שחרית לראש השנה וליום כיפור

MORNING SERVICE OF ROSH HASHANAH AND YOM KIPPUR

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ברכות השחר

Upon entering the synagogue:

מַה־טֹּבוּ אׇהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ,
אֶשְׁתַּחֲוֶה אֶל־הֵיכַל־קׇדְשְׁךָ בְּיִרְאָתֶךָ.
יהוה אָהַבְתִּי מְעוֹן בֵּיתֶךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ.
וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה, אֲבָרְכָה לִפְנֵי־יהוה עֹשִׂי.
וַאֲנִי תְפִלָּתִי־לְךָ, יהוה, עֵת רָצוֹן.
אֱלֹהִים בְּרׇב־חַסְדֶּךָ, עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

עֲטִיפַת טַלִּית

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

בָּרְכִי נַפְשִׁי אֶת־יהוה. יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד, הוֹד וְהָדָר
לָבָשְׁתָּ. עֹטֶה־אוֹר כַּשַּׂלְמָה, נוֹטֶה שָׁמַיִם כַּיְרִיעָה.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית.

כְּשֵׁם שֶׁגּוּפִי מִתְעַטֵּף בְּטַלִּית, כָּךְ תִּתְעַטֵּף נִשְׁמָתִי בְּאוֹר
שְׁכִינָתֶךָ.

MORNING SERVICE שַׁחֲרִית. The core sections of the morning service are the Sh'ma and the Amidah. Over the centuries, two preliminary sections have been added. First, P'sukei D'zimra, featuring selections from the Book of Psalms (page 47), was added as preparation for reciting the main service itself. Later, בִּרְכוֹת הַשַּׁחַר (Birkhot Ha-shaḥar), *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-shaḥar has become a generic name for all those *b'rakhot* that were considered appropriate to recite upon arising. The Mishnah records that "the pious men of old would pause for an hour before praying in order to direct their hearts toward God" (Berakhot 5:1). Individuals also had their own ways of approaching prayer. Some would recite the Book of Psalms; others created their own meditations.

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

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

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

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

LET ALL MY BEING PRAISE בָּרְכִי נַפְשִׁי. 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 ohalekha ya·akov, mishk'notekha yisra·el.
Va-ani b'rov ḥasd'kha avo veitekha,
eshtaḥaveh el heikhal kodsh'kha b'yir·atekha.
Adonai ahavti m'on beitekha, u-m'kom mishkan k'vodekha.
Va-ani eshtaḥaveh v'ekhra·ah, evr'khah lifnei Adonai osi.
Va-ani t'fillati l'kha, Adonai, eit ratzon.
Elohim b'rov ḥasdekha, aneini be-emet yish·ekha.

Putting on the Tallit

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

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·atteif ba-tzitzit.

Just as I wrap my body in a *tallit*, so may my soul wrap itself in the light of Your Presence.

מַה־יָּקָר חַסְדְּךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן.
יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ, וְנַחַל עֲדָנֶיךָ תַשְׁקֵם.
כִּי עִמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה־אוֹר.
מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ, וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה וּבָרָא בוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם אוֹ יִסָּתֵם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ. בָּרוּךְ אַתָּה יהוה, רוֹפֵא כָל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

אֱלֹהַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְרָאתָהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִטְלָהּ מִמֶּנִּי, וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא. כָּל־זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, מוֹדֶה/מוֹדָה אֲנִי לְפָנֶיךָ, יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי [וְאִמּוֹתַי] רִבּוֹן כָּל־הַמַּעֲשִׂים אֲדוֹן כָּל־הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים.

הֲרֵינִי מְקַבֵּל/מְקַבֶּלֶת עָלַי מִצְוַת הַבּוֹרֵא: וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ.

בִּרְכוֹת הַתּוֹרָה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.
וְהַעֲרֶב־נָא יהוה אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ וְצֶאֱצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתֶךָ לִשְׁמָהּ.
בָּרוּךְ אַתָּה יהוה, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

HOW PRECIOUS מַה־יָּקָר. 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 אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה. This prayer (Babylonian Talmud, Berakhot 60b) is a *b'rakhah* to be recited after taking care of bodily functions. Even these private acts become a moment of marvelling at the miracle of creation.

WHO RESTORES THE SOUL TO THE LIFELESS BODY הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים. 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 וְאָהַבְתָּ לְרֵעֲךָ. 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 וְצֶאֱצָאֵינוּ. 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.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה.

Passages from the Torah:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. במדבר ו כד-כו

קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יהוה אֱלֹהֵיכֶם. לֹא־תְקַלֵּל חֵרֵשׁ, וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל. לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט, לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל, בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ. לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ. לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ. וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ, אֲנִי יהוה. ויקרא יט ב, יד-יח

A passage from the Mishnah:

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר: הַפֵּאָה וְהַבִּכּוּרִים וְהָרֳאָיוֹן וּגְמִילוּת חֲסָדִים וְתַלְמוּד תּוֹרָה. משנה פאה א א

A passage from the Gemara:

אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית, וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת כַּלָּה, וּלְוָיַת הַמֵּת, וְעִיּוּן תְּפִלָּה, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם. תלמוד בבלי, קדושין לט ב

MAY ADONAI BLESS YOU יְבָרֶכְךָ יהוה. 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'rakhah* 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 וְלִפְנֵי עִוֵּר. The Sages took this to mean that we must not deceive anyone who is unaware—blind—regarding what is happening.

THESE ARE THE DEEDS אֵלּוּ דְבָרִים. 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 וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם. 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, Kiddushin 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'ma 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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בְּצַלְמוֹ.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי יִשְׂרָאֵל.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשַׂנִי בֶּן/בַּת־חוֹרִין.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
רוֹקַע הָאָרֶץ עַל הַמָּיִם.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה לִי כָּל־צָרְכִּי.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמֵּכִין מִצְעֲדֵי־גָבֶר.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ.

BLESSINGS UPON ARISING בִּרְכוֹת הַשַּׁחַר. The *b'rakhot* in this collection were originally recited upon arising in the morning, as one went through the daily acts of awaking 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 *b'rakhot* are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the synagogue service." Other authorities, however, beginning with the siddur of Rabbi Amram Gaon in the 9th century, recommended the public recitation of these *b'rakhot*. This has been the standard Ashkenazic practice to this day. Some other communities recite these *b'rakhot* only privately.

WHO GIVES SIGHT TO THE BLIND פּוֹקֵחַ עִוְרִים. 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 מַלְבִּישׁ עֲרֻמִּים. 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 מַתִּיר אֲסוּרִים. 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 זוֹקֵף כְּפוּפִים. Literally, "making those who are bowed down stand upright." This phrase, as found in Psalm 146:8, is the biblical warrant for standing straight after bowing when God's name is pronounced in the Amidah.

WHO STRETCHES OUT THE DRY EARTH OVER THE WATERS רוֹקַע הָאָרֶץ עַל הַמָּיִם. 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.

—NAḤMAN 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.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שֵׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעַפָּי. וִיהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא, וְלֹא לִידֵי עֲבֵרָה וְעָוֹן, וְלֹא לִידֵי נִסָּיוֹן, וְלֹא לִידֵי בִזָּיוֹן, וְאַל תַּשְׁלֵט־בָּנוּ יֵצֶר הָרָע, וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמֵחָבֵר רָע. וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב וּבְמַעֲשִׂים טוֹבִים, וְכוֹף אֶת־יִצְרֵנוּ לְהִשְׁתַּעְבֵּד־לָךְ. ◁ וּתְנֵנוּ הַיּוֹם וּבְכָל־יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים. בָּרוּךְ אַתָּה יהוה, גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי [וְאִמּוֹתַי], שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים, מֵאָדָם רָע וּמֵחָבֵר רָע, וּמִשָּׁכֵן רָע וּמִפֶּגַע רָע וּמִשָּׂטָן הַמַּשְׁחִית, מִדִּין קָשֶׁה וּמִבַּעַל דִּין קָשֶׁה, בֵּין שֶׁהוּא בֶן־בְּרִית, וּבֵין שֶׁאֵינוֹ בֶן־בְּרִית.

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם בַּסֵּתֶר וּבַגָּלוּי, וּמוֹדֶה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁפִּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים, לֹא עַל צִדְקוֹתֵינוּ, אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה חַסְדֵּנוּ, מַה־צִּדְקֵנוּ, מַה־יְּשׁוּעָתֵנוּ, מַה־כֹּחֵנוּ, מַה־גְּבוּרָתֵנוּ. מַה־נֹּאמַר לְפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ, וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ, וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל, כִּי כָל־מַעֲשֵׂינוּ תֹהוּ, וִימֵי חַיֵּינוּ הֶבֶל לְפָנֶיךָ. וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן, כִּי הַכֹּל הָבֶל.

אֲבָל אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתֶךָ, בְּנֵי אַבְרָהָם אֹהֲבְךָ שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה, זֶרַע יִצְחָק יְחִידוֹ, שֶׁנֶּעֱקַד עַל גַּבֵּי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן.

MAY IT BE YOUR WILL יְהִי רָצוֹן. 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 וּמֵעַזּוּת פָּנִים. We should not ourselves exhibit that behavior which we do not want to suffer from others.

WE SHOULD ALWAYS REVERE GOD לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם. This brief meditation, advising us that our inward stance should accord with our outward acts, precedes another personal prayer. This passage from the 10th-century text Tanna D'vei Eliyahu 19 incorporates various earlier rabbinic sources.

NOT UPON OUR MERIT לֹא עַל צִדְקוֹתֵינוּ. Parts of this prayer were originally written for the Yom Kippur service (Babylonian Talmud, Yoma 87b) and will be recited in Ne·ilah. The Talmud recommends it as constituting the essence of confession.

WHOM YOU NAMED ISRAEL קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל. Jacob was the first person in the Bible to have God's name intertwined with his own.

AND JESHURUN וִישֻׁרוּן. 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 ḤASIDIC 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.

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ וּלְשַׁבֵּחֲךָ וּלְפָאֲרְךָ
וּלְבָרֵךְ וּלְקַדֵּשׁ וְלָתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ.
◃ אַשְׁרֵינוּ, מַה־טּוֹב חֶלְקֵנוּ וּמַה־נָּעִים גּוֹרָלֵנוּ וּמַה־יָּפָה
יְרֻשָּׁתֵנוּ. אַשְׁרֵינוּ שֶׁאֲנַחְנוּ מַשְׁכִּימִים וּמַעֲרִיבִים עֶרֶב
וָבֹקֶר, וְאוֹמְרִים פַּעֲמַיִם בְּכָל־יוֹם:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם,
אַתָּה הוּא מִשֶּׁנִּבְרָא הָעוֹלָם,
אַתָּה הוּא בָּעוֹלָם הַזֶּה,
וְאַתָּה הוּא לָעוֹלָם הַבָּא.
◃ קַדֵּשׁ אֶת־שִׁמְךָ עַל מְקַדִּישֵׁי שְׁמֶךָ,
וְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָמֶךָ.
וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ.
בָּרוּךְ אַתָּה יהוה, מְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים.

אַתָּה הוּא יהוה אֱלֹהֵינוּ בַּשָּׁמַיִם וּבָאָרֶץ, וּבִשְׁמֵי הַשָּׁמַיִם
הָעֶלְיוֹנִים. אֱמֶת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן
וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים. קַבֵּץ קְוֵיךָ מֵאַרְבַּע כַּנְפוֹת
הָאָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה הוּא
הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלְכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וּמִי
בְכָל־מַעֲשֵׂה יָדֶיךָ בָּעֶלְיוֹנִים אוֹ בַּתַּחְתּוֹנִים שֶׁיֹּאמַר לְךָ
מַה תַּעֲשֶׂה. אָבִינוּ שֶׁבַּשָּׁמַיִם, עֲשֵׂה עִמָּנוּ חֶסֶד בַּעֲבוּר
שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקַיֵּם־לָנוּ, יהוה אֱלֹהֵינוּ, מַה
שֶּׁכָּתוּב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קַבְּצִי אֶתְכֶם,
כִּי אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבִי
אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יהוה.

HEAR, O ISRAEL שְׁמַע יִשְׂרָאֵל. Perhaps this line was inserted here so that we would fulfill our obligation of reciting the Sh'ma 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 אַתָּה הוּא. 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 עַד שֶׁלֹּא נִבְרָא הָעוֹלָם. 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 אֱמֶת, אַתָּה הוּא רִאשׁוֹן. The words come from Isaiah 44:6, where God proclaims God's own eternity.

A TIME WILL COME בָּעֵת הַהִיא. Zephaniah 3:20.

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 eḥad.

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:

לְפִיכָךְ נִבְרָא אָדָם יְחִידִי, לְלַמֶּדְךָ שֶׁכָּל־הַמְאַבֵּד נֶפֶשׁ אַחַת מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ אִבֵּד עוֹלָם מָלֵא, וְכָל־הַמְקַיֵּם נֶפֶשׁ אַחַת מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ קִיֵּם עוֹלָם מָלֵא. וּמִפְּנֵי שְׁלוֹם הַבְּרִיּוֹת, שֶׁלֹּא יֹאמַר אָדָם לַחֲבֵרוֹ: אַבָּא גָּדוֹל מֵאָבִיךָ. וְשֶׁלֹּא יְהוּ הַמִּינִין אוֹמְרִים: הַרְבֵּה רְשׁוּיוֹת בַּשָּׁמַיִם. וּלְהַגִּיד גְּדֻלָּתוֹ שֶׁלְּהַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁאָדָם טוֹבֵעַ כַּמָּה מַטְבְּעוֹת בְּחוֹתָם אֶחָד וְכֻלָּן דּוֹמִין זֶה לָזֶה, וּמֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא טָבַע כָּל־הָאָדָם בְּחוֹתָמוֹ שֶׁלְּאָדָם הָרִאשׁוֹן וְאֵין אֶחָד מֵהֶן דּוֹמֶה לַחֲבֵרוֹ. לְפִיכָךְ כָּל־אֶחָד וְאֶחָד חַיָּב לוֹמַר: בִּשְׁבִילִי נִבְרָא הָעוֹלָם. משנה סנהדרין ד ה

GOD CREATED ADAM, A SINGLE HUMAN BEING
לְפִיכָךְ נִבְרָא אָדָם יְחִידִי. 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.

On Yom Kippur:

הָאוֹמֵר: אֶחֱטָא וְאָשׁוּב אֶחֱטָא וְאָשׁוּב, אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחֱטָא וְיוֹם הַכִּפּוּרִים מְכַפֵּר, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר עַד שֶׁיְּרַצֶּה אֶת־חֲבֵרוֹ. אֶת־זוֹ דָּרַשׁ רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה: מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה תִּטְהָרוּ (ויקרא טז ל). עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר עַד שֶׁיְּרַצֶּה אֶת־חֲבֵרוֹ. משנה יומא ח ט

TRANSGRESSIONS BETWEEN ONE PERSON AND ANOTHER
עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ. 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.

Conclude with one of the following meditations:

◁ יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ, וְנִהְיֶה מִתַּלְמִידָיו שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה.

◁ יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת.

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 4:5

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 8:9

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.

קַדִּישׁ דְּרַבָּנָן

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל־מָאן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חִנָּא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנָא רְוִיחָא, וּפֻרְקָנָא מִן קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

KADDISH 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 rabbinic texts, contains a special prayer for the well-being of teachers, their disciples, and all who study Torah.

MOVEMENT AT THE END OF KADDISH. 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'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.*

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.*

Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih,
v'yamlikh malkhuteih b'ḥayyeikhon u-v'yomeikhon u-v'ḥayyei d'khol beit yisra·el
ba-agala u-viz'man kariv, v'imru amen.

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

Yitbarakh v'yishtabbaḥ v'yitpa·ar v'yitromam v'yitnassei v'yit·haddar v'yit·alleh
v'yit·hallal sh'meih d'kudsha, b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata
tushb'ḥata v'neḥamata 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'oraita, di v'atra hadein v'di v'khol atar va-atar,
y'hei l'hon u-l'khon sh'lama rabba, ḥinna v'ḥisda v'raḥamin, v'ḥayyin arikhin
u-m'zona r'viḥa, u-furkana min kodam avuhon di vi-sh'mayya, v'imru amen.

Y'hei sh'lama rabba min sh'mayya
v'ḥayyim tovim aleinu v'al kol yisra·el, v'imru amen.

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

הַיּוֹם רֹאשׁ הַשָּׁנָה, שֶׁבּוֹ אוֹמְרִים:

לַמְנַצֵּחַ עַל־הַגִּתִּית מִזְמוֹר לְדָוִד.

יְהוָה אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ
אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם.
מִפִּי עוֹלְלִים וְיוֹנְקִים יִסַּדְתָּ עֹז לְמַעַן צוֹרְרֶיךָ
לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם.
כִּי־אֶרְאֶה שָׁמֶיךָ, מַעֲשֵׂה אֶצְבְּעֹתֶיךָ
יָרֵחַ וְכוֹכָבִים אֲשֶׁר כּוֹנָנְתָּה.
מָה־אֱנוֹשׁ כִּי־תִזְכְּרֶנּוּ
וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ.
וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹהִים
וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ.
תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ
כֹּל שַׂתָּה תַחַת־רַגְלָיו.
צֹנָה וַאֲלָפִים כֻּלָּם
וְגַם בַּהֲמוֹת שָׂדָי.
◁ צִפּוֹר שָׁמַיִם וּדְגֵי הַיָּם
עֹבֵר אָרְחוֹת יַמִּים.
יְהוָה אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ. תהלים ח

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 מִפִּי עוֹלְלִים וְיוֹנְקִים. 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 לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם. The psalmist uses the verb that has the same root as the noun Shabbat (שַׁבָּת). 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!

הַיּוֹם יוֹם הַכִּפּוּרִים, שֶׁבּוֹ אוֹמְרִים:

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד. בְּבוֹא־אֵלָיו נָתָן הַנָּבִיא כַּאֲשֶׁר־בָּא אֶל־בַּת־שָׁבַע.

חָנֵּנִי אֱלֹהִים כְּחַסְדֶּךָ, כְּרֹב רַחֲמֶיךָ מְחֵה פְשָׁעָי.
הֶרֶב כַּבְּסֵנִי מֵעֲוֹנִי, וּמֵחַטָּאתִי טַהֲרֵנִי.
כִּי־פְשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד.
לְךָ לְבַדְּךָ חָטָאתִי, וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי
לְמַעַן תִּצְדַּק בְּדָבְרֶךָ תִּזְכֶּה בְשָׁפְטֶךָ.
הֵן־בְּעָוֹן חוֹלָלְתִּי, וּבְחֵטְא יֶחֱמַתְנִי אִמִּי.
הֵן־אֱמֶת חָפַצְתָּ בַטֻּחוֹת, וּבְסָתֻם חָכְמָה תוֹדִיעֵנִי.
תְּחַטְּאֵנִי בְאֵזוֹב וְאֶטְהָר, תְּכַבְּסֵנִי וּמִשֶּׁלֶג אַלְבִּין.
תַּשְׁמִיעֵנִי שָׂשׂוֹן וְשִׂמְחָה, תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ.
הַסְתֵּר פָּנֶיךָ מֵחֲטָאָי, וְכָל־עֲוֹנֹתַי מְחֵה.
לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים, וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי.
אַל־תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ, וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי.
הָשִׁיבָה לִי שְׂשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִסְמְכֵנִי.
אֲלַמְּדָה פּוֹשְׁעִים דְּרָכֶיךָ, וְחַטָּאִים אֵלֶיךָ יָשׁוּבוּ.
הַצִּילֵנִי מִדָּמִים אֱלֹהִים אֱלֹהֵי תְשׁוּעָתִי
תְּרַנֵּן לְשׁוֹנִי צִדְקָתֶךָ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.
כִּי לֹא־תַחְפֹּץ זֶבַח וְאֶתְּנָה עוֹלָה לֹא תִרְצֶה.
◁ זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה,
לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה. תהלים נא א-יט

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 הַסְתֵּר פָּנֶיךָ. 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 לֵב טָהוֹר בְּרָא־לִי. 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 (11:31).

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

YOU DO NOT WANT . . . SACRIFICES כִּי לֹא־תַחְפֹּץ זֶבַח. Ritual acts are acceptable only when they are accompanied by internal transformation.

David's Admission of Sin

The words of this psalm are to be considered in light of the verse "Death and life are in the power of the tongue" (Proverbs 18:21). People's tongues can bring them to dwell in the world to come. What brought David into the world to come? The tongue in his mouth, which said, "I have sinned," as it is said, "David said to Nathan, 'I have sinned against Adonai'" (2 Samuel 12:13). David was in darkness and the Holy One kindled light for him, as David said, "It is You who kindle my lamp" (Psalm 18:29).

—THE MIDRASH ON PSALMS

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 51:1–19

לְדָוִד.

יְהוָה אוֹרִי וְיִשְׁעִי, מִמִּי אִירָא,
יְהוָה מָעוֹז־חַיַּי, מִמִּי אֶפְחָד.
בִּקְרֹב עָלַי מְרֵעִים לֶאֱכֹל אֶת־בְּשָׂרִי,
צָרַי וְאֹיְבַי לִי הֵמָּה כָשְׁלוּ וְנָפָלוּ.
אִם־תַּחֲנֶה עָלַי מַחֲנֶה לֹא־יִירָא לִבִּי,
אִם־תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בוֹטֵחַ.
אַחַת שָׁאַלְתִּי מֵאֵת־יְהוָה, אוֹתָהּ אֲבַקֵּשׁ:
שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיַּי,
לַחֲזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה,
יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ, בְּצוּר יְרוֹמְמֵנִי.
וְעַתָּה יָרוּם רֹאשִׁי עַל־אֹיְבַי סְבִיבוֹתַי,
וְאֶזְבְּחָה בְאָהֳלוֹ זִבְחֵי תְרוּעָה, אָשִׁירָה וַאֲזַמְּרָה לַיהוָה.
שְׁמַע־יְהוָה קוֹלִי אֶקְרָא, וְחָנֵּנִי וַעֲנֵנִי.
לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי, אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ.
אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי,
אַל תַּט־בְּאַף עַבְדֶּךָ, עֶזְרָתִי הָיִיתָ,
אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי, אֱלֹהֵי יִשְׁעִי.
כִּי־אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יַאַסְפֵנִי.
הוֹרֵנִי יְהוָה דַּרְכֶּךָ, וּנְחֵנִי בְּאֹרַח מִישׁוֹר, לְמַעַן שׁוֹרְרָי.
אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי, כִּי קָמוּ־בִי עֵדֵי־שֶׁקֶר וְיִפַּח חָמָס.
◁ לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת בְּטוּב־יְהוָה בְּאֶרֶץ חַיִּים.
קַוֵּה אֶל־יְהוָה, חֲזַק וְיַאֲמֵץ לִבֶּךָ וְקַוֵּה אֶל־יְהוָה. תהלים כז

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

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

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

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

DO NOT HIDE YOUR FACE FROM ME אַל תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי. Four times the psalmist uses the word אַל (*al*), "do not": do not hide, do not act angrily, do not forsake, do not abandon. It appears again later: "do not hand me over." The psalmist reveals here that beneath the facade of confidence, great fear and feelings of abandonment are lurking.

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

PLACE YOUR HOPE IN ADONAI קַוֵּה אֶל־יְהוָה. 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.

Love Me

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

Love me, sweet Father.

—MALKA HEIFETZ TUSSMAN
(trans. Marcia Falk)

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד.

אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי, וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי.
יהוה אֱלֹהָי, שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי.
יהוה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי, חִיִּיתַנִי מִיָּרְדִי־בוֹר.
זַמְּרוּ לַיהוה חֲסִידָיו, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.
כִּי רֶגַע בְּאַפּוֹ חַיִּים בִּרְצוֹנוֹ, בָּעֶרֶב יָלִין בֶּכִי וְלַבֹּקֶר רִנָּה.
וַאֲנִי אָמַרְתִּי בְשַׁלְוִי, בַּל־אֶמּוֹט לְעוֹלָם.
יהוה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז,
הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.
אֵלֶיךָ יהוה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנָּן.
מַה־בֶּצַע בְּדָמִי בְּרִדְתִּי אֶל שָׁחַת,
הֲיוֹדְךָ עָפָר, הֲיַגִּיד אֲמִתֶּךָ.
שְׁמַע־יהוה וְחָנֵּנִי, יהוה הֱיֵה־עֹזֵר לִי.
◁ הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי,
פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה.
לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם, יהוה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ.

תהלים ל

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

YOU HEALED ME וַתִּרְפָּאֵנִי. 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 הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי, חִיִּיתַנִי מִיָּרְדִי־בוֹר. Literally, "You brought me up from Sheol / revived me from my descent into the Pit." In the Bible, Sheol was the realm of the dead. Archaeological evidence supports the view that there was a popular belief in ancient Israel that some shadow of the person descended to the netherworld. Holes for feeding the dead have been found in ancient Israelite burial sites.

Psalms

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

—NAHUM M. SARNA

To Sing

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

—ABRAHAM ISAAC KOOK *(adapted)*

INTRODUCTION TO P'SUKEI D'ZIMRA: PSALM 30

A PSALM OF DAVID.
A SONG FOR THE DEDICATION OF THE HOUSE.

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

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

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

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

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

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

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

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

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

קַדִּישׁ יָתוֹם

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

KADDISH קַדִּישׁ. 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.

Mourning

Nothing can challenge our belief in God so much as the death of someone we love. The sorrow of this loss may overwhelm us. Coming together as a congregation or a community is in itself a measure of comfort, helping us to overcome the sense of loss and aloneness. Reciting these ancient words, above and beyond their specific meaning, is also a way of connecting ourselves to those we have lost and affirming life's value and meaningfulness. As brief as our lives may be, they are part of the existence of a consciousness greater than our own: the God who is, in the phrase coined by the Sages, חַי עוֹלָמִים, "the life-force of the universe," of which each of us partakes.

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'ḥayyeikhon u-v'yomeikhon
u-v'ḥayyei 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'yishtabbaḥ v'yitpa·ar v'yitromam v'yitnassei v'yit·haddar
v'yit·alleh v'yit·hallal sh'meih d'kudsha, b'rikh hu,
l'eilla l'eilla mi-kol birkhata v'shirata tushb'ḥata v'neḥamata
da-amiran b'alma, v'imru amen.

Y'hei sh'lama rabba min sh'mayya v'ḥayyim 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.

פסוקי דזמרא

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא.
בָּרוּךְ עֹשֶׂה בְרֵאשִׁית, בָּרוּךְ שְׁמוֹ.
בָּרוּךְ אוֹמֵר וְעֹשֶׂה, בָּרוּךְ הוּא.
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם, בָּרוּךְ שְׁמוֹ.
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ הוּא.
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ שְׁמוֹ.
בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו, בָּרוּךְ הוּא.
בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח, בָּרוּךְ שְׁמוֹ.
בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל בְּפִי עַמּוֹ, מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו. וּבְשִׁירֵי דָוִד עַבְדֶּךָ נְהַלֶּלְךָ יהוה אֱלֹהֵינוּ, בִּשְׁבָחוֹת וּבְזִמְרוֹת, נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ, ◁ יָחִיד חֵי הָעוֹלָמִים. מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

VERSES OF SONG פְּסוּקֵי דְזִמְרָא. By the year 225 C.E., when the Mishnah was edited, the morning liturgy consisted of two major sections: the Sh'ma and Its Blessings, and the Amidah. It was common, however, for individuals to recite psalms and other sections of the Bible as preparation for worship. The Geonim, the heads of the post-talmudic academies of Babylonia, formalized this devotion sometime in the second half of the first millennium. Psalms of praise were specifically chosen for this section; hence its title, "Verses of Song." The core of the psalmic selection began with Psalm 145 (Ashrei), which was chosen because it was thought to express the essential concepts of praise of God. The following five psalms, the last ones in the Book of Psalms, were included so that each day the Book of Psalms is symbolically completed. Over the centuries other psalms and appropriate biblical selections have been added to P'sukei D'zimra, to help us to prepare for the actual service. These passages recall major events in Jewish history and climax with the Song at the Sea, the great hymn of salvation recorded in Exodus 15.

PRAISED IS GOD WHOSE WORD בָּרוּךְ שֶׁאָמַר. 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 Eliyahu Zuta 4:9 (10th century). Arising in the morning, the poet sees God, the Creator, in all things.

