM אוֹפְנִים . . . שְׂרָפִים. Angelic songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers' own varieties of mystical experience.

Angels

The real difference between humans and angels is not the fact that we have bodies, because the essential comparison is between the human soul and the angel. Our souls are complex and include a whole world of different existential elements of all kinds, while the angel is a being of single essence and therefore in a sense one-dimensional. Because of our many-sidedness, we have the capacity to contain contradictions, and that spark that marks us as human gives us the ability to distinguish between moral and immoral alternatives. This makes it possible for us to rise to greater heights, and by the same token, creates the possibility for failure and backsliding, neither of which is true for the angel. Essentially, the angel is static, unchanging, whether temporary or eternal, fixed within the limits of quality given at its very creation, charged with a single task. . . . The person who performs a mitzvah, who prays, directs the mind toward the Divine, creates a moment of single-minded purpose and creates an angel, which is a sort of reaching out on our part to higher worlds.

—ADIN STEINSALTZ
(adapted)

All services continue here:

KEDUSHAH D'YOTZEIR: *The Angelic Praise of God*

You are to be praised, our stronghold, our sovereign, our redeemer, creator of celestial beings; Your name is to be acclaimed forever. Our sovereign, You create servants who stand at the edges of the universe, full of awe, proclaiming with one voice the words of the living God and sovereign of the universe.

All of them are beloved, all of them pure, all of them strong, and all of them, reverently and filled with awe, carry out the will of the One who has dominion over them. With holiness and purity, in chant and song, all of them raise their voices to bless, praise, and celebrate, extol, hallow, and acknowledge the majesty of the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.

Each turns to the other as they proclaim their loyalty to God, and each gives permission to joyfully hallow their creator, and so with clear speech, and sacred melody, together as one, filled with awe, they call out and say:

Holy, holy, holy is *Adonai Tz'va-ot*, the whole world is filled with God's glory.

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

The *ofanim* and other holy beings rise up, and, opposite the *s'rafim*, loudly proclaim their praise:

Praised is ADONAI's glory wherever God dwells.

Barukh k'vod Adonai mi-m'komo.

They offer up sweet melodies to God whom they bless. They chant songs to the Sovereign, the living and enduring God, voicing praise. For God alone achieves mighty deeds, creates anew, masters war, sows righteousness, nourishes deliverance, effects healing, is revered in praise, and authors wonders. In God's goodness, the work of creation is renewed each day, as the psalmist declared: "Thank the creator of the great lights, for God's love is everlasting."

Cause a new light to shine on Zion

and may we all soon be worthy of its illumination.

Barukh atah ADONAI, Creator of lights.

Or hadash al tziyyon ta-ir v'nizkeh khullanu m'heirah l'oro.

אֶהְבֶּה רַבָּה אֶהְבַּתְנוּ, יְהוָה אֱלֹהֵינוּ,
 חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַת עָלֵינוּ.
 אָבִינוּ מִלְּכֵנוּ, בְּעִבּוֹר אָבוֹתֵינוּ [וְאִמּוֹתֵינוּ] שֶׁבָּטְחוּ בְךָ
 וַתִּלְמְדֵם חֻקֵי חַיִּים, כֵּן תַחַנְּנֵנוּ וַתִּלְמְדֵנוּ.
 אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ
 לְהִבִּין וּלְהַשְׂכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת
 וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.
 וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
 וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
 וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
 וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
 כִּי בְשֵׁם קְדוּשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,
 נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

◀ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,
 וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
 כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה,
 וּבָנוּ בְּחֵרֶת מְכַלְעִים וְלִשׁוֹן,
 וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאֵמֶת,
 לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ בְּאַהֲבָה.
 בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

YOU HAVE LOVED US DEEPLY רַבָּה. The root אהב, “love,” appears six times on this page. The contemporary commentator Reuven Hammer points out that three of them speak of our love of God, and three of God’s love for us. While reciting this *b’rakhah*, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh’ma: “You shall love Adonai your God.”

אָבִינוּ AVINU MALKEINU. Literally, “our father, our king.” The pairing of these two words emphasizes that God is at once both intimate and distant. The word *av*, “father,” suggests the image of God as “source” or “progenitor,” and therefore may also be translated as “creator.”

TO UNDERSTAND AND DISCERN; TO HEAR, STUDY, AND TEACH; TO OBSERVE, FULFILL, AND PERFORM
 לְהִבִּין וּלְהַשְׂכִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם
 This word order implies

that study is intimately linked with action—indeed, that study should lead to action.

TORAH תּוֹרָה. The word “Torah” encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus the Rabbis of the Talmud spoke of the Written Torah and the Oral Torah, the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to “whatever new teaching a student of wisdom might impart until the end of time.” In this paragraph of the liturgy, “Torah” is given the widest meaning: the laws of life—all those teachings that instruct us in a full and ethical life.

GATHERING THE TZITZIT. In the later Middle Ages, the phrase “bring us safely from the four corners of the earth” evoked the four corners of the *tallit*. As they recited these words, some Jews used to gather together the four *tzitzit* from their *tallit*, symbolizing Israel’s unity and ingathering (which God has promised in the Bible to initiate if Jews lead lives of holiness and mitzvot). They would hold their *tzitzit* through the third paragraph of the Sh’ma, where the word *tzitzit* is mentioned three times. As they recited each instance, they would kiss their *tzitzit*. Many Jews today observe this custom, indicating that they have lovingly undertaken to observe these words of Torah.

קְרִיאַת שְׁמַע

If there is no minyan, add these words: אל מלך נאמן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

On Yom Kippur the following is recited aloud;
on Rosh Hashanah it is recited quietly:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִינְיָךְ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרַתָּם לְאוֹת עַל-
יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: דְּבָרִים ו' ד-ט

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרֻצְכֶם בְּעֵתוֹ
יֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגַנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי
עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאֶכְלַת וּשְׁבַעְתָּ: הֲשִׁמְרוּ לָכֶם
פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעִצַּר אֶת-
הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
וְאֶבְדַּתֶּם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
לָכֶם: וְשִׁמַּתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם
וְקִשְׁרַתֶּם אֹתָם לְאוֹת עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתָּם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם

SH'MA YISRAEL. Rabbinic literature refers to the Sh'ma as originally a *k'riah*, a reading of a passage of the Torah. Later it became a meditation as well—a way of focusing on the “oneness” of God, so much so that for some it became a heightened moment to experience a mystical union with God.

NO MINYAN. When there is no minyan, and therefore no official prayer leader, we add the three words “אל מלך נאמן,” the initial letters of which form an acrostic of the word “amen.”

PRaised IS THE NAME. This phrase is not part of the biblical text but was the customary response of the people to the recitation of the Sh'ma by the priests in the Temple. During the year, it is recited softly, in order not to imply that it has the same holiness as the words of the Torah itself. But on Yom Kippur, when the people Israel pray in purity, they may recite their response out loud.

INSCRIBE THEM UPON THE DOORPOSTS. The observant Jew lives a life surrounded by the Sh'ma, reciting it in the morning upon arising and at night before going to sleep, walking past its

inscription on the *mezuzah* when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on תפילין (*t'fillin*), phylacteries.

IF YOU WILL HEAR. This paragraph suggests a direct relationship between the righteousness of our acts and our fate. If we are good, God will be good to us, and vice versa. That theology was questioned by biblical writers, most sharply in the Book of Job. Nevertheless, it does speak to a deep human need to see a world as containing a moral balance between good and evil. What is expressed here in concrete terms may be understood more broadly: moral and immoral actions have consequences, both seen and unseen.

Monotheism

Monotheism is the capacity to glimpse the One in and through the changing forms of the many, to see the whole in and through infinite images. "Hear, O Israel": despite the fractured, scattered, and conflicted nature of our experience, there is a unity that embraces and contains our diversity and that connects all things to each other.

—JUDITH PLASKOW

Witnessing

Why are the last letter of the first word of the Sh'ma, the *v*, and the last letter of the last word, *l*, enlarged, when they are written in the Torah? Together they form the word *l*v, "witness," as Isaiah says about Israel, "You are my witnesses" (43:10). By reciting the Sh'ma, we become witnesses to God's existence.

The Blessing of the Priests before the Sh'ma

The priests in the Temple would say the following *b'rakhah* before the Sh'ma: May the One who dwells in this House always grant you love, harmony, peace, and friendship.

—JERUSALEM TALMUD,
BERAKHOT

Love of God

Once the Baal Shem Tov became so depressed that he thought, "I have no share in the world to come." And then he said to himself, "If I love God, what need have I of paradise?" —A HASIDIC TALE

Recitation of the Sh'ma

If there is no minyan, add these words: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone.

Sh'ma yisra-el Adonai eloheinu Adonai ehad.

On Yom Kippur the following is recited aloud; on Rosh Hashanah it is recited quietly:

Praised be the name of the One whose glorious sovereignty is forever and ever.

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

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children, and speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes. Inscribe them upon the doorposts of your home and on your gates. Deuteronomy 6:4-9

V'havta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinnantam l'vanekha v'dibbarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'sharta l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil—I will also provide grass in your fields for cattle—and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you.

Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes. Teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates.

עַל הָאֲדָמָה אֲשֶׁר נִשְׁפַּע יְהוָה לְאַבְתִּיכֶם לְתֵת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ: דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם
לְדַרְתָּם וְנָתַנּוּ עַל-צִיצִית הַכֹּהֵן פִּתִּיל 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 וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת
לָכֶם לֵאלֹהִים אֲנִי < יְהוָה אֱלֹהֵיכֶם:

במדבר טו לז-מא

אָמֶת

וַיִּצִיב וְנָכוֹן

וְקִיָּם וַיִּשָׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנִחְמָד וְנִעֵם וְנוֹרָא
וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וְיָפֵה הַדְּבָר הַזֶּה עָלֵינוּ
לְעוֹלָם וָעֶד.

אָמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ.
< לְדֹר וָדֹר הוּא קִיָּם וְשִׁמוֹ קִיָּם, וְכִסָּאוֹ נָכוֹן וּמְלֻכוֹתוֹ
וְאֶמוּנָתוֹ לְעֵד קִיָּמָת. וּדְבָרָיו חַיִּים וְקִיָּמִים, נֶאֱמָנִים
וְנִחְמָדִים, לְעֵד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ
[וְאֶמוּנָתֵינוּ] וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל
כָּל-דּוֹרוֹת זָרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאוּשׁוֹנִים וְעַל
הָאַחֲרוֹנִים דְּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֶד,
אָמֶת וְאֶמוּנָה חֵק וְלֹא יַעֲבֹר.

< אָמֶת שְׁאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֶמוּנָתֵינוּ], מְלַכְנוּ, מְלֶךְ אֲבוֹתֵינוּ [וְאֶמוּנָתֵינוּ], גָּאֲלָנוּ
גָּאֵל אֲבוֹתֵינוּ [וְאֶמוּנָתֵינוּ], יוֹצְרָנוּ, צוּר יִשׁוּעָתָנוּ, פּוֹדְנוּ
וּמְצִילָנוּ מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוּלָתְךָ.

tzitzit. The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word *tzitzit* may derive from *tzitz*, a garment worn by the High Priest and tied in back with a פִּתִּיל תְּכֵלֶת, a "thread of blue." On it were the words לִיהוָה קְדוֹשׁ, "holy before Adonai." Wearing the *tzitzit* (literally, the "little *tzitz*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into high priests.

BROUGHT YOU OUT OF THE LAND OF EGYPT הוֹצֵאתִי הוֹצֵאתִי הוֹצֵאתִי מֵאֶרֶץ מִצְרַיִם. The Exodus serves as the paradigmatic, ongoing model for the search for freedom, and when we recall the Exodus, we continue to hope that our own true freedom will be achieved.

TRULY אָמֶת. This word may be read as the acknowledgment of all that has gone before. That is: all that we have recited is true. Thus, the next paragraph makes explicit some of the affirmations implied in the Sh'ma and spells out a Jewish creed, with each assertion preceded by the word אָמֶת. Additionally, the word אָמֶת may be attached to the last two words of the Sh'ma and be read as a description of God: the essence of God is truth—absolute truth may be elusive to us, but God is the ultimate knower of truth. This reading is based

(continued)

Sin and Punishment

The overarching theme of the second paragraph of the Sh'ma is that history is not chaotic. Actions do have consequences. Individuals may not find a direct relation between behavior and just or unjust outcomes, but the course of history frequently illustrates that moral corruption leads to the downfall of even the greatest powers.

The text of the second paragraph of the Sh'ma speaks of group responsibility; interestingly, it emphasizes our relationship to the earth.

In our time, the fate of our planet is not only an issue of individual concern or responsibility, but also has become a global matter. How we collectively respond to this problem will affect every life on the planet.

Redemption

The end of the Exodus story, entering the promised land, was present at the beginning as a hope and an aspiration. . . . God said, "I will bring you into a land flowing with milk and honey," and also said, "You shall be to Me a kingdom of priests and a holy nation." The land is the opposite of Egyptian bondage: free farming instead of slave labor. . . . The kingdom is the opposite of Egyptian corruption: holiness instead of idolatry. Both these promises require human cooperation.

—MICHAEL WALZER
(adapted)

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over the earth. Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God, I am ADONAI your God—

Numbers 15:37–41

Truly—

this teaching is

constant, well-founded and enduring,
righteous and trustworthy,
beloved and cherished,
desirable and pleasing,
awe-inspiring and majestic,
well-ordered and established,
good and beautiful,
and so incumbent on us forever.

Truly, the God of the universe, our sovereign, is the protector of Jacob and the shield of our deliverance. In each generation God is present, God's name endures, God's throne is established, and God's sovereignty and faithfulness abide forever; God's teaching is living and enduring, truthful and beloved throughout all time. As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, our children, and all the future seed of the House of Israel who serve You. Whether in ancient time, or in future time, it is a good, enduring teaching, a constant truth, a never-changing principle.

Truly, You are ADONAI our God and the God of our ancestors, our sovereign and our ancestors' sovereign, our redeemer and our ancestors' redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

עֲזַרְתָּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] אֶתְּהָ הוּא מְעוֹלָם,
מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל־דוֹר־וְדוֹר.
בְּרוּם עוֹלָם מוֹשֶׁבֶךְ,
וּמִשְׁפָּטֶיךָ וְצִדְקוֹתֶיךָ עַד אַפְסֵי־אָרֶץ.
אֲשֶׁר־י אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרַתְךָ וּדְבָרְךָ יֵשִׁים עַל לְבוֹ.
אֲמַת אֶתְּהָ הוּא אֲדוֹן לְעַמְּךָ, וּמֶלֶךְ גְּבוּר לְרִיב רִיבָם.
אֲמַת אֶתְּהָ הוּא רֵאשׁוֹן, וְאֶתְּהָ הוּא אַחֲרוֹן,
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

מִמְצָרִים גְּאֻלְתָּנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הֲרַגְתָּ וּבְכוֹרְךָ גְּאֻלְתָּ
יָיִם סוּף בְּקַעַת וְזָדִים טַבַּעַת
וַיִּדְיָדִים הָעֵבֶרֶת
וַיִּכְסּוּ מִיָּם צָרִיחֶם, אֶחָד מֵהֶם לֹא נוֹתַר.
עַל זֹאת שִׁבְחוּ אֱהוּבִים, וְרוֹמְמוּ אֵל,
וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם.
רָם וְנִשְׂאָ, גְּדוֹל וְנוֹרָא,
מִשְׁפִּיל גְּאִים וּמִגְּבִיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֵה עַנּוּיִם
וְעוֹזֵר דָּלִים
וְעוֹנֶה לְעַמּוֹ בְּעַת שׁוֹעֵם אֱלֹיוּ.

(continued from the previous page)
on the words of Jeremiah, "Adonai is true, is indeed the living God, and the sovereign of time and the world" (10:10). The tradition read the word "truly," אֲמַת, as referring both backward and forward. It is the first word of the next paragraph but is recited as if it were the last word of the preceding paragraph. This mahzor's placement of the word between the two paragraphs highlights that tradition. It should also be noted that this traditional placement emphasizes one of the biblical meanings of the word אֲמַת (*emet*): steadfast, or faithful. In this reading, what is affirmed is that God will always be present for us.

HELP OF OUR ANCESTORS
[וְאִמּוֹתֵינוּ] עֲזַרְתָּ אֲבוֹתֵינוּ.
Two contrasting theological concepts are at work in this poem and in the previous prayer. The first emphasizes the value of personal observance of Torah and mitzvot; the second emphasizes communal redemption and the need for God to destroy oppression. The first is non-violent, speaking of personal practice and virtue, through performing acts of love and care; the second insists that God must war against evil, rooting it out. These two views echo a talmudic argument as to whether the future redemption will come through war or non-violence.

¶ *Renewing the
Miracle of
Redemption*

God miraculously redeemed our ancestors at the Sea of Reeds in days of old, and God has renewed the miracle of redemption each day since.

From that first moment at the shores of the Sea until this present moment, we, the Children of Israel, chant the same song of gratitude and wonderment: "Who is like You, God, who performs miracles on our behalf, that we may be redeemed?"

Not by mere accident have we survived attempts throughout the ages to destroy us. Not by any laws of history can our survival in the face of all the perils that beset us be explained. Only by our continuous faith in You can our survival be accounted for. And so we sing, "Who is like You, Adonai, doing wonders, working miracles without number?"

—HERSHEL J. MATT
(*adapted*)

Redemption

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we confront and come to understand our own selves. . . . The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparation for ultimate redemption.

—MARTIN BUBER (*adapted*)

You were always the help of our ancestors,
a shield and deliverer for their descendants in every generation.
You abide at the pinnacle of the universe—
Your judgment and Your righteousness extend to the ends
of the earth.

Blessed are the ones who hear Your commands,
and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people,

a mighty sovereign, who takes up their cause.

Truly, You were at the beginning and You will be at the end—
aside from You we have no ruler who can redeem and deliver.

ADONAI our God, You redeemed us from Egypt,
and freed us from the house of bondage.

Their firstborn You slayed,

Your firstborn You redeemed,

You split the sea,

You drowned the wicked,

You rescued Your cherished ones.

The waters engulfed their oppressors,
not one of them survived.

Then Your beloved sang in praise, acclaiming God for all
these things.

Your cherished ones offered songs of thanks, hymns of praise,

psalms of adoration to the sovereign ever-living God,

who is transcendent, powerful, and awe-inspiring,

overthrowing the proud,

raising up the lowly,

freeing the imprisoned,

redeeming the poor,

helping the weak,

and answering God's people when they cry out.

◀ תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרֵךְ. מִשָּׁה וּמְרִים
וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כַמְכָה בְּאֵלֶם יְהוָה, מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֲשֵׂה פְלֵא.

◀ שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְאוּלַיִם לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלָם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,

קוֹמָה בְּעִזָּזַת יִשְׂרָאֵל,

וּפְדָה כְּנֶאֱמָרְךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלָּנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה, גְּאֻל יִשְׂרָאֵל.

The Silent Amidah for Rosh Hashanah may be found on page 11.

The Silent Amidah for Yom Kippur may be found on page 213.

שִׁירָה חֲדָשָׁה.
According to the liturgical scholar Yosef Heinemann, just as mystics of the first millennium added the song of the angels—the Kedushah, “holy, holy, holy...”—to the *b'rakhot* before the Sh'ma, they also added this central quotation from Israel's Song at the Sea (Exodus 15:11) following the Sh'ma, thus surrounding the recitation of the Sh'ma with song. Through the recitation of the Sh'ma, our song and the angels' song become a chorus of melody and harmony, a signal of redemption.

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

STRONGHOLD OF THE PEOPLE ISRAEL. צוּר יִשְׂרָאֵל. We have translated the Hebrew word *tzur* as “stronghold,”

rather than its more literal meaning, “rock.” In ancient times, a fortress was built on a high rocky hill, thus the stronghold was atop the *tzur*, and the two were identified by the same word. With this usage in mind, the Psalmist speaks of God as our fortress or stronghold. Maimonides, relating to the more literal translation, asks: Why is God called צוּר, “rock”? He suggests that a possible meaning is that God is to be compared to a quarry, and we are all hewn from God's rock (*Guide to the Perplexed*, part 1, chapter 16).

יִשְׂרָאֵל ISRAEL. The name “Israel” is mentioned five times just before the conclusion of the *b'rakhah*, emphasizing the plea for Israel's redemption.

גְּאֻלָּנוּ OUR REDEEMER. Isaiah 47:4.

גְּאֻל יִשְׂרָאֵל LIBERATED THE PEOPLE ISRAEL. This *b'rakhah*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesahim 117b).

SH'MA AND THE AMIDAH. The Babylonian Talmud links this last *b'rakhah* of the Sh'ma, mentioning God's redeeming the people Israel from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from Egyptian slavery.

Pharaoh

The Hasidic master Jacob Joseph of Polnoye taught that we each have within us a pharaoh—the hard one, the cruel one, the one who is closed to empathy and faith. When we are able to find and uproot the pharaoh who strangles us from within, that is the beginning of our liberation, our truly becoming whom we need to be.

What the Exodus Taught

So pharaonic oppression, deliverance, Sinai, Canaan are still with us, powerful memories shaping our perceptions of the political world. The “door of hope” is still open; things are not what they might be—even when what they might be isn’t totally different from what they are. . . . We still believe, or many of us do, what the Exodus first taught, or what it has commonly been taken to teach, about the meaning and possibility of politics and about its proper form: first, that wherever you live, it is probably Egypt; second, that there is a better place, a world more attractive, a promised land; and third, that “the way to the land is through the wilderness.” There is no way to get from here to there except by joining together and marching.

Our homage is to God on high who is ever praised. Moses, Miriam, and the people Israel joyfully sang this song to You:

“Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!”

*Mi khamokha ba-eilim Adonai, mi kamokha ne-dar ba-kodesh,
nora t’hillot, oseih fele.*

At the edge of the sea, the redeemed sang a new song of praise to Your name. Together, as one, they thanked You and acclaimed Your sovereignty, saying:

“ADONAI will reign forever and ever.”

Adonai yimlokh l’olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
In fulfillment of Your promise,
redeem Judah and the people Israel.
Our redeemer is called *Adonai Tz’va-ot*,
the Holy One of the people Israel.

*Tzur yisra-el, kumah b’ezrat yisra-el,
u-f’deih khi-n’umekha
y’hudah v’yisra-el.*

Go-aleinu Adonai Tz’va-ot sh’mo, k’dosh yisra-el.

Barukh atah ADONAI, who liberated the people Israel.

The Silent Amidah for Rosh Hashanah may be found on page 11.

The Silent Amidah for Yom Kippur may be found on page 213.

—MICHAEL WALZER

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened.

כִּי שֵׁם יְהוָה אֶקְרָא, הִבּוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs: Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבִרָהם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאַהֲבָה.

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אֲבִרָהם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

מִסוּד חֲכָמִים וְנְבוֹנִים,

וּמְלַמְדֵי דַעַת מְבִינִים,

אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,

לְחִלוֹת וּלְחִנּוּן פָּנַי מִלֶּךְ מְלֵא רַחֲמִים

מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

The ark is closed.

THE READER'S REPETITION OF THE AMIDAH. In the ancient and medieval synagogue, the silent Amidah was repeated aloud by the service leader since individual prayerbooks were virtually unknown through the first millennium. Even as manuscript copies became more available in the latter half of the Middle Ages, they were largely the possession of the wealthy, and most people still did not have access to their own. In that context, the reader's repetition was especially important and became the occasion for poetic embellishments of the standard prayer. Additions that are unique to Yom Kippur include the series of *S'lihot* (Forgiveness) prayers and *Vidui* (Confession) prayers.

**GOD OF SARAH . . .
REBECCA . . . RACHEL**

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל,
אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לֵאָה. Some 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 as role models of faith.

INSPIRED BY THE INSIGHT מִסוּד חֲכָמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day's themes. The reference to "sages" and "those who acquired wisdom" is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah's *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations. Its words continue to have meaning as the leader's personal plea for inspiration to guide the congregation appropriately—a poignant reminder of the responsibility that the leader takes on in representing the congregation before God.

REPETITION OF THE AMIDAH

Prayer of the Heart

The Hasidic master Mendel of Rymanov used to say that during the time he prayed the Amidah, all the people who had ever asked him to pray to God on their behalf would pass through his mind. Someone once asked how that was possible, since there was surely not enough time. Rabbi Mendel replied: "The need of every single one leaves a trace in my heart. In the hour of prayer I open my heart and say: 'Master of the universe, read what is written here!'"

God of Our Ancestors

As Jews on a religious quest, we recognize that we are, first of all, inheritors. Our spiritual vocabulary, our values, the lives that we lead are pathways built on markers laid down by those who came before us. Beginning on the roads that they surveyed, we are each able to proceed on our own religious journey. Surely, if we grow at all religiously, we will end up in a different place than they; but as we look back, we will always be reminded that it was possible for us to begin on our way because of the journey they undertook.

We rise as the ark is opened.

As I proclaim God's name, ADONAI, exalt our God.
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.

Inspired by the insight of sages
and the teachings of those who acquired wisdom,
I open my lips in prayer and supplication
to entreat the Merciful Sovereign,
who forgives and pardons sin.

The ark is closed.

זְכַרְנוּ לְחַיִּים,
מֶלֶךְ הַפֶּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

REMEMBER US זְכַרְנוּ. This brief prayer is the first of four Amidah insertions which are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word חַיִּים (*hayyim*), "life." (This same word characterizes the three subsequent insertions, too.)

Version with Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם.

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

GUARDIAN OF SARAH וּפּוֹקֵד שָׂרָה. Or: "the One who remembered Sarah" (see Genesis 21:1). The Jewish people who stand here today are the fruit of the promise of God to Abraham and Sarah.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הֶרְחֹמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מַחֲיָה
הַמֵּתִים.

Our Lives

Akabiah ben Mahalalel
taught: Ponder three
things and you will avoid
falling into sin:

Know whence you came,
and where you are going,
and before whom you are
to give an accounting.

Whence have you come?

From a putrid drop.

Where are going? To the
earth, where worms and
maggots dwell.

*Before whom are you to
give an accounting?*

Before the sovereign of
all sovereigns, the Holy
One of Blessing.

—MISHNAH AVOT

Life and Death

It is the denial of death
that is partially respon-
sible for people living
empty purposeless
lives; for when you live
as if you'll live forever,
it becomes too easy to
postpone the things you
know you must do. You
live your life in prepara-
tion for tomorrow or in
remembrance of yester-
day, and meanwhile, each
day is lost. In contrast,
when you fully under-
stand that each day you
awaken could be the last
you have, you take the
time that day to grow, to
become more of who you
really are, to reach out to
other human beings.

—ELISABETH KÜBLER-ROSS

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

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

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.

*M'khalkeil hayyim b'heseid, m'hayyeih meitim b'rahamim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeih u-matzmi-ah y'shu-ah.*

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

Mi khamokha av ha-rahamim, zokheir y'tzurav l'hayyim b'rahamim.

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

קְדוּשָׁה

We recite the Kedushah standing.

וּבְכֵן וּלְךָ תַעֲלֶה קְדוּשָׁה,
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ.

נִעֲרִיצְךָ וְנִקְדִישְׁךָ פְּסוּד שִׁיחַ שְׂרָפֵי-קְדוּשׁ הַמְקַדְּשִׁים
שְׁמֶךָ בְּקְדוּשׁ, כְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתֵינוּ שׂוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד-יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיחָדִים שְׁמוֹ עָרַב
וּבִקֵּר בְּכָל-יּוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל-חַי, לְהִיּוֹת לְכֶם
לְאֱלֹהִים:
אֲנִי יְהוָה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ, יְהוָה אֲדַנְנוּ מֵהָאֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ.
וְהִזְהִי יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה
אֶחָד, וְשְׁמוֹ אֶחָד. וּבְדַבְרֵי קְדוּשָׁה כְּתוּב לֵאמֹר:

יְמֶלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּ-יָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחֵימָה קְדוּשַׁתְךָ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גְּדוֹל וְקְדוֹשׁ אַתָּה.

We are seated.

essential quality, of which we can partake when we dedicate ourselves to God and undertake to imitate the divine qualities of mercy, love, and justice.

ADONAI, OUR MASTER יהוה אֲדַנְנוּ Psalm 8:2.

ADONAI SHALL BE ACKNOWLEDGED וְהִזְהִי יְהוָה לְמֶלֶךְ Zechariah 14:9.

ADONAI SHALL REIGN FOREVER יְמֶלֶךְ יְהוָה לְעוֹלָם Psalm 146:10.

KEDUSHAH. The Kedushah is a poetic elaboration of the third *b'rakhah* of the Amidah, in which the congregation and the leader proclaim God's holiness responsively. Antiphonal proclamations of God's holiness such as this are referred to as *d'varim she-bik'dushah*, "sections of holiness," and are recited only in the presence of a minyan. In this ancient mystic prayer, we pattern our praise after the angelic glorification of God. The Kedushah occurs in many different versions, but always contains three biblical quotations: "Holy, holy, holy" (Isaiah 6:3), "Praised is Adonai's glory wherever God dwells" (Ezekiel 3:12), and "Adonai will reign forever" (Psalm 146:10). The prayers surrounding these verses vary. On weekdays, they are brief. On Shabbat and holy days, they are more elaborate. On Yom Kippur, the Kedushah at all services is recited in its most elaborate version, which during the year is reserved for the Musaf service on Shabbat and festivals.

(adapted from Reuven Hammer)

HOLY קְדוּשָׁה. These are the words uttered by the angels, which Isaiah recorded when he had an overwhelming experience of being in the very presence of God. Holiness is God's es-

חַמַּל עַל מַעֲשֵׂיךָ
וּתְשַׁמַּח בְּמַעֲשֵׂיךָ,
וַיֹּאמְרוּ לְךָ חוֹסֵיךָ
בְּצַדִּיקְךָ עֲמוּסֵיךָ,
תִּקְדָּשׁ אֲדוֹן עַל כָּל־מַעֲשֵׂיךָ.

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ
וַאֲיַמְתֵּךָ עַל כָּל־מַה־שֶּׁבָרָאֵת,
וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים
וַיִּשְׁתַּחֲווּ לִפְנֵיךָ כָּל־הַבְּרוּאִים,
וַיַּעֲשׂוּ כָל־מַה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָם שָׁלֵם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לִפְנֵיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרָאֵת.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ
תְּהִלָּה לִירֵאֵיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ
וּפְתֻחוֹן פֶּה לַמַּיְחֲלִים לְךָ,
שִׁמְחָה לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירְךָ,
וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדְּךָ
וְעִרְיַכַת נֹר לְבֵן־יִשְׂרָאֵל מְשִׁיחֶךָ,
בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ
וַיִּשְׂרִים יַעֲלֹזוּ,
וְחַסִּידִים בְּרַנָּה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ
וְכָל־הָרִשְׁעָה כָּלָה כְּעֵשֶׂן תִּכָּלֶה,
כִּי תַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן הָאָרֶץ.

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

God's Rule

And it shall come to pass in
the end of days
that the mountain of the
house of Adonai shall be
firmly established
at the head of all the moun-
tains;
it shall tower above the hills
and people shall flow to it.
And many nations shall go,
and say, "Come, let us go
up to the mountain of
Adonai,
to the house of the God of
Jacob
that God may teach us God's
ways,
and that we may walk in
God's paths;
for instruction shall go forth
from Zion,
and the word of Adonai from
Jerusalem."
God shall judge among
many peoples,
and shall instruct the great
nations however distant,
and they shall beat their
swords into plowshares,
and their spears into pruning
hooks;
nation shall not lift up sword
against nation,
neither shall they learn war
any more.
But all will sit under their
vine and under their fig
tree,
and none shall make them
afraid;
for it is *Adonai Tz'va-ot*
who has spoken.
Though all nations may walk
in the name of their gods,
we will walk in the name of
Adonai our God,
forever and ever.

—MICAH 4:1-5

Have compassion on Your creation;
and rejoice in Your handiwork.
As You vindicate Your people,
all who trust in You will declare:
"Be sanctified, Lord, throughout Your creation."

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.

Simhah l'artzekha v'sason l'irekha
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.

וְתִמְלֹךְ אֶתְּהָ יְהוָה לְבָדָךְ עַל כָּל־מַעֲשֵׂיךָ
 בְּהַר צִיּוֹן מִשָּׁפַן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,
 כַּפְתּוּב בְּדַבְרֵי קֹדְשְׁךָ:
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָיָהּ.

קְדוּשׁ אֶתְּהָ וְנוֹרָא שְׁמֶךָ
 וְאִין אֱלֹהֵהּ מִבְּלַעְדֶּיךָ,
 כַּפְתּוּב: וַיִּגְבֹּהַ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתְּהָ יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתְּהָ בַחֲרַתְּנוּ מִכָּל־הָעַמִּים,
 אֶהְבַּתְּ אוֹתְנוּ וְרָצִיתְּ בָּנוּ,
 וְרוֹמַמְתְּנוּ מִכָּל־הַלְשׁוֹנוֹת,
 וְקִדְשַׁתְּנוּ בְּמִצְוֹתֶיךָ,
 וְקִרְבַּתְּנוּ מִלְּכָנוּ לְעַבּוֹדָתְךָ,
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרֵאתְּ.

וְתִתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה
 לְקִדְשָׁהּ וְלִמְנוּחָהּ וְאֶת־יּוֹם] הַפְּפוּרִים הַזֶּה לְמַחִילָה
 וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֻלָּבוֹ אֶת־כָּל־עוֹנוֹתֵינוּ
 [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זְכָר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וַיִּגְיַע
 וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר וְזָכְרוּנוּ וּפְקִדוּנוּנוּ,
 וְזָכְרוּנוּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוּנוּ מְשִׁיחַ בְּן־דָּוִד
 עַבְדְּךָ, וְזָכְרוּנוּ יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ, וְזָכְרוּנוּ כָּל־עַמְּךָ בֵּית
 יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַפְּפוּרִים הַזֶּה.

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
 וּפְקִדְנוּנוּ בּוֹ לְבִרְכָה, אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.
 וּבְדַבְרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם
 עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ
 חַנּוּן וְרַחוּם אַתְּהָ.

ADONAI TZ'VA-OT WILL BE EXALTED יהוה צבאות, Isaiah 5:16. Isaiah depicts the terror of God's judgment, but in this liturgical context God's strict justice is seen as an element of awe-inspiring holiness.

HOLY SOVEREIGN הַמְּלֹךְ הַקְּדוֹשׁ. This is one of several changes made to the text of the Amidah during the High Holy Day season. Throughout the year, the Kedushah concludes with the *b'rakhah* "Praised are You, Adonai, the holy God." On Rosh Hashanah, Yom Kippur, and the days between them, we substitute the word *melekh*, literally "King," for the word *El*, "God." Symbolically, Rosh Hashanah is the day of God's coronation—God became sovereign as the world came into being.

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וְיָבֵא. This paragraph is added to the Amidah on Rosh Hodesh (the new moon), the pilgrimage festivals, Rosh Hashanah, and Yom Kippur, and the name of the festival is inserted in the prayer at the appropriate point. One mystical commentary (*Etz Yosef*, 19th-century Poland) suggests that the eight verbs that begin this section, and which ask that remembrance of us rise and be received, correspond to the seven heavenly realms through which we pray that our prayer penetrate, plus the highest realm where God dwells.

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.

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; *Amen.*

respond to us with blessing; *Amen.*

redeem us with life. *Amen.*

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.

Some congregations omit S'lihot in Shaḥarit and turn to Sh'ma Koleinu, page 262.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
 אִם תִּעֲיִנוּ לֹא תִתְעַנּוּ,
 אִם שִׁגְגָנוּ לֹא תִשְׁלָנוּ.
 אִם רָחַקְנוּ קָרֵב נָא,
 אִם קָרַבְנוּ לֹא תִרְחָק.
 אִם צִעֲקָנוּ לֹא תִעָלִים,
 אִם פָּשַׁעְנוּ לֹא תִפְרָע.
 אִם עָוִינוּ לֹא תִסְתֵּיר,
 אִם סָרְנוּ לֹא תִסּוּר.
 אִם נִקְמְנוּ לֹא תִטּוּר,
 אִם מָרִינוּ לֹא כִמְרִינוּ.
 אִם לְצָנוּ לֹא תִלְחֹם,
 אִם פָּחַשְׁנוּ לֹא תִכְלֶה.
 אִם יִרְדְּנוּ לֹא תִטְבִּיעַ,
 אִם טָעִינוּ לֹא תִטְאֲטָנוּ.
 אִם חִבְלָנוּ לֹא תִחַבּוֹל,
 אִם יָדְנוּ לֹא תִזְכּוֹר.
 אִם וּפָחַנוּ לֹא תוֹכִיחַ,
 אִם הִרְשָׁעְנוּ לֹא תִהַדּוּף.
 אִם דָּפְקָנוּ לֹא תִדְחָה,
 אִם גָּעַלְנוּ לֹא תִגְעַל.
 אִם בָּאֵנוּ לֹא תִמָּאֵס,
 אִם אֲשַׁמְנוּ לֹא תִאֲבֹד.

