Lev Shalem Machzor
Yom Kippur Shacharit and Musaf

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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, Psukei D'zimra, featuring selections from the Book of Psalms (page 47), was added as preparation for reciting the main service itself. Later, ברכת קדושה (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 51a). Individuals also had their own ways of approaching prayer. Some would recite the Book of Psalms; others created their own meditations.

HOW LOVELY ARE YOUR HOUSES (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 ָתַיְתֵיכָה (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 יָהּ פַּחְלִיל "minor sanctuary." Thus, words originally describing the Temple were also deemed appropriate when applied to the synagogue.

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

FOR MY PRAYER יָשָׁנְה (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 тaтзит, 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. (תִּפְרִיק would normally be donned next, but they are not worn on Shabbat and festivals.)

LET ALL MY BEING PRAISE ָתַיְתֵיכָה. Psalm 104:1–2.
MORNING BLESSINGS

Morning Prayer
The Bible mentions that Abraham rose early in the morning to greet God. The Rabbis envisioned Abraham's act as the model of morning prayer. We follow in Abraham's path.

The Effect of Prayer
Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

Upon entering the synagogue:
How lovely are your dwellings, people of Jacob; your sanctuaries, people of Israel! As for me, God,
Your great love inspires me to enter Your house, to worship in Your holy sanctuary, filled with awe for You. ADONAI, I love Your house, the place where Your glory dwells. Before my maker I humbly bow in worship.
May this be an auspicious time, ADONAI, for my prayer.
God, in Your abundant mercy, answer me with Your faithful deliverance.

Mah-tovu ohalkeha ya-akov, mishk'noutekha yisra-ekh.
Va-ani b'rov has'd'kha avo veitekh, eshtahaveh el heikhal kodsh'kha b'yir-atekh.
Adonai ahavti m'on beitekh, u-mikom mishkan k'vedekha.
Va-ani eshtahaveh v'ekhr-ah, evr'kah l'fnei Adonai osi.
Va-ani t'fillati l'kha, Adonai, eit ratzon.
Elohim b'rov hash'dekha, anemt be-emet yish-ekha.

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

Let all my being praise ADONAI.
ADONAI, my God, You are great indeed: clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to wrap ourselves in tzitzit.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivvanu l'hit-atef ba-tzitzit.

Just as I wrap my body in a tallit, so may my soul wrap itself in the light of Your Presence.
Psalm 38:8–11. These verses speak of God’s protection. With their recitation, being enwrapped in the tallit becomes an embodiment of the metaphor of being enfolded in God’s wings. The tallit thus becomes symbolic of the Shekhinah, God’s presence.

WHO FASHIONS THE HUMAN BODY WITH WISDOM

This prayer (Babylonian Talmud, Berakhot 60b) is a brakhot to be recited after taking care of bodily functions. Even these private acts become a moment of marveling at the miracle of creation.

WHO RESTORES THE SOUL TO THE LIFELESS BODY

According to the Rabbis, sleep is a taste of death; thus, when we arise in the morning we recognize the gift of a new day.

LOVE YOUR NEIGHBOR

Leviticus 19:18. Rabbi Isaac Luria (Safed mystic, 1534–1572) began each day with this reminder of the command to love, believing that through its fulfillment redemption would be achieved.

OUR CHILDREN

Torah is an ongoing process of teaching and learning, from one generation to the next.
How precious is Your constant love, God! Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; in Your light we are bathed in light. Maintain Your constant love for those who know You, and Your righteousness for those who are upright.

**THE BODY**

*Barukh atah ADONAI*, our God, ruler of time and space, who fashions the human body with wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. It is known and revealed to You that should but one of them fail to function, it would be impossible to exist. *Barukh atah ADONAI*, healer of all flesh, sustaining our bodies in wondrous ways.

**THE SOUL**

The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, ADONAI my God, my ancestors’ God, master of all creation, sovereign of all souls. *Barukh atah ADONAI*, who restores the soul to the lifeless body.

**THE WORLD**

I hereby accept the obligation of fulfilling my Creator’s mitzvah as written in the Torah: Love your neighbor as yourself.

**B’rakhot for the Study of Torah**

*Barukh atah ADONAI*, our God, ruler of time and space, who instills in us the holiness of mitzvot by commanding us to study words of Torah. May the words of Torah, ADONAI our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and study Your Torah for its own sake. *Barukh atah ADONAI*, who teaches Torah to Your people Israel.
MAY ADONAI BLESS YOU, THE PRIESTLY BLESSING (NUMBERS 6:24–26) AND THE FOLLOWING PASSAGES ARE RECITED IN ORDER TO FULFILL THE COMMAND TO STUDY TORAH, IMMEDIATELY AFTER RECITING THE B'RACHAH FOR THE STUDY OF TORAH. NO LONGER HAVING TEMPLE PRIESTS TO BLESS US EACH MORNING, WE READ THIS PASSAGE AS AN ACT OF STUDY. THUS STUDY BECOMES PRAYER, AND PRAYER, BLESSING.

BEFORE THE BLIND. THE SAGES TOOK THIS TO MEAN THAT WE MUST NOT DECEIVE ANYONE WHO IS UNAWARE—BLIND—REGARDING WHAT IS HAPPENING.

THESE ARE THE DEEDS. THE LIST FROM TRACTATE KIDDUSHIN WAS EXPANDED THROUGH THE MIDDLE AGES AND SEVERAL VERSIONS OF IT EXIST.

AND THE STUDY OF TORAH IS THE MOST BASIC OF THEM ALL. STUDYING TORAH PROVIDES THE BASIS FOR ALL OF THESE ACTIONS. IN A DISCUSSION OF THE RELATIVE IMPORTANCE OF TORAH AND DEEDS, THE RABBIS CAME TO THE CONCLUSION THAT TORAH IS MORE IMPORTANT BECAUSE IT LEADS TO PROPER ACTIONS (BABYLONIAN TALMUD, KIDDUSSHIN 39B).
Torah

The word “Torah” means “teaching.” It came to refer to the Five Books of Moses—the central teaching of Judaism—and its primary association is with the scroll of the Five Books that is placed in the ark at the front of the synagogue. In traditional Jewish thought “Torah” has a wider meaning, including the teaching of the later Rabbis down to the present day. Thus the Talmud speaks of both the Written Torah and the Oral Torah, the former referring to the Five Books, the latter to the interpretive teachings that grew in association with it. In one formulation the Rabbis said that all interpretations of Torah emanate from Sinai. In the blessing just before the Sh’mat that we recite later in the service, Torah is referred to as “the laws of life.” Thus in this wider sense all teaching about the life of holiness, all understandings of God, all insight into life, all truths that we can know, are aspects of Torah.

Barukh atah ADONAI, our God, ruler of time and space, who has chosen us from among all peoples, giving us the Torah. Barukh atah ADONAI, who gives the Torah.

Passages from the Torah:

May ADONAI bless and protect you. May ADONAI’s countenance shine upon you and grant you kindness. May ADONAI’s countenance be lifted toward you and grant you peace. Numbers 6:24–26

You shall be holy for I, ADONAI your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am ADONAI. Leviticus 19:2. 14–18

A passage from the Mishnah:

These are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah. Mishnah Peah 1:1

A passage from the Gemara:

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all. Babylonian Talmud, Kiddushin 39b
BLESSINGS UPON ARISING

ברוך אתה היה אללהנו מלך שביל

The brakhot in this collection were originally recited upon arising in the morning, as one went through the daily acts of waking and rising. Each passage 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 brakhot 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, recommended the public recitation of these brakhot. This has been the standard Ashkenazi practice to this day. Some other communities recite these brakhot only privately.

WHO GIVES SIGHT TO THE BLIND

ברוך אתה היה אללהנו מלך שביל

Said when opening the eyes. Many of these blessings are taken from the psalmist’s descriptions 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

ברוך אתה היה אללהנו מלך שביל

Said when dressing. God’s clothing of Adam and Eve (Genesis 3:21) was an act of kindness. Isaiah mentions 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

ברוך אתה היה אללהנו מלך שביל

Releasing the fetters of wickedness and letting the oppressed go free are also mentioned by Isaiah (58:6).

WHO STRAIGHTENS THOSE WHO ARE BENT DOWN

ברוך אתה היה אללהנו מלך שביל

“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

ברוך אתה היה אללהנו מלך שביל

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.
MAY IT BE YOUR WILL
誰褥 רקר קדו. This prayer was
recited by Rabbi Yehudah Ha-Nasi, the editor of the
Mishnah, as a private meditation when completing
the Amidah (Babylonian Talmud, Berakhot 16b).

AND FROM ARROGANCE IN
MYSELF I VINI חידודו. We
should not ourselves ex-
hibit that behavior which
we do not want to suffer
from others.

WE SHOULD ALWAYS RE-
VERE GOD דנ קנה
לודיגי. This brief medi-
tation, advising us that
our inward stance should
accord with our outward
acts, precedes another
personal prayer. This pas-
sage from the 10th-century
text Tanna D’vel Eliyahu 19
incorporates various earlier
rabbinic sources.

NOT UPON OUR MERIT נל
לע ארקדוקים. Parts of this
prayer were originally writ-
ten for the Yom Kippur
service (Babylonian Tal-
mud, Yoma 87b) and will
be recited in Ne-ilah. The
Talmud recommends it as
constituting the essence of
confession.

WHOM YOU NAMED ISRAEL
איצ איזני פּוּליא. Jacob was the first person
in the Bible to have God’s
name intertwined with his
own.

AND JESHURUN פּוּליאי.
Another name for the
people Israel (Deuteronomy
32:15, Isaiah 44:2).
Prayer
You should act in prayer as if you were a farmer: first you plow, then you seed, afterward you water, and finally things begin to grow. In prayer, first you have to dig deeply to open your heart, then you place the words of prayer in your heart, then you allow your heart to cry. That's how salvation grows.
—The Hasidic Master Abraham of Slonim

Barukh atah Adonai, our God, ruler of time and space, who removes sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let our evil impulse not control us. Keep us far from wicked people and corrupt companions. Strengthen our impulse to do good deeds; and subdue our will, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Barukh atah Adonai, who bestows lovingkindness upon the people Israel.

Morning Meditations
May it be Your will, Adonai my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, whether they are members of the covenant or not.

We should always revere God, in private as in public. We should acknowledge the truth in our hearts, and practice it in thought as in deed. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, Adonai our God and God of our ancestors? Compared to You, all the powerful are nothing; the famous, insignificant; the wise lack wisdom, and the clever lack reason. In Your sight, all that we do is meaningless, the days of our lives empty. Human preeminence over beasts is an illusion, for all is futile.

But we are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son bound upon the altar. We are Your firstborn people, the congregation of Isaac's son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.
HEAR, O ISRAEL. Perhaps this line was inserted here so that we would fulfill our obligation of reciting the Sh’mi early enough in the day, as it is written: “when you lie down and when you rise up” (Deuteronomy 6:7).

In an earlier age, this was recited at home.

YOU ARE אבב אבב. This emphatic phrase, literally “You are the One who . . .” appears four times in this paragraph and three more in the next paragraph—a total of seven times. Given that the number seven has mystical significance, this sevenfold refrain may have served originally as a meditational exercise.

BEFORE CREATION לפני קיון. Two pairs of periods are mentioned: before and after creation; this world and the next. Collectively, the enumeration emphasizes that God is beyond time.

TRULY YOU ARE FIRST, 진짜 아주 מקום. The words come from Isaiah 44:6, where God proclaims God’s own eternity.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage! How blessed are we that twice each day, morning and evening, we are privileged to declare:

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 are eternal, before creation and since creation, in this world and in the world to come. Manifest Your holiness through those who hallow You, raising us to dignity and strength.
Barukh atah ADONAI, who manifests Your holiness to all.

You are ADONAI our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our guardian in heaven, be merciful to us for we bear Your great name. Fulfill the prophetic promise: “A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home,’ says ADONAI.”
Devotional Rabbinic Texts

On Rosh Hashanah:

GOD CREATED ADAM, A SINGLE HUMAN BEING. Mishnah Sanhedrin 4:5 (early 3rd century) describes the process of questioning witnesses in capital cases. Before the witness begins testifying, the judges warn the person that the testimony may result in the destruction of a human life, itself an irreplaceable vision of God who has created us.

TRANSGRESSIONS BETWEEN ONE PERSON AND ANOTHER. Based on this passage in Mishnah Yoma 8:9, the time between Rosh Hashanah and Yom Kippur is devoted to repairing relations with those one has offended during the year.

Interestingly, the liturgical confession (Viddui) recited on Yom Kippur includes mostly interpersonal sins. Neither forgiveness by the offended person nor enumeration of the offenses before God is sufficient without the other; both are necessary to achieve true atonement.

On Yom Kippur:

Conclude with one of the following meditations:
Devotional Rabbinic Texts

On Rosh Hashanah:
The Bible relates that God created Adam, a single human being, as the ancestor of all humanity. This teaches us that to destroy a single life is to destroy a whole world, even as to save a single life is to save a whole world. That all people have a common ancestor should make for peace, since no one can say to anyone else: “My ancestor was greater than your ancestor.” That humanity began with a single human being is an answer to heretics who could claim the existence of more than one Creator. That humanity began with a single human being proclaims forever the greatness of the Holy One. For humans stamp many coins with one die and they all look alike, but the Holy One stamped every human being with the die of Adam, yet no person is like any other. Therefore, every human being must declare, “It is for my sake that the world was created.” Mishnah Sanhedrin 45.

On Yom Kippur:
Whoever says, “I shall sin and repent, and sin again and repent,” will have no opportunity to repent. Whoever says, “I shall sin and gain atonement through Yom Kippur,” will gain no atonement through Yom Kippur. Yom Kippur brings atonement only for transgressions between people and God. Atonement for transgressions between one person and another can be gained only when the wrong has been righted and the offended person has been reconciled. “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” [Leviticus 16:30]. Rabbi Elazar ben Azariah has expounded this verse in the following way: Yom Kippur brings atonement for transgressions between people and God [i.e., “before ADONAI”], but Yom Kippur can bring atonement for transgressions between one person and another only if the person offended has first been reconciled. Mishnah Yoma 89.

Conclude with one of the following meditations:

May it be Your will, ADONAI our God and God of our ancestors, to grant our portion in Your Torah. May we be disciples of Aaron the kohen, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

May it be Your will, ADONAI our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we be privileged to worship You there, in splendor and in awe, as in ancient days.
KADISH D’RABBANAN.
The Kaddish is an ancient prayer written in Aramaic, a sister-language of Hebrew and a spoken language of the Jewish people during the period of the Second Temple and for many centuries thereafter. (For more on the Kaddish, see p. 26.) The Kaddish D’rabbanan, recited after the study of rabbinc texts, contains a special prayer for the well-being of teachers, their disciples, and all who study Torah.

MOVEMENT AT THE END OF KADISH. Before reciting the last line of the Kaddish, it is customary to take three steps backward. Bow to the left at the word oseh, to the right at hu, and to the center at aleinu. These actions, taken from court etiquette, heighten our awareness of standing in the presence of God.
Kaddish D’rabbanan

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.

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

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, b’rakh hu, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

Grant lasting peace, God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress. And respond with: Amen.

May abundant peace from heaven, and a good life, come to us and to all Israel. And respond with: Amen.

May the One who brings harmony on high, mercifully bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: Amen.

Yitgadal v’yitkaddash sh’mey rabba, b’alma di v’ra, ki-r’uteih, v’yamlich malakhuteih b’hayyeikhon u-v’yomeikhon u-v’hayyei d’khol beit yisra-el ba-agala u-v’vis’man kariv, v’imru amen.

Y’hei sh’mey rabba m’varakh lalum u-l’almei almaya.

Yitbarakh v’yishtablakh v’yitpa-ar v’yitromam v’yitnasseei v’yit-haddar v’yit-alleh v’yit-hallal sh’meih d’kudsha, b’rakh hu, l’eilla l’eilla mi-kol birkhata v’shirata tushb’hana v’nehamata da-amiran b’alma, v’imru amen.

Al yisra-el v’al rabbanan v’al talmideihon, v’al kol talmidei talmideihon, v’al kol man d’as kin b’orata, di v’atra hadein v’di v’khol atar va-atar, y’hei l’hon u-l’kon sh’lama rabba, hinna v’hisaa v’rahamin, v’hayyin arikhin u-m’zona r’viha, u-furkana min kodam avuho di vi-sh’mayya, v’imru amen.

Y’hei sh’lama rabba min sh’mayya v’hayyim tovim aleinu v’al kol yisra-el, v’imru amen.

Oshah shalom bi-m’romay, hu b’rahamav ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.
Hallelu Yamei hashabat, shevar Avremon.
le'etzno shel m'mon et mimenu.
Yehovah zar'yon paro'ah she'kach bechel'haya.
Asher et ha'odah shel'hashmon.
me'if motzilim lehikam savit ne'lim z'orim.
le'havta avodah m'mitsok.
ve'k'darabah shemah, me'atarah azavisti.
ne'if bovolim ash'reh m'mitsok.
ma'agam misaseh ve'be'Tiron.
ve'zoradim im tekdonim.
ve'hakeporeh me'at ma'al'haim.
ve'bichur ve'zorim.
metzil'ev mati'shi'ah d'vid.
le'asher ma't'orereinu.
zena va'al'haim lekam.
ne'if bo'mot sh'ezi.
ve'avor shemah vez'ri tov.
ne'if azarot t'omim.
Yehovah z'faron me'atarash she'kach bechel'haya. holam.

PSALM 8. The post-talmudic tractate Soferim (8th century) reports a tradition of reciting psalms specific to each holy day, rather than reciting the usual psalm of the day. Abudarham (14th century) recommended this psalm as one of those to be recited upon entering the sanctuary on Rosh Hashanah.

THE SOUNDS OF INFANTS ופיי בני שותי (יְהוָה). The psalmist demonstrates God's power through what most consider weakness! A baby is fully vulnerable, yet it is depicted here as ultimately triumphant. That reversal is also true of all humans: we are weak and finite, yet, in the words of the psalmist, "little less than divine."

SILENCING ENEMIES AND THE VENGEFUL לְשׁוֹב הַשָּׁרֶשׁ. The psalmist uses the verb that has the same root as the noun Shabbat (שבת). Surprisingly, the victory over enemies is described in pacific language, as a sabbatical peace. That victory is achieved through the least obvious of warriors—a child—in the least violent manner.
Human Responsibility
Before God gave the Torah to Moses the angels protested, "We are pure and Your Torah is pure, how can you give that which is pure to the impure?" And so they said, "What are mortals that You should be mindful of them?" God replied by saying that the Torah cannot be fulfilled in heaven: "I have given mortals dominion over all that I have fashioned. It is only on earth that the Torah can be fulfilled."

—THE MIDRASH ON PSALMS

Psalm of the Day: Rosh Hashanah

PSALM 8

FOR THE LEADER, ON THE GITTITH. A PSALM OF DAVID.

ADONAI, our master,
what majesty is Yours throughout the world!
The heavens display Your splendor.
The sounds of infants attest to Your power;
nurslings are an answer to Your foes,
silencing enemies and the vengeful.

When I look at Your heavens, Your handiwork; 
the moon and the stars, which You have shaped—

What are mortals, that You should be mindful of them,
mere mortals, that You should take account of them,
that You have made them little less than divine?

You have given them mastery over that which You fashioned,
placing all creation at their feet,
all sheep and oxen, all the wild beasts,
birds of the air and fish of the sea,
all that inhabit the ocean deep.

ADONAI, our master,
what majesty is Yours throughout the world!
PSALM 51. Ascribing this song to David, the psalmist conveys David’s regret for his sin regarding Bathsheba. He tells of his “broken heart,” and indeed the Rabbis point to our broken hearts as the aim of fasting on this day.

HIDE YOUR FACE. Hiding the face is usually an image of God’s turning away from the human; it is seen as such when prayer goes unanswered. Here the poet invokes the image for opposite effect. The psalmist pleads, “hide Your face from my sins,” confident that if God were to do so, the distance that has been created in relation to the Divine would be immediately bridged.

FASHION A PURE HEART. It is as if the poet now asks for a new creation: a human being who is no longer attracted to sin. The implicit argument is that God created us as imperfect human beings; therefore, God should understand how we have come to stray. After all, our needs and desires are the result of God’s will. Similarly, Ezekiel at one point asks Israel to change its heart from the ways of sin and acquire a new heart (18:31), but he also says that the return from exile will be accompanied by God instilling in the people a new heart and a new spirit (II:13).

ADONAI, OPEN MY LIPS. This verse became the opening line for every Amidah.

YOU DO NOT WANT . . . SACRIFICES. This act shows the people need to be acceptable only when they are accompanied by internal transformation.
Psalm of the Day: Yom Kippur—Psalm 51

FOR THE LEADER: A PSALM OF DAVID. WHEN NATHAN THE PROPHET CAME TO DAVID AFTER HE HAD GONE TO BATHSHEBA.

Have mercy upon me, God, as befits Your faithfulness;
in keeping with Your abundant compassion,
blot out my transgressions.
Wash me thoroughly of my iniquity, and purify me of my sin;
for I recognize my transgressions,
and am ever conscious of my sin.
Against You alone have I sinned,
and done what is evil in Your sight;
so You are just in Your sentence, and right in Your judgment.
Indeed, I was born with iniquity;
with sin my mother conceived me.

You desire truth about that which is hidden;
teach me wisdom about secret things.
Purge me with hyssop till I am pure;
wash me till I am whiter than snow.
Let me hear tidings of joy and gladness;
let the bones You have crushed exult.
Hide Your face from my sins; blot out all my iniquities.

Fashion a pure heart for me, God;
create in me a steadfast spirit.
Do not cast me out of Your presence,
or take Your holy spirit away from me.
Let me again rejoice in Your help;
let a vigorous spirit sustain me.
I will teach transgressors Your ways,
that sinners may return to You.
Save me from bloodguilt, God—God, my deliverer—that my tongue may sing of Your righteousness.

ADONAI, open my lips that my mouth may speak Your praise.
You do not want me to bring sacrifices;
You do not desire burnt offerings.
True sacrifice to God is a contrite spirit;
God, You will not despise a contrite and crushed heart.

Psalm 51:1-10
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.

**THERE'S NO PLACE LIKE HOME.** Note the progression from "House" to "sukkah" to "tent." The movement in the psalm is to greater fragility.

**ADONAI, HEAR MY VOICE.** 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.** Four times the psalmist uses the word גָּלַע (gal), "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 psalmist reveals here that beneath the facade of confidence, great fear and feelings of abandonment are lurking.

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.
A Psalm for the Season of Repentance — Psalm 27

A PSALM OF DAVID.

Adonai is my light and my help. Whom shall I fear?
Adonai is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh,
it is they, my enemies and those who besiege me,
who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

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

YOU HEALED ME. 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. 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.
Psalm
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 did all human beings. In short, the psalms constitute a revealing portrayal of the human condition.
—NAHUM M. Sarna

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.
KADISH יתבặt. 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.

Mourners and those observing Yahrzeit:

יהוה ימך ויהיה שמה ברוך, ברוך ז plaisא, זreements.

יהוה ימך ויהיה שמה ברוך ז plaisא, זFavorites.

יהוה ימך ויהיה שמה ברוך ז plaisא, זFavorites.

יהוה ימך ויהיה שמה ברוך ז plaisא, זFavorites.

יהוה ימך ויהיה שמה ברוך ז plaisא, ז Favorites.

יהוה ימך ויהיה שמה ברוך ז plaisא, זFavorites.

יהוה ימך ויהיה שמה ברוך ז plaisא, ז Favorites.
Mourner's Kaddish

Mourners and those observing Yahrzeit:
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.

Congregation and mourners:
May God’s great name be acknowledged forever and ever!

Mourners:
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, b’rikh hu, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: Amen.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: Amen.

Mourners and those observing Yahrzeit:
Yitgaddal v’yitkaddash sh’meih rabba, b’alma di v’ra, ki-r’uteih, v’yamlikh malkhuteih b’hayyeikhon u-v’yomeikhon u-v’hayei d’khol beit yisra-el, ba-agala u-viz’man kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’meih rabba m’varakh l’alam u-l’almei almayya.

Mourners:
Yitbarakh v’yishtabbah v’yitpa-ar v’yitromam v’yitnessei v’yit-haddar v’yit-alleh v’yit-hallal sh’meih d’kudsha, b’rikh hu, l’eilla leilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma, v’imru amen.

Y’hei sh’lama rabba min sh’mayya v’hayyim aleinu v’al kol yisra-el, v’imru amen.

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.
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 Psukei 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.

**PRaised IS GOD Whose WORD** אֲדֹנָי יָדַעְתָּנֵי. The repetition of the word בָּרוּךְ (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 Eliahu Zuta 4:9 (10th century). Arising in the morning, the poet sees God, the Creator, in all things.

**CREATED THE WORLD** הוי אָבְרָהָם. 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 נָתַןְקֹדֶשׁ**. Literally, “blessed is God.” In the following line we read: בָּרוּךְ שֵׁם (barukh shemho), “Praised (Blessed) is God’s name.” Taken together, these words form the phrase בְּנַעֲרֵיהֶם נָתַןְקֹדֶשׁ (barukh shemho), “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** פָּרֹקְלֵי עַטְפָּה. The biblical selections that follow this passage are preceded by a brakhot: פָּרֹקְלֵי עַטְפָּה, “Sovereign magnified with songs of praise.” They are concluded (p. 69) with another brakhot, פָּרֹקְלֵי עַטְפָּה, “who delights in the chorus of song, the sovereign God, giving life to all worlds.” Nothing in between these two brakhot was written by the Sages or liturgical poets; all the selections are biblical.
It is customary to stand for the opening and closing b'rákhot of P'sukei D'zimra.

**Introductory B’rákhah**

Praised is God whose word created the world.

*Barukh hu.*

Glorified is the Author of creation.

*Laud the One whose word is performance.*

*Barukh hu.*

Revered is God whose decree is fulfillment.

*Acclaim the One whose mercy envelops the world.*

*Barukh hu.*

Adored is God whose kindness embraces all creatures.

*Honor the One who rewards those who are reverent.*

*Barukh hu.*

Blessed is God who lives forever, endures eternally.

*Celebrate the One who redeems and rescues.*

*Barukh hu.*

Praised is God and praised is God’s name.

*Barukh hu* u-varukh sh’mo.*

*Barukh sh’mo.*

*Barukh sh’mo.*

*Barukh sh’mo.*

*Barukh sh’mo.*

*Barukh sh’mo.*

*Barukh sh’mo.*

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*Barukh atah Adonai,* our God, ruler of time and space, compassionate creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You sovereign, singular, eternal God. *Barukh atah Adonai,* Sovereign extolled with songs of praise.

Some congregations select from among the psalms and biblical texts that follow.
1 CHRONICLES 16:8–36. The first biblical text of Psukei D’zimra is taken from 1 Chronicles. It represents an early addition to the verses from Psalms that originally exclusively constituted this section. The chronicler describes David bringing the Ark to Jerusalem, accompanied by the singing of psalms. David’s song recorded here is drawn from a variety of verses from the Book of Psalms. According to a midrashic text, during the Second Temple period this passage was sung by the Levites when the daily offering, the tamid, was sacrificed (Seder Olam 14). It is probably for this reason that these verses entered the liturgy. The synagogue is thought of as a reflection of the Temple, and so David’s bringing the Ark to Jerusalem is symbolic of our synagogue ark. David sang these verses even though the Temple was built only after his death. Conversely, we recite them today—long after the destruction of the Temple.

This passage is also included in the Sephardic rite, but there it is placed before Barukh She-amar instead of after it. The Sephardic rite preserves the original form of Psukei D’zimra, in which Barukh She-amar is followed specifically by chapters of Psalms.

ACCLAIM ונה. More specifically, “give thanks” or “acknowledge,” from the same root as תודה (todah), “thanks.” The word thus has the secondary meaning of praise, here translated as “acclaim.”

TREASURED CHILDREN OF JACOB בנים בני ברית יושב. The adjective bahir literally means “chosen.” Here we render it as “treasured” in light of the Books of Deuteronomy and Isaiah, which assert this motivation for God’s having selected the people Israel.

A THOUSAND GENERATIONS אלף שנה. An unlimited time; forever.