CREATED THE WORLD וְהָיָה הָעוֹלָם. 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 בָּרוּךְ הוּא. Literally, "blessed is God." In the following line we read: בָּרוּךְ שְׁמוֹ (*barukh sh'mo*), "Praised (Blessed) is God's name." Taken together, these words form the phrase בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ, "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 מְהֻלָּל בַּתִּשְׁבָּחוֹת. The biblical selections that follow this passage are preceded by a *b'rakhah*: מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת, "Sovereign magnified with songs of praise." They are concluded (p. 69) with another *b'rakhah*, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חֵי הָעוֹלָמִים, "who delights in the chorus of song, the sovereign God, giving life to all worlds." Nothing in between these two *b'rakhot* was written by the Sages or liturgical poets; all the selections are biblical.

VERSES OF SONG

Creator

In praising the Creator, we begin to be in touch with our own selves. We marvel at our being and feel the vitality of our inner lives. Normal speech arises out of images we have of the self; prayerful speech arises out of our sense of mystery, out of our lack of ability to grasp the full extent of the universe and ourselves. What prayer induces is this sense of awe. That is why it is such a special language.

—ABRAHAM ISAAC KOOK (*adapted*)

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

Introductory B'rakhah

Praised is God whose word created the world.	*Barukh hu.*
Glorified is the Author of creation.	*Barukh sh'mo.*
Laud the One whose word is performance.	*Barukh hu.*
Revered is God whose decree is fulfillment.	*Barukh sh'mo.*
Acclaim the One whose mercy envelops the world.	*Barukh hu.*
Adored is God whose kindness embraces all creatures.	*Barukh sh'mo.*
Honor the One who rewards those who are reverent.	*Barukh hu.*
Blessed is God who lives forever, endures eternally.	*Barukh sh'mo.*
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 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.

הוֹדוּ לַיהוה, קִרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו.
שִׁירוּ לוֹ זַמְּרוּ־לוֹ, שִׂיחוּ בְּכָל־נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם
קָדְשׁוֹ, יִשְׂמַח לֵב מְבַקְשֵׁי יהוה. דִּרְשׁוּ יהוה וְעֻזּוֹ, בַּקְּשׁוּ
פָנָיו תָּמִיד. זִכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מֹפְתָיו וּמִשְׁפְּטֵי־
פִיהוּ. זֶרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו. הוּא יהוה
אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו. זִכְרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר
צִוָּה לְאֶלֶף דּוֹר, אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ
לְיִצְחָק, וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,
לֵאמֹר: לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן, חֶבֶל נַחֲלַתְכֶם. בִּהְיוֹתְכֶם
מְתֵי מִסְפָּר, כִּמְעַט וְגָרִים בָּהּ. וַיִּתְהַלְּכוּ מִגּוֹי אֶל גּוֹי,
וּמִמַּמְלָכָה אֶל עַם־אַחֵר. לֹא־הִנִּיחַ לְאִישׁ לְעָשְׁקָם,
וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אַל־תִּגְּעוּ בִּמְשִׁיחָי, וּבִנְבִיאַי אַל
תָּרֵעוּ. שִׁירוּ לַיהוה כָּל־הָאָרֶץ, בַּשְּׂרוּ מִיּוֹם אֶל יוֹם
יְשׁוּעָתוֹ. סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
◁ כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים.
כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיהוה שָׁמַיִם עָשָׂה.

הוֹד וְהָדָר לְפָנָיו, עֹז וְחֶדְוָה בִּמְקֹמוֹ. הָבוּ לַיהוה
מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיהוה כָּבוֹד וָעֹז. הָבוּ לַיהוה כְּבוֹד
שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־
קֹדֶשׁ. חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ, אַף תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט.
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יהוה מָלָךְ.

1 CHRONICLES 16:8–36. The first biblical text of P'sukei 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 P'sukei D'zimra, in which Barukh She-amar is followed specifically by chapters of Psalms.

ACCLAIM הוֹדוּ. More specifically, "give thanks" or "acknowledge," from the same root as תּוֹדָה (*todah*), "thanks." The word thus has the secondary meaning of praise, here translated as "acclaim."

TREASURED CHILDREN OF JACOB בְּנֵי יַעֲקֹב בְּחִירָיו. The adjective *baḥir* 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 לְאֶלֶף דּוֹר. An unlimited time; forever.

LET THE HEAVENS REJOICE יִשְׂמְחוּ הַשָּׁמַיִם. 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.

Spiritual Living

The secret of spiritual living is the power to praise. Praise is the harvest of love. Praise precedes faith. First we sing, then we believe. The fundamental issue is not faith but sensitivity and praise, being ready for faith.

To be overtaken with awe of God is not to entertain a feeling but to share in a spirit that permeates all being. "They all thank, they all praise, they all say: There is no one like God." As an act of personal recognition our praise would be fatuous; it is meaningful only as an act of joining in the endless song. We praise with the pebbles on the road which are like petrified amazement, with all the flowers and trees which look as if hypnotized in silent devotion.

—ABRAHAM JOSHUA HESCHEL

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.

יִרְעַם הַיָּם וּמְלוֹאוֹ, יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ. אָז יְרַנְּנוּ עֲצֵי הַיָּעַר, מִלִּפְנֵי יהוה כִּי־בָא לִשְׁפּוֹט אֶת־הָאָרֶץ. הוֹדוּ לַיהוה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ. וְאִמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם, לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ: בָּרוּךְ יהוה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם, וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהַלֵּל לַיהוה. דברי הימים א טז ח-לו

◁ רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ. אַתָּה יהוה לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי, חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי. זְכֹר־רַחֲמֶיךָ יהוה וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה. תְּנוּ עֹז לֵאלֹהִים, עַל־יִשְׂרָאֵל גַּאֲוָתוֹ, וְעֻזּוֹ בַּשְּׁחָקִים. נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ, אֵל יִשְׂרָאֵל הוּא נֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם, בָּרוּךְ אֱלֹהִים. אֵל־נְקָמוֹת יהוה, אֵל נְקָמוֹת הוֹפִיעַ. הִנָּשֵׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל־גֵּאִים.

PRAISED BE ADONAI בָּרוּךְ יהוה. 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."

EXTOL ADONAI OUR GOD רוֹמְמוּ יהוה אֱלֹהֵינוּ (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 לְהַר קָדְשׁוֹ. 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 וְהוּא רַחוּם. 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 אַתָּה יהוה. Psalm 40:12.

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

ACCLAIM THE POWER תְּנוּ עֹז. Psalm 68:35–36.

GOD OF RETRIBUTION—ADONAI אֵל נְקָמוֹת יהוה. 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!" I 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.

לַיהוה הַיְשׁוּעָה, עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה.
◁ יהוה צְבָאוֹת עִמָּנוּ, מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה.
יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ,
וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם.
נַפְשֵׁנוּ חִכְּתָה לַיהוה, עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא.
כִּי־בוֹ יִשְׂמַח לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ.
יְהִי־חַסְדְּךָ יהוה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.
הַרְאֵנוּ יהוה חַסְדֶּךָ, וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ.
קוּמָה עֶזְרָתָה לָּנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ.
אָנֹכִי יהוה אֱלֹהֶיךָ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם,
הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ,
אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.
◁ וַאֲנִי בְחַסְדְּךָ בָטַחְתִּי, יָגֵל לִבִּי בִּישׁוּעָתֶךָ,
אָשִׁירָה לַיהוה כִּי גָמַל עָלָי.

TRIUMPH IS YOURS, ADONAI לַיהוה הַיְשׁוּעָה. Psalm 3:9. 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 יהוה צְבָאוֹת עִמָּנוּ. Psalm 46:8.

ADONAI TZ'VA·OT, BLESSED ARE THOSE יהוה צְבָאוֹת, אַשְׁרֵי אָדָם. Or: "happy the person." Psalm 84:13.

ADONAI, HELP US יהוה הוֹשִׁיעָה. Or: ". . . save us." Psalm 20:10.

HELP YOUR PEOPLE הוֹשִׁיעָה אֶת־עַמֶּךָ. 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 נַפְשֵׁנוּ חִכְּתָה לַיהוה. Psalm 33:20–22.

SHOW US YOUR LOVE הַרְאֵנוּ יהוה חַסְדֶּךָ. Psalm 85:8. The key word חֶסֶד (*ḥesed*), "love," is mentioned three times in this and the following verses. The biblical meaning of the word *ḥesed* is love that is manifested in action.

ARISE AND COME TO OUR HELP קוּמָה עֶזְרָתָה לָּנוּ. Psalm 44:27.

I AM ADONAI YOUR GOD אָנֹכִי יהוה אֱלֹהֶיךָ. Psalm 81:11. 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 הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ. 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 אַשְׁרֵי הָעָם. Psalm 144:15.

I HAVE TRUSTED IN YOUR LOVE וַאֲנִי בְחַסְדְּךָ בָטַחְתִּי. Psalm 13:6. 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.

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד.

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל, וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ.
יוֹם לְיוֹם יַבִּיעַ אֹמֶר, וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת.
אֵין־אֹמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם.
בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם,
לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם.
וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ, יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח.
מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ, וּתְקוּפָתוֹ עַל־קְצוֹתָם,
וְאֵין נִסְתָּר מֵחַמָּתוֹ.
תּוֹרַת יהוה תְּמִימָה, מְשִׁיבַת נָפֶשׁ.
עֵדוּת יהוה נֶאֱמָנָה, מַחְכִּימַת פֶּתִי.
פִּקּוּדֵי יהוה יְשָׁרִים, מְשַׂמְּחֵי־לֵב.
מִצְוַת יהוה בָּרָה, מְאִירַת עֵינָיִם.
יִרְאַת יהוה טְהוֹרָה, עוֹמֶדֶת לָעַד.
מִשְׁפְּטֵי־יהוה אֱמֶת, צָדְקוּ יַחְדָּו.
הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רָב, וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים.
גַּם־עַבְדְּךָ נִזְהָר בָּהֶם, בְּשָׁמְרָם עֵקֶב רָב.
שְׁגִיאוֹת מִי־יָבִין, מִנִּסְתָּרוֹת נַקֵּנִי.
גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ, אַל־יִמְשְׁלוּ־בִי.
אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב.
◁ יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יהוה צוּרִי וְגֹאֲלִי. תהלים יט

PSALM 19. This psalm is composed of three parts. The first celebrates the magnificence of creation, especially the light of the sun. The second is a hymn to Torah, God's teachings. The third is a personal plea by the psalmist for God's understanding of human shortcomings.

THE HEAVENS DECLARE הַשָּׁמַיִם מְסַפְּרִים. Poetically, the inanimate universe is pictured as alive, singing the praises of God and all that God has created.

THE SKY הָרָקִיעַ. Biblical cosmology envisions the sky (also called the firmament) as the vault of the heavens, from which the heavenly bodies are suspended.

SOUNDLESS THE SPEECH אֵין אֹמֶר. A paradox. Though nature does not verbally communicate, it nevertheless does relate the story of creation.

THE TORAH OF ADONAI תּוֹרַת יהוה. Torah means "teaching." Sometimes the word refers to the Five Books of Moses and at other times to any and all divine instruction.

THE DECREES OF ADONAI עֵדוּת יהוה. The Hebrew word is the same as the word used in the Bible to refer to the tablets on which the Ten Commandments (לֻחֹת הָעֵדוּת, *luḥot ha-eidut*) were written.

OPENING THE EYES מְאִירַת עֵינָיִם. 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 יִרְאַת יהוה. In the ancient Near East, to revere a sovereign was to be completely loyal.

MORE PRECIOUS THAN GOLD הַנֶּחֱמָדִים מִזָּהָב. 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 יִהְיוּ לְרָצוֹן. 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.

לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ, וַיְגָרְשֵׁהוּ וַיֵּלַךְ.

אֲבָרְכָה אֶת־יהוה בְּכָל־עֵת, תָּמִיד תְּהִלָּתוֹ בְּפִי.
בַּיהוה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ.
גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.
דָּרַשְׁתִּי אֶת־יהוה וְעָנָנִי, וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי.
הִבִּיטוּ אֵלָיו וְנָהֳרוּ, וּפְנֵיהֶם אַל־יֶחְפָּרוּ.
זֶה עָנִי קָרָא וַיהוה שָׁמֵעַ, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ.
חֹנֶה מַלְאַךְ־יהוה סָבִיב לִירֵאָיו וַיְחַלְּצֵם.
טַעֲמוּ וּרְאוּ כִּי־טוֹב יהוה, אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ.
יְראוּ אֶת־יהוה קְדֹשָׁיו, כִּי־אֵין מַחְסוֹר לִירֵאָיו.
כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדֹרְשֵׁי יהוה לֹא־יַחְסְרוּ כָל־טוֹב.
לְכוּ־בָנִים שִׁמְעוּ־לִי, יִרְאַת יהוה אֲלַמֶּדְכֶם.
מִי הָאִישׁ הֶחָפֵץ חַיִּים, אֹהֵב יָמִים לִרְאוֹת טוֹב.
נְצֹר לְשׁוֹנְךָ מֵרָע, וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה.
סוּר מֵרָע וַעֲשֵׂה־טוֹב, בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ.
עֵינֵי יהוה אֶל־צַדִּיקִים, וְאָזְנָיו אֶל־שַׁוְעָתָם.
פְּנֵי יהוה בְּעֹשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ זִכְרָם.
צָעֲקוּ וַיהוה שָׁמֵעַ, וּמִכָּל־צָרוֹתָם הִצִּילָם.
קָרוֹב יהוה לְנִשְׁבְּרֵי־לֵב, וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ.
רַבּוֹת רָעוֹת צַדִּיק, וּמִכֻּלָּם יַצִּילֶנּוּ יהוה.
שֹׁמֵר כָּל־עַצְמוֹתָיו, אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה.
תְּמוֹתֵת רָשָׁע רָעָה, וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ.
◁ פֹּדֶה יהוה נֶפֶשׁ עֲבָדָיו,
וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ. תהלים לד

PSALM 34. This is an alphabetical psalm. One letter, *vav*, is elided with the contiguous *zayin*. The poem expresses the pilgrim's yearning for God and stresses God's constancy.

AND WAS FORCED TO FLEE וַיְגָרְשֵׁהוּ. 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 גַּדְּלוּ לַיהוה אִתִּי. This verse is recited in the synagogue service just before the Torah is paraded around the room.

ANGEL OF ADONAI מַלְאַךְ יהוה. 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 3:2–4, 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 קְדֹשָׁיו. 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 נְצֹר לְשׁוֹנְךָ מֵרָע. 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 בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ. 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 1:12). 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-ḥafeitz ḥayyim,
ohev yamim lir·ot tov.
N'tzor l'shon'kha mei-ra
u-s'fatekha mi-dabbeir mirmah.
Sur mei-ra va-aseih 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.

תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים.

אֲדֹנָי, מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר. בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל, וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל.

תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא, וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם. כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר, וְאַשְׁמוּרָה בַלָּיְלָה. זְרַמְתָּם שֵׁנָה יִהְיוּ, בַּבֹּקֶר כָּחָצִיר יַחֲלֹף. בַּבֹּקֶר יָצִיץ וְחָלָף, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ. כִּי־כָלִינוּ בְאַפֶּךָ, וּבַחֲמָתְךָ נִבְהָלְנוּ.

שַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ, עֲלֻמֵנוּ לְמְאוֹר פָּנֶיךָ. כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ, כִּלִּינוּ שָׁנֵינוּ כְמוֹ־הֶגֶה. יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה, וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן, כִּי־גָז חִישׁ וַנָּעֻפָה. מִי־יוֹדֵעַ עֹז אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ.

לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע, וְנָבִא לְבַב חָכְמָה. שׁוּבָה יהוה, עַד־מָתָי, וְהִנָּחֵם עַל־עֲבָדֶיךָ. שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ, וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ. שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ, שְׁנוֹת רָאִינוּ רָעָה. יֵרָאֶה אֶל־עֲבָדֶיךָ פָּעֳלֶךָ, וַהֲדָרְךָ עַל־בְּנֵיהֶם.

◁ וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ. תהלים צ

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 (שׁוּבָה יהוה)—that is, for God, who is infinite, to understand the human situation, which is finite.

MAN OF GOD אִישׁ־הָאֱלֹהִים. This title is given to Moses in Deuteronomy 33:1: "This is the blessing with 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 שׁוּבוּ. 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 אָדָם (*adam*), meaning "human being," resembles אֲדָמָה (*adamah*), "earth."

AS A PASSING DAY כְּיוֹם אֶתְמוֹל. 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 לִמְנוֹת יָמֵינוּ. Literally, "to count our days," meaning: "Make each of our days count."

RELENT, ADONAI שׁוּבָה יהוה. 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 וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ. The final plea of the psalmist is that we might be partners of God in creation—that our work, like God's, may last.

Psalm 90—
A Poetic Rendering

...Teach us how short
our time is;
let us know it in the
depths of our souls.
Show us that all things
are transient,
as insubstantial as
dreams,
and that after heaven and
earth
have vanished, there is
only You.
Fill us in the morning
with Your wisdom;
shine through us all our
lives.
Let our hearts soon grow
transparent
in the radiance of Your
love.
Show us how precious
each day is;
teach us to be fully here.
And let the work of our
hands
prosper, for our little
while.

—STEPHEN MITCHELL

PSALM 90

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.

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל שַׁדַּי יִתְלוֹנָן.
אֹמַר לַיהוה מַחְסִי וּמְצוּדָתִי, אֱלֹהַי אֶבְטַח־בּוֹ.
כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ, מִדֶּבֶר הַוּוֹת.
בְּאֶבְרָתוֹ יֶסֶךְ לָךְ וְתַחַת־כְּנָפָיו תֶּחְסֶה,
צִנָּה וְסֹחֵרָה אֲמִתּוֹ.
לֹא־תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם.
מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ, מִקֶּטֶב יָשׁוּד צָהֳרָיִם.
יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ.
רַק בְּעֵינֶיךָ תַבִּיט, וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה.
כִּי־אַתָּה יהוה מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ.
לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ.
כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ.
עַל־כַּפַּיִם יִשָּׂאוּנְךָ, פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ.
עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין.
כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ, אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי.
◁ יִקְרָאֵנִי וְאֶעֱנֵהוּ, עִמּוֹ־אָנֹכִי בְצָרָה,
אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ.
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי.
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי. תהלים צא

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.

THE ALMIGHTY שַׁדַּי. Shaddai is a name for God that appears many times throughout the Bible. Already by rabbinic times, its original meaning had been lost and the Rabbis offered a poetic explanation of its etymology as *she-dai*, "the One who declared that the works of creation were sufficiently complete (*dai*)."

GOD'S WINGS וְתַחַת־כְּנָפָיו. 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 כִּי בִי חָשַׁק. 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 עִמּוֹ אָנֹכִי בְצָרָה. The Rabbis gave a radical interpretation to this verse, saying that whenever an individual suffers, God suffers with that person (Mekhilta Pisḥa 14).

I WILL SATISFY YOU WITH FULLNESS OF DAYS אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי. 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 TUSSMAN
(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."

הַלְלוּ יָהּ. הַלְלוּ אֶת־שֵׁם יהוה, הַלְלוּ עַבְדֵי יהוה.
שֶׁעֹמְדִים בְּבֵית יהוה, בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ. הַלְלוּ־יָהּ
כִּי־טוֹב יהוה, זַמְּרוּ לְשְׁמוֹ כִּי נָעִים. כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ,
יִשְׂרָאֵל לִסְגֻלָּתוֹ. כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יהוה, וַאֲדֹנֵינוּ
מִכָּל־אֱלֹהִים. כֹּל אֲשֶׁר־חָפֵץ יהוה עָשָׂה, בַּשָּׁמַיִם
וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת. מַעֲלֶה נְשִׂאִים מִקְצֵה
הָאָרֶץ, בְּרָקִים לַמָּטָר עָשָׂה, מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו.
שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם, מֵאָדָם עַד־בְּהֵמָה. שָׁלַח אוֹתֹת
וּמֹפְתִים בְּתוֹכֵכִי מִצְרָיִם, בְּפַרְעֹה וּבְכָל־עֲבָדָיו. שֶׁהִכָּה
גּוֹיִם רַבִּים, וְהָרַג מְלָכִים עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי
וּלְעוֹג מֶלֶךְ הַבָּשָׁן, וּלְכֹל מַמְלְכוֹת כְּנָעַן. וְנָתַן אַרְצָם
נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ. יהוה שִׁמְךָ לְעוֹלָם, יהוה
זִכְרְךָ לְדֹר־וָדֹר. כִּי־יָדִין יהוה עַמּוֹ, וְעַל־עֲבָדָיו יִתְנֶחָם.
עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה־לָהֶם וְלֹא
יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ,
אַף אֵין־יֶשׁ־רוּחַ בְּפִיהֶם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר־
בֹּטֵחַ בָּהֶם. ◁ בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יהוה, בֵּית אַהֲרֹן
בָּרְכוּ אֶת־יהוה, בֵּית הַלֵּוִי בָּרְכוּ אֶת־יהוה, יִרְאֵי יהוה
בָּרְכוּ אֶת־יהוה. בָּרוּךְ יהוה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָיִם.
הַלְלוּ־יָהּ. תהלים קלה

PSALM 135. This psalm is one of many "Halleluyah" psalms praising God for wondrous interventions in the history of the people Israel. It begins and ends with a call to the people standing in the Temple to praise and bless God. At the end, all who assembled in the Temple precincts—priests, Israelites, non-Israelites—are asked to join in.

HALLELUYAH הַלְלוּ יָהּ. A compound word in Hebrew: "Praise Yah." "Yah" is a shortened form of the name of God.

SERVANTS OF ADONAI עַבְדֵי יהוה. The phrase refers to Israel, of whom it is written: "My servants, whom I freed from the land of Egypt" (Leviticus 25:42). It is also a play on words, since those gathered are participating in the Temple service, called עֲבוֹדָה (*avodah*), from the same root as עֶבֶד (*eved*), "servant." The Rabbis called prayer עֲבוֹדָה שֶׁבַּלֵּב (*avodah she-ba-lev*), "the service of the heart."

IN THE COURTS OF THE HOUSE OF OUR GOD בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ. The Temple consisted largely of open courts in which the people stood; sacrifices were offered on an upper platform.

SMOTE THE FIRSTBORN OF EGYPT שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם. This begins the recounting of God's deeds in the history of Israel. Smiting of the firstborn is singled out because it was the ultimate plague that broke the will of the Egyptians. (*Ibn Ezra*)

SIHON, KING OF THE AMORITES לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי. Numbers 21:21–35. Israel offered to make peace with Sihon, 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 וְנָתַן אַרְצָם. 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 יהוה שִׁמְךָ לְעוֹלָם. Or: "Your name endures forever." "Name" and "fame" often are 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 יִרְאֵי יהוה. In biblical literature this is a technical term referring specifically to the non-Israelites who attended the Temple worship service.

WHO DWELLS IN JERUSALEM שֹׁכֵן יְרוּשָׁלָיִם. 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).

Idols

What is an idol? A thing, a force, a person, a group, an institution or an ideal, regarded as supreme. God alone is supreme. . . .

Even the laws of the Torah are not absolutes. Nothing is deified: neither power nor wisdom, neither heroes nor institutions. To ascribe divine qualities to all of these, to anything, sublime and lofty as it may be, is to distort both the idea it represents and the concept of the Divine which we bestow upon it . . .

Nothing exists for its own sake, nothing is valid by its own right. What seems to be a purpose is but a station on the road. All is set in the dimension of the holy. All is endowed with bearing on God.

To be a Jew is to renounce allegiance to false gods; to be sensitive to God's infinite stake in every finite situation; to bear witness to God's presence in the hours of God's concealment; to remember that the world is unredeemed. . . . We are chosen to remain free of infatuation with worldly triumphs, to retain independence of hysteria and deceptive glories; never to surrender to splendor, even at the price of remaining strangers to fashion. . . .

It is impossible to grasp spirit in itself. Spirit is a *direction*, the turning of all beings to God.

—ABRAHAM JOSHUA HESCHEL

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!

הוֹדוּ לַיהוה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ.

לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ.
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ.
לְרֹקַע הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ.

לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ.
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ.
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ.

לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מִתוֹכָם כִּי לְעוֹלָם חַסְדּוֹ.
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ.

לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ.
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ.
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְּיַם־סוּף כִּי לְעוֹלָם חַסְדּוֹ.

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ.
לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ.
וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ.

לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ.
וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ.

וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ.
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ.

◁ שֶׁבִּשְׁפָלֵנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ.
וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ.

נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ.
הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ.

תהלים קלו

PSALM 136. According to some rabbis, Psalms 135 and 136 originally formed one unit and were known as הַלֵּל הַגָּדוֹל (*hallel ha-gadol*), "the great Hallel" (Jerusalem Talmud, Pesaḥim 5:7). Others refer to Psalm 136 alone as "the great Hallel," and this has largely been adopted in later Jewish tradition (Babylonian Talmud, Pesaḥim 118a). Each verse of Psalm 136 contains the liturgical response found in thanksgiving psalms: כִּי לְעוֹלָם חַסְדּוֹ (*ki l'olam ḥasdo*), "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, יהוה (*yod-hei-vav-hei*). (*Abudarham*)

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

GOD GIVES FOOD TO ALL FLESH נוֹתֵן לֶחֶם לְכָל־בָּשָׂר. 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 rabbinic 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 ḥasdo;*
God's love endures forever.

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

God gives food to all flesh,
Praise the Sovereign of heaven; *ki l'olam ḥasdo;*
God's love endures forever.

רַנְּנוּ צַדִּיקִים בַּיהוה, לַיְשָׁרִים נָאוָה תְהִלָּה. הוֹדוּ לַיהוה
בְּכִנּוֹר, בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ. שִׁירוּ־לוֹ שִׁיר חָדָשׁ, הֵיטִיבוּ
נַגֵּן בִּתְרוּעָה. כִּי־יָשָׁר דְּבַר־יהוה, וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה.
אֹהֵב צְדָקָה וּמִשְׁפָּט, חֶסֶד יהוה מָלְאָה הָאָרֶץ.

בִּדְבַר יהוה שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל־צְבָאָם. כֹּונֵס
כַּנֵּד מֵי הַיָּם, נֹתֵן בְּאוֹצָרוֹת תְּהוֹמוֹת. יִירְאוּ מֵיהוה כָּל־
הָאָרֶץ, מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל. כִּי הוּא אָמַר וַיֶּהִי,
הוּא צִוָּה וַיַּעֲמֹד. יהוה הֵפִיר עֲצַת־גּוֹיִם, הֵנִיא מַחְשְׁבוֹת
עַמִּים. עֲצַת יהוה לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר.

אַשְׁרֵי הַגּוֹי אֲשֶׁר־יהוה אֱלֹהָיו, הָעָם בָּחַר לְנַחֲלָה לוֹ.
מִשָּׁמַיִם הִבִּיט יהוה, רָאָה אֶת־כָּל־בְּנֵי הָאָדָם. מִמְּכוֹן־
שִׁבְתּוֹ הִשְׁגִּיחַ, אֶל כָּל־יוֹשְׁבֵי הָאָרֶץ. הַיֹּצֵר יַחַד לִבָּם,
הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם.

אֵין הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל, גִּבּוֹר לֹא־יְנֻצַּל בְּרָב־כֹּחַ. שֶׁקֶר
הַסּוּס לִתְשׁוּעָה, וּבְרֹב חֵילוֹ לֹא יְמַלֵּט. הִנֵּה עֵין יהוה
אֶל־יְרֵאָיו, לַמְיַחֲלִים לְחַסְדּוֹ. לְהַצִּיל מִמָּוֶת נַפְשָׁם,
וּלְחַיּוֹתָם בָּרָעָב.

נַפְשֵׁנוּ חִכְּתָה לַיהוה, עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא. ◁ כִּי־בוֹ יִשְׂמַח
לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ. יְהִי־חַסְדְּךָ יהוה עָלֵינוּ
כַּאֲשֶׁר יִחַלְנוּ לָךְ. תהלים לג

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 נוּ- (*-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 רַנְּנוּ צַדִּיקִים בַּיהוה. 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 בְּנֵבֶל עָשׂוֹר. Some think that the instrument mentioned here, נֵבֶל (*neivel*), 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 עָשׂוֹר (*asor*), "ten," is a separate instrument.