IF WE HAVE ERRED אִם תִּעֲיִנוּ. The form of this poem—with its repetitions, meter, and reverse alphabetical acrostic—gives this *piyyut* a decisive energy. So does the use of the stronger Hebrew expression לֹא *lo* (“do not”) instead of the more natural אַל *al* (which would indicate a request, “please do not . . .”). The poem contains central themes of the S’liḥah: though we have sinned, God’s mercy will overcome God’s harsh judgment. The last line incorporates the word אֲשַׁמְנוּ (*ashamnu*), “we have sinned,” which is the first word of the confession we are about to recite.

S'LIHOT: PRAYERS OF FORGIVENESS

S'liḥah

I expect nothing in return
—I love tranquility.
Even windswept chaff of
quarrels
will weigh upon me
like a heavy oil press's
plank.

But I'm open to everyone
and I can admit that I've
erred
and by way of truth's light
I rejoice in it.

I want to receive the
truth from everyone—
and it is not my nature to
hold on, but to listen.
After all, what is a
human being but a
misjudgment.

—THE ḤAZON ISH
(trans. Aubrey L. Glazer)

Some congregations omit S'liḥot in Shaḥarit and turn to Sh'ma Koleinu, page 262.

Our God and God of our ancestors:

If we have erred, do not send us away;

if we have made mistakes, do not abandon us.

If we have distanced ourselves, come close;

if we dare come close, do not be distant.

If we cry out, do not shut Your ears;

if we have trespassed, do not punish us.

If we have transgressed, do not hide Yourself;

if we have strayed, do not turn away from us.

If we have been vengeful, do not bear a grudge;

if we have rebelled, do not deem us traitors.

If we have been insolent, do not battle us;

if we have been quarrelsome, do not wipe us out.

If we have sunk to the depths, do not cause us to drown;

if we have fallen short, do not sweep us aside.

If we have done harm, do not harm us;

if we have acted with malice, do not recall it.

If we have been combative, do not upbraid us;

if we have done evil, do not cast us to the wind.

If we call upon You, do not push us aside;

if we are impure, do not abhor us.

If we approach You, do not disdain us;

if we have sinned, do not do away with us.

אֵל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵּג בְּחַסִּידוֹת,
מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רִאשׁוֹן רִאשׁוֹן, מֵרַבָּה מְחִילָה
לְחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־
בֶּשֶׂר וְרוּחַ, לֹא כָרַעְתֶּם תִּגְמוּל.

◀ אֵל, הוֹרִיתָ לָנוּ לֹאמֹר שְׁלֹשׁ עֲשָׂרָה, זְכָר־לָנוּ הַיּוֹם
בְּרִית שְׁלֹשׁ עֲשָׂרָה, כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם, כְּמוֹ
שֶׁפָּתוּב: וַיֵּרֶד יְהוָה בְּעַנְנוֹ, וַיִּתְּצֵב עִמּוֹ שֵׁם, וַיִּקְרָא בְּשֵׁם
יְהוָה.

וַיַּעֲבֹר יְהוָה עַל־פְּנֵינוּ וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֲרֹךְ אַפָּיִם, וְרַב־חַסֵּד
וְאֱמֶת. נִצַּר חַסֵּד לְאֱלֹפִים, נִשְׂא עוֹן וּפְשַׁע וְחַטָּאָה,
וְנִקְּהָ.

וְסִלַּחְתָּ לְעוֹנֵנוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ.

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

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

כִּפּוּר חָטָאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרָנוּ, כְּמָה שֶׁפָּתוּב: כִּי־בַיּוֹם
הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנָי
יְהוָה תִּטְהָרוּ. שִׁמְחָנוּ בְּבֵית תְּפִלָּתְךָ, כְּמָה שֶׁפָּתוּב: כִּי
בֵּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים.

THE THIRTEEN ATTRIBUTES.

God's forgiveness of the sin of the Golden Calf is highlighted in the Bible by God's revealing to Moses the fundamental attributes of God's nature: kindness and compassion. The forgiveness of Israel's terrible sin at the birth of the nation forms the basis of the liturgical appeal for God's forgiveness of the people Israel's sins today.

ONE BY ONE מַעֲבִיר רִאשׁוֹן רִאשׁוֹן. According to the Babylonian Talmud, God counts only one sin at a time (Rosh Hashanah 17a). If the totality of our sins were all counted together, we might be judged negatively; and so God forgives each sin, one by one.

כִּי בַּיּוֹם הַזֶּה FOR ON THIS DAY. The quotations are from Leviticus 16:30 and Isaiah 56:7.

צָעֲקָנוּ וְעִנֵּיתָהּ
 לְהַשְׁבִּינוּ וְשָׁמַעְתָּהּ
 קִוִּינוּ וְהוֹשַׁעְתָּהּ
 הִתְרַשְׁנוּ וְנִלְחַמְתָּהּ
 הִמְרִינוּ וְנִעְלַמְתָּהּ
 We cried out and You answered,
 We meditated and You heard,
 We hoped and You saved us,
 We were silent and You fought our battles,
 We rebelled and You disappeared.

—YANNAI

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy, acting with unbounded grace, forgiving the sins of Your people, one by one, as each comes before You, generously forgiving sinners and pardoning transgressors, acting charitably with every living thing: do not repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of Your name; remember the promise implied in these thirteen attributes, which You first revealed to Moses, the humble one, as it is written: God descended in a cloud and stood beside him, and he called the name ADONAI.

And ADONAI passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta'ah v'nakkeih.

Forgive our transgressions and our sins; claim us for Your own.

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

Forgive us, our creator, for we have sinned;
 pardon us, our sovereign, for we have transgressed—
 for You, ADONAI, are kind and forgiving;
 You act generously to all who call on You.

*S'lah lanu avinu ki hatanu,
 m'hal lanu malkeinu ki fashanu,
 ki atah Adonai tov v'sallah
 v'rav hesed l'khol kor'ekha.*

Grant atonement and purify us this day, as it is written in the Torah, “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.”
 Make us joyful in Your house of prayer, as Isaiah prophesied, “For My house shall be called a house of prayer for all people.”

The ark is opened. After the leader recites each verse, we repeat it.

שָׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ.
הִשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֻשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ.
אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה, כְּכֹלֹת פְּחָנוּ אֶל־תִּעְזָבֵנוּ.

Said quietly:

אֶל־תִּעְזָבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה־עִמָּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,
כִּי־אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.
◀ אֲמַרְיֵנוּ הֶאֱזִינָה יְהוָה, בִּינָה הִגִּינָנוּ. יִהְיוּ לְרַצוֹן
אֲמַרְיֵ־פִינוּ וְהִגִּיּוֹן לִבֵּנוּ לְפָנֶיךָ, יְהוָה צוּרֵנוּ וְגֹאֲלֵנוּ.
כִּי־לֶךְ יְהוָה הוֹחֵלֵנוּ, אַתָּה תַעֲנֶה, אֲדֹנָי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֶל תִּעְזָבֵנוּ
וְאֶל תִּטְשֵׁנוּ,
וְאֶל תִּכְלִימֵנוּ
וְאֶל תִּפְרֹר בְּרִיתְךָ אֶתָּנוּ.
קִרְבָּנוּ לְתוֹרְתְךָ,
לְמַדְנוּ מִצֻּרְתֶּיךָ,
הוֹרְנוּ דַרְכֶּיךָ,
הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ,
וּמוֹל אֶת־לִבֵּבֵנוּ לְאַהֲבַתְךָ,
וְנִשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם.
◀ וְלִמְעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לְעוֹנֵינוּ,
כְּפָתוּב בְּדַבְרֵי קְדֻשְׁךָ:
לְמַעַן־שִׁמְךָ יְהוָה,
וְסִלַּחְתָּ לְעוֹנֵי כִּי רַב־הוּא.

HEAR OUR VOICE שָׁמַע קוֹלֵנוּ. The first sentence in this set of verses is a quotation from the concluding prayer of personal petition in the daily Amidah. It is typical of Jewish liturgy that before or after the main body of requests, there is a generalized plea that God hear our prayer. Sh'ma Koleinu ("Hear our voice") is a supplication that seeks to penetrate the silence surrounding us, to evoke a response from God, and to draw God into our prayer. "Hear our voice" may be among the most poignant words spoken in prayer.

The verses quoted here are Lamentations 5:21; Psalms 51:13; 71:9; 38:22; 86:17; 19:15; 5:2; 38:16. A millennium ago, the mahzor's editors adapted the biblical text by changing singular wording to plural.

DO NOT ABANDON US אֶל־תִּעְזָבֵנוּ. 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.

MY SIN עוֹנֵי. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.

CULMINATION OF S'LIHOT: HEAR OUR VOICE

The ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us.
Willingly and lovingly accept our prayer.

*Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.*

Do not cast us away from You;
take not Your holy presence from us.

*Do not cast us away as we grow old;
do not desert us as our energy wanes.*

*Sh'ma koleinu, Adonai eloheinu, hus v'raheim aleinu,
v'kabbeil b'rahamim u-v'ratzon et t'fillateinu.*

*Hashiveinu Adonai eilekha v'nashuvah,
haddeish yameinu k'kedem.*

*Al tashlikheinu mi-l'fanekha,
v'ru-ah kodsh'kha al tikkah mimmenu.*

*Al tashlikheinu l'eit ziknah,
ki-kh'lot koheinu al ta-azveinu.*

Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

*Give us a signal of hope, so that our enemies will understand
and hesitate, knowing that You have been our help and comfort.*

Hear our words, ADONAI, and consider our innermost thoughts.

*May the words of our mouths and the meditations of our
hearts be acceptable to You, ADONAI, our rock and redeemer.*

It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us. Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts to love You; then, we will turn to You, faithfully, with a perfect heart. And as befits Your own great name, pardon and forgive our sins, as the psalmist wrote: "For the sake of Your own name, forgive my sin, though it be great."

V'salahta la-avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סָלַח לָנוּ, מִחַל לָנוּ, כְּפָר-לָנוּ.

כִּי

אָנוּ עַמֶּךָ	וְאַתָּה אֱלֹהֵינוּ,
אָנוּ בְנֶיךָ	וְאַתָּה אָבִינוּ.
אָנוּ עַבְדֶיךָ	וְאַתָּה אֲדוֹנֵנוּ,
אָנוּ קְהֵלְךָ	וְאַתָּה חֻלְקֵנוּ.
אָנוּ נַחֲלֶתְךָ	וְאַתָּה גוֹרְלֵנוּ,
אָנוּ צֵאֲנֶךָ	וְאַתָּה רוֹעֵנוּ.
אָנוּ כְרִמֶּךָ	וְאַתָּה נוֹטְרֵנוּ,
אָנוּ פְעֻלֶתְךָ	וְאַתָּה יוֹצְרֵנוּ.
אָנוּ רַעֲיֶתְךָ	וְאַתָּה דוֹדֵנוּ,
אָנוּ סְגֻלֶתְךָ	וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמֶּךָ,	וְאַתָּה מִלְכֵנוּ,
אָנוּ מֵאֲמִירֶיךָ	וְאַתָּה מֵאֲמִירֵנוּ.

WE ARE YOUR PEOPLE כִּי אָנוּ עַמֶּךָ. An early medieval poem, which expands on the verse from Song of Songs (2:16), "I am for my beloved and my beloved is mine." In this poem we emphasize our relatedness to God; in the next, we emphasize the utter difference between the human and the Divine.

A PASSING SHADOW כָּצֵל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END וְשָׁנוּתֶיךָ לֹא יִקְמוּ. "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).

FOR WE, LIKE OUR ANCESTORS . . . HAVE SINNED

אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ
אָוָל [וְאִמּוֹתֵינוּ] חֻטְאָנוּ
aval anahnu va-avoteinu
[v'imnoteinu] ḥatanu.

Some medieval commentators note that there is a measure of solace in remembering that our ancestors were imperfect but they were forgiven. Others object to the mention that our ancestors sinned, and so in some editions that phrase is omitted.

וִידוּי

אָנוּ עֲזֵי פָנִים	וְאַתָּה רַחוּם וְחַנוּן.
אָנוּ קָשִׁי עֵרֶף	וְאַתָּה אָרֶךְ אַפַּיִם.
אָנוּ מִלְאֵי עוֹן	וְאַתָּה מְלֵא רַחֲמִים.
אָנוּ יְמִינוּ כָּצֵל עוֹבֵר	וְאַתָּה הוּא וְשָׁנוּתֶיךָ לֹא יִתְמוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], תְּבוֹא לְפָנֶיךָ
תְּפַלְתֵנוּ וְאֵל תִּתְעַלֵם מִתְחַנְתֵנוּ, שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים
וְקָשִׁי עֵרֶף לֹזְמֵר לְפָנֶיךָ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], צְדִיקִים אֲנַחְנוּ וְלֹא חֻטְאָנוּ,
אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חֻטְאָנוּ.

Sin and Repentance
No sin is so light that it
may be overlooked; no
sin is so heavy that one
cannot repent of it.

—MOSES IBN EZRA

Facing Ourselves
There is a law which
states, "You should not
deceive your fellow"
(Leviticus 19:11), but to
be faithful to God is to
go beyond the law—
not even to deceive
one's self.

—JULES HARLOW

Our God and God of our ancestors, forgive us, pardon us, grant
us atonement.

For—

We are Your people,	and You are our God;
we are Your children	and You are our parent.
We are Your servants,	and You are our master;
we are Your congregation,	and You are our portion.
We are Your heritage,	and You are our destiny;
we are Your flock,	and You are our shepherd.
We are Your vineyard,	and You are our guardian;
we are Your creatures,	and You are our creator.
We are Your spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;
we are the ones You address,	and You are the One to whom we speak.

Ki

<i>Anu ammekha,</i>	<i>v'atah eloheinu,</i>
<i>anu vanekha</i>	<i>v'atah avinu.</i>
<i>Anu avadekha</i>	<i>v'atah adoneinu,</i>
<i>anu k'halekha</i>	<i>v'atah helkeinu.</i>
<i>Anu nahalatekha</i>	<i>v'atah goraleinu,</i>
<i>anu tzonekha</i>	<i>v'atah ro-einu.</i>
<i>Anu kharmekha</i>	<i>v'atah not'reinu,</i>
<i>anu f'ullatekha,</i>	<i>v'atah yotz'reinu.</i>
<i>Anu ra-yatekha</i>	<i>v'atah dodeinu,</i>
<i>anu s'gullatekha</i>	<i>v'atah k'roveinu.</i>
<i>Anu ammekha</i>	<i>v'atah malkeinu,</i>
<i>anu ma-amirekha</i>	<i>v'atah ma-amireinu.</i>

VIDDUI — PRAYERS OF CONFESSION

We are insolent,

You are gracious and compassionate.

We are obstinate,

You are patient.

We are sinful,

You are merciful.

Our days are a passing shadow,

but You are the One who truly is, for time without end.

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, גָּזַלְנוּ, דִּבְרַנוּ דְּפִי.
הָעֵינֵינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמְסְנוּ, טָפְלְנוּ שִׁקְרָה.
יַעֲצֵנוּ רָע, כּוֹזְבֵנוּ, לָצְנוּ, מְרִדְנוּ, נֹאֲצֵנוּ.
סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשִּׁינוּ עֵרְף.
רָשַׁעְנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתַעְנוּ.
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אִמַּת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשַׁעְנוּ.

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

א
הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, כִּפְתּוֹב עַל יַד נְבִיאֶךָ: יַעֲזוֹב רָשָׁע
דְּרָכּוֹ, וְאִישׁ אֶזְרוֹן מִחֻשְׁבֹּתָיו, וְיֵשֵׁב אֶל־יְהוָה וִירַחֲמֵהוּ,
וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ.

ב
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], סִלַּח וּמַחֲל
לְעוֹנוֹתֵינוּ בְּיוֹם [הַשְּׁבֵת הַזֶּה וּבְיוֹם] הַכְּפוּרִים הַזֶּה.
מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכַף אֶת־
יָצְרָנוּ לְהַשְׁתַּעֲבֵד־לָךְ, וְהַכְנַע עֲרַפְנוּ לְשׁוֹב אֵלֶיךָ, וְחַדֵּשׁ
כְּלִיֹּתֵינוּ לְשִׁמּוֹר פְּקוּדֶיךָ, וּמוֹל אֶת־לִבְנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שִׁמְךָ, כִּפְתּוֹב בְּתוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ
אֶת־לִבְבְּךָ וְאֶת־לִבְבֵי זֵרְעֶךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְבְּךָ 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).

ASHAMNU. The list is alphabetical, with the hope that it will jog our own processes of association and will help us find our own words to name our transgressions. We might concentrate on one particular fault in our lives.

WE BETRAY. A sin is considered betrayal of God.

LET THE WICKED FORSAKE. יַעֲזוֹב רָשָׁע דְּרָכּוֹ. Isaiah 55:7.

BLOT OUT AND DISREGARD. מַחֲה 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. וּמַל 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.

Ashamnu

Jewish tradition requires a verbal confession—a confession in words—as part of the process of repentance. It is not enough simply to feel repentant or contrite, or to think thoughts of repentance. . . . But you can't confess in words without language, and there is no language without some kind of form, even if it's as rudimentary as a grammar or an alphabet. In this sense, the Ashamnu is language in its most pared-down, astringent form; the naked alphabet, as it were; the barest, most elemental expression of language. It is a list of sins whittled down to single words, and those single words go from *alef* to *tav*, relentlessly and inexorably. . . . The Viddui is alphabetical because it is about the confession of the totality of one's sins from *alef* to *tav*, from *alpha* to *omega*. . . . [You cannot] hide any sins or forget them or inadvertently skip one sin or another, just as in reciting the alphabet you cannot leave out a letter.

—DAVID STERN

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."

☩

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."

ג

אתה מכיר YOU RECOGNIZE
Our confession is not to enlighten the High Court; God already knows all that we have done. Rather, we recite these words to proclaim in our own voice that we acknowledge and take responsibility for our deeds.

מה אָנוּ? WHAT ARE WE
This prayer, which originated here in the Yom Kippur liturgy, is now included in the daily prayerbook, as part of the introductory morning service throughout the year.

הַזְדוֹנוֹת וְהַשְּׂגָגוֹת אֶתְּה מִפִּיר. הַרְצוֹן וְהָאֲנֵס,
הַגְּלוּיִים וְהַנְּסֻתָּרִים, לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים.
מִה אָנוּ, מִה חַיֵּינוּ, מִה חֲסִידֵנוּ, מִה צְדֻקָנוּ,
מִה יִשְׁעֵנוּ, מִה כְּחוֹנוּ, מִה גְבוּרָתֵנוּ.
מִה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֵהי אֲבוֹתֵנוּ [וְאִמּוֹתֵינוּ].
הֲלֹא כָל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁמַיִם כְּלֹא הֵיוּ,
וְחַכְמִים כְּבָלִי מִדַּע,
וְנְבוֹנִים כְּבָלִי הַשְּׂכָל,
כִּי רַב מַעֲשֵׂיהֶם תְּהוֹ, וַיְמִי חַיֵּיהֶם הֲכֹל לְפָנֶיךָ.
וּמִוֹתֵר הָאָדָם מִן הַבְּהֵמָה אִין,
כִּי הַכֹּל הֲכֹל.
מִה־נֹּאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,
וּמִה־נֹּסֵפֵר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.
הֲלֹא כָל־הַנְּסֻתָּרוֹת וְהַנְּגָלוֹת אֶתְּה יוֹדַע.

ד

שְׂמַךְ מַעוֹלָם עוֹבֵר עַל פְּשָׁע.
שׁוֹעֲתֵנוּ תִּאֲזִין בְּעַמְדֵנוּ לְפָנֶיךָ בְּתַפְלָה.
תַּעֲבֹר עַל פְּשָׁע לַעַם שְׂכִי פְשָׁע.
תִּמְחָה פְּשָׁעֵינוּ מִנִּגְדַּ עֵינֶיךָ.

ה

אֶתְּה יוֹדַע רְזִי עוֹלָם, וְתַעְלוּמוֹת סִתְּרֵי כָל־חַי.
אֶתְּה חוֹפֵשׁ כָּל־חַדְרֵי בְּטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב.
אִין דְּבָר נֶעְלָם מִמֶּךָ, וְאִין נִסְתָּר מִנִּגְדַּ עֵינֶיךָ.
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֵהי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שְׁתַּסְּלַח לָנוּ עַל כָּל־חַטָּאתֵינוּ
וְתִמְחָל לָנוּ עַל כָּל־עוֹנוֹתֵינוּ
וְתִכְפֹּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

Our Sins

If I had to reduce the essential meaning of the vast religious panorama of the High Holy Days to just one word, I would select the word “responsibility.” . . . The prayers, the sounding of the shofar, the fasting and the confession—all of it is based on the belief that we are responsible for our actions, accountable for our deeds, and judged for the things we do or fail to do.

This is one of the central, basic teachings of Judaism. You are a responsible human being. First and always, you are responsible for yourself. . . . What you do with your life, with your body and soul, your mind, your intelligence, your creative talents, all these are charged to your account. It is the height of irresponsibility—a sin—to neglect one’s health and physical well-being; to disregard the nurture and cultivation of one’s mind and spirit; to be indifferent to the needs of the soul and to deprive it of the nourishment which the religious life can provide. *Val kullam*—for all these things a person is judged.

Judaism further teaches us that a person does not live alone in the world. . . . You are a part of a group, a people; you are part of humanity. You are therefore responsible for the welfare of your neighbor, whether the person is next door or a continent away. You are responsible for the well-being of your fellow Jews, wherever they may be . . . and charged to your account is your treatment of all human beings . . . the advantaged and the disadvantaged. *Val kullam*—for all these things a person is judged.

—MAX ROUTTENBERG

א

You recognize both our sins and our mistakes, acts of will and those committed under compulsion; public acts and private ones are equally revealed and known to You.

What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power? Our victories?

What shall we say in Your presence,

ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence,
famous people are as if they never existed,
the wise seem ignorant,
and clever ones as if they lack reason.

The sum of their acts is chaos;

in Your presence the days of their lives are futile.

Human beings have no superiority over beasts;
all life is vanity.

What can we say before You, You who live in the transcendent?

And what can we tell about ourselves to You who dwell on high?

You surely know both the secret and the revealed.

ב

You have always been known as the One who overlooks transgression.

Hear our cry, as we stand before You, in prayer.

Overlook the transgressions of a people turning from transgression.

Wipe away our transgressions from Your sight.

ג

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.

על חטא שחטאנו לפניך באגס וברצון.

על חטא שחטאנו לפניך באגס וברצון,
ועל חטא שחטאנו לפניך באמוץ הלב.
על חטא שחטאנו לפניך בבלי דעת,
ועל חטא שחטאנו לפניך בבטוי שפתיים.
על חטא שחטאנו לפניך בגלוי עריות,
ועל חטא שחטאנו לפניך בגלוי ובסתור.
על חטא שחטאנו לפניך בדעת ובמרמה,
ועל חטא שחטאנו לפניך בדבור פה.
על חטא שחטאנו לפניך בהונאת רע,
ועל חטא שחטאנו לפניך בהרהור הלב.
על חטא שחטאנו לפניך בויעידת זנות,
ועל חטא שחטאנו לפניך בודוי פה.
על חטא שחטאנו לפניך בזלזול הורים ומורים,
ועל חטא שחטאנו לפניך בזדון ובשגגה.
על חטא שחטאנו לפניך בחזק יד,
ועל חטא שחטאנו לפניך בחלול השם.
על חטא שחטאנו לפניך בטמאת שפתיים,
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, פפר 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 בנשף ובמרבית,
ועל חטא שחטאנו לפניך בנטית גרון.

THE LONGER CONFESSION.

Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as "sins between people and God." It is taken for granted that only sins "between one person and another" need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of fellow imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadiah Gaon's prayerbook (10th century), the twelve in Amram Gaon's (9th century), and the twenty-two in Maimonides' (12th century).

Kavvanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . . What the world needs is a sense of embarrassment. . . . We are guilty of misunderstanding the meaning of existence; we are guilty of distorting our goals and misrepresenting our souls. We are better than our assertions, more intricate, more profound than our theories maintain.

What is the truth of being human? The lack of pretension, the acknowledgment of opacity, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA
HESCHEL

The Longer Confession—Al Het

It is customary to strike one's heart when we say 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.

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.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

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.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפָתוֹתֵינוּ,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי.
◀ עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעִזּוֹת מַצַּח.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סֶלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִלְיוֹת.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית רָע,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רְגָלִים לְהָרַע,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִכְלוֹת.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׂוֵא,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.
◀ עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת-יָד,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵב.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סֶלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

צָרוֹת עֵינַי, *SELFISHNESS*, *tzarut ayin*. Literally, "narrowness of vision." Each of us is different and sees the world differently. Seeing the world through the perspective of the "other" is often the beginning of ethical wisdom.

תִּמְהוֹן לֵב, *CONFUSION*, *timhon leivav*. The formal confession of sins ends with a note about our internal confusion—and how that prevents us from acting properly. What we seek from the day is clarity about the direction of our lives.

9 *For the Sin of
Destroying God's Creation*

אֱלֹהֵי עוֹלָם אַתָּה בְּרֵאתָ שָׁמַיִם
וְאֶרֶץ בְּאַהֲבָה,
יִצְרַת צְמִחִים וְחַיִּים, וְנִפְחַת נְשֵׁמַת
חַיִּים בְּבִנְיַ אָדָם.
נִבְרָאנוּ בְּקֶרֶב עוֹלָם נָקִי וְטָהוֹר,
וְכַעַת הוּא נִהְרַס עַל-יְדֵינוּ.
לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפְּלִים
מִחֲנוּנֵינוּ לִפְנֵיךָ יְהוָה אֱלֹהֵינוּ,
כִּי אֲשַׁמְנוּ, בְּזַפְנוּ, וְנִרְמְנוּ נֶזֶק כְּבִיר:
עַל חֲטָא שְׁמֵלָנוּ אֶרֶץ וַיָּמִים
בְּזָבֵל וּבְאַשְׁפָּה,
עַל חֲטָא שֶׁהִשְׁמַדְנוּ לְנֶצַח חַיִּים
נִפְלְאוֹת שֶׁהִצַּלְתָּ מִמֵּי הַמַּבּוּל,
וְעַל חֲטָא שֶׁהִכְרַתְנוּ יַעֲרֹות
עֲצִים הַמְקַיְמִים נַפְשׁ כָּל-חַי.
אֲנֵא יְהוָה פָּקֹח עֵינֵינוּ וְנִרְאֵה אֶת-
הַדָּר יִצְרִיתְךָ,
אֲז נִשְׁבַּחְךָ כְּמוֹ שְׂכָתוֹב: מִה־רַב
מִעֲשֵׂיךָ יְהוָה, כָּל־סֵם בְּחִכְמָה עֲשִׂיתָ
מִלְאָה הָאֶרֶץ קִנְיָנְךָ.
הִסַר אֶת-לֵב הָאָבֶן מִבְּשָׂרֵנוּ, וְתֵן לֵב
בְּשׂוֹר בְּקֶרְבָּנוּ.
תֵּן לָנוּ חֲכָמָה וְאַמֶּץ-לֵב לְשִׁמּוֹר עַל
הָאֶרֶץ מִתַּחַת הַשָּׁמַיִם.

Eternal God, You created the
heavens and earth in love.
You fashioned plants and
animals, breathing Your spirit
into humanity.

We were created amidst a clean and pure world, but it is now
degraded in our grasp.
Not on our own merits do we beseech You, Adonai our God,
for we have sinned, we have wasted, we have caused vast damage:

For the sin of filling the sea and land with filth and garbage;
for the sin of destroying species that You saved from the flood;
and for the sin of laying bare the forests and habitats that sustain life.

Please, God, open our eyes that we might see the splendor of Your
creation. Then we shall praise You, as it is written: "How great are
Your works, Adonai! You have made them all with wisdom; the earth
is filled with Your creations" (Psalm 104:24).

Remove the heart of stone from our flesh, and give us a feeling heart.
Grant us wisdom and determination to safeguard the earth beneath
the heavens.
— DANIEL NEVINS

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.

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

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.

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

ועל מצות עשה ועל מצות לא תעשה. בין שיש-בה
 קום עשה ובין שאין בה קום עשה, את-הגלויים לנו ואת-
 שאינם גלויים לנו. את-הגלויים לנו כבר אמרנום
 לפניהם והודינו לה עליהם, ואת-שאינם גלויים לנו לפניהם
 הם גלויים וידועים, כדבר שנאמר: < הנסתרת ליהוה
 אלהינו, והנגלת לנו ולבנינו עד-עולם לעשות את-כל-
 דברי התורה הזאת.

חנה, מרת רוח התפללה לפניה, וימלא לבה בכי, וקולה
 לא ישמע, אך בחנת את-לבה ותפן אליה. ענה לנו
 בעת בקשתנו כשענית לתחנת האשה בשילה ונזכה
 לשיר כמותה: יהוה משפיל אף-מרומם, מקים מעפר דל.
 ונאמר: שובה ישראל עד יהוה אלהיך, פי כשלת בעונך.
 קחו עמכם דברים ושובו אליהוה.

ואתה רחום מקבל שבים, ועל התשובה מראש
 הבטחתנו, ועל התשובה עינינו מיחלות לה.

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

אלהינו ואלהי אבותינו [ואמותינו], [רצה במנוחתנו]
 קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך
 ושמחנו בישועתך [והנחילנו יהוה אלהינו באהבה
 ובכרון שבת קדשה, וינחונו בה ישראל מקדשי שמך]
 וטהר לבנו לעבדך באמת, פי אתה סלחן לישראל ומחלן
 לשבטי ישראל בכל-דור ודור, ומבלעדך אין לנו מלך מוחל
 וסולח אלא אתה. ברוך אתה יהוה, מלך מוחל וסולח
 לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו
 בכל-שנה ושנה, מלך על כל-הארץ, מקדש [השבת ו]
 ישראל ויום הכפורים.

SECRET MATTERS
 הנסתרת. Deuteronomy
 29:28.

HANNAH תנה. The
 Bible's depiction of
 her request for a child
 became, for the Rabbis,
 the model of proper
 prayer. We orient our
 own prayer accordingly,
 as we plead for forgive-
 ness.

ADONAI BRINGS יהוה
 ירחו עמכם דברים. I Samuel 2:7-8.

TAKE WORDS WITH YOU
 קחו עמכם דברים. Hosea
 14:3. That is, speak your
 confession.

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

I SWEEP ASIDE YOUR
 SINS LIKE A MIST. מחיתי
 קעב פשעיך. Isaiah 44:22.

FOR ON THIS DAY כי
 ביום הזה. Leviticus 16:30.

YOU FORGIVE אתה
 סלחן. The grammatical
 form of the nouns סלחן
 (solhan) and מחלן
 (moholan) indicate
 an essential personal
 quality. For example,
 when one לומד (lomed),
 "studies," until becom-
 ing a scholar, one is then
 called a למדן (lamdan).
 The use of this form
 reflects the poet's belief
 that God's forgiving
 nature is, in fact, God's
 essence.

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.”

Hannah, sad and depressed, prayed to You, her heart overflowing with tears, her voice inaudible. But You understood her heartfelt cry and turned to her. Answer us in our time of need, as You responded to the plea of the woman in Shiloh, that we may sing like her: ADONAI “brings down and lifts up, raises up the poor from the dust of the earth.”

Your prophet Hosea declared: “Return, O Israel, to ADONAI your God, for you have stumbled because of your sin. Take words with you and return to ADONAI.”

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now our eyes look toward You, to accept our repentance.

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.”

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.
melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el v'yom ha-kippurim.

רצה יהוה אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, [ואשי ישראל] ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יהוה, המחזיר שכינתו לציון.

While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

‏ מוֹדִים אֲנַחֲנוּ לָךְ
שִׂאתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵרנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ, עַל שֶׁהִחַיִּיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ
וְתַקְיַמְנוּ, וְתַאֲסוּף
גְּלוֹתֵינוּ לְחִצְרוֹת קֹדֶשׁךָ,
לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבֵנוּ
שְׁלָם, עַל שֶׁאֲנַחֲנוּ מוֹדִים
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

Leader recites:

מוֹדִים אֲנַחֲנוּ לָךְ
שִׂאתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיף שְׁבַכְל־יוֹם עִמָּנוּ
וְעַל נְפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבַכְל־עַתָּה, עָרַב וּבָקֵר
וְצָהָרִים. < הַטּוֹב, פִּי לֹא
כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם פִּי
לֹא תִמּוּ חֲסִדֶיךָ, מֵעוֹלָם
קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרֹמֵם שִׁמְךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

RESTORE WORSHIP TO YOUR SANCTUARY והשב את העבודה לדביר ביתך. 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. We pray for the restoration of the sense of immediate connection with God that is believed to have characterized the Temple service.

YOUR DIVINE PRESENCE וְשִׁכִּינְתוֹ. 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 *shekhinah* is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.

THE CONGREGATIONAL RESPONSE. A second version of Modim (the *b'rakhah* of thanksgiving) was created by the Sages to be recited by the congregation while the leader chants the official prayer (Babylonian Talmud, Sotah 40a). In this

way, we each fulfill the imperative of acknowledging God. The central idea in this version is *modim anahnu lakh . . . al she-anahnu modim lakh*, "we thank You for the ability to thank You." Our prayers may be addressed to God, but God is also their source.

FOR ALL THESE BLESSINGS וְעַל כָּלֵם. 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.

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 the people 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

While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

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.

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

Congregation recites:

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

Thankfulness

It is gratefulness
which makes the
soul great.

—ABRAHAM JOSHUA
HESCHEL

אֲבִינוּ מִלְפָּנֶיךָ, זָכַר רַחֲמֶיךָ וּכְבֹּדְךָ כְּעֶסֶף, וְכִלְיָה דְבָר וְחֶרֶב
וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעֵוֹן וְשִׁמְד וּמִגַּפָּה וּפְגַע רָע וְכָל־
מַחְלָה, וְכָל־תַּקְלָה וְכָל־קִטְטָה, וְכָל־מִינֵי פְרַעֲנוּת וְכָל־
גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם, מִעֲלֵינוּ, מִעַל כָּל־בְּנֵי בְרִיתְךָ,
וּמִעַל כָּל־הָעוֹלָם.

וּכְתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת־שִׁמְךָ בְּאֶמֶת, הָאֵל
יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ
וְלֵךְ נָאָה לַהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמוּר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיָּה, כִּי בְאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֵּק וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשִׁלּוּמָה.

בְּסֶפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים
וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 272.

used instead at afternoon and evening services. However, on fast days such as Yom Kippur, Sim Shalom is said at every service. The words of Sim Shalom are related directly to the conclusion of Birkat Kohanim (*v'yasem l'kha shalom*, "may God grant you peace"); thus Sim Shalom is traditionally recited at all services at which the Birkat Kohanim is recited. On fast days, Birkat Kohanim is recited at all services throughout the day (but not the evening).

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.

MAY ADONAI BLESS YOU AND PROTECT YOU יְבָרְכֶךָ וַיִּשְׁמְרֶךָ יְהוָה. This blessing (Numbers 6:24–26) is known as Birkat Kohanim, the "Priestly Blessing," as the Torah prescribes that it is to be recited by Aaron and his descendants, the *kohanim* (priests), to bring God's blessing upon the people Israel. In most Israeli synagogues, this blessing is recited every day. The *kohanim*, who come to the front of the synagogue after preparing themselves ritually, extend their hands toward the community in a traditional gesture, thus serving as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* reenact this ancient blessing during the Musaf service on High Holy Days and festivals.

שִׁים שְׁלוֹם. Generally in the Ashkenazic liturgy, the *b'rakhah* Sim Shalom is recited only during the morning (Shaharit and Musaf) services, whereas a similar *b'rakhah*, Shalom Rav ("abundant peace"), is

The Blessings of Peace

Great is peace, for the only vessel that can contain blessings is peace.

Great is peace, for all the prayers conclude with pleas for peace.