LET THE HEAVENS REJOICE ונה שמים על הארץ בתפארת. In the order in which they were created, each of the elements of the world is called upon to offer praise. First, the heavens and the earth; then, the sea and the fields; and finally, the trees.
DAVID'S PRAYER: THE DEDICATION OF THE ARK

Acclaim ADONAI; invoke God's name! Make God's deeds known among all people. Praise God in song and in psalm, recalling all of God's wonders. Exult in God's hallowed name; let God's seekers rejoice in their heart. Seek ADONAI and gather strength; seek God's presence always. Descendants of Israel, God's servant, treasured children of Jacob: Remember the wonders God has wrought, God's marvels and justice. This is ADONAI our God, whose justice fills the earth. Remember God's covenant always, God's word to a thousand generations—God's covenant with Abraham, God's oath to Isaac, God's unchanging compact with Jacob; the everlasting promise to Israel: "I will give you the land of Canaan as your inheritance, your possession." You were very few in number, little more than strangers in the land, wandering from nation to nation, from kingdom to kingdom. God would let no one oppress you, admonishing kings for your sake: "Touch not My anointed ones; harm not My prophets." Sing to ADONAI, all the earth; proclaim God's triumph day by day. Declare God's glory among the nations, God's marvels among all peoples. Great is ADONAI, and worthy of praise, to be revered beyond all gods. For all the pagan gods are mere idols, but ADONAI created the heavens.

Grandeur and glory attend God; strength and joy abide in God's dwelling. Acclaim ADONAI, you families of nations! Acclaim God's glory and might. Come into God's presence with an offering; worship ADONAI in the splendor of holiness. Let all on earth tremble before God, who fashioned and steadied the world. Let the heavens rejoice; let the earth be glad. Declare to the world: ADONAI is sovereign.
After completing all of these words of praise, David proclaims the blessedness of God, to which the people respond "Amen." This is a precedent of our own recitation of the formula for blessing, barukh atah Adonai, to which the congregation responds, "Amen."

EXOTIC ADONAI OUR GOD
(וּבָא כְּבָדִינוּ יְהוָה, Psalm 99:5). The first of a series of verses from various psalms that have been collected and placed together, creating a new composition. Different traditions have included different verses in this passage.

TOWARD GOD’S HOLY MOUNTAIN שְׁכִינָה מִירְבָּר, Namely, Mount Zion, upon which the Temple was built. We pray facing Jerusalem, directing our prayers symbolically to the Holy of Holies that existed on the Temple Mount.

GOD, BEING MERCIFUL וְהָיָה ה' רָחֵם, Psalm 78:38. This is one of the most frequently quoted verses in the liturgy, perhaps because it is the clearest possible statement about God’s mercy. Mercy, not punishment, is fundamental to God’s nature. The entire verse has thirteen words, reminding us of the “Thirteen Attributes” of God’s mercy disclosed in Exodus 34:6–7. The psalm’s verse likewise hints at confession of sins and emphasizes God’s patience and forgiveness. In some early medieval traditions, the worshipper began each morning with a confession of sins.

ADONAI אֱלֹהֵינוּ הָא-לֹהִים, Psalm 40:12.

REMEMBER YOUR COMPASSION וְהָיָה רָחֵם, Psalm 25:6. This verse is the third in a row that emphasizes God’s merciful, loving nature.

ACCLAIM THE POWER זְדָקָה, Psalm 68:35–36.

GOD OF RETRIBUTION—ADONAI ה' חֲדוֹן צָרָה לָנוּ, Psalm 94:1–2. In this verse, God’s retribution is invoked against the wicked who, with no thought of morality, oppress the poor, the widow, and the stranger.
Let the sea roar, and all that is in it; let the fields exult, and all they contain. Let field and forest sing for joy, for ADONAI comes to rule the earth. It is good to acclaim ADONAI, whose love endures forever. Cry out: “Save us, God of our salvation; gather us and deliver us from oppression, that we may acknowledge Your holiness, that we may take pride in Your praise!” “Praised be ADONAI, God of Israel, from age to age.” And all the people said “Amen” and “Praise ADONAI!” 1 Chronicles 16:8–36

AN ANTHOLOGY OF VERSES FROM PSALMS

Extol ADONAI our God;
worship God,
who is holy.

Extol ADONAI our God;
and bow toward God’s holy mountain.
ADONAI our God is holy.

God, being merciful, grants atonement for sin and does not destroy.
Time and again God restrains wrath, refusing to let rage be all-consuming.

ADONAI, do not withhold Your compassion from me;
may Your unfailing love always guard me.

ADONAI, remember Your compassion and lovingkindness—for they are eternal.

Acclaim the power of God, whose pride is in the people Israel,
whose majesty is in the heavens.

God, You are awe-inspiring in Your holy place;
the God of Israel gives courage and strength to this people.
Praised be God.

God of retribution—ADONAI, God of retribution, appear!
Judge of the earth, bring the arrogant to judgment.
Triumph is yours, Adonai. Psalm 39. Although these next four verses are taken from various psalms, each with its own subject, they are connected by similar words and phrases so that they create a new, coherent composition. The same verses are found in Havdalah, recited at the conclusion of Shabbat. They represent a creedal statement of faith.

Adonai Tz'va-Ot, be with us. Psalm 46:8.

Adonai Tz'va-Ot, blessed are those. Or: “happy the person.” Psalm 84:13.


Help your people. Psalm 28:9. What began as a personal plea in the previous paragraph now becomes a plea for national salvation.

We wait hopefully for Adonai. Psalm 33:20-22.

Show us your love. Psalm 85:8. The key word _hesed_ (blessed), “love,” is mentioned three times in this and the following verses. The biblical meaning of the word _hesed_ is that love is manifested in action.

Arise and come to our help. Psalm 44:27.

I am Adonai your God. Psalm 88:1. One of the remarkable literary aspects of Psalms is that it records God’s speech in the first person: it is as if we hear God’s voice answering our prayers. The phrases uttered here are reminiscent of the first words of the Decalogue.

Express your need and I will fulfill it. Literally, “open your mouth wide and I will fill it.” The reference is to the manna that nourished Israel in the desert, but this phrase also takes on a spiritual meaning in this context, as if to say that God will provide us with the strength to pray and the words appropriate for prayer.

Blessed the people. Psalm 144:15.

I have trusted in your love. Psalm 130:5. The conclusion of this string of psalmic verses that talk of God’s sovereignty is an expression of faith in God’s kindness and compassion.
Triumph is Yours, Adonai; may Your blessing be upon Your people.

Adonai Tz'va-ot, be with us. God of Jacob, be our protection.

Adonai Tz'va-ot, blessed are those who trust in You.

Adonai, help us. Answer us, Sovereign, when we call.

Help Your people, bless Your heritage; nurture and sustain them forever.

We wait hopefully for Adonai; God is our help and our shield.

In God our hearts rejoice, for in God's holy name do we trust.

May Your lovingkindness be extended to us, Adonai,

for we have placed our hope in You.

Show us Your love; grant us Your saving power.

Arise and come to our help; redeem us because of Your love.

"I am Adonai your God who brought you out of the land of Egypt.

Express your need and I will fulfill it."

Blessed the people who are so privileged,

blessed the people whose God is Adonai.

I have trusted in Your love; may I rejoice in Your saving power.

I shall sing to Adonai, for God has been bountiful to me.
THE DECREES OF ADONAI. The Hebrew word is the same as the word used in the Bible to refer to the tablets on which the Ten Commandments (שֵׁמוֹנִים עַרֲבֵים, lūbot ha-eidut) were written.

OPENING THE EYES. Literally, "enlightening the eyes." This image of "light" connects back to the physical light described in the first section of the psalm.

REVERENCE OF ADONAI. In the ancient Near East, to revere a sovereign was to be completely loyal.

MORE PRECIOUS THAN GOLD. The poet has used six phrases to describe God's teaching and this seventh phrase is climactic, describing the fullness and wonder of the totality. The number seven recalls Genesis, where the seventh day is the culmination of creation. The identification of Torah with creation is a recurrent theme in later rabbinic literature.

MAY THE WORDS. This verse is often quoted as an ending to prayers—for instance, in the final meditation of the Amidah.
Psalm 19 —
A Personal Prayer
... Help me to be aware of my selfishness, but without undue shame or self-judgment. Let me know that You are always present, in every atom of my life. Let me keep surrendering my self until I am utterly transparent. Let my words be rooted in honesty and my thoughts be lost in Your light, Unnamable God, my essence, my origin, my lifeblood, my home.
—Stephen Mitchell

Psalm 19

For the Leader, a song of David.
The heavens declare the glory of God; the sky proclaims God's handiwork.

Day after day the word goes forth; night after night the story is told. Soundless the speech, voiceless the talk, yet the tale is echoed throughout the world.

The sun, from its tent in the heavens, emerges like a bridegroom from his chamber—as exhilarated as a champion, eager to run his course.

From the rim of the east it rises, to sweep in majesty upward, westward, warming all on earth as it passes.

The Torah of ADONAI is perfect, reviving the spirit. The decrees of ADONAI are sure, enlightening the simple. The precepts of ADONAI are just, gladdening the heart. The mitzvah of ADONAI is clear, opening the eyes.

Reverence of ADONAI is pure, enduring forever. The laws of ADONAI are true, altogether just. They are more precious than gold, even the purest gold, and sweeter than honey, the drippings of the honeycomb.

Your servant strives to keep them; to observe them brings great reward. Yet who can discern one's own errors?

Cleanse me of secret faults. Restrain Your servant from willful sins; may they not control me. Then shall I be clear of wrongs, innocent of grave transgression.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my Rock and my Redeemer.
PSALM 34. This is an alphabetical psalm. One letter, ה, is elided with the contiguous_BASE. The poem expresses the pilgrim's yearning for God and stresses God's constancy.

AND WAS FORCED TO FLEE דוד, David fled from Saul to the city of Gath, where the Philistines ruled. Realizing that he might be arrested and killed, David acted insane. The governor, seeing David, declared: "Do I lack madmen that you have brought this fellow to rave for me?" (1 Samuel 21:16). Thus David escaped.

PROCLAIM GOD'S GREATNESS WITH ME תִּנְשָׁה, This verse is recited in the synagogue service just before the Torah is paraded around the room.

ANGEL OF ADONAI הרוח. The Bible frequently speaks of God's angels—messengers—aiding people. These biblical angels have no personality and seem to come and go as needed for specific tasks. As messengers for God, they often cannot be differentiated from God. See for instance Exodus 32:1-4, where one moment an angel appears to Moses in the burning bush, but in the next instant it is God who speaks. Likewise, in the story of the sacrifice of Isaac, God directly addresses Abraham in the first half of the chapter but then an angel appears in the second half (Genesis 22).

THE HOLY ONES ישו"ל. The term is applied to the entire congregation of Israel, which is bidden to be God's holy nation (Exodus 19:6).

KEEP YOUR TONGUE FROM EVIL, לָא לְעַשֶׁה נָשִּׁית. The first requirement for being God-fearing is being careful in one's speech. Note the importance of speech in biblical thinking: God spoke and the world came into being.

SEEK PEACE AND PURSUE IT בְּשָׁם יִשְׂרָאֵל. This theme is reflected in Hillel's saying: "Be of the disciples of Aaron: loving peace and pursuing peace, loving humanity and bringing them close to the Torah" (Avot 11:2). The Bible asks us to "pursue" only two things: peace and justice (see Deuteronomy 16:20).
I Will Praise Adonai at All Times

It is truly a blessing to be able to praise God in each moment, but most of us see God only in extraordinary events. Would that we could see each moment as a new creation, a special time, a manifestation of the holy.

—Abraham Isaac Kook (adapted)

Taste and See How Good Adonai Is

That God can be “tasted” implies that God can be beheld intuitively, confronted and related to. The human can share in God….

The human does not only think of God or comply with God’s will, but feels the touch of God’s hand, the warmth that God’s eyes radiate, so to speak.

—Joseph Ber Soloveitchik (adapted)

PSALM 34

A Psalm of David, who feigned madness before Abimelekh and was forced to flee.

I will praise Adonai at all times, God’s glory always on my lips. In Adonai will I exult; let the humble hear and be glad. Proclaim God’s greatness with me; let us exalt God together. I sought Adonai, who answered me, freeing me from all my fears. Look to God and be radiant, never to be downcast. This poor wretch cried out; Adonai heard and delivered him from all his troubles. The angel of Adonai dwells round about those who revere Adonai, protecting them. Taste and see how good Adonai is; blessed is the one who takes refuge in God. Let the holy ones revere Adonai; those who revere God lack for nothing. Even lion cubs may starve and moan, but those who seek Adonai will not lack any good.

Come, children, listen to me; I will teach you to revere Adonai. Which of you desires life, loves long years discovering goodness?

Keep your tongue from evil, your lips from speaking lies. Shun evil and do good; seek peace and pursue it.

Mi ha-ish he-hafeitz hayyim,
Chev yamim li-at tov.
Tzor l’shon’ka mei-ra
U-s’fatekha mi-dabbagei mirmah.
Sur mei-ra va-asei tov,
Bakkeish shalom v’rodfeihu.

The eyes of Adonai are on the righteous; God’s ears are open to their cry. The face of Adonai is set against evil-doers, to erase all memory of them from the earth. When the righteous cry out, Adonai listens and sets them free from all their troubles. Adonai is close to the brokenhearted and helps those who are crushed in spirit. Many are the troubles of the righteous, but with Adonai’s help, they are overcome. God protects every limb; not one is broken. Misfortune slays the wicked, and those who hate the righteous are doomed. Adonai redeems the life of those who serve God; none who take refuge in God will be forsaken.
PSALM 90. This is the only psalm attributed to Moses. Perhaps it reflects the despair Moses expressed at the end of his life, when he felt that all was for naught. The poet calls upon God to "return" to earth (peryot) — that is, for God, who is infinite, to understand the human situation, which is finite.

MAN OF GOD ינש ומות. This title is given to Moses in Deuteronomy 33:2: "This is the blessing which Moses, the man of God, bade the Israelites farewell before he died." Some prophets are also called "men of God" in the Bible, as is King David.

RETURN תְּבֵנֵי. As God said to Adam, "You will return to the ground, for from it you were taken. For dust you are, and to dust you shall return" (Genesis 3:19). The word תְּבֵנֵי (adam), meaning "human being," resembles הבנה (ada-"bah), "earth."

AS A PASSING DAY נְפֶשׁ. Our own time on earth of seventy (or even eighty) years is paltry compared with the universe's time.

TO USE ALL OF OUR DAYS נָפַל. Literally, "to count our days," meaning: "Make each of our days count."

RELENT, ADONAI סְפֶר. On the High Holy Days we are especially conscious of the plea in the penultimate stanza of this psalm, which asks God to move from anger and strict judgment to mercy and forgiveness. Then our work and labor will bear fruit and not be in vain.

ESTABLISH THE WORK OF OUR HANDS עַל הָאָרֶץ. The final plea of the psalmist is that we might be partners of God in creation—that our work, like God's, may last.
A Prayer of Moses, Man of God.

Adonai, You have been our refuge through all generations. Before the mountains emerged, before the earth was formed, from age to age, You are God.

But humans You crumble into dust,
and You say: “Return, O mortals.”
For a thousand years in Your sight are as a passing day, as an hour of night.

You engulf all human beings in sleep;
they flourish for a day, like grass.
In the morning it sprouts afresh;
by nightfall it fades and withers.

By Your anger we are consumed;
by Your wrath we are overcome.
You set out our transgressions before You,
our secret sins before Your presence.

Your wrath darkens our days;
our lives are over like a sigh.

Threescore and ten our years may number,
fourscore years if granted the vigor.
Laden with trouble and travail,
life quickly passes and flies away.

Who can know the power of Your wrath?
Who can measure the reverence due You?
Teach us to use all of our days,
that we may attain a heart of wisdom.

Relent, Adonai! How long must we suffer?
Have compassion upon Your servants.
Grant us Your love in the morning,
that we may sing in gladness all our days.

Match days of sorrow with days of joy equal to the years we have suffered.
Then Your servants will see Your power;
their children will know Your glory.

May Adonai our God show us compassion,
and establish the work of our hands.
May the work of our hands be firmly established.
PSALM 91. This psalm promises God’s protection. The worshipper affirms his or her faithfulness and a responding voice offers reassurance of God’s protection. Finally, at the end of the psalm, ultimate reassurance is affirmed as God’s own voice is heard, promising the supplicant fullness of days.

GOD'S WINGS. The image of God as a bird that shelters its young is an ancient metaphor that first appears in the Bible when God speaks to Israel at the foot of Mount Sinai, saying: “You have seen ... how I bore you on eagles’ wings and brought you to Me” (Exodus 19:4).

SINCE YOU ARE DEVOTED TO ME. The last three verses of the psalm introduce the voice of God, as if God (rather than any human) is giving assurance of help for the person who dwells “in the shelter of the Most High.”

I WILL BE WITH YOU IN TIME OF TROUBLE. The Rabbis gave a radical interpretation to this verse, saying that whenever an individual suffers, God suffers with that person (Mekhila Tisha 14).

I WILL SATISFY YOU WITH FULLNESS OF DAYS. God’s ultimate gift is the gift of time.
I Know Not Your Ways
I know not your ways.
A sunset is for me
a Godset.
Where are you going,
God?
Take me along,
if in the Along,
it is light,
God,
I am afraid of the dark.
—Malka Heifetz Tuissman
(trans. Marcia Falk)

PSALM 91
Dwelling in the shelter of the Most High,
abiding in the shadow of the Almighty,
I call ADONAI my refuge and fortress,
my God in whom I trust.

God will save you from the hidden snare,
from deadly pestilence;
God’s wings will cover you
and in God’s shelter you will find refuge.

Fear not terror by night nor the arrow that flies by day,
the pestilence that stalks in darkness
nor the plague that rages at noon.

A thousand may fall by your side,
ten thousand close at hand, but it will never touch you;
God’s faithfulness will shield you.

You need only look with your eyes
to see the recompense of the wicked.

You have made ADONAI your refuge,
the Most High your haven.
No evil shall befall you;
no plague shall approach your dwelling.

God will instruct angels to guard you in all your paths,
to carry you in their hands lest you stumble on a stone.

You will step on cubs and cobras,
tread safely on lions and serpents.

“Since you are devoted to Me I will deliver you;
I will protect you because you care for Me.

“When you call to Me I will answer;
I will be with you in time of trouble.
I will rescue you and honor you.

“I will satisfy you with fullness of days,
and show you My salvation.”

“I will satisfy you with fullness of days,
and show you My salvation.”
IN THE COURTS OF THE HOUSE OF OUR GOD. This phrase refers to the courts in which the people stood; sacrifices were offered on an upper platform.

SMOTE THE FIRSTBORN OF EGYPT. This phrase refers to the Israelites' exploits against Egypt, including the slaying of the firstborn in Egypt, as described in the biblical text.

SIHON, KING OF THE AMORITES. Numbers 21:21-35. Israel offered peace with Sihon, the king of the Amorites, and Og, king of Bashan, asking only permission to cross their land on the way to Canaan. These kings chose instead to fight, and they were defeated by the Israelites.

GAVE THEIR LAND דוד את ארצות. The lands of Sihon and Og, which were on the eastern side of the Jordan River and not part of Canaan, were occupied by the tribes of Reuben, Gad, and half of the tribe of Manasseh.

ADONAI, YOUR GLORY ENDURES FOREVER. Or: “Your name endures forever.” “Name” and “fame” are often coupled, to connote “an enduring reputation.” Both the workings of nature and the events of our history are ways that God’s presence is made known in the world.

YOU WHO REVERE ADONAI. In biblical literature this is a technical term referring specifically to the non-Israelites who attended the Temple worship service.

WHO DWELLS IN JERUSALEM. Even though the entire world is not sufficient to contain the Almighty, God is described as dwelling amidst God’s people. A similar thought is expressed in Solomon’s prayer at the dedication of the Temple (1 Kings 8).
PSALM 135

Halleluyah! Praise the name of ADONAI.
Give praise, servants of ADONAI
who stand in the House of ADONAI,
in the courts of the House of our God.
Halleluyah! For ADONAI is good.
Sing to God, who is gracious.

God chose Jacob, the people Israel as a special treasure.
I know that ADONAI is great,
greater than everything worshipped as divine.
Whatever ADONAI has willed
has come to be in the heavens and on earth,
in the sea and all the depths.
God gathers clouds from the ends of the earth,
makes lightning for the rain,
and releases the wind from its vaults.

God smote the firstborn of Egypt, human and beast alike,
and sent signs and portents in Egypt
against Pharaoh and all of his subjects.
God smote many nations and slew mighty kings:
Sihon, king of the Amorites;
Og, king of Bashan; and all the princes of Canaan.
God gave their land as a heritage to the people Israel.
ADONAI, Your glory endures forever;
Your fame, ADONAI, for all generations.
ADONAI will vindicate the people;
God will have compassion for God's servants.

The idols of the nations are silver and gold,
made by human hands.
They have mouths that cannot speak;
they have eyes that cannot see.
They have ears that cannot hear,
nor have they breath in their mouths.
Their makers shall become like them,
so shall all who trust in them.

House of Israel, praise ADONAI;
House of Aaron, praise ADONAI.
House of Levi, praise ADONAI;
you who revere ADONAI, praise ADONAI.
Praised from Zion be ADONAI who dwells in Jerusalem.
Halleluyah!

—ABRAHAM JOSHUA HESCHEL
PSALM 136. According to some rabbis, Psalms 135 and 136 originally formed one unit and were known as הַחַלֶּל הַגָּדוֹל (hallel ha-gadol), “the great Hallel” (Jerusalem Talmud, Pesahim 57). Others refer to Psalm 136 alone as “the great Hallel,” and this has largely been adopted in later Jewish tradition (Babylonian Talmud, Pesahim 118a). Each verse of Psalm 136 contains the liturgical response found in thanksgiving psalms:

ki y'olam hashodei, “God's love endures forever.” When the Levites used to recite such psalms in the Temple, this refrain was the people's response. Here the refrain occurs twenty-six times, which is the numerical equivalent of God's name, הוהי (yod-hai-vav-hei). (Abudarham)

GOD, WHO IS ALMIGHTY לֶאֶלֶּהוּ יְהוָה. This and other phrases that follow are reminiscent of the language of Deuteronomy.

GOD GIVES FOOD TO ALL FLESH וַיִּהְנוּ לְכָל הָאָדָם. Turning from Israel's history to a more general topic, God is praised for sustaining all life. Thus the psalm comes full circle: it begins and ends by praising God as the creator of all.
Exodus
In an early rabbincic commentary on Exodus, the famous sage Judah Ha-Nasi is quoted as saying: "Through the strength of God Israel went out of Egypt, as it is said: "By strength of hand, the Lord brought us out of Egypt." But, the commentary continues, there is "another interpretation": "With an alertness of their own Israel went out of Egypt, as it is said: 'And thus shall ye eat [the paschal lamb]: with your loins girded, your shoes on your feet, and your staff in your hand."... Many men and women, believing in God's mighty hand, have nevertheless girded their loins, challenged the pharaohs of their own time, marched into the wilderness—and understood what they were doing by reading Exodus.

—Michael Walzer
(adapted)

PSALM 136
Praise ADONAI, for God is good;
praise God, who is almighty;
praise the supreme sovereign:
ki l'olam hasdo;
God's love endures forever.

Praise God, who works great wonders alone,
making the heavens with wisdom,
suspending earth over waters:
ki l'olam hasdo;
God's love endures forever.

God made the great lights,
the sun to rule by day,
the moon and stars to rule by night:
ki l'olam hasdo;
God's love endures forever.

God smote the Egyptian firstborn,
and brought Israel out of their midst
with strong hand and outstretched arm:
ki l'olam hasdo;
God's love endures forever.

God split the Sea of Reeds,
and brought Israel through,
while sweeping Pharaoh and his
troops into the sea:
ki l'olam hasdo;
God's love endures forever.

God led the people in the wilderness,
smiting great kings—slaying the mighty Sihon,
king of the Amorites, and Og, king of Bashan:
ki l'olam hasdo;
God's love endures forever.

God gave their land
as a heritage to God's servant Israel,
remembering us when we were low,
and rescuing us from our oppressors:
ki l'olam hasdo;
God's love endures forever.

God gives food to all flesh,
Praise the Sovereign of heaven:
ki l'olam hasdo;
God's love endures forever.
PSALM 33. This psalm begins as a call to worship God, after which it sets forth a credo announcing God’s justice and compassion. At the conclusion, the assembled worshippers express their trust in God and pray for God’s protecting care. There is a recurrent use of the number seven: seven teachings about God, seven words indicating praise at the beginning of the psalm, and seven expressions in the last three verses ending in the suffix נ (nu), “we” or “us” or “our.” Each verse of the psalm forms a perfect parallelism, as if it too calls for a reader and congregational response, like the previous psalm.

SING TO ADONAI, YOU RIGHTEOUS

The leader calls upon the assembled multitude in the Temple to joyfully sing to God. They are called “righteous” and “upright” since they are devoted to God and have come to worship.

WITH THE TEN-STRINGED LUTE Some think that the instrument mentioned here, נֵיאֶב (nevel), is a wind instrument and the “ten” refers to holes. Furthermore, it is not clear if the psalm mentions two or three instruments. Ibn Ezra thinks the דָּשָׁן (dasen), “ten,” is a separate instrument.

LOVES RIGHTEOUSNESS AND JUSTICE Divine attributes that we are called upon to imitate.

ALL THEY CONTAIN Literally, “all their host.” The verse paraphrases Genesis 2:1, which sums up all creation thus: “The heavens and the earth were finished, and all their host.” The phrase probably includes the sun, moon, and stars, as well as trees, fish, birds, and animals.

GATHERS . . . AS A MOUND. Another reference to the story of creation, where the waters are gathered together so that dry land appears (Genesis 1:9).

HORSES ARE A DELUSION OF SECURITY. Chariots were a critical element in Egyptian military formations. Psalms frequently contrast faith in God to belief in military might.

LONGINGLY WE HOPE IN ADONAI. At the end of the psalm, the assembled group speaks and identifies itself as those worthy of God’s concern.
Sing

The Baal Shem Tov taught that the way to praise God is first to begin with words and then, as our souls rise, to give expression to the words with song; the music moves us to sing without words, and finally, our whole body wants to praise God and we dance.

PSALM 33

Sing to ADONAI, you righteous;
it is fitting for the upright to praise God.
Praise ADONAI on the harp;
sing to God songs with the ten-stringed lute.
Sing to God a new song; play sweetly and shout for joy,
for the word of ADONAI holds true; all God's deeds endure.
God loves righteousness and justice;
the earth is filled with divine love.

By the word of ADONAI were the heavens made;
at God's command, all they contain.
God gathers the waters of the sea as a mound,
and stores the deep in vaults.

Let all the earth revere ADONAI, and all who inhabit the world stand in awe.
For God spoke, and it came to be; God commanded, and it stood firm.

ADONAI annuls the plans of nations and thwarts the designs of peoples.
ADONAI's plans stand firm forever; God's designs shall endure throughout the ages.
Blessed is the nation for whom ADONAI is God, the people chosen as God's heritage.

ADONAI looks out from heaven and beholds all mortals.
From God's dwelling place God surveys all the inhabitants of the earth; the One who fashioned the hearts of all, discerns all their deeds.

A king is not rescued by an army, nor is a warrior saved by sheer strength.
Horses are a delusion of security; their great power provides no escape.

ADONAI watches over those who revere the Divine,
over those who hope for God's lovingkindness,
to save them from death, and sustain their lives during famine.

Longingly we hope in ADONAI; God is our help and our shield.
In God our hearts rejoice; in God's holy name have we put our trust.
May we enjoy Your lovingkindness, ADONAI, as we have placed our hope in You.
PSALM 92. Perhaps this psalm received the title "A Song for Shabbat" because of its reference to creation and its expression of hope for the time to come. Shabbat celebrates the culmination of creation and also foreshadows the tranquility of the end of days. The days of the Jewish week are enumerated as a progression toward Shabbat and so this psalm has been included in holy day prayers even when they fall on weekdays.

THE THOUGHTLESS CANNOT COMPREHEND.

The psalm raises the perennial problem of the suffering of the just and the prosperity of the wicked. Only the foolish and thoughtless, says the psalmist, will assume that this is a permanent situation.

YOUR ENEMIES SHALL PERISH.

In pagan mythology, the gods have divine enemies whom they must battle. The Bible came to view the primal struggle not as one between competing divinities, but rather as one between God and human evil.

LIKE THE HORN OF THE OX.

The identity of the animal referred to here is pure conjecture. Early English translations call it a "unicorn" because the Hebrew refers to a single horn.

TRANSPLANTED IN THE HOUSE OF ADONAI.