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

ALL THEY CONTAIN כָּל־צְבָאָם. 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 כֹּונֵס כַּנֵּד. 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 שֶׁקֶר הַסּוּס לִתְשׁוּעָה. 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 נַפְשֵׁנוּ חִכְּתָה לַיהוה. 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.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן.
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ, וֶאֱמוּנָתְךָ בַּלֵּילוֹת.
עֲלֵי־עָשׂוֹר וַעֲלֵי־נֵבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ.
אִישׁ־בַּעַר לֹא יֵדָע, וּכְסִיל לֹא־יָבִין אֶת־זֹאת.
בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן,
לְהִשָּׁמְדָם עֲדֵי־עַד.
וְאַתָּה מָרוֹם לְעֹלָם יהוה.
כִּי הִנֵּה אֹיְבֶיךָ יהוה,
כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,
יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן.
וַתָּרֶם כִּרְאֵים קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן.
וַתַּבֵּט עֵינִי בְּשׁוּרָי,
בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי.

צַדִּיק כַּתָּמָר יִפְרָח,
כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה.
שְׁתוּלִים בְּבֵית יהוה,
בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ.
עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.
לְהַגִּיד כִּי־יָשָׁר יהוה, צוּרִי וְלֹא־עַוְלָתָה בּוֹ. תהלים צב

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 אִישׁ־בַּעַר לֹא יֵדָע. 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 אֹיְבֶיךָ יֹאבֵדוּ. 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 וַתָּרֶם כִּרְאֵים קַרְנִי. 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 שְׁתוּלִים בְּבֵית יהוה. 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.

Tzaddik ka-tamar yifraḥ, k'erez ba-l'vanon yisgeh.
Sh'tulim b'veit Adonai, b'ḥatzrot eloheinu yafriḥu.
Od y'nuvun b'seivah, d'sheinim v'ra·anannim yihyu,
l'haggid ki yashar Adonai, tzuri v'lo avlatah bo.

יהוה מָלָךְ גֵּאוּת לָבֵשׁ,
לָבֵשׁ יהוה עֹז הִתְאַזָּר,
אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט.
נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה.
נָשְׂאוּ נְהָרוֹת יהוה,
נָשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דָּכְיָם.
מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם,
אַדִּיר בַּמָּרוֹם יהוה.
◁ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד,
לְבֵיתְךָ נָאֲוָה־קֹדֶשׁ יהוה, לְאֹרֶךְ יָמִים. תהלים צג

יְהִי כְבוֹד יהוה לְעוֹלָם, יִשְׂמַח יהוה בְּמַעֲשָׂיו. יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם. מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ, מְהֻלָּל שֵׁם יהוה. רָם עַל־כָּל־גּוֹיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יהוה שִׁמְךָ לְעוֹלָם, יהוה זִכְרְךָ לְדֹר־וָדֹר. יהוה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ, וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה. יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ, וְיֹאמְרוּ בַגּוֹיִם יהוה מָלָךְ. יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד. יהוה מֶלֶךְ עוֹלָם וָעֶד, אָבְדוּ גוֹיִם מֵאַרְצוֹ. יהוה הֵפִיר עֲצַת־גּוֹיִם, הֵנִיא מַחְשְׁבוֹת עַמִּים. רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ, וַעֲצַת יהוה הִיא תָקוּם. עֲצַת יהוה לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיֶּהִי, הוּא־צִוָּה וַיַּעֲמֹד. כִּי־בָחַר יהוה בְּצִיּוֹן, אִוָּה לְמוֹשָׁב לוֹ. כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ, יִשְׂרָאֵל לִסְגֻלָּתוֹ. כִּי לֹא־יִטֹּשׁ יהוה עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב.
◁ וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ. יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ.

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 יָשְׂאוּ נְהָרוֹת דָּכְיָם. 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 יְהִי כְבוֹד יהוה לְעוֹלָם. 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, Ḥullin 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 10:16; 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 include: 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 וְהוּא רַחוּם יְכַפֵּר עָוֹן. 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 Taḥanun, 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.

Psalm 93—An Interpretive Translation

God acts within every moment
and creates the world with each breath.
[God] speaks from the center of the universe,
in the silence beyond all thought.
Mightier than the crash of a thunderstorm,
mightier than the roar of the sea,
is God's voice silently speaking
in the depths of the listening heart.

—STEPHEN MITCHELL

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.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו.

תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.
טוֹב־יהוה לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יוֹדוּךָ יהוה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.

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

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

For synagogue use, Psalm 115:18 was appended to the end, referring to those who are praying in the synagogue. Two additional verses (Psalms 84:5 and 144:15), both of which begin with the word אַשְׁרֵי (*ashrei*, "joyous"), were added to the opening, apparently in imitation of the Book of Psalms itself, which begins with that word. Originally, P'sukei D'zimra, the preparatory morning psalms, began here and consisted simply of Ashrei followed by the last five psalms in the Book of Psalms.

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

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

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

ADONAI SUPPORTS ALL WHO FALTER סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים. 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.

Day In, Day Out

Day in, day out
I swallow
the beauty of the world
this hungering beauty

My God
open windows within me
to let the world enter
calmly and peacefully
that more of the world
enter

the world that I love
cry over
and love again and again

—MIRIAM BARUCH HALFI

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.

פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.
רְצוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◁ תְּהִלַּת יהוה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד. תהלים קמה

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יָהּ.

ALL THAT IS MORTAL כָּל־בָּשָׂר. 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 יָשֹׁב לְאַדְמָתוֹ. 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 יהוה מַתִּיר אֲסוּרִים. "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 *b'rakhot* (p. 37).

ADONAI PROTECTS THE STRANGER, SUPPORTS THE ORPHAN AND WIDOW יהוה שֹׁמֵר אֶת־גֵּרִים, יָתוֹם וְאַלְמָנָה יְעוֹדֵד. In biblical society, these were the three groups least able to defend themselves.

הַלְלוּ־יָהּ.
הַלְלִי נַפְשִׁי אֶת־יהוה.
אַהַלְלָה יהוה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי.
אַל־תִּבְטְחוּ בִנְדִיבִים, בְּבֶן־אָדָם שֶׁאֵין לוֹ תְשׁוּעָה.
תֵּצֵא רוּחוֹ יָשֹׁב לְאַדְמָתוֹ,
בַּיּוֹם הַהוּא אָבְדוּ עֶשְׁתֹּנֹתָיו.
אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׂבְרוֹ עַל־יהוה אֱלֹהָיו.
עֹשֶׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם,
הַשֹּׁמֵר אֱמֶת לְעוֹלָם.
עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים, נֹתֵן לֶחֶם לָרְעֵבִים,
יהוה מַתִּיר אֲסוּרִים,
יהוה פֹּקֵחַ עִוְרִים,
יהוה זֹקֵף כְּפוּפִים,
יהוה אֹהֵב צַדִּיקִים.
יהוה שֹׁמֵר אֶת־גֵּרִים,
◁ יָתוֹם וְאַלְמָנָה יְעוֹדֵד, וְדֶרֶךְ רְשָׁעִים יְעַוֵּת.
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּ־יָהּ. תהלים קמו

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!

הַלְלוּ יָהּ. כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ, כִּי־נָעִים נָאוָה תְהִלָּה.
בּוֹנֵה יְרוּשָׁלַיִם יהוה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס. הָרוֹפֵא לִשְׁבוּרֵי
לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם. מוֹנֶה מִסְפָּר לַכּוֹכָבִים, לְכֻלָּם
שֵׁמוֹת יִקְרָא. גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ, לִתְבוּנָתוֹ אֵין
מִסְפָּר. מְעוֹדֵד עֲנָוִים יהוה, מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ.
עֱנוּ לַיהוה בְּתוֹדָה, זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר. הַמְכַסֶּה שָׁמַיִם
בְּעָבִים, הַמֵּכִין לָאָרֶץ מָטָר, הַמַּצְמִיחַ הָרִים חָצִיר. נוֹתֵן
לִבְהֵמָה לַחְמָהּ, לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ. לֹא בִגְבוּרַת
הַסּוּס יֶחְפָּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה. רוֹצֶה יהוה אֶת־
יְרֵאָיו, אֶת־הַמְיַחֲלִים לְחַסְדּוֹ. שַׁבְּחִי יְרוּשָׁלַם אֶת־יהוה,
הַלְלִי אֱלֹהַיִךְ צִיּוֹן. כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ, בֵּרַךְ בָּנַיִךְ
בְּקִרְבֵּךְ. הַשָּׂם גְּבוּלֵךְ שָׁלוֹם, חֵלֶב חִטִּים יַשְׂבִּיעֵךְ. הַשֹּׁלֵחַ
אִמְרָתוֹ אָרֶץ, עַד־מְהֵרָה יָרוּץ דְּבָרוֹ. הַנֹּתֵן שֶׁלֶג כַּצָּמֶר,
כְּפוֹר כָּאֵפֶר יְפַזֵּר. מַשְׁלִיךְ קַרְחוֹ כְפִתִּים, לִפְנֵי קָרָתוֹ מִי
יַעֲמֹד. יִשְׁלַח דְּבָרוֹ וְיַמְסֵם, יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם.
◁ מַגִּיד דְּבָרָו לְיַעֲקֹב, חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. לֹא עָשָׂה
כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל־יְדָעוּם. הַלְלוּ־יָהּ. תהלים קמז

הַלְלוּ יָהּ. הַלְלוּ אֶת־יהוה מִן הַשָּׁמַיִם, הַלְלוּהוּ בַּמְּרוֹמִים.
הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־צְבָאָיו. הַלְלוּהוּ שֶׁמֶשׁ
וְיָרֵחַ, הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר. הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם,
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם. יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי
הוּא צִוָּה וְנִבְרָאוּ. וַיַּעֲמִידֵם לָעַד לְעוֹלָם, חָק־נָתַן וְלֹא
יַעֲבוֹר. הַלְלוּ אֶת־יהוה מִן־הָאָרֶץ, תַּנִּינִים וְכָל־תְּהֹמוֹת.
אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר, רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ. הֶהָרִים
וְכָל־גְּבָעוֹת, עֵץ פְּרִי וְכָל־אֲרָזִים. הַחַיָּה וְכָל־בְּהֵמָה,
רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־
שֹׁפְטֵי אָרֶץ. בַּחוּרִים וְגַם־בְּתוּלוֹת, זְקֵנִים עִם־נְעָרִים.
יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ, ◁ הוֹדוֹ עַל־
אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי
יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּ־יָהּ. תהלים קמח

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 paean to both peace and prosperity.

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

GOD'S WORD IS REVEALED TO JACOB מַגִּיד דְּבָרָו לְיַעֲקֹב. The same Hebrew phrase דְּבָרוֹ (*d'varo*), "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 הַלְלוּ־יָהּ (*halleluyah*), "praise Yah," or some form of the root הלל (*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.

The Broken-Hearted

There is nothing as
whole as a broken heart.

—*attributed to*
MENAḤEM MENDEL
OF KOTZK

The Sun Lit a Wet Branch

The sun lit a wet branch
and gold leaves captured
my eyes.
The gold leaves that
coursed
night and day
through my heart's blood
changed their
configuration.

When they reached
the soul
in its solitude,
they became distant signs
of light,
clues from heaven,
ancient wonders.

—ZELDA
(*trans. Marcia Falk*)

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 stilled, 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!

הַלְלוּ יָהּ. שִׁירוּ לַיהוה שִׁיר חָדָשׁ, תְּהִלָּתוֹ בִּקְהַל חֲסִידִים. יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו, בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם. יְהַלְלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ. כִּי־רוֹצֶה יהוה בְּעַמּוֹ, יְפָאֵר עֲנָוִים בִּישׁוּעָה. יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם. רוֹמְמוֹת אֵל בִּגְרוֹנָם, וְחֶרֶב פִּפְיוֹת בְּיָדָם. לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם, תּוֹכֵחוֹת בַּלְאֻמִּים. ◁ לֶאְסֹר מַלְכֵיהֶם בְּזִקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הָדָר הוּא לְכָל־חֲסִידָיו. הַלְלוּ־יָהּ. תהלים קמט

הַלְלוּ יָהּ,
הַלְלוּ אֵל בְּקָדְשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ.
הַלְלוּהוּ בִּגְבוּרֹתָיו, הַלְלוּהוּ כְּרֹב גֻּדְלוֹ.
הַלְלוּהוּ בְּתֵקַע שׁוֹפָר, הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר.
הַלְלוּהוּ בְתֹף וּמָחוֹל, הַלְלוּהוּ בְּמִנִּים וְעֻגָב.
הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
◁ כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּ־יָהּ.
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּ־יָהּ. תהלים קנ

בָּרוּךְ יהוה לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יהוה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָם, הַלְלוּ־יָהּ. בָּרוּךְ יהוה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ. ◁ וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמָּלֵא כְבוֹדוֹ אֶת־כֹּל הָאָרֶץ, אָמֵן וְאָמֵן.

Some congregations proceed with נִשְׁמַת, *page 67.*

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

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

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

PSALM 150. This psalm brings the Book of Psalms to an exultant close. The Book of Psalms begins with the praise of the single righteous individual, "Blessed is the One who declared that the works of creation were sufficiently complete (*dai*)," and concludes with every living being praising God. Although this psalm is recited every day, its reference to the blowing of the shofar gives it special meaning on the High Holy Days. Its ten repetitions of the word *hall'luhu* became the basis for the compilation of ten biblical verses that punctuate each of the three special sections of the Musaf service on Rosh Hashanah, and those special sections culminate in another recitation of Psalm 150.

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

PRAISED BE ADONAI FOREVER בָּרוּךְ יהוה לְעוֹלָם. Psalms 89:53, 135:21, and 72:18–19. Two of these verses conclude with a doubled "Amen," which in the Book of Psalms punctuates the end of three of its five major divisions. All four verses begin with the word בָּרוּךְ (*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 150—A Rendering

Praise God in the depths
of the universe;
praise [God] in the
human heart.
Praise God's power and
beauty,
God's all-feeling,
fathomless love.
Praise [God] with drums
and trumpets,
with string quartets and
guitars.
Praise [God] in market
and workplace,
with computer, with
hammer and nails.
Praise [God] in bedroom
and kitchen;
praise [God] with pots
and pans.
Praise [God] in the
temple of the present;
let every breath be
God's praise.

—STEPHEN MITCHELL

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'luhu bi-r'ki·a uzzo.
Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar, hal'luhu b'neivel v'khinnor.
Hal'luhu b'tof u-maḥol, hal'luhu b'minnim v'ugav.
Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei 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.

It is customary to stand through the middle of page 66.

וַיְבָרֶךְ דָּוִיד אֶת־יהוה לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד:
בָּרוּךְ אַתָּה יהוה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם וְעַד־
עוֹלָם. לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח
וְהַהוֹד, כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יהוה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ. וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ, וְאַתָּה
מוֹשֵׁל בַּכֹּל, וּבְיָדְךָ כֹּחַ וּגְבוּרָה, וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק
לַכֹּל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם
תִּפְאַרְתֶּךָ. דברי הימים א כט, י-יג

אַתָּה־הוּא יהוה לְבַדֶּךָ, אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי
הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל־
אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם, וּצְבָא הַשָּׁמַיִם לְךָ
מְשְׁתַּחֲוִים. ◁ אַתָּה־הוּא יהוה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ
בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם,
וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ.

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי
הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ, וַתָּקֶם
אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה. וַתַּרְא אֶת־עֳנִי אֲבֹתֵינוּ
בְּמִצְרָיִם, וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף. וַתִּתֵּן אֹתֹת
וּמֹפְתִים בְּפַרְעֹה, וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ, כִּי יָדַעְתָּ
כִּי הֵזִידוּ עֲלֵיהֶם, וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה.
◁ וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה, וְאֶת־
רֹדְפֵיהֶם הִשְׁלַכְתָּ בִּמְצוֹלֹת, כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים.
נחמיה ט ו-יא

DAVID'S FINAL PRAYER. Originally, P'sukei 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 וַיְבָרֶךְ דָּוִיד. 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 בָּרוּךְ אַתָּה יהוה. 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 מוֹדִים אֲנַחְנוּ לָךְ. 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 אַתָּה־הוּא יהוה לְבַדֶּךָ. 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 מֵאוּר כַּשְׂדִּים. Although God's call to Abram came in Ḥaran (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 Ḥaran (Genesis 11:31).

DAVID'S FINAL PRAYER

It is customary to stand through the middle of page 66.

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. I 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 contain. 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 confronted 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 9:6–11

וַיּוֹשַׁע יהוה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם וַיַּרְא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם: וַיַּרְא יִשְׂרָאֵל אֶת־
הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יהוה בְּמִצְרַיִם
◁ וַיִּירְאוּ הָעָם אֶת־יהוה וַיַּאֲמִינוּ בַּיהוה וּבְמֹשֶׁה עַבְדּוֹ:
שמות יד ל-לא

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוה וַיֹּאמְרוּ
לֵאמֹר אָשִׁירָה לַיהוה כִּי־גָאֹה גָּאָה סוּס
וְרֹכְבוֹ רָמָה בַיָּם: עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי
לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי
אָבִי וַאֲרֹמְמֶנְהוּ: יהוה אִישׁ מִלְחָמָה יהוה
שְׁמוֹ: מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר
שָׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף. תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת כְּמוֹ־
אָבֶן: יְמִינְךָ יהוה נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ
יהוה תִּרְעַץ אוֹיֵב: וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס
קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ: וּבְרוּחַ
אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד
נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם: אָמַר
אוֹיֵב אֶרְדֹּף אַשִּׂיג אַחֲלֵק שָׁלָל תִּמְלָאֵמוֹ
נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי: נָשַׁפְתָּ
בְרוּחֲךָ כִּסָּמוֹ יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם
אַדִּירִים: מִי־כָמֹכָה בָּאֵלִם יהוה מִי
כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה
פֶלֶא: נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אֶרֶץ: נָחִיתָ
בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל־נְוֵה

THE SONG AT THE SEA שִׁירַת הַיָּם. This song of triumph and praise to God is one of the great biblical poems. It emphasizes Israel's faith in God and God's redemptive role, 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 P'sukei D'zimra and is not found in first-millennium orders of prayer. The experience of the long exile may have created the need for the memory of triumph. The Midrash associated this Song with the final redemption.

THEN MOSES . . . SANG אָז יָשִׁיר־מֹשֶׁה. The Hebrew יָשִׁיר (*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 (Mekhilta, Shirata 1).

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

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

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

THE SONG AT THE SEA

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

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

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

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

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

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

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

קָדְשֶׁךָ: שָׁמְעוּ עַמִּים יִרְגָּזוּן חִיל
אָחַז יֹשְׁבֵי פְלֶשֶׁת: אָז נִבְהֲלוּ אַלּוּפֵי
אֱדוֹם אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד נָמֹגוּ
כֹּל יֹשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָה
וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־
יַעֲבֹר עַמְּךָ יהוה עַד־יַעֲבֹר עַם־זוּ
קָנִיתָ: תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יהוה מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ
יָדֶיךָ: יהוה יִמְלֹךְ לְעוֹלָם וָעֶד: שמות טו א-יח

◁ כִּי לַיהוה הַמְּלוּכָה וּמֹשֵׁל בַּגּוֹיִם. וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו, וְהָיְתָה לַיהוה הַמְּלוּכָה. וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

שַׁחַר אֲבַקֶּשְׁךָ צוּרִי וּמִשְׂגַּבִּי
אֶעֱרָךְ לְפָנֶיךָ שַׁחֲרִי וְגַם עַרְבִּי.
לִפְנֵי גְדֻלָּתְךָ אֶעֱמַד וְאֶבְהַל
כִּי עֵינְךָ תִּרְאֶה כָּל־מַחְשְׁבוֹת לִבִּי.
מַה־זֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַלָּשׁוֹן לַעֲשׂוֹת
וּמַה־כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי.
◁ הִנֵּה לְךָ תִּיטַב זִמְרַת אֱנוֹשׁ
עַל כֵּן אוֹדְךָ בְּעוֹד נִשְׁמַת אֱלוֹהַּ בִּי.

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

DELIVERERS SHALL RISE וְעָלוּ מוֹשִׁעִים. 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 וּשְׁמוֹ אֶחָד. Zechariah 14:9. That is, at the end of days not only will God be universally revealed, but also people's understanding of God will align completely with who God truly is. Whenever we conclude a worship service by reciting the Aleinu, we quote this verse again and express its millennial hope.

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

Miracles

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

—MARTIN BUBER

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

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

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

INTRODUCTION TO NISHMAT

At dawn I seek You, Refuge, Rock sublime;
my morning prayers I offer, and those at evening time.
I tremble in Your awe-inspiring presence, contrite,
for my deepest secrets lie stripped before Your sight.

My tongue, what can it say? My heart, what can it do?
What is my strength, what is my spirit too?
But should music be sweet to You in mortal key,
Your praises will I sing so long as God's soul is in me.

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ, יהוה אֱלֹהֵינוּ.
וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ, מַלְכֵּנוּ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
פּוֹדֶה וּמַצִּיל, וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.
אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלוֹהַּ כָּל־בְּרִיּוֹת, אָדוֹן כָּל־תּוֹלָדוֹת,
הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
וַיהוה לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשֵׁנִים, וְהַמֵּקִיץ נִרְדָּמִים,
וְהַמֵּשִׂיחַ אִלְּמִים, וְהַמַּתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.
לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם,
וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו,
וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ,
וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ,
וְיָדֵינוּ פְרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם,
וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת,
אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וּלְבָרֵךְ אֶת־שִׁמְךָ עַל אַחַת
מֵאֶלֶף אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת
שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] וְעִמָּנוּ.

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

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

Nishmat may be artfully woven from several different poems and prayers. For instance, it is likely that the second paragraph was written for a different context since Rabbi Yoḥanan (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, Pesaḥim 118a).

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

NISHMAT: THE SOUL OF ALL THAT LIVES

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

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

מִמִּצְרַיִם גְּאַלְתָּנוּ, יהוה אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל בְּכוֹרֵיהֶם הָרָגְתָּ, וּבְכוֹרְךָ גָּאָלְתָּ,
יַם סוּף בָּקַעְתָּ, וְזֵדִים טִבַּעְתָּ,
וִידִידִים הֶעֱבַרְתָּ, וַיְכַסּוּ מַיִם צָרֵיהֶם,
אֶחָד מֵהֶם לֹא נוֹתָר.
עַל זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל,
וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיָּם.
רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים,
מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים, וְעוֹזֵר דַּלִּים,
וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו.
תְּהִלּוֹת לְאֵל עֶלְיוֹן, מְבֹרָךְ הוּא וּמְבֹרָךְ,
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כֻלָּם:

FROM EGYPT YOU REDEEMED US מִמִּצְרַיִם גְּאַלְתָּנוּ. Note the connection to the preceding prayer, the Song at the Sea, p. 65.

מִי כָמֹכָה בָּאֵלִם, יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא.
שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם,
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֶאֱמַר: כִּי פָדָה יהוה אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יהוה, גָּאַל יִשְׂרָאֵל.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גֹּאֲלֵנוּ יהוה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בָּרוּךְ אַתָּה יהוה, גָּאַל יִשְׂרָאֵל.

הַשְׁכִּיבֵנוּ, יהוה אֱלֹהֵינוּ, לְשָׁלוֹם,
וְהַעֲמִידֵנוּ, מַלְכֵּנוּ, לְחַיִּים,
וּפְרוֹס עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ,
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,
וְהָגֵן בַּעֲדֵנוּ,
וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, חֶרֶב, רָעָב וְיָגוֹן,
וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ,
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.
וְשָׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יהוה, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד.

עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ,
וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ,
וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ,
הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ
וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךָ
מַלְכֵּנוּ.
כִּי כָל־פֶּה לְךָ יוֹדֶה, וְכָל־לָשׁוֹן לְךָ תִשָּׁבַע,
וְכָל־בֶּרֶךְ לְךָ תִכְרַע, וְכָל־קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה,
וְכָל־לְבָבוֹת יִירָאוּךָ, וְכָל־קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ,
כַּדָּבָר שֶׁכָּתוּב:
כָּל־עַצְמוֹתַי תֹּאמַרְנָה, יהוה מִי כָמוֹךָ,
מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ, וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ.
מִי יִדְמֶה־לָּךְ, וּמִי יִשְׁוֶה־לָּךְ, וּמִי יַעֲרָךְ־לָךְ,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ.
נְהַלֶּלְךָ, וּנְשַׁבֵּחֲךָ, וּנְפָאֶרְךָ, וּנְבָרֵךְ אֶת־שֵׁם קָדְשֶׁךָ,
כָּאָמוּר: לְדָוִד, בָּרְכִי נַפְשִׁי אֶת־יהוה
וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ.

EVERY BONE IN MY BODY CRIES OUT כָּל־עַצְמוֹתַי תֹּאמַרְנָה. Psalm 35:10. This verse has been cited as the basis in Jewish tradition for bodily movement during prayer.

LET MY SOUL BLESS בָּרְכִי נַפְשִׁי. Psalm 103:1.

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."

◁ הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ,
הַגָּדוֹל בְּכִבּוֹד שְׁמֶךָ,
הַגִּבּוֹר לָנֶצַח,
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,

הַמֶּלֶךְ
יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב: רַנְּנוּ צַדִּיקִים בַּיהוה, לַיְשָׁרִים נָאוָה תְהִלָּה.
בְּפִי יְשָׁרִים תִּתְרוֹמָם
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ
וּבִלְשׁוֹן חֲסִידִים תִּתְקַדָּשׁ
וּבְקֶרֶב קְדוֹשִׁים תִּתְהַלָּל.

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר־וָדוֹר. שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
◁ לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שִׁמְךָ לָעַד, מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשָׁלָה, נֶצַח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת. ◁ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יהוה, אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

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

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

SING רַנְּנוּ. Psalm 33:1.

IN THE SPEECH OF THE UPRIGHT, YOU ARE EXALTED בְּפִי יְשָׁרִים תִּתְרוֹמָם. 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 יִשְׁתַּבַּח. This *b'rakhah* marks the completion of P'sukei D'zimra (Verses of Song), which began with the opening *b'rakhah* בָּרוּךְ שֶׁאָמַר "Praised be the One," p. 47. The two *b'rakhot* are considered complementary and one is not recited without the other.

The Stillness

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

The Life of the Soul

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

—REUVEN HAMMER

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

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

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

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

May Your name be praised, always and everywhere, our sovereign, God, great and holy. For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You; to ascribe strength and sovereignty, holiness and eternity, to You; to praise and exalt You; to thank and bless You, now and forever.
Barukh atah ADONAI, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

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

שִׁיר הַמַּעֲלוֹת, מִמַּעֲמַקִּים קְרָאתִיךָ יהוה.
אֲדֹנָי, שִׁמְעָה בְקוֹלִי,
תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי.
אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ, אֲדֹנָי מִי יַעֲמֹד.
כִּי־עִמְּךָ הַסְּלִיחָה, לְמַעַן תִּוָּרֵא.
קִוִּיתִי יהוה, קִוְּתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחָלְתִּי.
נַפְשִׁי לַיהוה מִשֹּׁמְרִים לַבֹּקֶר, שֹׁמְרִים לַבֹּקֶר.
יַחֵל יִשְׂרָאֵל אֶל־יהוה, כִּי־עִם־יהוה הַחֶסֶד,
וְהַרְבֵּה עִמּוֹ פְּדוּת.
וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו.
תהלים קל

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

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא
מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

ḤATZI KADDISH. In Jewish liturgical usage, the Ḥatzi (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 k'ratikha Adonai.
Adonai shim·ah v'koli tihyenah oznekha kashuvot l'kol taḥanunai.

Im avonot tishmor yah Adonai mi ya·amod.
Ki im'kha ha-s'liḥah l'ma·an tivvarei.

Kivviti Adonai kiv'tah nafshi v'li-d'varo hoḥalti.

Nafshi ladonai mi-shom'rim la-boker, shom'rim la-boker.

Yaḥel yisra·el el Adonai ki im Adonai ha-ḥesed 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

Ḥatzi 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'meih rabba m'varakh l'alam 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 world. And respond with: *Amen.*

קריאת שמע וברכותיה

We rise. Leader:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then the leader repeats:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

On Rosh Hashanah:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

On Yom Kippur:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַפּוֹתֵחַ לָנוּ
שַׁעֲרֵי רַחֲמִים וּמֵאִיר עֵינֵי הַמְחַכִּים לְסִלְיחָתוֹ, יוֹצֵר
אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

Both services continue:

אוֹר עוֹלָם בְּאוֹצַר חַיִּים, אוֹרוֹת מֵאֹפֶל אָמַר וַיֶּהִי.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

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

BAR'KHU: THE CALL TO WORSHIP TOGETHER בָּרְכוּ. 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 הַמְבֹרָךְ. The Jerusalem Talmud explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 11c).