Great is peace, for we must seek it even in time of war.

Great is peace, for it is the reward of the righteous.

Great is peace, for it is bestowed upon those who love the Torah.

Great is peace, for it is bestowed upon the humble.

Great is peace, for it is bestowed upon those who act justly.

Great is peace, for it is equal to all of the work of creation.

Great is peace, for even those who dwell on high need peace, as it is said, עֲשֵׂה שְׁלוֹם בְּמִדְבָּרֶיךָ "God imposes peace in God's heights" (Job 25:2). If in a place where there is no hatred and envy, enmity or malice, peace is needed, how much more so in a place where all these qualities are lacking!

Great is peace, for the name of the Holy One is Peace.

—MIDRASH
SIFREI NUMBERS
(trans. Reuven Hammer, adapted)

Avinu Malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us, for all the people of Your covenant, and for all humanity.

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

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

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

Our God and God of our ancestors, bless us with the three-fold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance shine upon you and grant you kindness.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance be lifted toward you and grant you peace.

So may it be God's will. Kein y'hi ratzon.

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

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.

B'seifer hayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'nikkateiv l'fanekha, anahnu v'khol am'kha beit yisra-el, l'hayyim tovim u-l'shalom.

Barukh atah ADONAI, who brings peace.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 272.

*We rise as the ark is opened. An alternate version begins on page 244.
Avinu Malkeinu is not recited on Shabbat.*

אָבִינוּ מַלְכֵנוּ! חֲטָאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֹךְ.
אָבִינוּ מַלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בְּטַל מַעְלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מַלְכֵנוּ! בְּטַל מַחְשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כֹּלָה כָּל־צָר וּמַשְׁטֵין מַעְלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כֹּלָה דְבַר וְחָרָב וְרָעַב וּשְׂבִי וּמַשְׁחִית
וְעוֹן וּשְׂמֵד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵנוּ! סֶלַח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

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

אָבִינוּ מַלְכֵנוּ! הַחַיִּירָנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! זְכָרְנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר זְכוּיֹת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
אָבִינוּ מַלְכֵנוּ! הִצְמַח לָנוּ יְשׁוּעָה בְּקִרְוֹב.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפַר אָנָּחֵנוּ.
אָבִינוּ מַלְכֵנוּ! חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ.

אָבִינוּ AVINU MALKEINU מַלְכֵנוּ. The Babylonian Talmud reports that Rabbi Akiva prayed with the words *avinu malkeinu* and his prayers were accepted (Taanit 25b). Originally, this was a prayer for material blessing. In time, verses were added asking for deliverance from natural and human devastation. References to martyrdom, as well as meditations on the new year, were also added.

Avinu malkeinu literally means "our father, our king." The image of God as "father" represents relatedness and closeness. (In the ancient world the term "father" is associated with the one who gives life, and so many modern prayerbooks reflect this nuance by translating the word as "creator" or "source.") The figure of God as king, or sovereign, conveys authority, particularly that of judge, and so connotes greater distance. Jewish theology has always recognized this paradoxical sense of God, speaking both of God's being close at hand, and also as distant and inscrutable—similarly of God's kindness and caring as well as God's punishing hand for sinful behavior.

אֲבִינוּ מִלְכָּנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל
קִדּוּשׁ שְׁמֶךָ.

אֲבִינוּ מִלְכָּנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אֲבִינוּ מִלְכָּנוּ! חַנּוּנוּ וְעַגְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קִדּוּשׁ שְׁלָם

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיִוְמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא לְעֵלְמָא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוּתָהּ וּבְרַעוּתָהּ דְכָל-יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דֵּי בְשַׁמַּיָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תַבְל], וְאָמְרוּ אָמֵן.

KADDISH SHALEM. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: "May the prayers and pleas of all Israel be accepted by their creator in heaven." Here, the placement of Kaddish Shalem marks the end of the morning Shahaarit prayers. The liturgy now moves on to the Torah service. In a formal sense, though introduced and followed by *b'rakhot* and prayers, the reading of the Torah and the Haftarah constitutes study, not prayer. For the ancient Rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

אִין־כְּמוֹךְ בְּאֱלֹהִים, אֲדֹנָי, וְאִין כְּמַעֲשֶׂיךָ.
 מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָוָר.
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
 יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אֲב הַרְחָמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן, תִּבְנֶה חוֹמוֹת
 יְרוּשָׁלַיִם. כִּי בָךְ לִבֵּד בְּטַחְנֹנִי, מֶלֶךְ אֵל רִם וְנֹשֵׂא, אֲדוֹן
 עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
 קוּמָה יְהוָה וַיִּפְצֹ אֵיבֵיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְהוָה מִירוּשָׁלַם.
 בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

THE TORAH SERVICE קָרָא תוֹרָה. In Jewish thought, a widespread view is that since the Temple's destruction, our most direct connection to the divine will is through Torah. Thus, the opening of the ark, the Torah's procession through the congregation, and the reading aloud from the scroll are all symbolic moments when the presence and will of the Divine may be most closely felt. It is as if with the opening of the ark, the doorway to heaven itself is opened. Over time, taking out the Torah came to be seen as a royal procession. The Torah was adorned with a crown, and its

cover's hem was kissed as the scroll passed through the congregation. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal his presence). In short, our way of treating the Torah scroll combines the three "crowns" about which our Rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah.

NONE COMPARES TO YOU אִין כְּמוֹךְ. As etiquette in Europe's royal courts became more elaborate (14th century), the Ashkenazic rite incorporated verses emphasizing God's sovereignty, as if to say that God alone—and no earthly ruler—is the true sovereign.

ADONAI IS SOVEREIGN יְהוָה מֶלֶךְ. This sentence is a compilation of biblical phrases referring to God's sovereignty. Stitched together, they form a creed: God has ruled the world since before creation and will continue to rule eternally. The other verses in this passage are from Psalms 86:8, 145:13, and 29:11.

COMPASSIONATE CREATOR אֲב הַרְחָמִים. Literally, "merciful father." This address, followed by a verse that calls for Jerusalem's reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited here in an earlier era.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ. Numbers 10:35. Reciting this verse evokes a period of special closeness between God and Israel, both at Sinai and in their journey through the desert. This verse is from a description of how the people moved from one encampment to another. It depicts the Ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies.

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals appropriate to all humanity. Isaiah envisioned all the nations of the world coming to Mount Zion and worshipping one God.

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.
We recite three times:

יהוה יהוה, אל רחום וחנון, ארך אפים ורב חסד ואמת,
נצר חסד לאלפים, נשא עון ופשע וחטאה, ונקה.

אבינו מלכנו, אדון השלום, עזרנו והושיענו שזנפה תמיד
לאחוז במדת השלום. ויהיה שלום בין כל-אדם לחברו ובין
איש לאשתו, ולא תהיה שום מחלוקת בין כל-בני משפחתנו.
אתה עושה שלום במרומיך, כן תמשיך שלום עלינו ועל
כל-העולם כלו, נתקרב אליך ולתורתך באמת ונעשה כלנו
אגדה אחת לעשות רצונך בלבב שלם. אדון השלום, ברכנו
בשלום. אמן.

יהיו לרצון אמרי-פי והגיון לבי לפניך יהוה צורי וגואלי.

Some recite the following three times:

ואני תפלת-יך, יהוה, עת רצון.
אלהים ברב-חסדך, ענני באמת ישעך.

ON SHABBAT, WE MEDITATE AS FOLLOWS:

ברוך שמה דמרא עלמא, בריך בתרך ואתרך. יהא
רעותך עם עמך ישראל לעלם, ופרקו ימינך אחזי לעמך
בבית מקדשך, ולאמטויי לנא מטוב נהורך ולקבל צלותנא
ברחמין. יהא רעוא קדמך דתוריק לן חיינ בטיבותא, ולהוי
אנא פקידא בגו צדיקיא, למרחם עלי, ולמנטר יתי וית כל-
די לי ודי לעמך ישראל. אנת הוא ון לכלא, ומפרנס לכלא.
אנת הוא שליט על פלא. אנת הוא דשליט על מלכיא,
ומלכותא די לך היא. אנא עבדא דקדשא בריך הוא
דסגדנא קמה ומקמא דיקר אורייתא בכל-עדן ועדן.

BEFORE THE OPEN ARK. The sight of the Torah in the opened ark evokes a sense of reverence, inspiring reflection and meditation. Over time, various personal prayers have been added to the Torah service. Rabbi Isaac Luria (1534–1572, Egypt and the Land of Israel) suggested that the Thirteen Attributes be recited before the open ark, as a communal plea for forgiveness.

אבינו מלכנו. Adapted by Jules Harlow from a meditation written by Rabbi Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav.

MAY THIS BE . . . FOR MY PRAYER. ואני תפלת-יך. Psalm 69:14. This poetic phrase can be literally translated as: "And I, I am a prayer to You..." Our lives may be seen as prayers offered to God.

PRAISED BE YOUR NAME. בריך שמה. From the Zohar (part 2, 206a), the central text of Jewish mysticism, composed in Aramaic. A translation of the Zohar's introduction to this meditation appears in the left-most column.

As soon as the Torah scroll is placed on [the reading desk] the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at that moment standing at Mount Sinai to receive the Torah, and should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he opened it, all the people stood up," and also, "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened and the attribute of love is stirred up, and each one should then recite the following prayer: "Ruler of the universe, praised be Your name and Your sovereignty. . . ."

—THE ZOHAR

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

ADONAI, ADONAI, God merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

PRIVATE MEDITATION

Avinu Malkeinu, Master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some recite the following three times:

May this be an auspicious time, ADONAI, for my prayer. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani t'fillati l'kha, Adonai, eit ratzon.

Elohim b'rov hasdekha, aneini be-emet yish-ekha.

ON SHABBAT, WE MEDITATE AS FOLLOWS:

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the One who nourishes and sustains all life. You rule over all—even kings—for true sovereignty is Yours. I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on

לֹא עַל אֲנֵשׁ רְחֻצָנָא, וְלֹא עַל בַּר אֱלֹהִין סְמֻכְנָא, אֶלֶּא
בְּאֵלֶּהָא דְשִׁמְיָא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאוּרִיתָהּ קְשׁוּט,
וְנִבְיָאוּהִי קְשׁוּט, וּמְסָגָא לְמַעַבְד טְבוּן וּקְשׁוּט.
◀ בַּה אֲנָא רְחֵץ וְלִשְׁמָה קְדִישָׁא יִקְרִיא אֲנָא אֲמַר
תְּשַׁבְּחֵן. יְהֵא רַעּוּא קְדָמְךָ דְתַפְתַּח לְבִי בְּאוּרִיתָא,
וְתִשְׁלִים מְשָׁאֲלִין דְּלִבִּי וּלְבָא דְכָל-עַמְךָ יִשְׂרָאֵל, לְטַב
וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

Two scrolls of the Torah are taken from the ark.

We repeat each of these lines after the leader has recited it:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

אֶחָד אֱלֹהֵינוּ גְדוֹל אֲדוֹנָנוּ קְדוֹשׁ וְנוֹרָא שְׁמוּ.

Leader:

גְּדָלוֹ לִיהוָה אֲתִי, וְנִרְוֹמְמָה שְׁמוּ יַחְדָּו.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד,
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ,
לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ, קְדוֹשׁ הוּא.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לָהֶר קְדָשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

שְׁמַע, O ISRAEL שְׁמַע

יִשְׂרָאֵל. Taking out the Torah becomes a moment of affirming Israel's most fundamental creed, as if we are standing before our sovereign, God, and affirming our loyalty.

וְנוֹרָא AWE-INSPIRING

This word is appropriately added on the High Holy Days.

גְּדָלוֹ gad'lu. Psalm 34:4.

לָךְ יְהוָה YOURS, ADONAI (I'kha Adonai). 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel.

רוֹמְמוּ EXALT ADONAI (rom'mu Adonai).

Two verses with the same opening words, taken from Psalm 99:5, 9.

ויקרא טז

LEVITICUS 16. The Torah reading for Yom Kippur Morning consists of instructions for the service of atonement performed by the High Priest in the tabernacle on Yom Kippur, a marked shift from the Rosh Hashanah readings, which contain narratives of the lives of the patriarchs and matriarchs. The focus on ritual observance highlights a theme of Yom Kippur: the relationship between the ethical and the ritual. The Torah reading reminds us that, even when we have done all we can do to cleanse ourselves—physically, emotionally, and morally—something more is

ראשון א וידבר יהוה אל-משה אחר מות שני בני אהרן בקרבנתם לפני-יהוה וימתו: ב ויאמר יהוה אל-משה דבר אל-אהרן אחיך ואל-יבא בכל-עת אל-הקודש מבית לפרכת אל-פני הכפרת אשר על-הארן ולא ימות כי בענן אראה על-הכפרת: ג בזאת יבא אהרן אל-הקודש בכפר בן-בקר לחטאת ואיל לעלה: [בשבת שני] ד כתנת-בד קדש ילפף ומכנסי-בד יהיו על-בשרו ובאבנט בד יחגור ובמצנפת בד יצנף בגדי-קדש הם ורחץ במים את-בשרו ולבשם: ה ומאת עדת בני ישראל יקח שני-שעירי עזים לחטאת ואיל אחד לעלה: ו והקריב אהרן את-פר החטאת אשר-לו וכפר בעדו ובעד ביתו:

required: the dramatic rituals of Yom Kippur. The morning's Haftarah addresses the same issue but from the opposite perspective, reminding us that ritual alone is also insufficient. The Haftarah challenges us to examine the way in which our rituals do, or do not, lead to ethical behavior and a refinement of our moral sensibilities. Taken together, the Torah reading and the Haftarah present us with the interdependence of ethics and ritual, of human effort and divine aid, of regret and forgiveness.

VERSE 1. AFTER THE DEATH OF THE TWO SONS OF AARON אהרן מות שני בני אהרן. Aaron's two sons had died while bringing a "foreign fire" to the Temple precincts, an act described here as coming too close to the Divine Presence. Jewish scholars and biblical commentators disagree as to what constituted the sons' sin, or even if they actually sinned. Nevertheless, when this verse—which introduces the day's ritual—pointedly mentions their death, it prompts us to approach the holy with awe and trembling. From the Torah's perspective, we are dealing with matters of life and death. (The Yom Kippur liturgy underscores this theme.)

VERSE 2. FOR I APPEAR IN THE CLOUD OVER THE COVER על-הכפרת אראה. Only once during the year would the High Priest enter the Holy of Holies. A cloud covered the ark, and a voice could be heard from between the cherubim. In biblical priestly thought, it was here that the divine was perceptible.

VERSE 4. A LINEN TUNIC כתנת-בד קדש. On this day, the High Priest put aside his elaborate, regal daily garments and conducted the ritual of purification in simple white clothing. One midrashic interpretation is that the usual gold vestments might evoke the sin of the golden calf. Leaders of the Yom Kippur service customarily wear white, as do some congregants, in imitation of the service of the High Priest.

VERSE 6. TO MAKE EXPIATION FOR HIMSELF AND FOR HIS HOUSEHOLD ובעדו ובעד ביתו. Before atoning for the community, Aaron must atone for himself and his household. The priest must liberate himself from his own and his family's transgressions before he can effectuate atonement for anyone else. Aaron sprinkles blood all around himself, making himself a symbolic sacrifice, and once he is cleansed, he emerges symbolically reborn.

TORAH READING

Ritual Then and Now

Ritual fills the human need for completeness. It speaks to the depths of human emotion by giving a specific expression and form to work through diverse emotions. Ritual also offers us the hope and comfort that, having followed prescribed rules, we will have done everything possible to attain forgiveness and even to preserve our lives with an inner sense of security.

The rituals we observe on Yom Kippur are designed to effect inner and outer cleansing in conjunction with our religious and ethical work. First, we read these passages in the Torah, remembering and studying the laws given by God to Moses

for Aaron's performance of the ritual of atonement in the tabernacle. Later in the day, we ourselves dramatically reenact this service, using the Mishnaic version, composed many centuries later. Finally, we observe the command at the end of the Torah reading to "afflict" ourselves, through abstaining from food, drink, and sexual intimacy. All these elements and more are designed to give us a sense that our sins have been wiped away.

At the same time, the rituals of Yom Kippur are no substitute for the work of repentance, תשובה (*teshuvah*); rather, they are the culmination of a long process of self-examination, repentance, and repair inaugurated forty days earlier on the first of Elul. After we have sought and granted forgiveness from each other, it is the day of Yom Kippur itself that gives us a sense of closure, of accomplishment. It can give us a sense of transcendence, and of transformation.

Liturgical Practice

The Ashkenazic rite is unique in prescribing a special chant for High Holy Day Torah reading. Solemn and meditative, its use may be explained by the Zohar's statement that all who listen to Leviticus chapter 16—the portion for Yom Kippur in which the sudden death of Aaron's children is mentioned—should shed tears. The custom of using this special melody extended to Rosh Hashanah as well.

—after ABRAHAM ZVI IDELSOHN

The Torah reading for Yom Kippur has six aliyot, one more than on festivals, to indicate its special character. On Shabbat, the reading is divided into seven aliyot, as is the practice every Shabbat.

LEVITICUS 16

First aliyah

1 ADONAI spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of ADONAI. **2** ADONAI said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. **3** Thus only shall Aaron enter the Shrine: with a bull of the herd for a purification offering and a ram for a burnt offering.— [*Second aliyah on Shabbat*] **4** He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.— **5** And from the Israelite community he shall take two he-goats for a purification offering and a ram for a burnt offering.

6 Aaron is to offer his own bull of purification offering, to make expiation for himself and for his household.

שני [בשבת שלישי] ז וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהַעֲמִיד אֹתָם
לפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: ח וּנְתַן אֶהָרֹן עַל־שְׁנֵי
הַשְּׁעִירִים גְּרִלֹת גּוֹרֵל אֶחָד לַיהוָה וּגּוֹרֵל אֶחָד לְעִזָּאֵל:
ט וְהִקְרִיב אֶהָרֹן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל
לַיהוָה וַעֲשֹׂהוּ חֲטָאת: י וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל
לְעִזָּאֵל יַעֲמִד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ
לְעִזָּאֵל הַמִּדְבָּרָה: יא וְהִקְרִיב אֶהָרֹן אֶת־פֶּר הַחֲטָאת
אֲשֶׁר־לוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשָׁחַט אֶת־פֶּר הַחֲטָאת
אֲשֶׁר־לוֹ:

שלישי [בשבת רביעי] יב וְלָקַח מְלֵא־הַמַּחְתָּה גִּחְלֵי־אֵשׁ מֵעַל
הַמִּזְבֵּיחַ מִלִּפְנֵי יְהוָה וּמְלֵא חֲפָזָיו קִטְרֹת סַמִּים דָּקָה
וְהִבִּיא מִבֵּית לַפָּרֹכֶת: יג וּנְתַן אֶת־הַקִּטְרֹת עַל־הָאֵשׁ
לִפְנֵי יְהוָה וְכִסָּה | עֲנַן הַקִּטְרֹת אֶת־הַכִּפֹּרֶת אֲשֶׁר עַל־
הָעֵדוּת וְלֹא יָמוּת: יד וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ
עַל־פְּנֵי הַכִּפֹּרֶת קֹדֶמָה וְלִפְנֵי הַכִּפֹּרֶת יִזָּה שְׁבַע־פְּעָמִים
מִן־הַדָּם בְּאֶצְבָּעוֹ: טו וְשָׁחַט אֶת־שְׁעִיר הַחֲטָאת אֲשֶׁר

VERSE 8. ONE MARKED FOR ADONAI AND THE OTHER MARKED FOR AZAZEL גורל אחד ליהוה וגורל אחד לעזאזל. Aaron makes a selection by lottery to determine which of two goats will be sacrificed and which will be burdened with the sins of all Israel and flung into the wilderness as a scapegoat. The rituals are designed to return Israel to a pristine condition free of sin to start the new year. The scapegoat ritual, however, reminds us that our control is limited and that our destiny is a mystery. The Rabbis insisted that the two goats had to be exactly the same—in color, age, and so on. What differentiated their fate? Only the chance designation of the lottery.

The scapegoat is sent to Azazel, later in this chapter designated as “the wilderness,” a place devoid of human or animal existence

and therefore perhaps biblically understood as the dwelling place of demonic forces, or that which is barren—the opposite of God, the giver of life. The meaning of the word Azazel has been lost. Some, like the medieval commentator Abraham Ibn Ezra, think it is the name of a demon; others, like the ancient Rabbis, a place name: the place where the goat was sent away (*ez*, goat; *azal*, went away). The sending away of the scapegoat is a visible representation of the human wish to be rid of sin.

VERSE 12. AND BRING THIS BEHIND THE CURTAIN לַפָּרֹכֶת. Once a year, the High Priest—and only the High Priest—entered the Holy of Holies. In that moment, the connection between heaven and earth was made real. The loss of that moment created a crisis for the generations following the Temple’s destruction. Some Jews believed that by their being in exile, God was no longer perceptible. Others argued that even without the Temple’s rituals, they could evoke God’s presence via gathering in prayer as a community, studying sacred texts together, and performing kind deeds.

VERSE 13. THE CLOUD FROM THE INCENSE SCREENS THE COVER וְכִסָּה עֲנַן הַקִּטְרֹת אֶת־הַכִּפֹּרֶת. The smoke cloud created by the incense now covers the ark, allowing the Divine to enter but not be seen. The cloud cover becomes a symbolic indication of the hiddenness of God.

VERSE 14. Blood represents life; members of the animal kingdom cannot exist without blood. The blood of the sacrifice offered on the altar is the “life” of the sacrifice. God accepts it in place of human life, grants expiation, and refrains from punishment and wrath. In recognition of the special power of blood, care is taken to remove blood from meat before it is fit (*kasher*) for eating.

God's Prayer

Rabbi Yohanan said in the name of Rabbi Yose: "How do we know that the Holy One says prayers? Because Scripture says: 'I shall bring them to My holy mountain and make them joyful in My house of prayer (*beit t'fillati*)' (Isaiah 56:7). It is not said 'their prayer' (*t'fillatam*) but 'My prayer' (*t'fillati*); hence you learn that the Holy One says prayers.

What does the Holy One pray? Rabbi Zutra ben Tobi said in the name of Rav: "May it be My will that My mercy suppress My anger, and that My mercy prevail over My other attributes, so that I deal with My children via the attribute of mercy and, on their behalf, not be constrained by strict justice!"

It was taught: Rabbi Ishmael ben Elisha said: "I once entered into the innermost part of the Temple to offer incense, and I saw—seated upon a high and exalted throne—*Akatriel Yah Adonai Tz'va-ot*, who said to me: 'My son Ishmael, bless Me!' I replied: 'May it be Your will that Your mercy suppress Your anger, and that Your mercy prevail over Your other attributes, so that You deal with Your children via the attribute of mercy and, on their behalf, not be constrained by strict justice!' *Akatriel Yah Adonai Tz'va-ot* nodded to me."

—BABYLONIAN TALMUD, BERAKHOT

Second aliyah [Third aliyah on Shabbat]

7 Aaron shall take the two he-goats and let them stand before ADONAI at the entrance of the Tent of Meeting; 8 and he shall place lots upon the two goats, one marked for ADONAI and the other marked for Azazel. 9 Aaron shall bring forward the goat designated by lot for ADONAI, which he is to offer as a purification offering; 10 while the goat designated by lot for Azazel shall be left standing alive before ADONAI, to make expiation with it and to send it off to the wilderness for Azazel. 11 Aaron shall then offer his bull of purification offering, to make expiation for himself and his household. He shall slaughter his bull of purification offering.

Third aliyah [Fourth aliyah on Shabbat]

12 Then he shall take a panful of glowing coals scooped from the altar before ADONAI, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. 13 He shall put the incense on the fire before ADONAI, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. 14 He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. 15 He shall then slaughter the

Both Torah scrolls are placed on the Reader's desk.

וַיִּתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, פְּרַעֲוִיתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְא לְעָלְא
מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

הַגְבָּהַת הַתּוֹרָה

A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read.
As the Torah is lifted, we recite:

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנַי בְּנֵי יִשְׂרָאֵל,
עַל-פִּי יְהוָה בְּיַד-מֹשֶׁה.

מִפְטִיר

בְּמִדְבַר כֹּס

וּבְעֵשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא-קֹדֶשׁ יִהְיֶה
לָכֶם וְעֲנִיתֶם אֶת-נַפְשׁוֹתֵיכֶם כָּל-מְלֹאכָה לֹא תַעֲשׂוּ:
וְהִקְרַבְתֶּם עֲלֶיהָ לַיהוָה רֵיחַ נִיחֹחַ פֶּר בֶּן-בָּקָר אֶחָד
אֵיל אֶחָד כֹּבֵשִׁים בְּנֵי-שָׁנָה שְׁבַע עֶשְׂרִים תְּמִימִם יִהְיוּ לָכֶם:
וּמִנְחָתָם סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפְרִי שְׁנֵי
עֶשְׂרִינִים לְאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן לִכְבֹּשׁ הָאֶחָד
לְשִׁבְעַת הַכֹּבֵשִׁים: יָא שְׁעִיר-עִזִּים אֶחָד חֲטָאת מִלֶּבֶד
חֲטָאת הַכֹּפָרִים וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֶיהֶם:

requirements for other sacred occasions, the number of animals called for is minimal. This holy day's essential drama lies elsewhere.

VERSE 9. Every animal sacrifice was accompanied by offerings of ground grain and olive oil.

וְזֹאת הַתּוֹרָה. The Rabbis combined Deuteronomy 4:44 and Numbers 9:23, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. As this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph Ber Soloveitchik, for instance, did not recite it. When reciting this passage, some people hold up or kiss the tzitzit of their tallit, to affirm their own daily fulfillment of the Torah's instructions.

MAFTIR. On each festival, following the main Torah reading, we bring a second Torah scroll to the reading table, and from it we read the appropriate passage in the Book of Numbers for that festival, enumerating the sacrifices offered on that day. This passage, regarding Yom Kippur, is prefaced by the same exhortation with which our main Torah reading concluded: on this day, we must afflict ourselves.

VERSE 8. The instructions call for each type of common farm animal to be offered as a sacrifice: oxen, sheep, and (in verse 11) goats. The most numerous are the sheep: one adult ram and seven yearling rams. Compared to the

HAFTARAH In 539 B.C.E., Cyrus led the Persians in the conquest of Babylonia. Two years later, he issued a decree allowing conquered peoples to return to their lands. The news stirred the Jewish exiles in Babylonia, and the prophet reflects that excitement. The Haftarah begins with the announcement that the road to return has now been cleared: God has opened the highway from Babylonia to the Land of Israel. The prophet then expresses a fear that moral corruption—which he views as the cause of the exile—will soon rear its head again. The thought of return, with its promise of rebuilding the Temple, launches the prophet into an attack on religious hypocrisy. Ritual devotion, he asserts, must be accompanied by ethical behavior.

This morning's Torah reading focused on an elaborate ritual for purifying the sanctuary. Now the Haftarah emphasizes that the aim of ritual is to transform our behavior. In juxtaposing these two biblical passages, the Rabbis have provided us with a telling measure of their understanding of Judaism.

VERSE 15. The prophet employs contrasting imagery: though God is on high, divine concern is focused on the most lowly.

בְּרָכָה שֶׁלפְּנֵי הַהַפְטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמְרִים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁחָה עַבְדּוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצַדִּיק.

ישעיהו ג

יְיָ וְאָמַר טְלוּ-סֵלֹו

פְּנֵי-דֶרֶךְ

הָרִימוּ מִכְשׁוֹל

מִדֶּרֶךְ עַמִּי:

טו כִּי כֹה אָמַר יְיָ וְנִשְׂא

שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ

מְרוֹם וְקָדוֹשׁ אֲשַׁכֵּן

וְאֶת-דִּפְאָ וּשְׁפַל-רוּחַ

לְהַחֲיוֹת רוּחַ שְׁפָלִים

וּלְהַחֲיוֹת לֵב נִדְפָאִים:

טז כִּי לֹא לְעוֹלָם אָרִיב

וְלֹא לִנְצַח אֶקְצֹף

כִּי-רוּחַ מִלְּפָנַי יַעֲטוּף

וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי:

יז בַּעֲוֹן בָּצְעוּ קִצְפֹּתַי

וְאֶכְהוּ הַסֵּתֶר וְאֶקְצֹף

וַיִּלֶךְ שׁוֹבֵב בְּדֶרֶךְ לְבוֹ:

יח דִּרְכֵי רְאִיתִי וְאַרְפְּאֶהוּ

וְאַנְחֶהוּ וְאַשְׁלֵם נַחְמִים לוֹ וְלֹא-אֲבַלְיוּ:

יט בּוֹרֵא נִיב שְׁפָתַיִם

שְׁלוֹם | שְׁלוֹם לְרוּחֹק וְלִקְרוֹב

אָמַר יְהוָה וּרְפָאֵתִיו:

כ וְהִרְשָׁעִים כַּיִם נִגְרָשׁ

כִּי הַשְׁקֵט לֹא יוֹכֵל

וַיִּגְרָשׁוּ מִימֵיו רִפְשׁ וְטִיט:

כא אֵין שְׁלוֹם אָמַר אֱלֹהֵי לְרָשָׁעִים:

HAFTARAH

B'rakhah before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. *Barukh atah ADONAI*, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

ISALAH 57

14 [ADONAI] says:

Build up, build up a highway!

Clear a road!

Remove all obstacles

from the road of My people!

15 For thus said the One who high aloft

forever dwells, whose name is holy:

I dwell on high, in holiness;

yet with the contrite and the lowly in spirit—

Reviving the spirits of the lowly,

reviving the hearts of the contrite.

16 For I will not always contend,

I will not be angry forever:

Nay, I who make spirits flag,

also create the breath of life.

17 For their sinful greed I was angry;

I struck them and turned away in My wrath.

Though stubborn, they follow the way of their hearts,

18 I note how they fare and will heal them:

I will guide them and mete out solace to them,

and to the mourners among them 19 heartening, comforting words:

It shall be well,

well with the far and the near —said ADONAI—

And I will heal them.

20 But the wicked are like the troubled sea

which cannot rest,

whose waters toss up mire and mud.

21 There is no safety —said my God—

for the wicked.

A PRAYER FOR THE CONGREGATION

יְקוּם פְּרָקָן מִן שְׁמֵיָא, חֲנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי
 וּמְזוּנֵי רוּיְחֵי, וְסִיעֵתָא דְשְׁמֵיָא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא
 מְעֵלְיָא, זְרַעָא חֲיָא וְקִימָא, זְרַעָא דֵי לָא יִפְסֵק, וְדֵי
 לָא יִבְטֵל מִפְתַּנְגְּמֵי אוּרִיתָא, לְכָל-קְהֵלָא קְדִישָׁא הַדִּין,
 רַבְרַבֵּיָא עִם זְעִרְיָא, טַפְלָא וּנְשִׂיָא. מַלְכָּא דְעֵלְמָא יְבָרַךְ
 יִתְכוּן, יִפִּישׁ חַיִּיכוּן, וְיִסְגָּא יוֹמֵיכוּן וְיִתֵּן אַרְכָּא לְשַׁנִּיכוּן,
 וְתַתְּפָרְקוּן וְתַשְׁתַּזְבוּן, מִן כָּל-עֲקָא, וּמִן כָּל-מַרְעִין
 בִּישִׁין. ◀ מָרַן דֵּי בְשֵׁמֵיָא יְהֵא בְּסַעֲדִיכוּן כָּל-זְמַן וְעַדוֹן,
 וְנֹאמַר אָמֵן.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

מִי שְׁבָרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
 שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת-כָּל-הַקְּהֵל
 הַקְּדוֹשׁ הַזֶּה, עִם כָּל-קְהֵלוֹת הַקְּדוֹשׁ, הֵם וּמִשְׁפַּחְתֵּיהֶם
 וְכָל אֲשֶׁר לָהֶם, וּמִי שְׁמִיחִדִּים בְּתֵי כְּנִסְיוֹת לְתַפְלָה, וּמִי
 שְׁבָאִים בְּתוֹכָם לְהַתְּפַלֵּל, וּמִי שְׁנוֹתְנִים נֹר לְמֵאוֹר וְיִין
 לְקְדוֹשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וְצַדִּיקָה לְעֲנִיִּים,
 ◀ וְכָל-מִי שְׁעוֹסְקִים בְּצַרְכֵי צְבוּר וּבְכַנְנֵן אֶרֶץ יִשְׂרָאֵל
 בְּאֲמוּנָה. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם
 כָּל-מַחֲלָה. וְיִרְפָּא לְכָל-גּוּפָם, וְיִסְלַח לְכָל-עוֹנָם, וְיִשְׁלַח
 בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵיהֶם, עִם כָּל-יִשְׂרָאֵל
 אַחֵיהֶם וְאַחֵיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

On all days:

A PRAYER FOR OUR COUNTRY

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], קַבֵּל-נָא בְּרַחֲמִים
 אֶת-תְּפִלַּתְנוּ בְּעַד אֶרְצֵנוּ וּמְשַׁלְתָּהּ. הִרַק אֶת-בְּרַכְתְּךָ
 עַל הָאֶרֶץ הַזֹּאת, עַל רֵאשָׁה, שׁוֹפְטִיָּה, וּפְקִידֵיָּהּ
 הַעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאֲמוּנָה. הוֹרֵם מַחֲקֵי תוֹרְתְךָ,
 הַבִּינֵם מִשְׁפָּטֵי צְדָקָה לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם
 וְשִׁלוֹה, אֲשֶׁר וְחִפְשׁ כָּל-הַיָּמִים. אָנָּה יְהוָה אֱלֹהֵי
 הַרוּחוֹת לְכָל-בָּשָׂר, שְׁלַח רוּחְךָ עַל כָּל-תּוֹשְׁבֵי אֶרְצֵנוּ.

COMMUNITY CONCERNS.

Classically, the Torah service became a moment of expressing community concerns. קוּם פְּרָקָן (Y'kum Purkan), "May the blessings of heaven," is a prayer written in the common language of the time: Aramaic. It petitions God on behalf of the local synagogue community, and is followed by a Hebrew prayer of similar purpose. The first prayer expresses the hope that all members of the community may enjoy long, prosperous lives; the second singles out those people who give of their own means and time to support Jewish communal institutions and needy individuals.

PRAYER FOR OUR COUNTRY.

It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in the verse instructing Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai in its behalf; for in its prosperity you shall prosper" (Jeremiah 29:7). Early versions of this prayer referred to God as "the One who gives dominion to kings" and reflected the anxiety that Jews felt as a beleaguered minority. The text here was composed in the 1920s expressly for a democratic government by Professor Louis Ginzberg, who served as rector of the Jewish Theological

(continued)

עֵקֶר מַלְכָּם שֶׁנֶּאֱמָר וְאִיבָה, קִנְיָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי
הָאֲמוֹת וְהָאֲמוֹנוֹת הַשְּׂוֹנוֹת הַשְּׂוֹכְנִים בָּהּ, אֲהַבָּה
וְאַחֻוּה, שְׁלוֹם וְרַעוּת. וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ שְׁתֵּהִי
אֶרְצֵנוּ בְּרֻכָּה לְכָל־יֹשְׁבֵי תְּבֵל, וְתִשְׁרַח בִּינֵיהֶם רַעוּת
וְחֻרָת, וְקִיָּם בְּמַהֲרָה חֲזוֹן נְבִיאִיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי
חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֹאמַר: כִּי כּוֹלֵם יִדְעוּ
אוֹתֵי לְמַקְטָנָם וְעַד גְּדוֹלָם, וְנֹאמַר אָמֵן.

A PRAYER FOR THE STATE OF ISRAEL

אֲבִינוּ שֶׁבְּשָׁמַיִם, צוּר יִשְׂרָאֵל וְגּוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת
יִשְׂרָאֵל, [שְׁתֵּהֵא] רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ. הֲגֵן עֲלֶיךָ
בְּאַבְרַת חֶסֶדְךָ, וּפְרֵשׁ עֲלֶיךָ סֶפֶת שְׁלוֹמְךָ. וְשַׁלַּח אוֹרְךָ
וְאַמְתֵּךְ לְרֵאשִׁיָּהּ, שְׂרִיָּה וְיוֹעֲצִיָּה, וְתִקְנֵם בְּעֵצָה
טוֹבָה מִלְּפָנֶיךָ. חִזַּק אֶת־יְדֵי מַגְנֵי אֶרֶץ קְדֻשָּׁנוּ, וְהִנְחִילֵם
אֱלֹהֵינוּ יְשׁוּעָה, וְעֵטְרַת נֶצְחוֹן תַּעֲטֹרֵם. וְנַתַּת שְׁלוֹם
בְּאֶרֶץ וּשְׂמִחַת עוֹלָם לְיוֹשְׁבֵיהָ, וְנֹאמַר אָמֵן.