According to rabbinic tradition, there were two stones in front of the ancient Temple, one short and one tall. In the psalm, the tall palm and the broad cedar of Lebanon are seen as a living representation of that image. The righteous become the living monuments who, planted at the entrance to God's house, now greet all worshippers.
Psalm 92—An Interpretive Translation

It is good to sing praise to You, Lord, and to thank You for all Your blessings, to proclaim Your love in the morning and Your faithfulness every night, with the music of the human voice or the melody of my silence.

For You let me delight in Your world, Lord; You make my heart sing with joy.

How great is Your goodness, Lord; how unfathomable Your justice!

It can’t be seen by our eyes and can’t be grasped by our thinking; but every secret is told, every crime is punished, every good deed is rewarded, every wrong is redressed.

Though chaos rules on the surface, in the depths all becomes law.

And the wise flourish like palm trees; they grow like the cedars of Lebanon.

They are planted in the dark soil of God, and their leaves keep turning to [God’s] light.

Even in old age they bear fruit; they are green and supple and strong:

living proof that the Lord is just and [the Lord’s] way is perfect.

—Stephen Mitchell

PSALM 92

A SONG FOR SHABBAT

It is good to thank You, Adonai, to sing Your praise, exalted God, to affirm Your love each morning, and Your faithfulness in the night, to the music of the lute and the melody of the harp.

Your creation, Adonai, gives me joy, I sing of Your handiwork.

How vast Your works, Adonai, Your designs are wonderfully intricate.

The thoughtless cannot comprehend, the foolish cannot fathom this:

the wicked flourish like grass, and those who commit evil blossom, only to be destroyed in the end.

But You, Adonai, are supreme forever.

Surely, Your enemies, Adonai, surely, Your enemies shall perish;
those who commit evil shall crumble.

And You will raise my head high, like the horn of the ox, anointing me with fragrant oil.

My eyes will look directly at the ranks of my foes, and as enemies gather against me, my ears will hear:

The righteous shall flourish like the palm tree; they shall endure like a cedar in Lebanon, transplanted in the house of Adonai, thriving in our God’s courtyard.

In old age, they are yet fruitful, always fresh and fragrant,
proclaiming that Adonai is flawless, my stronghold, never unjust.

Tsaddik ka-tamar yifrah, k’erez ba-l’ivanon yisgeh. Sh’tulim b’veit Adonai, b’hatsrot eloheinu yafrihu. Od y’nunun b’seivah, d’she’nim v’ra-ananim yihyu, l’haggid ki yashar Adonai, tzuri v’lo avtah bo.
PSALM 93. Some modern commentators see this psalm as a “coronation psalm,” proclaiming God’s sovereignty over the entire cosmos. It is thought that such psalms may have been written for the celebration of the biblical new year.

THE RIVERS RAISE UP THEIR WAVES תִּשְׁגִּיחוּ רְאוֹמֵי הַיָּדָמִים. Whereas in other ancient cultures there were divine forces that ruled the sea and threatened other divinities, here the waters reach up to praise God.

ADONAI’S GLORY ENDURES FOREVER הַיָּדָמִים לֹא יָרָם. According to the Rabbis, this verse was recited by “the Angel of the Universe” (i.e., the chief angel) at the creation, marveling at the way in which all things obeyed God’s will (Babylonian Talmud, Hullin 60a). This prayer is made up of a collection of biblical verses, mostly from the Book of Psalms: Psalm 104:31: Psalm 113:2–4; Psalm 135:13; Psalm 103:19; 1 Chronicles 16:31; Psalm 106:16; Psalm 93:1; Exodus 15:18; Psalm 10:16; Psalm 33:10; Proverbs 19:21; Psalm 33:11; Psalm 33:9; Psalm 132:13; Psalm 135:4; Psalm 94:14; Psalm 78:38; and Psalm 20:10. The themes included: God’s rule over the entire universe, both heaven and earth;

the destruction of the evildoers; God’s covenantal relationship with Israel; and a plea for compassion for the people Israel, though they may sin. A seemingly natural poetic flow from one verse to the next is created by the presence of similar words in each one.

GOD, BEING MERCIFUL, GRANTS ATONEMENT FOR SIN מְאֹד לְטַעַם מִצְרָיִם. These last two verses are found in other prayers that—like this one—date from the first millennium C.E. and comprise a sequence of biblical verses. (For example, see Kedushah D’Sidra, p. 180, and Tahanun, the weekday penitential prayers following the Amidah.) These same verses precede the Bar’khu, the call to worship, in the weekday evening service. The theme of God’s mercy is thus constantly evoked.

ש窒ה תרמ ת新动能 תילו יפוח - פסקי דרמא 59
PSALM 93

ADONAI is sovereign, robed in splendor,
girded in strength.
So the earth is established,
on sure foundation.
Your kingdom stands from earliest time;
You are eternal.
The rivers rise to You, ADONAI,
the rivers raise their voices,
the rivers raise up their waves.
From the roaring of the deep,
and the mighty breakers of the sea:
"ADONAI is supreme."
Your teaching, ADONAI, never fails;
holiness befits Your house, ADONAI,
in the fullness of days.

GOD’S JUST RULE AND GOD’S MERCY:
AN ANTHOLOGY OF BIBLICAL VERSES

ADONAI’s glory endures forever; may God rejoice with God’s creation. May ADONAI be praised now and forever. Praised be God from the rising to the setting of the sun. ADONAI is exalted beyond all nations; God’s glory extends beyond the heavens.
Your glory, ADONAI, endures forever; Your fame throughout all generations. ADONAI established a throne in heaven; God’s sovereignty encompasses all. The heavens rejoice and the earth is glad; the nations declare: “ADONAI is sovereign.” ADONAI reigns, ADONAI has reigned, ADONAI shall reign throughout all time. ADONAI shall reign forever and ever; many peoples shall vanish from God’s land. ADONAI thwarts the designs of such nations, foiling the plans of such peoples. Many plans rise in human hearts, but ADONAI’s designs are fulfilled. For when God spoke it came to be; God issued a command and the world took form. ADONAI has chosen Zion, desiring it for God’s dwelling place. God has chosen Jacob for God’s own, the people Israel as God’s treasure. ADONAI will not abandon this people, nor forsake those who inherit ADONAI’s favor. God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, ADONAI. Answer us, Sovereign, when we call.
which begins with that word. Originally, P'sukot 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. 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 ha-melekh (ha-melekh), “my sovereign.” This tension is one that classical Jewish thinkers constantly seek to maintain.

ADORAI IS MERCIFUL AND COMPASSIONATE. Confirmation of 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.

ADORAI SUPPORTS ALL WHO FALTER. 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.
ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

Joyous the people who are so favored;
joyous the people whose God is ADONAI.

PSALM 145
A PSALM OF DAVID.

I exalt You, my God, my sovereign;
I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.

One generation praises Your works to another,
telling of Your mighty deeds.

I would speak of Your majestic glory
and of Your wondrous acts.

People speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.

They recount Your great goodness,
and sing of Your righteousness.

ADONAI is merciful and compassionate,
patient, and abounding in love.

ADONAI is good to all,
and God's mercy embraces all of creation.

All of creation acknowledges You,
and the faithful bless You.

They speak of the glory of Your sovereignty;
and tell of Your might,

proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.

Your sovereignty is eternal,
Your dominion endures through each generation.

ADONAI supports all who falter,
and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in due time.
ALL THAT IS MORTAL

cל־ברכה. Unlike many other psalms that concentrate on Israel, this psalm is universal. There are no references to the Temple, to Israel, or to historical events. God is depicted as the sovereign of the world who cares for all creatures.

PSALM 146. The final five psalms of the Book of Psalms, recited here in sequence, each begin and end with the compound word "Halleluyah." The first of these, Psalm 146, speaks of God's greatness and loving care in remarkably simple yet eloquent language.

THEY RETURN TO DUST

לשחר בְּעֶשֶׂר. The imagery is from Genesis, where Adam is told that he "will return to the earth, for from it you were taken: for dust you are, and to dust you shall return" (Genesis 3:19).

ADONAI FREES THE BOUND

רוח הבתר האזריחי.
"Adonai," the personal name of God, is repeated five times, expressing God's personal interest in the proper treatment of the needy. The qualities attributed to God in this psalm formed the basis of several of the morning "brakhot" (p. 37).

ADONAI PROTECTS THE STRANGER, SUPPORTS THE ORPHAN AND WIDOW

יהוה ינותני, ימליץ, ואלים. In biblical society, these were the three groups least able to defend themselves.
You open Your hand,
satisfying all the living with contentment.
ADONAI is righteous in all that is done,
faithful to all creation.
ADONAI is near to all who call,
to all who sincerely call.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.
My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.
We shall praise ADONAI now and always. Halleluyah!

Justice
A prominent biblical motif is that God is the master of creation and that therefore justice rules. Were there warring divinities of equal power, then the world could become the site of competing heavenly forces, but God's single rule allows justice to be the ultimate principle by which the world exists. The biblical standard of justice is always defined by the treatment of the poor, the weak, the powerless, the infirm, the unprotected. God's care is especially directed toward the most vulnerable, and societies are judged by how they are treated. The lack of justice is the undoing of God's creation.

PSALM 146
Halleluyah! Let my soul praise ADONAI.
I will praise ADONAI all my life,
and sing to my God with all my being.
Put no trust in the powerful, in mortals who cannot save.
Their breath departs, they return to dust,
and that is the end of their grand designs.
Blessed are those whose help is Jacob's God,
whose hope is ADONAI our God,
maker of the heavens and the earth,
the seas and all they contain,
who keeps faith forever,
who brings justice to the oppressed
and provides food for the hungry.
ADONAI frees the bound, ADONAI gives sight to the blind,
ADONAI raises those bowed down, and loves the just.
ADONAI protects the stranger, supports the orphan and widow,
but frustrates the designs of the wicked.
ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!
PSALM 147. This psalm focuses on Jerusalem, but the psalmist also stresses God's hand in nature. With great skill, the poet has created a psalm to both peace and prosperity.

HEALS THE BROKEN-HEARTED
This line is especially evocative on the High Holy Days, when we approach God with broken hearts.

GOD'S WORD IS REVEALED TO JACOB
The same Hebrew phrase ה' ד' (d'var), “God's word,” appeared in the previous line referring to the ice, which God melts with speech. The speech of God is “heard” both in nature and in the teachings of Torah.

PSALM 148. As we approach the conclusion of the Book of Psalms and of the morning recitation of songs of praise, the emotional intensity increases. The key word חללי (halleluyah), “praise Yah,” or some form of the root הילל (hallel), “praise,” appears twelve times in this psalm. Using short, rhythmic, staccato phrases, the psalmist calls upon all creatures and all parts of the universe to join in praise of the Creator. The psalm is divided into two parts. The heavens and all that they contain are called upon to praise God in the first part; the earth and all its creatures, in the second.
PSALM 147

Halleluyah! It is good to sing psalms to our God. How pleasant it is to chant praise! ADONAI rebuilds Jerusalem, gathers Israel's dispersed, heals the broken-hearted, binds up their wounds, and numbers the stars, giving each one a name. Great is our ruler, vast God's power; beyond measure is God's wisdom. ADONAI heartens the humble, but casts evildoers to the ground. Lift your voice in thanks to ADONAI. Sound the harp in praise of our God. God covers the sky with clouds, provides rain for the earth, and makes grass grow upon the hills. God gives the beasts their food, and the ravens that for which they call—caring not for the power of horses, nor delighting in vaunted human strength. God delights in those who revere God, those who look expectantly to God's love. Jerusalem, praise ADONAI. Zion, sing to your God, who has fortified your gates and blessed your children within, bringing peace to your borders, satisfying you with choice wheat. God's commands go forth to the earth; swiftly the Divine word descends. God sends down snow, white as wool, and scatters frost thick as ashes. God pelts the earth with a storm of ice. Who can withstand these wintry blasts? At God's command the ice melts; the wind is stillled, and the waters flow. God's word is revealed to Jacob, statutes and decrees to the people Israel. God has not done this for other nations, nor has God taught them these decrees. Halleluyah!

PSALM 148

Halleluyah! Praise ADONAI from the heavens. Praise God, angels on high. Praise God, sun and moon, all shining stars. Praise God, highest heavens. Let them praise the glory of ADONAI at whose command they were created, at whose decree they endure forever, and by whose laws nature abides. Praise ADONAI, all who share the earth: all fierce sea creatures, even the ocean depths, fire and hail, snow and smoke, storms—which obey God's command; all mountains and hills, all fruit trees and cedars, all beasts, wild and tame, creeping creatures, winged birds; earthly rulers, all the nations, officers and mortal judges, men and women, young and old. Let all praise the glory of ADONAI! God alone is to be exalted, whose glory is beyond heaven and earth. God has exalted the fame of God's people as a name of praise for all who are faithful. God has exalted the people Israel, the people drawn close. Halleluyah!
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.

A general character of “Halleluiah” psalms is the accompaniment of instrumental music and dance, further heightening the emotional experience.

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

Some congregations proceed with תושע, page 67.

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 רותשין. The psalmist refers to the clarion call of the shofar, the k’nah, which we hear so dramatically on Rosh Hashanah and at the end of Yom Kippur.

PRAISED BE ADONAI FOREVER ברכת יראת כל תニー. Psalms 89:53, 135:22, 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 ברוך (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.”
A Double-Edged Sword

Isaac says: Reciting the Sh’ma while in bed is like wielding a double-edged sword. For it is said: “Let praise of God be on their lips, and a double-edged sword in their hands.” How does it indicate this? Mar Zutra, (some say, R. Ashi) says: [The lesson is] from the preceding verse. For it is written: “Let the saints exult in glory, let them sing for joy upon their beds.”

—BABYLONIAN TALMUD, BERAKHOT

PSALM 149

Halleluyah! Sing a new song to ADONAI. Where the faithful gather, let God be praised. Let the people Israel rejoice in their maker; let the people of Zion delight in their sovereign. Let them dance in praise of God, celebrate with drum and harp. The people of ADONAI are cherished, the humble are crowned with triumph. Let God’s faithful sing exultantly and rejoice both night and day. Let praise of God be on their lips, and a double-edged sword in their hands to execute judgment on the godless, to bring punishment upon the nations; to bind their kings in chains and put their princes in irons—carrying out the judgment decreed against them. This is glory for all of God’s faithful. Halleluyah!

PSALM 150

Halleluyah! Praise God in the sanctuary, praise God in the powerful heavens.

Praise God for the mighty deeds, praise God for infinite greatness.

Praise God with the shofar call, praise God with harp and lyre.

Praise God with drum and dance, praise God with flute and strings.

Praise God with crashing cymbals, praise God with resounding cymbals.

Let every breath of life praise ADONAI. Halleluyah!

Hal’luyah.

Hal’lu El b’kodsho, hal’lu hu bi-r’ki-a uzzo.
Hal’lu hu vi-g’vurotav, hal’lu hu k’rov gudlo.
Hal’lu hu b’tsika shofar, hal’lu hu b’neiav v’khinnor.
Hal’lu hu b’tof u-mahol, hal’lu hu b’minnim v’vugav.
Hal’lu hu v’tzitz’le shama, hal’lu hu b’tzitz’le t’ru-ah.
Kol ha-n’shamah t’hallel yah, hal’luyah.
Kol ha-n’shamah t’hallel yah, hal’luyah.

Conclusion of the Selection of Psalms

Praised be ADONAI forever. Amen! Amen! Praised from Zion be ADONAI who abides in Jerusalem. Halleluyah! Praised be ADONAI, God of the people Israel, who alone works wonders. Praised be God’s glory throughout all time. May God’s presence fill the whole world. Amen! Amen!

Some congregations proceed with Nishmat, page 67.

63 ROSE HASHANAH AND YOM KIPPUR • MORNING SERVICE • VERSES OF SONG
It is customary to stand through the middle of page 66.

**DAVID’S FINAL PRAYER.**

Originally, Psukei D’zimra (Verses of Song) consisted only of selections from the Book of Psalms; later, a series of biblical prayers, beginning here and culminating with the Song at the Sea, was added. These prayerful additions take us from Abram’s leaving his home and setting out for an unknown destination, to the Exodus from Egypt, and to the promised entrance into the Land. Praise of God, the covenant with Israel, and the promise of redemption are consecutive themes here.

**DAVID PRAISED DIVINITY.**

This passage from the Book of 1 Chronicles forms part of David’s last speech as he hands his kingdom over to his son Solomon. Having just read selections from the Psalms of David, we begin the closing section of Verses of Song with David’s own concluding words.

**PRAISED ARE YOU DIVINITY.** This is one of only two times that these words, which became the formula for all Jewish b’rakhot, are found in the Bible.

**WE THANK YOU DIVINITY.** These became the first words of the second to last b’rakhah of the Amidah, in which we thank God for the gifts of life.

**YOU ALONE, ADONAI DIVINITY.** This prayer was offered in the Second Temple when the people rededicated themselves under the guidance of Ezra and Nehemiah. Perhaps it was placed here to instill a feeling of rededication as we recite our morning prayers. Central to Ezra’s act of rededication was the reading of the entire Torah, and we face the ark and rise as we recite this prayer.

**OUT OF UR OF THE CHALDEES DIVINITY.** Although God’s call to Abram came in Haran (Genesis 12:4), the journey had begun farther east, in Ur, when Abram’s father Terah set out for Canaan but got only as far as Haran (Genesis 11:31).
DAVID'S FINAL PRAYER

It is customary to stand through the middle of page 65.

David praised ADONAI in the presence of all the assembled, saying:
Praised are You, God of our ancestor Israel, from the eternal past to
the eternal future. Yours is the greatness and power, glory, splendor
and majesty, ADONAI—for everything in the heavens and on earth
is Yours. Sovereignty is Yours: You are exalted as ruler of all. You
are the source of wealth and honor; dominion over all the earth is
Yours. Might and courage come from You, greatness and strength
are Your gifts. We thank You now, our God, and we extol Your
glory. 1 Chronicles 29:10–13

THE COVENANT

You alone, ADONAI, created the heavens, the high heavens and all
their array, the land and all that is on it, the seas and all they con-
tain. You sustain them all; the hosts of the heavens revere You. You
are ADONAI, the God who chose Abram and brought him out of
Ur of the Chaldees, naming him Abraham, finding in him a faithful
servant.

You made a covenant with him, to give the land of the Canaanites,
the Hittites, the Amorites, the Perizzites, the Jebusites, and the
Girgashites to his descendants; and You kept Your promise, for You
are just. You saw the suffering of our ancestors in Egypt, You heard
their cry at the Sea of Reeds. With signs and wonders You con-
fronted Pharaoh, all of his servants, and all the people of his land,
because You knew of their shameless treatment of our ancestors;
and You gained for Yourself a name that lives on to this day. You
divided the sea for our ancestors, and they passed through it as on
dry land. But their pursuers You cast into the depths, like a stone
into turbulent waters. Nehemiah 9:5–11
THE SONG AT THE SEA

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, leading 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 Psukei 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 redemption.

THEN MOSES... SANG

The Hebrew yishir (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 linking the past and the future redemptions (Mekhila, Shirata 1).

THIS IS MY GOD

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” (Mekhila Shirata 3). The experience at the Sea was an unequalled moment of faith.

ADONAI IS A WARRIOR; GOD’S NAME IS ADONAI

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 (Mekhila, 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.  Deuteronomy 14:29-31

**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,  
wow-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.
FOR SOVEREIGNTY
BELONGS TO ADONAI
Psalm 22:29. The biblical selections of Psukei 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.

DELIVERERS SHALL RISE
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.

AND THE NAME OF GOD
ONE ZION
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.

AT DAWN I SEEK YOU
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/nishmah, 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 phe-
nomenon, 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
deeplens the wonder for
him. To live with the mir-
acle 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 15:1–9

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 sover-
eign 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.
Nishmat. Nishmat is a fitting conclusion to the psalms and biblical verses we have just recited, as well as an introduction to the brakhot 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 אללירקאראיתאﻝארקאריאנהאיאדות
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.
From Egypt You redeemed us, Adonai our God,
and from the house of bondage You liberated us.
In famine You nourished us,
in prosperity You sustained us,
from the sword You saved us,
from pestilence You spared us,
and from illness, bitter and long, You raised us up.
Your compassion has maintained us to this day,
Your love has not left us;
do not abandon us, Adonai our God, ever.

And so the organs You formed within us,
the spirit and soul You breathed into our nostrils,
the tongue You placed in our mouths—
they will all thank and bless, praise and exalt, sanctify
and crown Your name, our sovereign.
Let every mouth thank You,
every tongue pledge loyalty,
every knee bend to You,
every body bow before You,
every heart be loyal to You,
and every fiber of our being chant Your name,
fulfilling the song of the psalmist:
“Every bone in my body cries out,
Adonai, who is like You:
saving the afflicted from the powerful,
the afflicted and impoverished from those who prey on them?”
Who resembles You?
Who is equal to You?
Who compares to You?—
great, mighty, awe-inspiring, transcendent God,
to whom heaven and earth belong.
We will praise, acclaim, and bless Your holy name,
fulfilling David’s words:
“Let my soul bless Adonai,
and every fiber of my being praise God’s holy name.”
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:

"Great, mighty, awe-inspiring. God," and added one more description declaring God's sovereignty:

SOVEREIGN קבלי. On Shabbat the formal morning service begins with the leader chanting, ויהי "dwelling forever," but on the High Holy Days, the leader begins one line earlier with the word "Sovereign," קבלי, 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.

IN THE SPEECH OF THE UPRIGHT, YOU ARE EXALTED דבירי. 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 נבשך. This br'akha marks the completion of P'sukei D'zimra (Verses of Song), which began with the opening br'akha נבשך. "Praised be the One," p. 47. The two br'akhot are considered complementary and one is not recited without the other.
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.

שעְיָה תְפוּנָת, מְפֶתֶפָקָמָה קָרַאתֵךְ יְهوּדָה.
אַל-נָשֵׁק שֵׁמָעָה בְּקוֹלֵךְ.
תְׁאָמִינוֹת נָאָרָת קָשְׁבַּת לְכָלְךָ שָמָעְנִי.
אַמְרֵנוֹת תְּפוּנָתָךְ, יְרוּמָה מִי נָצַּאת.
כְּרָאָמֶיךָ חֲסִידָתָךְ, לְמַעַן הָוּרָא.
כָּשָׁרֵי הָוָה, קָחְתָּ נְפָשִׁים, פְּלָצָרוֹת וְחָולָתִי.
נֶפֶשׁ לְהוֹדָה מַשְׁמַרְתּוֹת לְצָרָה, שָפָרָה עָפְרָה.
יִשָּׁהְלֶךָ אַל-יִזְדָּוָה, פְּרַע-סְדוֹת הָחָתָם,
הָוֵרְבָּה עֹמֵדֵת הָוָה.
וּזָהְקָה בֶּרֶכְּתָּ אֲנָה-שִׁירָתָא מְמָלְכָּה גָּדוֹלָה.

 ngoại קדיש

יהבּדָה וּיְשֶׁבֶת שָׁמְחַה רֶבֶּךָ. כַּלֶּמֶךָ יָדָךְ, מְרַדוּתָה.
כַּלֶּמֶךָ כַּלַּמֶּךָ בְּתוֹכָּךְ, בְּתוֹכָּךְ בְּתוֹכָּךְ.
שֶׁרֶקְלוֹ, בְּשֶׁרֶקְלוֹ שָׁמְחַה, שָׁמְחַה שָׁמְחַה.
יוֹזֶהָ שָׁמְחַה רֶבֶּךָ מְכֶרֶךְ לְעַלְּפֶלֶת עַלְּפֶלֶת.

הָמְצָא קָדִישׁה. In Jewish liturgical usage, the HaTzi (or “partial”) Kaddish, calling us to praise the name of God, marks the end of a section of the service.
PSALM 130

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

A SONG OF ASCENTS.

Out of the depths I call to You, ADONAI.
ADONAI, hear my cry, heed my plea.

If you keep account of sins, ADONAI, who can survive?
Forgiveness is Yours alone, therefore we revere You.

I wait for ADONAI. O how I wait, yearning for God's response!
I wait for ADONAI more eagerly than the morning watch
awaits the dawn.

Israel, put your hope in ADONAI, for love flows from
ADONAI, and surely, also, redemption.

God will redeem Israel from all its transgressions.

Shir ha-ma’alot mi-ma’amakkim kr’atikha Adonai.
Adonai shim-ah v’koli tihyenah oznekha kashuwot l’kol tahanunai.
Im avonot tishmor yah Adonai mi y’v’amod.
Ki im’kha ha-s’lihah l’ma-an tivvarei.
Kivviti Adonai kiv’teah nafshi v’il-d’varo hohalti.
Nafshi ladanai mi-shom’rim la-boker, shom’rim la-boker.
Yahel yisra-el el Adonai ki im Adonai ha-hesed v’harbeih immo f’dut.
V’hu yifdeh et yisra-el mi-kol avonotav.

The Words We Speak
Ultimately the goal of prayer is not to translate a word but to translate the self; not to render an ancient vocabulary in modern terminology, but to transform our lives into prayers.

—ABRAHAM JOSHUA HESCHEL

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.

May God's great name be acknowledged forever and ever!
Y’hei sh’meth rabba m’varakh l’alam u-talmey almayya.

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, b’rakh hu, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.
We rise. Leader:

ברוך אתה יהוה שמים וארץ.

Congregation, then the leader repeats:

ברוך אתה יהוה שמים וארץ.

On Rosh Hashanah:

ברוך אתה יהוה אלגיא ממלך הנפש, יוצר אור יחיד,
והאורה משינה עשה שלום ובvae וברא את היקף.

On Yom Kippur:

ברוך אתה יהוה אלגיא ממלך הנפש, הפורחים לו
שערי הרמדים ומאזיא עיניים והמכים לשלום, יוצר
אור ובריאת חща, עשה שלום וברא את היקף.

Bath services continue:

אור עלמין לבואיכם, יהוה מ颉ל אמרים ויהי.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

B'KHYU: THE CALL TO WORSHIP TOGETHER. 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. The Jerusalem Talmud explains the word ha-m'vorakh to mean “whom all of us praise” (Berakhot 11c).

FORMING LIGHT AND CREATING DARKNESS. This opening brakha 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. This prayer is adapted from a verse in Isaiah (45:7), which reads: יָּזָה בְּדֶרֶךְ הַשָּׁמָּו קָלָל, אֲלֵי הָעַמֵּד וְאֵלֵי הָעִנְיָנִים אֲלֵי הָעִנְיָנִים, "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. 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. 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, Megillah 22a).
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’mah:
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.
On weekdays, we recite:

המוארים לעזרה לא הרימם עליה בחרית.
נсобנ ומקשים בכליים נזיר מתשב ברשיות.
መר ביצים וTimeString יוהו.
פסל מבעחת עשתו, מלכיא האור קינה.
נפלו המהומות כדברים מעז.
נמס創業ו המחבר ולאStroke מימוח עלול.
אלול עלם. ברוחם הרכה הם על עלה.
إجراء עוה, צור משה enumer קמן ישעיה, משגב עיר.
אל ברי, בחדש עוה.
 לחל נעל חיר חמה.
שלום צור בברד לשלום.
מאורות האם שהבורה עוה.
אגרע זבאי ירוחם.
רוחמי שִׁרִי, טִמְיוֹת מַסֵּרָה.
כבוד אל כֵּדֶשׁוֹת.
ה习近י היא אלוהים על שבת משישה יִדָּה.
והלֶא אֵרָוָא זו אשישת,כארזח פֶּלֶל.

HOW VARIED ARE YOUR WORKS.
Psalm 104:24.

ALMIGHTY, BLESSED is Our God.
This early anonymous acrostic poem has four beats to the line and a rhyming pattern of aa, bb, cc, with a concluding b. Joel Hoffman, a contemporary scholar, writes, “The meaning of the individual words here was never the point. They were chosen for their meter and their initial letter.” In this conception, the Hebrew alphabet itself was an instrument of creation. Our translation here is impelled by this idea and is alphabetical, capturing the meaning of the text in a non-literal manner.

SELAH [Not translated]
The biblical meaning of this word, which occurs frequently in Psalms, is unknown. The ancient rabbis thought that it meant “forever.”