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

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

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

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

The Call to Worship Together

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

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

Prayer

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

—ABRAHAM JOSHUA HESCHEL

Bar'khu: The Call to Worship Together

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

Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

Praise ADONAI, to whom all prayer is directed forever and ever.
Barukh Adonai ha-m'vorakh l'olam va-ed.

First B'rakhah before the Sh'ma: The Creation of Light

On Rosh Hashanah:

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

On Yom Kippur:

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

Both services continue:

The eternal light is found in the treasury of life.
God said, "Let there be light from the darkness," and so it was.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

On weekdays, we recite:

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.
מָה־רַּבּוּ מַעֲשֶׂיךָ יהוה,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ.
הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז,
הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֻזֵּנוּ, צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂגָּב בַּעֲדֵנוּ.

אֵל בָּרוּךְ, גְּדוֹל דֵּעָה,
הֵכִין וּפָעַל זָהֳרֵי חַמָּה.
טוֹב יָצַר כָּבוֹד לִשְׁמוֹ.
מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ.
פִּנּוֹת צְבָאָיו קְדוֹשִׁים,
רוֹמְמֵי שַׁדַּי, תָּמִיד מְסַפְּרִים
כְּבוֹד אֵל וְקִדְשָׁתוֹ.
◁ תִּתְבָּרַךְ יהוה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶלָה.

Continue on page 75.

HOW VARIED ARE YOUR WORKS מָה־רַּבּוּ מַעֲשֶׂיךָ. Psalm 104:24.

ALMIGHTY, BLESSED אֵל בָּרוּךְ. 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] סֶלָה. 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 *b'rakhah* 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'va-ot*," 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 13b). 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 glass 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.

Continue on page 75.

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 Yitzḥak 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."

ON SHABBAT, WE CONTINUE HERE:

שבת

הַכֹּל יוֹדוּךָ
וְהַכֹּל יְשַׁבְּחוּךָ,
וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כַּיהוה.
הַכֹּל יְרוֹמְמוּךָ סֶּלָה,
יוֹצֵר הַכֹּל.
הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דַּלְתוֹת שַׁעֲרֵי מִזְרָח
וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ,
מוֹצִיא חַמָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ,
וּמֵאִיר לָעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו שֶׁבָּרָא בְּמִדַּת רַחֲמִים.
הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.
הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז,
הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עָזֵנוּ צוּר מִשְׂגַּבֵּנוּ.
מָגֵן יִשְׁעֵנוּ מְשֻׂגָּב בַּעֲדֵנוּ.

◁ אֵין כְּעֶרְכֶּךָ וְאֵין זוּלָתֶךָ,
אֶפֶס בִּלְתֶּךָ וּמִי דּוֹמֶה לָּךְ.
אֵין כְּעֶרְכֶּךָ יהוה אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה
וְאֵין זוּלָתֶךָ מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא.
אֶפֶס בִּלְתֶּךָ גּוֹאֲלֵנוּ לִימוֹת הַמָּשִׁיחַ
וְאֵין דּוֹמֶה לְּךָ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים.

אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים,
בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל־נְשָׁמָה.
גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם,
דַּעַת וּתְבוּנָה סוֹבְבִים אוֹתוֹ.

הַמִּתְנָאֶה עַל חַיּוֹת הַקֹּדֶשׁ,
וְנֶהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה.
זְכוּת וּמִישׁוֹר לְפָנָיו כִּסְאוֹ,
חֶסֶד וְרַחֲמִים לְפָנָיו כְּבוֹדוֹ.

ALL הַכֹּל. The word "all," הַכֹּל, 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 *b'rakhah* (p. ז׳ר) and anticipates the affirmation of the One God, who is God of all, whom we are about to praise in the Sh'ma.

NOTHING IS AS HOLY AS GOD אֵין קָדוֹשׁ כַּיהוה. Quoted from Hannah's prayer, 1 Samuel 2:2.

NONE EXISTS BESIDES YOU אֵין זוּלָתֶךָ. A pointed polemic against any belief in divine or satanic powers existing outside of God's authority.

THE WORLD TO COME הָעוֹלָם הַבָּא. 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 אֵל אָדוֹן. 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 constitutive element of all creation.

ON SHABBAT, WE CONTINUE HERE:

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'tuvo maleï olam, da·at u-t'vunah sov'vim oto.
Ha-mitga·eh al ḥayyot ha-kodesh, v'nehdar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khis·o, ḥesed v'raḥamim lifnei kh'vodo.

שבת

טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ,
יָצָרָם בְּדַעַת בִּינָה וּבְהַשְׂכֵּל.
כֹּחַ וּגְבוּרָה נָתַן בָּהֶם,
לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל.

מְלֵאִים זִיו וּמְפִיקִים נְגַהּ,
נָאֶה זִיוָם בְּכָל־הָעוֹלָם.
שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם,
עֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.

פְּאֵר וְכָבוֹד נוֹתְנִים לְשִׁמוֹ,
צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ.
קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר,
רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה.

שֶׁבַח נוֹתְנִים לוֹ כָּל צְבָא מָרוֹם,
תִּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ.

לָאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ. תִּפְאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה, עִנֵּג קָרָא לְיוֹם הַשַּׁבָּת. זֶה שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שֶׁבּוֹ שָׁבַת אֵל מִכָּל־מְלַאכְתּוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, טוֹב לְהוֹדוֹת לַיהוה. לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל כָּל־יְצוּרָיו. שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוּ לְאֵל מֶלֶךְ יוֹצֵר כֹּל, הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ בְּיוֹם שַׁבַּת קֹדֶשׁ. שִׁמְךָ יהוה אֱלֹהֵינוּ יִתְקַדַּשׁ, וְזִכְרְךָ, מַלְכֵּנוּ, יִתְפָּאַר בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת. ◁ תִּתְבָּרַךְ מוֹשִׁיעֵנוּ, עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ, וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ, יְפָאֲרוּךָ סֶלָה.

HAPPY שְׂמֵחִים. Frequently, as is the case here, the letter שׂ (*sin*) is substituted for the similarly sounded ס (*samekh*) in Hebrew alphabetical poetry. Most, if not all, worshippers in ancient times did not have prayerbooks, and so the substitution of letters would have been less noticeable.

GOD, WHO CEASED WORK לָאֵל אֲשֶׁר שָׁבַת. 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 Shekhinah, 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.

Tovim m'orot she-bara eloheinu, y'tzaram b'da·at b'vinah u-v'haskel.
Ko·aḥ u-g'vurah natan ba-hem, lihyot mosh'lim b'kerev teiveil.

M'lei·im ziv u-m'fikim nogah, na·eh zivam b'khol ha·olam.
S'meiḥim b'tzeitam v'sasim b'vo·am, osim b'eimah r'tzon konam.

P'er v'khavod not'nim lishmo, tzoholah v'rinnah l'zeikher malkhuto.
Kara la-shemesh va-yizraḥ or, ra·ah v'hitkin tzurat ha-l'vanah.

Shevaḥ not'nim lo kol tz'va marom,
Tif·eret u-g'dullah, s'rafim v'ofanim v'ḥayyot ha-kodesh.

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:

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ, יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל, דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם.

◁ כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גִּבּוֹרִים, וְכֻלָּם עוֹשִׂים בֶּאֱמֶה וּבִיְרָאָה רְצוֹן קוֹנָם. וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמַעֲרִיצִים, וּמַקְדִּישִׁים וּמַמְלִיכִים: אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ הוּא. ◁ וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת רוּחַ, בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוֹשָׁה, כֻּלָּם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

◁ וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ.

לְאֵל בָּרוּךְ, נְעִימוֹת יִתֵּנוּ. לַמֶּלֶךְ אֵל חַי וְקַיָּם, זְמִירוֹת יֹאמֵרוּ, וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בַּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלָאוֹת.

◁ הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. כָּאָמוּר: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ. **אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ.**

בָּרוּךְ אַתָּה יהוה, יוֹצֵר הַמְּאוֹרוֹת.

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

ALL OF THEM כֻּלָּם. This passage builds on the repetition of the root כֹּל, 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 וְכֻלָּם מְקַבְּלִים. Angels acknowledge each other and recognize a mutual responsibility. This is an ideal of what community should be.

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

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

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

Angels

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

—ADIN STEINSALTZ
(adapted)

All services continue here:

KEDUSHAH D'YOTZEIR: The Angelic Praise of God

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

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

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

Holy, holy, holy is *Adonai Tz'va·ot*, the whole world is filled with God's glory.
Kadosh, kadosh, kadosh Adonai Tz'va·ot, m'lo khol ha-aretz k'vodo.

The *ofanim* and other holy beings rise up, and, opposite the *s'rafim*, loudly proclaim their praise:
Praised is ADONAI's glory wherever God dwells.
Barukh k'vod Adonai mi-m'komo.

They offer up sweet melodies to God whom they bless. They chant songs to the Sovereign, the living and enduring God, voicing praise. For God alone achieves mighty deeds, creates anew, masters war, sows righteousness, nourishes deliverance, effects healing, is revered in praise, and authors wonders. In God's goodness, the work of creation is renewed each day, as the psalmist declared: "Thank the creator of the great lights, for God's love is everlasting."
Cause a new light to shine on Zion
and may we all soon be worthy of its illumination.
Barukh atah ADONAI, Creator of lights.
Or ḥadash al tziyyon ta·ir v'nizkeh khullanu m'heirah l'oro.

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יהוה אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] שֶׁבָּטְחוּ בְךָ
וַתְּלַמְּדֵם חָקֵי חַיִּים, כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ.
אָבִינוּ, הָאָב הָרַחֲמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ
לְהָבִין וּלְהַשְׂכִּיל, לִשְׁמֹעַ, לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ,
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ.

Some gather their tzitzit before reciting this line:

◁ וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן,
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה יהוה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

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

TO UNDERSTAND AND DISCERN; TO HEAR, STUDY, AND TEACH; TO OBSERVE, FULFILL, AND PERFORM לְהָבִין וּלְהַשְׂכִּיל לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם This word order implies that study is intimately linked with action—indeed, that study should lead to action.

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

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

¶ *God's Love*

You were God
and we were Israel,
God alone
and lonely people,
long ago.

You loved us with God's love
and You taught us
how to respond to You.

Through mitzvot,
recollections,
celebrations,
Torah.

They are the light of
our eyes,
the uniqueness of our being.

In the joy of them
You have drawn us close
to You.
In the truth of them
we have discovered You,
the only One.

We are together still.

You respond to every people
in Your chosen way;
with Your love You have
chosen to respond to us.

With our love,
we offer You our praise.

—RICHARD LEVY

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 *eḥad*, "One." By reflecting on God's unity, we begin to recover our own.

—ZE'EV WOLF OF ZHITOMIR
(trans. Lawrence Kushner and Nehemia Polen)

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 Malkeinu, 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.

Ahavah rabbah ahavtanu Adonai eloheinu,
ḥemlah g'dolah vi-teirah ḥamalta aleinu.
Avinu malkeinu, ba·avur avoteinu [v'immoteinu] she-bat'ḥu v'kha
va-t'lam'deim ḥukkei ḥayyim, kein t'ḥonneinu u-t'lam'deinu.
Avinu ha-av ha-raḥaman, ha-m'raḥeim, raḥeim aleinu v'tein
b'libbeinu l'havin u-l'haskil lishmo·a lilmod u-l'lammed lishmor
v'la·asot u-l'kayyem et kol divrei talmud toratekha b'ahavah.
V'ha·eir eineinu b'toratekha
v'dabbeik libbeinu b'mitzvotekha
v'yaḥeid l'vaveinu l'ahavah u-l'yir·ah et sh'mekha
v'lo neivosh l'olam va·ed.

קְרִיאַת שְׁמַע

If there is no minyan, add these words: אֵל מֶלֶךְ נֶאֱמָן

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד׃

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־
יָדֶךָ וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ׃ דברים ו ד-ט

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ
יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי
עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם
פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם׃ וְחָרָה אַף־יהוה בָּכֶם וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יהוה נֹתֵן
לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין
עֵינֵיכֶם׃ וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־
מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם

SH'MA YISRAEL. Rabbinic literature refers to the Sh'ma as originally a *k'ri·ah*, 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 אֵל מֶלֶךְ נֶאֱמָן, "God is a faithful sovereign," the initial letters of which form an acrostic of the word "amen."

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

INSCRIBE THEM UPON THE DOORPOSTS וּכְתַבְתָּם עַל־מְזוּזוֹת. 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 תְּפִלִּין (*t'fillin*), phylacteries.

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

Monotheism

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

—JUDITH PLASKOW

Witnessing

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

The Blessing of the Priests before the Sh'ma

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

—JERUSALEM TALMUD, BERAKHOT

Love of God

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

Recitation of the Sh'ma

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

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

Sh'ma yisra·el Adonai eloheinu Adonai ehad.

On Yom Kippur the following is recited aloud; on Rosh Hashanah it is recited quietly:
Praised be the name of the One whose glorious sovereignty is forever and ever.

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

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

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

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

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

עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יהוה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ: דברים יא יג-כא

וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יהוה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי ◃ יהוה אֱלֹהֵיכֶם: במדבר טו לז-מא

אֱמֶת

וְיַצִּיב וְנָכוֹן
וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.
אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ.
◃ לְדֹר וָדֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת. וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים, לָעַד וּלְעוֹלְמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] וְעָלֵינוּ, עַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ. עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד.
אֱמֶת וֶאֱמוּנָה חֹק וְלֹא יַעֲבֹר.
◃ אֱמֶת שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מַלְכֵּנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יוֹצְרֵנוּ, צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוּלָתֶךָ.

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

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

TRULY אֱמֶת. 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 אֱמֶת. Additionally, the word אֱמֶת may be attached to the last two words of the Sh'ma and be read as a description of God: the essence of God is truth—absolute truth may be elusive to us, but God is the ultimate knower of truth. This reading is based

(*continued*)

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

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

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

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

—MICHAEL WALZER
(adapted)

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

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God, I am ADONAI your God—
Numbers 15:37–41

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

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

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

עֶזְרַת אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] אַתָּה הוּא מֵעוֹלָם,
מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר־וָדוֹר.
בְּרוּם עוֹלָם מוֹשָׁבֶךָ,
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי־אָרֶץ.
אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ.
אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם.
אֱמֶת אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,
וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

מִמִּצְרַיִם גְּאַלְתָּנוּ יהוה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ וּבְכוֹרְךָ גָּאָלְתָּ
וְיַם סוּף בָּקַעְתָּ וְזֵדִים טִבַּעְתָּ
וִידִידִים הֶעֱבַרְתָּ
וַיְכַסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר.
עַל זֹאת שִׁבְּחוּ אֲהוּבִים, וְרוֹמְמוּ אֵל,
וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיָּם.
רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא,
מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים
מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים
וְעוֹזֵר דַּלִּים
וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו.

(*continued from the previous page*)
on the words of Jeremiah, "Adonai is true, is indeed the living God, and the sovereign of time and the world" (10:10). The tradition read the word "truly," אֱמֶת, 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 maḥzor'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 אֱמֶת (*emet*): steadfast, or faithful. In this reading, what is affirmed is that God will always be present for us.

HELP OF OUR ANCESTORS עֶזְרַת אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]. 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.

¶ *Renewing the Miracle of Redemption*

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

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

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

—HERSHEL J. MATT *(adapted)*

Redemption

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

—MARTIN BUBER *(adapted)*

◁ תְּהִלּוֹת לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבֹרָךְ. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא.

◁ שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם,
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גֹּאֲלֵנוּ, יהוה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בָּרוּךְ אַתָּה יהוה, גָּאַל יִשְׂרָאֵל.

The Silent Amidah for Rosh Hashanah may be found on page 11.
The Silent Amidah for Yom Kippur may be found on page 213.

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

ADONAI WILL REIGN יהוה יִמְלֹךְ. Exodus 15:18.

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

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

OUR REDEEMER גֹּאֲלֵנוּ. Isaiah 47:4.

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

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

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

"Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!"
Mi khamokha ba-eilim Adonai, mi kamokha ne·dar ba-kodesh, nora t'hillot, oseih fele.

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

"ADONAI will reign forever and ever."
Adonai yimlokh l'olam va·ed.

Stronghold of the people Israel,
arise and help the people Israel!
In fulfillment of Your promise,
redeem Judah and the people Israel.
Our redeemer is called *Adonai Tz'va·ot*,
the Holy One of the people Israel.
Tzur yisra·el, kumah b'ezrat yisra·el,
u-f'deih khi-n'umekha
y'hudah v'yisra·el.
Go·aleinu Adonai Tz'va·ot sh'mo, k'dosh yisra·el.
Barukh atah ADONAI, who liberated the people Israel.

The Silent Amidah for Rosh Hashanah may be found on page 11.
The Silent Amidah for Yom Kippur may be found on page 213.

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

CONTINUATION OF THE

שחרית ליום כיפור
MORNING SERVICE OF YOM KIPPUR

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened.

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Version with Patriarchs and Matriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

מְסוֹד חֲכָמִים וּנְבוֹנִים,
וּמִלֶּמֶד דַּעַת מְבִינִים,
אֶפְתְּחָה פִּי בִּתְפִלָּה וּבְתַחֲנוּנִים,
לְחַלּוֹת וּלְחַנֵּן פְּנֵי מֶלֶךְ מָלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנִים.

The ark is closed.

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

GOD OF SARAH . . . REBECCA . . . RACHEL AND . . . LEAH אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה. Some congregations add the names of the four matriarchs at the beginning of this *b'rakhah* because of their significance as founders of our people, and as part of our effort to reclaim women's voices and to honor women as role models of faith.

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

REPETITION OF THE AMIDAH

Prayer of the Heart

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

God of Our Ancestors

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

We rise as the ark is opened.

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

First B'rakhah: Our Ancestors

Version with Patriarchs:

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

Version with Patriarchs and Matriarchs:

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

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

The ark is closed.

זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

SHIELD OF ABRAHAM מָגֵן אַבְרָהָם. After Genesis 15:1.

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

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת,
וּמִי דּוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה, מְחַיֵּה
הַמֵּתִים.

Our Lives

Akabiah ben Mahalalel taught: Ponder three things and you will avoid falling into sin:
Know whence you came, and where you are going, and before whom you are to give an accounting.
Whence have you come? From a putrid drop.
Where are going? To the earth, where worms and maggots dwell.
Before whom are you to give an accounting? Before the sovereign of all sovereigns, the Holy One of Blessing.

—MISHNAH AVOT

Life and Death

It is the denial of death that is partially 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.
Zokhreinu l'ḥayyim, melekh ḥafeitz ba-ḥayyim,
v'khotveinu b'seifer ha-ḥayyim, l'ma·ankha Elohim ḥayyim.

Version with Patriarchs:

You are the Sovereign who helps and saves and shields.
Barukh atah ADONAI,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the Sovereign who helps and guards, saves and shields.
Barukh atah ADONAI,
Shield of Abraham and Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.
M'khalkeil ḥayyim b'ḥesed, m'ḥayyeih meitim b'raḥamim rabbim,
someikh nof'lim, v'rofei ḥolim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba·al g'vurot u-mi domeh lakh, melekh
meimit u-m'ḥayyeih u-matzmi·aḥ y'shu·ah.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
Mi khamokha av ha-raḥamim, zokheir y'tzurav l'ḥayyim b'raḥamim.

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

יִמְלֹךְ יהוה לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

אֵל נָא:

א

אַתָּה הוּא אֱלֹהֵינוּ
בַּשָּׁמַיִם וּבָאָרֶץ גְּבוּר וְנַעֲרָץ.
דָּגוּל מֵרְבָבָה הוּא שָׁח וַיְהִי.
וְצִוָּה וְנִבְרְאוּ זְכָרוֹ לָנֶצַח.
חַי עוֹלָמִים טְהוֹר עֵינַיִם.
יוֹשֵׁב סֵתֶר כְּתָרוֹ יְשׁוּעָה.
לְבוּשׁוֹ צְדָקָה מַעֲטֵהוּ קְנָאָה.
נָאפַּד נְקָמָה סְתָרוֹ יִשֵּׁר.
עָצָתוֹ אֱמוּנָה פְּעֻלָּתוֹ אֱמֶת.
צַדִּיק וְיָשָׁר קָרוֹב לְקוֹרְאָיו בֶּאֱמֶת.
רָם וּמִתְנַשֵּׂא שׁוֹכֵן שְׁחָקִים.
תּוֹלֶה אֶרֶץ עַל בְּלִימָה.
חַי וְקַיָּם נוֹרָא וּמָרוֹם וְקָדוֹשׁ.

ADONAI WILL REIGN יִמְלֹךְ יהוה. Psalm 146:10. 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 וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת 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 אֵל 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), אֵל נָא רְפָא נָא לָהּ (*El na r'fa na lah*), "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 אַתָּה הוּא אֱלֹהֵינוּ. This alphabetical *piyyut* is 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 בַּשָּׁמַיִם וּבָאָרֶץ. 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 כְּתָרוֹ יְשׁוּעָה. 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 תּוֹלֶה אֶרֶץ עַל בְּלִימָה. 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 B'rakhah: God's Holiness

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.

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

THREE PIYYUTIM INTRODUCE THE KEDUSHAH

God, please hear us.

א

Many congregations recite this piyyut responsively:

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

El na.	
Atah hu eloheinu	
Ba-shamayim u-va-aretz	*gibbor v'na·aratz.*
Dagul mei-r'vavah	*hu saḥ va-yehi.*
V'tzivvah v'nivra·u	*zikhro la-netzaḥ.*
Ḥai 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'ḥakim.*
Toleh eretz al b'limah.	*Ḥai v'kayyam nora v'kadosh.*

ב

וּבְכֵן נְאַדֶּרְךָ חַי עוֹלָמִים.

הָאַדֶּרֶת וְהָאֱמוּנָה לְחַי עוֹלָמִים,
הַבִּינָה וְהַבְּרָכָה לְחַי עוֹלָמִים,
הַגַּאֲוָה וְהַגְּדֻלָּה לְחַי עוֹלָמִים,
הַדֵּעָה וְהַדִּבּוּר לְחַי עוֹלָמִים,
הַהוֹד וְהֶהָדָר לְחַי עוֹלָמִים,
הַוַּעַד וְהַוָּתִיקוּת לְחַי עוֹלָמִים,
הַזֹּךְ וְהַזֹּהַר לְחַי עוֹלָמִים,
הַחַיִל וְהַחֹסֶן לְחַי עוֹלָמִים,
הַטֶּכֶס וְהַטָּהֳרָה לְחַי עוֹלָמִים,
הַיִּחוּד וְהַיִּרְאָה לְחַי עוֹלָמִים,
הַכֶּתֶר וְהַכָּבוֹד לְחַי עוֹלָמִים,
הַלֶּקַח וְהַלִּבּוּב לְחַי עוֹלָמִים,
הַמְּלוּכָה וְהַמֶּמְשָׁלָה לְחַי עוֹלָמִים,
הַנּוֹי וְהַנֵּצַח לְחַי עוֹלָמִים,
הַשִּׂגּוּי וְהַשֶּׂגֶב לְחַי עוֹלָמִים,
הָעֹז וְהָעֲנָוָה לְחַי עוֹלָמִים,
הַפְּדוּת וְהַפְּאֵר לְחַי עוֹלָמִים,
הַצְּבִי וְהַצֶּדֶק לְחַי עוֹלָמִים,
הַקְּרִיאָה וְהַקְּדֻשָּׁה לְחַי עוֹלָמִים,
הָרֹן וְהָרוֹמְמוּת לְחַי עוֹלָמִים,
הַשִּׁיר וְהַשֶּׁבַח לְחַי עוֹלָמִים,
הַתְּהִלָּה וְהַתִּפְאֶרֶת לְחַי עוֹלָמִים.

AND SO וּבְכֵן (*u-v'khein*). This word serves to introduce *piyyutim* in a series.

TO THE ONE WHO GIVES LIFE TO THE WORLD לְחַי עוֹלָמִים. 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 Ḥasidic communities, this *piyyut* is recited every Shabbat.

ב

And so, we will exalt You, the One who gives life to the world, by dedicating

power and faith	to the One who gives life to the world,
understanding and blessing	to the One who gives life to the world,
greatness and pride	to the One who gives life to the world,
knowledge and speech	to the One who gives life to the world,
splendor and magnificence	to the One who gives life to the world,
counsel and truth	to the One who gives life to the world,
luster and brilliance	to the One who gives life to the world,
vigor and might	to the One who gives life to the world,
purity and order	to the One who gives life to the world,
unity and awe	to the One who gives life to the world,
sovereignty and honor	to the One who gives life to the world,
wisdom and fascination	to the One who gives life to the world,
dominion and sovereignty	to the One who gives life to the world,
beauty and permanence	to the One who gives life to the world,
greatness and sublimity	to the One who gives life to the world,
strength and humility	to the One who gives life to the world,
redemption and glory	to the One who gives life to the world,
esteem and righteousness	to the One who gives life to the world,
holiness and calling	to the One who gives life to the world,
elevation and exultation	to the One who gives life to the world,
song and praise	to the One who gives life to the world,
adoration and grandeur	to the One who gives life to the world.

U-v'khein n'adderkha ḥai olamim.

Ha-adderet v'ha-emunah l'ḥai olamim.	*Ha-binah v'ha-b'rakhah l'ḥai olamim,*
Ha-ga·avah v'ha-g'dullah l'ḥai olamim.	*Ha-de·ah v'ha-dibbur l'ḥai olamim,*
Ha-hod v'he-hadar l'ḥai olamim.	*Ha-va·ad v'ha-vatikut l'ḥai olamim,*
Ha-zokh v'ha-zohar l'ḥai olamim.	*Ha-ḥayil v'ha-ḥosen l'ḥai olamim,*
Ha-tekhes v'ha-tohar l'ḥai olamim.	*Ha-yiḥud v'ha-yir·ah l'ḥai olamim,*
Ha-keter v'ha-kavod l'ḥai olamim.	*Ha-lekaḥ v'ha-libbuv l'ḥai olamim,*
Ha-m'lukhah v'ha-memshalah l'ḥai olamim.	*Ha-noy v'ha-netzaḥ l'ḥai olamim,*
Ha-siggui v'ha-segev l'ḥai olamim.	*Ha-oz v'ha-anavah l'ḥai olamim,*
Ha-p'dut v'ha-p'er l'ḥai olamim.	*Ha-tz'vi v'ha-tzedek l'ḥai olamim,*
Ha-k'ri·ah v'ha-k'dushah l'ḥai olamim.	*Ha-ron v'ha-romeimut l'ḥai olamim,*
Ha-shir v'ha-shevaḥ l'ḥai olamim.	*Ha-t'hillah v'ha-tif·eret l'ḥai olamim.*

ג

We recite each line and the leader repeats it.

וּבְכֵן לְךָ הַכֹּל יַכְתִּירוּ
לְאֵל עוֹרֵךְ דִּין

לְבוֹחֵן לְבָבוֹת	בְּיוֹם דִּין,	לְגוֹלֶה עֲמֻקוֹת	בַּדִּין.
לְדוֹבֵר מֵישָׁרִים	בְּיוֹם דִּין,	לְהוֹגֶה דֵּעוֹת	בַּדִּין.
לְוָתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין,		לְזוֹכֵר בְּרִיתוֹ	בַּדִּין.
לְחוֹמֵל מַעֲשָׂיו	בְּיוֹם דִּין,	לְטַהֵר חוֹסָיו	בַּדִּין.
לְיוֹדֵעַ מַחֲשָׁבוֹת	בְּיוֹם דִּין,	לְכוֹבֵשׁ כַּעֲסוֹ	בַּדִּין.
לְלוֹבֵשׁ צְדָקוֹת	בְּיוֹם דִּין,	לְמוֹחֵל עֲוֹנוֹת	בַּדִּין.
לְנוֹרָא תְהִלּוֹת	בְּיוֹם דִּין,	לְסוֹלֵחַ לַעֲמוּסָיו	בַּדִּין.
לְעוֹנֶה לְקוֹרְאָיו	בְּיוֹם דִּין,	לְפוֹעֵל רַחֲמָיו	בַּדִּין.
לְצוֹפֶה נִסְתָּרוֹת	בְּיוֹם דִּין,	לְקוֹנֵה עֲבָדָיו	בַּדִּין.
לְרַחֵם עַמּוֹ	בְּיוֹם דִּין,	לְשׁוֹמֵר אוֹהֲבָיו	בַּדִּין.
לְתוֹמֵךְ תְּמִימָיו	בְּיוֹם דִּין.		