A PRAYER FOR PEACE

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
שְׁתַּבְּטַל מִלְחָמוֹת וּשְׂפִיכוֹת דָּמִים מִן הָעוֹלָם
וְתִשְׁפִּין שְׁלוֹם בְּעוֹלָם
וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.
יִכִּירוּ וְיִדְעוּ כָּל־יֹשְׁבֵי תְּבֵל
שֶׁלֹּא בָּאנוּ לְעוֹלָם בְּשִׁבִיל רִיב וּמַחְלָקַת
וְלֹא בְּשִׁבִיל שֶׁנֶּאֱמָר וְקִנְיָה וְקִנְתוֹר וּשְׂפִיכוֹת דָּמִים.
רַק בָּאנוּ לְעוֹלָם כְּדִי לְהַכִּיר אוֹתְךָ, תִּתְבָּרַךְ לְנֶצַח.
וּבְכֵן תִּרְחַם עָלֵינוּ וְיִקָּים בָּנוּ מִקְרָא שְׂפָתוֹב:
וְנַתַּתִּי שְׁלוֹם בְּאֶרֶץ וּשְׂכַבְתֶּם וְאִין מַחְרִיד
וְהַשְׁבַּתִּי חַיָּה רְעָה מִן הָאֶרֶץ וְחָרָב לֹא תַעֲבֹר בְּאֶרְצְכֶם.
וְיִגַּל כַּמָּיִם מִשְׁפָּט, וְצַדִּיקָה כְּנַחַל אִיתָן.
כִּי מִלֵּאָה הָאֶרֶץ דָּעָה אֶת־יְהוָה כַּמָּיִם לַיָּם מְכַסִּים.

(continued from previous page)

Seminary. (The version of his prayer as edited in *Siddur Sim Shalom* is presented as an alternative.) Ginzberg's prayer transforms what was formerly "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy. Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all and help to bring the world closer to a vision of peace and justice.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was probably composed by Israel's Chief Rabbi and may have been edited by the writer S.Y. Agnon.

THAT IT MAY BE שְׁתֵּהֵא. The Hebrew word was added by the Chief Rabbi of England, Immanuel Jakobovits, turning the phrase "the beginning of the redemption" into an expression of hope, rather than a statement of fact.

A PRAYER FOR PEACE. Rabbi Nathan Sternharz, student of the Hasidic master Nahman of Bratzlav, recorded this prayer. Adapted and translated by Jules Harlow.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרֵי הָעַם שִׁפְכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵינוּ.

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהַלְלֶךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהַלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׂבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הַדּוֹף, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעוֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרֶנָּה.
וְכֹר רַב־טוֹבְךָ יִבְיַעוּ, וְצַדִּיקְתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֲרָף אֶפְיִם וּגְדֹל־חֶסֶד.
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרֹתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְךָ בְּכָל־דּוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכּפּוּפִים.
עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יְדֹךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחֲסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהַלֵּת יְהוָה יִדְבֹר־פִּי,
וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
וְאַנְחֵנוּ נִבְרַךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ. תהלים קמה

ASHREI. According to Rabbi Elazar (Babylonia, 3rd century) speaking in the name of Rabbi Abina, the thrice-daily recitation of Psalm 145 (which, with the addition of three other verses from psalms, is known as the Ashrei) opens a pathway to eternity. The Talmud explains that Ashrei is an alphabetical acrostic that symbolically encompasses the variety of praises of God, and that it contains an especially appropriate description of the thankfulness with which we are to approach God: "You open Your hand, satisfying all the living with contentment" (Babylonian Talmud, Berakhot 4b).

For synagogue use, two verses were added to the opening, both of which begin with the word ashrei, "joyous" (Psalms 84:5 and 144:15). Additionally, Psalm 115:18 was appended to the end, referring to those assembled in prayer.

The Torah scrolls are placed in the ark.

וּבִנְחָה יֹאמֶר: שׁוּבָה יְהוָה רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל.
קוֹמָה יְהוָה לְמְנוּחֹתָךְ, אֶתָּה וְאַרְוֹן עֶזְךָ.
כִּהְנִיךָ יִלְבָּשׁוּ צֶדֶק, וְחִסְדֶּיךָ יִרְנְנוּ.
בְּעִבּוֹר דָּוִד עֲבַדְךָ, אֶל־תָּשָׁב פָּנָי מִשִּׁיחֶךָ.
◀ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֶל־תַּעֲזֹבוּ.
עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיחַ מְאֹד.
דְּרֹכֶיהָ דְרֹכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN יֹאמֶר וּבִנְחָה. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow can also refer to our own inner journey—accompanied by Torah. Thus we pray for God to remain with us even as we conclude the day's study.

RETURN קוֹמָה. Psalm 132:3–10.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei hayyim*, the Torah handles, while reciting the *brakhot* over the Torah—thus grasping the “tree of life” both physically and figuratively.

ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE דְרֹכֶיהָ דְרֹכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote emotions that lead to pleasantness and peace.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, פְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעֵלְמֵי עֵלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא לְעֵלָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דְאִמְרוּן בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

*Make Our Days
Seem Fresh*

“Make our days seem fresh” should not be seen as a plea for restoration of a formerly perfect condition; we were never perfect. Rather, it is a plea for resilience, a plea for the ability to renew ourselves after moments of crisis and dislocation. As Elie Wiesel remarks, “God gave Adam a secret—and that secret was not how to begin, but how to begin again.”

The Torah scrolls are placed in the ark.

Whenever the Ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary,
You and Your glorious Ark.

Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.

I have given you a precious inheritance:
Do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.

Its ways are pleasant ways, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

Eitz hayyim hi la-mahazikim bah, v'tom'kheha m'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

*b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el,
ba-agala u-viz'man kariv, v'imru amen.*

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya. Yitbarakh

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata

tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

הַנְּנִי הֶעֱנִי מִמַּעַשׁ, נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת
 יִשְׂרָאֵל, בְּאֵתִי לְעִמּוּד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עֲמֻךְ יִשְׂרָאֵל
 אֲשֶׁר שָׁלַחְנִי, אָף עַל פִּי שְׂאִינִי כְדָאֵי וְהַגּוֹן לְכָךְ. לְכֹן
 אִבְקֵשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה, יְהוָה
 יְהוָה, אֵל רַחוּם וְחַנוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיּוֹם וְנוֹרָא,
 הִיָּה נָא מִצְּלִיחַ דְּרַפִּי אֲשֶׁר אָנִי הוֹלֵךְ, לְעִמּוּד וּלְבִקְשׁ
 רַחֲמִים עָלַי וְעַל שׁוֹלְחִי.

וְנָא אֵל תִּפְשִׁיעַם בְּחִטָּאתִי וְאֵל תְּחַיְבֵם בְּעוֹנוֹתִי, כִּי
 חוֹטָא וּפּוֹשְׁעַ אָנִי. וְאֵל יִכְלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׁוּ כִּי
 וְאֵל אֲבוֹשָׁה בְּהֵם. וְקַבֵּל תְּפִלָּתִי בְּתַפְלַת רַגִּיל וְקוּלוּ
 נְעִים וּפְרָקוּ נְאֻה וּמַעֲרַב בְּדַעַת עִם הַפְּרִיּוֹת. וְתַגְעַר
 בְּשִׁטּוֹן לְבַל יִשְׁטִינְנִי. וְיִהִי נָא דְגִלְגּוֹ עֲלֶיךָ אֶהְבָּה וְעַל
 כָּל־פִּשְׁעֵים תִּכְסֶּה בְּאֶהְבָּה. וְכָל־צְרוּת וְרַעוֹת הַפְּרָ־לְנוּ
 וּלְכָל־יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֲמַת
 וְהַשָּׁלוֹם אֶהְבּוּ, וְלֹא יִהְיֶה שׁוֹם מְכָשׁוּל בְּתַפְלָתִי.

וְיִהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוָה, אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב,
 שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא,
 אֵל עֲלִיוֹן, אֶהְיֶה אֲשֶׁר אֶהְיֶה, שְׂתַבּוֹא תְּפִלָּתִי לְפָנֶי
 כְּסָא כְבוֹדֶךָ, בְּעֵבוֹר כָּל־הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים
 וְהַיְשָׁרִים, וּבְעֵבוֹר כְּבוֹד שְׁמֶךָ הַגְּדוֹל וְהַנּוֹרָא, כִּי אַתָּה
 שׁוֹמֵעַ תְּפִלַּת עֲמֻךְ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
 תְּפִלָּה.

HIN'NI. The responsibility of the leader in the High Holy Day services is especially weighty, for unlike Shabbat and festival prayers, the prayers of these days, occurring as they do only once a year, are less familiar to the congregation. In the Middle Ages, when most of the congregation did not possess a prayerbook, leading the congregation in prayer was an even weightier task. Thus, there developed the tradition of the leader privately praying that the service might be conducted properly: that the people be inspired and that God be moved by the pleas of the congregation. There are many such prayers, called *r'shuyot*—the particular *r'shut* printed here was one most often recited in Eastern Europe. It was composed in the 16th century and its author is unknown. Originally the prayer was recited silently by the leader; and even today, when it has become a public statement in musical form, some portion of it is recited meditatively and quietly.

ONE WORTHY OF THIS TASK
 רַגִּיל. An early citation in the Talmud declares that the person leading the

congregation in prayer on a fast day ought to be someone who is *ragil*. The Talmud then lists the qualities that a *ragil* should have, and the poet has included many of these here (Babylonian Talmud, Taanit 16a).

GOOD REPUTE נְאֻה. This unusual Hebrew phrase is defined in the Talmud by Abbaye (late 3rd century, Babylonia) as one about whom nothing bad has been said (Babylonian Talmud, Taanit 16a).

LOVE INTEGRITY AND PEACE וְהַשָּׁלוֹם אֶהְבּוּ. The prophet Zechariah (8:19) promises that if "you love integrity and peace," then fast days will be turned to days of joy.

Translation:

Hin'ni:

Here I Stand

Here I stand, impoverished in merit, trembling in the presence of the One who hears the prayers of Israel. Even though I am unfit and unworthy for the task, I come to represent Your people Israel and plead on their behalf. Therefore, gracious and merciful ADONAI, awe-inspiring God of Abraham, Isaac, and Jacob, of Sarah, Rebecca, Rachel, and Leah, I pray that I might successfully seek compassion for myself and those who send me.

Charge them not with my sins and let them not bear the guilt of my transgressions, though I have sinned and transgressed. May they not be shamed for my deeds, and may their deeds cause me no shame. Accept my prayer as if it were uttered by one worthy of

this task, a person of good repute, whose voice is sweet and whose nature is pleasing to all. Quiet what might trouble me. May our faith in You be accepted lovingly and may Your love cover over our sins. Transform our afflictions and those of all Israel to joy and gladness, life and peace. Love integrity and peace and may there be no obstacles confronting my prayer.

May it be Your will, ADONAI, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awe-inspiring, transcendent God, who responded to Moses, saying, "I will be there with you, in the way that I will be there with you," that my prayer reach Your throne, through the merit of all honest, righteous, and devout people, and for the sake of Your glory. Praised are You, merciful God, who hears prayer.

HIN'NI: THE PRAYER OF A FEMALE LEADER:

הִנְנִי הַעֲנִיָּה מִמַּעַשׁ, נִרְעָשֶׁת וְנִפְחָדֶת מִפְּחַד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל, בְּאֵתִי לַעֲמֹד וְלִהְתַּחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
אֲשֶׁר שָׁלַחְנִי, אַף עַל פִּי שְׂאִינִי כְּדֹאִית וְהַגּוֹנָה לְכַךְ.
לְכֵן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
יְהוָה יְהוּה, אֵל רַחוּם וְחַנוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם
וְנוֹרָא, הִיָּה נָא מְצַלִּיחַ דְּרַפִּי אֲשֶׁר אֲנִי הוֹלֶכֶת, לַעֲמֹד
וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחֵי.

וְנָא אֵל תִּפְשִׁיעַם בְּחַטָּאתֵי וְאֵל תַּחֲיִיבֵם בְּעוֹנוֹתֵי, כִּי
חוֹטֵאת וּפּוֹשְׁעַת אֲנִי. וְאֵל יִבְלְמוּ בְּפִשְׁעֵי וְאֵל יִבּוֹשׂוּ כִּי
וְאֵל אֲבוֹשָׂה בָהֶם. וְקַבֵּל תְּפִלָּתִי כְּתְּפִלַּת רִגְלָה וְקוֹלָה
נְעִים וּפְרָקָה נָאָה וּמַעֲרַבֶת בְּדַעַת עִם הַבְּרִיּוֹת. וְתִגְעַר
בְּשִׁטֹּן לְבַל יִשְׁטִינֵנִי. וְיִהִי נָא דְגִלְנוּ עֲלֶיךָ אֲהַבָּה וְעַל
כָּל־פִּשְׁעִים תִּכְסֶּה בְּאֲהַבָּה. וְכָל־צָרוֹת וְרַעוֹת הַפֶּךָ־לָנוּ
וְלְכָל־יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הֵאֱמַת
וְהַשָּׁלוֹם אֲהַבּוּ, וְלֹא יִהְיֶה שׁוֹם מְכַשׁוֹל בְּתְּפִלָּתִי.

וְיִהִי רְצוֹן מִלְּפָנֶיךָ, יְהוּה, אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, אֲהִיָּה אֲשֶׁר אֲהִיָּה, שֶׁתְּבוֹא תְּפִלָּתִי לְפָנֶיךָ כְּסֵא
כְּבוֹדֶךָ, בְּעֵבוֹר כָּל־הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים
וְהַיִּשְׂרָיִם, וּבְעֵבוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אֲתָה
שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
תְּפִלָּה.

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened.

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַפֶּלַל, זוֹכֵר
חֲסָדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמַכְיָא גּוֹאֵל לְבָנָי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַפֶּלַל, זוֹכֵר
חֲסָדֵי אֲבוֹת, וּמַכְיָא גּוֹאֵל
לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

מְסוּד חֲכָמִים וְנְבוֹנִים,
וּמְלַמֵּד דַּעַת מְבִינִים,
אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחִלוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ מְלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

The ark is closed.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

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.

INSPIRED BY THE INSIGHT מְסוּד חֲכָמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day's themes. The reference to "sages" and "those who acquired wisdom" is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah's *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations.

REMEMBER US זָכְרֵנוּ. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.

AS I PROCLAIM כִּי שֵׁם אֶקְרָא. This verse, taken from Moses' final speech to the children of Israel (Deuteronomy 32:3), was probably originally inserted as an instructional phrase, to be recited by the leader, asking the congregation to respond by answering "Amen" to the *brakhot* that follow. Thus it would mean: "When I proclaim God's name Adonai, you should respond by acknowledging God as well."

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description (Exodus 3:6). We understand the world of prayer

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מֶגֶן
אֲבֹרָהֶם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מֶגֶן
אֲבֹרָהֶם.

אַתָּה מִיְתֵיבָה **MIGHTY FOREVER**. This *b'rakhah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

GIVE LIFE TO THE DEAD **מְחַיֶּה מֵתִים**. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that the phrase referred to a spiritual revival in this world. Thus the *b'rakhah* one makes on greeting a friend whom one has not seen for a year utilizes the phrase "who gives life to the dead."

WHO IS LIKE YOU, SOURCE OF COMPASSION **מִי כְמוֹךָ אֲבִי הַרְחָמִים**. A second insertion at each of the services in the High Holy Day season. The gift of life is an expression of God's kindness.

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישָׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
מְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֲבִי הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה
הַמֵּתִים.

וּבְכֵן וּלְךָ תַעֲלֶה קֹדֶשֶׁה, כִּי אַתָּה אֱלֹהֵינוּ
מִלֶּךְ מוֹחֵל וּסוֹלָח.

The ark is opened.

וּנְתַנֶּה תְקוּף קֹדֶשֶׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם. וּבוֹ
תִּנְשָׂא מַלְכוּתְךָ, וְיִכּוֹן בְּחֹסֶד פְּסָאָךְ, וְתִשָּׁב עָלֵינוּ בְּאֵמֶת.
אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ, וְיוֹדֵעַ וְעַד, וְכוֹתֵב
וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה, וְתִזְכּוֹר כָּל־הַנְּשֻׁכּוֹת. וְתִפְתַּח
אֶת־סֵפֶר הַזְּכוֹרוֹנוֹת, וּמֵאֲלֵינוּ יִקְרָא, וְחוֹתֵם יָד כָּל־
אָדָם בּוֹ.

וּבְשׁוֹפֵר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְקָה יִשְׁמַע. וּמִלְאָכִים
יִחְפְּזוּן, וְחֵיל וּרְעָדָה יֵאֱחָזוּן, וְיֵאמְרוּ הִנֵּה יוֹם הַדִּין,
לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין.
וְכָל־בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן. כְּבִקְרַת רוּעָה
עֲדָרוּ, מַעֲבִיר צֹאנֹו תַחַת שֶׁבֶטֹו, כֵּן תַעֲבִיר וְתִסְפּוֹר
וְתִמְנֶה, וְתִפְקֹד נַפְשׁ כָּל־חַי, וְתַחֲתוֹף קִצְבָה לְכָל־בְּרִיָּה,
וְתִכְתּוֹב אֶת־גְּזֵר דֵּינָם.

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבִיּוֹם צוֹם כְּפוֹר יִחְתַּמוּן.

כְּמָה יַעֲבְרוּן וְכְמָה יִבְרָאוּן.
מִי יִחְיֶה, וּמִי יָמוּת.
מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ.
מִי בְּאֵשׁ, וּמִי בַמַּיִם.
מִי בַחֲרֵב, וּמִי בַחַיָּה.
מִי בְרָעַב, וּמִי בַצָּמָא.
מִי בְרַעֲשׁ, וּמִי בַמַּגְפָּה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.
מִי יִגֹּחַ, וּמִי יִגֹּעַ.
מִי יִשְׁקִיט, וּמִי יִטְרֹף.
מִי יִשְׁלוּ, וּמִי יִתִּיֶסֶר.
מִי יַעֲשִׂיר, וּמִי יַעֲשִׂיר.
מִי יִשְׁפֹּל, וּמִי יָרוּם.

THE "GREAT SHOFAR" WILL BE SOUNDED גדול וּבְשׁוֹפֵר יִתְקַע. In a remarkable exercise of poetic license, the anonymous author of this treasured High Holy Day prayer has transformed the prophetic image of the end of days to today. Isaiah, preaching in Jerusalem in the eighth century B.C.E., had predicted (27:13) that those exiled from the northern kingdom of Israel—the ten lost tribes—would return, and all the nations would gather on God's holy mountain. Later interpreters, from Second Temple times on, understood this as a vision of final redemption, a time of final judgment. In this prayer, judgment is not of an end time but in the present—now, even as we pray.

ON ROSH HASHANAH IT IS WRITTEN בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן. This image of God writing each person's fate in a book is taken from the Jerusalem Talmud (Rosh Hashanah 1:3).

Most of us prefer to deny the unruliness of our fragility. But the facts on this list in Unetaneh Tokef are inescapable: some will get sick; some will be born; there will be deaths by hunger and in wars. The liturgy begs us to pay attention to these plain facts. And we all know that if we haven't yet suffered an unbearable loss, one year, such a grief will permanently scar our hearts, or we will suffer yet another death that we cannot bear. We hope that we will live to see another year, but we know that without a doubt, certainly, definitely, and absolutely, a year will surely come that will break the pattern. That destiny is mysterious in its details, but death is our destiny, the fate of every person we know and love. Everyone dies, somehow and some time.

We are not praying to be spared an ending in death. We are not even asking that death be postponed. Rather, after reminding ourselves relentlessly of the many ways that life might end, we tell ourselves that the way to cope with ultimate vulnerability is through *t'shuvah*, *t'fillah*, and *tz'dakah*. Our goal is not security, but a life of meaning that recognizes our vulnerability but rises beyond it.

—LEONARD GORDON

Third B'rakhah: God's Holiness

May our sanctification ascend to You,
for You are our God, a forgiving sovereign.

U-NETANEH TOKEF—THE SACRED POWER OF THE DAY
The ark is opened.

Let us speak of the sacred power of this day—profound and awe-inspiring. On it, Your sovereignty is celebrated, and Your throne, from which You rule in truth, is established with love. Truly, You are Judge and Prosecutor, Expert, and Witness, completing the indictment, bringing the case, and enumerating the counts. You recall all that is forgotten, and will open the book of remembrance, which speaks for itself, for our own hands have signed the page.

The great shofar will be sounded and the still small voice will be heard.

Angels will be alarmed, seized with fear and trembling, declaring, "This very day is the Day of Judgment"—for even the hosts of heaven are judged; no one is innocent in Your sight. All that lives on earth will pass before You like a flock of sheep. As a shepherd examines the flock, making each sheep pass under the staff, so You will review and number and count, judging each living being, determining the fate of everything in creation, inscribing their destiny.

On Rosh Hashanah it is written, and on the Fast of the Day of Atonement it is sealed!—

B'rosh ha-shanah yikkateivun, u-v'yom tzom kippur yeihateimun.

How many will pass on, and how many will be born;
who will live and who will die;
who will live a long life and who will come to an untimely end;
who will perish by fire and who by water; who by sword and
who by beast; who by hunger and who by thirst; who by
earthquake and who by plague.
who will be strangled and who will be stoned;
who will be at peace and who will be troubled;
who will be serene and who will be disturbed;
who will be tranquil and who will be tormented;
who will be impoverished and who will be enriched;
who will be brought low, and who will be raised up.

קְדוּשָׁה

The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

כְּסוּד שְׁיַח שְׂרָפֵי קְדוּשָׁה, הַמְּקַדְּשִׁים שְׂמָךְ בְּקְדוּשָׁה,
דְּרִי מַעְלָה עִם דְּרֵי מַטָּה, כְּפָתוּב עַל יַד נְבִיאָךְ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוּשָׁה, קְדוּשָׁה, קְדוּשָׁה יְהוָה צְבָאוֹת, מְלֵא כָּל-הָאָרֶץ
כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם
כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמֵי, וְיַחַן עִם הַמְּיַחֲדִים שְׂמוֹ
עָרַב וּבָקַר, בְּכָל-יוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׂמַע
אוֹמְרִים:

שְׂמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל-חַי, לְהִיּוֹת לְכֶם
לְאֱלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who saw the angels singing "holy, holy, holy," and that of Ezekiel, whose vision of heavenly forces descending to earth concludes with the phrase "praise God's glory." The form of the Kedushah is antiphonal: in heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. In this version, recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into conversation: just as the angels affirm God's universal presence, so too the congregation proclaims God's unity. The quotation from Isaiah, remarking that "one calls to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other, and we and the angels respond to each other.

GLORY כְּבוֹד. The Kedushah combines several different senses of God's glory: God's creation (the world), God's presence, and the honor and praise we offer God. By placing biblical verses side by side with these several meanings, the *Kedushah* expresses both God's immanence and palpable presence, and God's transcendence, the sense that the Divine is beyond our understanding.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. The Rabbis said that the word "place" (מְקוֹם, *makom*) is one of the names of God. "God is the place of the world, but the world is not God's place" (Genesis Rabbah 68:10). The fact that God is everywhere allows us to recite the Kedushah outside of heaven and outside the Temple. Every synagogue filled with prayer becomes God's place.

WILL PROCLAIM וְהוּא יִשְׁמִיעֵנוּ. God and humanity exist in a call and response. God calls to us and we respond to that calling. We turn to God and God brings redemption.

AGAIN שְׁנִית. Literally, "a second time." The first time was the Exodus. Jewish history exists between the promise of freedom at the Exodus and its fulfillment in the messianic era.

Where Is the Dwelling of God?

“Where is the dwelling of God?”

This was the question with which the Rabbi of Kotzk surprised a number of learned ḥasidim who happened to be visiting him.

They laughed at him: “What a thing to ask! Is not the whole world full of God’s glory?”

Then he answered his own question: “God dwells wherever a person lets God in.”

—A ḤASIDIC TALE

The Kedushah

The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

Those who dwell on earth now add this sanctification of Your name to the mystic utterance of those on high, as Your prophet Isaiah described:

Each cried out to the other:

“Holy, holy, holy is *Adonai Tz’va-ot*, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

God’s glory fills the universe. As one angelic chorus asks, “Where is the place of God’s glory?” another responds: “Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mi-m’komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma: “Hear, O Israel, ADONAI is our God, ADONAI alone.”

Sh’ma yisra-el, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v’hu yashmi-einu b’rahamav sheinit l’einei kol hai, lihyot lakhem leilohim.

“I, ADONAI, am your God.”

Ani Adonai eloheikhem.

אֲדִיר אֲדִירָנוּ, יְהוּה אֲדִירָנוּ, מִה אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.
וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל־הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד וְשֵׁמוֹ אֶחָד.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:
יְמֶלֶךְ יְהוּה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצְחָה נִצְחִים קִדְשֵׁיךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

We are seated.

חֲמוֹל עַל מַעֲשֵׂיךָ,
וְתִשְׁמַח בְּמַעֲשֵׂיךָ,
וַיֹּאמְרוּ לָךְ חוֹסֵיךָ,
בְּצַדִּיקְךָ עֲמוּסֵיךָ,
תִּקְדֹשׁ אֲדוֹן עַל כָּל־מַעֲשֵׂיךָ.

עוֹד יִזְכְּרֵנוּ לְנוּ, אֶהְבֵּת אִיתָן, אֲדוֹנֵנוּ,
וּבִבְנֵי הַנְּעֻקָּה יִשְׁבִּית מְדִינָנוּ,
וּבְזִכּוֹת הַתָּם יוֹצִיא אִיוֹם לְצַדִּיק דִּינָנוּ,
כִּי קָדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ.

בְּאֵין מְלִיץ יִשְׂרָאֵל,
מוֹל מְגִיד פֶּשַׁע,
תִּגִּיד לִיעֲקֹב דְּבַר חֶק וּמִשְׁפָּט,
וְצַדִּיקֵנוּ בְּמִשְׁפָּט, הַמֶּלֶךְ הַמְּשַׁפֵּט.

HAVE COMPASSION חֲמוֹל. The three paragraphs that follow are a pastiche of stanzas taken from a variety of different *piyyutim*. All traditional mahzorim arrange them as here.

THE INNOCENT ONE תָּם. The word can also mean "simple" or "whole." The Bible describes Jacob as "innocent" תָּם (*tam*), as opposed to his brother, Esau, the hunter. The prayer is an appeal for mercy on the basis of the merits of the three patriarchs.

THE ONE WHO RECITES OUR SIN מְגִיד פֶּשַׁע. Rather than a fallen angel who opposes God's will, both biblical and rabbinic tradition depict Satan as a prosecuting angel who argues against the human cause.

YOU RECITE תִּגִּיד. With God as the lawyer for the defense, the cause of the people Israel will surely be vindicated.

Majesty, our majesty, ADONAI, our master, how majestic is
Your name throughout the world!

ADONAI shall be acknowledged sovereign of all the earth.
On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation
to generation. Halleluyah!

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

From one generation to another we will declare Your greatness,
and forever sanctify You with words of holiness. Your praise
will never leave our lips, for You are God and Sovereign, great
and holy.

We are seated.

REMEMBER US FOR GOOD: THREE PIYYUTIM

Have compassion on Your creation
and rejoice in Your handiwork.

As You pardon Your people,
all who trust in You will declare:

"Be sanctified, Lord, throughout Your creation."

Lord, remember, for our sake, the love of Abraham of old.
May the binding of his son satisfy any guilt we may have
incurred,
and may the merit of the innocent one serve to vindicate
us this day,
for this day is holy to our Master.

As there is none fit to plead our case
against the one who recites our sin,
You recite for Jacob arguments of justice and law.
Vindicate our cause,
Sovereign Judge.

א
הָאוֹחֹז בְּיַד מִדַּת מְשַׁפֵּט.
וְכָל מַאֲמִינִים שֶׁהוּא אֵל אֲמוּנָה,
הַבוֹחֵן וּבּוֹדֵק גְּנֹזֵי נִסְתָּרוֹת.
וְכָל מַאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלִיּוֹת,
הַגּוֹאֵל מִמּוֹת וּפּוֹדֵה מִשַּׁחַת.
וְכָל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק,

ב
הַדֵּן יַחֲדֵי לְבָאֵי עוֹלָם.
וְכָל מַאֲמִינִים שֶׁהוּא דֵּין אֲמַת,
הַהֲגוֹי בְּאֶהֱיָה אֲשֶׁר אֶהֱיָה.
וְכָל מַאֲמִינִים שֶׁהוּא הֵיָה וְהוּהָ וְיִהְיֶה,
הַנּוֹדְאֵי שְׁמוֹ כֵּן תְּהִלָּתוֹ.
וְכָל מַאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ,

ג
הַזּוֹכֵר לְמִזְכְּרֵי טוֹבוֹת זְכָרוֹנוֹת.
וְכָל מַאֲמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית,
הַחֹתֵם חַיִּים לְכָל-חַי.
וְכָל מַאֲמִינִים שֶׁהוּא חַי וְקַיָּם,
הַטּוֹב וּמְטִיב לְרַעִים וְלִטּוֹבִים.
וְכָל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל,

וְכָל מַאֲמִינִים WE BELIEVE
This piyyut is 1500 years old, having been composed by one of the earliest liturgical poets, Yannai, who lived in the Land of Israel some time between the 5th and 7th century. The poem is a double alphabetical acrostic: the first line states an attribute of God, and the second uses the same letter to describe the human perspective. As much as he can, the poet alliterates an entire line, thus emphasizing the particular quality.

KNOWS OUR DEEPEST FEELINGS בּוֹחֵן כְּלִיּוֹת. Literally, "examines our kidneys." Priests would examine the innards of sacrificed animals to determine the future or to interpret messages from God.

THE STEADFAST REDEEMER גּוֹאֵל חֶזֶק. The poet is paraphrasing Jeremiah 50:34, where the prophet asserts that only God—no earthly nation—will redeem Israel.

SOLE JUDGE OF ALL THAT LIVES ON EARTH הַדֵּן יַחֲדֵי לְבָאֵי עוֹלָם. This phrase,

taken from the Mishnah, is echoed in *U-netaneh Tokef*: all that lives on earth passes before God, the sole Judge on this judgment day.

A PROMISE OF THE FUTURE בְּאֶהֱיָה אֲשֶׁר אֶהֱיָה. In God's revelation to Moses at the burning bush, God replies to Moses' question, "Who shall I say sent me?" with the phrase quoted here, explicating the name of God: יְהוָה. The phrase has been variously translated as "I am that which I am," "I will be that which I will be," or "I will be there with you in the way that I will be there with you."

MINDFUL OF THE COVENANT זּוֹכֵר הַבְּרִית. The phrase is used in the Torah when God promises Noah that the world will never again be destroyed and points to the rainbow as a symbol of that eternal covenant.

I Believe

I assert with absolute
faith
that prayers preceded
God.
Prayers created God.
God created humans.
Humans create prayers
that create God who cre-
ates humanity.

—YEHUDA AMICHAI
(trans. Edward Feld)

Belief

Sometimes the atheist
looking out of the win-
dow sees more of God
than all who pray in the
synagogue or church.

—MARTIN BUBER

OUR BELIEF: A PIYYUT

כ

God upholds the standard of justice.

We believe that God is faithful.

God examines the store of our hidden thoughts.

We believe that God knows our deepest feelings.

God redeems us from death, saves us from the grave.

We believe that God is the steadfast redeemer.

Ha-oheiz b'yad middat mishpat.

V'khol ma-aminim she-hu El emunah,

ha-bohein u-vodeik ginzei nistarot.

V'khol ma-aminim she-hu bohein k'layot,

ha-go-el mi-mavet u-fodeh mi-shahat.

V'khol ma-aminim she-hu go-el hazak,

כ

God is the sole judge of all that lives on earth.

We believe that God is the judge of truth.

God's name is a promise of the future.

We believe that God is eternal.

God is unwavering; so is God known and such is God's glory.

We believe that there is none beside God.

ha-dan y'hidi l'va-ei olam.

V'khol ma-aminim she-hu dayyan emet,

he-haguy b'ehyeh asher ehyeh.

V'khol ma-aminim she-hu hayah hoveh v'yihyeh,

ha-vaddai sh'mo kein t'hillato.

V'khol ma-aminim she-hu v'ein bilto,

א

God considers the good of all those who keep God in mind.

We believe that God is mindful of the covenant.

God carves out the lifespan of all that is alive.

We believe that God is living and eternal.

God's goodness flows to the deserving and to the undeserving.

We believe that God is good to all.

ha-zokheir l'mazkirav tovot zikhronot.

V'khol ma-aminim she-hu zokheir ha-b'rit,

ha-hoteikh hayyim l'khol hai.

V'khol ma-aminim she-hu hai v'kayyam,

ha-tov u-meitiv la-ra'im v'la-tovim.

V'khol ma-aminim she-hu tov la-kol.

ד הַיּוֹדֵעַ יֵצֵר כָּל־יִצּוּרִים.
 וְכֹל מֵאֲמִינִים שֶׁהוּא יוֹצֵרם בְּבֶטֶן,
 הַכֹּל יָכוֹל וְכוֹלֵלם יָחַד.
 וְכֹל מֵאֲמִינִים שֶׁהוּא כֹּל יָכוֹל,
 הֵלֵן בְּסֵתֶר בְּצֵל, שְׂדֵי.
 וְכֹל מֵאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא,

ה הַמְּמַלִּיךְ מְלָכִים וְלוֹ הַמְּלוּכָה.
 וְכֹל מֵאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם,
 הַנּוֹהֵג בְּחֶסֶדוֹ כָּל־דּוֹר.
 וְכֹל מֵאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,
 הַסּוֹבֵל וּמַעֲלִים עֵינַי מִסּוֹרְרִים.
 וְכֹל מֵאֲמִינִים שֶׁהוּא סוֹלֵחַ סֵּלָה,

ו הָעֵלְיוֹן וְעֵינָיו אֵל יִרְאִיו.
 וְכֹל מֵאֲמִינִים שֶׁהוּא עוֹנֵה לַחַשׁ,
 הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בִתְשׁוּבָה.
 וְכֹל מֵאֲמִינִים שֶׁהוּא פְתוּחָה יְדוֹ,
 הַצּוֹפֶה לְרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ.
 וְכֹל מֵאֲמִינִים שֶׁהוּא צַדִּיק וְיֵשֶׁר,

GOD'S DWELLING PLACE IS HIDDEN הֵלֵן בְּסֵתֶר בְּצֵל, שְׂדֵי. The poet plays on a verse from Psalms (91:1) which refers to humans resting in the mystery of God's protecting love, in the hidden places, in God's shadow. The poet cleverly places a comma before the Hebrew word "God" and thus transforms the meaning of the verse, making God the subject, not the object. Thus it is God, not the devotee, who resides in secret places.

GOD'S LOVE IS SURE נוֹצֵר חֶסֶד. The phrase is from the Thirteen Attributes, where God is described as "reassuring love to thousands of generations" (Exodus 34:7).

ADONAI SHALL BE ACKNOWLEDGED SOVEREIGN וְהָיָה יְהוָה לְמֶלֶךְ. Zechariah 14:9.

Doubt

God is the Unseen One —no image can capture God. Equally, then, God is the One about whom no descriptive words can truly be uttered—that may be the secret of the Jewish sensibility which makes the four-letter name of God unpronounceable.

There are moments—singular or common, depending perhaps on our personality—when we might feel the presence of God, and certainly others when our reality—tragic, joyous, uneventful—is so overwhelmingly with us that even the idea of God seems distant, perhaps ludicrous. And then there are those moments of aloneness when the world seems barren and the idea of God seems distant, even absurd. The person of faith knows that presence and absence are equally true of the experience of God. Sometimes God feels so close that one experiences the presence of an intimate companion, but the obverse is also true. And in those moments of absence, we question whether the experience of presence was only a delusion.

To have faith is also to know doubt. The person of faith knows that the atheist is not a person who is bullheaded, unseeing, but rather someone who has exclusively experienced the absence which is the lot of even the person of faith. Both faithfulness to God and denial tell of our human reality. When the person of faith is in touch with the depth of his or her spiritual and rational consciousness, one knows that one's heart contains both truths: What are we to do, then, other than to live faithfully, with doubt?