THE MYSTICAL BLESSING OF LIGHT. This first brachah before the Sh’ma became a favorite locus for Jewish mystics who flourished in the first millennium of the common era and whose meditations have entered the liturgy here. The subject of creation and the theme of light became a springboard for ecstatic flights that pictured the soul ascending through seven angelic spheres. They imagined that as the heavens opened up, humans might join in that chorus singing, “Holy, holy holy is Adonai Tz’vao’t,” and so they incorporated references to angels and heavenly spheres in prayers that greeted the break of dawn. While for the Rabbis of the 2nd century the Sh’ma was recited chiefly as an affirmation of Jewish faith, for the later Jewish mystics the Sh’ma became a focal point of meditational exercises. A talmudic story tells that, when the time for the recitation of the Sh’ma had arrived, Rabbi Yehudah would cover his eyes, because he was engaged in other activities (Babylonian Talmud, Berakhot 15b). In its context, the story suggests that he concentrated on the Sh’ma only briefly; yet this text later became a central source for understanding the Sh’ma as a moment of deep inward turning and intense concentration. In keeping with this latter understanding, covering one’s eyes became the norm for the recitation of the first sentence of the Sh’ma.
Renewing Creation
Somewhere out there right now a new star is being born. A clump of matter has attracted gas and dust, grown larger, drawn matter to itself more efficiently, until finally the temperature and pressure within are high enough that hydrogen atoms are jammed together and thermonuclear reactions begin. The star turns on and the surrounding darkness is dispelled: matter turns into light. About once a month, somewhere in our galaxy, out of a pitch-black cloud of gas and dust, a new galaxy forms. And the observable universe may contain 100 billion galaxies; so perhaps 100 solar systems are forming every second.
—DANIEL MATT

On weekdays, we recite:
With kindness, You illumine the earth and all who dwell on it; in Your goodness, You renew creation day after day.
How varied are Your works, ADONAI, all fashioned with wisdom; the world in its entirety is Your dominion.
You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time. God of the universe, with Your great kindness, have compassion on us.
Master of our strength, protecting fortress, redeeming shield, be our stronghold.

Almighty, blessed, creator of all who dwell on earth, the firmament and goodly heavens are illuminated with Your justice, kindness, and light; they make Your name an object of praise; quietly, resolutely, soulfully all tell in unified voice of Your wise, excellent, and zealous care. You are to be praised, ADONAI our God, for the wondrous work of Your hands, and for the radiant lights that You fashioned, always reflecting Your glory.

The Sense of Wonder
As civilization advances, the sense of wonder almost necessarily declines. Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe but a will to wonder.
—ABRAHAM JOSHUA HESCHEL

From the Zohar
Rabbi Yitzhak said: “The light created by God in the act of creation flared from one end of the universe to the other and was hidden away, reserved for the righteous in the world to come, as it is written, “Light is sown for the righteous” (Psalm 97:11). . . . But until the world to come arrives, it is stored and hidden away.”

Rabbi Yehudah responded: “If the light were completely hidden, the world would not exist for even a moment! Rather, it is hidden and sown like a seed that gives birth to other seeds and fruit. Thereby the world is sustained. . . . Everywhere that Torah is studied at night, one thread-thin ray appears from that hidden light and flows down upon those absorbed in it. Since the first day, the light has never been fully revealed, but it is vital to the world, renewing each day the act of creation.”
**All.** The word “all,” לֹא, occurs five times in quick succession and refers to the totality of humanity, all earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening בְּרָקָה (p. 71) and anticipates the affirmation of the One God, who is God of all, whom we are about to praise in the Sh’mah.

**Nothing is as holy as God.** יְהוָה יִהְיוּ. Quoted from Hannah’s prayer, 1 Samuel 2:2.

**Nothing exists besides you.** כְּלָלָה נָא. A pointed polemic against any belief in divine or satanic powers existing outside of God’s authority.

**The world to come.** תִּמָּשֶׁר הָאֱלֹהִים. While conventionally “the world to come” refers to the afterlife or to the messianic era, some Jewish thinkers believe that the Hebrew term refers to the experience of the heavens opening up, that is, the immediate experience of God’s presence.

**God, master.** מֶשֶׁר הָאֱלֹהִים. This piyyut, commonly attributed to mystics of the first millennium, is based on the visions of Ezekiel that describe a variety of heavenly hosts. Its use of an alphabetical acrostic suggests that God’s word is the primary constituent element of all creation.
All thank You, all praise You, and all declare:
“Nothing is as holy as God.”
All will praise You forever, Creator of all,
for You, ADONAI, raise the gates of the east, each day,
breaking through the openings of the sky,
bringing forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants,
whom You created with mercy.

With kindness You illumine the earth and all who dwell on it;
in Your goodness, day after day You renew creation.
You alone ruled on high from the very beginning, praised and
glorified, exalted since earliest time. God of the universe,
in Your great mercy, have compassion on us.
Master of our strength, protecting fortress,
redeeming shield, be our stronghold.

None is like You,
none exists besides You,
the world would be nothing without You,
and none can be compared to You:
none is like You, ADONAI our God, in this world,
none but You will be our sovereign in the world to come,
no one but You, our redeemer, will be acknowledged in the
messianic age,
and none can compare to You, our savior, giving life to the dead.

God, master of all existence,
praised by all that breathes,
the world is filled with Your greatness and glory,
knowledge and understanding surround You.

Exalted above holy beings,
resplendent in glory,
love and mercy precede You,
integrity and merit stand before Your throne.

El adon al kol ha-ma-asim, barukh u-m’vorakh b’fi kol n’shamah
Godlo v’hu va’mei olam, da-at u-t’vunah sov’vim oto.
Ha-mitga-eh al hayyot ha-kodesh, v’nehadar b’khavod al ha-merkavah.
Z’khut u-mishor lifnei khis-o, hesed v’rahamim lifnei kh’vodo.
HAPPY Sabbath. Frequently, as is the case here, the letter ש (sin) is substituted for the similarly sounded ש (samekh) in Hebrew alphabetical poetry. Most, if not all, worshippers in ancient times did not have prayer-books, and so the substitution of letters would have been less noticeable.

GOD, WHO CEASED WORK on the seventh day. The liturgist forms this prayer out of a series of suggestive biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God's inner life: God was renewed (va-yinnafash) (Exodus 31:17) on the seventh day. The Rabbis pictured God as achieving full sovereignty only on Shabbat. Similarly, the Rabbis depict Shabbat itself praising God and chanting Psalm 92, "A Song of Shabbat." In the formulation of the Zohar, the classic work of Jewish mysticism, the seventh day is identified with the Shekinah, that aspect of the Divine most accessible to human beings and simultaneously the most spiritual side of our humanity.
Shabbat
God was unable to sit on the “throne of praise” until the work of creation was complete, for until that point, there was no one in the world to praise God. Even after the angels and natural world were created, they needed to work to acclimate themselves to the new world and make it habitable, so they lacked the motivation and opportunity to praise God. It was only with the arrival of the first Shabbat that the angels and creatures truly praised God. This is why God “ascended the throne of praise” on the seventh day.
—THE ZOHAR

Good are the lights that our God has created, fashioning them with intelligence, understanding, and insight; endowed with strength and power, they maintain dominion over earthly realms.

Full of radiance, they gleam brilliantly, radiating splendor throughout the world.

Happy as they go forth, joyous upon return, they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God, declaring with songs of joy God’s sovereignty.

God called forth the sun, and light shone, then saw fit to fix the cycles of the moon.

And so the array of heaven, s’rafim, ofanim, and holy beings, all the heavenly hosts, give praise, glory, and honor to God.

All extol God, who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight. Such is the distinction of the seventh day, that God rested from all work, and so the seventh day itself praises God and says, “A song of Shabbat: it is good to thank Adonai.” Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, Adonai our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.
All services continue here:

KEDUSHAH D’YOTZEIR
This version of the Kedushah, recited in the first brakha 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 (63) saw them singing, “Kadosh, kadosh, kadosh, Holy, holy, holy, . . .”; Ezekiel (31:12) 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. This passage builds on the repetition of the root לכו, 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. Angels acknowledge each other and recognize a mutual responsibility. This is an ideal of what community should be.

OFANIM . . . S’RAFIM. 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.


ZION. The liturgist takes the motif of the light of creation and of the dawn found in this brakha, and ties it to an image of the Temple of Mount Zion as a source of ultimate illumination.
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 (adopted)

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 tzivyon ta’ir v’nitzekh khullanu mi’heirah l’oro.
YOU HAVE LOVED US DEEPLY 

The root אהבת "love," appears six times on this page. The contemporary commentators 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 ב'ראיה, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh'ma: "You shall love Adonai your God."

AVINU MALKEINU אבינו מלכנו. Literally, "our father, our king." The pairing of these two words emphasizes that God is at once both intimate and distant. The word אב, "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 קבריכם ל Downs קיימים לך האנשים. This word order implies that study is intimately linked with action—indeed, that study should lead to action.

TORAH תורה. 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.
**Second B'rakhah before the Sh'ma: God's Great Love**

You have loved us deeply, Adonai our God, and shown us boundless compassion. 

Avinu Malkenu, for the sake of our ancestors who trusted in You and whom You taught the laws of life, be gracious to us as well, and instruct us.

Compassionate Creator, care for us: Allow our hearts to understand and discern; to hear, study, and teach; to observe, fulfill, and perform with love all the teachings of Your Torah. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other peoples and tongues, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. Barukh atah Adonai, who lovingly cares for the people Israel.

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**Unify Our Hearts**

There was once a pious Jew who prayed that he be saved from pizzur ha-nefesh (literally, "scattering of the soul"), becoming unfocused, fragmented, not being centered, being "all over the place." Such is the inescapable outcome of trying to own too many things in too many places all at the same time. Since God's oneness is the root of all being, then to join oneself with God is to unify oneself. . . . Consider that the source of our alienation from God's commandments and even from God lies in our personal disintegration, our fragmentation. Our brokenness is overcome by saying ehud, "One." By reflecting on God's unity, we begin to recover our own.

—ZE'EV WOLF OF ZHITOMIR

(trans. Lawrence Kushner and Nehemia Polen)
If there is no minyan, add these words:

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

Shema Yisrael. Rabbinic literature refers to the Sh'ma as originally a kriah, 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 שלום עליכם, “God is a faithful sovereign,” 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 of Israel pray in purity, they may recite their response aloud.

INSCRIBE THEM UPON THE DOORPOSTS עַל יְדֵי הַמָּזוּזָה. 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 קֵיתִיל (t'fillin), phylacteries.

If you will hear "שמע ישראל". 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

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 maikhuta 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'ahavta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafshi'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam, b'shiv'tkha b'veitekha u-v'lekhtkha va-derekh u-v'shokhbkha u-v'kunekha. U-k'sharta l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al ma'azot 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.

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
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 *תִּֽכְּלֵ֠ל*; מָֽלִּ֖מֶּּה, a “thread of blue.” On it were the words *יוּלֹֽד* מָלִּ֖מֶּּה, "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**

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 This**

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 *_xlim*. Additionally, the word *_xlim* 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’mah 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’mah 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 11:3-21

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.
(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" (15:15). The tradition read the word "truly," אמת, 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 אמת (emet): steadfast, or faithful. In this reading, what is affirmed is that God will always be present for us.

HELP OF OUR ANCESTORS
[Courtesy of the Ackert Library]

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.
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.

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)
A New Song

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 brakhot before the Sh’ma, they also added this central quotation from Israel’s Song at the Sea (Exodus 15:1-2) 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.


Stronghold of the People Israel יארקא ראש. 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 “הרי את הרים”? 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).

Israel יארקא. The name “Israel” is mentioned five times just before the conclusion of the brakhat, emphasizing the plea for Israel’s redemption.


Liberated the People Israel יארקא רחא. This brakhat, 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 17b).

Sh’ma and the Amidah. The Babylonian Talmud links this last brakhat 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
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.

—MICHAEL WALZER

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 khamokhe ba-elim Adonai, mi kamokha ne-em 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 yirelkih Yolam 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‘aleini Adonai Tz‘va-ot sh‘ma, 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.
CONTINUATION OF THE
MORNING SERVICE
OF YOM KIPPUR
We rise as the ark is opened.

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 Viddui (Confession) prayers.

GOD OF SARAH... REBECCA... RACHEL AND... LEAH. Some congregations add the names of the four matriarchs at the beginning of this Brakhah 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 OF PIYYUTIM. 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 Brakhah: 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.
Remember us, O Lord, and bless us, make us like Your people, and preserve us with Your presence. Amen.

Version with Patriarchs and Matriarchs:

מלך פאני וברק
נוצרת אחתית זמנו
ברוח נפתית זמינו
אברום

Version with Patriarchs:

מלך נורה ומשישה זמנו
ברוח אתנה זיוהו, זמנו
אברום

Achath Bevor L'olam Yidni, Metiyah Mahitiyikh Ata
Amen.

Rab Loheshan.

מככול חים כהן
mithyeh mithyeh berhamim bibim
somayah nilomim, vordom ovim
omhiti axordom

ומקיס אמוזה לישני עפר
mi komok bial beramot

ומיה דוימה ל
ملك ממית אתימייימתיי ישבועה

mi komok av harhamim, rozir yizkor lehimim berhamim

בגמוא איה לאottenham, ברוח אתיה ייווה, מתיית

emoteh.
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 responsible 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 preparation for tomorrow or in remembrance of yesterday, and meanwhile, each day is lost. In contrast, when you fully understand 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.
*Zokhreini l'hayyim, melekha ha-feitz ba-hayyim,
v'khotveinu b'sefer 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.
*Mikhalek hayyim b'hesed, m'hayyeh meitim b'rahamim rabim,
someikh nof 'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato li-shinei afar. Mi khamokha ba-al g'vurat u-mi domeh lakh, melekh meimit u-m'hayyei 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.
ADONAI will reign גֹּדֹה. Psalm 145:10. After stating God's care for the poor, the psalmist concludes with this verse, describing God's eternal majesty.

AND YOU, O HOLY ONE, ARE ENTHRONED THROUGH THE PRAISES OF ISRAEL קָדוֹשׁ, יֻשָּׂבָב חָלוֹת יִשְׂרָאֵל. Psalm 22:4. A midrash provocatively implies that God's dominion in the world is dependent on human activity; "You are My witnesses," says Adonai, "and I am God" (Isaiah 43:12)—when you are My witnesses, I am God, but when you are not My witnesses, it is as if I am not God" (Sifrei Deuteronomy 346).

GOD, PLEASE HEAR US Hebrew: אַל נִשְּאֶר נָא (literally: "God, may it please You!"). These two words, El na, have served as an introduction to heartfelt prayer since biblical times, beginning with Moses' prayer for his sister, Miriam, when she was ill (Numbers 12:13). נַא אַל לְאִם קִנְיָא קָרוֹת, "God, please heal her." Here, they serve as an introduction to the series of piyyutim that leads up to the Kedushah.

YOU ARE ADONAI OUR GOD תִּירָא אֶלֶף הָאֱלֹהִים אֶת עָמְיָא. This alphabetical piyyut attributed to Elazar Kallir, the most well-known of the early masters of liturgical poetry, believed to have lived in the Land of Israel in the 5th or 6th century C.E.

IN HEAVEN AND ON EARTH תַּעְבֹּדֶת תכָּלָה. This piyyut juxtaposes God's closeness to us and God's distance from us. God is dramatically more powerful than any earthly entity, but at the same time, God showers constant attention on the world, without which it would cease to exist.

CROWNED WITH SALVATION נְשָׂרָה יִשְׂרָאֵל. This line and the next three lines, all using the metaphor of God's clothing, are based on Isaiah 59:17.

SUSPEND THE EARTH IN SPACE תֵּאַלְּמֵא לְאֵין יֹרֵא. This reference to Job 26:7 notes the traditional belief that in the absence of God's sustaining care, the earth would tumble into the abyss. Even with our sophisticated understanding of astrophysics today, the religious person continues to be amazed by the complexity of the forces holding the earth in its orbit.
Third Br'akhah: God's Holiness

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

Yimlokh Adonai l'olam, elohayikh tziiyon l'dor va-dor, hal'leyah.

And You, O Holy One, are enthroned through the praises of the
people Israel.

THREE PIYYUTIM INTRODUCE THE KEDUSHAH

God, please hear us.

Many congregations recite this piyyut responsively:

You are our God
powerful and revered,
You spoke, and the world
came to be,
Your name endures forever;
Perceiving perfectly
Crowned with salvation,
wrapped in zeal,
Urging uprightness,
Your actions are truthful,
You are close to those who
call honestly.
You dwell in the heavens
You live and endure,
in heaven and on earth—
celebrated by multitudes.
commanded, and it was created.
You are eternal.
You dwell in secret.
You are attired in righteousness,
and armed with retribution.
You counsel faithfulness.
righteous and just.

Though elevated and exalted,
and suspend the earth in space.
revered, exalted, and holy.

El na.
Atah hu eloheinu
Ba-shamayim u-va-aretz gibbor v'na-aratz.
Dagul mei-r'vavah hu sah va-yehi.
V'tzivvah v'niva-u zikhro la-netzah.
Hai olamim t'hor einayim.
Yosheiv seiter kitro y'shu-ah.
L'vusho tz'dakah ma-ateihu kin-ah.
Nepad n'kamah sitro yosher.
Atzato emunah p'ullato emet.
Tzaddik v'yashar karov l'kor'av be-emet.
Ram u-mitnassei shokhein sh'hakim.
Toleh eretz al b'limah. Hai v'kayyam nora v'kadosh.
This word serves to introduce piyyutim in a series.

TO THE ONE WHO GIVES LIFE TO THE WORLD
לְיָדֵי הַצְּרוּעָה. This piyyut, first found in the 6th-century mystical text Heikhalot Rabbati, exemplifies the style of the early Jewish mystics of the *merkavah* (*chariot*) school of mysticism. These ecstatics used hymns such as this one to achieve a meditative state through which they could journey through the celestial sphere, to commune with God's presence and perceive God's chariot (as described by the prophet Ezekiel). This poem, referred to as the "Song of the Angels," utilizes numerous synonyms, arranged alphabetically. We presume that religious poems of this genre functioned as a mantra-like meditative device rather than conveying a precise meaning. In fact, the simplest meaning of this poem is not clear: are all the alphabetical attributes characteristics of God, or aspects of humanity that we dedicate to God? Perhaps the attributes fall into both categories—the best of our own characteristics are representations of the divine. In many Sephardic and Hasidic communities, this piyyut is recited every Shabbat.
And so, we will exalt You, the One who gives life to the world, by dedicating power and faith understanding and blessing greatness and pride knowledge and speech splendor and magnificence counsel and truth luster and brilliance vigor and might purity and order unity and awe sovereignty and honor wisdom and fascination dominion and sovereignty beauty and permanence greatness and sublimity strength and humility redemption and glory esteem and righteousness holiness and calling elevation and exultation song and praise adoration and grandeur
to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world, to the One who gives life to the world.

U-v'khein n'adderkha ħai olamim.
Ha-adderet v'ha-eminah l'ḥai olamim.
Ha-ga-avah v'ha-g'dullah l'ḥai olamim.
Ha-hod v'he-hadar l'ḥai olamim.
Ha-zokh v'ha-zohar l'ḥai olamim.
Ha-tekhesh v'ha-tohar l'ḥai olamim.
Ha-keter v'ha-kavod l'ḥai olamim.
Ha-m'lukah v'ha-memshalah l'ḥai olamim.
Ha-siggui v'ha-segev l'ḥai olamim.
Ha-p'dut v'ha-p'er l'ḥai olamim.
Ha-k'ri-ah v'ha-k'dushah l'ḥai olamim.
Ha-shir v'ha-shevah l'ḥai olamim.

Ha-binah v'ha-b'rahah l'ḥai olamim,
Ha-de-ah v'ha-dibbur l'ḥai olamim,
Ha-va-ad v'ha-vatikut l'ḥai olamim,
Ha-hayil v'ha-hosen l'ḥai olamim,
Ha-yihud v'ha-yir-ah l'ḥai olamim,
Ha-lekah v'ha-libbul l'ḥai olamim,
Ha-noy v'ha-netzah l'ḥai olamim,
Ha-oz v'ha-anawah l'ḥai olamim,
Ha-tz'vi v'ha-tszedek l'ḥai olamim,
Ha-ron v'ha-romeimut l'ḥai olamim,
Ha-t'hillah v'ha-tif'eret l'ḥai olamim.
We recite each line and the leader repeats it.

לַחֲטָא וּלְבּוֹבָה יִחוֹם דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לַעֲבֹר מִשְׁרֹפָה יִחוֹם דְּרוֹם, לַחֲטָא וּלְבּוֹבָה יִחוֹם דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לַעֲבֹר מִשְׁרֹפָה יִחוֹם דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לַעֲבֹר מִשְׁרֹפָה יִחוֹם דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, לָעֳלָה עַמָּקָה בֵּית דְּרוֹם, L א R B T E R O F J U S T I C E י ר י לך. This short piyyut by Elazar Kallir (the Land of Israel, 5th–6th century) contains the first enunciation in the liturgy of the major High Holy Day theme of God as the judge of the world.

VOICE OF RIGHTEOUSNESS לְדָרוֹר קָוֶיְשָׁו Isaiah 33:15, where the phrase refers to a righteous person (and not God). In the mind of the poet, righteous behavior is godly behavior.

WHO IS WISE AND ACTS LOVINGLY ON THE DAY OF JUDGMENT לַזְדַע אֶדְרך הָדַעַּת לֹא דָרוֹר. The Hebrew word din, translated here as “judgment” or “justice,” depending on the context, is one of the most heavily weighted words in the Jewish tradition. It usually connotes God’s quality of strict judgment and the insistence on holding us to high standards of behavior. Indeed, this piyyut begins with an imposing, even intimidating tone, but soon the theme of God’s compassion enters. God’s judgment is then depicted as tempered with love and therefore redemptive.

WHO REMEMBERS THE COVENANT WHILE DISPENSING JUSTICE לָאָמָרָא בְּרָאָה בְּדַעְטֵי. In the Book of Exodus, when God is enraged at the people Israel after the golden calf episode and declares an intention to destroy them, Moses reminds God of the covenant that God had established with Abraham, Isaac, and Jacob—and God relents (Exodus 32:13). Thus, reminding God of the covenant supports the argument that the people Israel must be judged for life in the coming year.

EXONERATES US לַכְּלָשׁוֹנִי לְנִלְמָדָם לָא. Literally, “forbids the carried ones.” This is a reference to Isaiah 46:3, which uses a maternal image to describe God’s relationship with Israel (“carried since the womb”).

HOLDS CLOSE THOSE WHO SERVE GOD WITH JUSTICE לָאָמָרָא בְּרָאָה בְּדַעְטֵי. More literally, “who acquires servants via justice.” When we act justly, we serve the Divine.
Angels and Humans
If God is continually surrounded by and praised by the perfect ministering angels, why would God delight in imperfect and mortal human beings? As the psalmist asked: "What are mortals, that You should be mindful of them?" (Psalm 8).

One answer, especially appropriate for the Days of Awe, is that God delights in human imperfection even more than in the perfection of divine beings, since only human beings have free will and can grow, develop, and change. It is our need to do t'shuvah, and our capacity for t'shuvah, that set us apart from the angelic realm and that earn us God's interest and admiration.

2
We recite each line and the leader repeats it.
And so, let all crown You, Sovereign—the ultimate arbiter of justice,
who probes all hearts on the Day of Judgment,
and reveals what is hidden, with justice;
who is the voice of truth on the Day of Judgment,
and pronounces rules of justice;
who is wise and acts lovingly on the Day of Judgment,
and remembers the covenant, while dispensing justice;
who has compassion for all creation on the Day of Judgment,
and purifies the faithful with justice;
who knows our thoughts on the Day of Judgment,
and overcomes anger with justice;
who is clothed in righteousness on the Day of Judgment,
and whose forgiveness of wrongdoing is a hallmark of justice;
who is revered in praises on the Day of Judgment,
and exonerates us as an exercise of justice;
who responds to those who cry out on the Day of Judgment,
and demonstrates mercy in justice;
who discerns all mysteries on the Day of Judgment,
and holds close those who serve God with justice;
who has compassion for the people Israel on the Day of Judgment,
and guards those who love God, with justice;
and who upholds those who trust wholeheartedly in the Divine, on the Day of Judgment.

L'vokhein l'avot b'yom din
L'dovei meisharim b'yom din
L'vetik v'oseh hesed b'yom din
L'homei l'ma-asav b'yom din
L'yeidei a mahashavot b'yom din
L'veo'ish tz'dakot b'yom din
L'nora t'hilloc b'yom din
L'oneh l'kor'av b'yom din
L'tzofeh nistarot b'yom din
L'raheim ammo b'yom din
L'tomeikh t'mimav b'yom din.

L'goleh amukkat ba-din
L'hogeit dei-ot ba-din
L'zokkieh b'rito ba-din
L'taeih heavey ba-din
L'khohevish ka-aos ba-din
L'moheil avonot ba-din
L'soleh aha'amusav ba-din
L'fo-eil rahamav ba-din
L'koneh avadav ba-din
L'shomeir o'havav ba-din.
KEDUSHAH. The Kedushah is a poetic elaboration of the third brakha 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-biktshah, “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 SHI’IRI. 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 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. Psalm 8:2.

ADONAI SHALL BE ACKNOWLEDGED. Zechariah 14:9.

ADONAI SHALL REIGN FOREVER. Psalm 146:10.
The Kedushah

Now, may our sanctification rise up to You, for You, our God, are a forgiving and merciful sovereign.

Let us revere and hallow You with the mystic language of the heavenly chorus who sanctify Your name in Your holy realm, as in Isaiah's vision, 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’mayisra-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’einai kol hai, lihyot lakhem leilohim.
“I, ADONAI, am your God.”
Ani Adonai eloheikhem.

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, eloheikhy 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.
These three paragraphs, which are all introduced by the same word, וּ-ָ-ְ-ָ-ָ (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 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)
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 mountains; 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 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’artzekeha v’sason l’irkha
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.
ADONAI TZ’VA-OT WILL BE EXALTED

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 brakha "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

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 Br'akah: 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 Shabirit and turn to Sh'ma Koleinu, p. 262.

IF WE HAVE ERRED דָּא. 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 לָלֹפֶּל (“do not”) instead of the more natural לְא (which would indicate a request, “please do not…”). The poem contains central themes of the S'lihat: though we have sinned, God’s mercy will overcome God’s harsh judgment. The last line incorporates the word אָשָּחֲמְנו (ashamnu), “we have sinned,” which is the first word of the confession we are about to recite.
S'lihot: PRAYERS OF FORGIVENESS

S'lihat
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 HAZON ISH
(trans. Aubrey Glazer)

Some congregations omit S'lihot in Shawarit and turn to Sh'ma Koleinu, p. 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.
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

Rabbi Shlomo DovBer Schneersohn. 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.

For On This Day

The quotations are from Leviticus 16:30 and Isaiah 56:7.

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

Selah loan abonim yishev.
Mishlo shelom mitzvot.
Mi achei kedushat mishloah.
Bor mishlo khiyitzer.

Cof efratim yosef chodesh yislev, chodesh kislev:
Hahoe kepach elevim lechore oseim, melah chayayim levi.
Hahoe shevor, shomron befit haflachot, kemah shevatot: Cof.

Shavit Le'emtem haflachot yorei kehilat yislev.
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, assured love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.


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 malketnu ki fashanu,
ki atah Adonai tov v’sallah
v’rar 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.

שֶׁמֶת קְלוּנָה יְהוָה אֲלֹהֵינוֹ, זָכָר וְיָרֹם עַלּוֹ.
קָבֵל בַּשְׁמֵיהֶם בּוֹרֵר אוֹתָהּ פָּנָיו.
הַשְׁכִּינָה יְהוָה אֲלֹהֵינוּ, וְשָׁמַר נִמְנָנוּ עַלּוֹ.
אָל-חַשְׁמִיעֲנוּ מְפֹלָפָתָו, וְרֹחֲבָוּ בּוֹרֵר עַל-פָּנָיוּ.
אָל-חַשְׁמִיעֲנוּ לֹאֱתָוֹתָו, בְּכָלָּהָ בּוֹרֵר עַל-עֹלָהָוּ.

Said quietly:

אָל-חַשְׁמִיעֲנוּ, יְהוָה אֲלֹהֵינוּ, וּלְתָמִיר מַמָּה.
עָשָׂה עָנָאָנוּ אֲלָחוּנָנוּ וְאֵין שָׁמָה עָנָאָנוּ רָבָּה.
כִּפְרָא הָיוּ יְהוָה בְּנַחֲמֵנוּ וּבְנַחֲמִינוּ.
ניִמָּרֵי לְפָנָיו יְהוָה בְּנַחֲמֵנוּ, וְנִשָּׁבֵנָה יְהוָה בְּנַחֲמֵנוּ.
שְׁלַחֲנוּ יְהוָה לְפָנָיוּ יְחַלְּ דַּיֵּהוּ יְהוָה צִוְּרוּ נָאֲלוּיָה.
כִּפְרָא יִצְוֹ טוֹבָה מַמָּה, אִישׁ אֲלֹהֵינוּ.