ARBITER OF JUSTICE עוֹרֵךְ דִּין. 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 לְדוֹבֵר מֵישָׁרִים 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 לְוָתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין. 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 לְזוֹכֵר בְּרִיתוֹ בַּדִּין. 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 לְסוֹלֵחַ לַעֲמוּסָיו. Literally, "forgives 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 לְקוֹנֵה עֲבָדָיו בַּדִּין. 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.

ג

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'vavot b'yom din *l'goleh amukkot ba-din.*
L'doveir meisharim b'yom din *l'hogeh dei·ot ba-din.*
L'vatik v'oseh ḥesed b'yom din *l'zokheir b'rito ba-din.*
L'ḥomeil ma·asav b'yom din *l'taheir ḥosav ba-din.*
L'yodei·a maḥashavot b'yom din *l'khoveish ka·aso ba-din.*
L'loveish tz'dakot b'yom din *l'moḥeil avonot ba-din.*
L'nora t'hillot b'yom din *l'solei·aḥ la-amusav ba-din.*
L'oneh l'kor'av b'yom din *l'fo·eil raḥamav ba-din.*
L'tzofeh nistarot b'yom din *l'koneh avadav ba-din.*
L'raḥeim ammo b'yom din *l'shomeir oḥavav ba-din.*
L'tomeikh t'mimav b'yom din.

קְדֻשָּׁה

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

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי־קֹדֶשׁ הַמַּקְדִּישִׁים
שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם
כְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:
בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יֶפֶן בְּרַחֲמִים, וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב
וָבֹקֶר בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי, לִהְיוֹת לָכֶם
לֵאלֹהִים:
אֲנִי יהוה אֱלֹהֵיכֶם.

אַדִּיר אַדִּירֵנוּ, יהוה אֲדֹנֵנוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה
אֶחָד, וּשְׁמוֹ אֶחָד. וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ.
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אָתָּה.

We are seated.

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

HOLY קָדוֹשׁ. 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 יהוה אֲדֹנֵנוּ. Psalm 8:2.

ADONAI SHALL BE ACKNOWLEDGED וְהָיָה יהוה לְמֶלֶךְ. Zechariah 14:9.

ADONAI SHALL REIGN FOREVER יִמְלֹךְ יהוה לְעוֹלָם. 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'ma yisra·el, Adonai eloheinu, Adonai eḥad.

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'raḥamav sheinit l'einei kol ḥai, 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, elohayikh tziyyon l'dor va-dor, hal'luyah.

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

We are seated.

חֲמֹל עַל מַעֲשֶׂיךָ
וְתִשְׂמַח בְּמַעֲשֶׂיךָ,
וְיֹאמְרוּ לְךָ חוֹסֶיךָ
בְּצַדֶּקְךָ עֲמוּסֶיךָ,
תִּקְדַּשׁ אָדוֹן עַל כָּל־מַעֲשֶׂיךָ.

וּבְכֵן תֵּן פַּחְדְּךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ,
וְיֵרָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,
כְּמוֹ שֶׁיָּדַעְנוּ יהוה אֱלֹהֵינוּ שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ,
עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ.

וּבְכֵן תֵּן כָּבוֹד יהוה לְעַמֶּךָ
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ
וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ,
שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ,
וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ
וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ,
בִּמְהֵרָה בְיָמֵינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ
וִישָׁרִים יַעֲלֹזוּ,
וַחֲסִידִים בְּרִנָּה יָגִילוּ,
וְעוֹלָתָה תִּקְפָּץ־פִּיהָ
וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה,
כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

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

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God.

The second paragraph discusses not the universal, but the particular: the return of the people Israel to its land (and specifically to Jerusalem), and the kingship of David.

The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyrrany of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

God's Rule

And it shall come to pass in
the end of days
that the mountain of the
house of Adonai shall be
firmly established
at the head of all the moun-
tains;
it shall tower above the hills
and people shall flow to it.
And many nations shall go,
and say, "Come, let us go
up to the mountain of
Adonai,
to the house of the God of
Jacob
that God may teach us God's
ways,
and that we may walk in
God's paths;
for instruction shall go forth
from Zion,
and the word of Adonai from
Jerusalem."
God shall judge among
many peoples,
and shall instruct the great
nations however distant,
and they shall beat their
swords into plowshares,
and their spears into pruning
hooks;
nation shall not lift up sword
against nation,
neither shall they learn war
any more.
But all will sit under their
vine and under their fig
tree,
and none shall make them
afraid;
for it 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.
Simḥah l'artzekha v'sason l'irekha
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

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

וְתִמְלֹךְ אַתָּה יהוה לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ
וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ,
כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ,
כַּכָּתוּב: וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ
נִקְדַּשׁ בִּצְדָקָה. בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה
לִקְדֻשָּׁה וְלִמְנוּחָה וְאֶת־יוֹם] הַכִּפּוּרִים הַזֶּה לִמְחִילָה
וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֹא, וְיַגִּיעַ
וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד
עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכִּפּוּרִים הַזֶּה.
זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
וּפָקְדֵנוּ בוֹ לִבְרָכָה, אָמֵן.
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים, אָמֵן.
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ
חַנּוּן וְרַחוּם אָתָּה.

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

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

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

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

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

Fourth B'rakhah: The Holiness of Yom Kippur

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

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

Our God and God of our ancestors,
may the thought of us rise up and reach You.
Attend to us and accept us;
hear us and respond to us.
Keep us in mind,
and keep in mind the thought of our ancestors,
as well as the Messiah, the descendant of David;
Jerusalem, Your holy city;
and all Your people, the House of Israel.
On this Yom Kippur respond to us
with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*

respond to us with blessing; *Amen.*

redeem us with life. *Amen.*

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

סליחות

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

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]

אִם תָּעִינוּ לֹא תַתְעֵנוּ,
אִם שָׁגַגְנוּ לֹא תַשְׁלֵנוּ.
אִם רָחַקְנוּ קָרֵב נָא,
אִם קָרַבְנוּ לֹא תִרְחָק.
אִם צָעֲקְנוּ לֹא תַעְלִים,
אִם פָּשַׁעְנוּ לֹא תִפְרָע.
אִם עָוִינוּ לֹא תַסְתִּיר,
אִם סָרְנוּ לֹא תָסוּר.
אִם נָקַמְנוּ לֹא תִטֹּר,
אִם מָרִינוּ לֹא כְּמֹרְדֵינוּ.
אִם לָצְנוּ לֹא תִלְחֹם,
אִם כִּחַשְׁנוּ לֹא תְכַלֶּה.
אִם יָרַדְנוּ לֹא תַטְבִּיעַ,
אִם טָעִינוּ לֹא תְטַאטְאֵנוּ.
אִם חָבַלְנוּ לֹא תַחְבּוֹל,
אִם זָדְנוּ לֹא תִזְכּוֹר.
אִם וִכַּחְנוּ לֹא תוֹכִיחַ,
אִם הִרְשַׁעְנוּ לֹא תֶהְדּוֹף.
אִם דָּפַקְנוּ לֹא תִדְחֶה,
אִם גָּעַלְנוּ לֹא תִגְעַל.
אִם בָּאנוּ לֹא תִמְאַס,
אִם אָשַׁמְנוּ לֹא תְאַבֵּד.

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

S'LIḤOT: PRAYERS OF FORGIVENESS

S'liḥah

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

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

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

—THE HAZON ISH
(trans. Aubrey Glazer)

Some congregations omit S'liḥot in Shaḥarit 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.

אֵל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוּת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רִאשׁוֹן רִאשׁוֹן, מַרְבֶּה מְחִילָה לְחַטָּאִים, וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ, לֹא כְרָעָתָם תִּגְמוֹל.

◁ אֵל, הוֹרֵיתָ לָנוּ לוֹמַר שְׁלֹשׁ עֶשְׂרֵה, זְכָר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לֶעָנָו מִקֶּדֶם, כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יהוה בֶּעָנָן, וַיִּתְיַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְשֵׁם יהוה.

וַיַּעֲבֹר יהוה עַל־פָּנָיו וַיִּקְרָא:

יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וֶאֱמֶת. נֹצֵר חֶסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, וְנַקֵּה.

וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ.

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

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ,
מְחַל לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ,
כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח
וְרַב חֶסֶד לְכָל־קוֹרְאֶיךָ.

כַּפֵּר חַטָּאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרֵנוּ, כְּמָה שֶׁכָּתוּב: כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה תִּטְהָרוּ. שַׂמְּחֵנוּ בְּבֵית תְּפִלָּתֶךָ, כְּמָה שֶׁכָּתוּב: כִּי בֵיתִי בֵּית־תְּפִלָּה יִקָּרֵא לְכָל־הָעַמִּים.

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

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

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

צָעַקְנוּ וְעָנִיתָה
לָחַשְׁנוּ וְשָׁמַעְתָּה
קִוִּינוּ וְהוֹשַׁעְתָּה
הֶחֱרַשְׁנוּ וְנִלְחַמְתָּה
הִמְרִינוּ וְנֶעֱלַמְתָּה

We cried out and You answered,
We meditated and You heard,
We hoped and You saved us,
We were silent and You fought our battles,
We rebelled and You disappeared.

—YANNAI

THE THIRTEEN ATTRIBUTES

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

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

And ADONAI passed before him and called:
ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El raḥum v'ḥannun, erekh appayim v'rav ḥesed ve-emet. Notzeir ḥesed la-alafim, nosei avon va-fesha v'ḥatta·ah v'nakkeih.

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

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

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

S'laḥ lanu avinu ki ḥatanu,
m'ḥal lanu malkeinu ki fashanu,
ki atah Adonai tov v'sallaḥ
v'rav ḥesed 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.

שְׁמַע קוֹלֵנוּ, יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

אַל־תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנּוּ.

אַל־תַּשְׁלִיכֵנוּ לְעֵת זִקְנָה, כְּכִלּוֹת כֹּחֵנוּ אַל־תַּעַזְבֵנוּ.

Said quietly:

אַל־תַּעַזְבֵנוּ, יהוה אֱלֹהֵינוּ, אַל־תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה־עִמָּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׂוֹנְאֵינוּ וְיֵבֹשׁוּ,
כִּי־אַתָּה יהוה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.
◁ אֲמָרֵינוּ הַאֲזִינָה יהוה, בִּינָה הֲגִיגֵנוּ. יִהְיוּ לְרָצוֹן
אִמְרֵי־פִינוּ וְהֶגְיוֹן לִבֵּנוּ לְפָנֶיךָ, יהוה צוּרֵנוּ וְגֹאֲלֵנוּ.
כִּי־לְךָ יהוה הוֹחָלְנוּ, אַתָּה תַּעֲנֶה, אֲדֹנָי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אַל תַּעַזְבֵנוּ
וְאַל תִּטְּשֵׁנוּ,
וְאַל תַּכְלִימֵנוּ
וְאַל תָּפֵר בְּרִיתְךָ אִתָּנוּ.
קָרְבֵנוּ לְתוֹרָתֶךָ,
לַמְּדֵנוּ מִצְוֹתֶיךָ,
הוֹרֵנוּ דְּרָכֶיךָ,
הַט לִבֵּנוּ לְיִרְאָה אֶת־שְׁמֶךָ,
וּמוֹל אֶת־לְבָבֵנוּ לְאַהֲבָתֶךָ,
וְנָשׁוּב אֵלֶיךָ בֶּאֱמֶת וּבְלֵב שָׁלֵם.
◁ וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ,
כַּכָּתוּב בִּדְבְרֵי קָדְשֶׁךָ:
לְמַעַן־שִׁמְךָ יהוה,
וְסָלַחְתָּ לַעֲוֹנִי כִּי רַב־הוּא.

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

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

DO NOT ABANDON US אַל־תַּעַזְבֵנוּ. 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 עֲוֹנִי. 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'LIḤOT: 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, ḥus v'raḥeim aleinu,
v'kabbeil b'raḥamim u-v'ratzon et t'fillateinu.
Hashiveinu Adonai eilekha v'nashuvah,
ḥaddeish yameinu k'kedem.
Al tashlikheinu mi-l'fanekha,
v'ru·aḥ kodsh'kha al tikkaḥ mimmenu.
Al tashlikheinu l'eit ziknah,
ki-kh'lot koḥeinu 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'salaḥta la-avoni ki rav hu.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

כִּי

אֲנוּ עַמֶּךָ	וְאַתָּה אֱלֹהֵינוּ,
אֲנוּ בָנֶיךָ	וְאַתָּה אָבִינוּ.
אֲנוּ עֲבָדֶיךָ	וְאַתָּה אֲדוֹנֵנוּ,
אֲנוּ קְהָלֶךָ	וְאַתָּה חֶלְקֵנוּ.
אֲנוּ נַחֲלָתֶךָ	וְאַתָּה גּוֹרָלֵנוּ,
אֲנוּ צֹאנֶךָ	וְאַתָּה רוֹעֵנוּ.
אֲנוּ כַרְמֶךָ	וְאַתָּה נוֹטְרֵנוּ,
אֲנוּ פְעֻלָּתֶךָ	וְאַתָּה יוֹצְרֵנוּ.
אֲנוּ רַעְיָתֶךָ	וְאַתָּה דוֹדֵנוּ,
אֲנוּ סְגֻלָּתֶךָ	וְאַתָּה קְרוֹבֵנוּ.
אֲנוּ עַמֶּךָ,	וְאַתָּה מַלְכֵּנוּ,
אֲנוּ מַאֲמִירֶךָ	וְאַתָּה מַאֲמִירֵנוּ.

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

A PASSING SHADOW כְּצֵל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ. "Of old You established the earth; / the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end" (Psalm 102:26–28).

FOR WE, LIKE OUR ANCESTORS . . . HAVE SINNED אֲבָל אֲנַחְנוּ וַאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטָאנוּ *aval anaḥnu va-avoteinu [v'immoteinu] ḥatanu.* Some medieval commentators note that there is a measure of solace in remembering that our ancestors were imperfect but they were forgiven. Others object to the mention that our ancestors sinned, and so in some editions that phrase is omitted.

וידוי

אֲנוּ עַזֵּי פָנִים	וְאַתָּה רַחוּם וְחַנּוּן.
אֲנוּ קְשֵׁי עֹרֶף	וְאַתָּה אֶרֶךְ אַפַּיִם.
אֲנוּ מְלֵאֵי עָוֹן	וְאַתָּה מָלֵא רַחֲמִים.
אֲנוּ יָמֵינוּ כְּצֵל עוֹבֵר	וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], תָּבוֹא לְפָנֶיךָ
תְּפִלָּתֵנוּ וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ, שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים
וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
אֲבָל אֲנַחְנוּ וַאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטָאנוּ.

Sin and Repentance

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

—MOSES IBN EZRA

Facing Ourselves

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

—JULES HARLOW

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

For—

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

we are the ones You address, and You are the One to whom we speak.

Ki

Anu ammekha,	*v'atah eloheinu,*
anu vanekha	*v'atah avinu.*
Anu avadekha	*v'atah adoneinu,*
anu k'halekha	*v'atah ḥelkeinu.*
Anu naḥalatekha	*v'atah goraleinu,*
anu tzonekha	*v'atah ro·einu.*
Anu kharmekha	*v'atah not'reinu,*
anu f'ullatekha,	*v'atah yotz'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.

אָשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דְפִי.
הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זַדְנוּ, חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.
יָעַצְנוּ רָע, כִּזַּבְנוּ, לַצְנוּ, מָרַדְנוּ, נִאַצְנוּ.
סָרַרְנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֹרֶף.
רָשַׁעְנוּ, שִׁחַתְנוּ, תִּעַבְנוּ, תָּעִינוּ, תִּעְתָּעְנוּ.

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשִׂיתָ
וַאֲנַחְנוּ הִרְשָׁעְנוּ.

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

WE BETRAY בָּגַדְנוּ. A sin is considered betrayal of God.

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

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

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

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

א

הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשָׁעְנוּ. וְתֵן בְּלִבֵּנוּ לַעֲזֹב דֶּרֶךְ רָשַׁע וְחִישׁ לָנוּ יֵשַׁע, כַּכָּתוּב עַל יַד נְבִיאֶךָ: יַעֲזֹב רָשָׁע דַּרְכּוֹ, וְאִישׁ אָוֶן מַחְשְׁבֹתָיו, וְיָשֹׁב אֶל־יהוה וִירַחֲמֵהוּ, וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ.

ב

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], סְלַח וּמְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה.
מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכֹף אֶת־יִצְרֵנוּ לְהִשְׁתַּעְבֵּד־לָךְ, וְהַכְנַע עָרְפֵּנוּ לָשׁוּב אֵלֶיךָ, וְחַדֵּשׁ כִּלְיוֹתֵינוּ לִשְׁמוֹר פִּקּוּדֶיךָ, וּמוֹל אֶת־לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ: וּמָל יהוה אֱלֹהֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ, לְאַהֲבָה אֶת־יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

Ashamnu

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

—DAVID STERN

The Shorter Confession—Ashamnu

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

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

Ashamnu, bagadnu, gazalnu, dibbarnu dofi;
he·evinu, v'hirshanu, zadnu, ḥamasnu, tafalnu sheker;
ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu;
sararnu, avinu, pashanu, tzararnu, kishinu oref;
rashanu, shiḥatnu, 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.

א

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."

ב

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

ג

הַדְּדוֹנוֹת וְהַשְׁגָּגוֹת אַתָּה מַכִּיר. הָרָצוֹן וְהָאֹנֶס,
הַגְּלוּיִים וְהַנִּסְתָּרִים, לְפָנֶיךָ הֵם גְּלוּיִים וִידוּעִים.
מָה אָנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵּנוּ, מָה צִדְקֵנוּ,
מַה יְּשׁוּעָתֵנוּ, מַה כֹּחֵנוּ, מַה גְּבוּרָתֵנוּ.
מַה נֹּאמַר לְפָנֶיךָ יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ].
הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ,
וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ,
וַחֲכָמִים כִּבְלִי מַדָּע,
וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל,
כִּי רֹב מַעֲשֵׂיהֶם תֹּהוּ,
וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן,
כִּי הַכֹּל הָבֶל.
מַה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם,
וּמַה־נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.
הֲלֹא כָּל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

ד

שְׁמֹךְ מֵעוֹלָם עוֹבֵר עַל פֶּשַׁע.
שַׁוְעָתֵנוּ תַּאֲזִין בְּעָמְדֵנוּ לְפָנֶיךָ בִּתְפִלָּה.
תַּעֲבֹר עַל פֶּשַׁע לְעַם שָׁבֵי פֶּשַׁע.
תְּמְחֶה פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

ה

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל־חַי.
אַתָּה חוֹפֵשׂ כָּל־חַדְרֵי בֶטֶן, וּבוֹחֵן כְּלָיוֹת וָלֵב.
אֵין דָּבָר נָעְלָם מִמֶּךָּ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שֶׁתִּסְלַח לָנוּ עַל כָּל־חַטֹּאתֵינוּ
וְתִמְחַל לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ
וּתְכַפֵּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

YOU RECOGNIZE אַתָּה מַכִּיר. 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 מָה אָנוּ. This prayer, which originated here in the Yom Kippur liturgy, is now included in the daily prayerbook, as part of the introductory morning service throughout the year.

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 kullam*—for all these things a person is judged.

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

—MAX ROUTTENBERG

ג

You recognize both our sins and our mistakes, acts of will and those committed under compulsion; public acts and private ones are equally revealed and known to You.
What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power? Our victories?
What shall we say in Your presence,
ADONAI our God and God of our ancestors?
Heroes count as nothing in Your presence,
famous people are as if they never existed,
the wise seem ignorant,
and clever ones as if they lack reason.
The sum of their acts is chaos;
in Your presence the days of their lives are futile.
Human beings have no superiority over beasts;
all life is vanity.
What can we say before You, You who live in the transcendent?
And what can we tell about ourselves to You who dwell on high?
You surely know both the secret and the revealed.

ד

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.

ה

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 עַל חֵטְא שֶׁחָטָאנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דֵּעַת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרָיוֹת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בַּגָּלוּי וּבַסָּתֶר.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדֵעַת וּבְמִרְמָה,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִעִּדַּת זְנוּת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטָמְאַת שְׂפָתַיִם,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה.
◁ עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּלְשׁוֹן הָרָע.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן.

THE LONGER CONFESSION. Despite the double alphabetical acrostic in which the sins are enumerated, the Al Ḥet 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 Ḥet are an expansion of the six lines that appear in Saadiah Gaon's prayerbook (10th century), the twelve in Amram Gaon's (9th century), and the twenty-two in Maimonides' (12th century).

Kavvanah for Al Ḥet

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

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

—ABRAHAM JOSHUA HESCHEL

The Longer Confession—Al Ḥet

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'liḥot, s'laḥ lanu, m'ḥal lanu, kapper lanu.

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

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שִׂפְתוֹתֵינוּ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עָיִן.
◁ עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְרִיקַת עֹל,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצָּרוּת עָיִן.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַלּוּת רֹאשׁ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרִיצַת רַגְלַיִם לְהָרַע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׁבוּעַת שָׁוְא,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂנְאַת חִנָּם.
◁ עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת־יָד,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

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

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

אֱלֹהֵי עוֹלָם אַתָּה בָּרָאתָ שָׁמַיִם
וָאָרֶץ בְּאַהֲבָה.
יָצַרְתָּ צְמָחִים וְחַיּוֹת, וְנָפַחְתָּ נִשְׁמַת
חַיִּים בִּבְנֵי אָדָם.
נִבְרָאנוּ בְּקֶרֶב עוֹלָם נָקִי וְטָהוֹר,
וְכָעֵת הוּא נָהֳרַס עַל־יָדֵינוּ.
לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ יהוה אֱלֹהֵינוּ,
כִּי אָשַׁמְנוּ, בָּזָזְנוּ, וְגָרַמְנוּ נֶזֶק כַּבִּיר:
עַל חֵטְא שֶׁמִּלֵּאנוּ אָרֶץ וַיָּמִים
בְּזֶבֶל וּבְאַשְׁפָּה,
עַל חֵטְא שֶׁהִשְׁמַדְנוּ לְגָמְרֵי חַיּוֹת
נִפְלָאוֹת שֶׁהִצַּלְתָּ מִמֵּי הַמַּבּוּל,
וְעַל חֵטְא שֶׁהִכְרַתְנוּ יְעָרוֹת
עֲצִים הַמְקַיְּמִים נֶפֶשׁ כָּל־חָי.
אָנָּא יהוה פְּקַח עֵינֵינוּ וְנִרְאֶה אֶת־
הוֹד יְצִירָתֶךָ,
אָז נְשַׁבְּחֲךָ כְּמוֹ שֶׁכָּתוּב: מָה־רַבּוּ
מַעֲשֶׂיךָ יהוה, כֻּלָּם בְּחָכְמָה עָשִׂיתָ
מָלְאָה הָאָרֶץ קִנְיָנֶךָ.
הָסֵר אֶת־לֵב הָאֶבֶן מִבְּשָׂרֵנוּ, וְתֵן לֵב
בָּשָׂר בְּקִרְבֵּנוּ.
תֵּן לָנוּ חָכְמָה וְאֹמֶץ־לֵב לִשְׁמוֹר עַל
הָאָרֶץ מִתַּחַת הַשָּׁמַיִם.

Eternal God, You created the heavens and earth in love.
You fashioned plants and animals, breathing Your spirit into humanity.
We were created amidst a clean and pure world, but it is now degraded in our grasp.
Not on our own merits do we beseech You, Adonai our God,
for we have sinned, we have wasted, we have caused vast damage:

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

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

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

—DANIEL NEVINS

We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.
V'al kullam, elo·ah s'liḥot, s'laḥ lanu, m'ḥal 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'liḥot, s'laḥ lanu, m'ḥal lanu, kapper lanu.

וְעַל מִצְוַת עֲשֵׂה וְעַל מִצְוַת לֹא תַעֲשֶׂה. בִּין שֶׁיֵּשׁ־בָּהּ קוּם עֲשֵׂה וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שֶׁאֵינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּבָר אֲמַרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת־שֶׁאֵינָם גְּלוּיִים לָנוּ לְפָנֶיךָ הֵם גְּלוּיִים וִידוּעִים, כַּדָּבָר שֶׁנֶּאֱמַר: ◁ הַנִּסְתָּרֹת לַיהוה אֱלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת.

חַנָּה, מָרַת רוּחַ הִתְפַּלְּלָה לְפָנֶיךָ, וַיְמַלֵּא לִבָּהּ בֶּכִי, וְקוֹלָהּ לֹא יִשָּׁמַע, אַךְ בָּחַנְתָּ אֶת־לִבָּהּ וַתִּפְקֹן אֵלֶיהָ. עֲנֵה לָנוּ בְּעֵת בַּקָּשָׁתֵנוּ כְּשָׁעָנִיתָ לִתְחִנַּת הָאִשָּׁה בְּשִׁילֹה וְנִזְכֶּה לְשִׁיר כְּמוֹתָהּ: יהוה מַשְׂפִּיל אַף־מְרוֹמֵם, מֵקִים מֵעָפָר דָּל.

וְנֶאֱמַר: שׁוּבָה יִשְׂרָאֵל עַד יהוה אֱלֹהֶיךָ, כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ. קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יהוה.

וְאַתָּה רַחוּם מְקַבֵּל שָׁבִים, וְעַל הַתְּשׁוּבָה מֵרֹאשׁ הִבְטַחְתָּנוּ, וְעַל הַתְּשׁוּבָה עֵינֵינוּ מְיַחֲלוֹת לָךְ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כָּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי, וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר. וְנֶאֱמַר: מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאותֶיךָ, שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ. וְנֶאֱמַר: כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם, לִפְנֵי יהוה תִּטְהָרוּ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בִּמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ [וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ] וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת, כִּי אַתָּה סַלְחָן לְיִשְׂרָאֵל וּמָחְלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

SECRET MATTERS הַנִּסְתָּרֹת. Deuteronomy 29:28.

HANNAH חַנָּה. 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.

ADONAI BRINGS יהוה מַשְׂפִּיל. I Samuel 2:7–8.

TAKE WORDS WITH YOU קְחוּ עִמָּכֶם דְּבָרִים. Hosea 14:3. That is, speak your confession.

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

I SWEEP ASIDE YOUR SINS LIKE A MIST מָחִיתִי כָעָב פְּשָׁעֶיךָ. Isaiah 44:22.

FOR ON THIS DAY כִּי־בַיּוֹם הַזֶּה. Leviticus 16:30.

YOU FORGIVE אַתָּה סַלְחָן. The grammatical form of the nouns סַלְחָן (*solḥan*) and מָחֳלָן (*moḥolan*) indicate an essential personal quality. For example, when one לוֹמֵד (*lomed*), "studies," until becoming a scholar, one is then called a לַמְדָּן (*lamdan*). The use of this form reflects the poet's belief that God's forgiving nature is, in fact, God's essence.

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

רְצֵה יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב
אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱז�ֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ
מָגֵן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְךָ
וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר
וְצָהֳרָיִם. ◁ הַטּוֹב, כִּי לֹא
כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם
קִוִּינוּ לָךְ.

Congregation recites:

† מוֹדִים אֲנַחְנוּ לָךְ
שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. According to the Babylonian Talmud, "Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God" (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E. and then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. We pray for the restoration of the sense of immediate connection with God that is believed to have characterized the Temple service.

YOUR DIVINE PRESENCE שְׁכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.

THE CONGREGATIONAL RESPONSE. A second version of Modim (the *b'rakhah* of thanksgiving) was created by the Sages to be recited by the congregation while the leader chants the official prayer (Babylonian Talmud, Sotah 40a). In this way, we each fulfill the imperative of acknowledging God. The central idea in this version is *modim anaḥnu lakh . . . al she-anaḥnu modim lakh*, "we thank You for the ability to thank You." Our prayers may be addressed to God, but God is also their source.

FOR ALL THESE BLESSINGS וְעַל כֻּלָּם. In the language of the Bible and the prayerbook, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

Fifth B'rakhah: The Restoration of Zion

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

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

Thankfulness
It is gratefulness which makes the soul great.
—ABRAHAM JOSHUA HESCHEL

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.