T

God knows the nature of all creatures.

We believe that God fashioned us in the womb.

God's power is limitless, fashioning all that is.

We believe that God is infinitely powerful.

God's dwelling-place is hidden, beyond the heavens.

We believe that God is incomparable.

ha-yodei-a yeitzer kol y'tzurim.

V'khol ma-aminim she-hu yotz'ram ba-baten,

ha-kol yakhol v'khol'lam yahad.

V'khol ma-aminim she-hu kol yakhol,

ha-lan b'seiter b'tzeil shaddai.

V'khol ma-aminim she-hu l'vado hu,

T

God is the supreme Ruler of all.

We believe that God is the Sovereign of time and space.

God acts with love in each generation.

We believe that God's love is sure.

God is patient, even overlooking the sins of those who are rebellious.

We believe that God is constantly forgiving.

ha-mamlikh m'lakhim v'lo ha-m'lukhah.

V'khol ma-aminim she-hu melekh olam,

ha-noheig b'hasdo kol dor.

V'khol ma-aminim she-hu notzeir hased,

ha-soveil u-ma-lim ayin mi-sor'rim.

V'khol ma-aminim she-hu solei-ah selah,

T

God looks down from above, watching over the faithful.

We believe that God responds even to our silent prayers.

God opens a gate for those who approach in repentance.

We believe that God's arms are always open.

God awaits the repentance of those who have been sinful.

We believe that God is just and upright.

ha-elyon v'eino el y'rei-av.

V'khol ma-aminim she-hu oneh lahash,

ha-potei-ah sha-ar l'dof'kei bi-t'shuvah.

V'khol ma-aminim she-hu p'tuhah yado,

ha-tzofeh la-rasha v'hafetz b'hitad'ko.

V'khol ma-aminim she-hu tzaddik v'yashar,

הַקָּצֵר בְּזַעַם וּמֵאֲרִיף אָף.
 וְכָל מֵאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵס,
 הֶרְחוּם וּמְקַדִּים רַחֲמִים לְרַגֵּז.
 וְכָל מֵאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת,
 הַשְׁוֶה וּמְשׁוֹה קֶטֶן וְגָדוֹל.
 וְכָל מֵאֲמִינִים שֶׁהוּא שׁוֹפֵט צְדָק,
 הַתֵּם וּמִתְמֵם עִם תְּמִימִים.
 וְכָל מֵאֲמִינִים שֶׁהוּא תְּמִים פְּעִלוֹ.

תִּשְׁנֹב לְבַדְּךָ, וְתִמְלֹךְ עַל כָּל בְּיָחוּד, כְּכַתוּב עַל יַד
 נְבִיאֶךָ: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא
 יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

וּבָכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ,
 וְאִימְתֵךְ עַל כָּל-מַה-שֶּׁבְרָאתָ,
 וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים,
 וְיַעֲשׂוּ כָל־מַצְוָתְךָ אַחַת לַעֲשׂוֹת רִצּוֹנְךָ בְּלִבְבָם שְׁלֵם,
 כְּמוֹ שֶׁיְדַעְנוּ יְהוָה אֱלֹהֵינוּ,
 שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינֶךָ,
 וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבְרָאתָ.

וּבָכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
 תְּהִלָּה לִירְאֵיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ,
 וּפְתֻחוֹן פֶּה לְמִיחֲלִים לָךְ,
 שְׂמִיחָה לְאֲרָצְךָ וְשִׁשׂוֹן לְעִירְךָ,
 וְצִמְיַחַת קֶרֶן לְדוֹד עַבְדְּךָ,
 וְעִרְיַכַת נֵר לְבֵן-יִשְׂרָאֵל מְשִׁיחָךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבָכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ,
 וְיִשְׂרָיִם יַעֲלִזוּ,
 וְחֹסִידִים בְּרָנָה יִגִּילוּ,
 וְעוֹלָתָה תִּקְפָּץ-פִּיהָ,
 וְכָל-הַרְשָׁעָה כָּלָה כְּעֵשֶׂן תִּכְלָה,
 כִּי תַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן הָאָרֶץ.

u-v'khein. These three paragraphs, which are introduced by the same word, וּבָכֵן (u-v'khein), are ascribed by many scholars to the 3rd century, and may constitute the earliest poetic additions to the 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 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)

Sin and Repentance

Every sin, even the least egregious, plants within a person a dislike or hatred for some aspect of existence. *T'shuvah* allows love to shine again. When a person sins, he or she enters the world of separation; reality is comprehended as a series of isolated moments. In that vision, evil is a thing in itself; it has a negative, destructive value. But when one does *t'shuvah* out of love, then immediately there sparks within that person the light of the world of unity, in which everything is seen as a single organism. In this transcendent vision, the sinful act becomes a motivation for good, an instrument of transformation. In this perspective, transgressions become virtues.

—ABRAHAM ISAAC KOOK
(adapted)

T

God is patient, holding back wrath.

We believe that it is difficult to arouse God's fury.

God is kind, replacing anger with love.

We believe that it is easy to secure God's favor.

God is the One before whom all are equal.

We believe that God is a righteous judge.

God is blameless and deals righteously with the faithful.

We believe that God's ways are perfect.

ha-katzar b'za-am u-ma-arikh af.

V'khol ma-aminim she-hu kasheh likh-os,

ha-rahum u-makdim rahamim la-rogez.

V'khol ma-aminim she-hu rakh lirtzot,

ha-shaveh u-mashveh katon v'gadol.

V'khol ma-aminim she-hu shofeit tzedek,

ha-tam u-mittameim im t'mimim.

V'khol ma-aminim she-hu tamim po-alo.

Alone, exalted, may You rule over a united humanity, as the prophet Zechariah said, "ADONAI shall be acknowledged sovereign of all the earth. On that day, ADONAI shall be one and the name of God, one."

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.

Simhah l'artzekha v'sason l'irekha

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.

וַיֵּאָתְיוּ כָּל לְעַבְדֶּיךָ,
 וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ,
 וַיְגִידוּ בְּאֵיִם צְדָקָה,
 וַיְדַרְשׁוּ עִמָּיִם לֹא יִדְעוּךָ,
 וַיַּהֲלִיפוּ כָּל־אֶפְסֵי אֶרֶץ,
 וַיֹּמְרוּ תַמִּיד יִגְדֵל יְהוָה.
 וַיִּזְנְחוּ אֶת־עֲצֻבֵיהֶם,
 וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם.
 וַיִּטּוּ שִׁכְמָם אַחַד לְעַבְדֶּיךָ,
 וַיִּירְאוּךָ עִם שִׁמְשׁ מִבְּקִשֵׁי פָנֶיךָ,
 וַיִּכְיִרוּ כַּח מַלְכוּתְךָ,
 וַיִּלְמְדוּ תוֹעִים בֵּינָה.
 וַיִּמְלְלוּ אֶת־גְּבוּרַתְךָ,
 וַיִּנְשְׂאוּךָ מִתְנַשֵּׂא לְכָל לְרֹאשׁ,
 וַיִּסְלְדוּ בַחִילָה פָנֶיךָ,
 וַיַּעֲטֹרוּךָ נֹזֵר תִּפְאָרָה.
 וַיִּפְצְחוּ הַרִים רִנָּה,
 וַיִּצְהֲלוּ אֵיִם בְּמַלְכְּךָ,
 וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עֲלֵיהֶם,
 וַיִּרְוּמְמוּךָ בְּקֵהֶל עִם.
 וַיִּשְׂמְעוּ רְחוּקִים וַיְבֹאוּ,
 וַיִּתְּנוּ לְךָ כֶּתֶר מְלוּכָה.

AND ALL SHALL COME TO
 SERVE YOU וַיֵּאָתְיוּ.
 This alphabetic piyyut
 further elaborates the
 theme spelled out in the
 next paragraph of this
b'rakhah, looking toward
 God's exclusive reign in
 the messianic era. It plays
 on biblical verses which
 foretell the praise of God
 in the end of days. Some
 see in it references to the
 Roman iconoclastic upris-
 ing of the 7th century (e.g.,
 "their idols overthrown"),
 which must have struck the
 Jews as a partial fulfillment
 of biblical prophecies.
 Solomon Schechter
 (1847-1915) wrote: "How
 one would like to catch
 a glimpse of that early
 hymnologist to whom we
 owe the well-known piyyut,
V'ye-etayu. In its iconoclas-
 tic victory of monotheism
 over all kinds of idolatries,
 ancient as well as modern,
 it might best be described
 as the Marsellaise of the
 people of the Lord of
 Hosts—a Marsellaise which
 is not followed by a reign of
 terror but by the Kingdom
 of God on earth, when
 the upright shall exult and
 the saints triumphantly
 rejoice."

וְתִמְלֹךְ, אַתָּה יְהוָה לְבָדְךָ, עַל כָּל־מַעֲשֵׂיךָ,
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
 וּבִירוּשָׁלַיִם עִיר קֹדֶשׁךָ, כִּפְתוּב בְּדִבְרֵי קֹדֶשׁךָ:
 יְמֹלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ־יָהּ.

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

Israel Zangwill composed this poetic adaptation of the piyyut, published in the British United Synagogue Mahzor, 1909.

¶ All the world shall come to serve Thee
and praise Thy glorious name,
and Thy righteousness triumphant
the islands shall acclaim.
And nations shall give Thee homage
who knew Thee not before,
and the ends of earth shall praise Thee,
Thy name they shall adore.
They shall build for Thee their altars,
their idols overthrown;
and their hands shall clasp in friendship
as they turn to Thee alone.
They shall bow before Thy grandeur,
and know Thy kingdom's might;
they shall walk in understanding,
who are astray in night.
They shall exult in Thy greatness,
and of Thy power speak,
and extol Thee, shrined, uplifted
beyond man's highest peak.
And with reverential homage,
of love and wonder born,
with the ruler's crown of beauty
Thy head they shall adorn.
With the coming of Thy kingdom
the hills shall break into song,
and the islands laugh exultant
that they to God belong.
All their congregations
so loud Thy praise shall sing,
that faraway peoples, hearing,
shall come and hail Thee King.

THE DREAM OF UNIVERSAL REDEMPTION: A PIYYUT

And all shall come to serve You,
praising Your honored name,
proclaiming Your just rule in every island.
Nations that knew You not will seek You,
even those that live at the ends of the earth will laud You,
constantly proclaiming, "God is great."
They shall put away their idols,
bury their icons,
and come as one to serve You.
At the rising of the sun,
those who seek You will be inspired with awe,
and those in error will recognize the power of Your
sovereignty
and learn wisdom.
They will speak of Your salvation,
exalting You above all.
Trembling, they shall greet You,
crowning You with a crown of glory.
Acceding to Your rule,
mountains will burst with song,
and islands rejoice in Your sovereignty.
You will be extolled in the gathering of nations,
as distant people will journey
to crown You as Sovereign.

*V'ye-etayu kol l'ovdekha, vivar'khu shem k'vodekha,
v'yaggidu va-iyim tzidkekha, v'yidr'shukha ammim lo y'da-ukha,
vihal'lukha kol afsei aretz, v'yom'ru tamid yigdal Adonai.
V'yizn'hu et-atzabehem, v'yahp'ru im p'sileihem.
V'yattu sh'khem ehad l'ovdekha, v'yira-ukha im
shemesh m'vak'shei fanekha,
V'yakkiru ko-ah malkhutekha, vilam'du to-im binah.
Vimal'lu et-g'vuratekha, vinas'ukha mitnassei l'khol l'rosh,
visal'du v'hilah fanekha, vi-at'rukha nezer tifarrah.
V'yiftz'hu harim rinnah, v'yitz'halu iyim v'molkhekha,
vikab'lu ol malkhut'kha aleihem, virom'mukha bi-k'hal am.
V'yishm'u r'hokim v'yavo-u, v'yit'nu l'kha keter m'lukhah.*

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!"

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor hal'luyah.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ, כְּפִתּוּב:
וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָיָל הַקְּדוֹשׁ נִקְדָּשׁ
בְּצִדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.
וּתְתֵן לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה
לְקִדְשָׁהּ וְלִמְנוּחָהּ וְאֶת־יּוֹם] הַכְּפוּרִים הַזֶּה לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל־בוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [בְּאַהֲבָה]
מִקְרָא קְדָשׁ, זְכַר לִיצִיאַת מִצְרָיִם.

*Some recite this traditional version; others continue on the next page with
A Prayer for Jewry in Distress.*

וּמִפְּנֵי חַטָּאֵינוּ גָּלֵינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתָנוּ
וְאֵין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ, בְּבֵית
הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה
בְּמִקְדָּשְׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
מֶלֶךְ רַחֲמָן הַמְּשִׁיב בָּנִים לְגִבּוֹלָם, שֶׁתְּשׁוּב וְתִרְחַם עָלֵינוּ
וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מֵהֵרָה וְתִגְדֵּל
כְּבוֹדוֹ. אָבִינוּ מִלְּפָנֶיךָ, גָּלָה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מֵהֵרָה,
וְהוֹפַע וְהִנְשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקִרְבַּ פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם וְנִפְּוֹצוֹתֵינוּ כְּנֶס מִרְפְּתֵי־אֶרֶץ.

וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם, שֶׁשָּׂם עָשׂוּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְפָנֶיךָ אֶת־
קְרָבָנוֹת חוֹבוֹתֵיהֶם, תְּמִידִים כְּסֻדָּרָם וּמוֹסָפִים כְּהִלְכָתָם,

וְאֶת־מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם הַכְּפוּרִים הַזֶּה

ON SHABBAT: וְאֶת־מוֹסָפֵי יוֹם הַכְּפוּרִים הַזֶּה

On other days: עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ
On all days: כְּפִתּוּב בְּתוֹרָתְךָ, עַל יְדֵי מִשָּׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר:

BECAUSE OF OUR SINS
מִפְּנֵי חַטָּאֵינוּ
The first
of the middle b'rakhot
of the Amidah is called
the prayer
is called
(K'dushat
ha-yom), the expres-
sion of the holiness of
the day. The content
of this b'rakha is
not prescribed in the
Talmud. During the first
millennium, the prayer
concerning the holiness
of the day came to be
centered on the Temple
and its offerings, as if
the utterance of the
words substituted for
the missing sacrifices.
Recently, some have
begun reciting alternate
prayers, which under-
stand the rebuilding
of the Temple as a
metaphor for the repair
of the world in which
we all need to engage.
(See the following page.)

*You Alone, Adonai,
Will Rule*

To long for the kingship of God is to hope that the image of God inscribed in each person will be recognized by each of us. Recognizing that we are all connected, that we are dependent on one another, and that we are called to appreciate the special qualities each of us brings into the world is to gain insight into the infinity of God. We acknowledge God as the only ultimate authority, as our only sovereign, when we help the weak and the poor, when we pursue justice, when we come to love all of creation. The servants of God are those who join in this process of redemption.

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.*

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.

*Some recite this traditional version; others continue on the next page with
A Prayer for Jewry in Distress.*

Because of our sins we have been exiled from our land and removed from our soil. And so, because of the hand which was set against Your sanctuary, we are unable to fulfill our obligations in that great and holy place which You chose to carry Your name.

May it be Your will, ADONAI our God and God of our ancestors, compassionate Sovereign who restores their descendants to their promised land, that You may once again have compassion on us and return in Your great mercy to Your sanctuary. May You speedily rebuild it and renew its glory. *Avinu Malkeinu*, speedily manifest the glory of Your dominion, reveal to all humanity that You are our sovereign. Gather our dispersed people from among the nations, and bring back those scattered to the ends of the earth. *v'kareiv p'zureinu mi-bein ha-goyim u-n'futzoteinu kanneis mi-yark'tei aretz.*

Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth. Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem Your sanctuary, where our ancestors once offered to You their obligatory daily and holy day sacrifices, each as prescribed. The [Shabbat and] Day of Atonement sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִים, וְשְׁנֵי
עֶשְׂרוֹנִים טָלַת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלַת שַׁבָּת
בְּשַׁבְּתוֹ, עַל עֲלַת הַתְּמִיד וְנִסְפָּה: בַּמְדַּבֵּר כַּח ט-י

וּבְעֶשְׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה מִקְרֵא־קֹדֶשׁ יִהְיֶה
לְכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלֹאכָה לֹא
תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוָה רִיחַ נִיחֹחַ פֶּר בֶּן־בָּקָר
אֶחָד אֵיל אֶחָד כִּבָּשִׁים בְּנֵי־שָׁנָה שְׁבַע־הַתְּמִימִים יִהְיוּ
לְכֶם: בַּמְדַּבֵּר כַּח טז-יז

וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדַּבֵּר, שְׁלֹשָׁה עֶשְׂרוֹנִים לְפָר וְשְׁנֵי
עֶשְׂרוֹנִים לְאֵיל וְעֶשְׂרוֹן לְכֶבֶשׂ, וַיִּזֵּן כְּנִסְכּוֹ, וְשְׁנֵי שְׁעִירִים
לְכֹפֶר, וְשְׁנֵי תְּמִידִים כְּהִלְכֹתָם.

A PRAYER FOR JEWRY IN DISTRESS

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רַחֵם עַל אַחֵינוּ
בֵּית יִשְׂרָאֵל הַנִּתְּנָנִים בְּצָרָה וְהוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה.
וְקַבֵּל בְּרַחֲמִים אֶת־תְּפִלַּת עַמְּךָ בְּנֵי יִשְׂרָאֵל, בְּכֹל־
מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, הַשּׁוֹפְכִים אֶת־לֶבֶם לְפָנֶיךָ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכְּפוּרִים הַזֶּה.

Those who recited the traditional sacrificial list now continue on the next page.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], שְׁיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
כְּפִי שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כְּפִתּוֹב:
וְהָיָה בְּאַחֲרֵית הַיָּמִים,
נִכּוֹן יִהְיֶה הַר בֵּית יְהוָה בְּרֹאשׁ הַהָרִים וְנִשְׂא מִגְּבְעוֹת,
וְנָהְרוּ אֵלָיו כָּל־הַגּוֹיִם.
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לָכוּ וְנַעֲלֶה אֶל הַר יְהוָה, אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וַיִּרְנֵנוּ מִדְּרָכָיו, וְנִלְכֶה בְּאַרְחֹתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבַר יְהוָה מִירוּשָׁלַיִם.
וְשִׁפְטוּ בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכַתְּתוּ הַרְבוֹתָם לְאֲתִים וְחֲנִיתוֹתֵיהֶם לְמַזְמְרוֹת,
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יְהִי MAY IT BE YOUR WILL רַצוֹן From Siddur Va'ani Tefilati, the prayerbook of the Masorti (Conservative) movement in Israel. This acknowledges the Jewish people's having returned to the Land of Israel. (The more traditional wording speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return.)

AND IT SHALL COME TO PASS וְהָיָה בְּאַחֲרֵית הַיָּמִים. Isaiah 2:2-4. Most contemporary biblical scholars think that this phrase points to the indefinite future. Classical exegetes thought of it as referring to a messianic end-time. This vision of universal peace is inscribed as the watchword of the United Nations.

LET US GO UP לָכוּ וְנַעֲלֶה. Isaiah's vision of universal religious unity.

INSTRUCTION SHALL GO FORTH תֵּצֵא תוֹרָה. The word *torah*, translated here as "instruction," can be understood in its widest sense: all that is right and true. Jewish mystics understood the verse as referring to a future divine revelation.

Our Sacrifice

Our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager store of cattle and grain, the yield of the shepherd's care and the farmer's toil, offered their best in the service of God, can we be content with a gift of mere words that costs us neither labor nor privation? Shall we not feel impelled to devote of our substance to the service of God? Shall we not give of our store to the relief of suffering, the healing of sickness, the dispelling of ignorance and error, the righting of wrongs and the strengthening of faith?

—MORDECAI KAPLAN
AND EUGENE KOHN
(*adapted*)

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation. Numbers 28:9–10

On the tenth day of the seventh month, you shall observe a sacred occasion: you shall practice self-denial; you shall not work at your occupations. You shall prepare a burnt offering as a pleasing odor to ADONAI: one bull of the herd, one ram, seven yearling lambs, without blemish. Numbers 29:7–8

As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom.

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on [this Shabbat and] this Day of Atonement, wherever they dwell.

Those who recited the traditional sacrificial list now continue on the next page.

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: "And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, 'Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God's ways and walk in God's paths.' For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore."

ON SHABBAT, WE RECITE THIS PARAGRAPH:

יִשְׁמַחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְשֵׁי
שְׁבִיעֵי, כֹּלָם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ, וּבְשִׁבְעֵי רְצִיתְךָ בּוֹ
וְקַדְשָׁתוֹ, חֲמֵדַת יָמִים אוֹתוֹ קִרְאתְךָ, זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

The ark is opened and we rise.

עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שְׁלֹא שָׁם חָלַקְנוּ כְּהֵם, וְגַרְלָנוּ כְּכָל־הַמוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשֹׁכֵינֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אִין עוֹד. אָמֵת
מִלְּכָנוּ אָפֶס זוֹלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת
אֶל־לִבְבְּךָ, כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אִין עוֹד.

The ark is closed.

Congregation recites:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], הִיָּה עִם פִּיפִיּוֹת
שְׁלוּחֵי עַמְּךָ בֵּית יִשְׂרָאֵל, הָעוֹמְדִים לְבַקֵּשׁ תְּפִלָּה
וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל עַמְּךָ בֵּית יִשְׂרָאֵל.
הוֹרֵם מֶה שִׁיאֲמָרוּ, הַכִּינֵם מֶה שִׁידַבְּרוּ,
הַשִּׁיבֵם מֶה שִׁישְׁאַלוּ, יִדְעֵם אִיךָ יִפְאַרוּ.
בְּאוֹר פְּנִיךָ יִהְלְכוּ, בְּרֶךְ לְךָ יִכְרְעוּ,
עַמְּךָ בְּפִיָּהֶם יִבְרְכוּ, וּמִבְּרָכוֹת פִּיךָ כֹּלָם יִתְבָּרְכוּ.

Reader responds:

אוֹחִילָה לְאֵל, אַחֲלָה פָּנָיו, אֲשַׁאלָה מִמֶּנּוּ מַעֲנֵה לְשׁוֹן.
אֲשֶׁר בִּקְהַל עִם אֲשִׁירָה עָזוֹ, אֲבִיעָה רִנָּנוֹת בְּעַד מִפְעָלָיו.
לְאָדָם מַעֲרָכֵי לֵב, וּמִיְהוּה מַעֲנֵה לְשׁוֹן.
יְהוּה שִׁפְתֵי תִפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ. יְהִי לְרָצוֹן אִמְרֵי
כִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה, צוּרֵי וְגוֹאֲלֵי.

IT IS FOR US עלינו. Aleinu is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty. It was originally written for the Rosh Hashanah service, where it introduces the Kingship (Malkhuyot) section of the Musaf service. When the prayer forms part of the daily and weekly liturgy, one bows formally from the waist down, but on the High Holy Days we ritually reenact Temple worship—the only time of year we do so—and many prostrate themselves on the floor of the synagogue in an act of humility and in full acknowledgment of God's sovereignty.

אוֹחִילָה לְאֵל. Although at the very beginning of the Musaf service the leader has asked God's help in leading the congregation in prayer, it was felt that another such prayer was needed before beginning the special sections of the Musaf Amidah: the Avodah (the service of the High Priest on the Day of Atonement) and the Eilleh Ezk'rah (the recounting of Jewish suffering). This piyyut was written in the first millennium and appears not only in the Ashkenazic tradition but in the Sephardic tradition as well, where it precedes the Amidah.

Aleinu

For the Rabbis who wrote the *Aleinu* prayer, God's sovereignty was contrasted with the rule of Rome, which they identified with the biblical Esau. Jacob/Israel is to seek God's sovereignty in this world; Rome/Esau seeks its own glory, wars against other peoples to subjugate them, revels in material existence, lives off the work of slave labor, allows many to die of poverty and starvation, and promotes entertaining circuses composed of gladiator fights in which humans are condemned to death. The Rabbis, picturing redemption, remark that the messianic age can be recognized when an end is brought to the rule of wickedness.

— SOLOMON SCHECHTER

ON SHABBAT, WE RECITE THIS PARAGRAPH:

Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.

Yism'hu v'malkhut'kha shom'rei shabbat v'kor'ei oneg, am m'kad'shei sh'vi-i, kullam yisb'u v'yit-an'gu mi-tuvekha, u-va-sh'vi-i ratzita bo v'kiddashto, hemdat yamim oto karata, zeikher l'ma-aseih v'reishit.

The ark is opened and we rise.

Introduction to the Special Sections of Musaf

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."

The ark is closed.

Congregation recites:

Our God and God of our ancestors, be with the messengers of Your people Israel as they stand praying for the ability to plead before You, on our behalf. Teach them what to say, inspire them in their speech, respond to their requests, instruct them how to properly glorify You. May they walk in the light of Your presence, and bend their knees to You. May Your people be blessed through the words of their mouths, and may all find blessing through the blessings of Your mouth.

Reader responds:

I pray to You, God, that I may come into Your presence. Grant me proper speech, for I would sing of Your strength amidst the congregation of Your people and utter praises describing Your deeds. A person may have the best of intentions, but it is God who grants the ability of expression. ADONAI, open my lips that my mouth may declare Your glory. And may the words of my mouth and the thoughts in my heart be acceptable to You, ADONAI, my stronghold and my redeemer.

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

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

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

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

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

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

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

Each one of us can be forgiven.

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

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

THE TEMPLE SERVICE

The Service in the Temple on the Day of Atonement

INTRODUCTION:

The world of God is great and holy.

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

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

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

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

אֶזְכִּיר גְּבוּרוֹת אֱלֹהֵי נְאֻדָּרִי,
 יְחִיד וְאֵין עוֹד, אֶפְסֵי וְאֵין שְׁנֵי.
 אַחֲרָיו אֵין בְּחֻלָּה, לְפָנָיו אֵין בְּשַׁחֲקָה,
 אֵין בְּלִתּוֹ קֹדֶם, זוּלָתוֹ בְּעֵקֶב.
 אֲדוֹן לְחֶשֶׁב, אֱלֹהִים לְעִשׂוֹת,
 נִמְלֵךְ וְאֵין נִעְדָּר, שָׁח וְאֵין מְאַחֵר.
 אוֹמֵר וְעוֹשֶׂה, יוֹעֵץ וּמְקִים,
 אֶמְיָץ לְשֵׁאת וּגְבוּר לְסַבֵּל.
 אֲשֶׁר לוֹ רְנִנּוֹת מִפִּי יִצְוִרֵי,
 מִמַּעֲלָה וּמִמַּטָּה יִשָּׂא תְהִלָּה.
 אֵל אֶחָד בְּאַרְץ קָדוֹשׁ בְּשָׁמַיִם,
 מִמֵּיִם רַבִּים, אֲדִיר בְּמָרוֹם
 אֲדָר מִתְהוֹמּוֹת, שֶׁבַח מִמְּאוֹרוֹת,
 אֲמַר מִיָּמַיִם, לְלֶמֶד מְלִילוֹת;
 אֵשׁ תוֹדִיעַ שְׁמוֹ, עֲצִי-יַעַר יִרְנְנוּ,
 בְּהֶמָּה תִלְמַד עֲזוֹז נוֹרְאוֹתָיו...

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

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

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

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

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

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

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

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

God supports the world in strength
and bears its suffering.

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

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

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

יחד שלישי לראות פני-מלך, לשורה, לשרת, לבוא
קדריו...

בגפן אדרת, יפת פרי וענף, הצמיח עמרם משרש לוי,
כי שלח שלשת שריגי חמד: מכהן ורועה ואשה נביאה.
בגשת עת דודים, פרחו הוקם לשבר מוסרות צען,
ולפרץ גדר שועל.

בסה בענו ונתקדש שבוע, נצב בתוך בעת מתן אמר.
פח אדירים לפניו הכנע, ממוראו לא עמד איש.
כלכל צאן קדש שאר בשימון, ומלחם שחקים עד
בואם לארץ.

ברתה באר לעם עלמה מתופפת, גועה ונאספה ולא
היה מים.

◀ לווי ענני הוד ידדים נחננו, על ידי מכהן בשלום
ומישור

לו ולזרעו ברית אמת נחקקה, בלי תשבות מלח ברית
הניתח.

למדם מחוקק סדרי עבודות, כי בשבתם פתח עליהם
הפקד,

לרחוץ ולסוף, לקדש יד ורגל, ללבוש בדים ולחגור במזח,
למלא ידם ימים שבועה ושימיה לחוק לדורות עולם.

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

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

עַתַּת זְמַן הַצִּמּוּחַ TIME OF RIPENING לְעַת דְּוִדִּים. Literally, "the time of flowers" or "the time of lovers," a poetic allusion to the lovers in the Song of Songs. Passover, commemorating the Exodus, occurs in the spring and it is on Passover that the Song of Songs is read in the synagogue.

בְּסֵחָה COVERED BY A CLOUD בְּעֵנָן. Moses.

STOOD BETWEEN נִצַּב בְּתוֹךְ. According to the biblical account, Moses stood between God and Israel.

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

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

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

THE LAWGIVER מְחֹקֵק. Moses.

GOD'S ANOINTED IN THE DESERT

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

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

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

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

The mighty bent before him;
everyone had to yield in awe.

He nourished the holy flock in the desert
with bread from heaven, until they arrived in the land.

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

The beloved people were favored with clouds of glory
because of the priest who served righteously, making peace.
A faithful promise was given to him and his descendants,
that the eternal covenant of this sacred service never end.

PREPARATIONS FOR THE SERVICE

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

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

to wear white linen and to tie the sash.

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

כְּכַתוּב בְּתוֹרַתְךָ: כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה
צֹוֹה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם;
וְנִעְדוּ חֲצוֹת לַיְלָה, מִעֲבִירֵי דָשָׁן,
נִצְבּוּ תַת פָּיִס, וְלֹא יִהְדָּפוּ;
נִצְבְּעוּ שְׁנֵית, לְצוֹרֵךְ מִזְבַּח חוּצָה,
נִקְוֵי פְּנִימֵי וְנָה, וְלֹא יִמִּירוּ;
סָח פְּקִיד, גּוֹשׁוּ חֲדָשִׁים לְקִטְרֵת,
סוּד מִצְבִּיעִים בַּפֶּעַם, וְלֹא יִשְׁנוּ;
סְלוּק נִתְחִים, בֵּין כָּבֵשׁ לַמִּזְבֵּחַ,
סְדוּרָם בַּפֶּעַם פְּדַת, וְלֹא יֵאָחְרוּ;
סָגַן יִשְׁאֵל, אִם בָּרַק גּוֹגֵה,
שָׁה לְקָרוֹץ בְּשַׁחַר, וְלֹא בְּאִישׁוֹן;
סִבְבוּהוּ חֲנִיכֵיו, לְבֵית טְבִילַת חוּצָה,
סִדֵּר מְחִיצָה בְּתוֹךְ, וְלֹא יִרְאֶה;
עִירָם שְׂאָרו, וְטָבַל וְלָבַשׁ שְׂמֹנֶה,
עוֹד יִתְקַרֵּב כְּחוֹק וְלֹא יִמוּשׁ;
עָרַף כָּבֵשׁ, וְזָרַק וְהִקְטִיר וְהִיטִיב,
עָרְכוּ וְנִסְפוּ בְּכוֹשֶׁר, וְלֹא בַּפְּסוּל;
עוֹד בָּא לַפְּרוּהָ, וְקִדֵּשׁ וְטָבַל,
עָטָה בְּהִתְקַדְּשׁוּ בְּדִים, וְלֹא פֹז;
עַל פָּרוּ בְּכוֹבֵד, יִדְּהוּ סָמָךְ,
עוֹנוֹ וְנֹהוּ הוֹדָה, וְלֹא בּוֹשׁ.

AS IT IS WRITTEN IN YOUR TORAH בְּתוֹרַתְךָ Leviticus 8:34, regarding the investiture of the High Priest. The Rabbis understood these verses also to apply to the High Priest's ritual on the Day of Atonement. Therefore, as in the investiture ceremony, the High Priest was separated for seven days before he was to enter the Holy of Holies on the Day of Atonement so that he entered in purity.

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

בְּדִים LINEN VESTMENTS. The High Priest wore plain white linen when performing the special atonement

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

CONFESSED HIS SINS AND THOSE OF HIS HOUSEHOLD עוֹנוֹ וְנֹהוּ הוֹדָה. Although the biblical injunction is only that the High Priest pray for the atonement of the sins of Israel, the Rabbis insisted that the High Priest had to engage in personal expiation before he could atone for the community. "Better that someone who is innocent atone for one who is guilty; one who is guilty should not attempt to atone for another who is guilty" (Babylonian Talmud, Yoma 43b). Hasidic teaching similarly insists that no one upbraid a neighbor who has not first engaged in self-examination.

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

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

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

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

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

THE FIRST CONFESSION

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

וְכַף הָיָה אוֹמֵר:

אֲנֵי הַשֵּׁם, חֲטָאתִי, עֲוִיתִי, פִּשְׁעֵתִי לְפָנֶיךָ אֲנִי וּבֵיתִי.
אֲנֵי בַשֵּׁם, כְּפָר־נָא לְחַטָּאִים, וְלַעֲוֹנוֹת וְלַפִּשְׁעִים,
שְׁחַטָּאתִי וְשִׁעֲוִיתִי, וְשִׁפְשַׁעֵתִי לְפָנֶיךָ אֲנִי וּבֵיתִי, כְּפָתוּב
בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהֵר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְהוָה—

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה, כְּשֶׁהֵיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפָּרֵשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל
בְּקֹדֶשׁה וּבְטָהֳרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ
לְעוֹלָם וָעֶד.

וְאִף הוּא הָיָה מִתְפַּוֵּן לְגִמּוֹר אֶת הַשֵּׁם כְּנֶגֶד הַמְּבָרְכִים
וְאוֹמֵר לָהֶם—תִּטְהָרוּ. וְאֵתָה בְּטוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לְאִישׁ חֲסִידֶיךָ.

צָעַד לִילֵךְ לוֹ לְמִזְרַח עֶזְרָה,
צָמַד שְׁעִירִים שֵׁם מֵהוֹן עֵדָה,
צְמוֹדִים אַחֲוִים שְׁוִים בְּתָאֵר וּבְקוֹמָה,
צָגִים לְכַפֵּר עוֹן בַּת הַשׁוֹבְבָה,
צָהוּב חֲלָשִׁים טָרַף וְהֶעֱלָה מִקְלָפִי,
צָנַח וְהִגְרִיל לְשֵׁם גְּבוּהָ וְלִצְוֶק,
צָעַק בְּקוֹל רֶם לִיהוָה חֲטָאתִי,
צוֹתְתִיו עֲנוּ לוֹ וּבִרְכוּ אֶת־הַשֵּׁם,
צָבַע זְהוּרִית קֶשֶׁר בְּרֹאשׁ הַמִּשְׁתַּלְחַח,
צִיגְתוּ אֲמֵן נֶגֶד בֵּית שְׁלוֹחַ,
צָלַח וּבָא אֶצֶל פְּרוֹ שְׁנִית,
צָחַן מִטְהוֹ פְּנֵי צוֹר הַתְּנוּדָה.

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

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

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

PRAISED IS THE NAME OF THE ONE בְּרוּךְ שֵׁם כְּבוֹד. This is the same phrase that we recite following the first line of the Sh'ma.

The Goat That Was Sent to the Wilderness

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

And thus he would say:

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

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

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

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

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

THE SECOND CONFESSION

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

וְכַף הַיָּהוּ אָמַר:

אֲנִי הַשֵּׁם, חֲטָאתִי, עֲוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ אֱנִי וּבֵיתִי
וּבְנֵי אֹהֶל עִם קְדוּשָׁה. אֲנִי בָשָׂם, כִּפְר־נָא לַחֲטָאִים,
וְלַעֲוֹנוֹת וְלַפְשָׁעִים, שְׁחָטָאתִי וְשַׁעֲוִיתִי, וְשָׁפַשְׁעֵתִי לְפָנֶיךָ
אֲנִי וּבֵיתִי וּבְנֵי אֹהֶל עִם קְדוּשָׁה, כִּכְתוּב בְּתוֹרַת מֹשֶׁה
עֲבָדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל
חֲטָאתֵיכֶם לְפָנַי יְהוָה—

וְהַכֹּהֲנִים וְהַעַם הָעוֹמְדִים בְּעֶזְרָה, כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפָּרֵשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל
בְּקִדְשָׁה וּבִטְהָרָה, וְהָיוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

וְאִף הוּא הָיָה מֵתְכַנֵּן לְגִמּוֹר אֶת־הַשֵּׁם כְּנֶגֶד הַמְּכַרְכְּרִים
וְאֹמְרֵי לָהֶם—תִּטְהָרוּ. וְאַתָּה בְּטוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לְשִׁבְט מִשְׁרֵתֶיךָ.