The ark is closed.

אֲלֹהֵינוּ אֲלֹהֵי יָדְנוּ (ﬠֵדֶךָ),
אל עֲנִינוּ,
אל חַשְׁמִינוּ,
אל חִפְרִינוּ אֲלִישְׁרֵיהוּ,
קרְבֵנוּ לְחַדְּתוֹ,
לָשֵׁבֵנוּ מַצָּהָיו
הָרֵעוּ דְּרַקְוֵנוּ,
וכְּלִבְנוּ לְיִרְפָּא אֲנָשָׁנוּ,
ומִלֵּחַ אֶת-לַבָּבֵנוּ לְאַלּוֹבָתָו.
נֶשֶׁב אֶלֶף בַּמִּסְתָּמָה בַּלָּבָב שְׁלָם.
לֶמַּלְשָׁנָה שֵׁמֶךָ מִזְדַּדֵּר תְּמוּנָת לָנוּ
בְּכָלָּה בּוֹרָר קְדָשָׁה.
לָמַּעַרְשָׁנָה
וֹסְלַתָּהוּ עֲזִיָּהּ עִם רְבִיהָוּ.

HEAR OUR VOICE. קֵלֵל. 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 5:29; Psalms 51:13; 71:3; 86:17; 19:15; 52; 38:16. A millennium ago, the maḥzor's editors adapted the biblical text by changing singular wording to plural.

DO NOT ABANDON US. אל-לְּפַדְּנוּ. 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. עַל-עָנָאָנוּ. 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 maḥzor 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'hashuvah,
    haddeish yameinu k'kedem.
Al tashlikheinu mi-l'fanekha,
v'ru-ah kodsh'kha al tikkah mimnenu.
Al tashlikheinu le'it 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.
WE ARE YOUR PEOPLE億ר גוזעך. An early medieval poem, which expands on the verse from Song of Songs (2:6), "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.


FOR TIME WITHOUT ENDאֶת שָׁמָּיִם וְאֶת אֶרֶץ. "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 SINNEDאֶת שָׁמָּיִם וְאֶת אֶרֶץ. 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.
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, we are Your children
We are Your servants, we are Your congregation,
We are Your heritage, we are Your flock,
We are Your vineyard, we are Your creatures,
We are Your spouse, we are Your cherished ones,
We are Your people, we are the ones You address, and You are the One to whom we speak.

Ki
Anu ammekha, v'atah eloheinu,
anu vanekha v'atah avinu.
Anu avadekha v'atah adoneinu,
anu k'halekha v'atah helekeinu.
Anu nahalatekha v'atah goraleinu,
anu tzonekha v'atah ro reinu.
Anu kharmekha v'atah not'reinu,
anu f'ullatekha, v'atah yots'reinu.
Anu ra-yatekha v'atah dodeinu,
anu s'gullatekha v'atah k'roveinu.
Anu ammekha v'atah malkeinu,
anu ma-amirekha v'atah ma-amireinu.

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.

אָשָׁמָנָה, בָּדָדְנֶנָה, דַּבָּדָדְנֶנָה. לָמָּה קַשָּׁר.
הַרְשָׁעִים הָרְשָׁעִים, נֵרָה, הַמַּשְׁמֶנֶת, סְפָלְנָה שַכָּר.
יַעֲנֶנוּ רֵעֵותָנוּ, לָכָּנָה, מְדַרְדַּרְנֵנֶנוּ.
סְרָה, שֵׁרָה, יָסָרְנֵנָה, צֶרֶנֶנוּ, כְּשָׁנָה נֵרָה.
יִשְׁרָנָה, שָׁרָה, יָסָרְנֵנָה, צֶרֶנֶנוּ, כְּשָׁנָה נֵרָה.

In one or more of the following penitential prayers may be included.

בְּאָלַחֵנָה וַאֲלַחֵנָה (אֲבֹאוֹיִנָנוּ), כָּלָה נִומָּה.
עַלְעָנִיתֵנָה בָּותָּן (עָשָׁבָת קֹּדֶשׁ וּכְוָם) הַפֹּרָיִים נֵוָה.
מַחְתָּה הֵעָבְרֵנָה עָשָׁבָנָה וְאַבּוֹאִין מַכְבּוֹד עִנּוּיָה. לָךְ עַתָּה
יָצַרְתָּ לְשֵׁמֶר עֵדֶּנָה, שָׁפָלָה וְעַלְעָה אַלְשָׁנָה. הִלְשָׁנָה
כְּמָלַכָּה לָשְׁמוֹר פְּרֹדָיו, לָמוֹל אַצְלֵבָּנָה אָלָם הָאָטָלְקֵנָה
לַעֲדֵנָה אַטְפֵּרָה. עֶשָּׁבָנוּ בְּשֵׁרָה: נֵמָל יוֹדֶה אַלְתָּיוּת
אֲגַלֵּבָן אֲגַלֵּבָן וְלָשָׁנָה לָמָּה נִומָּה.

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 BETRAYךְרָבָא. A sin is considered betrayal of God.


BLOT OUT AND DISREGARDךְרָבָא. 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.

CIRCUMCISEךְרָבָא. Deuteronomy 30:16. 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

Commonly, 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, dibbanu dofi; he-evinu, v’hirshanu, zadnu, hamasnu, tafanu sheker; ya-atznu ra, kizzavnu, latznu, mareishnu, ni-atznu; sararnu, avinu, pashanu, tzaranru, kishinu oref; rashanu, shihatru, 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.

K

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.”

N

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.”
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.

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

Shekh Moalla Sushe Leqorah
Shuvannah Tzaddik Beysharim Lezamik Bheteflah.
Tzuber Ul Pesug Lezim Shem Pesug.
Temiha Pesugno Mitiqim Einik.

Ahitah Yitdz Rez Neqelah, Yutvelonah Shelih Clitah.
Ahitah Tovesh Kel-Toer, Bezah, Yehosah Kelzot Kel.
Azot Rez B poured Mashak Lazin Betem Neved Ezekah.
Bekah Kefi Rezah Medalukah Yehosah Alzotah
Aalach Eshoshonim [Amoraim]
Shekzechah Lezah Kel Kel-Toveshonah
Andeshah Lezah Kel Kel-Tezamynah.
Andechah Lezah Kel Kel-Deshamnayn.
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. V'al k'ullam—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. V'al k'ullam—for all these things a person is judged.

MAX ROUTTENBERG

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 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.

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, and to grant us atonement for all our transgressions.
It is customary to strike one's heart when we say the words: 

شهן שֵׁמֶר צַעְדָּה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה לָעַזְרֵנָה L

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 Saadia Gaon's prayerbook (10th century), the twelve in Amram Gaon's (9th century), and the twenty-two in Maimonides' (12th century).
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 unwittingly 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.
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.

CONFUSION

_timhat levav_. 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.
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.

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 104:4).

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
SECRET MATTERS
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 forgiveness.


TAKE WORDS WITH YOU דיבר על בינה Hosea 14:3. That is, speak your confession.


I SWEEP ASIDE YOUR כליך ופספסך Leviticus 16:30.

YOU FORGIVE כליך ופספסך. The grammatical form of the nouns כליך ופספסך (solhan) and כליך ופספסך (mohoblan) indicate an essential personal quality. For example, when one "learns" (lamed), "studies," until becoming a scholar, one is then called a "learner" (lamedan). 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
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.

Thankfulness

It is gratefulness which makes the soul great.

—ABRAHAM JOSHUA HESCHEL

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.
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! 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 re-enact this ancient blessing during the Musaf service on High Holy Days and festivals.

GRANT PEACE! Generally in the Ashkenazic liturgy, the brakha of Sim Shalom is recited only during the morning (Shaharit and Musaf) services, whereas a similar brakha, Shalom Rav ("abundant peace"), is 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 (vyasemi l’chah 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).

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 272.
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 and for all the people of Your covenant.

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

U-kh tou 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 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.

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.

Avinu Malkeinu!hesion lepinikh.
Avinu Malkeinu! Eno lene melakh aleia athath.
Avinu Malkeinu! Eno lemin lemin shevah.
Avinu Malkeinu! Horeh ulenuh sheveh.
Avinu Malkeinu! Bash ulevul halefchar kesho.
Avinu Malkeinu! Bash umeshavot shonaih.
Avinu Malkeinu! Horeh uzeh avoh.
Avinu Malkeinu! Kelul zehav meshevet melulav.
Avinu Malkeinu! Kelul deror resh veshevet misho.

יווח שמש מלב יריה.
Avinu Malkeinu! Shelah molot lab-yonitony.
Avinu Malkeinu! Mah molot pesonot rachatomim mevek zonit.

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

Avinu Malkeinu! Hodorot beeshobo shelma lepinikh.
Avinu Malkeinu! Shelah ropoah shelma holot shevah.
Avinu Malkeinu! Kohen bokoros tob lepinikh.
Avinu Malkeinu! Kohen bespser himo tobos.
Avinu Malkeinu! Kohen besper ajalo shevo.
Avinu Malkeinu! Kohen besper torath echal.
Avinu Malkeinu! Kohen besper torath echal.
Avinu Malkeinu! Hamah lo yishuva bakor.
Avinu Malkeinu! Hor ber shirielo toveh.
Avinu Malkeinu! Hor ber mishakhe.
Avinu Malkeinu! Shem kolon, hos voros alleh.
Avinu Malkeinu! Kelal beremitz mecharzay at-heschatenn.
Avinu Malkeinu! Yis akol shibhono rikos melulinh.
Avinu Malkeinu! Vor in efer avoh.
Avinu Malkeinu! Horeh ulenuh ulel uvelulav tepenu.
Avinu Malkeinu! Yovsh lemos hevorim ale shah.
Avinu Malkeinu! Yovsh lemos hevorim ale shah.

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

Avinu Malkeinu, we have sinned in Your presence.
Avinu Malkeinu, we have no sovereign but You.
Avinu Malkeinu, act toward us kindly in accord with Your name.
Avinu Malkeinu, make this a good new year for us.
Avinu Malkeinu, annul every harsh decree against us.
Avinu Malkeinu, nullify the designs of our foes.
Avinu Malkeinu, frustrate the plots of our enemies.
Avinu Malkeinu, rid us of every oppressor and adversary.
Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.
Avinu Malkeinu, forgive and pardon all our sins.
Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.
Avinu Malkeinu, return us to Your presence, fully penitent.
Avinu Malkeinu, send complete healing to the sick among Your people.
Avinu Malkeinu, remember us favorably.
Avinu Malkeinu, inscribe us for good in the Book of Life.
Avinu Malkeinu, inscribe us in the Book of Redemption.
Avinu Malkeinu, inscribe us in the Book of Sustenance.
Avinu Malkeinu, inscribe us in the Book of Merit.
Avinu Malkeinu, inscribe us in the Book of Forgiveness.
Avinu malkeinu, hahazireinu bi-t'shuvah sh'leimah l'fanekha.
Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.
Avinu malkeinu, zokhreinu b'zikaron tov l'fanekha.
Avinu malkeinu, kotveinu b'seifer hayyim tovim.
Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.
Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.
Avinu malkeinu, kotveinu b'seifer z'khuyot.
Avinu malkeinu, kotveinu b'seifer s'liyah u-m'hilah.
Avinu Malkeinu, cause our salvation to flourish soon.
Avinu Malkeinu, cause Your people Israel to be exalted.
Avinu Malkeinu, raise up Your anointed with strength.
Avinu Malkeinu, hear our voice, be kind, sympathize with us.
Avinu Malkeinu, accept our prayer, willingly and lovingly.
Avinu Malkeinu, do not turn us away empty-handed.
Avinu Malkeinu, remember that we are but dust.
Avinu Malkeinu, have compassion for us, our infants, and our children.
Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.
Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.
כדריך שלום
ה.CompareTo הרקיע שלמה רבך. כללמה די ברך. פרעתה:
המלכד שלמה ביתיה וביתיו ובתיו longitudinal שלמה
יושאר, בינלאובה ובר自媒体. אמרו זאמו.
יה זמא רבק מבך טלמג וטלמג שלמה.
הכר רמא תשמה והרמא והכר והכרה
החכמים וה hakria והראמה והראמה והראמה
מכלביה מברכה וברכה והברכה והברכה
וכללמה, אמרו זאמו.
החכמים זכה בהודו וכל-ישראל חזרה והמתורז
ידי בשעיה, אמרו זאמו.
יה זמא רבק מבך ושם רבים טלמי טלמה
ישראל, אמרו זאמו.
טלמה שלמה בהראמה והזמא שלמה טלמי טלמה
ישראל (טלמג-זימה שלמה), אמרו זאמו.
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 place-
ment of Kaddish Shalem marks the end of the
morning Shaḥarit prayers.
The liturgy now moves
on to the Torah service.
In a formal sense, though
introduced and followed
by brakhot 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.
Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz'dakah va-hesed v'hoshi-einu.

The ark is closed.

**Kaddish Shalem**

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.*

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

*Y'hei sh'meth rabba m'varakh l'alam u-l'almet almayya.*

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, *b'rakh hu,* is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen.*

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen.*

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen.*

*Osheh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teivel], v'imru amen.*
TORAH SERVICE
OF YOM KIPPUR

274 Taking Out the Torah
278 Torah Reading
284 Haftarah Reading
290 Yizkor
296 Returning the Torah
THE TORAH SERVICE

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.
Meditations on the Meaning of Torah

None compares to You, ADONAI, and nothing is like Your works. Your sovereignty is everlasting; Your rule endures through all generations. ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever. ADONAI, give strength to Your people; ADONAI, bless Your people with peace.

What Torah means to us depends on what God means to us.

— JACOB PETUCHOWSKI

The custom of our ancestors has the status of Torah.

— TOSAFOT TO BABYLONIAN TALMUD, MENAHOT

The people Israel, the Torah, and the Holy One are all one. — THE ZOHAR

Compassionate Creator, may it please You that Zion flourish; build the walls of Jerusalem. For in You alone do we put our trust, transcendent Sovereign—Master of all time.

Av ha-rahamim, hetivah virtzon'kha et tziyyon, tinneh homot y'rushalayim.
Ki v'kha l'vad batahnu, melekh El ram v'nissa, adon olamim.

We rise as the ark is opened.

As the Ark was carried forward, Moses would say:

ADONAI! Scatter Your foes, so that Your enemies flee Your Presence.

Kumah Adonai v'yafuzu oy'vekha, v'yannusu m'san-ekha mi-panekha.

Torah shall go forth from Zion, and the word of ADONAI from Jerusalem. Praised is the One who gave Torah to the people Israel in holiness.

Ki mi-tziyyon teitzei torah, u-d'var Adonai mirushalayim. Barukh she-natan Torah l'ammo yisra-el bi-k'dushato.
ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

יהוה יתברך, אלה רוחם והונו, א вра אופי ורב חסד אמא.
نصر חסד לאלפים, נאם עוז ומשוער והשהה, ונכון.

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.

AVINU MALKEINU אבינו מלכנו. Adapted by Jules Harlow from a meditation written by Rabbi Nathan Sternharz (1780–1849), the chief recorder of the teachings of the Hasidic master Nachman of Bratzlav.

MAY THIS BE... FOR MY PRAYER פָּרָּאשָׁה. 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 ברוך שםך. 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’hamnun, erekh appayim v’rav hesed ve-emet.
Notzeir hesed la-alafim, nosei avon va-fesha v’hattah ah v’nakei.

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’ro’v hasdekha, aneini be-emet yish-okha.

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
Two scrolls of the Torah are taken from the ark.
We repeat each of these lines after the leader has recited it:

שמע ישראל יהוה אלהינו יהוה אחד.
andel אלוהינו בדול אדוננו קורא נא שמע.

Leader:

The Torah is carried in a circuit around the congregation.

לzech התה מקהלת זבובון ומטפראת וצאת מחד.
כ밖 בשפם ומאזין.
לzech התה מקהלת ומטפראת לכלétrא.
רוחמי יהוה אלהינו שהשפתו לכלים ראלי.
כ׳ קורא נא שמע FEATURES.

HEAR, O ISRAEL, תִּשְׁמַע שָׁאֵל, 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.

AWE-INSPIRING נרין. This word is appropriately added on the High Holy Days.

ACCLAIM קָהל gad’lu. Psalm 34:4.

YOURS, ADONAI קְל войа (’l’ka Adonai). 1 Chronicles 20:11. According to the Chronicler, these verses were part of David’s last speech to the people Israel.

EXALT ADONAI תְּהַלומד היה (rom’mu Adonai). Two verses with the same opening words, taken from Psalm 99:5, 9.
mortal nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

I put my trust in God and I utter praise to God’s holy, precious name. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.

Beih ana raheitz,
v’li-shmeih kaddisha yakkira ana eimar tushb’han.
Y’heih ra-ava kodamakh d’tifsha libbi b’oraita,
v’tashlim mishalin d’libbi v’libba d’khol ammakh yisra-el,

Two scrolls of the Torah are taken from the ark.
We repeat each of these lines after the leader has recited it:

Hear, O Israel, ADONAI is our God, ADONAI alone.
Sh’mi yisra-el, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy and awe-inspiring is God’s name.
Ehad eloheinu, gadol adoneinu, kadosh v’nora sh’mo.

Leader:
† Acclaim ADONAI with me; let us exalt God’s name together.

The Torah is carried in a circuit around the congregation.
Yours, ADONAI, is the greatness, the power, the splendor, the triumph, and the majesty—for all in heaven and on earth is Yours. Yours is the sovereignty, above all else. Exalt ADONAI our God, and bow down at God’s throne, for our God is holy. Exalt ADONAI our God, bow toward God’s holy mountain, for ADONAI our God is holy.

L’kha Adonai ha-g’dollah v’ha-g’vurah
v’ha-tiferet v’ha-netzah v’ha-hod,
ki khol ba-shamayim u-va-aretz.
L’kha Adonai ha-mamlakah v’ha-mitnassei l’khol l’rosh.
Rom’mu Adonai eloheinu v’hishtahavu la-hadom raglau,
kadosh hu.
Rom’mu Adonai eloheinu v’hishtahavu l’har kodsho,
ki kadosh Adonai eloheinu.
The person who is honored with an aliyah recites the following before the Torah is read:

ברוך אתה ה' מלך העולם.

The congregation responds:

ברוך אתה ה' מלך העולם.

The person repeats the above response, then continues:

ברוך אתה ה' מלך העולם.

The person who is honored recites the following after the Torah is read:

ברוך אתה ה' מלך העולם.

WHO HAS CHOSEN US? At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

GIVING US THE TORAH... WHO GIVES THE TORAH? In Hebrew, the brakha uses both the present and the past tense. God not only gave us the Torah in the past, but also we receive it anew whenever we devote ourselves to studying it.
May the One who is the source of compassion, who has always sustained us, have mercy on us, and remember the covenant with our ancestors. May God save us in difficult times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May our pleas be answered with a measure of kindness, salvation, and compassion.

Torah Reader (or Gabbai):
Help, shield, and save all who trust in You, God.
And let us say: Amen.
Let us all declare the greatness of God and give honor to the Torah as (the first to be called to the Torah) comes forward. Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:
You who cling to ADONAI your God have been sustained to this day.
V’atem ha-d’veikim badonai eloheikhem hayyim kull’khem ha-yom.

B’RAKHOT RECITED BY ONE CALLED UP TO THE TORAH
The person who is honored with an aliyyah recites the following before the Torah is read:
Praise ADONAI, to whom all prayer is directed.
Barukh et Adonai ha-m’vorakh.

The congregation responds:
Praise ADONAI, to whom all prayer is directed forever and ever.
Barukh Adonai ha-m’vorakh l’olam va-ed.

The person repeats the above response, then continues:
Barukh atah ADONAI, our God, ruler of time and space, who has chosen us from among all peoples, giving us the Torah.
Barukh atah ADONAI, who gives the Torah.
Barukh atah Adonai eloheinu melekh ha-olam,
asher ba’har baru mi-kol ha-amim, v’natan lanu et torato.
Barukh atah Adonai, notein ha-torah.

The person who is honored recites the following after the Torah is read:
Barukh atah ADONAI, our God, ruler of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.
Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v’hayyei olam nata b’tokheinu.
Barukh atah Adonai, notein ha-torah.
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 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. AF TER THE DEATH OF THE TWO SONS OF AAR ON. 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. 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. 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 EXPIA TION FOR HIMSELF AND FOR HIS HOUSEHOLD. 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.
The Torah reading for Yom Kippur has six aliyyot, one more than on festivals, to indicate its special character. On Shabbat, the reading is divided into seven aliyyot, as is the practice every Shabbat.

LEVITICUS 16
First aliyyah

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 aliyyah on Shabbat] 4 He shall be dressed in a sacred 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 sacred 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.

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
VERSE 8. ONE MARKED FOR ADONAI AND THE OTHER MARKED FOR AZAEL

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; azol, 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. 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. 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 Yehanan 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'fillat)' (Isaiah 56:7). It is not said 'their prayer' (t'fillatam) but 'My prayer' (r'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 aliya (Third aliya on Shabbat)
7 Aaron shall take the two he-goats and let them stand before Adonai at the entrance of the Tent of Meeting; and he shall place lots upon the two goats, one marked for Adonai and the other marked for Azazel. 8 Aaron shall bring forward the goat designated by lot for Adonai, which he is to offer as a purification offering; 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. 9Aaron 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 aliya (Fourth aliya 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
VERSE 16. THE IMPURITY
AND TRANSGRESSION OF
THE ISRAELITES, WHATEVER
THEIR SINS.

The understanding here is that both the
sinner and the sanctuary need atonement. The Bible
includes various views regarding ritual impurity.
The prophets stressed that
unethical behavior created
impurity. Priestly writings
are more often concerned
with impurity created
through contact with the
dead or other objects con-
sidered impure, lest that
impurity be brought into
the sanctuary.

VERSE 21. AND CONFESSION
OVER IT.

The ritual does not suf-
cence without a spoken
confession. Such spoken
confession, known as רְדוּ (viddiu), becomes a central
part of Yom Kippur liturgy;
repeated ten times during
the day. The number ten
may not be accidental; the
High Priest had bathed
himself ten times during
the Temple's atonement
ritual. After the Temple's
destruction, the rite of
confession, which had
been only one small ele-
ment in the atonement ritual, soon became its central
feature. The Viddui, repeated again and again, is more
than a mere acknowledgement of sin: it serves as a
ritual act of cleansing.

DESIGNATED AGENT. This part of the ritual
could be performed by anyone, priest or layperson.
people's goat of purification offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

16 Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity. 17 When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out—to make expiation for himself and his household, and for the whole congregation of Israel.

Fourth aliyah [Fifth aliyah on Shabbat]

18 Then he shall go out to the altar that is before ADONAI and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; 19 and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall purify it of the impurity of the Israelites and consecrate it.

20 When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. 21 Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated agent. 22 Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

23 And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. 24 He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.
VERSE 29. The customs and rituals we follow on Yom Kippur are based on this verse. The seventh month is the month of Tishrei, counting from Nisan, the month in which Passover occurs. The phrase "afflict yourselves," was interpreted by the Rabbis to mean abstaining from both food and drink. They added three other restrictions: not anointing oneself, not wearing solid leather shoes, and not engaging in sexual intercourse.

VERSE 30. This verse speaks of purity and atonement, which are states that we can achieve only after God has granted forgiveness. The ritual returns the sanctuary to its pristine condition; thus, the ritual of Yom Kippur allows us to start again, fresh.
Sacrifices
We should imagine the emotion of an ancient Israelite in offering sacrifices. Animals were rarely slaughtered—one might own only one or two, certainly just a few. Thus the offering was truly an economic sacrifice. In biblical Temple practice, the part of the animal which is offered to God is totally burnt on the altar. In the view of some biblical scholars this made it clear to the participant that the animal was not being offered as food for the Divine. Rather, as the smoke rose to the sky, it represented a symbolic enactment of the attempt to reach the divine resident in the heavens. The offering may have been made in complete silence, adding to the awe of the moment. We no longer have a system of sacrifice, but we do have the memory of our ancestors who sought to come close to the Divine.

Fifth aliyyah [Sixth aliyyah on Shabbat]
25 The fat of the purification offering he shall turn into smoke on the altar.
26 The one who set the Azazel-goat free shall wash those clothes and bathe the body in water—and after that may reenter the camp.
27 The bull of purification offering and the goat of purification offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. 28 The one who burned them shall wash those clothes and bathe the body in water—and after that may re-enter the camp.
29 And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. 30 For on this day expiation shall be made for you to purify you of all your sins; you shall be pure before Adonai.

Sixth aliyyah [Seventh aliyyah on Shabbat]
31 It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. 32 The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. 33 He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.
34 This shall be to you a law for all time: to make expiation for the Israelites for all their sins once a year.
And Moses did as Adonai had commanded him.
Both Torah scrolls are placed on the Reader’s desk.

This is the Torah הָדוֹרָה. 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 קֵינְהָה. 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 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.
Hatzi Kaddish

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

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.

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

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

May the name of the Holy One be acknowledged and celebrated, praised, blessed, and exalted — though God, who is blessed, b'rakh hu, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

Lifting the Torah

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

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam mosheh lifnei b'nei yisra-el al pi Adonai b'yad mosheh.

Maftir

NUMBERS 29

7 On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. 8 You shall present to ADONAI a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish. 9 The grain offering with them — of choice flour with oil mixed in — shall be: three-tenths of a measure for a bull, two-tenths for the one ram, one-tenth for each of the seven lambs. 11 And there shall be one goat for a purification offering, in addition to the purification offering of expiation and the regular burnt offering with its grain offering, each with its libation.
For those called to the Torah:

A male:

מי שברך את אברכיםcaret:אברכים ותקב יעקב, [א杩ונית] שברך רוח אלוהים.

האברך את ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ברכתו ב裼 אברכים caret:אברכים ותקב יעקב, [א杩וונית] שברך רוח אלוהים.

The congregation responds:

This brakhoah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

BIRKAT HA-GOMEL

In thanking God for having been saved from danger and calamity, we are conscious of the fragility of our lives and the gratitude with which we should meet each day of our lives. Ellen Frankel, a contemporary writer, remarks further that through the recitation of this brakhoah, we summon support from all those who care about our welfare.

for a group: שאם/ for a female: שאם/ for a male: שאמל
Blessings for Those Called to the Torah and for Those Who Are Ill

For those called to the Torah:

A male:
May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless ________, who has ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect him and his entire family, bring blessing and success to all the works of his hands, and inscribe and seal him for a good life on this Day of Judgment, together with all his fellow Jews, and let us say: Amen.

A female:
May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless ________, who has ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect her and her entire family, bring blessing and success to all the works of her hands, and inscribe and seal her for a good life on this Day of Judgment, together with all her fellow Jews, and let us say: Amen.

Plural:
May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless ________, who have ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect them and their entire families, bring blessing and success to all the works of their hands, and inscribe and seal them for a good life on this Day of Judgment, together with all their fellow Jews, and let us say: Amen.

Prayer for all those who are ill:
May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel, and Leah bless all who are ill ________ and remove from them any sickness. Heal their bodies, forgive their transgressions, send blessing and good fortune to all the work of their hands, as well as to all their brothers and sisters, the people Israel, and let us say: Amen.

BIRKAT HA-GOMEL
This brakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

Barukh atah ADONAI, our God, ruler of time and space, who bestows goodness on us despite our imperfections, and who has treated me so favorably.

Barukh atah Adonai, eloheinu melekh ha-olam, ha-gomel l'hayyavim tovot, she-g'malani kol tov.

The congregation responds:
May the One who has shown such favor to you continue to bestow all that is good upon you, selah.

Mi
(fore a male: she-g'mal'kha / for a female: she-g'maleikh / for a group: she-g'malkhem)
kol tov,
hu (for a male: yigmal'kha / for a female: yigmaleikh / for a group: yigmalkhem) kol tov, selah.
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.
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.

Isaiah 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.
ISAIAH 58:1–12

1 Cry with full throat, without restraint; raise your voice like a ram’s horn! Declare to My people their transgression, to the House of Jacob their sin.

2 To be sure, they seek Me daily, eager to learn My ways. Like a nation that does what is right, that has not abandoned the laws of its God, they ask Me for the right way, they are eager for the nearness of God:

3 "Why, when we fasted, did You not see? When we starved our bodies, did You pay no heed?"

Because on your fast day you see to your business and oppress all your laborers!

4 Because you fast in strife and contention, and you strike with a wicked fist! Your fasting today is not such as to make your voice heard on high.