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

אָבִינוּ מַלְכֵּנוּ, זְכֹר רַחֲמֶיךָ וּכְבֹשׁ כַּעַסְךָ, וְכַלֵּה דֶבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמָד וּמַגֵּפָה וּפֶגַע רַע וְכָל־ מַחֲלָה, וְכָל־תְּקָלָה וְכָל־קִטְטָה, וְכָל־מִינֵי פְּרָעָנִיּוֹת וְכָל־ גְּזֵרָה רָעָה וְשִׁנְאַת חִנָּם, מֵעָלֵינוּ וּמֵעַל כָּל־בְּנֵי בְרִיתֶךָ.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

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

AND INSCRIBE וּכְתוֹב. 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 יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. 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 שִׂים שָׁלוֹם. Generally in the Ashkenazic liturgy, the *b'rakhah* Sim Shalom is recited only during the morning (Shaḥarit and Musaf) services, whereas a similar *b'rakhah*, 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 (*v'yasem l'kha shalom*, "may God grant you peace"); thus Sim Shalom is traditionally recited at all services at which the Birkat Kohanim is recited. On fast days, Birkat Kohanim is recited at all services throughout the day (but not the evening).

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'ḥayyim 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 ḥayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'nikkateiv l'fanekha, anaḥnu v'khol am'kha beit yisra·el, l'ḥayyim tovim u-l'shalom.

Barukh atah ADONAI, who brings peace.

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

The Blessings of Peace

Great is peace, for the only vessel that can contain blessings is peace.
Great is peace, for all the prayers conclude with pleas for peace.
Great is peace, for we must seek it even in time of war.
Great is peace, for it is the reward of the righteous.
Great is peace, for it is bestowed upon those who love the Torah.
Great is peace, for it is bestowed upon the humble.
Great is peace, for it is bestowed upon those who act justly.
Great is peace, for it is equal to all of the work of creation.
Great is peace, for even those who dwell on high need peace, as it is said, עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו "God imposes peace in God's heights" (Job 25:2). If in a place where there is no hatred and envy, enmity or malice, peace is needed, how much more so in a place where all these qualities are lacking!
Great is peace, for the name of the Holy One is Peace.

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

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

אָבִינוּ מַלְכֵּנוּ! חָטָאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵּנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵּנוּ! בַּטֵּל מֵעָלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מַלְכֵּנוּ! בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ.
אָבִינוּ מַלְכֵּנוּ! הָפֵר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵּנוּ! כַּלֵּה כָּל־צַר וּמַשְׂטִין מֵעָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ! כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית
וְעָוֹן וּשְׁמַד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵּנוּ! סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵּנוּ! מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

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

◁ אָבִינוּ מַלְכֵּנוּ! הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵּנוּ! זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר זְכֻיּוֹת.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.
אָבִינוּ מַלְכֵּנוּ! הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.
אָבִינוּ מַלְכֵּנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
אָבִינוּ מַלְכֵּנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵּנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵּנוּ! נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! זְכוֹר כִּי עָפָר אֲנָחְנוּ.
אָבִינוּ מַלְכֵּנוּ! חֲמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יִחוּדֶךָ.

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

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

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, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.
Avinu malkeinu, sh'laḥ r'fu·ah sh'leimah l'ḥolei ammekha.
Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.
Avinu malkeinu, kotveinu b'seifer ḥayyim 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'khuyyot.
Avinu malkeinu, kotveinu b'seifer s'liḥah u-m'ḥilah.

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.

אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל
קִדּוּשׁ שְׁמֶךָ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ.
אָבִינוּ מַלְכֵּנוּ! חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קַדִּישׁ שָׁלֵם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וַיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא
מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

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

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, ḥonneinu va-aneinu, ki ein banu ma·asim,
aseih immanu tz'dakah va-ḥesed 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'meih rabba m'varakh l'alam 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 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*.

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

סדר קריאת התורה ליום כיפור

TORAH SERVICE OF YOM KIPPUR

הוצאת התורה 274 *Taking Out the Torah*

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הוצאת התורה

אֵין־כָּמוֹךָ בָאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
יהוה מֶלֶךְ, יהוה מָלָךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

אַב הָרַחֲמִים, הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם. כִּי בְךָ לְבַד בָּטָחְנוּ, מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יהוה וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יהוה מִירוּשָׁלָם.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

THE TORAH SERVICE סֵדֶר קְרִיאַת הַתּוֹרָה. In Jewish thought, a widespread view is that since the Temple's destruction, our most direct connection to the divine will is through Torah. Thus, the opening of the ark, the Torah's procession through the congregation, and the reading aloud from the scroll are all symbolic moments when the presence and will of the Divine may be most closely felt. It is as if with the opening of the ark, the doorway to heaven itself is opened. Over time, taking out the Torah came to be seen as a royal procession. The Torah was adorned with a crown, and its cover's hem was kissed as the scroll passed through the congregation. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal his presence). In short, our way of treating the Torah scroll combines the three "crowns" about which our Rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah.

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

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

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

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

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

TAKING OUT THE TORAH

Meditations on the Meaning of Torah

א
Open my eyes, that through the study of Your Torah I may see wondrous things.
—PSALM 119:18

ב
What Torah means to us depends on what God means to us.
—JACOB PETUCHOWSKI

ג
The custom of our ancestors has the status of Torah.
—TOSAFOT TO BABYLONIAN TALMUD, MENAḤOT

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

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.
Malkhut'kha malkhut kol-olamim, u-memshalt'kha b'khol dor va-dor.
Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.
Adonai oz l'ammo yittein, Adonai y'vareikh et-ammo va-shalom.

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-raḥamim, hetivah virtzon'kha et tziyyon,
tivneh homot y'rushalayim.
Ki v'kha l'vad bataḥnu, 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'yafutzu oy'vekha,
v'yanusu 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 יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת, נֹצֵר חֶסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, וְנַקֵּה.

אָבִינוּ מַלְכֵּנוּ, אֲדוֹן הַשָּׁלוֹם, עָזְרֵנוּ וְהוֹשִׁיעֵנוּ שֶׁנִּזְכֶּה תָּמִיד לֶאֱחֹז בְּמִדַּת הַשָּׁלוֹם. וְיִהְיֶה שָׁלוֹם בֵּין כָּל־אָדָם לַחֲבֵרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְלֹא תִהְיֶה שׂוּם מַחֲלֹקֶת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתִּי. אַתָּה עוֹשֶׂה שָׁלוֹם בִּמְרוֹמֶיךָ, כֵּן תַּמְשִׁיךְ שָׁלוֹם עָלֵינוּ וְעַל כָּל־הָעוֹלָם כֻּלּוֹ, נִתְקָרֵב אֵלֶיךָ וּלְתוֹרָתְךָ בֶּאֱמֶת וְנַעֲשֶׂה כֻּלָּנוּ אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. אֲדוֹן הַשָּׁלוֹם, בָּרְכֵנוּ בַּשָּׁלוֹם. אָמֵן.

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יהוה צוּרִי וְגוֹאֲלִי.

Some recite the following three times:

וַאֲנִי תְפִלָּתִי־לְךָ, יהוה, עֵת רָצוֹן.
אֱלֹהִים בְּרָב־חַסְדֶּךָ, עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

ON SHABBAT, WE MEDITATE AS FOLLOWS:

בָּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא, בָּרִיךְ כְּתָרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם, וּפָרְקַן יְמִינָךְ אַחֲזִי לְעַמָּךְ בְּבֵית מִקְדָּשָׁךְ, וּלְאַמְטוּיֵי לָנָא מִטּוּב נְהוֹרָךְ וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין. יְהֵא רַעֲוָא קָדָמָךְ דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא, וְלֶהֱוֵי אֲנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחַם עֲלַי, וּלְמִנְטַר יָתִי וְיָת כָּל־דִּי לִי וְדִי לְעַמָּךְ יִשְׂרָאֵל. אַנְתְּ הוּא זָן לְכֹלָּא, וּמְפַרְנֵס לְכֹלָּא. אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא. אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּי לָךְ הִיא. אֲנָא עַבְדָּא דְּקֻדְשָׁא בְּרִיךְ הוּא דְּסָגְדְנָא קַמֵּהּ וּמְקַמָּא דִּיקָר אוֹרַיְתֵהּ בְּכָל־עִדָּן וְעִדָּן.

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 אָבִינוּ מַלְכֵּנוּ. Adapted by Jules Harlow from a meditation written by Rabbi Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Ḥasidic master Naḥman of Bratzlav.

MAY THIS BE . . . FOR MY PRAYER וַאֲנִי תְפִלָּתִי־לְךָ. 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 בָּרִיךְ שְׁמֵהּ. 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 leftmost 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 raḥum v'ḥannun, erekh appayim v'rav ḥesed ve-emet. Notzeir ḥesed la-alafim, nosei avon va-fesha v'ḥatta·ah v'nakkeih.

PRIVATE MEDITATION

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

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

Some recite the following three times:

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

Va-ani t'fillati l'kha, Adonai, eit ratzon. Elohim b'rov ḥasdekha, aneini be-emet yish·ekha.

ON SHABBAT, WE MEDITATE AS FOLLOWS:

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

לָא עַל אֱנָשׁ רָחֵצְנָא, וְלָא עַל בַּר אֱלָהִין סָמְכְנָא, אֶלָּא
בֶּאֱלָהָא דִשְׁמַיָּא, דְהוּא אֱלָהָא קְשׁוֹט, וְאוֹרַיְתֵהּ קְשׁוֹט,
וּנְבִיאוֹהִי קְשׁוֹט, וּמַסְגֵּא לְמֶעְבַּד טָבְוָן וּקְשׁוֹט.
◁ בֵּהּ אֲנָא רָחֵץ וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֲמַר
תֻּשְׁבְּחָן. יְהֵא רַעֲוָא קֳדָמָךְ דְּתִתְפְּתַח לִבִּי בְּאוֹרַיְתָא,
וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי וְלִבָּא דְכָל־עַמָּךְ יִשְׂרָאֵל, לְטָב
וּלְחַיִּין וּלְשָׁלָם. אָמֵן.

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

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד.

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Leader:

גַּדְּלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

The Torah is carried in a circuit around the congregation.

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יהוה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
רוֹמְמוּ יהוה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
רוֹמְמוּ יהוה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

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

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

ACCLAIM גַּדְּלוּ *gad'lu*. Psalm 34:4.

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

EXALT ADONAI רוֹמְמוּ יהוה (*rom'mu Adonai*). Two verses with the same opening words, taken from Psalm 99:5, 9.

A Personal Meditation

Avinu Malkeinu, bless my family with peace. Teach me to appreciate the treasures of my life and help us always to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel, and all humanity, Your handiwork, health and fulfillment, harmony, peace, and joy in the new year. Amen.

—NAVAH HARLOW

mortals 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 raḥeitz,
v'li-shmeih kaddisha yakkira ana eimar tushb'ḥan.
Y'heih ra·ava kodamakh d'tiftaḥ libbi b'oraita,
v'tashlim mishalin d'libbi v'libba d'khol ammakh yisra·el,
l'tav u-l'ḥayyin v'lish'lam. Amen.

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'ma yisra·el, Adonai eloheinu, Adonai eḥad.

Our God is one; great is our sovereign; holy and awe-inspiring is God's name.
Eḥad 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'dullah v'ha-g'vurah
v'ha-tiferet v'ha-neitzaḥ v'ha-hod,
ki khol ba-shamayim u-va-aretz.
L'kha Adonai ha-mamlakhah v'ha-mitnassei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtaḥavu la-hadom raglav,
kadosh hu.
Rom'mu Adonai eloheinu v'hishtaḥavu l'har kodsho,
ki kadosh Adonai eloheinu.

אַב הָרַחֲמִים הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכֹּר בְּרִית
אֵיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר
בְּיֵצֶר הָרָע מִן הַנִּשּׁוּאִים, וְיָחוֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים,
וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וַיַּעֲזוֹר וְיָגֵן וְיוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה.
(כֹּהֵן, קְרָב: יַעֲמֹד _____ בֶּן _____ הַכֹּהֵן.)
(בַּת כֹּהֵן, קִרְבִי: תַּעֲמֹד _____ בַּת _____ הַכֹּהֵן.)
(יַעֲמֹד _____ בֶּן _____ רִאשׁוֹן.)
(תַּעֲמֹד _____ בַּת _____ רִאשׁוֹנָה.)
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם, חַיִּים כֻּלְּכֶם הַיּוֹם.

The person who is honored with an aliyah recites the following before the Torah is read:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

The congregation responds:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The person repeats the above response, then continues:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה.

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה.

ALIYOT. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll. The first person would recite the opening *b'rakhah*, while the last recited the closing one. Over time, the practice evolved. Today, each person called to the Torah recites both *b'rakhot*, and the Torah is chanted by a designated reader.

The Rabbis instituted a practice of calling a *kohen* for the first aliyah and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some modern congregations retain this traditional practice; others call their congregants to *aliyot* without regard to priestly status.

Each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the handles of the Torah. When the reading is completed, that person repeats the kissing gesture at the ending place, rolls the Torah closed, and, holding the handles of the Torah, recites the final *b'rakhah*.

WHO HAS CHOSEN US בָּחַר בָּנוּ. 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 וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ . . . נוֹתֵן הַתּוֹרָה. In Hebrew, the *b'rakhah* 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.

The Public Reading of Torah

When I read Torah, I am a link in a very long chain that shapes my identity; it is a ritual of personal and communal self-definition, as well as a reenactment of the first public reading of the Torah by Ezra and the scribes rededicating the Temple. I enunciate the words, and add my own meaning to the centuries of interpretation that preceded me; thus they serve both as a key to my own inner life and as a form of historical identification.

—RAYMOND SCHEINDLIN

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'attem ha-d'veikim badonai eloheikhem ḥayyim kull'khem ha-yom.

B'RAKHOT RECITED BY ONE CALLED UP TO THE TORAH

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all prayer is directed.
Barkhu 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 baḥar banu 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'ḥayyei olam nata b'tokheinu.
Barukh atah Adonai, notein ha-torah.

קריאת התורה

ויקרא טז

ראשון א וַיְדַבֵּר יהוה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן
בְּקָרְבָתָם לִפְנֵי־יהוה וַיָּמֻתוּ: ב וַיֹּאמֶר יהוה אֶל־מֹשֶׁה
דַּבֵּר אֶל־אַהֲרֹן אָחִיךָ וְאַל־יָבֹא בְכָל־עֵת אֶל־הַקֹּדֶשׁ
מִבֵּית לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֹן וְלֹא
יָמוּת כִּי בֶּעָנָן אֵרָאֶה עַל־הַכַּפֹּרֶת: ג בְּזֹאת יָבֹא אַהֲרֹן
אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה: [בשבת שני]
ד כְּתֹנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי־בַד יִהְיוּ עַל־בְּשָׂרוֹ
וּבְאַבְנֵט בַּד יַחְגֹּר וּבְמִצְנֶפֶת בַּד יִצְנֹף בִּגְדֵי־קֹדֶשׁ הֵם
וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבֵשָׁם: ה וּמֵאֵת עֲדַת בְּנֵי
יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחַטָּאת וְאַיִל אֶחָד
לְעֹלָה: ו וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר
בַּעֲדוֹ וּבְעַד בֵּיתוֹ:

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. AFTER THE DEATH OF THE TWO SONS OF AARON אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן. 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 כִּי בֶּעָנָן אֵרָאֶה עַל־הַכַּפֹּרֶת. 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 כְּתֹנֶת־בַּד. On this day, the High Priest put aside his elaborate, regal daily garments and conducted the ritual of purification in simple white clothing. One midrashic interpretation is that the usual gold vestments might evoke the sin of the golden calf. Leaders of the Yom Kippur service customarily wear white, as do some congregants, in imitation of the service of the High Priest.

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

TORAH READING

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

LEVITICUS 16

First aliyah

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

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

Ritual Then and Now

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

The rituals we observe on Yom Kippur are designed to effect inner and outer cleansing in conjunction with our religious and ethical work. First, we read these passages in the Torah, remembering and studying the laws given by God to Moses for Aaron's performance of the ritual of atonement in the tabernacle. Later in the day, we ourselves dramatically reenact this service, using the Mishnaic version, composed many centuries later. Finally, we observe the command at the end of the Torah reading to "afflict" ourselves, through abstaining from food, drink, and sexual intimacy. All these elements and more are designed to give us a sense that our sins have been wiped away.

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

Liturgical Practice

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

—*after* ABRAHAM ZVI IDELSOHN

שני [בשבת שלישי] ז וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִם וְהֶעֱמִיד אֹתָם
לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: ח וְנָתַן אַהֲרֹן עַל־שְׁנֵי
הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל אֶחָד לַיהוָה וְגוֹרָל אֶחָד לַעֲזָאזֵל:
ט וְהִקְרִיב אַהֲרֹן אֶת־הַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל
לַיהוָה וְעָשֵׂהוּ חַטָּאת: י וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל
לַעֲזָאזֵל יָעֳמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ
לַעֲזָאזֵל הַמִּדְבָּרָה: יא וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת
אֲשֶׁר־לוֹ וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וְשָׁחַט אֶת־פַּר הַחַטָּאת
אֲשֶׁר־לוֹ:

שלישי [בשבת רביעי] יב וְלָקַח מְלֹא־הַמַּחְתָּה גַּחֲלֵי־אֵשׁ מֵעַל
הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמְלֹא חָפְנָיו קְטֹרֶת סַמִּים דַּקָּה
וְהֵבִיא מִבֵּית לַפָּרֹכֶת: יג וְנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ
לִפְנֵי יְהוָה וְכִסָּה | עֲנַן הַקְּטֹרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־
הָעֵדוּת וְלֹא יָמוּת: יד וְלָקַח מִדַּם הַפָּר וְהִזָּה בְאֶצְבָּעוֹ
עַל־פְּנֵי הַכַּפֹּרֶת קֵדְמָה וְלִפְנֵי הַכַּפֹּרֶת יַזֶּה שֶׁבַע־פְּעָמִים
מִן־הַדָּם בְּאֶצְבָּעוֹ: טו וְשָׁחַט אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר

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

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

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

VERSE 13. THE CLOUD FROM THE INCENSE SCREENS THE COVER וְכִסָּה עֲנַן הַקְּטֹרֶת אֶת־הַכַּפֹּרֶת. 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 Yoḥanan said in the name of Rabbi Yose: "How do we know that the Holy One says prayers? Because Scripture says: 'I shall bring them to My holy mountain and make them joyful in My house of prayer (*beit t'fillati*)' (Isaiah 56:7). It is not said 'their prayer' (*t'fillatam*) but 'My prayer' (*t'fillati*); hence you learn that the Holy One says prayers.

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

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

—BABYLONIAN TALMUD, BERAKHOT

Second aliyah [Third aliyah on Shabbat]

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

Third aliyah [Fourth aliyah on Shabbat]

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

לָעָם וְהָבִיא אֶת־דָּמוֹ אֶל־מִבֵּית לַפָּרֹכֶת וְעָשָׂה אֶת־דָּמוֹ
כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וְלִפְנֵי
הַכַּפֹּרֶת: טז וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל
וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד
הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם: יז וְכָל־אָדָם לֹא־יִהְיֶה |
בְּאָהֳל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בַּעֲדוֹ
וּבְעַד בֵּיתוֹ וּבְעַד כָּל־קְהַל יִשְׂרָאֵל:

רביעי [כשבת חמישי] יח וְיָצָא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה
וְכִפֶּר עָלָיו וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר וְנָתַן עַל־
קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: יט וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ
שֶׁבַע פְּעָמִים וְטִהֲרוֹ וְקִדְּשׁוֹ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל:
כ וְכִלָּה מְכַפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ
וְהִקְרִיב אֶת־הַשָּׂעִיר הֶחָי: כא וְסָמַךְ אַהֲרֹן אֶת־שְׁתֵּי יָדָיו
עַל רֹאשׁ הַשָּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנֹת בְּנֵי
יִשְׂרָאֵל וְאֶת־כָּל־פִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְנָתַן אֹתָם עַל־
רֹאשׁ הַשָּׂעִיר וְשִׁלַּח בְּיַד־אִישׁ עִתִּי הַמִּדְבָּרָה: כב וְנָשָׂא
הַשָּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־
הַשָּׂעִיר בַּמִּדְבָּר:
כג וּבָא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בִּגְדֵי הַבָּד
אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: כד וְרָחַץ
אֶת־בְּשָׂרוֹ בַמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וְיָצָא
וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־עֹלַת הָעָם וְכִפֶּר בַּעֲדוֹ וּבְעַד הָעָם:

VERSE 16. THE IMPURITY AND TRANSGRESSION OF THE ISRAELITES, WHATEVER THEIR SINS מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם. 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 considered impure, lest that impurity be brought into the sanctuary.

VERSE 21. AND CONFESS OVER IT וְהִתְוַדָּה עָלָיו. The ritual does not suffice without a spoken confession. Such spoken confession, known as וידוי (viddui), 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 element 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 אִישׁ עִתִּי. 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.

חמישי [בשבת שישי] כה וְאֵת חֵלֶב הַחַטָּאת יַקְטִיר הַמִּזְבֵּחָה:
כו וְהַמְשַׁלֵּחַ אֶת־הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־
בְּשָׂרוֹ בַּמָּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה: כז וְאֵת פַּר
הַחַטָּאת וְאֵת | שְׂעִיר הַחַטָּאת אֲשֶׁר הוּבָא אֶת־דָּמָם
לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ
אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פִּרְשָׁם: כח וְהַשֹּׂרֵף אֹתָם
יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־
הַמַּחֲנֶה: כט וְהָיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי
בֶּעָשׂוֹר לַחֹדֶשׁ תְּעַנּוּ אֶת־נַפְשֹׁתֵיכֶם וְכָל־מְלָאכָה לֹא
תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגָּר בְּתוֹכְכֶם: ל כִּי־בַיּוֹם הַזֶּה יְכַפֵּר
עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

שישי [בשבת שביעי] לא שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־
נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: לב וְכִפֶּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ
וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ אֶת־בִּגְדֵי
הַבָּד בִּגְדֵי הַקֹּדֶשׁ: לג וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ וְאֶת־
אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם
הַקָּהָל יְכַפֵּר: לד וְהָיְתָה־זֹּאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר
עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה:

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," תְּעַנּוּ אֶת־נַפְשֹׁתֵיכֶם, 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 aliyah [Sixth aliyah 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 aliyah [Seventh aliyah 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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

הַגְבָּהַת הַתּוֹרָה

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

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל־פִּי יהוה בְּיַד־מֹשֶׁה.

מַפְטִיר

בְּמִדְבַּר כט

ז וּבֶעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ: ח וְהִקְרַבְתֶּם עֹלָה לַיהוה רֵיחַ נִיחֹחַ פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: ט וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד: י עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים: יא שְׂעִיר־עִזִּים אֶחָד חַטָּאת מִלְּבַד חַטַּאת הַכִּפֻּרִים וְעֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם:

THIS IS THE TORAH וְזֹאת הַתּוֹרָה. The Rabbis combined Deuteronomy 4:44 and Numbers 9:23, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. As this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph Ber Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the *tzitzit* of their *tallit*, to affirm their own daily fulfillment of the Torah's instructions.

MAFTIR מַפְטִיר. 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.

¶ *The following may be sung as the Torah is tied.*

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה,
מוֹרָשָׁה קְהִלַּת יַעֲקֹב.

Moses commanded the observance of Torah; it is the inheritance of the community of Jacob.
Torah tzivvah lanu moshe, morashah k'hillat ya·akov.

The Holy Day Sacrifice

Said Abraham to the Holy One: "Should the people Israel sin against You, Heaven forbid, You might treat them as the generation that perished in the flood!"

Said God: "No."

Said Abraham: "Give me a sign."

God directed Abraham to offer animal sacrifices and Abraham came to understand the atoning power of that ritual act. And he was able to envision that atonement would be gained for the people Israel through the ritual of sacrifice at the Temple in Jerusalem.

Said Abraham: "That will suffice while the Temple is standing. But when there is no Temple, what will become of the people Israel?"

Said God: "I have already arranged for these passages concerning the sacrifices. Whenever they read about the sacrifices I shall consider them as having offered sacrifices in My Presence, and I shall forgive them all their sins."

—BABYLONIAN TALMUD, MEGILLAH
(*trans. Jules Harlow*)

Ḥatzi 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, 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.*

Lifting the Torah

A Magbiah 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, 10 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.

מִי שֶׁבֵּרַךְ

For those called to the Torah:

A male:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, [וְאִמּוֹתֵינוּ] שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת _____ בֶּן _____ שֶׁעָלָה הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד
הַתּוֹרָה וְלִכְבוֹד יוֹם הַדִּין. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתוֹ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ,
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדָיו, וְיִכְתְּבֵהוּ וְיַחְתְּמֵהוּ לְחַיִּים טוֹבִים בְּזֶה
יוֹם הַדִּין עִם כָּל־יִשְׂרָאֵל אָחָיו וְאַחְיוֹתָיו, וְנֹאמַר אָמֵן.

A female:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, [וְאִמּוֹתֵינוּ] שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֵת _____ בַּת _____ שֶׁעָלְתָה הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד
הַתּוֹרָה וְלִכְבוֹד יוֹם הַדִּין. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר אוֹתָהּ וְאֶת־כָּל־מִשְׁפַּחְתָּהּ,
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדֶיהָ וְיִכְתְּבָהּ וְיַחְתְּמָהּ לְחַיִּים טוֹבִים בְּזֶה
יוֹם הַדִּין עִם כָּל־יִשְׂרָאֵל אָחֶיהָ וְאַחְיוֹתֶיהָ, וְנֹאמַר אָמֵן.

Plural:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, [וְאִמּוֹתֵינוּ] שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת _____ וְאֶת _____, וְאֶת־כָּל־הַקְּרוּאִים אֲשֶׁר עָלוּ הַיּוֹם
לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה וְלִכְבוֹד יוֹם הַדִּין. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר
אוֹתָם וְאֶת־כָּל־מִשְׁפְּחוֹתֵיהֶם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם
וְיִכְתְּבֵם וְיַחְתְּמֵם לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם
וְאַחְיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

Prayer for those who are ill:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, [וְאִמּוֹתֵינוּ] שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֶת־כָּל־הַחוֹלִים _____ וְיָסִיר מֵהֶם כָּל־מַחֲלָה, וְיִרְפָּא לְכָל־גּוּפָם,
וְיִסְלַח לְכָל־עֲוֹנָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל
אֲחֵיהֶם וְאַחְיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

בִּרְכַּת הַגּוֹמֵל

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיָּבִים
טוֹבוֹת, שֶׁגְּמָלַנִי כָּל־טוּב.

The congregation responds:

מִי
for a male: **שֶׁגְּמָלְךָ** / *for a female:* **שֶׁגְּמָלֵךְ** / *for a group:* **שֶׁגְּמָלְכֶם**
כָּל־טוּב, הוּא (יִגְמָלְךָ / יִגְמָלֵךְ / יִגְמָלְכֶם) כָּל־טוֹב, סֶלָה.

BIRKAT HA-GOMEL בִּרְכַּת הַגּוֹמֵל. 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 *b'rakhah*, we summon support from all those who care about our welfare.

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 b'rakhah 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'ḥayyavim 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

(for 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.

הפטרה

בִּרְכָה שֶׁלִּפְנֵי הַהַפְטָרָה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בִּנְבִיאִים טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת.
בָּרוּךְ אַתָּה יהוה, הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק.