קַח מֵאַכְלַת חֹדֶה וּשְׁחֹטוּ כִּסְדָּר,
קַבֵּל דָּם בְּמִזְרֵק וּנְתְנוּ לְמַמְרֵס...
קִישׁ צְעָדִיו לְפָרוֹכוֹת וְקָרַב לְבָדִים,
קִטְרֵת שֵׁם בִּינִימוּ וְעֵשֶׂן וַיֵּצֵא.
רוֹבָה מְמַרֵס מִנוּ נָטַל דָּם, רִצָּף וּנְכַנֵּס וְקָם בֵּין שְׂדִים,
רִצּוֹי הַזֵּיוֹת טָבַל וְהַצְלִיף בְּמִנְיָן, רוּם מְעַלָּה אַחַת
וּמְטָה שֶׁבַע.

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

וְכַף הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת
וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע.
רִץ וְהִנִּיחוּ בְּכֹן וּשְׁחֹט שְׁעִיר, רִצָּה וְקַבֵּל דָּמוֹ בְּאֵגַן קִדְשׁ,
רָגַל וְעָמַד מְקוֹם וְעוֹד אֲרוֹן, רִצָּה הַזֵּיוֹת
כְּמַעֲשֵׂה דָם פָּר.

וְכַף הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת
וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע.

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

אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע. Each time, the High Priest would sprinkle one drop of blood on the top of the curtain and then an increasing number on the bottom.

And thus he would say:

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

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

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

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

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

THE SPRINKLING OF THE BLOOD

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

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

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

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

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

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

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

רַהֵט וְהַנִּיחוּ וְדָם פֶּר נָטַל,
רַגְלָיו הַרְיִץ וְצַג חוּץ לַבְּדֵלֶת,
רַקְמֵי פֶרְכָת יִז כַּמְשַׁפֵּט כַּפָּרֶת,
רַגְשׁ וְשִׁנָּה וְהִזָּה מִדָּם שְׁעִיר.

שָׁב וּבִלְלֵם וְחָטָא מִזְבַּח סָגוּר,
שָׁבַע עַל טְהָרוֹ וּבִקְרָנָיו אַרְבַּע,
שָׁקַד וּבָא אֶצֶל שְׁעִיר הַחַי,
שָׁגִיוֹן עִם וַזְדוּנוֹ יוֹדָה לְאֵל.

וְכִן הָיָה אוֹמֵר:

אֲנֵי הַשֵּׁם, חֲטָאוּ, עָוֹן, פִּשְׁעוּ לְפָנַי עַמֶּךָ בֵּית יִשְׂרָאֵל.
אֲנֵי בַשֵּׁם, כִּפְרֵנָא לְחֲטָאִים, וְלַעֲוֹנוֹת וְלַפִּשְׁעִים,
שְׁחָטָאוּ וְשָׁעוּ, וְשִׁפְשְׁעוּ לְפָנַי עַמֶּךָ בֵּית יִשְׂרָאֵל,
כִּפְתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְהוָה—

וְהִכְהַנִּים וְהָעַם הָעוֹמְדִים בְּעֲזָרָה, כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפְּרֹשׁ יוֹצֵא מִפִּי כַהֵן גְּדוֹל
בְּקִדְשָׁה וּבְטְהָרָה, וְהָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

וְאֵף הוּא הָיָה מִתְפַּנֵּן לְגִמּוֹר אֶת־הַשֵּׁם כְּנֶגֶד הַמְּבָרְכִים
וְאוֹמְרֵי לָהֶם—תִּטְהָרוּ. וְאַתָּה בְּטוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לַעֲדַת יִשְׂרָאֵל.

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

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

THE THIRD CONFESSION

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

And thus he would say:

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

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

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

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

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

THE COMPLETION OF THE CEREMONY

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

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

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

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

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

THE PRAYER OF THE HIGH PRIEST FOR THE NEW YEAR

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

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

*A year of abundance,
a year of blessing,
a year of good fortune,
a year of bountiful harvest.
a year of prosperity and success,
a year of assembly in Your holy place,*

שְׁנַת זְמַרָה,
 שְׁנַת חַיִּים טוֹבִים מְלַפְנֵיךָ,
 שְׁנַת טְלוּלָה וּגְשׁוּמָה אִם שְׁחוּנָה,
 שְׁנַת יִמְתִּיקוּ מְגִדִים אֶת־תְּנוּבָתָם,
 שְׁנַת פְּפֹרָה וְסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ,
 שְׁנַת לַחֲמֵנוּ וּמִימֵינוּ תְּבָרֶךְ,
 שְׁנַת מְנוּחָה,
 שְׁנַת נְחָמָה,
 שְׁנַת שִׁבְעַת שְׁמַחוֹת,
 שְׁנַת עֲנָג,
 שְׁנַת פְּרִי בִטְנָנוּ וּפְרִי אֲדָמָתָנוּ תְּבָרֶךְ,
 שְׁנַת צְאֵתָנוּ וּבּוֹאֵנוּ תְּבָרֶךְ,
 שְׁנַת קְהַלְנוּ תּוֹשִׁיעַ,
 שְׁנַת רַחֲמֶיךָ יִפְמְרוּ עָלֵינוּ,
 שְׁנַת שְׁלוֹם וְשִׁלּוּחַ,
 שְׁנַת שְׁתַּעֲלֵנוּ שְׂמֵחִים לְאַרְצָנוּ,
 שְׁנַת שְׁלֵא יִצְטָרְכוּ עִמָּךְ בֵּית יִשְׂרָאֵל זֶה לְזֶה וְלֹא לָעַם
 אַחֵר בְּתַתֶּךָ בְּרִכָּה בְּמַעֲשֵׂה יְדֵיָם.

וְעַל אֲנָשֵׁי הַשְּׂרֹן הָיָה אוֹמֵר: יְהִי רְצוֹן מְלַפְנֵיךָ יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁלֵא יַעֲשׂוּ בְּתֵיהֶם קְבָרֵיהֶם.

אֲשֶׁרֵי עֵין רְאֵתָה כָּל־אֵלֶּה,
 הֵלֵא לְמַשְׁמַע אֵין דְּאָבָה נִפְשָׁנוּ.
 אֲשֶׁרֵי עֵין רְאֵתָה אֶהְלָנוּ, בְּשִׂמְחַת קְהַלְנוּ,
 הֵלֵא לְמַשְׁמַע אֵין דְּאָבָה נִפְשָׁנוּ.
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], גְּלוּי וְיָדוּעַ לְפָנֶיךָ
 וְלִפְנֵי כֶסֶף כְּבוֹדֶךָ,
 שְׂאִין לָנוּ לֹא מְנַהֵל פְּיָמִים הָרֵאשׁוֹנִים,
 לֹא כֹהֵן גָּדוֹל לְהַקְרִיב נִיחוּחִים,
 וְלֹא נְבִיאָה לְצַהֵל עֲבוּר מַיִם חַיִּים וְטְהוּרִים.
 < אֲכֵן הַזְכַּרְנוּ מַעֲלָלוֹת קִדְמִים.
 אֲבָל זִכְרֵנוּ בְּעִבּוּדָה אַחֲרָת.

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

AND TO THE PEOPLE OF SHARON וְעַל אֲנָשֵׁי הַשְּׂרֹן. The people of the Sharon Valley built their houses from mud bricks that were in constant danger of collapse as a result of flooding from the winter rains. The Talmud of the Land of Israel (*Sotah* 8:7) reports that their houses needed constant rebuilding. Thus the High Priest singled out in his prayers those living in poor or dangerous circumstances.

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

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

*ATONEMENT FOR SIN IN A WORLD
WITHOUT THE TEMPLE*

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

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

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

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

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

פַּעַם אַחַת הָיָה רַבֵּן יוֹחָנָן בֶּן-זִנְבָאִי יוֹצֵא מִירוּשָׁלַיִם
וְהָיָה רַבִּי יְהוֹשֻׁעַ הוֹלֵךְ אַחֲרָיו וְרָאָה אֶת-בֵּית הַמִּקְדָּשׁ
חָרֵב. אָמַר רַבִּי יְהוֹשֻׁעַ: אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב,
מְקוֹם שֶׁמְכַפְּרִים בוֹ עוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל! אָמַר לוֹ
רַבֵּן יוֹחָנָן: בְּנִי, אַל יֵרַע לְךָ. יֵשׁ לָנוּ כַּפָּרָה אַחֲרַת שֶׁהִיא
כְּמוֹתֶהָ. וְאִיזוֹ? גְּמִילוֹת חֲסָדִים, שֶׁנֶּאֱמַר: כִּי חֲסֵד
חִפְצָתִי וְלֹא זָבַח.

מֵה־הוּא רַחוּם וְחַנוּן, אָף אַתָּה.
מֵה־הוּא מְתַקֵּן אֶת־הַכֶּלֶה וּמְבַקֵּר חוֹלִים, אָף אַתָּה.
מֵה־הוּא מְנַחֵם אֲבֵלִים וּמְלֹוֶה אֶת־הַמֵּת, אָף אַתָּה.
פָּרַס לָרֵעִב לַחֲמֶךָ וְעֵינָיִם מְרוֹדִים תְּבִיא בֵּית,
כִּי תִרְאֶה עָרִם וְכִסִּיתוֹ וּמְבַשְׂרֶךָ לֹא תִתְעַלֵּם.
לְמִי שֶׁעֲזָרָה אֵין לוֹ, תֵּעֲזֶר,
וְעֵינָיִם לְעוֹר תִּהְיֶה וְרַגְלָיִם לִפְסָח.
דַּעֲלֶךָ סִנֵּי לַחֲבֵרְךָ לֹא תִעֲבִיד,
וְאַהֲבַת לָרֵעֶךָ כְּמוֹךָ.

הַיּוֹי מִתְלַמְּדֵיךָ שֶׁל אֶהְרֹן הַכֹּהֵן, אוֹהֵב שְׁלוֹם וְרוֹדֵף
שְׁלוֹם, אוֹהֵב אֶת־הַפְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה.
מֵה־הוּא רַחוּם וְחַנוּן, אָף אַתָּה.
אִזּוֹ יִבְקַע כְּשַׁחַר אוֹרְךָ, וְאַרְכָּתְךָ מֵהֵרָה תִצְמַח,
וְהָלַךְ לְפָנֶיךָ צְדָקָה, כְּבוֹד יְהוָה יֵאֱסָפֶךָ.
יִתֵּן-לָנוּ חֲכָמַת לֵבָב וִיהִי שְׁלוֹם בֵּינֵינוּ.

זְכוֹר רַחֲמֶיךָ יְהוָה וְחֲסָדֶיךָ, כִּי מַעֲוֹלָם הֵמָּה. אַל תִּזְכָּר-
לָנוּ עוֹנוֹת רֵאשׁוֹנֵינוּ, מֵהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ כִּי דָלוּנוּ
מְאֹד. זְכַרְנוּ יְהוָה בְּרִצּוֹן עֲמֶךָ, פִּקְדָנוּ בִישׁוּעָתְךָ.
זְכוֹר עֲדַתְךָ קִנִּיתָ קָדָם, גְּאֻלַּת שְׁבֹט נַחֲלָתְךָ, הֵר צִיּוֹן
זֶה שִׁכְנָתְךָ בוֹ. זְכוֹר יְהוָה חַבַּת יְרוּשָׁלַיִם.

ONCE AS פַּעַם אַחַת The three passages on this page were arranged and translated by Jules Harlow.

RABBAN YOCHANAN BEN ZAKKAI. This story is found in the 3rd-century Avot of Rabbi Natan (Version A, chapter 4).

כִּי חֲסֵד DESIRE DEEDS חִפְצָתִי Hosea 6:6.

מֵה־ AS GOD IS GRACIOUS הוּא רַחוּם. Mekhilta of Rabbi Ishmael, Shirata 3.

SHARE YOUR BREAD פָּרַס לָרֵעִב לַחֲמֶךָ Isaiah 58:7. וְעֵינָיִם EYES TO THE BLIND לְעוֹר After Job 29:15.

WHAT IS HATEFUL TO YOU לְעוֹר לְעוֹר. Babylonian Talmud, Shabbat 31a. LOVE YOUR NEIGHBOR וְאַהֲבַת לָרֵעֶךָ כְּמוֹךָ. Leviticus 19:18.

YOUR LIGHT SHALL BREAK FORTH AS DAWN אִזּוֹ יִבְקַע פְּשַׁחַר אוֹרְךָ. Isaiah 58:8, from the Haftarah for Yom Kippur, Isaiah defines the true fast as one in which the weak are freed from society's oppression.

זְכוֹר CALL TO MIND רַחֲמֶיךָ. The recollection of the Temple service ends with a series of verses (Psalms 25:6, 79:8, 106:4, and 74:2), each containing plays on the Hebrew word for memory, זָכוֹר (zakhor). They were chosen for their mention of redemption and their connection to Zion and Jerusalem. The last sentence is not a biblical verse.

Once as Rabban Yoḥanan ben Zakkai was leaving Jerusalem, Rabbi Yehoshua, who was following him, looked back, saw the Temple in ruins, and remarked in despair, "How terrible for us! The place that atoned for the sins of all the people Israel lies in ruins!" Then Rabban Yoḥanan ben Zakkai said: "My son, do not grieve. There is another way of gaining atonement, equal to it. What is that? Performing deeds of kindness and love, as the prophet Hosea declared: 'I desire deeds of kindness and love, not burnt offerings.'"

As God is gracious and compassionate,
you be gracious and compassionate.

Help the needy bride, visit the sick,
comfort the mourners, attend to the dead,
share your bread with the hungry,
take the homeless into your home.

Clothe the naked when you see them;
do not turn away from people in need.

Help those who have no help;
be eyes to the blind, be feet to the lame.

What is hateful to you, do not do to your fellow human beings,
but love your neighbor as yourself.

Be a disciple of Aaron the priest.

Love peace and pursue peace,
love your fellow creatures and draw them to the Torah.

As God is gracious and compassionate,
you be gracious and compassionate.

Then your light shall break forth as dawn,
and your healing spread quickly.

Our righteousness will go before us,
and God's presence will gather us up.

May God grant us wisdom of the heart.
And may there be peace among us.

Call to mind Your acts of kindness, ADONAI, for they exist eternally. Do not hold the sins of our ancestors against us. May Your kindness soon greet us, for we are in great despair. Be mindful of us and take note of us as You favor Your people with salvation. Remember the congregation that long ago that You made Your very own when You redeemed the tribe You made Your inheritance. Remember Mount Zion, on which You once dwelled, and Your love of Jerusalem.

THE THIRTEEN ATTRIBUTES.
The explanation of the Thirteen Attributes that appears here is based on sources in the Babylonian Talmud (Rosh Hashanah 17b) and the Tosafists (France and Germany, 12th and 13th centuries) and by Abudarham (Spain, 13th century). The form found here was first published in *Sefer HaBakashah* by Moshe HaCohen Niral, Metz, 1788.

אֵל, אֲרֹךְ אַפַּיִם אַתָּה, וּבָעַל הַרְחָמִים נִקְרָאת, וְדַרְךְ תְּשׁוּבָה הוֹרִית. גְּדֹלַת רַחֲמֶיךָ וְחַסְדֶּיךָ תִּזְכֹּר הַיּוֹם וּבְכָל-יּוֹם לְזָרַע יִדְיָךְ. תִּפְּנֵן אֵלֵינוּ בְּרַחֲמֶיךָ, כִּי אַתָּה הוּא בָּעַל הַרְחָמִים.

בְּתַחֲנוּן וּבְתַפִּלָּה פְּנִיךָ נִקְדָּם, כְּהוֹדְעָתָ לַעֲנּוֹ מִקִּדָּם. מִחֲרוֹן אַפְּךָ שׁוּב, כְּמוֹ בְּתוֹרַתְךָ כְּתוּב, וּבְצֶל כְּנַפְיֶךָ נִחָסָה וְנִתְלוּנָה, כִּיּוֹם וַיֵּרֵד יְהוָה בְּעַנָּן. < תַּעֲבֹר עַל פְּשַׁע וְתִמְחָה אִשָּׁם, כִּיּוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם. תִּאֲזִין שׁוֹעֲתָנוּ וְתִקְשִׁיב מִנוּ מֵאִמֵּר כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֹר יְהוָה עַל פְּנֵיו וַיִּקְרָא:
יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֲרֹךְ אַפַּיִם, וְרַב-חֶסֶד וְאֱמֶת. נֹצֵר חֶסֶד לְאֱלֹפִים, נָשָׂא עוֹן וּפְשַׁע וְחַטָּאת, וְנִקָּה.

יְהוָה	אֲנִי הוּא קָדָם שְׂיַחֲטָא הָאָדָם
יְהוָה	אֲנִי הוּא לְאַחַר שְׂיַחֲטָא הָאָדָם
אֵל	מִדַּת הַרְחָמִים גַּם לַעֲמִים
רַחוּם	לְמִי שֵׁישׁ לוֹ זְכוּת
וְחַנוּן	לְמִי שֵׁאִין לוֹ זְכוּת
אֲרֹךְ אַפַּיִם	מֵאֲרִיךְ אֵף לְרָשָׁעִים אוֹלֵי יְשׁוּבוֹן
וְרַב-חֶסֶד	לְנֹצֵרֵי-חֶסֶד
וְאֱמֶת	לְשֵׁלֵם שְׂכָר לְעוֹשֵׂי רְצוֹנוֹ
נֹצֵר חֶסֶד לְאֱלֹפִים	כְּשֵׁאָדָם עוֹשֶׂה טוֹב
נָשָׂא עוֹן	לְעוֹשֶׂה בְּזָדוֹן
וּפְשַׁע	הַמּוֹרְדִים לְהַכְעִיס
וְחַטָּאת	הַעוֹשֶׂה בְּשִׁגְגָה
וְנִקָּה	לְשֹׁבִים

וְסִלַּחַת לַעֲוֹנוֹנוּ וּלְחַטָּאתָנוּ וְנַחֲלָתָנוּ.

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

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ, כִּי אַתָּה, אֲדוֹנֵי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל-קוֹרְאֶיךָ.

THE THIRTEEN ATTRIBUTES

God, You are patient. You are known as the source of mercy. You taught the way of repentance. Today, and every day, call to mind the wonder of Your compassion and mercy toward the children of those You loved. Turn toward us in mercy, for You are the source of mercy.

We approach Your presence with supplication and prayer, and with the words You revealed to Moses, the humble one, long ago. Turn away from wrath, as it is written in Your Torah, and let us nestle under Your wings, *as on the day* “God descended in a cloud.” Overlook sin, blot out guilt, *as on the day* “God stood beside him.” Hear our cry, attend to our plea, *as on the day* “he called on the name ADONAI.”

And God passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet. Notzer hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

*ADONAI . . . I am who I am before you sin
ADONAI . . . I am who I am after you sin
God . . . merciful to all, Gentile and Jew
merciful . . . to those with merit
and compassionate . . . to those without merit
patient . . . with the wicked, who may repent
abounding in love . . . with those in need of kindness
and faithfulness . . . rewarding those who do My will
assuring love for thousands of generations . . . when you do good deeds
forgiving iniquity . . . when you sin deliberately
transgression . . . when you rebel maliciously
and sin . . . when you sin unintentionally
and granting pardon . . . when you repent.*

Forgive our transgressions and our sins; claim us for Your own.

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

Forgive us, our creator, for we have sinned; pardon us, our sovereign, for we have transgressed—for You, ADONAI, are kind and forgiving;

You act generously to all who call on You.

*S'lah lanu avinu ki hatanu, m'hal lanu malkeinu ki fashanu,
ki atah, Adonai, tov v'sallah v'rav hesed l'khol kor'ekha.*

אלה אזכרה

אלה אזכרה ונפשי עלי אשפכה,
על קורותינו המרות עיני זולגות דמעה.

א

כי בימי השר לא עלתה ארוכה לעשרה הרוגי מלוכה.
ושנים מהם הוציאו תחלה שהם גדולי ישראל, רבי
ישמעאל פהן גדול ורפן שמעון בן-גמליאל נשיא
ישראל. כרת ראשו תחלה הרבה לבעון ונס: הרגני
תחלה ואל אראה במיתת משרת לדר במעון. ולהפיל
גורלות צנה צפעון ונפל הגורל על רפן שמעון.
לשפך דמו מהר כשור פר וכשנחתך ראשו נטלו וצרח
עליו בקול מר כשופר: אי הלשון הממהרת להורות
באמרי שפר, בעונות איך עתה לוחכת את העפר.

אלה אזכרה . . .

גזרה מלכות הרשעה שלא יעסקו ישראל בתורה.
ורבי עקיבא היה מקהיל קהלות ברבים ועוסק בתורה.
תפסוהו וחבשוהו בבית האסורים. בשעה שהוציאו
את רבי עקיבא להרגה זמן קריאת שמע היה והיו
סורקים את בשרו במסרקות של ברזל והיה מקבל
עליו על מלכות שמים. אמרו לו תלמידיו: רבנו! עד
כאן? אמר להם: כל-ימי הייתי מצטער על פסוק זה —
"ובכל-נפשך", אפלו נוטל את-נשמתך. אמרתי: מתי
יבוא לידי ואקימנו? ועכשו שבא לידי, לא אקימנו?
היה מאריך ב"אחד" עד שיצתה נשמתו ב"אחד."

saying that martyrdom expressed the extreme love of God. Subsequent generations of Jewish martyrs followed his example, going to their deaths reciting the Sh'ma. Strikingly, the Talmud (Babylonian Talmud, Menahot 29b) relates that Moses, seeing the fate of Rabbi Akiva, asks God, "Is this the Torah and its reward?" The question remains hanging. One can view this part of the service similarly, as a question to God that yet remains unanswered. Placing this question at the height of the day of Yom Kippur suggests a further question: "God, we have performed Your service in purity. We have fasted on this day, prayed to You, and pleaded our cause. But the reality we confront does not reflect our pious hopes. Why is that? If we are to give an accounting of ourselves on this day, are not You also to do so?"

The first line, as well as the story of the martyrdom of Rabbi Yishmael, is taken from the traditional *piyyut*. The story of the martyrdom of Rabbi Akiva is from Avot of Rabbi Natan, Version A, 38:3, and that of the other rabbis from the Talmud. The second line of the poetic rhyme, written for this mahzor, introduces the historical series that follows.

אלה THESE I RECALL

אזכרה. After the liturgical high point of the recollected Temple ritual, the service turns to recounting low points: scenes of martyrdom and destruction.

The Avodah just recited offers a sense of our rapturous relationship with God; now we turn to prayers of sorrow, expressing a sense of abandonment by God.

Eilleh Ezk'rah, a late first-millennium rendering of the legend of martyrdom of ten rabbis killed by the Roman authorities following the Bar Kokhba revolt (132–135 C.E.), appears to have entered the Yom Kippur liturgy during the Crusades. Even earlier, mention of Jewish martyrdom and suffering had become a critical component of *s'liyah* and *viddui* (forgiveness and confession). Indeed, each such service contained an *akeidah*, a martyrdom poem frequently drawing upon the image of the sacrifice of Isaac.

The Talmud records stories of the Bar Kokhba Revolt martyrs, which became the paradigms for later Jewish martyrdom. Rabbi Akiva, for instance, is reported to have died while reciting the Sh'ma,

EILLEH EZK'RAH: THESE I RECALL

*These I recall, and my soul melts with sorrow;
for the bitter course of our history, tears pour from my eyes.
Eilleh ezk'rah v'nafshi alai eshp'khah,
al koroteinu ha-marot einai zol'got dim-ah.*

✠

The Rabbinic Martyrs Murdered by Rome

THE MARTYRDOM OF RABBAN SHIMON

In the time of the Roman Empire, God suffered ten rabbis to be martyred. Two of the most distinguished were taken out first: Rabbi Yishmael, the High Priest, and Rabban Shimon ben Gamliel, head of the Sanhedrin. Rabban Shimon pleaded to be executed first in order not to gaze upon the death of the one who had served God in the Temple. The tyrant commanded that lots be cast and it fell to Rabban Shimon to be martyred first and have his blood flow like a slaughtered bull. Rabbi Yishmael picked up his severed head and cried bitterly, like the shofar, "How the tongue that rushed to teach such beautiful words, now licks the earth because of our sins!"

These I recall . . . Eilleh ezk'rah . . .

THE MARTYRDOM OF RABBI AKIVA

The Romans decreed that the people Israel no longer be allowed to study Torah. Rabbi Akiva publicly convened assemblies and continued to teach Torah. He was captured and imprisoned. The hour of execution was the time for the recitation of the morning Sh'ma, so as they scraped his skin with iron combs, he recited the Sh'ma, accepting the yoke of the sovereignty of heaven. His pupils cried out, "Even now?!" He said to them, "All my life, I was troubled that I could not fulfill the verse to love God 'with all your soul'—that is, even should God take your life. I asked myself, 'When will the time come that I can fulfill the verse?' Now that I have that possibility, shouldn't I fulfill it?!" He prolonged the word "One" so that his soul left him as he uttered the word "One."

These I recall . . . Eilleh ezk'rah . . .

אָמְרוּ עָלָיו עַל רַבֵּי יְהוּדָה בֶּן-בְּבָא שֶׁלֹּא טָעַם חֶטָּא
 מִיָּמָיו וַיֵּשֶׁב בְּתַעֲנִית עֶשְׂרִים וְשֵׁשׁ שָׁנָה. גְּזֵרָה הַמְּלָכוֹת
 הִרְשָׁעָה עַל יִשְׂרָאֵל שֶׁכָּל-הַסּוֹמֵךְ יִהְרַג וְכָל-הַנִּסְמָךְ
 יִהְרַג וְעִיר שְׁסוּמְכִין בָּהּ וְתַחוּמֵיהָ תִּחְרַב. מָה עָשָׂה רַבֵּי
 יְהוּדָה בֶּן-בְּבָא? הֲלָךְ וַיֵּשֶׁב לוֹ בֵּין שְׁנֵי הָרִים גְּדוֹלִים
 וּבֵין שְׁתֵּי עִירוֹת גְּדוֹלוֹת בֵּין אוֹשָׁא לְשַׁפְּרָעַם, וְסָמַךְ
 שָׁם חֲמִשָּׁה זְקָנִים. כִּיּוֹן שֶׁהִפְּרִיזוּ אוֹיְבֵיהֶן בָּהֶן, אָמַר לָהֶן:
 בְּנֵי רוּצוֹ! אָמְרוּ לוֹ: רַבֵּי, מָה תֵּהָא עֲלֵיךְ? אָמַר לָהֶן:
 הֲרִינִי מוֹטֵל לִפְנֵיהֶם כְּאֲבָן שְׂאִין לוֹ הוֹפְכִים.
 אָמְרוּ, לֹא זָזוּ מִשָּׁם עַד שֶׁנֶּעְצְזוּ בּוֹ שְׁלֹשׁ מְאוֹת
 לוֹנְכוֹיֹת שֶׁל בְּרֹזֶל וַעֲשָׂאוּהוּ כַּכְּבָרָה.

אֵלֶּה אֲזַכְּרָה . . .

מִצְאָוֶהוּ לְרַבֵּי חֲנִינָא הֵיךְ מְקַהֵל קְהֵלוֹת בְּרַבִּים וְסָפֵר
 תּוֹרָה מִנַּח לוֹ בְּחִיקוֹ. כְּרָכוֹהוּ בְּסִפְרֵי תוֹרָה וְהִקְיִפוּהוּ
 בְּחִבְלֵי זְמוּרוֹת וְהִצִּיתוּ בָּהֶן אֶת-הָאוּר וְהִבִּיא סְפוּגִין
 שֶׁל צֶמֶר וְיִשְׂרָאוֹם בְּמִים וְהִנִּיחוֹם עַל לְבָבוֹ כְּדֵי שֶׁלֹּא
 תִּצָּא נִשְׁמַתוֹ מִהֶרָה. אָמְרוּ לוֹ תַלְמִידָיו: רַבֵּי, מָה אַתָּה
 רוֹאֶה? אָמַר לָהֶן: גְּוִילִין נִשְׂרָפִין וְאוֹתֵיזוֹת פּוֹרְחוֹת.

אֵלֶּה אֲזַכְּרָה . . .

RABBI YEHUDAH BEN BAVA. The story is reported in the Babylonian Talmud, Avodah Zarah 8b and Sanhedrin 14a.

RABBI HANINA. The story is told in the Babylonian Talmud, Avodah Zarah 18a and Sanhedrin 14a.

THE CRUSADES. As the First Crusade passed through Europe, masses of Christian soldiers and commoners decided that they would murder "infidels" along the route to the Holy Land. Many Jewish communities were slaughtered, and nobles and even church authorities who tried to oppose the violence were ignored. At the time of the First Crusade there were three centers of Jewish learning in Germany: Mainz, Speyer, and Worms. In Mainz, more than 1,000 Jews were killed in 1096 and the synagogue was burnt to the ground. Many of the *piyyutim* we recite today were written by members of the Kalonymous family of Mainz. The account here was taken from the chronicle of Solomon bar Samson.

ARE YOU WIPING OUT THE REMNANT OF ISRAEL? הַאֲתָה הַעֹשֶׂה אֶת שְׂאֵרֵי יִשְׂרָאֵל עוֹשֶׂה. Ezekiel 11:13.

ESAU DÍDÁ. Jews commonly used the generic name "Esau" or "Edom" for their enemies. The substitution served two purposes. Theologically, the enemies of Israel were identified with their biblical prototypes, and, practically, these allusions frequently escaped the censors.

וַיְהִי כַּאֲשֶׁר שָׁמְעוּ אֲנָשֵׁי קָדָשׁ חֲסִידֵי עֲלִיוֹן, קָהִילַת
 הַקָּדָשׁ אֲשֶׁר בְּמַעֲגַנְצָא, מִגֵּן וְצִינָה לְכָל-הַקְּהֵילוֹת, אֲשֶׁר
 נִהְרְגוּ קִצְתַּת הַקְּהָל בְּשַׁפְּיִירָא וְקָהַל וּרְמִישׂא בְּפַעַם
 שְׁנִיַּת וְנִגְעָה חָרַב עֲדֵיהֶם, אִזּוּ רְפָתָה יָדָם וְנִמְסָ לָהֶם
 וַיְהִי לְמִים. וַיִּצְעֲקוּ אֵל יְהוָה בְּכָל-לִבָּם וַיֹּאמְרוּ: יְהוָה
 אֱלֹהֵי יִשְׂרָאֵל, הֲאֵתָה עוֹשֶׂה אֶת-שְׂאֵרֵי יִשְׂרָאֵל כָּלָה.
 וְאִיָּה כָּל-נַפְלְאוֹתֶיךָ הַנּוֹרָאוֹת אֲשֶׁר סִפְּרוּ לָנוּ
 אֲבוֹתֵינוּ לֵאמֹר, הֲלֹא מִמְצָרִים וּמִכְּבָּל הַעֲלִיתָנוּ וְכַמָּה
 פְּעָמִים הִצַּלְתָּנוּ, וְאִיךָ עֵתָה עֲזַבְתָּנוּ וְנִטְשָׁתָנוּ יְהוָה,
 לְתַת אוֹתָנוּ בְּיַד אֲדוּם הַרְשָׁעָה לְהַשְׁמִידָנוּ. אֵל תִּרְחַק
 מִמֶּנּוּ, כִּי צָרָה קְרוּבָה וְאִין עוֹזֵר לָנוּ.

THE MARTYRDOM OF RABBI YEHUDAH BEN BAVA

It is said of Rabbi Yehudah ben Bava that he never tasted sin in his life, but sat and fasted for twenty-six years. The Romans had decreed that anyone who ordained rabbis or anyone who was ordained would be killed, and that any city in which the ordination took place would be destroyed, as well as its suburbs. What did Rabbi Yehudah ben Bava do? He sat in a valley between two cities, Usha and Shefaram, and ordained five rabbis. When word got out, he told them to flee. They asked him, "But what will become of you?" He replied, "I will remain as an immovable rock." It is reported that the Romans did not leave until they had pierced him with 300 lances so that his body was like a sieve.

These I recall . . . Eilleh ezk'rah . . .

THE MARTYRDOM OF RABBI HANINA BEN TERADION

They also found Rabbi Hanina ben Teradion sitting and teaching Torah in public with a Sefer Torah in his lap. They wrapped the Sefer Torah around him, piled branches roundabout, lit them, and placed wet wool over his heart so that he would not die quickly. His disciples asked, "Master, what do you see?" He replied, "The parchment is burning, but the letters are flying free."

These I recall . . . Eilleh ezk'rah . . .



The First Crusade

When the members of the pious and holy community in Mainz—whose reputation had spread throughout all the provinces as "a shield and protector" for all the Jewish communities—heard that the communities of Speyer and Worms had been attacked a second time and some had been killed, their hearts melted and they despaired. They cried out to the God of Israel with all their might, saying: "ADONAI, God of Israel, are You wiping out the remnant of Israel? Where are all Your awe-inspiring wonders, about which our ancestors told us, saying: 'Truly ADONAI brought us up from Egypt and Babylonia'? How many times have You saved us? Have You now abandoned and forsaken us, ADONAI, leaving us in the hands of wicked Esau, that they might destroy us? Do not distance Yourself from us, for tragedy is near and there is none to aid us."

וְהָיָה בַּיּוֹם שְׁלוֹשָׁה בְּסִיּוֹן אֲשֶׁר הָיָה יוֹם קְדוֹשׁ וּפְרִישָׁה
 לְיִשְׂרָאֵל בְּמַתַּן תּוֹרָה, בְּאוֹתוֹ יוֹם שֶׁאָמַר מֹשֶׁה רַבְּנוּ
 עָלָיו הַשָּׁלוֹם: "הָיוּ נְכוֹנִים לְשְׁלוֹשֶׁת יָמִים", אוֹתוֹ הַיּוֹם
 הוֹפְרָשׁוּ קָהָל מֵעֲגֻנְצָא, חֲסִידֵי עֲלִיוֹן, בְּקִדְשָׁה
 וּבִטְהָרָה וְהוֹקְדָשׁוּ לְעֹלוֹת אֵל הָאֱלֹהִים כָּלֵם יַחַד, כִּי
 הָיוּ נְעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ, כִּי כָּלֵם בְּחִצֵּר
 הַהֶגְמוֹן. וַיִּחַר אָף בְּעַמּוֹ וּקְיָם עֲצַת הַתּוֹעִים וְעָלָה
 בַּיָּדָם וְכָל־הוֹן לֹא הוֹעִיל, וְלֹא צוּם וְעֲנוּי וּצְעָקָה
 וּצְדָקָה, וְאִפְּלוּ הַתּוֹרָה הַקְּדוֹשָׁה לֹא הִגִּינָה עַל לוֹמְדֶיהָ.
 וַיֵּצֵא מִבֵּית צִיּוֹן כָּל־הַדְּרָה, הִיא מֵעֲגֻנְצָא. עִיר תְּהֵלְתִּי
 קְרִית מְשׁוֹשִׁי, אֲשֶׁר כִּמָּה מְעוֹת פְּזָרָה לְאֲבִיוֹנִים, וְאִין
 לְכַתּוּב בְּעֵט בְּרָזֶל בְּגִלְיוֹן סֵפֶר רוֹב מַעֲשִׂים אֲשֶׁר הָיָה
 בָּהּ מִיָּמוֹת עוֹלָם, בְּמָקוֹם אֶחָד תּוֹרָה וּגְדֻלָּה וְעוֹשֶׁר
 וְכָבוֹד וְחֻכְמָה וְעֲנוּהָ וּמַעֲשִׂים טוֹבִים לַעֲשׂוֹת גָּדַר עַל
 גָּדַר סִיג לְדַבְרֵיהֶם, וְעַתָּה נִבְלְעוּ חֻכְמִים וְנִהְיוּ לְכֻלְיָהּ
 כְּבִנְיַי יְרוּשָׁלַיִם בְּחוֹרְבָנָם.

אֵלֶּה אֲזַכְּרָה . . .

BE READY FOR THE THIRD DAY
 הָיוּ נְכוֹנִים לְשְׁלוֹשֶׁת יָמִים
 Exodus 19:15. Moses' exhortation to the people Israel before the revelation on Mount Sinai. The chronicler ironically argues that at this time, too, Israel was ready for a revelation; instead, its people were destroyed.