5 Is such the fast I desire, a day for people to starve their bodies? Is it bowing the head like a bulrush and lying in sackcloth and ashes?

Do you call that a fast, a day when ADONAI is favorable?

6 No, this is the fast I desire: to unlock fetters of wickedness, and untie the cords of the yoke to let the oppressed go free; to break off every yoke.

7 It is to share your bread with the hungry, and to take the wretched poor into your home; when you see the naked, to clothe them, and do not ignore your own flesh.

8 Then shall your light burst through like the dawn and your healing spring up quickly;
VERSE 13. IF YOU CALL
SHABBAT "DELIGHT"
לשבת עזג. This is the origin of the term Oneg Shabbat.
For the Jew who enters into a life of observance of the mitzvot, ritual involves moments of joy, of sadness, of serious reflection, and of meditation. These comprise the range of human emotion, allowing us to experience the fullness of our humanity.
Here I Am

“Then when you call, Adonai will answer; when you cry, [God] will say hineini, here I am” (Isaiah 58:9). On Rosh Hashanah, in the story of the binding of Isaac, we read of God’s call to Abraham and Abraham’s response, “Hineini, here I am.” Today, on Yom Kippur, it is we who call and God who responds, “Hineini, here I am.” Through our acts of righteousness, compassion, and repair of the world, we have the potential to bring the Divine Presence into the world.

your Vindicator shall march before you, the Presence of Adonai shall be your rear guard.

9 Then, when you call, Adonai will answer; when you cry, [God] will say: Here I am. If you banish the yoke from your midst, the menacing hand, and evil speech, and you offer your compassion to the hungry and satisfy the famished creature—then shall your light shine in darkness, and your gloom shall be like noonday.

Adonai will guide you always, slaking your thirst in parched places and give strength to your bones. You shall be like a watered garden, like a spring whose waters do not fail.

11 Some from your midst shall rebuild ancient ruins, you shall restore foundations laid long ago. And you shall be called “Reparer of fallen walls, Restorer of lanes for habitation.”

12 If you refrain from trampling Shabbat, from pursuing your affairs on My holy day; if you call Shabbat “delight,” Adonai’s holy day “honored”; and if you honor it and go not your ways nor look to your affairs, nor strike bargains— then you can seek the favor of Adonai. I will set you astride the heights of the earth, and let you enjoy the heritage of your father Jacob—for the mouth of Adonai has spoken.
B'RAKHOT AFTER THE HAF-TARAH. A series of b'rahhot concludes the reading from the Prophets. The earliest synagogue services may have centered on the public reading of biblical passages, and the prayers concluding the reading may well have formed the original core of the synagogue service. For example, the prayers concluding our reading mention the sanctity of the day and express messianic longing—two themes likewise featured in the Amidah. In ancient times, the public biblical reading also included a selection from the third division of the Hebrew Bible, known as the Writings.

WHO ACCOMPLISHES WHAT IS SPOKEN Dinik. At the opening of Genesis, God's word effectuates all that is created: “God said... and it was so.” Our liturgy asserts that God will likewise carry out the promises recorded in the scriptural passages that we have just read aloud and studied.

MAY YOUR PROMISE PROVE TRUE תקפק תאמ. On the Days of Awe we talk of God's teaching as an everlasting truth and we then conclude by declaring God's sovereignty over all the earth. God's sovereignty is identified here with the truthful and eternal teaching of Torah.
B'rakhot after the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. Barukh atah ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. Barukh atah ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the Kingdom of David, Your anointed—may he soon come and make our hearts rejoice. May no stranger sit on his throne, and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. Barukh atah ADONAI, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, [for Shabbat,] and for this Day of Atonement, which You have given us, ADONAI our God, [for holiness and for rest,] for pardon, forgiveness, and atonement, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. 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.
ON SHABBAT, WE RECITE THE FOLLOWING TWO PARAGRAPHS:

A PRAYER FOR THE CONGREGATION

יְהוָה פְּרָעֹה שְׁפֵּיאָה, תִּשְׂמַע תַּחְפָּרוּת בְּן יָרֵי מֹאָב
יְהוָה וְתַשְׁמֵר חַיֵּיךָ, וְתַשְׁמֵר חַיֵּיךָ הַיּוֹם, וְתַשְׁמֵר חַיֵּיךָ הַבָּאתָה
יְהוָה יְבִא אֶל-יִשְׂרָאֵל כָּל-הַמִּרְכָּז יֹמֵי מָנוֹרָה
יְהוָה יְבִא אֶל-יִשְׂרָאֵל כָּל-הַמִּרְכָּז יֹמֵי מָנוֹרָה

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

ミ シ バ チ ュ ハ ニ ッ ク ヨ ラ ニ ョ ネ イ エ ハ ノ イ ラ ロ ネ イ エ ハ ノ イ ラ ロ ネ イ エ ハ ノ イ ラ ロ ネ イ エ ハ ノ イ ラ ロ ネ イ エ ハ ノ イ ラ ロ ネ イ エ ハ ノ イ ラ ロ ネ イ エ ハ ノ イ ラ ロ ネ イ エ ハ ノ イ ラ ロ ネ イ エ ハ ノ イ ラ ロ 

COMMUNITY CONCERNS.

Classically, the Torah service became a moment of expressing community concerns. יְהוָה פְּרָעֹה (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)
An Alternative Prayer for Our Country

Our God and God of our ancestors: We ask
Your blessings for our country—for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom—helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they experience war any more.” And let us say: Amen.

On Shabbat, we recite the following two paragraphs:

A PRAYER FOR THE CONGREGATION

May the blessings of heaven—kindness and compassion, long life, ample sustenance, well-being, and healthy offspring devoted to Torah—be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in heaven be your help at all times. And let us all say: Amen.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation together with all holy congregations: them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

On all days:

A PRAYER FOR OUR COUNTRY

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessings upon this land, upon its leader, its judges, officers, and officials, who are devoted in good faith to the needs of the public. Instruct them with the laws of Your Torah and help them understand Your rules of justice, so that peace and security, happiness and freedom, will never depart from our land.

We pray, Adonai, God whose spirit is in all creatures, awaken that spirit within all the inhabitants of our land. Uproot from
A PRAYER FOR THE STATE OF ISRAEL

Avinu Shememayim, Zer yeretzal ongei, barach atzchem, yeshare shememayim, erev el yeladim. Ha'malachi, hamelchey yis acclaimed. Ha'el ha'el be'etzad, me'avader shemul. Shemul baruch le'olam, shemul u'yoneinu, le'olam be'etzad

A PRAYER FOR PEACE

Yihi ratzon melakhin yishecha, aleichem elah, me'at shemot, me'at shem ulma

THAT IT MAY BE KNOWN. 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.
their hearts hatred and malice, jealousy and strife. Plant among those of different nationalities and faiths who dwell in our nation, love and companionship, peace and friendship. May it therefore be Your will that our land be a blessing to all who dwell on earth and cause them to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: “Nation shall not lift up sword against nation, neither shall they learn war any more”; “For all of them, from the least of them to the greatest, shall know Me.” And let us say: Amen.

A PRAYER FOR THE STATE OF ISRAEL
Avinu she-ba-shamayim, Stronghold and Redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace and its inhabitants with lasting joy. And let us say: Amen.

A PRAYER FOR PEACE
May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

Then nation will not threaten nation,
and mankind will not again know war.

For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion.

Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

I will rid the land of vicious beasts
and it shall not be ravaged by war.

Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea. And let us say: Amen.
INTRODUCTION. Yizkor is a time set aside to formally include in our thoughts and prayers family and friends who have passed away. Though Yizkor is recited on each of the festivals, on the High Holy Days we may feel a special connection to those who have played a significant role in our life's journey. The themes and somber ambience of the Yom Kippur service make this day especially appropriate for contemplating life and death. Thus, in reciting Yizkor, the veil between the worlds of the living and the dead becomes more transparent, less opaque. May the memory of those we recall be a blessing in our lives.

WHAT ARE HUMAN BEINGS דִּּדְכְּרֵי. The verses in this passage come from Psalms 144:3-4, 90:6, and 90:11.


God is always before me, at my right hand, lest I fall.
Therefore I am glad, made happy, though I know that my flesh will lie in the ground forever.

The deaths of those we now remember left holes in our lives. But we are grateful for the gift of their lives and we are strengthened by the blessings that they left us and the precious memories that comfort and sustain us as we recall them this day.
WE RECALL

Some of us recall parents who watched over us, nursed us, guided us, and sacrificed for us.
Some of us lovingly call to mind a wife, husband, or partner with whom we were truly united—in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows.
Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of discovering life’s possibilities, bound to us by a heritage of family tradition and by years of togetherness and love.
Some of us call to mind children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives.
So many of us recall beloved relatives and friends whose affection and devotion enhanced our lives, and whose visible presence will never return to cheer, encourage, or support us.
Though they are gone, we are grateful for the blessings they brought to our lives. We are sustained and comforted by the thought that their presence in our lives remains an enduring blessing that we can bequeath to others.
We can show our devotion to them by our devotion to those ideas that they cherished.
O God of love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your divine love on all whose lives touch ours.
Give us strength to live faithfully, for we are cheered by our confidence that You will not permit our lives to be wasted, but will bring all our worthy strivings to live on, even as we may not see their fulfillment.

—MORDECAI M. KAPLAN, EUGENE KOHN, AND IRA EISENSTEIN
(adopted from Mahzor Hadasim)

YIZKOR

When I stray from You, Adonai, my life is as death; but when I cleave to You, even in death I have life. You embrace the souls of the living and the dead. The earth inherits that which perishes. The dust returns to dust; but the soul, which is God’s, is eternal. Adonai is compassionate to all creation, granting us a share in unending life. God redeems our life from the grave, joining us forever in the unending chain of life.
May we preserve the memory of those we love and are now gone, through charity in deed and thought. May we live unselfishly, in truth and love and peace, so that we will be remembered as a blessing, as we lovingly remember, this day, those who live on in our hearts.

—JULES HARLOW

Backwards and Forwards

Yizkor:
Looking backward, we recall our ancestry.
Looking forward, we confront our destiny.
Looking backward, we reflect on our origins.
Looking forward, we choose our path.
Remembering that we are a tree of life, not letting go, holding on, and holding to, we walk into an unknown, beckoning future, with our past beside us.

—HAROLD SCHULWEIS
(adopted)
We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:

יִזְכֹּר אֲלֵיהֶם אֲחָד נְשָׁמָה
(for a father) אֵיבִּי מֹ县公安局
(for a husband) אֵישׁ
(for a partner) בֵּן דָוִד
(for a brother) אָזוֹר
(for a son) בֶּן
(for other relative) קַרְוָר
(for a friend) צִבָּר
(others) ...

שְׂדָקָה לְעֵלָלָם [שְׂדָקָה לְעֵלָלָם]. הָנַּי נִזְרָב/נְזִיבָת
אֵלֶּה בֶּן יְהוָה נְפֹשֵׂה [הָנַּי נִזְרָב/נְזִיבָת]. אַצָּא חֵר הָנַּי
[שְׂדָקָה] נְפֹשֵׂה יְהוָה [רֶפֶס גֵּרְוָר] בֶּן רֶפֶס גֵּרְוָר
וֹתְרָה מְנַוְּהָה [מְנַוְּהָה] בֶּן רֶפֶס, שֶׁבֶּה שֶׁפֶחָה אָבִי
פְּנֵי, בֵּינֵי יָדֵנִי. זֶכֶר.

In memory of female relatives or friends:

יִזְכֹּר אֲלֵיהֶם אֲחָד נְשָׁמָה
(for a mother) אֵימִית מּוֹורָת
(for a wife) אֵישָׁה
(for a partner) בּוֹת זַוּּי
(for a sister) אָזוֹרָה
(for a daughter) בּוֹת
(for other relative) קַרְוָרָה
(for a friend) צִבָּר
(others) ...

שְׂדָקָה לְעֵלָלָם [שְׂדָקָה לְעֵלָלָם]. הָנַּי נִזְרָב/נְזִיבָת
אֵלֶּה בֶּן יְהוָה נְפֹשֵׂה [הָנַּי נִזְרָב/נְזִיבָת]. אַצָּא חֵר הָנַּי
[שְׂדָקָה] נְפֹשֵׂה יְהוָה [רֶפֶס גֵּרְוָר] בֶּן רֶפֶס גֵּרְוָר
וֹתְרָה מְנַוְּהָה [מְנַוְּהָה] בֶּן רֶפֶס, שֶׁבֶּה שֶׁפֶחָה אָבִי
פְּנֵי, בֵּינֵי יָדֵנִי. זֶכֶר.

TZ'DAKAH/CHARITY

The Yizkor service was called seder matnat yad, the service of expressing generosity on behalf of those who have died. That name comes from the closing line of the Torah reading for the final day of the pilgrimage festivals (when Yizkor is recited): "Every person giving a gift according to the blessing they have received from Adonai" (Deuteronomy 16:17). Offering charitable gifts and performing acts of justice, love, and care in memory of those who have died provide us with ways of honoring their memory and continuing their influence for good.
Though I stared
earnestly at
my fingernail

Yesterday when I was on
the #7 bus
I happened to look
at the cuticle
of my right forefinger
and for a moment
I thought not that it
was mine
but that it was
my father’s—

the same small
confusion I have
from time to time
when I catch sight
of my daughter
in her denim skirt, size 3,
and I feel lean, willowy,
in her clothes.

So there I was
on the #7 bus
overtaken by a longing
very close to love
staring at the cuticle
of my right forefinger.

I remembered how clean
and short he kept his
nails
and suddenly there was
the whole man
reconstituted
from a fingernail
standing before me,
smiling broadly,
his face flushed
with pleasure.

But then just as suddenly
he was gone
and though I stared
earnestly
at my fingernail
I failed to bring him back.
—MERLE FELD

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:
May God remember the soul of
    my father
    my husband
    my partner
    my brother
    my son
    my relative
    my friend
    (others)

who has [have] gone to his [their] eternal home. In loving testimony to his life [their lives], I pledge tz’adakah to help perpetuate ideals important to him [them]. Through such deeds, and through prayer and remembrance, may his [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which he [they] blessed me. May these moments of meditation strengthen the ties that link me to his [their] memory. May he [they] rest in peace forever in God’s presence. Amen.

In memory of female relatives or friends:
May God remember the soul of
    my mother
    my wife
    my partner
    my sister
    my daughter
    my relative
    my friend
    (others)

who has [have] gone to her [their] eternal home. In loving testimony to her life [their lives], I pledge tz’adakah to help perpetuate ideals important to her [them]. Through such deeds, and through prayer and remembrance, may her [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which she [they] blessed me. May these moments of meditation strengthen the ties that link me to her [their] memory. May she [they] rest in peace forever in God’s presence. Amen.
IN MEMORY OF MARTYRS:

יוכר א"לחים בשמות כל א"לחים Buen י"עראל שמות
א"ת"נפשמ על ק"ודש נשמ"ע נבנ"ד/נדב/נדיה א"דיה
בעד זכרת נשמ"ע. אנא שמע ע"ש וו"ד ב"נרותם
אמש"רתם ויראה בצ KeyboardInterrupt השם ו"_cipherו
בפשתתים מצורור צרור מתים והחייםว ומקותם עבוד.
שעב שמחות א"ה"เพชร, על צ"מק מס"ק צד. אמן.

IN MEMORY OF CONGREGANTS:

יוכר א"לחים בשמות י"דנינ.bel מ"רמק הקדוש لهذا
שполнить"עלל ตุ. אנא ח"חי הפשחתים צא"ורתם.
בצרור מתים והחייםו אונקוהן עביד, ש urb שמחות צא"ר.
ס"מק, בצימת ביתמק בצד. אמן.

IN MEMORY OF THE SIX MILLION:

אל כלאד רצימם, שוקם ב gratuites, ה"מא אגונחה בכנ"נה
מתה ס"נוי וה"שכניה, בנסURLConnection קדושם והחיים, קודה
ה"לא上がりים, קדם ששתם כל צא"רמק נכי ישראל
שנטיבת"בשניהם, אנשין"ג דיים"ג פלח"ג שגנובם ציטריטי
שה"ג במשונם, שמדים א"ת"נפשמ על ק"ודש נשמ"ע. בט נחל
החיים אונקוהן, אנא לצרור היהים, הס"ממ מִּקֻר
ס"מק עלל當您ם. צרור זכרוי היהים ואירן נס"מותו.
יהיו ה"ג נסל akka, הנ Hulk בלשון על משכבותם.
בצימת אמן.

IN PARADISE:

Literally, “in the Garden of Eden.” We imagine that the soul, which connects all living beings with their divine source, returns, after the death of the body, to God’s care.
A Yizkor Meditation
in Memory of a Parent
Who Was Hurtful

Dear God,
You know my heart.
Indeed, You know me better than I know myself,
so I turn to You before I rise for Kaddish.

My emotions swirl
as I say this prayer.
The parent I remember
was not kind to me. His/her
death left me with a legacy
of unhealed wounds,
of anger and of dismay
that a parent could hurt a child
as I was hurt.

I do not want to pretend
not to love, or to grief
that I do not feel, but I do
want to do what is right
as a Jew and as a child.

Help me, O God,
to subdue my bitter
emotions that do me no good,
and to find that place in myself
where happier memories may
lie hidden, and where
grief for all that could have been,
all that should have been,
may be calmed by forgiveness,
or at least soothed by the passage of time.

I pray that You,
who raise up slaves to freedom,
will liberate me from the oppression
of my hurt and anger,
and that You will lead me
from this desert to Your holy place.

—ROBERT SAKS

IN MEMORY OF MARTYRS:
May God remember the souls of the martyrs of our people,
who gave their lives for the sanctification of God’s name.
In their memory do I pledge tz’dakah. May their bravery, their
dedication, and their purity be reflected in our lives. May their
souls be bound up in the bond of life. May they rest in peace
forever in God’s presence. Amen.

IN MEMORY OF CONGREGANTS:
May God remember the souls of our friends, members of this
holy congregation, who have gone to their eternal home.
May their souls be bound up in the bond of life.
May these moments of meditation strengthen the ties that link us to their memory.
May they rest in peace forever in God’s presence. Amen.

Exalted, compassionate God, comfort the bereaved families
of this congregation. Help us to perpetuate everything that
was worthy in the lives of those no longer with us, whom we
remember this day. May their memory endure as a blessing.
And let us say: Amen.

IN MEMORY OF THE SIX MILLION:
Exalted, compassionate God, grant perfect peace in Your
sheltering presence, among the holy and the pure, whose radiance
is like the heavens, to the souls of all the men, women,
and children of the House of Israel who were slaughtered,
strangled, and burned in the Shoah. May they rest in paradise.
Master of mercy, may they find eternal shelter beneath Your
sheltering wings, and may their souls be bound up in the bond
of life. Adonai is their portion. May they rest in peace. And let
us say: Amen.
IN MEMORY OF ALL THE DEAD:

אילְלַא מְלֵאַה רֶחֶם, שֻׁכָּנֵי בְּמוֹרְזוֹמִים, הֵמָּאָמֶּרֶתִּים הַגּוֹנָה בְּנִוָּה
תְחֹתִים בִּגְפֵי חֲשִׂיכָה, בֶּכֶסֶלַּוֹת קְדוֹשִׁים וְשֵׁחוֹרִים, קְרוֹחִיר
הַרְחָיִים מְשַׁחֵרֵם, לְנַשְׁמָתָיו כֻּלָּאָלָה שְׁוָאֵפְרָה הַיָּמִים לְבוֹרָה.

שְׁוַלְמֵה לְעַלְמֵה, בְּגַלְּדוּת חֶרֶבֶּנוּ. אַמָּא בֵּעַל
הָרְחָיִים, הַשָּׁתַרְתִים בְּשָׁתָרָם בֶּנֶפֶשׁ לְעַלְמֵהּ. זָרוּרִים בֵּצֵרוּ
הַחֲלָמִים אֲרֵי נְשַׁמָּתָיוֹ. הָיוּ הָאֹה הַבְּרָהִים. בְּנֵרוּהוּ בְּשַׁלְוָּה
עַל מְשַׁכָּבָהֵתָיוֹ. אָנָאָם אֲמָא.

הַמְמָא ולֹדֶּר
יְהוּא רַע, לָא גָּחָשָׁר.
בְּנָאָוּת לָשָׁא יַרְבּאָנִי
עַל מְתַמָּהַת יְבֹלֶל.

גָּפֶשֶׁוּ הַשּׁוֹבָּה, הָנִּיקְוָה בְּמַעֲנָה יִצְרֶק לְעַלְמָה שָׁמוּ.
בַּמִּי כָּלָה בְּרִכָּה שְׁלוֹמֹת לָא אֵזִיא רַע כְּכַתָּה עָמִיד.
שָׁמֵךְ וּמְשַׁמָּחַה יָדָו בְּבֹּמָנֶה.
תְּמוּרַת לְפִיפָו שְׁלוֹמָה גַּבָּרָזָר.
דְּשַׁנְתָּ בְּשַׁמֶּנָה רָאָשִׁי לוֹסְיָה רִ全て
אֲוַהְוָה הַסּוֹדְיָה, דְּפֵסָיו לוֹזָה.
שֵׁבָתָוּ בְּבִיט הָיוּה לְאֶרֶץ יְפִימוֹ תִּי.
הָלוֹזְיוֹ הָכָּבָּה כְּלוּ הָיְוָה לְאוֹרָה יְפִימוֹ תִּי.
IN MEMORY OF ALL THE DEAD:
Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. Adonai is their portion. May they rest in peace. And let us say: Amen.

PSALM 23
A PSALM OF DAVID.
Adonai is my shepherd, I shall not want.
God gives me repose in green meadows,
and guides me over calm waters.
God will revive my spirit and direct me on the right path—for that is God's way.
Though I walk in the valley of the shadow of death, I fear no harm, for You are at my side.
Your staff and Your rod comfort me.
You prepare a banquet for me in the presence of my foes:
You anoint my head with oil, my cup overflows.
Surely goodness and kindness shall be my portion all the days of my life,
And I shall dwell in the house of Adonai in the fullness of time.

My Peace
My peace is tied by a thread to yours.
And the beloved holidays and glorious seasons of the year—
with the wealth of fragrances, flowers, fruit, leaves, and winds,
the fog and the rain,
the sudden snow
and the dew—are suspended on a thread of longing.
I and you and the Sabbath.
I and you and our lives in the last incarnation.
I and you and the lie.
And the fear.
And the breaches.
I and you and the Creator of the heavens that have no shore.
I and you and the riddle.
I and you and death.

—ZELDA
(trans. Marcia Falk)
 pudding שחרית ליום כיפור - יום ה-

Mourners:

יהודי ונ testName שמה:]

הלל והקהל שמה:]

שלמה זי ברא פורתה.

נ呤 לשון מתניית בשירתינו וברא מ

בַּהֲרֵי יִשָּׂרָאֵל.

בעלמה ותומ קרא

ואמר רחמים.

Congregation and mourners:

יהיו שמה:] רזת מברק על לבם ועל עולם על עולם.

Mourners:

תבון ותשמה

תפתרא ויתרמות

יתנשא נתירה

יתنزل ויתנחל

עון קוריאה ברוך חן.

עלسوء על פנים ותורת

חזקה וΉשם וחצאת

דאמר ותעלמה

ואמר רחמים.

יהיו שאלת רזת מברק ועל עולם ועל עולם

עלני ועל כל־ישראל.

ואמר רחמים.

עשיה שאלת וברקמותי

הוא עשה שלמה

עלנני ועל כל־ישראל

[עלט כל־ישראל],

ואמר רחמים.
Mourner's 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.

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

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, б'риху, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: Amen.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].

And respond with: Amen.

Mourners:
Yitgaddal v’yitkaddash sh’meih rabba, b’alma di v’ra, ki-r’uteih, v’yamlkah ma’akhuteih b’hayyeikhon u-v’yomeikhon u-v’hayyei d’khol beit yisra-el, ba-agala u-viz’man kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’meih rabba m’varakh l’alam u-l’amei almaya.

Mourners:
Yitbarakh v’yisztabbah v’yitpa-ar v’yitromaam v’yitnassei v’yit-haddar v’yit-alloh v’yit-hallal sh’meih d’kudsha, б’риху, л’еилла л’eilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma, v’imru amen.

Y’hei sh’lamah rabba min sh’mayya v’hayyim aleinu v’al kol yisra-el, v’imru amen.

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.
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 144:16). Additionally, Psalm 115:18 was appended to the end, referring to those assembled in prayer.
ASHREI
Joyous are they who dwell in Your house;
they shall praise You forever.

Joyous the people who are so favored;
joyous the people whose God is ADONAI.

PSALM 145
A PSALM OF DAVID.
I exalt You, my God, my sovereign;
I praise Your name, always.

Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.

One generation praises Your works to another,
telling of Your mighty deeds.

I would speak of Your majestic glory
and of Your wondrous acts.

People speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty; and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.

Your sovereignty is eternal; Your dominion endures through each generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,
and You provide them nourishment in due time.

You open Your hand, satisfying all the living with contentment.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who sincerely call.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.

My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!
We rise. Leader:

יהללו את-ישראל הה' ירועשabile ינפוגşı שלוה יבוחש.

Congregation:

זוזו עלי-ארים שלמה. נירם קור לועפות.
זוזו לכל-ישראל, לכל-ישראל עין鳄, חלדיה.

ON SHABBAT, WE RECITE THIS PSALM:

ונבך ליהוה בני-ישראל. כב ינפוגש ע工委 יתב תור.
ונבך ליהוה בברך שמי. השתחוויות ליהוה בהדרות-קשת.
קול יוהוה על-הימים.
ינWebService הוה נאם, הוה על-הים רכמ.
קול-יהוה הכת קול-יהוה בiken.
הויהוה שאר ארץ, וישבר יוהוה את-ארץ הָלֻּבְנַא.
פורק-ידעו עמי-ענש, מבן-עשרים כוסי-בראמס.
קול-יהוה הצב-לְהוֹד אֵש.
קול יוהוה יציל מדבר.
ידיל יוהוה מדרב-קרש.
קול יוהוה יציל-אילאלה.
ודיישוע יתור, ובייכל-כל, אאמר-כבוד.
יהוה-לכבוד-ישב. ושב יוהוה-מלך-לעולים.
יהוה על-לעולים יתור, יוהוה-ברך-אות-עמי-בשילום.
עולים כל


PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase kol Adonai ("the voice of God") is repeated seven times—which was identified by the ancient Rabbis with the revelation of God's word on Sinai. The thunder and lightning described here evokes the scene of the revelation at Sinai in the Book of Exodus; the Bible identifies Kadesh with the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world's stiffest and longest-lived trees—moving over the fertile land and then through the desert.

Our psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the divine, are joined. Similarly, Torah is that which ties heaven and earth together.
RETURNING THE TORAH

We rise. Leader:

Extol the name of Adonai, for God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'ammo;
t'hillah l'khol hasidav, liv'nei yisra-el am k'rovo. Hal'luyah!

ON SHABBAT, WE RECITE THIS PSALM:

PSALM 29
A SONG OF DAVID.
Acclaim Adonai, O exalted creatures;
acclaim Adonai, with glory and strength.
Acclaim Adonai, for God's name is glorious;
pay homage to Adonai in the splendor of the sanctuary.
The voice of Adonai is stronger than the voice of the sea;
God is exalted above the rushing waters.
The voice of Adonai is powerful;
the voice of Adonai is glorious.
The voice of Adonai shatters majestic cedars,
the very cedars of Lebanon.
The trees skip like calves;
the mountains, like wild oxen.
The voice of Adonai flashes fire, splitting rocks;
the voice of Adonai convulses the desert,
the very desert of Kadesh.
The voice of Adonai makes hinds calve;
the voice of Adonai strips the forest bare,
while in God's sanctuary all acknowledge God's glory.
Adonai was enthroned above the primal waters;
Adonai sat enthroned, the eternal sovereign.
Adonai will grant strength to God's people, blessing them with peace.