GONE FROM ZION וַיֵּצֵא מִבֵּית צִיּוֹן
 Lamentations 1:6. The destruction of the community of Mainz is thus identified with the destruction of the Temple. The chronicler makes this connection explicit in the last line of the text.

ג

יְהוּדָה וְיִשְׂרָאֵל דָּעוּ מֵרַ לִי מָאֵד
 לְכֵן בְּחַטָּאתֵי אָנִי אֶרְעַד רָעַד.
 חֲסָרָה נְגִינָתִי וְשִׁמְחָתִי בּוֹד
 אֲזַכְּרָה: שְׁבִילֵיא כִּי אֲבַדְנוּהָ אֲבָד.
 חֲסָרָה עֲטָרַת כָּל קַהֲלוֹת אֲרָגוֹן
 גַּם קַאטִילוֹנִיָא וּבָם שְׁלַט אוֹיֵב בְּשׂוֹד.
 חֲסָרָה צְפִירַת הוֹד בְּקִשְׁטִילֵיא לִיאוֹן
 אֲבָכָה לְצַרְתָּם מְלֵא דְמַעָה כְּנֵאֵד.
 חֲסָרָה נְוֹת תְּלַמוּד וְהַמְשָׁנָה, וְהִיא
 נְבִזִית בְּעֵין אוֹיְבִים וּבוֹגְדִים בּוֹ בְּגַד.

יְהוּדָה וְיִשְׂרָאֵל
 This piyyut was written in response to the destruction of the Jewish communities in Spain. It is recited to this day by the Sephardic community of Venice. It is a remarkable text in that it speaks openly of Jewish apostasy, while lamenting the loss of the learned communities in Spain (which the poet enumerates by region). It is equally surprising in the way the author stresses the loss of a sense of God's presence. For the poet, all is lost because both Jewish faithfulness and God's faithfulness are nowhere in evidence.

In Witness of God

This piyyut by David ben Meshullam (12th century, Germany) bears poetic witness to the slaughter of the Jewish community of Mainz in the First Crusade. It is traditionally recited at this point of the Yom Kippur Musaf service.

God, do not be silent over my
spilt blood,
do not be quiet, but avenge
me.
Seek retribution from those
who would destroy me
lest the whole earth be covered
with my blood.

Innocent children, our holy
seed, do not lie:
“This is my God whom I
would glorify,” they loudly
sang.

These were to be our inheri-
tors—of whom we were so
proud—
they have now been wrapped
in the bond of eternal life.

Women and children together
covenanted to die;
these sheep were gathered in
the slaughterhouse yard,
“O Holy One, bound and
slaughtered we go up to You,”
refusing to be tied to another
faith.

As year-old whole burnt offer-
ings,
were these sacrifices made,
while instructing their moth-
ers, “Do not be overcome,
for we are wanted as holocaust
offerings by God on High.”

Tears poured forth every-
where,
the slaughtered and the slaugh-
terers moaning to one other,
the blood of fathers mixing
with their children,

(continued on next page)

But it came to pass on the third day of Sivan, which had been a day of sanctity and separation for ancient Israel in preparation of the giving of the Torah—on that day when Moses our teacher, may his memory be blessed, said: “Be ready for the third day . . .”—on that day the holy community of Mainz was designated for martyrdom; these pious people sanctified themselves by ascending to God as one. In life kindly toward each other, in death they were not parted, for they were all gathered together in the courtyard of the archbishop. The wrath of God was kindled against God’s people and so the counsel of the Crusaders was fulfilled. Neither wealth nor fasting availed, nor self-affliction nor wailing nor charity. Even the holy Torah did not protect those who studied it. “Gone from Zion were all that were her glory”—namely Mainz. It was my glorious city, my citadel of joy, about which an iron stylus could not sufficiently inscribe in a ledger the number of righteous deeds performed there, including the untold sums distributed to the poor since antiquity. In this one place were found power and wealth, honor and wisdom, humility and good deeds, and Torah teachings which took innumerable precautions against transgression. But now their wisdom has been swallowed up and destroyed, as happened to the citizens of Jerusalem in their destruction.

These I recall . . . Eilleh ezk’rah . . .

א

The Destruction of Spanish Jewry

Judah and Israel, know how bitter I am;
as I tremble, for my sins, shuddering and shaken.

For gone is my song, or any possible joy,
replaced by memories of Seville, now lost and forsaken.

Gone as well are the crown of Catalonia and Aragon;
ruled are you now by a pillaging crew.

Gone the splendid chant of Castile and Leon;
my tears could fill vessels, while weeping anew.

Gone the splendor of the Mishnah and Talmud,
reviled by foes and by traitors negating You!

חֶסֶד קָהֵלֶת אֶל וְלוֹמְדֵי דַת וְדִין
עַל זֹאת יְהוּדָה קוּם וְיִשְׂרָאֵל סִפֵּד.
חֶסֶד זְכוּת אָבוֹת וְלֹא תִלְיֵץ בְּעַד
זְרַעַם וְסִף גְּזַעַם וְנִכְחָדוּ כָחֵד.
חֶסֶד אַמוּנַת אֵל בְּבוֹא עַמִּי בְיַד
אוֹנֵס וְאוֹמֵר לוֹ: עֲבוּדְתִי עֲבַד!
חֶסֶד מְתִיקוֹת מִבְּנֵי עַמּוֹ וְלֹא
חֶסֶד מְרִירוֹתָם וְתִשְׁקַד בָּם שְׁקַד.
חֶסֶד עֲרֻבוֹתָם וְטוֹבָתָם וְכָל־חֶכְמַת
חֶכְמֵיהֶם וְנַחֲלָה חֵלֵד.
חֶסֶד יִדְעֵתִי בְּקוֹרוֹת הַזְּמַן
אֶמְאֵס לְקוֹל שִׁירִים וּמַחֹל גַּם רִקַּד.
חֶסֶד תְּשׁוּבַת אֵל לְצַעֲקוֹתָם
אֵין עוֹנָה וְאֵין חוֹמֵל וְנִלְאָה מִפְּקַד.
חֶסֶד חֲנִינֵת אֵל וְרַחֲמָיו נִשְׁפָּחוּ
הוּא לִי כְמוֹ אֶכְזֵר וְגַם אוֹיֵב וְעוֹד.
חֶסֶד נְבוֹאָה בִּי וְנַחֲתָם כָּל־חַזוֹן
אוֹרִים וְגַם תְּמִים וְצִרוּף שֵׁם בְּסוּד.
חֶסֶד בְּשׁוֹרֵת אִישׁ אֵלֶיהוּ נְבִיא
הָאֵל וְנִעֲכַב שֵׁם וְאָמְרוּ לוֹ: עֲמַד!
חֶסֶד יְשׁוּעַת מַעֲדַת עֲבָרִים וְכֵם
צָרוֹת מְחַדְּשׁוֹת כָּאֵשׁ יִקַּד יִקַּד.
חֶסֶד שְׂכִינָה מְשַׁכֵּן מְטָה בְּתוֹךְ
מִקְדָּשׁ וּבִישְׂרָאֵל וְחַדְלָה מִן כְּבוֹד.
אֵלֶּה אֲזַכְּרָה . . .

(continued from previous page)
and all declaiming the
blessing of the sacrifice,
"Sh'ma yisrael..."

Has such ever been
heard? A sight like
this seen?
How can one believe
such awful deeds:
leading children to
slaughter as if to the
marriage canopy?
Can the One on High
hold back after this?

Gone God's congregations and students of the Law.
Rise then, Judah; for Israel, it is time to mourn.

Gone the patriarchs' merit, no longer able to defend their
descendants,
their stock, oppressed and completely forlorn.

Gone faith in God as my people succumbed to the ravager
who declared, "Worship as I!"

Gone is sweetness from the people of God,
they are left only with this bitterness coming nigh.

Gone beauty, gone goodness; gone the teaching of the wise;
all have taken leave or have rotted away.

Gone awareness of everyday affairs.
I have come to despise singing and the dancer's sway.

Gone God's reply to the people's cry,
no one to answer or comfort or care.

Gone is God's pity, mercy forgotten,
now become cruel, my enemy's pair.

Gone prophetic dreams, and visions of hope,
priestly charm, or help from the Holy Name are past.

We will not hear the call of Elijah, God's prophet;
for Heaven has restrained him and he is told, "Stand fast!"

Salvation is gone from the Hebrew folk;
new troubles spring up as a fiery blaze.

For gone is God's Presence, no longer found on earth;
not in temple or folk, or amidst glorious praise.

These I recall . . . Billeh ezk'rah . . .

נאך די זאכן וויל איך דערמאָנען,
 די באַזונדערע קלענערע חורבנות,
 וואָס זענען צייטיק געוואָרן אין מיר . . .
 נאך די זאכן טו איך דערמאָנען.
 די באַרוועסע חלום-סטעזשקע,
 וואָס האָט ווי אַ פריידיקער שניט
 דורכגעבליצט דורך דער מאַפּע
 פון מיין פאַרבענקטן שלאָף
 דעם שטיין וועג וואָס האָט צוזאַמענגעקרייצט
 אַלע לענדער, אַלע גאַסן, אַלע הייזער,
 אויף איין אויפגעשראַקענער, אויפגעוואַכטער ייִדנגאַס,
 וואָס האָט מיט אירע וואַרעמע שטיינער,
 טוכלען געהילץ און מצבהדיקן ציגל
 אויפגענומען מינע אַנלויפנדיקע טריט.
 די בשמים-געשעפטן,
 די קאַשע- און מעל-קראַמען,
 די הערינג-געוועלבלעך,
 די נאַפּט- קלייטן און די געזייפטע ראַזורעס,
 די שייטל- און פאַרוק-מאַכערס,
 די מאַנדלען, טייטלען און פייגן,
 דאָס פריש-געבאַקענע זויער-ברויט,
 די מאַן-און-געציבלטע-פלעצלעך,
 די חושכדיקע טשייניעס,
 מיט די דרימלענדיקע, שוואַרצע ווערעם
 אויפן וואַרעמן פיעקעליק,
 די מאַגערע לאַנקעס,
 די פאַרדרימלטע און האַלב-לעבעדיקע בית-עלמינס,
 וואָס האָבן שטענדיק באַוואַכט
 דאָס אַנגעשראַקענע לעבן.
 אַלץ האט געוואַרט אויף דעם ברען און ברי
 פון דעם ייִנגלס סאַפענדיקע,
 אַנלויפנדיקע טריט
 און איז זיך צוזאַמענגעקומען אויף דעם איינציקן,
 שאַרפן און פריידיקן שניט,

7

The Holocaust

I SHALL REMEMBER

And these too I want to remember,
The separate, smaller destructions,
That ripened in me . . .
And these too I shall remember.
The barefoot dream-path,
Like lightening,
A joyful flash through the map
Of my nostalgic sleep,
The quiet road that brought together
All the countries, streets, houses
Into one scared-awake Jewstreet,
With its warm stones,
Its moldy wood and somber bricks,
Accepting my light feet.
The spice shops,
The kasha-and-flour stores,
The herring stands,
The kerosene vendors, the soapy barbershops,
The toupee and wig-makers,
The almonds, dates and figs,
The freshly-baked sour-bread
The poppy-seed and onion rolls,
The dark tearooms
With drowsing, black worms
On their warm fireplace,
The meager pastures,
The sleepy, half-alive graveyards,
Forever watching over
The frightened life.

All this was waiting
For the fiery breath
Of the boy's panting, light feet,
All this came together on the single,
Sharp and joyful flash

Smoke

Through crematorium
chimneys
a Jew curls toward the
Eternal.
As soon as the smoke is
gone,
upward cluster his wife
and son.

And above, in the high
heavens,
sacred smoke prays and
weeps.
God—where You are—
we all disappear.

—JACOB GLATSTEIN
(trans. Richard J. Fein, adapted)

פון דער חלום-סטעזשקע,
וואס האָט געהייסן היים . . .

נאָך דאָס דאַרף איך דערמאָנען:
די אויפגעציליעטע לידער
פון מיין מאַמען,

די לאַכנדיקע, קלוגע און קוים-געגראַמטע ווערטער.
די מחיהדיקע, מוסר-השכלדיקע,
איר שטיל מויל, וואָס האָט זיך אַלעמאַל
פריער קלוג באַדאַכט,

איידער ס'האָט זיך שוין געעפנט
און אַרומגעקוילעכדיקט אַ באַטעמטן זאָג,
וואָס די גאַנצע משפּחה האָט געוואָרט דערויף.
ווי אויף אַן עצה-טובה.

מיין מאַמע, די שטאַלצע דינסט פון איר הויזגעזינד,
האָט צווישן שויערן, קאַכן,
און וואַשן גרעט,

מיר פאַרטרויט דאָס וואונדער
פון דעם פויעריש-יידישן גלייכווערטל,
פויעריש-איינגעזעסן אויף אייגענער ערד,
מיט אייגענע קי, אייגענע סעדער,

אייגענער סמעטענע און רויטע יאַגדעס
און געפעפערטע, האַרטע, געטרוקנטע קעזלעך.
זי, די מאַמע מיינע, האָב איך געקרוינט
פאַר דער מאַמע פון מיין גאַנצן יידישן פּאָלק.

און צו איר און נאָך איר
האָב איך מיין גאַנץ לעבן געבענקט,
ווען ס'האָט אויפגעלויכט און אויפגעטונקלט
דאָס קליינע פינטעלע אוף מיין חלום-מאַפע . . .

און אַז מיין צדקותדיקער טאַטע,
וואָס איז געווען מיין פענצטערל צו דער גרויסער וועלט,
מיין טאַטע, מיט די זיכערע, נחתדיקע טריט,
מיט די גלייביקע, בטחונדיקע טריט,
אַז ער האָט מיטגענומען מיין ברודער בנימין,
מיט די גלייקע אויגן,

In responding to the Holocaust, Charles Reznikoff, an American poet, sees the Jewish people as aspiring to transform the evil of the world into the work of redemption.

¶ Out of the strong, sweetness;
and out of the dead body of the
lion of Judah,
the prophecies and the psalms;
out of the slaves in Egypt,
out of the wandering tribesmen
of the deserts
and the peasants of Palestine,
out of the slaves of Babylon and
Rome,
out of the ghettos of Spain
and Portugal, Germany and
Poland,
the Torah and the prophecies,
the Talmud and the sacred
studies, the hymns and
songs of the Jews;
and out of the Jewish dead
of Belgium and Holland, of
Rumania, Hungary, and
Bulgaria,
of France and Italy and
Yugoslavia,
of Lithuania and Latvia, White
Russia and Ukraina,
of Czechoslovakia and Austria,
Poland and Germany,
out of the greatly wronged
a people teaching and doing
justice;
out of the plundered
a generous people;
out of the wounded a people of
physicians;
and out of those who met only
with hate,
a people of love, a compassion-
ate people.

—CHARLES REZNIKOFF

Of the dream-path
Called home

...

And this too I should remember:
My mother's songs
Strung like beads,
The laughing, wise and barely-rhymed words,
The refreshing, moral tale,
That her quiet mouth, always
First pondered wisely
Before it opened beautifully
And rounded out a tasteful saying;
The whole family was waiting for it
As for good advice.
My mother, the proud servant of her household,
In between scrubbing, cooking,
And washing laundry,
Confided to me the wonder
Of the peasant-wise Jewish proverb,
Rooted like Gentile peasants on their own soil,
With their own cows, their own arbors,
Their own sweet cream and red strawberries
And peppered, hard, dried cheeses.
Her, my mother, I crowned
As the mother of my whole Jewish people.
For her I have longed my whole life,
When the little dot on my dream-map
Lit up and fell dark.

...

And when my saintly father,
Who was my small window on the great world,
My father with his sure, measured steps,
His believing, trusting steps,
When he took my brother Benjamin
With his glowing eyes

און מיט בנימין'ס ווייב און קינד
זענען זיי אַלע געגאַנגען מיטן גאַנצן פּאָלק,
האַבן זיי באַזונדערע, קליינע, געמאַסטענע, שניידיקע טריט
געמאַכט פאַר מיר.

זיי זענען באַזונדער געגאַנגען אויף מיין שמאַלער אַלייע.
דאָרט, מיטן פּאָלק זענען זיי געגאַנגען מיט טריט,
וואָס האָבן זיך געציילט, ווי זאַמד ביים ים,
אַבער פאַר מיר זענען זיי געווען
באַזונדערדיקע טריט,
ווי אייגענע האַרץ-קלעפּ.

מיין אייגן פּאָלק, וואָס מיט אים האָב איך אָנגעהויבן
מיין באַשאַפענע וועלט –
שפּאַנט איצט צום סוף,

מיין באַשאַפענע וועלט, וואָס האָט געהאַט אַן אָנהייב,
ברענט איצט אין די לעצטע שעהן פון אונטערגאַנג.

דער גאַנצער הימל לעשט זיך,
אַ גאַנץ תנכל ווערט פינצטער און שטום,
אַ גאַנץ לאַנד ווערט חרוב.

סיגייען מיליאָנען און מיט זיי

מיין טאַטע, מיט די וויצלדיקע אויגן,
מיין ברודער בנימין,

מיט צוטרוילעכער ליבשאַפט, נאָכן טאַטן,
מיט ווייב און קינד.

און באַזונדער שפּאַנען זיי

דורך מיין חלום-סטעזשקע,

גייען פאַרביי, גייען אונטער,

און צערייסן מיין גאַנצן חלום,

ווי שפינוועב.

נאָך די באַזונדערע קלענערע חורבנות,

וואָס זענען צייטיק געוואָרן אין מיר,

האַב איך געמוזט טאָן דערמאַנען.

אֱלֹהֵי אֲזְכָּרָה . . .

*From "The Song of
the Murdered People"*

And it continued. Ten a
day, ten thousand Jews
a day.

That did not last very
long. Soon they took
fifteen thousand.

Warsaw! The city of
Jews—the fenced-in,
walled-in city,
Dwindled, expired,
melted, like snow
before my eyes.

The first to perish were
the children, aban-
doned orphans,
The world's best, the
bleak earth's brightest.
These children from the
orphanages might have
been our comfort.

From these sad, mute,
bleak faces our new
dawn might have risen.

They, the Jewish chil-
dren, were the first to
perish, all of them,
Almost all without
father or mother, eaten
by cold, hunger and
vermin,

Saintly messiahs, sancti-
fied by pain . . . O why
such punishment?

Why were they first to
pay so high a price
to evil in the days of
slaughter?

This is how it began,
from the start . . . O
heavens, tell me why,

Why must we be so shamed on this great earth?
The deaf-mute earth's eyes seem shut. But you, heavens, you saw,
You watched from above and yet did not collapse!

They are no more! Don't ask overseas about Kasrilevke, Yhupetz. Don't.
Don't look for Menachem Mendels, Teyve the dairymen, Nogids, Motke thieves.

Don't look—

They will, like the prophets, Isaiah, Jeremiah, Ezekiel, Hosea, and Amos from the Bible,
Cry to you from Białik, speak to you from Sholem Aleichem and Sholem Asch's books.

—YITZḤAK KATZNELSON
(trans. Noah H. Rosenbloom)

And Benjamin's wife and children,
When they went with the whole people,
They took separate small, measured, cutting steps for me.

They went separately through my narrow alley.
There, with the people, they walked with steps
Numerous as the sand of the sea,

But for me they were
Separate footsteps,
My own heartbeats.
My own people, with whom I began
My own created world—

Draws now to its end.
My created world—that had a beginning,
Now burns in the last hours of its doom.

The light of the sky goes out.
A whole Bible grows dark and mute.

A whole land is laid waste.
Millions walk and with them
My father with his witty eyes,

My brother Benjamin
Behind my father, with trustful love,
With wife and child.

And separately they stride
Through my dream-path,
Pass by, pass away,
And rip up my whole dream
Like a spider web.

These separate, smaller destructions too,
That grew ripe in me,
I had to remember.

These I recall . . . Eilleh ezk'rah . . .

אָבִי הָיָה אַרְבַּע שָׁנִים בְּמִלְחָמָתָם,
וְלֹא שָׁנָא אוֹיְבָיו וְלֹא אָהֵב.
אָבֵל אָנִי יוֹדֵעַ, כִּי כָּבֵר שָׁם
בָּנָה אוֹתִי יוֹם-יוֹם מְשֻׁלוֹתָיו
הַמְעֻטוֹת כָּל-כָּף, אֲשֶׁר לָקַט
אוֹתָן בֵּין פְּצָצוֹת וּבֵין עֶשֶׂן,
וְשָׁם אוֹתָן בְּתִרְמִילוֹ הַמְמַרְטָט
עִם שְׂאֵרֵית עוֹגְת־אִמּוֹ הַמִּתְקַשָּׁה.
וּבְעֵינָיו אָסַף מֵתִים בְּלִי שֵׁם,
מֵתִים רַבִּים אָסַף לְמַעַנִּי,
שְׂאֵכִירִם בְּמִבְטָיו וְאֵהָבָם
וְלֹא אָמוֹת כְּמוֹהֶם בְּזוֹעָה . . .
הוּא מֵלֵא עֵינָיו בָּהֶם וְהוּא טָעָה:
אֵל כָּל-מִלְחָמוֹתַי יוֹצֵא אָנִי.

ALL MY WARS. History has not ended: to the losses of the past, we add our own contemporary losses. Early poems by the Israeli poet Yehuda Amichai talk of his participation in the Israeli wars of 1947–1948 and the loss of comrades in combat. Subsequently, among other themes, he has written of the tragedy of the Arab-Israeli conflict and of Jerusalem. In this poem, he reflects on his father's experience as a German soldier in World War I, his hopes for peace and an end to destruction and mayhem. Amichai concludes the poem with his own experience of continuing war and violence. The translation is by T. Carmi.

¶ *We rise.*

יִתְגַּדֵּל

Kishinev

וַיִּתְקַדֵּשׁ

Warsaw

שְׁמֵהּ רַבָּא

Auschwitz

בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתִיהּ,

Dachau

וַיִּמְלִיךְ מִלְכוּתִיהּ

Buchenwald

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן

Babi Yar

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

Baghdad

בְּעֵגְלָא וּבְזִמְנֵי קָרִיב,

Hebron

וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעַלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח

Kfar Etzion

וַיִּתְפָּאֵר וַיִּתְרוֹמֵם

Mayence

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

Terezin

וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָא לְעֵלָא

Vilna

Bergen-Belsen

Treblinka

מִכָּל-בְּרִכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרֵינֵן בְּעֵלְמָא

Jerusalem

Massada

Usha

וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ

וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יְשׁוּבֵי תִבְלִי], וְאָמְרוּ אָמֵן.

MY FATHER

My father took part in their war for four years, and he didn't hate his enemies or love them. But I know that already there, day after day, he was forming me out of his few—so very few—

tranquilities, which he scraped up between bombs and smoke, then put them in his tattered pack, together with the scraps of his mother's hardening cake.

And in his eyes he gathered the nameless dead, a great many dead he gathered for my sake, that I might recognize them in his look and love them

and not die, as they did, in such horror . . . He filled his eyes with them, and he was mistaken: I must go out to all my wars.

ממעמקים קראתיך יהוה.
אל-תסתר פניך ממני ביום צר לי הטה-אלי אֶזְנֶךָ
ביום אקרא מהר ענני. כי-כלו בעשן ימי ועצמותי
כמוקד נחרו.

דמייתי לקאת מדבר הייתי ככוס הרבות.
אל-תבואני רגל גאֹוה ויד-רשעים אל-תגדני.
שם נפלו פעלי און דחו ולא-יכלו קום.
נפוגתי ונדפיתי עד-מאד שאגתי מנהמת לבי.
אדני נגדך כל-תאותי ואנחתי ממך לא-נסתרה.
אל-תעזבני יהוה אלהי אל-תרחק ממני.
אדני שמעה בקולי תהיינה אֶזְנֶיךָ קשבות לקול
תחנוני.

המצא לנו בבקשתנו כמה שכתוב ובקשתם משם
את-יהוה אלהיך ומצאת כי תדרשנו בכל-לבבך
ובכל-נפשך:
הביאנו אל הר קדשך, ושמחנו בבית תפלתך, כמה
שכתוב: והביאותים אל הר קדשי, ושמחתים בבית
תפלתי, כי בייתי בית תפלה וקרא לכל-העמים.

FROM THE DEPTHS
ממעמקים. The Eilleh
Ezk'rah, recalling the his-
tory of Jewish martyrdom,
is part of the S'lihot section,
the prayers that precede
the confession and that
focus on the theme of
forgiveness. We now move
to the culmination of the
S'lihot section, which is
traditionally announced
with a series of biblical
verses. These are chosen
from a variety of traditions.
The verses recited here are
Psalms 130:1; 102:3-4, 7;
36:12-13; 38:9-10, 22; 130:2.

I SHALL BRING YOU TO
MY HOLY MOUNTAIN
והביאותים אל הר קדשי
The series of verses ends
with a prayer for peace,
including the universal
message of Isaiah 56:7 that
in the end of days all of
humanity will worship as
one.

Biblical Verses of Prayer

From the depths I call to You, God.

Do not hide Your face from me in the day of my affliction.

Turn Your ear to me.

On the day I call to You, answer me.

My days end like smoke; my bones are black as if charred in a conflagration.

I am like an owl in the desert,

like an owl among the ruins.

Do not let the foot of the arrogant tread on me,
nor the hand of the wicked push me away.

Lord, You know all my desires and needs,

my sighs are not hidden from You.

Do not abandon me, ADONAI;

do not distance Yourself from me.

Lord, hear my voice,

may your ear be attentive to the sound of my plea.

Respond to our supplications as You promised, “Wherever you are, when you seek ADONAI your God with all your heart and all your might, you will surely find Me.”

Bring us to Your holy mountain; make us joyful in Your house of prayer, as Your prophet Isaiah wrote, “I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people.”

The ark is opened. After the leader recites each verse, we repeat it.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ.
הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֵדָם.
אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדוֹשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ.
אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה, כְּכֹלֹת פְּחָנוּ אֶל־תִּעְזָבֵנוּ.

Said quietly:

אֵל תִּעְזָבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה, וַיֵּרְאוּ שׁוֹנְאֵינוּ וַיִּבְּשׂוּ,
כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנַחַמְתָּנוּ.
אֲמַרְיֵנוּ הֶאֱזִינָה יְהוָה, בֵּינָה הִגִּינָנוּ. יִהְיוּ לְרַצוֹן אֲמַרֵי־פִינוּ
וְהִגִּיזוּן לִבֵּנוּ לְפָנֶיךָ, יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ. כִּי לָךְ יְהוָה
הוֹחֵלֵנוּ, אַתָּה תַעֲנֶנּה, אֲדֹנָי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֵל תִּעְזָבֵנוּ וְאֵל תִּטְשֵׁנוּ,
וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֹךְ בְּרִיתְךָ אִתָּנוּ.
קִרְבָּנוּ לְתוֹרַתְךָ, לְמִדְּנוּ מִצוֹתֶיךָ, הוֹרֵנוּ דְרָכֶיךָ,
הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָתְךָ,
וְנָשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם. וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל
וְתִסְלַח לְעוֹנֵנוּ, כְּפֶתוּב בְּדַבְרֵי קְדוֹשְׁךָ:
לְמַעַן־שִׁמְךָ יְהוָה, וְסִלַּחְתָּ לְעוֹנֵי כִּי רַב־הוּא.

HEAR OUR VOICE שְׁמַע קוֹלֵנוּ. The first sentence in this set of verses is a quotation from the concluding prayer of personal petition in the daily Amidah. It is typical of Jewish liturgy that before or after the main body of requests, there is a generalized plea that God hear our prayer. Sh'ma Koleinu ("Hear our voice") is a supplication that seeks to penetrate the silence surrounding us, to evoke a response from God, and to draw God into our prayer. "Hear our voice" may be among the most poignant words spoken in prayer.

The verses quoted here are Lamentations 5:21; Psalms 51:13; 71:9; 38:22. A millennium ago, the mahzor's editors adapted the biblical text by changing singular wording to plural.

DO NOT ABANDON US אֵל־תִּעְזָבֵנוּ. Psalm 38:22. These sentences are recited quietly so as not to assert aloud that God might abandon us. The verses that follow represent personal

pleas that God might heed our prayer: Psalms 86:17, 5:2, 19:15, 38:16.

MY SIN עוֹנֵי. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.

CULMINATION OF S'LIHOT: HEAR OUR VOICE

The ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

Turn us toward You, ADONAI, and we will return to You;

Make our days seem fresh, as they once were.

Do not cast us away from You;

Take not Your holy presence from us.

Do not cast us away as we grow old;

Do not desert us as our energy wanes.

Sh'ma koleinu, Adonai eloheinu, hus v'raheim aleinu, v'kabbeil b'rahamim u-v'ratzon et t'fillateinu.

Hashiveinu Adonai eilekha v'nashuvah haddeish yameinu k'kedem.

Al tashlikheinu mi-l'fanekha, v'ru-ah kodsh'kha al tikkah mimmenu.

Al tashlikheinu l'eit ziknah, ki-kh'lot koheinu al ta-azveinu.

Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

Give us a signal of hope, so that our enemies will understand and hesitate, knowing that You have been our help and comfort.

Hear our words, ADONAI, and consider our innermost thoughts.

May the words of our mouths and the meditations of our

hearts be acceptable to You, ADONAI, our rock and redeemer.

It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us.

Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts

to love You; then, we will turn to You, faithfully, with a perfect

heart. And as befits Your own great name, pardon and forgive our

sins, as the psalmist wrote: "For the sake of Your own name, forgive my sin, though it be great."

V'salahta la-avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סָלַח לָנוּ מִחַל לָנוּ, כְּפָר־לָנוּ.

כִּי

וְאֶתְּהָ אֱלֹהֵינוּ,
וְאֶתְּהָ אָבִינוּ.
וְאֶתְּהָ אֲדוֹנֵנוּ,
וְאֶתְּהָ חֲלֻקֵנוּ.
וְאֶתְּהָ גּוֹרְלֵנוּ,
וְאֶתְּהָ רוּעֵנוּ.
וְאֶתְּהָ נוֹטְרֵנוּ,
וְאֶתְּהָ יוֹצְרֵנוּ.
וְאֶתְּהָ דוֹדֵנוּ,
וְאֶתְּהָ קְרוֹבֵנוּ.
וְאֶתְּהָ מְלַכֵנוּ,
וְאֶתְּהָ מְאֲמִירֵנוּ.

אָנוּ עַמֶּךָ
אָנוּ בְּנֵיךָ
אָנוּ עַבְדֶיךָ
אָנוּ קְהִלָּךָ
אָנוּ נִחְלָתֶךָ
אָנוּ צִאֲנֶךָ
אָנוּ כְרִמֶּךָ
אָנוּ פְעֻלָּתֶךָ
אָנוּ רְעִיתֶךָ
אָנוּ סִגְלָתֶךָ
אָנוּ עַמֶּךָ
אָנוּ מְאֲמִירֶךָ

WE ARE YOUR PEOPLE
כִּי אָנוּ עַמֶּךָ. 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 related-
ness to God, whereas in
the next we emphasize the
stark difference between
the human and the Divine.

**VIDDUI—PRAYERS OF CON-
FESSION** (וִידוּי). In addition
to fasting and otherwise
afflicting oneself, the
central mitzvah that must
be performed on Yom Kip-
pur 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 כָּצֵל
עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END
וְשָׁנוּתֶיךָ לֹא יִתְּמוּ. "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).

וִידוּי

אָנוּ עֲזֵי פָנִים,
אָנוּ קְשֵׁי עֲרָף,
אָנוּ מְלֵאֵי עוֹן,
אָנוּ יְמִינוּ כָּצֵל עוֹבֵר,
וְאֶתְּהָ רַחוּם וְחַנּוּן;
וְאֶתְּהָ אֶרֶף אִפָּיִם;
וְאֶתְּהָ מְלֵא רַחֲמִים;
וְאֶתְּהָ הוּא וְשָׁנוּתֶיךָ לֹא יִתְּמוּ.

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—

We are Your people,	and You are our God;
we are Your children	and You are our parent.
We are Your servants,	and You are our master;
we are Your congregation,	and You are our portion.
We are Your heritage,	and You are our destiny;
we are Your flock,	and You are our shepherd.
We are Your vineyard,	and You are our guardian;
we are Your creatures,	and You are our creator.
We are Your spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;
We are the ones You address,	and You are the One to whom we speak.

Ki

<i>Anu ammekha,</i>	<i>v'atah eloheinu,</i>
<i>anu vanekha</i>	<i>v'atah avinu.</i>
<i>Anu avadekha</i>	<i>v'atah adoneinu,</i>
<i>anu k'halekha</i>	<i>v'atah helkeinu.</i>
<i>Anu nahalatekha</i>	<i>v'atah goraleinu,</i>
<i>anu tzonekha</i>	<i>v'atah ro-einu.</i>
<i>Anu kharmekha</i>	<i>v'atah not'reinu,</i>
<i>anu f'ullatekha,</i>	<i>v'atah yotz'reinu.</i>
<i>Anu ra-ayatekha</i>	<i>v'atah dodeinu,</i>
<i>anu s'gullatekha</i>	<i>v'atah k'roveinu.</i>
<i>Anu ammekha</i>	<i>v'atah malkeinu,</i>
<i>anu ma-amirekha</i>	<i>v'atah ma-amireinu.</i>

VIDDUI—PRAYERS OF CONFESSION

We are insolent,
You are gracious and compassionate.

We are obstinate,
You are patient.

We are sinful,
You are merciful.

Our days are a passing shadow,
but You are the One who truly is, for time without end.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 תִּבָּא לְפָנֶיךָ תִּפְלֵתָנוּ,
 וְאַל תִּתְעַלֵּם מִתְחַנְתָּנוּ,
 שְׂאִין אֲנַחְנוּ עֵדֵי פָּנִים וְקָשִׁי עֲרָף,
 לֹמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
 אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חָטָאנוּ.

It is customary to strike one's heart as we recite each word of the confession.

אֲשַׁמְנוּ, בְּגִדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דָּפִי.
 הָעוֹיִנוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חִמְסְנוּ, טָפְלְנוּ שְׂקָר.
 יַעֲצָנוּ רָע, כְּזָבְנוּ, לָצָנוּ, מֵרִדְנוּ, נֶאֱצָנוּ, סָרְרְנוּ,
 עֹיִנוּ, פִּשְׁעֵנוּ, צָרְרְנוּ, קִשְׁיֵנוּ עֲרָף.
 רִשְׁעֵנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתַעְנוּ.
 סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
 וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ
 הִרְשַׁעְנוּ.

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).

FOR WE AND OUR ANCESTORS אֲנַחְנוּ וְאֲבוֹתֵינוּ. No one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6. Similarly, Nehemiah reports that in rededicating themselves, the people gathered in the Temple courtyard and “confessed their own sins and the sins of their ancestors” (Nehemiah 9:2). Medieval authors argued that knowledge that previous generations sinned, just as we do, empowers

us to ask for forgiveness—for is not our own failing part of the very nature of the human condition?

WE ABUSE אֶשְׁמְנוּ. 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 שָׁחַתְנוּ. 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 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 וְאַתָּה צְדִיק. Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

Before One Dies

Rabbi Eliezer said: "Repent one day before your death." His disciples asked: "Does anyone know on what day he or she will die?"

"All the more reason to repent today," answered Rabbi Eliezer, "in case you die tomorrow, and thus a person's whole life should be spent in repentance."

—BABYLONIAN TALMUD,
SHABBAT
(trans. Francine Klagsbrun)

Repentance

Rabbi Abahu said: "In the place where penitents stand, even the wholly righteous cannot stand."

—BABYLONIAN TALMUD,
BERAKHOT

Ashamnu

Jewish tradition requires a verbal confession—a confession in words—as part of the process

of repentance. It is not enough simply to feel repentant or contrite, or to think thoughts of repentance. . . . But you can't confess in words without language, and there is no language without some kind of form, even if it's as rudimentary as a grammar or an alphabet. In this sense, the Ashamnu is language in its most pared-down, astringent form, the naked alphabet, as it were, the barest, most elemental expression of language. It is a list of sins whittled down to single words, and those single words go from *alef* to *tav*, relentlessly and inexorably. . . . the Viddui is alphabetical because it is about the confession of the totality of one's sins from *aleph* to *tav*, from alpha to omega. . . . [You cannot] hide any sins or forget them or inadvertently skip one sin or another, just as in reciting the alphabet you cannot leave out a letter. —DAVID STERN

Our Ancestors and Us

Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God's own promise of mercy, God's wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor. —NINA BETH CARDIN

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.