Havu ladonai b'nei eilim, havu ladonai kavod va-oz.
Havu ladonai k'vod sh'mo, hishtahavu ladonai b'hadrat kodesh.
Kol Adonai ba-ko-ah, kol Adonai be-hadar,
kol Adonai shuveir arazim, va-y'shabbeir Adonai et arzei ha-l'vanon.
Kol Adonai hotzei lahayot eish, kol Adonai yahil midbar,
yahil Adonai midbar kadeish. Kol Adonai y'holeil ayyalot
Adonai la-mabbul yashav, va-yeishev Adonai melekh l'olam.
Adonai oz l'ammo yittein, Adonai y'vareikh et ammo va-shalom.
On weekdays:

This psalm’s dramatic imagery of gates that open for God’s symbolic entrance to the Temple explains why it accompanies our Torah’s return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the *brakhah* recited just after each Torah reading, describing the Torah as “a teaching of truth”; in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.
A Song of David
Each of the two psalms recited as the Torah is carried around the congregation (one on Shabbat, one on weekdays) begins with the same Hebrew words—but in a different order. Psalm 24 begins מְדַבַּר אֶל דָּוִד, literally "to David a psalm," and Psalm 29 begins מִלְחָמָה לָוֹ, a psalm to David.” The Midrash comments on this difference, saying that sometimes David would be so inspired that he immediately began writing, but at other times he had to struggle to find inspiration.

On weekdays:

PSALM 24

A SONG OF DAVID.
The earth is ADONAI’s in all its fullness, the land and all who dwell on it.
For it was God who founded it upon the seas, and set it firm upon the flowing streams.
Who may ascend the mount of ADONAI?
Who may come forward in God’s sanctuary?
One who has clean hands and a pure heart, who has not taken God’s name in vain, nor sworn deceitfully.
One such as this will receive ADONAI’s blessing, a just reward from God, the deliverer.
This generation searches for You; like Jacob, seeks Your presence, selah.
Open up, arched gateways—open up, doors of the world; may the sovereign who is exalted enter.
Who is the sovereign who is exalted?
ADONAI, mighty and triumphant, triumphant in battle.
Open up, arched gateways—open up, doors of the world; may the sovereign who is exalted enter.
Who is the sovereign who is exalted?
Adonai Tz’va-ot is the sovereign who is exalted. Selah.

Ladonai ha-aretz u-m’lo-ah, teiveil v’yosh’veis vah.
Ki hu al yammim y’sadah, v’al n’harot y’khon’neha.
Mi ya-aleh v’har Adonai, u-mi yakum bi-m’kom kodsho.
N’ki khappayim u-var leivav, asher lo nasa la-shav nafshi,
V’lo nishba l’mirmah.
Yissa v’rakhah mei-eit Adonai, u-tz’akah mei-elohei yisho.
Zeh dor dor’shav m’vakshet fanekha ya-akov, selah.
S’u sh’arim rasheikhem, v’hinnas’u pithei olam,
V yavo melekh ha-kavod.
Mi zeh melekh ha-kavod, Adonai izzuz v’gibbor,
Adonai gibbor milhamah.
S’u sh’arim rasheikhem, v’hinnas’u pithei olam,
V’yavo melekh ha-kavod.
Mi hu zeh melekh ha-kavod,
Adonai Tz’va-ot hu melekh ha-kavod, selah.
The Torah scrolls are placed in the ark.

WHENEVER THE ARK WAS SET DOWN. 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 קדוש. Psalm 132:8-10.

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

ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.
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’mushar.
D’rakheha darkhei no-am, v’khol n’tivekha shalom.
Hashiveineu Adonai eilekha v’nashuvah, haddeish yameinu k’kedem.

The ark is closed.

Hatziki 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-ogala u-v’viz’mam kariiv, v’imru amen.

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

Y’hei sh’meth rabba m’varakh l’alam u-l’almei amayya. 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
rushb’hata v’nehamata da-amiran b’alma, v’imru amen.
MUSAF SERVICE
OF YOM KIPPUR

תפילה העמידה בלחש 300  The Silent Amidah
ערימת - חורת הש"ש 313  The Repetition of the Amidah
סדר העבודות 326  The Temple Service
אלה אוכרות 337  Billeh Ezk'rah: These I Recall
וידוי 347  Viddui: Prayers of Confession
Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward as we approach God's presence.

The Amidah, literally "the prayer said while standing," is the moment of personal meditation. It always contains three introductory brakhot. The first mentions our ancestors and their relation to God; the second describes God's continuing presence in the world; the third emphasizes God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three brakhot. The first looks toward the restoration of God's presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace. On Yom Kippur, a middle blessing is added, expressing the holiness of the day. The confession, the central liturgical element of Yom Kippur, is recited at the conclusion of the Amidah.

ADONAI, OPEN MY LIPS. 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. God begins the conversation with Moses at the burning bush with this self-description (Exodus 3:6). We understand the world of prayer, first of all, through the experience of those who came before us—not only 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. 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.
THE SILENT AMIDAH

Rabbi Simeon taught:
When you pray, don't only follow the form.
Rather, turn your prayer into a personal plea;
and don't see yourself as someone who is overwhelmed by sin.
—MISHNAH AVOT

An Alternate Rendering

Some may want to engage in silent prayer by reading through the prayers and meditations in this column through page 357. The alternate renderings are by André Ungar. Meditations on sin and forgiveness by other authors are found in the middle of the Amidah.

Help me, O God, to pray. Our ancestors worshipped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awe-inspiring, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

O sovereign God who delights in life,
make our lives worthy to be remembered.
Out of Your love for us,
O living God,
Enter our names in the Ledger of Life.

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

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

MIGHTY FOREVER

This brakah, 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

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 brakah 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?

A second piyyut inserted at each of the services in the High Holy Day season, emphasizing God's kindness.

U-V'KHEIN. These three paragraphs, which are introduced by the same word, 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. Reuven Hammer, a modern commentator, remarks that 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.
Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable?

As a tender parent, You nurture our souls that we may grow into a life of compassion. You govern both life and death; Your presence brings our souls to blossom. We praise You, God, who wrests life from death.

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

Version with Patriarchs:
You are the Sovereign who helps and saves and shields.
† Barukh atah ADONAI, shield of Abraham.

Version with Patriarchs and Matriarchs:
You are the Sovereign who helps and guards, saves and shields.
† Barukh atah ADONAI, shield of Abraham and guardian of Sarah.

Second B'rakhah: God's Saving Care
You are mighty forever, ADONAI—
You give life to the dead; great is Your saving power.

You sustain the living through love, and with great mercy give life to the dead.
You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.

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

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

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

Third B'rakhah: God's Holiness
Holy are You and holy is Your name; holy ones praise You each day.

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.
Although only the last paragraph in this series contains a formal quotation from the Bible, each of these paragraphs represents prayerful reworkings of biblical expressions of hope. For example, the phrase “recognition to those who await you” is based on Ezekiel 29:21, “and to you I will give recognition among them that all may know that I am Adonai.” Similarly, the Book of Job (5:16) speaks of “evil being silenced” (and so) is taken from Esther 4:16, in which Esther describes how she will unlawfully approach the king to plead for the lives of her people.

ADONAI WILL REIGN FOREVER. Psalm 145:10.

ADONAI TZV’YA-OT WILL BE EXALTED. Isaiah 5:16.
Let all creation stand in awe of You; let all humankind sense Your mystery. May all people be united in doing Your will wholeheartedly. We know that You judge those who govern, that ultimate power is Yours alone, that Your care embraces all Your creatures. Make us all people of honor. Smile on all who serve You. Give hope to those who seek You, courage to those who await the fulfillment of the messianic dream, soon in our lifetime.

May the righteous witness it and be happy, may good people be filled with joy—when at last all jeering stops and evil evaporates, when the reign of violence vanishes from Earth.

And You, You alone, will rule over all Your creation from Mount Zion, Your glorious dwelling place, from Jerusalem, Your holy city, as sacred Scripture proclaims: “God will reign throughout the world, your God O Zion, forever and ever. Halleluyah!”

Sacred are You, and sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

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

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

You alone, _Adonai_, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, and from Jerusalem, Your holy city. As it is written in the Book of Psalms: “_Adonai_ will reign forever; your God, O Zion, from generation to generation. Halleluyah!” _Psalms_ 146:10

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 Br’akhah: 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
מימי קדושה. The first of the middle b’rakhot
of the Amidah is called
קדושת הים (k’dushat
ha-yam), the expression
of the holiness of
the day. The content
of this b’rakhot is
not prescribed in the
Talmud. During the first
millennium, the prayers
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 meta-
phor for the repair of
the world in which we
all need to engage. (See
the following page.)

On Shabbat:

אַלּוּ הַמִּשְׁכָּב וּמִשְׁכָּב מִן הָבֵרְכָּת הָיוּ חָוָה

On other days:

הַמִּשְׁכָּב וּמִשְׁכָּב מִן הָבֵרְכָּת הָיוּ חָוָה

On all days:

כְּתַבְּתוּ הַבֵּרְכָּת, עַל זָדִי מֵישָׁה עַבְדָּה מָפִי בַּכלְּכָּדוּךְ לוּמַדְוָה

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

וְיִשְׁמַעְתָּ שֵׁמָה כֶּבֶשׁ כָּפִי שֵׁהָה חֵמִימֶם, שַׁמְי

עַשְׁרִיתָכַו שֵׁלַח מֶהָלֶחֶה בָּלוֹלֶחֶה בָּשֵׁמָה וּנָסְחָה: שֵׁלַח שֵׁבַע

כֶּבֶשׁ, עַל שֵׁלַח הַחָּמִיד נַסְכָּה: בַּבְּרֵרָה מָה

בְּכִישוֹר לֶחֶזֶק בָּשֵׁמָה חָּוָה מִקְּרַא לַזָּכָּה בָּשֵׁמָה וָיָּלַע

עַשְׁרִיתָכַו שֵׁלַח מֶהָלֶחֶה בָּלוֹלֶחֶה בָּשֵׁמָה וּנָסְחָה: בַּבְּרֵרָה מָה

כְּתַבְּתוּ הַבֵּרְכָּת, בָּשֵׁמָה כָּפִי בָּשֵׁה חֵמִימֶם.

מטחב התמימה בטיפלה התמידה בלשון

מטחב התמימה בטיפלה התמידה בלשון
Meditations on Sin and Repentence (T’shuvah)

Behold, I set before you today life and goodness, death and evil... Choose life.

—DEUTERONOMY 30:15, 19

Our agony is that we are capable of acts which contradict God’s great expectations of us. Our glory is that we are capable of achieving atonement and reconciliation.

—JULES HARLOW

Each person has personal choice: if you desire to do good and be righteous, the capability is yours; and should you want to follow an evil path and be evil, that capability is also yours. That is the meaning of the verse in Genesis, “Behold the human has become like us knowing good and evil” (Genesis 3:22).

—MAIMONIDES, LAWS OF REPENTANCE

Rabbi Elazar HaKapar teaches that jealousy, preoccupation with desire, and pursuit of honor deprive a human being of this world.

—MISHNAH AVOT

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.

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] Yom Kippur 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:

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: when 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

יהי רצון מלפכיה, יהוה אלוהינו ואלוהי אבותינו,
שיבנה ביה המזדקשת מקדש בריכתינו.
כפי שתקבצוהו על ידי נביאיה, פּתָתוּב:
יהוה büאֶהְרִיר הַנֶפֶם,
בזכַוֵי הַיהוָה הַר בֵּית הָיוָה
בראש הנָחְרִים ובשא מקבעות,
ונַהְרָה עַלְיוֹ הַנַלְמוֹדִים.
ולהלכו עַלְמָיו רָחִים אָמְרוּ
לכן עלבה אל ה' וחוזה, אל בית אלוהי העב
ويرון ממָה, זְלָלֶה בְּאַבָּיוֹתֵי
פי מסתואמצא נוחה והבר ה' חוזה מָיוֹתָלוֹת.
לטָפֶס בֵּי נָהוֹמִין וְזֵרְכָא לְעִבְדֵי רֵבִים,
ָכְחָהוּ מִזְרָחִים לֶאָנָאֲמֵיָהּ לְעֵמֶּשָתָלוֹת,
לְאֵי צָאָה גּוּי לְאֵי חֹרֶב לָאֵי הָלַמְדוּתָה צַוְרָם.
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 [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.”

—ABRAHAM JOSHUA HESCHEL

1 “The sacrifices of God are a broken spirit; a contrite and broken heart” (Psalm 51:19). Rabbi Abba bar Judan said: What God regards as unfit for sacrifice in an animal, God holds as fit in a human being. An animal that is blind or broken or maimed is unfit for sacrifice (Leviticus 22:21), but a human being who has a broken and contrite heart is a fit offering to God.

—MIDRASH PESIKA OF RAV KAHANA

1 Rabbi Judah the Patriarch, citing Rabbi Judah the son of Rabbi Simon, said: Ordinarily, if a person shot an arrow, how far will it go? Over as much ground as an acre or two. But the power of repentance is so great that it shoots straight up to heaven. Rabbi Yose taught: God says, “Open to Me” (Song of Songs 5:2), meaning: Make for Me an opening in you, an opening as narrow as the eye of a needle, and I shall make the opening so wide that camps full of soldiers and siege-engines could enter it.

—MIDRASH PESIKA OF RAV KAHANA
ишעまと שומרי שומרי שנות קדושי נפש, עם טומאה שלב, יעקב והעוף הגירה קדושה, כאשר בודק家用 קדושה.

On all days:

אלהים הוא אלוהי אדם יהוהاجتماع (אמונתינו), מלך כל העמים
בנינו [יהוה בניו] התפילה עוה. מרחוק המתים, מתים במעל
פעמים כאן שנהנים ממקבץ עינים, כי יד לב יד: יא acum, כי
הוא מתה פשעיה למלכים, ושלום إنهו לא אשפזו. נאמר: מتحد
מיתинтер כשב פשעיו ובעבר התפילה, שוה לכל ימי
אלהים. נאמר: כי ידיהם הזה כפר עליך לולא
אתיבש,ملל משאותיך לפני יהוה העוהר.

I, SURELY I...
אכן אלהי... Isaiah 43:25.

I SWEEP ASIDE YOUR SINS
לכיתון כבד כבד עוי. Isaiah 44:22.

FOR ON THIS DAY
כבר נישם Leviticus 16:30.

YOU FORGIVE זהה קלאך.
The grammatical forms פסולה וסולי (solhan) and מוחל מוחל (mobolan) indicate an
essential personal quality. Similarly, למד (lamed)
means "study," but when one becomes a scholar, one
called a רדס (ladan).
The use of this form reflects the poet's belief that God's
forgiving nature is, in fact, God's essence.
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.

On all days:

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.
RESTORE WORSHIP TO YOUR SANCTUARY

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., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

THE FIERY OFFERINGS. The reference to the "fiery offerings," originally referring specifically 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. 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.

FOR ALL THESE. 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

† 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.
This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

In the words of the Midrash, "Great is peace, for all prayers conclude with peace" (Sifre, Numbers 42).

The last of the four special insertions in the Amidah added for the Ten Days of Repentance expands the plea for life to include peace and prosperity.

In the Book of Life, the plea for life is expanded to include peace and prosperity.

In the Amidah, the plea for life is expanded to include peace and prosperity.

In the Book of Life, the plea for life is expanded to include peace and prosperity.

In the Amidah, the plea for life is expanded to include peace and prosperity.
And inscribe all the people of Your covenant for a good life.

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

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

Seventh B’rakhah: Prayer for Peace

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all Your 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.

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

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

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors,
hear our prayer; do not ignore our plea.
Our God and God of our ancestors,
we are neither so insolent nor so obstinate
as to claim in Your presence
that we are righteous, without sin;
for we, like our ancestors who came before us, have sinned.
במי נאמה לך עדין ושלך זורם?
במי פספרו לך עדין שוחך שחותם?
הלכלכל הופשתרח לה spécialisé אתה צדקת
אתה זורץ עדין שלך, גם לעלם חותם סתרי כל-יה.
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אี้ דרך הנבר עמך. לא איתי בשרות מ_gem בינה.
obby, ויהי רצון מלטפון.
ידוע אלוהים ואלךifetime [אמוותינו],
ש toutesל לך על כל רחובותינו,
ונymphol לך על כל יונתינו,
והיכר-לנו על כל-ظروفנו.

Customarily, we each strike our heart as we recite the words of this confession.
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.

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

What can we say 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 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.

The Longer Confession—Al Het

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

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.
על התא שלחטיאנו לפגיות גידות יבמות פה.
על התא שלחטיאנו לפגיות בקירוב שונים.
על התא שלחטיאנו לפגיות בקירוב היחידה לצ_Implו.
על התא שלחטיאנו לפגיות גדולים ו espanיה.
על התא שלחטיאנו לפגיות ביניהן וברבון.
על התא שלחטיאנו לפגיות הנadvertisement ובלי ידיעה.
על גלבון, גלבון כليلת, سبيل לכל, משול לולא, פרוגנום.
על התא שלחטיאנו לפגיות בכמה בקבוקים.
על התא שלחטיאנו לפגיות באר用地 שרי.
על התא שלחטיאנו לפגיות בלשון הרעה.
על התא שלחטיאנו לפגיות במשה בכרית.
על התא שלחטיאנו לפגיות במאות למגשיה.
על התא שלחטיאנו לפגיות במשקע cafe וברבון.
על התא שלחטיאנו לפגיות בשתי שפות.
על התא שלחטיאנו לפגיות בשיקו תעז.
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.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial glances.
על חטא שנעטה לפני העיניים borneן.
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على ומ適合ויה עלייה.
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על ומ適合ויה עלייה.
על ומ適合ויה עלייה.
We have sinned against You through condescension,
and we have sinned against You through stubbornness.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

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

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

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."
The Talmud says that every Amidah must be accompanied by a personal prayer. Note the use of the first person singular ("I"), while all other prayers, including the confessions, are in the first person plural ("we"). These prayers, the first attributed to Raba and the second to Mar son of Ravina, are quoted in the Talmud, and were so admired that they entered the formal liturgy (Babylonian Talmud, Berakhot 17a).

MAY THE WORDS
Psalm 19:15.
Personal Prayers Concluding the Amidah

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

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

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 - 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).
HIN’NI: THE PRAYER OF A FEMALE LEADER:

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.
AS I PROCLAIM וּמַעְרָבְּנֵנִי ה’ (Deuteronomy 32:3), this verse, taken from Moses’ final speech to the children of Israel, 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 פַּתַּחוּ אֵילִי. 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 לֶבֶן אֱבָרָהָם, לֶבֶן יִשְׂאָךְ, לֶבֶן יְהֹאכָב. God begins the conversation with Moses at the burning bush with this self-description (Exodus 3:6). We understand the world of prayer 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 נֶפֶר הַקָּנֵף. 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 וְלָבֵנוּ נְבֵד. 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 כְּעִקְרָנִי. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.
REPETITION OF THE AMIDAH

As I proclaim God's name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

First Br'akha: 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.

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.
Zokheinu l'hayyim, melekh hafeita ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.
MIGHTY FOREVER
This brakhah, 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
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 brakhah 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
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.
To Imitate God

Judaism is often depicted as believing in a stern and angry God of judgment. In fact, rabbinic Judaism portrays God as loving and caring, a deity whose essence is ethical concern. The liturgy of the Amidah quotes the psalmist in describing God as protecting the weakest members of society; even the dead remain present for God. Abraham Joshua Heschel pointed out that prophetic depictions of God’s anger are expressions of God’s sympathy for the oppressed and represents a negative judgment on those who would be part of a society that did not provide adequate care for the least powerful, its weakest members. For the ancient rabbis and for modern Jewish thinkers, to imitate God and to do God’s will is to live a life marked by compassion.

Compassion

Abba Saul said: I can be like God; Just as God is merciful and compassionate, I too can act mercifully and compassionately.

—MEKHILTA OF RABBI ISHMAEL

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’khaleil hayyim b’hised, m’hayyei meitim b’rahamim rabbim,
someikh nef’lim, v’rofei holim, u-mattir asurim, u-m’kayyem emunato li-shinei afar. Mi khamokha ba-al g’vurot u-mi domeh lakh, melekh meimit u-m’hayyei 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.
בכון ילך תמלול קדשה, כי אתחל אלחות
מלכים ומשלי השולח.

The ark is opened.

ונחלה חק קרשיה היה, כי הוא זינה זראים. כי
timestamp.ymoon.caktah.יתן ב乙烯 סכאמ, וירש צליל בלמה.
אחת כי ענתה היא ותנוכת. וידעו נין, וכומת
זרוחה, תוספר ימותה, ויתבג עיל-חתותה. ותקמה
את-שפיר והקברות, ומתנלי יקר, והחמה יד.

כדב

ונ性价 זחל יתניל, וקובר יהמה זקה נשמה. ומלאכים
יתפוח, ויהל ורערד יאחות, ויזאמר להו ימ חק.
לפקוד על עבב מרום בדיע, כי לא יימ ביצועו בדיע.
בלבprite צלוס יתבר לפגות כל-ם, וכבר אחרים
עדין, מעברא צאנו תקנת בשתי, כל-מעבר הראשון
והננה, והתפקוד יבש כל-יה, והחמה קצבה על-なのだ.

והתמבונкар צתרום זיו.

בראש השבה יכמתו, ואינו צומ כפור חתמון.

כמה יעברו נפה יברואו.

מיה ידוה, ממימות.

מיה בקצף, ומיה לא בקצף.

מיה בזירות, ממיבים.

מיה בחרות, ומיה בחריא.

מיה בכשלי, ומיה בכשלה.

מיה בכרש, ומיה בכרשה.

מיה שכשל, ומיה שכשל.

מיה בכון, ומיה בכון.

מיה נכון, ומיה נכון.

מיה ישל, ומיה חסרו.

מיה יḏוי, ומיה יḏוי.

מיה ישל, ומיה דזר.

מיה ישלם, ומיה ישלם.
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’rash 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.

—Leonard Gordon
The ark is closed and we remain standing.

The root חונת (shuvah), from which the noun is derived, can mean “repentance,” “returning,” or “turning.” It involves self-critique and a resolve to act in accord with one’s principles.

The root שלם (shel animated) and often translated into “prayer,” this noun also implies self-judgment. Moments of t'hilah can bring insight and affirm primary religious commitments.

The root הבדל (hakdal), this noun derives from the verb for “righteousness” or “just.” It refers to all acts treating others with care and respect. In that sense, our gifts to the needy fulfill a divine obligation.

We do not know how our regret may influence what God writes in the Books of Life and Death. Yet we can transform our experience—however harsh—through how we see ourselves and deal with others—that is, through t'shuvah, t'hilah, and hakehalah.

**SCRIPTURE COMPARES** הבדל. What follows is a poetic cascade of imagery drawn from the Bible. Its staccato formulation underscores the brevity and fragility of life. The images are drawn from Jeremiah 18 (a broken shard), Isaiah 40:7 (withering grass, a shriveled flower), Psalm 144:4 (a passing shadow), Job 7:9 (a fading cloud), Isaiah 40:7 (a fleeting breeze), Isaiah 52:4 (scattered dust), and Job 20:8 (a vanishing dream).

**YOU HAVE LINKED OUR NAME WITH YOURS** קֶדֶשָׁתָה. God has many names, so which one is this phrase referring to? Some say the line alludes to the Thirteen Attributes describing God’s graciousness. More likely it refers to the unpronounceable four-letter name of God (yod, heh, vav, heh) which is a play on the verb “to be,” and thus may refer to God’s eternal being, mentioned in the previous line of this prayer. The ending of the word “Israel” is yet another name for God, El. By being linked to God’s name, Israel becomes the “eternal people,” and partakes of the mystery of God’s timeless nature.

**WHEN WE REALLY BEGIN**. Written by Stanley Rabinowitz and adapted by Shamai Kanter and Jack Riemer.
When we really begin a new year it is decided, and when we actually repent it is determined:
who shall be truly alive and who shall merely exist;
who shall be happy and who shall be miserable;
who shall attain fulfillment in their day and who shall not attain fulfillment in their day;
who shall be tormented by the fire of ambition and who shall be overcome by the waters of failure;
who shall be pierced by the sharp sword of envy and who shall be torn by the wild beast of resentment;
who shall hunger for companionship and who shall thirst for approval;
who shall be shattered by the earthquake of social change and who shall be plagued by the pressures of conformity;
who shall be strangled by insecurity and who shall be stoned into submission;
who shall be content and who shall wander in search of satisfaction;
who shall be serene and who shall be distraught;
who shall be at ease and who shall be afflicted with anxiety;
who shall be poor in their own eyes and who shall be rich in tranquility;
who shall be brought low with futility and who shall be exalted through achievement.
But repentance, prayer, and good deeds have the power to change the character of our lives.
Let us resolve to repent, to pray, and to do good deeds so that we may begin a truly new year.

But T'shuvah, T'fillah, and Tz'dakah have the power to transform the harshness of our destiny.

U-t'shuvah u-t'fillah u-tz'dakah ma-avrin et ro-a ha-g'zerah.

Our praise of You accords with Your essential nature: slow to anger and easily appeased.
You do not desire the death of the sinner, but rather that we change our ways and live.
You wait until the day of death, and if one returns, You accept that person back immediately.
Truly, You are their Creator, and know the nature of Your creatures, that they are only flesh and blood.

Each person's origin is dust, and each person will return to the earth having spent life seeking sustenance. Scripture compares human beings to a broken shard, withering grass, a shriveled flower, a passing shadow, a fading cloud, a fleeting breeze, scattered dust, a vanishing dream.

And You—You are the Sovereign, living God, ever-present.

V'atah hu melekh El hai v'kayyam.

Your years never end,
Your time has no measure,
the extent of Your glory can never be imagined,
for there is no understanding of the mystery of Your nature.
Your name befits You, as You befit Your name, and You have linked our name with Yours.

The ark is closed and we remain standing.

Act kindly for the sake of Your name, and sanctify Your name with those who hallow Your name.

Do so for the honor of Your revered and holy name.
The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

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. 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.

WHEREEVER GOD DWELLS. The Rabbis said that the word “place” (מַקָּמֶה, makam) 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. 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. 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.
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 kvodo.

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 kvod 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 le'ini kol hai, lihyot lakhem leilohim.

"I, ADONAI, am your God."
Ani Adonai eloheikhem.
The three paragraphs that follow are a pastiche of stanzas taken from a variety of different piyutim. All traditional mahzorim arrange them as here.

THE INNOCENT ONE דוד: The word can also mean "simple" or "whole." The Bible describes Jacob as "innocent" דוד (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 שלושה פנים. 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 דוד. 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’or 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.
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 "זるのは בראת הוהיה יתמר". 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 פליגל אדי. 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 יריי יתמר. This phrase is 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 ביהי איש אתיהוו. 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: יהוה. 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 "אני השתייח". 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.

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I Believe
I assert with absolute faith
that prayers preceded God.
Prayers created God.
God created humans.
Humans create prayers
that create God who creates humanity.
—YEHUDA AMICHAI
(trans. Edward Feld)

Belief
Sometimes the atheist looking out of the window sees more of God than all who pray in the synagogue or church.
—MARTIN BUBER

OUR BELIEF: A PIYYUT

X
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-ohetz b’yad midaat 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,

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,

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-hotekh 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.
GOD'S DWELLING PLACE IS HIDDEN. The poet plays on a verse from Psalms (91:3) 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. The phrase is from the Thirteen Attributes, where God is described as "reassuring love to thousands of generations" (Exodus 34:6).

ADONAI SHALL BE ACKNOWLEDGED SOVEREIGN. 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?

†

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 yetz’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,

†

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,

†

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 labash,
ha-potei-ah sha-ar l’dof’kei bi-t’shuva.
V’khol ma-aminim she-hu p’tuhah yado,
ha-tzofeh la-rasha v’hafeitz b’hitzad’ko.
V’khol ma-aminim she-hu tzaddik v’yashar,
הפשע לפני הוא מפורק אלוהים.
ולא מאמינים בו הקשה יקרים.
הוהי להם קבלי עולם.
חלום יהיה להם שלום.
עם מעשים טובים עולם.
בכלمكان שומע תקווה.

וישבע לפני, כי אם מקוה, אשר ב풀ות, ובספירה, ולא מאמנים בו כןינו עולם.
והיו יקרים, לא באים ובא, כי יקרה יושב עולם.
והם יושב עולם, כי יושב עולם, כי יושב עולם.
והם יושב עולם, כי יושב עולם, כי יושב עולם.

v-u'v'khein. These three paragraphs, which are introduced by the same word, ובו (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)
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-ös,
ha-rahum u-makdim rahamim la-rogz.
V’khol ma-aminim she-hu rakh litzot,
ha-shaveh u-mashveh katon v’gadol.
V’khol ma-aminim she-hu shofeit tzedeq,
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.
AND ALL SHALL COME TO SERVE YOU

This alphabetic piyyut further elaborates the theme spelled out in the next paragraph of this brakhah, 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 uprising 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, Vyeetayu. In its iconoclastic 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.”

ADONAI WILL REIGN FOREVER
Psalm 146:10.
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.

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.
A Prayer for Jewry in Distress.

Some recite this traditional version; others continue on the next page with

Because of our sins, [טמאה קשיש], the expression of the holiness of the day. The content of this brakhat ha-yom 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 understand 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 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'zareinu mi-bein ha-goyim u-n'furzateinu kannei 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:

בימים השבת שיני בסם כבש ביב שוה תבנית, שלה
נשחניה בלתי מביאה בבלב עתבה, על שבת
בשבעה, על עלה התמיד ובכפפת. המדריך ח-ט

ובשלום לחריש תשבייה נפש מקרא קדושה חיה
לא ננוהו או נטש תשתיטו כפל מלכתי לא
נשתה: המרכבה עליה לחיה ריז פיך פרבר
אזהר עד נאבדBushי ביבשנה שבתת התמידי חי
לא ב środk מדריך ח-ט

נופיחו ומפפילו כנראה, שלשה תענוגים לבר שרי
עטרנוגי לאיל ואשרו עלכב, ויהי כפש, שמי שער
לך ב мнער תמידי מלכمب.

A PRAYER FOR JEWRY IN DISTRESS

אלוהינו ואלוהים אבותינו [אומנות], רוח על א crian.
בי זרי יתקני ת✌️© bile זרי עזים מייפל คน.
תקב בחרים אתרשלעל ען כי שישリアル, בבל
מקומות ומסתוריים, השכפים אתרשלעל לפלניק בימ
לשכת זהורים [הכפרים זהה.

Those who recited the traditional sacrificial list now continue on the next page.

ייח רצון מליבינו, יהוה אלהינו ואלוהים אבותינו
[אומנות], שכנב בכם ממקדש מבךיה בקנינה.
כפי שחברותינו על ידי בנים, קבוק ובלה בברית חמנה.
בזכנוים הור היבים יאש הרוחים השם מייש מבעות.
נזרה אציל גלונטין.
htubעל עופים רעים יאמרו.
לך ונעלה אליך היבת, אל כים אלהי紧凑.
יזון מקרינן, טלפיו פארתניי.
פי משאות זאא היבים הוברב יאש מברשלה.
שעפע בשם יהוה וגוותיה הלימדה finanziית.
לכל תות ידנה Бесם לאלהו ביבם מלכمب.
לא יבא כי על יılır ויב אב ילב אל ביבם עור מלכمب.

MAY IT BE YOUR WILL... From Siddur Va'ani Tefillati, 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... Isaiah 2:2-4. Most contemporary biblical scholars think that this phrase points to the indefinite future. Classical exegeses 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... Isaiah's vision of universal religious unity.

INSTRUCTION SHALL GO FORTH... 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 libration. 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:

The ark is opened and we rise.

The ark is closed.

Congregation recites:

Reader responds:

IT IS FOR US. 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.
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'ka shom'rei shabbat v'kor'ei oneg, am m'kad'shei sh'vi'i, kullam yish'bu v'yit-an'gu mi-tuwekha, u-va-sh'vi'i ratzita bo v'kid'dashto, hemdat yamim to 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 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.
THE SERVICE OF THE HIGH PRIEST ON YOM KIPPUR

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 Kalonymus in the 10th century.

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

THE AVODAH SERVICE. The Temple is no more, but evoking the service in the Temple through words had the power in the minds of the ancient authors of the synagogue service, to re-enact, 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 (literally, "I would recall"). Thus begins the Avodah. The next section of the service, the Martyrology, begins with the words "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 "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 . . .
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. 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.

TIME OF RIPENING. 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.

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

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

CONFESSED HIS SINS AND THOSE OF HIS HOUSEHOLD. Although the biblical injunction is only that the High Priest pray for the atonement of the sins of Israel, the Rabbis insisted that the High Priest had to engage in personal expiation before he could atone for the community. "Better that someone who is innocent atone for one who is guilty; one who is guilty should not attempt to atone for another who is guilty." (Babylonian Talmud, Yoma 43b). Hasidic teaching similarly insists that no one upbraid a neighbor who has not first engaged in self-examination.
As it is written in Your Torah, "As was done on this day to atone for you, God has commanded to do henceforward."

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

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

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

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

**THE FIRST CONFESSION**

Then he once again came out to the porch to sanctify and immerse himself—this time putting on the white linen vestments, not the gold ones. He stretched his hands over the bull and confessed his sins and those of his household, withholding nothing in embarrassment.
The name explicitly enunciated: והשם ממלש... 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: קָרָא שֵׁם... הַגְּדוֹלָה Leviticus 16:30.

Would bow and kneel and fall prostrate to the ground: וָגֵל דַּעַמְנָה יִשְׂרָאֵל וְנַפְלָת הָיוּ יְשָׁמֵר מַלּוּכָה. 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: יִשְׁמֶר הָיוּ. This is the same phrase that we recite following the first line of the Sh'ma.
And thus he would say:

ADONAI, I have committed iniquity, I have transgressed, I
have sinned against You, I and my household. 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 ex-
plicitly 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 malchuto 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 wilder-
ness.” 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.
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.

We repeat each number (what...?) following the reader's count:

Once, once and once. 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.
A name for Israel used promi-

nently in the Song of Moses
(Deuteronomy 33). Israeli
-fear not my servant Jacob,
chosen (44:1). "Jehurun"
root meaning, straightens.
The root meaning of the
name "Jehurun" is the
opposite, bent or disem-
bling. Thus the use of the
name "Jehurun" can be
symbolic of a final redemp-
tion when, in the words of
the prophet, "the crooked
shall be made straight" (Isaiah
44:3).
He bestirred himself and placed the bowl aside, now picking up the blood of the bull. He rushed and went out, standing in front of the embroidered curtain and sprinkled the blood as he had done on the Ark-cover. He hurried to repeat the procedure, sprinkling the blood of the goat.

**THE THIRD CONFESSION**

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

And thus he would say:

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

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


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.
HE REMOVED THE INSTRUMENTS. Yom Kippur was not only a Day of Atonement for the people but also a day of resanctifying the Temple and all its instruments.

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

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

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

GATHERING THE FRUITS OF PEACE. The prophet Zechariah (8:12) says that 'in the past the people Israel have attacked each other and so destruction had been their harvest, but in the future, peace will enable them to harvest the fruits that had been planted.'
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,
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. The people of the Sharon Valley built their houses from mud bricks that were in constant danger of collapse as a result of flooding from the winter rains. The Jerusalem Talmud (38a) reports that their houses needed constant rebuilding. Thus the High Priest singled out in his prayers those living in poor or dangerous circumstances.
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, halla l’mishma ozen da’sah 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.
Once as אָנִי יָדַע. The three passages on this page were arranged and translated by Jules Harlow.

Rabban Yohanan ben Zakkai. This story is found in the 3rd-century Avot of Rabbi Natan (Version A, chapter 4).


As God Is Gracious גַּם הַיָּדּוֹ אָנֵה. Mekhilta of Rabbi Ishmael, Shirata 3.


Eyes To The Blind עִיְנֵי קָרָא. After Job 29:5.


Your Light Shall Break Forth As Dawn וְיָרָאוּ תַּלְמִידֵי שְׁלֹמִי הָעָה אֲזֹב שֶלֹּמִי רוּדֵּד. 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.

Call To Mind אַמְרָי. The recollection of the Temple service ends with a series of verses (Psalms 56:6, 79:8, 106:4, and 74:2), each containing plays on the Hebrew word for memory, זָכָּר (zakhor). They were chosen for their mention of redemption and their connection to Zion and Jerusalem. The last sentence is not a biblical verse.

כְּדֵרֵי יְהוָה וְחָסְדָּיו. כִּי מִסְפָּרָיו חָפְסָיו. אַל חָמָר וְלֹא יִנָּחֵל גְּבֵרֹת יְהוָה בְּרֵעוֹן עַמּוֹת. כִּי יִכָּרֵם בְּרֵעוֹן בְּרֵעוֹן. מַאֲדַל בֵּרֵעוֹן לַיָּדָה לִיָּדָה בַּיָּדָה. כְּדֵרֵי יְהוָה וְחָסְדָּיו. כִּי מִסְפָּרָיו חָפְסָיו. אַל חָמָר וְלֹא יִנָּחֵל גְּבֵרֹת יְהוָה בְּרֵעוֹן עַמּוֹת. כִּי יִכָּרֵם בְּרֵעוֹン בְּרֵעוֹן. מַאֲדַל בֵּרֵעוֹן לַיָּדָה לִיָּדָה בַּיָּדָה. כְּדֵרֵי יְהוָה וְחָסְדָּיו. כִּי מִסְפָּרָיו חָפְסָיו. אַל חָמָר וְלֹא יִנָּחֵל
Once as Rabban Yohanan 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 Yohanan 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 Tosefta (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 Nirel, Metz, 1788.

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

סלוה על איבניך כי צאתון, מתכללה על פכים כי פשענו,
כי אתה, אדני, טב הלשה ורב עם על למעלה כרץ.
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 raham v’hamun, erekh appayim v’rav hesed ve-emet.
Notzer hesed la-alafim, nosei avon va-fasha 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.
these recall that... 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.

Eileh 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 slichah 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, 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, 38a, 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.
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’kha,
al koroteinu ha-marot einai zoigot dim-ah.

N
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 execu-
tion 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...
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.


ESAU דִּיוֹן. 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.
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.”
BE READY FOR THE THIRD DAY

Exodus 19:3-5. 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

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.

JUDAH AND ISRAEL

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.
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…

1

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!
特斯ה קהלת אל בהומד דת ודין
על דאת היהודת הקב וישארת ספה.
特斯ה זכות באבוך אל להיל נפש.
ורם ermög ותעמל בקיעור כותב.
特斯ה אמצות אל בובא תעמל ביד
אתוס זא솟ור: ת ngạcיד עבדי.
特斯ון מחיקות מבכי עומ אל
特斯ון מרייתום והשכד בם שקד.
特斯ון ערבוים וטובים ונל-הכמת
הכמיים נתדרכה חהל.
特斯ון יtextView בקורות חומן
אםзащит כלקל שחין ומחול בם רקדו.
特斯ון חשבם אל עעצןחון
איש עשה זאווי חומל ושלחה מסקה.
特斯ון גהנות אל ורמוזו ושכדו.
יהא לא להם אמבר בום אזיב צוז.
特斯ון בוראה בי עהרהם כל-תוז
אשרים בום חכמים ויצירוה שם בסדה.
特斯ון בושת או אללהו נביא
חאל ונשב יה להם: עמדו!
特斯ון חברה מבועת עברים בם
צור מוחדשות כלש ידיך.
特斯ון שכניה מזהל משלא בחרה
מקדו וברצראל והדללה מכם.
... אללה אאגרה.
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 . . . Eilleh ezk'rah . . .
I SHALL REMEMBER. Jacob Glatstein's poem was published in 1966. Born Yankev Glatshyn in Lublin, Poland, in 1896, Glatstein lived most of his life in the United States, having migrated as a teenager. He died in New York, in 1971. The poem evokes the Eastern European life of his youth and of his memory. In mourning his own family and in sharing his own remembrances, he creates a eulogy for all that was lost in the destruction of European Jewry in the Holocaust: a loss of a way of life, a loss of a language, a loss of so many individual people. The translation is by Benjamin and Barbara Harshav.
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)
מות דעון חולם-.magic
ואם אתה גנוזים היום...

נץ דעים זעפים כמו ערמונים:
泌 אירגננווליגייט ללדר
ㄟון מ奠基 נותרו.
泌 לואגנדיקע קולות אוון קומ-ביבגאנטוע ותרועה.
泌 מוהיזָּיִיקע סוסר-שקלדיקע.
אייר שטיל מרה, וואז האצט או אעלמעלא.
פֶּרְיֶר קִלוּב בּאָדָאמַט.
אָיִידֶר ססְתֶּאֶט או שְׁתִיִּים בְּעוּפֶּנֶא.
אָזֶן אוּרְגוּנְקָטִילָגָכִע זא טָאָגָמַט אוּזֶנ.
וואז דע בּאָנָצָא מִשְׁפְּחָה אוּכָּטָה גוּפָאָרָה דָּעָרָה.
יִי אוּזֶנ אוּזֶנ-טועב.
מצָּנֶנֶא אָזֶן שְׁתַיְוֵר דָּעָה אוּכְּרָא גוּפָאָרָה.
הָאָבָא רוֹזָיְשׁ שְׁעֶר אוּז, קָלָא.
בּוֹז אוּכָּטָה גוּרְאָט.
מיִי פֶאָרְטְרָיְו אוּכְּסָת אוּנְגָּדֵנֶא.
פּוּוּז דעון פֶרְיֶר-דיִישָּׁש גַלְיִכָּוועל.
פֶרְיֶר-גַאָנְגָּנְס אוּכְּסָת אוּנְגָּדֵנֶא זָרָד.
מיִי אוּנְגָּנְנֶע דק, אוּנְגֶנְנֶע טעֶר אוּנ.
איֲרָנְגָנְנֶע סְמָחְאָנְנֶע אוּזֶנ רוּשָּׁאָיָנְט.
אָזֶן אוּנְפֶּעֲפֶעֲטָא, זָאָרָט, גוּפָאָרָה קוּלָּטָא.
יִי, יִי מְאָמאָע מֶסטֶה, הֶאָזֶנ איֲרָּךְ זָקְרָיְו.
פֶּאָרְדָה דעַ מִאָמאָה פּוּז מְיִי בּאָנָצָא קַדְדָק שָׁלָח.
יִזָּרְזָר אָזֶנ איֲרָּך, יִזָּר.
הָאָבָא אַל מְיִי בּאָנָצָא לְעָבָן גוּרְאָט.
וועָנָה שְׁאָתָא אוּזֶנ אוּנְגָּנְנֶע מְטָע.
דָּאָגָכָה קִלוּבָא פְּרַעְטָכָא אוּזֶנ מְיִי חֲלָם-מְפָע.
יִזָּר הָאָבָא מְיִי צָדְקָטְדָהְקָר טָאָט.
וועָנָה בּוֹז מְיִי גַוְּנוּזָה מְיִי פְּנָעֵטָכָא זָי דֻעֲנָרְיָא וּנְעָל,
מְיִיְו קָטָאָט, מְיִי דֻעֲנֵר. נְהָדָדְקָיְו טָרָא.
מְיִטָא דָעֲנָרְיָא, בְּתוּכָּוְדָקָי טָרָא.
אָזֶר הָאָבָא מְיִי פְּנָעֵטָכָא מְיִי בּרְדָעְרָא בְּנָכָא.
מְיִטָא דָעֲנָרְיָא, אָזָר.
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 Ukrainia, 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 compassionate 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
וזען ד"י עלא גענאטען מיטק גאנץ פאלק.
האבר ד"י באזאודערע, קילינט, געמאסטענעם, שטיידיקע טרייט
געמאטע פאל מיט.

וזען באזאודערע גענאטען איב קומן שמקלער אילייט.
דאירט, מיטן פאלק דעטענ ויז גענאטען מיט טרייט,
וזא איב קומ איב געלאיט, ויז איבメール איב מ.
אבער פאר מיט געלאיט ויז געלאיט
באזאודערניקע טרייט,
וזא איינגעט צאנרי-קלאט.

ב sik סיק פוסקט, וצאס מיט איום חאב איב אייק לאביהזיב
.ConMiami ביאאבאפטען וואלט
שפאט גייט צאנר זומ סוק.

ב sik סיק באאבאפטען וואלט, וצאס איבשוג גאראג איב אייקי ייב.
ברעטס איינט קומ איב ד"י טאעטע בשווען פון אנטנעראנט.
דרע באוארער הום לועש ד"י,
יא באצ"ק הנבל ערטר פפרטנער איוד שטומ.
יא באצ"ק אונר חורט חורט.
סיקנייט מיליאנטן קומ ד"י ייב
ב sik סיק נאטעט, מיט ד"י ריזדליקט איינט,
ב sik סיק בורפרה ביטמי.

ב sik סיק טריזוילנץער לעבשאפט, דאנק טאצט.

ב sik סיק וויב איב קומד.
יאון באזאודערע שפאטן ד"י
דער מיטן ח拥堵ן-טענארט
ניינט פארביאן, ייטן איונטער,
יאון זאטריץ קומן גאנסן ח權益.
וזא שפערקעט.

נאף ד"י באזאודערע קפלנערע וויבנהט.
וזא געלאיט צמיסק באזאודער איינ מיט.
האבר אייל געמאטע טאקא דיאק ד"יערמאמעט.

אלעה אופרה...
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 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... Billeh ezk'rah...
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.
**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.
FROM THE DEPTHS

The Eileh Ezk'rah, recalling the history 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.

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.”
HEAR OUR VOICE. 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. 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, 51:2, 19:15, 38:16.

MY SIN. 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 SʼLIHOT: 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.

Shʼma kholeinu, Adonai eloheinu, hus vʼraheim aleinu, vʼkabeil bʼrahamin u-vʼratzon et tʼfillateinu.
Hashiveinu Adonai ʼelekha vʼnashuvah haddeish yameinu kʼkedem.
Al tashlihkeinu mi-lʼfanekha, vʼru-ah kodshʼkha al tikkah mimmenu.
Al tashlihkeinu leit ziknah, ki-khʼlot 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.”

Vʼsalahta la-avoni ki rav hu.
WE ARE YOUR PEOPLE
We are your people, the sheep of your pasture, the herd of your inheritance.

WE ARE YOUR PEOPLE
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.

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

A PASSING SHADOW
Psalm 144:4.

FOR TIME WITHOUT END

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).
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

Anu ammekha, v’atah eloheinu,
anu vanekeha v’atah avinu.
Anu avadekha v’atah adoneinu,
anu k’halekha v’atah helkeinu.
Anu nahaletekha v’atah goraleinu,
anu tzonkekha v’atah ro’einu.
Anu kharmekha v’atah not’reinu,
anu f’ullatekha, v’atah yotz’reinu.
Anu ra-ayatekha v’atah dodeinu,
anu s’gullatekha v’atah k’roveinu.
Anu ammekha v’atah malkeinu,
anu ma-amirekha v’atah ma-amireinu.

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.
YOU HAVE ACTED FAITHFULLY P'YHD.

NEHEMIAH 9:3. The prayer of the Levites at the
rededication of the Temple, upon the return from
the Babylonian Exile.

NEHEMIAH 9:5. The English word that represents the letter D (
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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 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,
Eh-evinu, hirshanu, zadnu, hamsnu, tafalnu sheker.
Ya-atanu ra, kizzavnu, latznu, maradnu, ni-atanu,
Saranu, avinu, pashanu, tazarru, kishinu oraf,
Rashanu, shi'hatnu, ti-avnu, ta-iru, 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.
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
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."

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."

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.
ע"י בר וגו' ידוע
ודמי מימה הבלי בלעבוק
ומזמר הצדק כי יבכים אחר
עי חפל עבוק
מדיה שגמה לפקית ישיב קמדב
וניה סיפר לפקית שוק שוקיה
הלא כל-השבתות והשבתות אשת עזית.

שם משלוק עזר על פשע,
שענותו זאיחי ענמונות לקפיא בחלקה
תועדו על פשע עלב עברי פשע,
המוהה עשויות כלב עד כנוק.

אחת צדד רחש עצות, ומעלות צקרי קלחתי
אחת חלשות כל-קדושי כפש, ובחרים כלבי בלב.
אין בחר כלbsites כממש, ואינו בקבר מתכון ענייה.
ובבר יחי ראוב מלבפייה.
יהודה אטלגנום ואצליה אבומנו (אמומנות)
שענסהל לכל על כל-ὑσαμώνῃ
('//*[@350]האמותهل ידו על כל-ὑσαμώνῃ
והכפרילו על כל-ὑσαμוניה.
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.

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)
it is customary to strike one's heart when we say the words

על תחא沙特אנה לפסף בנסיך בלאונן
עם תחא沙特אנה לפסף באומרי חלב.
עם תחא沙特אנה לפסף בבלל דעת
עם תחא沙特אנה לפסף בלהי עריית.
עם תחא沙特אנה לפסף בפלת נפשתי.
עם תחא沙特אנה לפסף מרפת מברכה.
עם תחא沙特אנה לפסף ידוע ידוע
עם תחא沙特אנה לפסף חדא חדא.
עם תחא沙特אנה לפסף המכונה ישע
עם תחא沙特אנה לפסף בכרחית מלך.
עם תחא沙特אנה לפסף פזירית ז знает.
עם תחא沙特אנה לפסף ברדרות פה.
עם תחא沙特אנה לפסף יתדות תורה ומוים.
עם תחא沙特אנה לפסף ברדור וישבנה.
עם תחא沙特אנה לפסף במחק יד.
עם תחא沙特אנה לפסף חלחול חשים.
עם תחא沙特אנה לפסף שמתאות שפחים.
עם תחא沙特אנה לפסף בשפחתות פה.
עם תחא沙特אנה לפסף בציון זעיר.
עם תחא沙特אנה לפסף ינדיעים ובלאいずים.
עם כלמה אולחא סלחויט, סלח לא, מחלה לא, כפרלנה.
עם תחא沙特אנה לפסף בכותי בכותי.
עם תחא沙特אנה לפסף בכותי сочета.
עם תחא沙特אנה לפסף בכותי בכותי.
עם תחא沙特אנה לפסף בכותי בכותי.

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).

DETRAUDING OTHERS יִהְיוּ לַעֲקֹבִים. Or, "oppressing others" (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS בֵּליִּשֶׁהָּ לַעֲקֹבִים. The tradition distinguished between לַשׁוֹן חָרָם (Yishon ha-ra) and לַשׁוֹן קְלָל (rkhilut), 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.
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.

---

_Abraham Joshua Heschel_
CONSPIRATORIAL GLANCES
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 שיקור עין (sikkur ayin), “conspiratorial glances”; עינינו רמים (einyim ramot), literally “eyes raised high,” which we translate as “condescension”; עינן זועם (tsurat ayin), “selfishness,” literally, “narrow vision.”

SUPERFICIALITY
בכלהות.
Literally, “lightheadedness.” 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.

CONFUSION
בבלוב.
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 instructive that the last body part mentioned is the heart.

SECRET MATTERS
Deuteronomy 30:28.
Enumerating Sins

No list of sins can ever be complete. By beginning with alef and ending with "tau", 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.
Y'al kullam elo-ah s'lihot s'lah lanu, m'hil 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.
Y'al kullam elo-ah s'lihot s'lah lanu, m'hil 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."
AN ALTERNATE CONFESSIONAL

Holtz has written a contemporary Apology. He focused on the sins of the Jewish community, not forgetting 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 CONFESSIONAL

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 k llam 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 k llam elo-ah s’lihot s’lah lanu, m’hal lanu, kapper lanu.
Aneha Ruhim Mekhal Shemim: Ezel Meshovha Marash

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).

I, SURELY I... ACHIRI AMMA. Isaiah 43:25.

I SWEEP ASIDE YOUR SINS LIKE A MIST. 

FOR ON THIS DAY LECHOMA. Leviticus 16:30.

FILL OUR LIVES WITH YOUR GOODNESS. Literally, “satisfy us,” as if our sustenance were no longer food but God’s spiritual succor.

EACH YEAR SWEEPING AWAY OUR GUILTY SINS. We know that we are human and will sin, but the possibility of renewal is an equal part of our humanity.
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*
RESTORE WORSHIP TO YOUR SANCTUARY. 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. 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. 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. A second version of Modim, the brakhah 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 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 ana-hnu lach:... al she-anahnu modim lach, “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.
Fifth B'rakhah: The Restoration of Zion

ADORAI 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

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, Menahot 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.

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.
If the kohanim do not bless the congregation, we continue on page 357.

We rise:

The kohanim recite quietly:

 בה רצוי מיק חזקיה ידו אלהינו ואלוהי אבנינו, שלמה, ולאין ה' ביה שומך ודגית ה' יעד ועהלה.

Leader:

 בחרו אמא דד ה' אלהינו וארלינו, וברככו בברכה המצותה, ובחרו אתבנה על ידו משה עבך, והאמונינו מפי אחרון עתני

The kohanim recite:

 בחרו אמא ידו, אלהינו וארלינו, אשר קרא

 בחרו של אמא, ברוך אלהינו ביבא עזריאל

 We are seated.

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 and for all the people of Your covenant.

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.

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:

אֲלֹהֵינוּ אֲלֹהֵי אֲבֹתֵינוּ (אֶמְתָּנוּת), ברוך אתה
המָשְׁלַשְׁתָּנוּ וְהַקְּרִיבֶּנוּ לְגַע מֵשֶׁה נְצָקָה.
האֲמֶרָנוּ מַמֵּיפֶּנָּה אֵלֶּחָה וְלַמָּנָה, עָמֶּדְךָ עִם קְדֻשּׁךְ. אֲמֶרָנוּ:

בְּרָכֵךְ יְהוָה (יִשְׁמָרֵךְ).
נּוֹאֲרָה יְהוָה פִּנְיָא אָלֵיקָה רוּחַ.
שְׁאֲרָה יְהוָה פִּנְיָא אָלֵיקָה רוּחַ שָׁלוֹם.

All services continue here:

שִׁמְךָ שָׁלוֹם בָּנָלְךָ, טוֹבָךָ וּבְרָכָּךָ, חָנָנוּ וְשָׁלוֹם,
עַל מֵעַל קְלָלָתָךְ עָמָךְ. פָּרָכָנוּ בַּמְּבָאָה בַּמְּבָאָה
בָּאֵוָר פִּקָּחֵךְ, מַכְּאָר פִּנְיָא נְחָת לְךָ יְרוּדָה הַאֶלְּחָה, חָרָה
תָּרוֹתְךָ אִצּוּבָת הַאֵוָר, נְצָקָה וּבְרָכָה רְחָמִים וֹהָים.
שָׁלוֹם. טוֹבָךָ בִּצְעֵיתֶךָ לְבֶרֶךְ אֶחָד עִמָּךְ יִשְׁרָאֵל בֵּכְלָל-הלָּתָן
בָּכָל-עִמָּךְ שְׁלֵמָהוּ.

בְּשֵׁם תָּיוֹם, בְּרָכֵךָ וּשְׁלוֹם וּפְרָנסָה טוֹבָךָ, נְכֶר וּנְכֶבֶת
לְפָרוֹת אֶחָד עִמָּךְ יִשְׁרָאֵל, תָּיוֹם טוֹבָךָ
וּשְׁלֵמָהְו.

נֶאֶרֶה: כְּבִי חֶרֶב יֵימָה, וּדָבָרֵי לְשׁוֹנָה יִיָּם.
לְחִימָא טוֹבָךְ מְתַכְּבָּה, אֶלְחִים יִיָּם.
בְּטַבַּא בְּטַבַּא בְּטַבַּא.
כְּחָקֶרֶא: לְחִימָא טוֹבָךְ בֵּיהוָה אֶלְחִים יִיָּם.
כְּלָלָם יִיָּם.

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 brakhah 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. L’hayim tovim tikhr’venu (l’hayim tovim tikhr’venu). A final plea for a year of life, a good life.

พฤกษ์ โลหิต คัมภีร์ • ภิลสมุทรมิต – ธรรมชาติ • เครื่อง เชียน – ครั้งที่ 357
Seventh B’rakham: 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’rakam 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.”
Today, 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, 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 (הביאו), Isaiah 56:7.
HA-YOM—THIS DAY: A PIYYUT

The ark is opened.

Strengthen us—today. Amen.
Bless us—today. Amen.
Exalt us—today. Amen.
Seek our well-being—today. Amen.
Inscribe us for a good life—today. Amen.
Lovingly accept our prayers—today. Amen.
Hear our plea—today. Amen.
Sustain us with the power of Your righteousness—today. Amen.

Ha-yom t'am'tzeinu. Amen.
Ha-yom t'var'kheinu. Amen.
Ha-yom t'gad'leinu. Amen.
Ha-yom tidr'sheinu l'tovah. Amen.
Ha-yom tikht'veinu l'hayyim tovim. Amen.
Ha-yom t'kabbel b'r'hamim u-v'r'atzon et t'fillateinu. Amen.
Ha-yom titm'kheinu bimin tzidkekha. Amen.

The ark is closed.

On a day like this, bring us joyfully to the fullness of redemption. As Your prophet Isaiah said, “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.” May we, the entire people Israel and all humanity, be granted justice, blessing, compassion, life, and peace. Barukh atah ADONAI, who brings peace.
KADISH 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.
Kaddish Shalem

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.

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alom u-l'almei almayya.

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, b'rikh hu, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the House of Israel. And respond with: Amen.

May the prayers and pleas of all Israel be accepted by their Creator in heaven. And respond with: Amen.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: Amen.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: Amen.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.