The Shorter Confession—Ashamnu

It is customary to strike one's heart as we recite each word of the 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, 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.

א

הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשָׁעֵנוּ. וְתֵן בְּלַבְּנוּ לְעִזּוֹב
דָּרָךְ רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, כְּפָתוּב עַל יַד נְבִיאָךְ: יַעֲזוֹב
רָשָׁע דַּרְכּוֹ, וְאִישׁ אֶן מִחֻשְׁבֹּתָיו, וְיָשׁוּב אֶל יְהוָה
וְיִרְחַמְהוּ, וְאֶל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹת.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], סֶלַח וּמַחֵל
לְעוֹנוֹתֵינוּ בַּיּוֹם [הַשְּׁבֵט הַזֶּה וּבַיּוֹם] הַכְּפוּרִים הַזֶּה.
מַחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
וְכַף אֶת־יָצְרָנוּ לְהַשְׁתַּעֲבֹד־לָךְ,
וְהַכְנַע עֲרַפְנוּ לְשׁוּב אֵלֶיךָ,
וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ;
וּמוֹל אֶת־לִבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
כְּפָתוּב בְּתוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְּךָ,
וְאֶת־לִבְּ זַרְעֶךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ
וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

BLOT OUT AND DISREGARD מַחָה 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 new, less sinful body as home to a purified soul.

CIRCUMCISE וּכְמֹל. 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.

ג

הַזְדוֹנוֹת וְהַשְּׂגָגוֹת אֲתָה מְפִיר, הָרִצוֹן וְהָאֲנָס,
הַגְּלוּיִם וְהַנְּסֻתָרִים, לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים.
מָה אָנוּ, מָה חַיֵּינוּ, מָה חֻסְדֵּנוּ, מָה צְדָקָנוּ,
מָה יִשְׁעֵנוּ, מָה כְּחֹנוּ, מָה גְבוּרָתָנוּ.
מָה נֹאמַר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ].

הֲלֹא כָל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁמַיִם כָּלֹא הֵיוּ,
וְחַכְמִים כְּבִלֵי מִדְעָה,
וְנְבוֹנִים כְּבִלֵי הַשֶּׁפֶל,

¶ *Rites and Ceremonies*

Merely to have survived is
not an index of excellence,
Nor, given the way things go,
Even of low cunning.
Yet I have seen the wicked in
great power,
...
And the good as if they had
never been;
Their voices are blown away
on the winter wind.
And again we wander the
wilderness
For our transgressions
Which are confessed in the
daily papers.

Except the Lord of hosts had
left unto us
A very small remnant,
We should have been as
Sodom,
We should have been like
unto Gomorrah.
And to what purpose, as the
darkness closes about,
...
Here, in this wilderness of
comfort
In which we dwell.

Shall we now consider
The suspicious posture of our
virtue,
The deformed consequences
of our love,
The painful issues of our
mildest acts?
Shall we ask,
Where is there one
Mad, poor and betrayed
enough to find
Forgiveness for us, saying,
"None does offend,
None, I say,
None?"
...

—ANTHONY HECHT

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."

א

You recognize both our sins and our mistakes, acts of will and those committed under compulsion; public acts and private ones are equally revealed and known to You. What are we?
What is our life?
Our goodness?
Our righteousness?
Our achievement?
Our power?
Our victories?
What shall we say in Your presence, ADONAI our God and God of our ancestors?
Heroes count as nothing in Your presence, famous people are as if they never existed, the wise seem ignorant, clever ones as if they lacked reason.

כי רב מעשיהם תהו,
וימי חייהם הכל לפניך.
ומותר האדם מן הבהמה אין,
כי הכל הכל.

מה נאמר לפניך יושב מרום,
ומה נספר לפניך שוכן שחקים.
הלא כל הנסתרות והנגלות אתה יודע.

ד

שמך מעולם עובר על פשע,
שועתנו תאזין בעמדתנו לפניך בתפלה.
תעבור על פשע לעם שבי פשע,
תמחה פשעינו מנגד עיניך.

ה

אתה יודע רזי עולם, ותעלומות סתרי כל-חי.
אתה חופש כל-חדרי בטן, ובוהן כליות ולב.
אין דבר נעלם ממך, ואין נסתר מנגד עיניך.
ובכן יהי רצון מלפניך,
יהוה אלהינו ואלהי אבותינו [ואמותינו],
שתסלח לנו על כל-חטאתינו,
ותמחל לנו על כל-עונותינו,
ותכפר לנו על כל-פשעינו.

9 באורו ערב מוֹרֵךְ
 מִיֵּשׁוּׁוֹ שִׁאל:
 הֲאִם אִפְשֶׁר לְשׁוֹנוֹת אֶת
 הָעֵבֶר?
 וְהַאִשָּׁה הַחֹלְנִית עֲנָתָה בְּזַעֲף:
 הָעֵבֶר אֵינְנִי תִּכְשִׁיט
 הַתָּנוּם בְּתוֹךְ קִפְסָה שֶׁל בְּדִלְח
 גַּם אֵינְנִי
 נֶחֱשׁ בְּתוֹךְ צִנְצָנֶת שֶׁל כֹּהֵל -
 הָעֵבֶר מִתְנוּעֵעַ
 בְּתוֹךְ הַהֶהָר
 וְכֹאֲשֶׁר הַהֶהָר נֹפֵל לְתוֹךְ בּוֹר
 נֹפֵל אֶתוֹ הָעֵבֶר -
 כֹּאֲשֶׁר הָעֵבֶר מְבִיט הַשְּׁמַיְמָה
 זֶה הַרְמַת הַחַיִּים כָּלָם,
 גַּם חַיֵּי עֵבֶר רְחוּק עַד מָאָה.
 אֵךְ הָאִישׁ הַגִּלְמוּד מִלְמַל:
 וְהֲלֹא הָיָה פֶּעַם אֲבָרְהָם בְּתַבֵּל
 זֶה שֶׁלֹּא לָקַח אֶפְלוֹ חֹטֵט
 מִנְּפֶשׁ מוֹלִידוֹ.

In that strange night
 someone asked:
 Can you change the past?
 And the sick woman
 angrily responded:
 The past is not a piece of
 jewelry sealed in a crystal
 box nor is it a snake
 preserved in a bottle of
 formaldehyde—
 The past trembles within
 the present
 when the present falls
 into a pit the past goes
 with it—
 when the past looks
 toward heaven all of life
 is upraised, even the
 distant past.

But the lonely man
 muttered:
 Did not Abraham once
 stride the earth,
 he who did not seem
 attached to even the cord
 of the one who gave him
 birth?
 —ZELDA
 (trans. Edward Feld)

The sum of their acts is chaos;
 in Your presence the days of their lives are futile.
 Human beings have no superiority over beasts; all life is vanity.

What can we say before You, You who live in the transcendent?
 And what can we tell about ourselves to You who dwell
 on high?
 You surely know both the secret and the revealed.

You have always been known as the one who overlooks
 transgression.
 Hear our cry, as we stand before You, in prayer.
 Overlook the transgressions of a people turning from
 transgression.
 Wipe away our transgressions from Your sight.

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,
 to grant us atonement for all our transgressions.

It is customary to strike one's heart when we say the words על חטא.

עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרִצּוֹן,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּבִלֵי דְעֵת,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיזוֹת,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהוֹנָאת רַע,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזֵק יָד,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
◀ עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיִצְרַת הָרַע,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֶלּוּהַ סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפַּת שִׁחַד.
עַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חֲטָא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.

THE LONGER CONFESSION. Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. The Al Het makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).
Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.
The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadiah Gaon’s prayerbook (10th century), the twelve in Amram Gaon’s (9th century), and the twenty-two in Maimonides’ (12th century).

DEFRAUDING OTHERS הוֹנָאת רַע. Or, “oppressing others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.
SPEAKING BADLY OF OTHERS בְּלִשׁוֹן הָרַע. The tradition distinguished between לְשׁוֹן הָרַע (*l'shon ha-ra*) and רְכִילוּת (*r'khillut*), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

Kavvanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . . What the world needs is a sense of embarrassment. . . . We are guilty of misunderstanding the meaning of existence; we are guilty of distorting our goals and misrepresenting our souls. We are better than our assertions, more intricate, more profound than our theories maintain. . . .

What is the truth of being human? The lack of pretension, the acknowledgment of opacity, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA
HESCHEL

The Longer Confession—Al Het

It is customary to strike one's heart when we say 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.

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.*

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

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 badly of others.

עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵל וּבְמִשְׁתָּה.
עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁף וּבְמִרְבִּית,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפֹתוֹתֵינוּ,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי.
◀ עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.
וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כְּפָר-לָנוּ.

עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכִּילוֹת.
עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שׂוֹא,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם.
◀ עַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשׁוּמַת-יָד,
וְעַל חָטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כְּפָר-לָנוּ.

עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהּ קוּם עֲשֵׂה,
וּבֵין שְׁאִין בָּהּ קוּם עֲשֵׂה, אֶת-הַגְּלוּיִים לָנוּ וְאֶת-שְׂאִינֵם
גְּלוּיִים לָנוּ. אֶת-הַגְּלוּיִים לָנוּ כִּכְּרָ אֲמַרְנוּם לְפָנֶיךָ,
וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֶת-שְׂאִינֵם גְּלוּיִים לָנוּ, לְפָנֶיךָ
הֵם גְּלוּיִים וִידוּעִים, כִּדְבַר שְׁנֵאמַר: הַנְּסַתְרַת לִיהוּה
אֱלֹהֵינוּ, וְהַנְּגַלַת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת
אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת.

CONSPIRATORIAL GLANCES
בְּשִׁקּוֹר עֵינַי. Many sins in
this section and the next
refer to attitudes we hold in
relationships. The Hebrew
speaks of the way we "see"
the world. We confess to
עֵינַי (sikkur ayin),
"conspiratorial glances";
עֵינַיִם רְמוֹת (einayim
ramot), literally "eyes raised
high," which we translate as
"condescension"; צָרוֹת עֵינַי
(tzarut ayin), "selfishness,"
literally, "narrow vision."

בְּקִלּוֹת רֵאשׁ. Literally, "lighthead-
edness." The Rabbis used
this term to refer to a state
of mind in which we are
unable to exercise sound
judgment. Many Jewish
legal authorities oppose the
use of mind-altering drugs
if they deny us the ability to
make reasoned judgments.

בְּתִמְהוֹן לִבָּב. Literally "with a doubting
heart." So many of the sins
enumerated here reference
body parts. The Hebrew
for arrogance translates as
"stiff-necked." The Hebrew
for selfishness translates as
"hard-headed." It is instruc-
tive that the last body part
mentioned is the heart.

הַנְּסַתְרַת הַנְּסַתְרַת. SECRET MATTERS
Deuteronomy 29:28.

Enumerating Sins

No list of sins can ever be complete. By beginning with *alef* and ending with *tav*, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the *Al Het* does not relieve us of our individual obligation to confess the particular sins for which we are each personally responsible. And we are also called upon to contemplate those sins which are especially prevalent in our world today.

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 ego.

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

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

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 a trust,
And we have sinned against You by succumbing to confusion.

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

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

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."

עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּאֵימַת אֲזָן,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּבִגְדַת רַעִים.
 עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּהֶסוּס וּבְהֶרְהוּר,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּוַעֲדוֹת שְׂוֹא,
 עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּזִהְיוֹת יָתֵר,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּחִבּוּק יָדַיִם.
 עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּטַמְטוּם הַמָּח,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּיֹאֵשׁ מַדְעַת.
 עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּסִבְלָנוֹת,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּעֲלִיזוֹת חַיִּינוּ.
 עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּפִצּוּי וּבִפְיוּס,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּצַדִּיק הַדִּין.
 עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּשִׂאֲנָנוֹת רוּחַ,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּשִׂנְאָת חֲנָם.
 וְעַל כָּלֵם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ בְּאֵנָס,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ בְּרִצּוֹן.
 עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ בְּסִתֵּר,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ בְּגִלוּי.
 עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ בְּשׁוֹגֵג,
 וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ בְּמִזִּיד.
 וְעַל כָּלֵם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֵטָא. Rabbi Avraham Holtz has written a contemporary Al Het focused on the sins of the Jewish community in not focusing and reacting with zeal to contemporary crises. Though Rabbi Holtz had the Holocaust in mind when he wrote this alphabetical acrostic, the words can be applied to many situations in our time.

Sin and Repentance

No sin is so light that it may be overlooked; no sin is so heavy that it may not be repented of.

—MOSES IBN EZRA

Facing Ourselves

There is a law which states, "You should not deceive your fellow" (Leviticus 19:11), but to be faithful to God is to go beyond the law—not even to deceive one's self.

—JULES HARLOW

AN ALTERNATE CONFSSIONAL

We have sinned against You, and them, by refusing to hear,
and we have sinned against You, and them, by betraying friends.

We have sinned against You, and them, by hesitating,
and we have sinned against You, and them, by useless conferences.

We have sinned against You, and them, by being overcautious,
and we have sinned against You, and them, by not using our power.

We have sinned against You, and them, by senselessness,
and we have sinned against You, and them, by despairing.

We have sinned against You, and them, by being patient,
and we have sinned against You, and them, by frivolity at dreadful times.

We have sinned against You, and them, by appeasement,
and we have sinned against You, and them, by theological rationalizations.

We have sinned against You, and them, by complacency,
and we have sinned against You, and them, by communal strife.

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

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You unwillingly,
and we have sinned against You willingly.

*We have sinned against You in secret,
and we have sinned against You openly.*

We have sinned against You by mistake,
and we have sinned against You purposely.

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

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

וְאַתָּה רַחוּם מְקַבֵּל שְׁבִימִים; וְעַל הַתְּשׁוּבָה מְרַאשׁ
הַבְּטָחָתֵנוּ, וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלוֹת לָךְ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], מְחַל לְעוֹנוֹתֵינוּ
בְּיוֹם [הַשְּׁבִימִים הַזֶּה וּבְיוֹם] הַכִּפְּרִים הַזֶּה. מְחַה וְהַעֲבֵר
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי
הוּא מְחַה כְּפָשְׁעֶיךָ לְמַעַנִי, וְחַטָּאתֶיךָ לֹא אֶזְכֵּר. וְנֹאמֵר:
מְחִיתִי כְּעָב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ, שׁוּבָה אֵלַי כִּי
גֹאֲלֶיךָ. וְנֹאמֵר: כִּי בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצֵה בְּמִנוּחָתֵנוּ]
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטוֹבֶךָ
וְשִׂמְחָנוּ בִישׁוּעָתֶךָ [וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרִצּוֹן שֶׁבֶת קִדְשֶׁךָ, וְיִנְוָחוּ בְּהַ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ]
וְטַהֵר לִבָּנוּ לְעַבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֶלְחֵן 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 אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ.
מִקִּדְשׁ [הַשְּׁבִימִים וְ] יִשְׂרָאֵל וְיוֹם הַכִּפְּרִים.

SINCE THE DAWN OF CREATION מְרַאשׁ. The Midrash proposes that t'shuvah was one of the seven things that preceded the creation of heaven and earth (Pesahim 54a). Another midrash maintains that the world could not be created and continue in existence until t'shuvah was created (Pirke d'Rabbi Eliezer, ch. 3).

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

I SWEEP ASIDE YOUR SINS LIKE A MIST מְחִיתִי כְּעָב פְּשָׁעֶיךָ. Isaiah 44:22. Isaiah announces Israel's redemption and says that even the heavens and hills will rejoice at Israel's return.

כִּי־בְיוֹם הַזֶּה FOR ON THIS DAY Leviticus 16:30.

FILL OUR LIVES WITH YOUR GOODNESS שְׂבַעֲנוּ מִטוֹבֶךָ. Literally, "sate us," as if our sustenance were no longer food but God's spiritual succor.

EACH YEAR SWEEPING AWAY OUR GUILT וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה. We know that we are human and will sin, but the possibility of renewal is an equal part of our humanity.

What We Seek

We are afraid of things that cannot harm us, and we know it; and we crave things that cannot help us, and we know it. But actually, it is something within us that we are afraid of, and it is something within us that we crave.

—MARTIN BUBER

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now, our eyes look toward You, to accept our repentance.

Conclusion of the Sanctification of the Day

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.”

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.
melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el

רצה יהוה אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, [ואשי ישראל] ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

ותערב עליך עתירתנו. ותחזינה עינינו בשוכך לציון ברחמים, ושם נעבדך ביראה כימי עולם וכשנים קדמוניות. ברוך אתה יהוה, שאותך לבדך ביראה נעבדה.

If the kohanim will not be blessing the congregation, we proceed here:

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יהוה, המחזיר שכנתו לציון.

While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

י מודים אנחנו לך
שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו]
אלהי כל-בשר, יוצרנו,
יוצר בראשית. ברכות
והודאות לשמך הגדול
והקדוש, על שהחייטנו
וקימתנו. כן תחינו
ותקימנו, ותאסוף
גליותינו לחצרות קדשך,
לשמור חקיך ולעשות
רצונך, ולעבדך בלבב
שלם, על שאנחנו מודים
לך. ברוך אל ההודאות.

Leader recites:

מודים אנחנו לך
שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו]
לעולם ועד, צור חיינו
מגן ישענו אתה הוא.
לדור ודור נודה לך
ונספר תהלתך, על חיינו
המסורים בידיך ועל
נשמותינו הפקודות לך,
ועל נסיך שבכל-יום עמנו
ועל נפלאותיך וטובותיך
שבכל-עת, ערב ובקר
וצהרים. < הטוב, כי לא
כלו רחמיך, והמרחם כי
לא תמו חסדיך מעולם
קנינו לך.

Talmud, Sotah 40a). In this way, both the leader and the congregation personally fulfill the imperative of acknowledging God. The central idea in this version is *modim anahnu lakh. . . al she-anahnu modim lakh*, "we thank You for the ability to thank You." The prayer may be understood as an expression of appreciation for being part of a religious tradition that values reflection and gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the source of all—even the words of holiness we speak. The very ability to thank is thus a manifestation of the presence of God within us.

RESTORE WORSHIP TO YOUR SANCTUARY והשב את העבודה לדביר ביתך. A motif of Jewish theology is that we are in exile and that our collective relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish to have a direct relationship with God.

THE FIERY OFFERINGS ואשי ישראל. The reference to the "fiery offerings," originally referring to the sacrifices that took place in the Temple, was understood by many Hasidic commentators as referring to the intensity of religious fervor in true prayer.

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

A CONGREGATIONAL RESPONSE מודים. A second version of *Modim*, the *b'rakhah* of thanksgiving, was created by the Rabbis of the talmudic period to be recited by the congregation while the leader chants the official prayer (Babylonian

Gratitude

Gratitude is a fundamental religious stance. In reciting a blessing, we become conscious of our lives as a gift, and, in that moment, we experience the world around us as loving and good. Rabbi Meir asks us to recite a hundred *b'rakhot* each day in recognition of life and its many blessings (Babylonian Talmud, *Menaḥot* 43b). We then come to understand ourselves as guardians of the gifts we have received and thus feel called on to express our love and care in return.

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] the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

May our prayers be pleasing to You and may our eyes behold Your merciful return to Zion so that we may worship there as in days of old. *Barukh atah ADONAI*, for You alone shall we worship in awe.

If the kohanim will not be blessing the congregation, we proceed here:

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

While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

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.

Congregation recites:

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

וְעַל כָּלֵם יִתְבַרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תַּמִּיד לְעוֹלָם וָעֶד.

אָבִינוּ מִלְּפָנֵינוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כְּעֶסֶךָ, וְכֹלֵה דְבָר
וְחָרֵב, וְרַעַב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וְשָׂמַד וּמִגָּפָה,
וּפְגַע רַע וְכָל־מַחְלָה, וְכָל־תְּקֵלָה וְכָל־קִטְטָה, וְכָל־מִינֵי
כָּרְעָנִיּוֹת, וְכָל־גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם, מִמְּעִלֵינוּ, מֵעַל
כָּל־בְּנֵי בְרִיתְךָ, וּמֵעַל כָּל־הָעוֹלָם.

וּכְתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאֵמֶת
הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךָ נָאָה לַהוֹדוֹת.

*If the kohanim do not bless the congregation, we continue on page 357.
We rise.*

The kohanim recite quietly:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
שֶׁתְּהֵא הַבְּרָכָה הַזֹּאת שְׂצוּיָתָנוּ לְכַרְךָ אֶת־עַמְּךָ יִשְׂרָאֵל בְּרָכָה
שְׁלָמָה, וְלֹא יִהְיֶה בָּהּ שׁוּם מְכַשׁוּל וְעוֹן מֵעַתָּה וְעַד עוֹלָם.

Leader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בְּרַכְנוּ בְּבִרְכָה הַמְּשֻׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו
כְּהֻנִּים עִם קְדוּשָׁה—כְּאֲמֹר:

The kohanim recite:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּקִדְּשָׁתוֹ שֶׁל אֶהְרֹן, וַיְצַוֵנוּ לְכַרְךָ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

שְׁלום שְׁלום לְרַחוּק וְלִקְרוֹב, אָמֵר יְהוָה, וּרְפָאתֵינוּ.

We are seated.

FOR ALL THESE כָּלֵם. 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 וַיִּתְבַּרַךְ. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

BIRKAT KOHANIM. This blessing (Numbers 6:24–26) is known as the Birkat Kohanim, the Priestly Blessing, as the Torah prescribes that it is to be recited by Aaron and his descendants, the *kohanim* (priests), to bring God's blessing upon the people Israel. Its words are the only biblical verses that have been found in archaeological digs of biblical times. In most synagogues in Israel, this blessing is recited every day by the *kohanim* in each community, who come to the front of the synagogue after preparing themselves ritually and extend their hands toward the community in a traditional gesture that serves as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* reenact this ancient blessing only during the Musaf service on High Holy Days and festivals. At other times, and at all times in many congregations, the blessing is recited by the service leader.

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

Avinu Malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us, for all the people of Your covenant, and for all humanity.

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

U-kl'tov l'hayyim tovim kol b'nei v'ritekha.

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.

If the kohanim do not bless the congregation, we continue on page 357.

We rise.

The Priestly Blessing

The kohanim recite quietly:

May it be Your will, ADONAI our God and God of our ancestors, that this blessing with which You have instructed us to bless Your people Israel be perfect and complete, and that it not be diminished by any error or sin, now or ever.

Leader (quietly):

Our God and God of our ancestors: Bless us with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

am k'doshekha ka-amur.

The kohanim recite:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love. *Amen.*

May ADONAI bless and protect you. *Amen.*

May ADONAI's countenance shine upon you and grant you kindness. *Amen.*

May ADONAI's countenance be lifted toward you and grant you peace. *Amen.*

Shalom, shalom—shalom to those who are far off, shalom to those who are near, says ADONAI, and I shall heal them.

We are seated.

If the kohanim do not bless the congregation, we continue here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יְאֵר יְהוָה פְּנָיו אֵלֶיךָ וַיַּחַנְךָ.
יִשָּׂא יְהוָה פְּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
כֵּן יְהִי רְצוֹן.
כֵּן יְהִי רְצוֹן.
כֵּן יְהִי רְצוֹן.

All services continue here:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כָּלֵנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל, בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.

בְּסִפּוּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

וְנֹאמַר: כִּי בִי יִרְבוּ יְמֶיךָ, וַיִּוָּסִיפוּ לְךָ שָׁנוֹת חַיִּים.
לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים.
כְּתַבְנוּ בְּסִפּוּר הַחַיִּים,
כְּפִתּוּב: וְאַתֶּם הִדְבַקְתֶּם בִּיהוָה אֱלֹהֵיכֶם, חַיִּים
כְּלַכֶּם הַיּוֹם.

שִׁים שְׁלוֹם GRANT PEACE.
Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God. The words of Sim Shalom, "grant peace," are related directly to the conclusion of Birkat Kohanim, the priestly blessing: "May God grant You peace." Additionally, the paragraph uses the metaphor of the light of God's face as bestowing blessing. Thus, this *b'rakhah* is traditionally recited at all services at which Birkat Kohanim is recited. On fast days such as Yom Kippur, Birkat Kohanim is recited at all services throughout the day.

INSCRIBE US FOR A
GOOD LIFE לְחַיִּים טוֹבִים
תִּכְתְּבֵנוּ (l'hayyim tovim
tikht'veinu). A final plea for
a year of life, a good life.

Peace

Peace is a great thing and quarrelsomeness is hateful. Peace is a great thing, for even during war peace is necessary, as it says: "When you approach a town to attack it you shall offer it terms of peace" (Deuteronomy 20:10). Great is peace, for God is called Peace, as it says: "And [Gideon] called the altar, 'ADONAI is peace'" (Judges 6:24).

—NUMBERS RABBAH,
CHAPTER 11, SECTION 7

Three days before the Messiah arrives, Elijah will come and stand upon the mountains.... Elijah's voice will be heard from world's end to world's end. And then he will say: "Peace has come to the world."

—PESIKTA RABBATI,
PISKA 35
(trans. Francine Klagsbrun)

Seventh B'rakhah: Prayer for Peace

If the kohanim do not bless the congregation, we continue here:

Our God and God of our ancestors,
bless us with the threefold blessing of the Torah
written by Moses Your servant,
recited by Aaron and his descendants, the *kohanim*,
the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance shine upon you
and grant you kindness.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance be lifted toward you
and grant you peace.

So may it be God's will. Kein y'hi ratzon.

All services continue here:

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

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.

*B'seifer hayyim b'rakhah v'shalom u-farnasah tovah,
nizzakheir v'nikkateiv l'fanekha, anahnu v'khol am'kha beit yisra-el,
l'hayyim tovim u-l'shalom.*

As it is written: "Through Me shall your days be increased, and years be added to your life."

Inscribe us for a good life,
You who are the God of life;
write us in the Book of Life,
as is written in Your Torah: "And those of you who cling to God on this day are truly alive today."

ON SHABBAT, WE RECITE THIS PARAGRAPH:

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְשֵׁי
שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ, וּבְשִׁבְעֵי רְצִיתָ בּוֹ
וְקַדְשָׁתוֹ, חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

The ark is opened and we rise.

עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שְׁלֹא שָׁם חֻלְקָנוּ כָּהֵם, וְגִרְלָנוּ כְּכָל־הַמוֹנֵם.
וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל,
וְשִׁכְנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
מִלְּפָנֶיךָ אָפָס זוּלָתוֹ, כְּכַתּוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת
אֶל־לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

The ark is closed.

Congregation recites:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], הָיָה עִם פִּיפְיוֹת
שְׁלוּחֵי עֲמָךְ בֵּית יִשְׂרָאֵל, הַעוֹמְדִים לְבַקֵּשׁ תַּפְּלָה
וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל עֲמָךְ בֵּית יִשְׂרָאֵל.
הוֹרֵם מֵה שִׁיאֲמָרוּ, הַבִּינֵם מֵה שִׁידְבְּרוּ,
הַשִּׁיבֵם מֵה שִׁישְׁאַלוּ, יִדְעֵם אֵיךְ יִפְאָרוּ.
בְּאוֹר פְּנִיךָ יִהְלְכוּ, בְּרַךְ לְךָ יִכְרְעוּ,
עֲמָךְ בְּפִיָּהֶם יִבְרָכוּ, וּמִבְּרָכוֹת פִּיךָ כָּלֵם יִתְבָּרְכוּ.

Reader responds:

אוֹחִילָה לְאֵל, אַחֲלָה פָּנָיו, אֲשַׁאֲלָה מִמֶּנּוּ מַעֲנֵה לְשׁוֹן.
אֲשֶׁר בִּקְהַל עִם אֲשִׁירָה עִזּוֹ, אֲבִיעָה רְנָנוֹת בְּעַד מִפְעֻלּוֹ.
לְאָדָם מַעֲרֵכִי לֵב, וּמִיְהוָה מַעֲנֵה לְשׁוֹן.
יְהוָה שִׁפְתֵי תִפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ. יְהִי לְרָצוֹן אִמְרֵי
פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה, צוּרִי וְגוֹאֲלִי.

IT IS FOR US עלינו. Aleinu is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty. It was originally written for the Rosh Hashanah service, where it introduces the Kingship (*Malkhuyot*) section of the Musaf service. When the prayer forms part of the daily and weekly liturgy, one bows formally from the waist down, but on the High Holy Days we ritually reenact Temple worship—the only time of year we do so—and many prostrate themselves on the floor of the synagogue in an act of humility and in full acknowledgment of God's sovereignty.

אוֹחִילָה לְאֵל. Although at the very beginning of the Musaf service the leader has asked God's help in leading the congregation in prayer, it was felt that another such prayer was needed before beginning the special sections of the Musaf Amidah: the *Avodah* (the service of the High Priest on the Day of Atonement) and the *Eilleh Ezk'rah* (the recounting of Jewish suffering). This *piyyut* was written in the first millennium and appears not only in the Ashkenazic tradition but in the Sephardic tradition as well, where it precedes the Amidah.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סֶלַח לָנוּ מִחַל לָנוּ, כִּפּוּר־לָנוּ.

כִּי

וְאִתָּה אֱלֹהֵינוּ,	אָנוּ עַמְּךָ
וְאִתָּה אֲבִינוּ.	אָנוּ בְּנֶיךָ
וְאִתָּה אֲדוֹנָנוּ,	אָנוּ עַבְדֶּיךָ
וְאִתָּה חֲלֻקָנוּ.	אָנוּ קְהֵלְךָ
וְאִתָּה גּוֹרְלָנוּ,	אָנוּ נַחֲלֶתְךָ
וְאִתָּה רוּעֵנוּ.	אָנוּ צֹאנֶךָ
וְאִתָּה נוֹטְרָנוּ,	אָנוּ כְרֻמָּךָ
וְאִתָּה יוֹצְרָנוּ.	אָנוּ פְעֻלֶתְךָ
וְאִתָּה דוֹרְנוּ,	אָנוּ רְעִיתְךָ
וְאִתָּה קְרוֹבָנוּ.	אָנוּ סִגְלֶתְךָ
וְאִתָּה מְלַכְנוּ,	אָנוּ עַמְּךָ
וְאִתָּה מְאֲמִירָנוּ.	אָנוּ מְאֲמִירְךָ

WE ARE YOUR PEOPLE כִּי אָנוּ עַמְּךָ. 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.

וִידוּי

וְאִתָּה רַחוּם וְחַנוּן;	אָנוּ עֲזֵי פָנִים,
וְאִתָּה אֶרֶךְ אַפָּיִם;	אָנוּ קָשֵׁי עֶרֶף
וְאִתָּה מְלֵא רַחֲמִים;	אָנוּ מְלֵאֵי עוֹן.
וְאִתָּה הוּא וְשָׁנוּתֶיךָ לֹא יִתָּמוּ.	אָנוּ יְמֵינוּ כְּצֶל עוֹבֵר,

A PASSING SHADOW כְּצֶל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END וְשָׁנוּתֶיךָ לֹא יִתָּמוּ. "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).

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 תָּבֹא לְפָנֶיךָ תִּפְלֹתֵנוּ,
 וְאַל תִּתְעַלֵּם מִתְחַנְּתֵנוּ,
 שְׂאִין אֲנַחְנוּ עֵיזֵי פָנִים וְקָשִׁי עֶרְףְךָ,
 לֹאֲמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
 אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטָאנוּ.

It is customary to strike one's heart as we recite each word of the confession.

אֲשַׁמְנוּ, בְּגַדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דְּפִי.
 הִעֵוִינוּ, וְהִרְשַׁעְנוּ, זָדָנוּ, חִמְסָנוּ, טִפְלָנוּ שְׁקָר.
 יַעֲצָנוּ רָע, כְּזָבָנוּ, לָצָנוּ, מִרְדָּנוּ, נֶאֱצָנוּ, סָרְרָנוּ,
 עֵוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קִשִּׁינוּ עֶרְףְךָ.
 רִשְׁעָנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעָנוּ.
 סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
 וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ
 הִרְשַׁעְנוּ.

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).

FOR WE AND OUR ANCESTORS אֲנַחְנוּ וְאֲבוֹתֵינוּ. No one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6. Similarly, Nehemiah reports that in rededicating themselves, the people gathered in the Temple courtyard and “confessed their own sins and the sins of their ancestors.” (Nehemiah 9:2). Medieval authors argued that knowledge that previous generations sinned, just as we do, empowers

us to ask for forgiveness—for is not our own failing part of the very nature of the human condition?

WE ABUSE אֲשַׁמְנוּ. 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 שָׁחַתְנוּ. 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 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 וְאַתָּה צְדִיק. Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

What We Seek

We are afraid of things that cannot harm us, and we know it; and we crave things that cannot help us, and we know it. But actually, it is something within us that we are afraid of, and it is something within us that we crave.

—MARTIN BUBER

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now, our eyes look toward You, to accept our repentance.

Conclusion of the Sanctification of the Day

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.”

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.

melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el

If the kohanim do not bless the congregation, we continue here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַפְּתוּכָה עַל יְדֵי מִשְׁחַת עֲבֹדָה,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ. פֶּן יְהִי רָצוֹן.
יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. פֶּן יְהִי רָצוֹן.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. פֶּן יְהִי רָצוֹן.

All services continue here:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וַצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ.

בְּסִפּוֹר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה, גִּזְכֹּר וְנִפְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

וְנִאֲמַר: כִּי בִי יִרְבוּ יְמֶיךָ, וַיִּוָּסִיפוּ לְךָ שָׁנוֹת חַיִּים.
לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים.
פְּתַבְנוּ בְּסִפּוֹר הַחַיִּים,
פְּתוּב: וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים
כְּלַכֶּם הַיּוֹם.

שִׁים שְׁלוֹם GRANT PEACE.
Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God. The words of Sim Shalom, "grant peace," are related directly to the conclusion of Birkat Kohanim, the priestly blessing: "May God grant You peace." Additionally, the paragraph uses the metaphor of the light of God's face as bestowing blessing. Thus, this *b'rakhah* is traditionally recited at all services at which Birkat Kohanim is recited. On fast days such as Yom Kippur, Birkat Kohanim is recited at all services throughout the day.

INSCRIBE US FOR A GOOD LIFE
לְחַיִּים טוֹבִים GOOD LIFE
תִּכְתְּבֵנוּ (I'hayyim tovim tikht'veinu). A final plea for a year of life, a good life.

The ark is opened.

הַיּוֹם תִּאֲמָצְנוּ, אָמֵן.
הַיּוֹם תִּבְרַכְנוּ, אָמֵן.
הַיּוֹם תִּגְדְּלוּ, אָמֵן.
הַיּוֹם תִּדְרְשׁוּ לְטוֹבָה, אָמֵן.
הַיּוֹם תִּכְתְּבוּ לְחַיִּים טוֹבִים, אָמֵן.
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלַּתְנוּ, אָמֵן.
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ, אָמֵן.
הַיּוֹם תִּתְמַכְנוּ בַּיַּמִּין צְדָקָה, אָמֵן.

The ark is closed.

כִּהְיוֹם הַזֶּה תִּבְיָאֲנוּ שְׂשִׁים וּשְׂמֹחִים בְּבִנְיַן שְׁלָם,
פְּכָתוּב עַל יַד נְבִיאָךְ: וְהִבְיָאוּתִים אֶל הַר קְדוֹשִׁי,
וּשְׂמֹחַתִּים בְּבֵית תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים. וּצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם
יִהְיֶה לָנוּ לְכָל־יִשְׂרָאֵל וּלְכָל־יּוֹשְׁבֵי תֵבֶל עַד הָעוֹלָם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

TODAY הַיּוֹם. The *piyyut* is an alphabetical acrostic, though it has become common to recite only the first four verses, a verse in the middle, and three concluding ones.

ON A DAY LIKE THIS הַיּוֹם. Presumably at a moment like this, when our sins have been forgiven, we face God, the congregation, and the world in purity.

I SHALL BRING YOU וְהִבְיָאוּתִים. Isaiah 56:7.

KADDISH SHALEM. The Kaddish Shalem (literally "Full Kaddish") ends the Musaf service. It is called the "Full Kaddish" because it includes a plea that the prayers we have offered be acceptable.

קדיש שלם

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיִוְמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא לְעֵלְא לְעֵלְא
מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְכָל-יִשְׂרָאֵל קֳדָם אַבּוּהוֹן
דִּי בְשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יְוֹשְׁבֵי תְּבֵל], וְאָמְרוּ אָמֵן.