ישעיהו נז

יד וְאָמַר סֹלּוּ־סֹלּוּ
פַּנּוּ־דָרֶךְ
הָרִימוּ מִכְשׁוֹל
מִדֶּרֶךְ עַמִּי:
טו כִּי כֹה אָמַר רָם וְנִשָּׂא
שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ
מָרוֹם וְקָדוֹשׁ אֶשְׁכֹּון
וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ
לְהַחֲיוֹת רוּחַ שְׁפָלִים
וּלְהַחֲיוֹת לֵב נִדְכָּאִים:
טז כִּי לֹא לְעוֹלָם אָרִיב
וְלֹא לָנֶצַח אֶקְצוֹף
כִּי־רוּחַ מִלְּפָנַי יַעֲטוֹף
וּנְשָׁמוֹת אֲנִי עָשִׂיתִי:
יז בַּעֲוֹן בִּצְעוֹ קָצַפְתִּי
וָאַכֵּהוּ הַסְתֵּר וְאֶקְצֹף
וַיֵּלֶךְ שׁוֹבֵב בְּדֶרֶךְ לִבּוֹ:
יח דְּרָכָיו רָאִיתִי וְאֶרְפָּאֵהוּ
וְאַנְחֵהוּ וַאֲשַׁלֵּם נִחֻמִים לוֹ וְלַאֲבֵלָיו:
יט בּוֹרֵא נִיב שְׂפָתָיִם
שָׁלוֹם | שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב
אָמַר יהוה וּרְפָאתִיו:
כ וְהָרְשָׁעִים כַּיָּם נִגָּרָשׁ
כִּי הַשְׁקֵט לֹא יוּכָל
וַיִּגְרְשׁוּ מֵימָיו רֶפֶשׁ וָטִיט:
כא אֵין שָׁלוֹם אָמַר אֱלֹהַי לָרְשָׁעִים:

HAFTARAH הַפְטָרָה. 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.

ישעיהו נח

א קְרָא בִגָרוֹן אַל־תַּחְשֹׂךְ
כַּשּׁוֹפָר הָרֵם קוֹלֶךָ
וְהַגֶּד לְעַמִּי פִּשְׁעָם
וּלְבֵית יַעֲקֹב חַטֹּאתָם:
ב וְאוֹתִי יוֹם יוֹם יִדְרֹשׁוּן
וְדַעַת דְּרָכַי יֶחְפָּצוּן
כְּגוֹי אֲשֶׁר־צְדָקָה עָשָׂה
וּמִשְׁפַּט אֱלֹהָיו לֹא עָזָב
יִשְׁאָלוּנִי מִשְׁפְּטֵי־צֶדֶק
קִרְבַת אֱלֹהִים יֶחְפָּצוּן:
ג לָמָּה צַמְנוּ וְלֹא רָאִיתָ
עִנִּינוּ נַפְשֵׁנוּ וְלֹא תֵדָע
הֶן בְּיוֹם צֹמְכֶם
תִּמְצְאוּ־חֵפֶץ
וְכָל־עַצְבֵיכֶם תִּנְגֹּשׂוּ:
ד הֶן לְרִיב וּמַצָּה תָּצוּמוּ
וּלְהַכּוֹת בְּאֶגְרֹף רֶשַׁע
לֹא־תָצוּמוּ כַיּוֹם
לְהַשְׁמִיעַ בַּמָּרוֹם קוֹלְכֶם:
ה הֲכָזֶה יִהְיֶה צוֹם אֶבְחָרֵהוּ
יוֹם עַנּוֹת אָדָם נַפְשׁוֹ
הֲלָכֹף כְּאַגְמֹן רֹאשׁוֹ
וְשַׂק וָאֵפֶר יַצִּיעַ
הֲלָזֶה תִּקְרָא־צוֹם
וְיוֹם רָצוֹן לַיהוָה:
ו הֲלוֹא זֶה צוֹם אֶבְחָרֵהוּ
פַּתֵּחַ חַרְצֻבּוֹת רֶשַׁע
הַתֵּר אֲגֻדּוֹת מוֹטָה
וְשַׁלַּח רְצוּצִים חָפְשִׁים
וְכָל־מוֹטָה תְּנַתֵּקוּ:
ז הֲלוֹא פָרֹס לָרָעֵב לַחְמֶךָ
וַעֲנִיִּים מְרוּדִים תָּבִיא בָיִת

VERSE 1. RAISE YOUR VOICE LIKE A RAM'S HORN כַּשּׁוֹפָר הָרֵם קוֹלֶךָ. God tells the prophet to be like a shofar in trumpeting the people's misdeeds, and in calling upon them to care for those in need. The mention both of shofar and of fasting (verse 3) verbally links this Haftarah with Yom Kippur.

VERSE 3. WHY, WHEN WE FASTED, DID YOU NOT SEE? לָמָּה צַמְנוּ וְלֹא רָאִיתָ. This passage's precise historical setting is uncertain. Clearly, the prophet is responding to the people's disappointment that though they have engaged in acts of piety, their downtrodden state has not improved. Perhaps the prophet is addressing those who returned to Jerusalem after the exile in Babylonia—that is, after 537 B.C.E.—for their discouragement would have been understandable, given that those who came back found a society in ruins and continued to live under foreign domination. (Indeed, foreign rule would last through most of the Second Temple's existence.) In the prophet's time, the First Temple's remembered glory did not seem to be reflected in the circumstances of return.

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;

כִּי־תִרְאֶה עָרֹם וְכִסִּיתוֹ
וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם׃
ח אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ
וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח
וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ
כְּבוֹד יהוה יַאַסְפֶךָ׃
ט אָז תִּקְרָא וַיהוָה יַעֲנֶה
תְּשַׁוַּע וְיֹאמַר הִנֵּנִי
אִם־תָּסִיר מִתּוֹכְךָ מוֹטָה
שִׁלַּח אֶצְבַּע וְדֹבֶר־אָוֶן׃
י וְתָפֵק לָרָעֵב נַפְשֶׁךָ
וְנֶפֶשׁ נַעֲנָה תַּשְׂבִּיעַ
וְזָרַח בַּחֹשֶׁךְ אוֹרֶךָ
וַאֲפֵלָתְךָ כַּצָּהֳרָיִם׃
יא וְנָחֲךָ יהוה תָּמִיד
וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ
וְעַצְמוֹתֶיךָ יַחֲלִיץ
וְהָיִיתָ כְּגַן רָוֶה
וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃
יב וּבָנוּ מִמְּךָ חָרְבוֹת עוֹלָם
מוֹסְדֵי דוֹר־וָדוֹר תְּקוֹמֵם
וְקֹרָא לְךָ גֹּדֵר פָּרֶץ
מְשׁוֹבֵב נְתִיבוֹת לָשָׁבֶת׃
יג אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ
עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי
וְקָרָאתָ לַשַּׁבָּת עֹנֶג
לִקְדוֹשׁ יהוה מְכֻבָּד
וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ
מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃
יד אָז תִּתְעַנַּג עַל־יהוה
וְהִרְכַּבְתִּיךָ עַל־בָּמֳתֵי אָרֶץ
וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ
כִּי פִי יהוה דִּבֵּר׃

VERSE 13. IF YOU CALL SHABBAT "DELIGHT" וְקָרָאתָ לַשַּׁבָּת עֹנֶג. 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.

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,
10 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.
11 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.
12 Some from your midst shall rebuild ancient ruins,
you shall restore foundations laid long ago.
And you shall be called
"Repairer of fallen walls,
Restorer of lanes for habitation."
13 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—
14 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.

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.

הַבְּרָכוֹת שֶׁלְּאַחַר הַהַפְטָרָה

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־
הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר
וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק. נֶאֱמָן
אַתָּה הוּא יהוה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד
מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן
אָתָּה. בָּרוּךְ אַתָּה יהוה, הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ
בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יהוה, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.

שַׂמְּחֵנוּ, יהוה אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ. בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ, עַל כִּסְאוֹ לֹא
יֵשֶׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם
קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בָּרוּךְ
אַתָּה יהוה, מָגֵן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם הַכִּפּוּרִים הַזֶּה שֶׁנָּתַתָּ לָנוּ יהוה אֱלֹהֵינוּ
[לִקְדֻשָּׁה וְלִמְנוּחָה,] לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה, לְכָבוֹד
וּלְתִפְאֶרֶת. עַל הַכֹּל יהוה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם
וָעֶד. וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

B'RAKHOT AFTER THE HAFTARAH. A series of *b'rakhot* 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 הַמְדַבֵּר וּמְקַיֵּם. 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 וּדְבָרְךָ אֱמֶת. 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

יְקוּם פֻּרְקָן מִן שְׁמַיָּא, חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי
וּמְזוֹנֵי רְוִיחֵי, וְסַיְעְתָּא דִשְׁמַיָּא, וּבְרִיּוּת גּוּפָא וּנְהוֹרָא
מַעֲלְיָא, זַרְעָא חַיָּא וְקַיָּמָא, זַרְעָא דִי לָא יִפְסֵק, וְדִי
לָא יִבְטֵל מִפִּתְגָּמֵי אוֹרַיְתָא, לְכָל־קְהָלָא קַדִּישָׁא הָדֵין,
רַבְרְבַיָּא עִם זְעֵרַיָּא, טַפְלָא וּנְשַׁיָּא. מַלְכָּא דְעָלְמָא יְבָרֵךְ
יָתְכוֹן, יַפִּישׁ חַיֵּיכוֹן, וְיִסְגֵּא יוֹמֵיכוֹן וְיִתֵּן אַרְכָא לִשְׁנֵיכוֹן,
וְתִתְפָּרְקוּן וְתִשְׁתֵּזְבוּן, מִן כָּל־עָקָא, וּמִן כָּל־מַרְעִין
בִּישִׁין. ◁ מָרָן דִי בִשְׁמַיָּא יְהֵא בְסַעְדְּכוֹן כָּל־זְמַן וְעִדָּן,
וְנֹאמַר אָמֵן.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־כָּל־הַקָּהָל
הַקָּדוֹשׁ הַזֶּה, עִם כָּל־קְהִלּוֹת הַקֹּדֶשׁ, הֵם וּמִשְׁפְּחוֹתֵיהֶם
וְכֹל אֲשֶׁר לָהֶם, וּמִי שֶׁמְּיַחֲדִים בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה, וּמִי
שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל, וּמִי שֶׁנּוֹתְנִים נֵר לַמָּאוֹר וְיַיִן
לְקִדּוּשׁ וּלְהַבְדָּלָה, וּפַת לָאוֹרְחִים וּצְדָקָה לָעֲנִיִּים,
◁ וְכָל־מִי שֶׁעוֹסְקִים בְּצָרְכֵי צִבּוּר וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל
בֶּאֱמוּנָה. הַקָּדוֹשׁ בָּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם וְיָסִיר מֵהֶם
כָּל־מַחֲלָה. וְיִרְפָּא לְכָל־גּוּפָם, וְיִסְלַח לְכָל־עֲוֹנָם, וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל
אֲחֵיהֶם וְאַחְיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

On all days:

A PRAYER FOR OUR COUNTRY

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], קַבֵּל־נָא בְּרַחֲמִים
אֶת־תְּפִלָּתֵנוּ בְּעַד אַרְצֵנוּ וּמֶמְשַׁלְתָּהּ. הָרֵק אֶת־בְּרָכָתְךָ
עַל הָאָרֶץ הַזֹּאת, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ, וּפְקִידֶיהָ
הָעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה. הוֹרֵם מֵחִקֵּי תוֹרָתֶךָ,
הָבֵינֵם מִשְׁפְּטֵי צִדְקֶךָ לְמַעַן לֹא יָסוּרוּ מֵאַרְצֵנוּ שָׁלוֹם
וְשַׁלְוָה, אֹשֶׁר וָחֹפֶשׁ כָּל־הַיָּמִים. אָנָּא יהוה אֱלֹהֵי
הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחֲךָ עַל כָּל־תּוֹשָׁבֵי אַרְצֵנוּ.

COMMUNITY CONCERNS. Classically, the Torah service became a moment of expressing community concerns. יְקוּם פֻּרְקָן (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

עֵקֶר מִלִּבָּם שִׂנְאָה וְאֵיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֻמּוֹת וְהָאֻמּוֹנוֹת הַשּׁוֹנוֹת הַשּׁוֹכְנִים בָּהּ, אַהֲבָה וְאַחֲוָה, שָׁלוֹם וְרֵעוּת. וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתְּהִי אַרְצֵנוּ בְּרָכָה לְכָל־יוֹשְׁבֵי תֵּבֵל, וְתַשְׁרֶה בֵּינֵיהֶם רֵעוּת וְחֵרוּת, וְקַיֵּם בְּמְהֵרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֶאֱמַר: כִּי כוּלָּם יֵדְעוּ אוֹתִי לִמְקֻטַנָּם וְעַד גְּדוֹלִים, וְנֹאמַר אָמֵן.

A PRAYER FOR THE STATE OF ISRAEL

אָבִינוּ שֶׁבַּשָּׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרֵךְ אֶת־מְדִינַת יִשְׂרָאֵל, [שֶׁתְּהֵא] רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ, וּפְרֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמֶךָ. וּשְׁלַח אוֹרְךָ וַאֲמִתְּךָ לְרָאשֶׁיהָ, שָׂרֶיהָ וְיוֹעֲצֶיהָ, וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. חַזֵּק אֶת־יְדֵי מְגִנֵּי אֶרֶץ קָדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וַעֲטֶרֶת נִצָּחוֹן תְּעַטְּרֵם. וְנָתַתָּ שָׁלוֹם בָּאָרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

A PRAYER FOR PEACE

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] שֶׁתְּבַטֵּל מִלְחָמוֹת וּשְׁפִיכוּת דָּמִים מִן הָעוֹלָם
וְתַשְׁכִּין שָׁלוֹם בָּעוֹלָם
וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל
שֶׁלֹּא בָּאנוּ לָעוֹלָם בִּשְׁבִיל רִיב וּמַחֲלֹקֶת
וְלֹא בִּשְׁבִיל שִׂנְאָה וְקִנְאָה וְקִנְתּוּר וּשְׁפִיכוּת דָּמִים.
רַק בָּאנוּ לָעוֹלָם כְּדֵי לְהַכִּיר אוֹתְךָ, תִּתְבָּרַךְ לָנֶצַח.

וּבְכֵן תְּרַחֵם עָלֵינוּ וְיַקְּנִים בָּנוּ מִקְרָא שֶׁכָּתוּב:
וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד
וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם.
וְיִגַּל כַּמַּיִם מִשְׁפָּט, וּצְדָקָה כְּנַחַל אֵיתָן.
כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת־יהוה כַּמַּיִם לַיָּם מְכַסִּים.

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

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

THAT IT MAY BE שֶׁתְּהֵא. 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 Ḥasidic master Naḥman 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.

An Alternative Prayer for the State of Israel

רִבּוֹן הָעוֹלָם, קַבֵּל נָא
בְּרַחֲמִים וּבְרָצוֹן אֶת־
תְּפִלָּתֵנוּ לְמַעַן מְדִינַת
יִשְׂרָאֵל

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded.

Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm.

Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב
לֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יזכור

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 292, below).

יְהוָה, מָה־אָדָם וַתֵּדָעֵהוּ,
בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ.
אָדָם לַהֶבֶל דָּמָה,
יָמָיו כְּצֵל עוֹבֵר.
בַּבֹּקֶר יָצִיץ וְחָלָף,
לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ.
לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבִיא לְבַב חָכְמָה.

ADONAI, what are human beings that You take account of them, mortals that You care for them?
Humans are as a breath, their days like a passing shadow.
In the morning they flourish anew, in the evening they shrivel and die.
Teach us to count each day, that we may acquire a heart of wisdom.

On this solemn day we each make judgments about the quality of our life.
We re-examine our deeds and relationships with our community and with others.
We express our yearnings for a new year, a new beginning, a year during which we commit ourselves to work toward bringing health and peace to all.
We long for a year when individually and communally we shall strive to live in a way that is more reflective of the ideals that we cherish.
Now, in the midst of looking at our life and assessing its quality, we pause to reflect and to remember, and to dedicate ourselves anew.

שִׁוִּיתִי יְהוָה לְנֶגְדִּי תָמִיד,
כִּי מִימִינִי בַּל־אֶמּוֹט.
לָכֵן שָׂמַח לִבִּי וַיָּגֶל
כְּבוֹדִי, אַף בְּשָׂרִי יִשְׁכֹּן
לָבֶטַח.

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.

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 מָה־אָדָם. The verses in this passage come from Psalms 144:3–4, 90:6, and 90:12.

GOD IS ALWAYS שִׁוִּיתִי יְהוָה. Psalm 16:8–9.

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 for-
ever in the unending chain
of life.
May we preserve the memo-
ry 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 remem-
bered 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 con-
front 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
(adapted)

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
(adapted from Mahzor Hadash)

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:

יִזְכּוֹר אֱלֹהִים אֶת נִשְׁמַת

(for a father) _____ אָבִי מוֹרִי

(for a husband) _____ אִישִׁי

(for a partner) _____ בֶּן זוּגִי

(for a brother) _____ אָחִי

(for a son) _____ בְּנִי

(for other relative) _____ קְרוֹבִי

(for a friend) _____ חֲבֵרִי

(others) _____

שֶׁהָלַךְ לְעוֹלָמוֹ [שֶׁהָלְכוּ לְעוֹלָמָם]. הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ [נִשְׁמוֹתֵיהֶם]. אָנָּא תְּהִי [תְּהִיֶינָה] נַפְשׁוֹ צְרוּרָה [נַפְשָׁם צְרוּרוֹת] בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ [מְנוּחָתָם] כָּבוֹד, שְׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

In memory of female relatives or friends:

יִזְכּוֹר אֱלֹהִים אֶת נִשְׁמַת

(for a mother) _____ אִמִּי מוֹרָתִי

(for a wife) _____ אִשְׁתִּי

(for a partner) _____ בַּת זוּגִי

(for a sister) _____ אֲחוֹתִי

(for a daughter) _____ בִּתִּי

(for other relative) _____ קְרוֹבָתִי

(for a friend) _____ חֲבֵרָתִי

(others) _____

שֶׁהָלְכָה לְעוֹלָמָהּ [שֶׁהָלְכוּ לְעוֹלָמָן]. הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ [נִשְׁמוֹתֵיהֶן]. אָנָּא תְּהִי [תְּהִיֶינָה] נַפְשָׁהּ צְרוּרָה [נַפְשָׁן צְרוּרוֹת] בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָהּ [מְנוּחָתָן] כָּבוֹד, שְׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

TZ'DAKAH/CHARITY צְדָקָה. 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'dakah* 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'dakah* 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:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת כָּל־אַחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
אֶת־נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם. הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה
בְּעַד הַזְכָּרַת נִשְׁמָתָם. אָנָּא יִשָּׁמַע בְּחַיֵּינוּ הֵד גְּבוּרָתָם
וּמְסִירוּתָם וְיֵרָאֶה בְּמַעֲשֵׂינוּ טְהַר לִבָּם וְתִהְיֶינָה
נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד,
שָׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

IN MEMORY OF CONGREGANTS:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת יְדִידֵינוּ חֶבְרֵי הַקָּהָל הַקָּדוֹשׁ הַזֶּה
שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּא תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת
בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כָּבוֹד, שְׂבַע שְׂמָחוֹת אֶת־
פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. אָמֵן.

IN MEMORY OF THE SIX MILLION:

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְּרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים, כְּזֹהַר
הָרָקִיעַ מַזְהִירִים, לִנְשָׁמוֹת כָּל־אַחֵינוּ בְּנֵי יִשְׂרָאֵל
שֶׁנִּטְבְּחוּ בַּשּׁוֹאָה, אֲנָשִׁים נָשִׁים וָטָף, שֶׁנֶּחְנְקוּ וְשֶׁנִּשְׂרְפוּ
וְשֶׁנֶּהֶרְגוּ, שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם, בְּגַן עֵדֶן
תְּהִי מְנוּחָתָם. אָנָּא בַּעַל הָרַחֲמִים, הַסְתִּירֵם בְּסֵתֶר
כְּנָפֶיךָ לְעוֹלָמִים. וּצְרוֹר בִּצְרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם.
יהוה הוּא נַחֲלָתָם. וְיָנוּחוּ בְשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם.
וְנֹאמַר אָמֵן.

IN PARADISE בְּגַן עֵדֶן. 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 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:

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְּרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים, כְּזֹהַר
הָרָקִיעַ מַזְהִירִים, לִנְשׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לִבְרָכָה,
שֶׁהָלְכוּ לְעוֹלָמָם, בְּגַן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּא בַּעַל
הָרַחֲמִים, הַסְתִּירֵם בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים. וּצְרוֹר בִּצְרוֹר
הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. יהוה הוּא נַחֲלָתָם. וְיָנוּחוּ בְּשָׁלוֹם
עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

מִזְמוֹר לְדָוִד.
יהוה רֹעִי, לֹא אֶחְסָר.
בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי,
עַל מֵי מְנֻחוֹת יְנַהֲלֵנִי.
נַפְשִׁי יְשׁוֹבֵב, יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ.
גַּם כִּי אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.
שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי.
תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי,
דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי, כּוֹסִי רְוָיָה.
אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי,
וְשַׁבְתִּי בְּבֵית יהוה לְאֹרֶךְ יָמִים. תהלים כג

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*)

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.

קַדִּישׁ יָתוֹם

Mourners:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

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, *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:
Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih, v'yamlikh malkhuteih b'ḥayyeikhon u-v'yomeikhon u-v'ḥayyei 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'yishtabbaḥ v'yitpa·ar v'yitromam v'yitnassei v'yit·haddar v'yit·alleh v'yit·hallal sh'meih d'kudsha, b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata tushb'ḥata v'neḥamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama rabba min sh'mayya v'ḥayyim 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.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו.

תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדַל־חָסֶד.
טוֹב־יְהוָה לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת.
רְצוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◁ תְּהִלַּת יְהוָה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ. תהלים קמה

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

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

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:

יְהַלְלוּ אֶת־שֵׁם יהוה, כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּ־יָהּ.

ON SHABBAT, WE RECITE THIS PSALM:

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוה בְּנֵי אֵלִים, הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ.
קוֹל יהוה עַל־הַמָּיִם,
אֵל־הַכָּבוֹד הִרְעִים, יהוה עַל־מַיִם רַבִּים.
קוֹל־יהוה בַּכֹּחַ, קוֹל יהוה בֶּהָדָר.
קוֹל־יהוה שֹׁבֵר אֲרָזִים, וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל, לְבָנוֹן וְשִׂרְיֹן כְּמוֹ בֶן־רְאֵמִים.
קוֹל־יהוה חֹצֵב לַהֲבוֹת אֵשׁ.
קוֹל יהוה יָחִיל מִדְבָּר,
יָחִיל יהוה מִדְבַּר קָדֵשׁ.
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.
יהוה לַמַּבּוּל יָשָׁב, וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם. תהלים כט

GOD'S GLORY הוֹדוֹ. Psalm 148:13–14.

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 sturdiest 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 ḥasidav, 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, hishtaḥavu ladonai b'hadrat kodesh.

Kol Adonai ba-ko·aḥ, kol Adonai be-hadar,
kol Adonai shoveir arazim, va-y'shabbeir Adonai et arzei ha-l'vanon.

Kol Adonai ḥotzeiv lahavot eish, kol Adonai yaḥil midbar,
yaḥil 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:

לְדָוִד מִזְמוֹר.
לַיהוה הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ.
כִּי־הוּא עַל־יַמִּים יְסָדָהּ, וְעַל־נְהָרוֹת יְכוֹנְנֶהָ.
מִי־יַעֲלֶה בְהַר־יהוה, וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ.
נְקִי כַפַּיִם וּבַר־לֵבָב, אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמִרְמָה.
יִשָּׂא בְרָכָה מֵאֵת יהוה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דּוֹר דֹּרְשָׁו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֶלָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם,
וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
מִי זֶה מֶלֶךְ הַכָּבוֹד,
יהוה עִזּוּז וְגִבּוֹר, יהוה גִּבּוֹר מִלְחָמָה.
שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִּתְחֵי עוֹלָם,
וְיָבֹא מֶלֶךְ הַכָּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד,
יהוה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד, סֶלָה. תהלים כד

PSALM 24. 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 *b'rakhah* 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.

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'vei 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'dakah mei-elohei yisho.
Zeh dor dor'shav m'vakshei fanekha ya·akov, selah.
S'u sh'arim rasheikhem, v'hinnas'u pitḥei olam,
v'yavo melekh ha-kavod.
Mi zeh melekh ha-kavod, Adonai izzuz v'gibbor,
Adonai gibbor milḥamah.
S'u sh'arim rasheikhem, v'hinnas'u pitḥei olam,
v'yavo melekh ha-kavod.
Mi hu zeh melekh ha-kavod,
Adonai Tz'va·ot hu melekh ha-kavod, selah.

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 לְדָוִד מִזְמוֹר, literally "to David a psalm," and Psalm 29 begins מִזְמוֹר לְדָוִד, "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.

The Torah scrolls are placed in the ark.

וּבְנֻחֹה יֹאמַר: שׁוּבָה יְהוָה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל.
קוּמָה יְהוָה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
◁ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל־תַּעֲזֹבוּ.
עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN וּבְנֻחֹה יֹאמַר. 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 קוּמָה. Psalm 132:8–10.

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

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

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Make Our Days Seem Fresh

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

The Torah scrolls are placed in the ark.

Whenever the Ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.
Return, ADONAI, to Your sanctuary,
You and Your glorious Ark.
Let Your priests be robed in righteousness,
and Your faithful sing for joy.
For the sake of David, Your servant,
do not turn away from Your anointed.
I have given you a precious inheritance:
Do not forsake My teaching.
It is a tree of life for those who grasp it,
and all who hold onto it are blessed.
Its ways are pleasant ways, and all its paths are peace.
Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

Eitz ḥayyim hi la-maḥazikim bah, v'tom'kheha m'ushar.
D'rakheha darkhei no·am, v'khol n'tivoteha shalom.
Hashiveinu Adonai eilekha v'nashuvah, ḥaddeish yameinu k'kedem.

The ark is closed.

Ḥatzi 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'ḥayyeikhon u-v'yomeikhon u-v'ḥayyei d'khol beit yisra·el,
ba-agala u-viz'man kariv, v'imru amen.

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

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

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

b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata
tushb'ḥata v'neḥamata da-amiran b'alma, v'imru amen.

מוסף ליום כיפור

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תפילת העמידה בלחש

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.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Version with Patriarchs and Matriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

AMIDAH. The Amidah, literally "the prayer said while standing," is the moment of personal meditation. It always contains three introductory *b'rakhot*. 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 *b'rakhot*. The first looks toward the restoration of God's presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace. On Yom Kippur, 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 אֲדֹנָי שְׂפָתַי תִּפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב. 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—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

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

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 over-
whelmed 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 ances-
tors 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.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בָּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם וּפוֹקֵד שָׂרָה.
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ, סֶלָה.

וּבְכֵן תֵּן פַּחְדְּךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ,
וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,
כְּמוֹ שֶׁיָּדַעְנוּ יהוה אֱלֹהֵינוּ,
שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ, עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ.

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

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

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

WHO IS LIKE YOU, SOURCE OF COMPASSION? מִי כָמוֹךָ אַב הָרַחֲמִים. A second *piyyut* inserted at each of the services in the High Holy Day season, emphasizing God's kindness.

U-V'KHEIN וּבְכֵן. These three paragraphs, which are introduced by the same word, וּבְכֵן (*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.

ℸ *Barukh atah* ADONAI,
shield of Abraham.

Version with Patriarchs and Matriarchs:
You are the Sovereign who
helps and guards, saves and
shields.

ℸ *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.

וּבְכֵן תֵּן כָּבוֹד יהוה לְעַמֶּךָ,
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ,
שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ,
וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ,
וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ, בִּמְהֵרָה בְיָמֵינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ,
וִישָׁרִים יַעֲלֹזוּ,
וַחֲסִידִים בְּרִנָּה יָגִילוּ,
וְעוֹלָתָה תִּקְפָּץ־פִּיהָ,
וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה,
כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ, אַתָּה יהוה לְבַדֶּךָ, עַל כָּל־מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ, כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ: יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ, כַּכָּתוּב: וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה. בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן לָנוּ, יהוה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה לִקְדֻשָּׁה וְלִמְנוּחָה וְאֶת־יוֹם] הַכִּפּוּרִים הַזֶּה לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה, וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

U-V'KHEIN וּבְכֵן. 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 will I give recognition (פִּתְחוֹן־פֶּה) among them that all may know that I am Adonai." Similarly, the Book of Job (5:16) speaks of "evil being silenced" (וְעוֹלָתָה קָפְצָה פִּיהָ). And the refrain of *U-v'khein* ("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 יִמְלֹךְ יהוה לְעוֹלָם. Psalm 146:10.

ADONAI TZV'VA·OT WILL BE EXALTED וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט. 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!" Psalm 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 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.

וּמִפְּנֵי חַטָּאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מֶלֶךְ רַחֲמָן הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים, וְתִבְנֶהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ. אָבִינוּ מַלְכֵּנוּ, גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה, וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי־אָרֶץ.

וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שָׁם עָשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם,

ON SHABBAT: וְאֶת־מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם הַכִּפּוּרִים הַזֶּה

On other days: וְאֶת־מוּסַף יוֹם הַכִּפּוּרִים הַזֶּה

On all days: עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

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

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרוֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבָּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ: במדבר כח ט-י

וּבָעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוה רֵיחַ נִיחֹחַ פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: במדבר כט ז-ח

וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאַיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כִּנְסָכוֹ, וּשְׂעִירִים לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

BECAUSE OF OUR SINS מִפְּנֵי חַטָּאֵינוּ. The first of the middle *b'rakhot* of the Amidah is called קְדֻשַּׁת הַיּוֹם (*k'dushat ha-yom*), the expression of the holiness of the day. The content of this *b'rakhah* 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 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.)

Meditations on Sin and Repentence (T'shuvah)

א

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

—DEUTERONOMY 30:15, 19

ב

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

ג

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

ד

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

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רַחֵם עַל אַחֵינוּ
בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה וְהוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה.
וְקַבֵּל בְּרַחֲמִים אֶת־תְּפִלַּת עַמְּךָ בְּנֵי יִשְׂרָאֵל, בְּכָל־
מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, הַשּׁוֹפְכִים אֶת־לִבָּם לְפָנֶיךָ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה.

Those who recited the traditional sacrificial list now continue on the next page.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ,
כְּפִי שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כַּכָּתוּב:
וְהָיָה בְּאַחֲרִית הַיָּמִים,
נָכוֹן יִהְיֶה הַר בֵּית יהוה
בְּרֹאשׁ הֶהָרִים וְנִשָּׂא מִגְּבָעוֹת,
וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם.
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לְכוּ וְנַעֲלֶה אֶל הַר יהוה, אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיֹרֵנוּ מִדְּרָכָיו, וְנֵלְכָה בְּאֹרְחֹתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יהוה מִירוּשָׁלָיִם.
וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת,
לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

MAY IT BE YOUR WILL יְהִי רָצוֹן. From *Siddur Va'ani Tefilati*, the prayerbook of the Masorti (Conservative) movement in Israel. This acknowledges the Jewish people's having returned to the Land of Israel. (The more traditional wording speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return.)

ה

The pathology of the self will not be understood unless the power that evokes being human, the ultimate evocation of the self, is properly understood. Boredom... is a sickness of the self-consciousness, the result of one's inability to sense that vital evocation. Despair is due not to failures but to the inability to hear deeply and personally the challenge that confronts us.... The self is inescapably beset by the questions: What shall I do with my existence, with my being here and now? What does it mean to be alive? What does being alive imply for my will and intelligence? . . . The sense of requiredness is not an afterthought; it is given with being human.... What is involved in authentic living is not only an intuition of meaning but a sensitivity to demand.

—ABRAHAM JOSHUA HESCHEL

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."

ו

"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 22:22), but a human being who has a broken and contrite heart is a fit offering to God.

—MIDRASH PESIKTA OF RAV KAHANA

ז

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 PESIKTA OF RAV KAHANA

ON SHABBAT, WE RECITE THIS PARAGRAPH:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג, עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ, וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

On all days:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כָּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי, וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר. וְנֶאֱמַר: מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ, שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ. וְנֶאֱמַר: כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה תִּטְהָרוּ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ [וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ] וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת, כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

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

I SWEEP ASIDE YOUR SINS LIKE A MIST מָחִיתִי כָעָב פְּשָׁעֶיךָ. Isaiah 44:22.

FOR ON THIS DAY כִּי־בַיּוֹם הַזֶּה. Leviticus 16:30.

YOU FORGIVE אַתָּה סָלְחָן. The grammatical forms סָלְחָן (*solḥan*) and מָחֳלָן (*moḥolan*) indicate an essential personal quality. Similarly, לוֹמֵד (*lomed*) means "study," but when one becomes a scholar, one is called a לָמְדָן (*lamdan*). The use of this form reflects the poet's belief that God's forgiving nature is, in fact, God's essence.

An Alternate Rendering

O our God, our ancestors' God, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess [Your holy Shabbat and] this Day of Atonement with love and eagerness. We praise You, O God, whose [Shabbat,] people Israel and whose Day of Atonement are sacred.

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.

רְצֵה יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב
אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מודים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד
לְעוֹלָם וָעֶד.

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. 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 וְאִשֵּׁי יִשְׂרָאֵל. 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 שְׁכִינָתוֹ. 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 וְעַל כֻּלָּם. 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.

Alternate Rendering of the Final B'rakhot of the Amidah

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness.

May a life of goodness await all of us, children of Your covenant.

To pray to You is joy.

(*continued*)

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.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.

בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

שִׂים שָׁלוֹם בָּעוֹלָם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ, כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים,
בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

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

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

IN THE BOOK OF LIFE בְּסֵפֶר חַיִּים. 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.

וידוי

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,
וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ,
שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף,
לוֹמַר לְפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
אֲבָל אֲנַחְנוּ וַאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטָאנוּ.

(*continued from previous page*)
O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons.

May we, and all Your people, the House of Israel, be deserving of a year of life, blessing, peace, and an honorable livelihood.

We praise You, God whose blessing is peace.

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.

ף *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.

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

אָשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דְּפִי.
הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זַדְנוּ, חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.
יָעַצְנוּ רָע, כִּזַּבְנוּ, לַצְנוּ, מָרַדְנוּ, נִאַצְנוּ, סָרַרְנוּ,
עָוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֹרֶף.
רָשַׁעְנוּ, שִׁחַתְנוּ, תִּעַבְנוּ, תָּעִינוּ, תִּעְתָּעְנוּ.

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ
הִרְשָׁעְנוּ.

מַה נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם?
וּמַה נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים?
הֲלֹא כָּל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל־חָי.
אַתָּה חוֹפֵשׂ כָּל־חַדְרֵי בֶטֶן, וּבוֹחֵן כְּלָיוֹת וָלֵב.
אֵין דָּבָר נֶעְלָם מִמֶּךָּ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ,
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שֶׁתִּסְלַח לָנוּ עַל כָּל־חַטֹּאתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ,
וּתְכַפֵּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

Customarily, we each strike our heart as we recite the words עַל חֵטְא שֶׁחָטָאנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דָּעַת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְטוּי שְׂפָתָיִם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּגְלוּי עֲרָיוֹת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בַּגָּלוּי וּבַסָּתֶר.

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 Ḥet

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.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִעִידַת זְנוּת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטָמְאַת שְׂפָתַיִם,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּיוֹדְעִים וּבְלֹא יוֹדְעִים.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּלְשׁוֹן הָרָע.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עַיִן.

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.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּפִרִיקַת עֹל,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּפְלִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּצָרוּת עַיִן.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַלּוּת רֹאשׁ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׂבוּעַת שָׁוְא,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂנְאַת חִנָּם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת־יָד,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל מִצְוַת עֲשֵׂה וְעַל מִצְוַת לֹא תַעֲשֶׂה, בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה, וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שֶׁאֵינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּבָר אֲמַרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לְךָ עֲלֵיהֶם; וְאֶת־שֶׁאֵינָם גְּלוּיִים לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִים וִידוּעִים, כַּדָּבָר שֶׁנֶּאֱמַר: הַנִּסְתָּרֹת לַיהוה אֱלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת.

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."

אֱלֹהַי, עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַאי, וְעַכְשָׁו שֶׁנּוֹצַרְתִּי כְּאִלּוּ לֹא נוֹצַרְתִּי; עָפָר אֲנִי בְּחַיָּי, קַל וָחֹמֶר בְּמִיתָתִי; הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא בוּשָׁה וּכְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי [וְאִמּוֹתַי], שֶׁלֹּא אֶחֱטָא עוֹד; וּמַה שֶּׁחָטָאתִי לְפָנֶיךָ מָרֵק בְּרַחֲמֶיךָ הָרַבִּים, אֲבָל לֹא עַל יְדֵי יִסּוּרִים וַחֳלָיִים רָעִים.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל] וְאִמְרוּ: אָמֵן.

MY GOD אֱלֹהַי. 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 יִהְיוּ לְרָצוֹן. Psalm 19:15.

Concluding Meditation
May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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.

HIN'NI: THE PRAYER OF A MALE LEADER:

הִנְנִי הֶעָנִי מִמַּעַשׂ, נִרְעָשׁ וְנִפְחָד מִפַּחַד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר שְׁלָחוּנִי, אַף עַל פִּי שֶׁאֵינִי כְדַאי וְהָגוּן לְכָךְ. לָכֵן אֲבַקֵּשׁ מִמְּךָ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה, יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שַׁדַּי אָיוֹם וְנוֹרָא, הֱיֵה נָא מַצְלִיחַ דַּרְכִּי אֲשֶׁר אֲנִי הוֹלֵךְ, לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחָי.

וְנָא אַל תַּפְשִׁיעֵם בְּחַטֹּאתַי וְאַל תְּחַיְּבֵם בַּעֲוֹנוֹתַי, כִּי חוֹטֵא וּפוֹשֵׁעַ אֲנִי. וְאַל יִכָּלְמוּ בְּפִשְׁעַי וְאַל יֵבוֹשׁוּ בִּי וְאַל אֵבוּשָׁה בָּהֶם. וְקַבֵּל תְּפִלָּתִי כִּתְפִלַּת רָגִיל וְקוֹלוֹ נָעִים וּפִרְקוֹ נָאֶה וּמְעֹרָב בְּדַעַת עִם הַבְּרִיּוֹת. וְתִגְעַר בְּשָׂטָן לְבַל יַשְׂטִינֵנִי. וִיהִי נָא דִלּוּגֵנוּ עָלֶיךָ אַהֲבָה וְעַל כָּל־פִּשָּׁעִים תְּכַסֶּה בְּאַהֲבָה. וְכָל־צָרוֹת וְרָעוֹת הֲפָךְ־לָנוּ וּלְכָל־יִשְׂרָאֵל לְשָׂשׂוֹן וּלְשִׂמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֱמֶת וְהַשָּׁלוֹם אֲהַבוּ, וְלֹא יְהִי שׁוּם מִכְשׁוֹל בִּתְפִלָּתִי.

וִיהִי רָצוֹן מִלְּפָנֶיךָ, יהוה, אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, אֶהְיֶה אֲשֶׁר אֶהְיֶה, שֶׁתָּבוֹא תְּפִלָּתִי לִפְנֵי כִסֵּא כְבוֹדֶךָ, בַּעֲבוּר כָּל־הַצַּדִּיקִים וְהַחֲסִידִים הַתְּמִימִים וְהַיְשָׁרִים, וּבַעֲבוּר כְּבוֹד שִׁמְךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה.

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

ONE WORTHY OF THIS TASK רָגִיל. 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 וּפִרְקוֹ נָאֶה. This unusual Hebrew phrase is defined in the Talmud by Abbaye (late 3rd century, Babylonia) as one about whom nothing bad has been said (Babylonian Talmud, Taanit 16a).

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

HIN'NI: THE PRAYER OF A FEMALE LEADER:

הִנְנִי הָעֲנִיָּה מִמַּעַשׂ, נִרְעֶשֶׁת וְנִפְחֶדֶת מִפַּחַד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, בֶּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר שְׁלָחוּנִי, אַף עַל פִּי שֶׁאֵינִי כְדָאִית וַהֲגוּנָה לְכָךְ. לָכֵן אֲבַקֵּשׁ מִמְּךָ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה, יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שַׁדַּי אָיוֹם וְנוֹרָא, הֱיֵה נָא מַצְלִיחַ דַּרְכִּי אֲשֶׁר אֲנִי הוֹלֶכֶת, לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחָי.

וְנָא אַל תַּפְשִׁיעֵם בְּחַטֹּאתַי וְאַל תְּחַיְּבֵם בַּעֲוֹנוֹתַי, כִּי חוֹטֵאת וּפוֹשַׁעַת אָנִי. וְאַל יִכָּלְמוּ בִּפְשָׁעַי וְאַל יֵבוֹשׁוּ בִּי וְאַל אֵבוֹשָׁה בָּהֶם. וְקַבֵּל תְּפִלָּתִי כִּתְפִלַּת רִגְילָה וְקוֹלָהּ נָעִים וּפִרְקָהּ נָאֶה וּמְעֹרֶבֶת בְּדַעַת עִם הַבְּרִיּוֹת. וְתִגְעַר בְּשָׂטָן לְבַל יַשְׂטִינֵנִי. וִיהִי נָא דִלּוּגֵנוּ עָלֶיךָ אַהֲבָה וְעַל כָּל־פְּשָׁעִים תְּכַסֶּה בְּאַהֲבָה. וְכָל־צָרוֹת וְרָעוֹת הֲפָךְ־לָנוּ וּלְכָל־יִשְׂרָאֵל לְשָׂשׂוֹן וּלְשִׂמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֱמֶת וְהַשָּׁלוֹם אֱהֹב, וְלֹא יְהִי שׂוּם מִכְשׁוֹל בִּתְפִלָּתִי.

וִיהִי רָצוֹן מִלְּפָנֶיךָ, יהוה, אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, אֶהְיֶה אֲשֶׁר אֶהְיֶה, שֶׁתָּבוֹא תְפִלָּתִי לִפְנֵי כִסֵּא כְבוֹדֶךָ, בַּעֲבוּר כָּל־הַצַּדִּיקִים וְהַחֲסִידִים הַתְּמִימִים וְהַיְשָׁרִים, וּבַעֲבוּר כְּבוֹד שִׁמְךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה.

Translation:

Hin'ni: Here I Stand

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

Charge them not with my sins and let them not bear the guilt of my transgressions, though I have sinned and transgressed. May they not be shamed for my deeds, and may their deeds cause me no shame. Accept my prayer as if it were uttered by one worthy of this task, a person of good repute, whose voice is sweet and whose nature is pleasing to all. Quiet what might trouble me. May our faith in You be accepted lovingly and may Your love cover over our sins. Transform our afflictions and those of all Israel to joy and gladness, life and peace. Love integrity and peace and may there be no obstacles confronting my prayer.

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

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Version with Patriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

Version with Patriarchs and Matriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְסוֹד חֲכָמִים וּנְבוֹנִים,
וּמִלֶּמֶד דַּעַת מְבִינִים,
אֶפְתְּחָה פִי בִּתְפִלָּה וּבְתַחֲנוּנִים,
לְחַלּוֹת וּלְחַנֵּן פְּנֵי מֶלֶךְ מָלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנִים.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בָּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

AS I PROCLAIM כִּי שֵׁם יהוה אֶקְרָא. This verse, taken from Moses' final speech to the children of Israel (Deuteronomy 32:3), was probably originally inserted as an instructional phrase, to be recited by the leader, asking the congregation to respond by answering "Amen" to the *b'rakhot* 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 אֲדֹנָי שְׂפָתַי תִּפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב. 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 הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God's might is characterized by the befriending of the stranger, the widow, and the orphan.

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

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

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

First B'rakhah: Our Ancestors

Our Ancestors

We create community through a sense of common ancestry. A convert to Judaism is traditionally called the child of Abraham and Sarah—all of us who call ourselves Jews take on a common past. In affirming that past, we are asked to take on the mythic qualities of the lives of these ancestors: to journey in the life of faith, to experience our lives as a calling, to engage in the struggle for justice and compassion in the world about us. Abraham and Sarah were promised that their children would not be lonely practitioners of faith but would find a community of people who acknowledged this heritage, and we, in joining in a moment of common prayer, in reciting their names, and in acknowledging them, begin to fulfill that promise.

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.
Zokhreinu l'ḥayyim, melekh ḥafeitz ba-ḥayyim,
v'khotveinu b'seifer ha-ḥayyim, l'ma·ankha Elohim ḥayyim.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

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

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

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כָמוֹךָ אַב הָרַחֲמִים. 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.

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.

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

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

M'khalkeil ḥayyim b'ḥesed, m'ḥayyeih meitim b'raḥamim rabbim, someikh nof'lim, v'rofei ḥolim, u-mattir asurim, u-m'kayyeim emunato li-sheinei afar. Mi khamokha ba·al g'vurot u-mi domeh lakh, melekh meimit u-m'ḥayyeh u-matzmi·aḥ y'shu·ah.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
Mi khamokha av ha-raḥamim, zokheir y'tzurav l'ḥayyim b'raḥamim.

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

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

The ark is opened.

וּנְתַנֶּה תֹּקֶף קְדֻשַּׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאָיוֹם. וּבוֹ תִּנַּשֵּׂא מַלְכוּתֶךָ, וְיִכּוֹן בְּחֶסֶד כִּסְאֶךָ, וְתֵשֵׁב עָלָיו בֶּאֱמֶת. אֱמֶת כִּי אַתָּה הוּא דַּיָּן וּמוֹכִיחַ, וְיוֹדֵעַ וָעֵד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה, וְתִזְכּוֹר כָּל־הַנִּשְׁכָּחוֹת. וְתִפְתַּח אֶת־סֵפֶר הַזִּכְרוֹנוֹת, וּמֵאֵלָיו יִקָּרֵא, וְחוֹתַם יַד כָּל־אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתָּקַע, וְקוֹל דְּמָמָה דַקָּה יִשָּׁמַע. וּמַלְאָכִים יֵחָפֵזוּן, וְחִיל וּרְעָדָה יֹאחֵזוּן, וְיֹאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוֹד עַל צְבָא מָרוֹם בַּדִּין, כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בַּדִּין. וְכָל־בָּאֵי עוֹלָם יַעַבְרוּן לְפָנֶיךָ כִּבְנֵי מָרוֹן. כְּבַקָּרַת רוֹעֶה עֶדְרוֹ, מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ, כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה, וְתִפְקוֹד נֶפֶשׁ כָּל־חַי, וְתַחְתּוֹךְ קִצְבָּה לְכָל־בְּרִיָּה, וְתִכְתּוֹב אֶת־גְּזַר דִּינָם.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן, וּבְיוֹם צוֹם כִּפּוּר יֵחָתֵמוּן.

כַּמָּה יַעַבְרוּן וְכַמָּה יִבָּרֵאוּן.
מִי יִחְיֶה, וּמִי יָמוּת.
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.
מִי בָאֵשׁ, וּמִי בַמַּיִם.
מִי בַחֶרֶב, וּמִי בַחַיָּה.
מִי בָרָעָב, וּמִי בַצָּמָא.
מִי בָרַעַשׁ, וּמִי בַמַּגֵּפָה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.
מִי יָנוּחַ, וּמִי יָנוּעַ.
מִי יִשָּׁקֵט, וּמִי יִטָּרֵף.
מִי יִשָּׁלֵו, וּמִי יִתְיַסָּר.
מִי יֵעָנִי, וּמִי יֵעָשִׁיר.
מִי יִשְׁפַּל, וּמִי יָרוּם.

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

ON ROSH HASHANAH IT IS WRITTEN בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן. This image of God writing each person's fate in a book appears already in the Jerusalem Talmud (Rosh Hashanah 1:3).

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

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

—LEONARD GORDON

Third B'rakhah: God's Holiness

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

U-NETANEH TOKEF—THE SACRED POWER OF THE DAY

The ark is opened.

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

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

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

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

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

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מַעֲבִירִין אֶת־רֹעַ הַגְּזֵרָה.

כִּי כְּשִׁמְךָ כֵּן תְּהִלָּתֶךָ, קָשֶׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת.
כִּי לֹא תַחְפּוֹץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחָיָה.
וְעַד יוֹם מוֹתוֹ תְּחַכֶּה לוֹ, אִם יָשׁוּב מִיָּד תְּקַבְּלוֹ.
אֱמֶת כִּי אַתָּה הוּא יוֹצְרָם, וְאַתָּה יוֹדֵעַ יִצְרָם,
כִּי הֵם בָּשָׂר וָדָם.

אָדָם יְסוֹדוֹ מֵעָפָר וְסוֹפוֹ לֶעָפָר. בְּנַפְשׁוֹ יָבִיא לַחְמוֹ.
מָשׁוּל כַּחֶרֶס הַנִּשְׁבָּר, כְּחָצִיר יָבֵשׁ, וּכְצִיץ נוֹבֵל, כְּצֵל
עוֹבֵר, וּכְעָנָן כָּלָה, וּכְרוּחַ נוֹשֶׁבֶת, וּכְאָבָק פּוֹרֵחַ,
וְכַחֲלוֹם יָעוּף.

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיָּם.

אֵין קִצְבָה לִשְׁנוֹתֶיךָ, וְאֵין קֵץ לְאָרְכְּךָ יָמֶיךָ. וְאֵין שִׁעוּר
לְמַרְכְּבוֹת כְּבוֹדֶךָ, וְאֵין פֵּרוּשׁ לְעֵילוֹם שְׁמֶךָ. שִׁמְךָ נָאֶה
לְךָ וְאַתָּה נָאֶה לִשְׁמֶךָ, וּשְׁמֵנוּ קָרֵאתָ בִּשְׁמֶךָ.

The ark is closed and we remain standing.

עֲשֵׂה לְמַעַן שְׁמֶךָ,
וְקַדֵּשׁ אֶת־שִׁמְךָ עַל מְקַדִּישֵׁי שְׁמֶךָ,
בַּעֲבוּר כְּבוֹד שִׁמְךָ הַנַּעֲרָץ וְהַנִּקְדָּשׁ.

T'SHUVAH תְּשׁוּבָה. From the root שוב (*shov*), this noun can mean "repentance" or "turning." It involves self-critique and a resolve to act more in accord with one's principles.

T'FILLAH תְּפִלָּה. From the root פלל (*palal*) and often translated as "prayer," this noun also implies self-judgment. Moments of *t'fillah* can bring insight and affirm primary religious commitments.

TZ'DAKAH צְדָקָה. From the root צדק (*tzadak*), this noun derives from the word for "righteousness" or "justice." It refers to all acts treating others with care and respect. In that sense, our gifts to the needy fulfill a divine obligation.

TRANSFORM THE HARSHNESS OF OUR DESTINY מַעֲבִירִין אֶת־רֹעַ הַגְּזֵרָה. 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'fillah*, and *tz'dakah*.

SCRIPTURE COMPARES מָשׁוּל. 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 5:24 (scattered dust), and Job 20:8 (a vanishing dream).

YOU HAVE LINKED OUR NAME WITH YOURS וּשְׁמֵנוּ קָרֵאתָ בִּשְׁמֶךָ. 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·avirin 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 ḥai 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.

קְדֻשָּׁה

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

כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ, הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ,
דְּרֵי מַעְלָה עִם דְּרֵי מַטָּה, כַּכָּתוּב עַל יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם כְּבוֹדוֹ, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יֶפֶן בְּרַחֲמִים, וְיָחֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר, בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָל־חָי, לִהְיוֹת לָכֶם לֵאלֹהִים

אֲנִי יהוה אֱלֹהֵיכֶם.

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

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

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

WILL PROCLAIM וְהוּא יַשְׁמִיעֵנוּ. 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 שֵׁנִית. Literally, "a second time." The first time was the Exodus. Jewish history exists between the promise of freedom at the Exodus and its fulfillment in the messianic era.

Where Is the Dwelling of God?

"Where is the dwelling of God?"

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

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

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

—A ḤASIDIC TALE

The Kedushah

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

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

Each cried out to the other:
"Holy, holy, holy is *Adonai Tz'va·ot*, the whole world is filled with God's glory!"
Kadosh, kadosh, kadosh Adonai Tz'va·ot, m'lo khol ha-aretz k'vodo.

God's glory fills the universe. As one angelic chorus asks, "Where is the place of God's glory?" another responds: "Praised is ADONAI's glory wherever God dwells."
Barukh k'vod Adonai mi-m'komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma: "Hear, O Israel, ADONAI is our God, ADONAI alone."
Sh'ma yisra·el, Adonai eloheinu, Adonai eḥad.

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'raḥamav sheinit l'einei kol ḥai, lihyot lakhem leilohim.

"I, ADONAI, am your God."
Ani Adonai eloheikhem.

אַדִּיר אַדִּירֵנוּ, יהוה אֲדֹנֵינוּ, מָה אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ,
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אָתָּה.

We are seated.

חֲמוֹל עַל מַעֲשֶׂיךָ,
וְתִשְׂמַח בְּמַעֲשֶׂיךָ,
וְיֹאמְרוּ לְךָ חוֹסֶיךָ,
בְּצַדֶּקְךָ עֲמוּסֶיךָ,
תִּקְדַּשׁ אָדוֹן עַל כָּל־מַעֲשֶׂיךָ.

עוֹד יִזְכָּר־לָנוּ, אַהֲבַת אֵיתָן, אֲדוֹנֵנוּ,
וּבֶבֶן הַנֶּעֱקַד יַשְׁבִּית מְדַיְּנֵנוּ,
וּבְזִכוּת הַתָּם יוֹצִיא אָיוֹם לְצֶדֶק דִּיננוּ,
כִּי קָדוֹשׁ הַיּוֹם לַאֲדוֹנֵינוּ.

בְּאֵין מֵלִיץ יְשָׁר
מוּל מַגִּיד פֶּשַׁע,
תַּגִּיד לְיַעֲקֹב דְּבַר חֹק וּמִשְׁפָּט,
וְצַדְּקֵנוּ בַּמִּשְׁפָּט, הַמֶּלֶךְ הַמִּשְׁפָּט.

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

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

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

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

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

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

As the psalmist sang:
ADONAI will reign forever; your God, O Zion, from generation
to generation. Halleluyah!
Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

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

REMEMBER US FOR GOOD: THREE PIYYUTIM

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

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

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

א

הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט.
וְכֹל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה,
הַבּוֹחֵן וּבוֹדֵק גְּנָזֵי נִסְתָּרוֹת.
וְכֹל מַאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלָיוֹת,
הַגּוֹאֵל מִמָּוֶת וּפוֹדֶה מִשַּׁחַת.
וְכֹל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חָזָק,

ב

הַדָּן יְחִידִי לְבָאֵי עוֹלָם.
וְכֹל מַאֲמִינִים שֶׁהוּא דַּיָּן אֱמֶת,
הֶהָגוּי בְּאֶהְיֶה אֲשֶׁר אֶהְיֶה.
וְכֹל מַאֲמִינִים שֶׁהוּא הָיָה וְהֹוֶה וְיִהְיֶה,
הַמְּדֻאֶי שְׁמוֹ כֵּן תְּהִלָּתוֹ.
וְכֹל מַאֲמִינִים שֶׁהוּא וְאֵין בִּלְתּוֹ,

ג

הַזּוֹכֵר לְמַזְכִּירָיו טוֹבוֹת זִכְרוֹנוֹת.
וְכֹל מַאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית,
הַחוֹתֵךְ חַיִּים לְכָל־חָי.
וְכֹל מַאֲמִינִים שֶׁהוּא חַי וְקַיָּם,
הַטּוֹב וּמֵטִיב לָרָעִים וְלַטּוֹבִים.
וְכֹל מַאֲמִינִים שֶׁהוּא טוֹב לַכֹּל,

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

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

THE STEADFAST REDEEMER גּוֹאֵל חָזָק. 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 הַדָּן יְחִידִי לְבָאֵי עוֹלָם. This phrase, taken from the Mishnah, is echoed in *U-netaneh Tokef*: all that lives on earth passes before God, the sole Judge on this judgment day.

A PROMISE OF THE FUTURE בְּאֶהְיֶה אֲשֶׁר אֶהְיֶה. 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 זוֹכֵר הַבְּרִית. The phrase is used in the Torah when God promises Noah that the world will never again be destroyed and points to the rainbow as a symbol of that eternal covenant.

I Believe

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

א

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-oḥeiz b'yad middat mishpat.
V'khol ma·aminim she-hu El emunah,
ha-boḥein u-vodeik ginzei nistarot.
V'khol ma·aminim she-hu boḥein k'layot,
ha-go·el mi-mavet u-fodeh mi-shaḥat.
V'khol ma·aminim she-hu go·el ḥazak,

ב

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'ḥidi 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,

ג

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-ḥoteikh ḥayyim l'khol ḥai.
V'khol ma·aminim she-hu ḥai v'kayyam,
ha-tov u-meitiv la-ra·im v'la-tovim.
V'khol ma·aminim she-hu tov la-kol.

ד

הַיּוֹדֵעַ יֵצֶר כָּל־יְצוּרִים.
וְכֹל מַאֲמִינִים שֶׁהוּא יוֹצְרָם בַּבֶּטֶן,
הַכֹּל יָכוֹל וְכוֹלְלָם יָחַד.
וְכֹל מַאֲמִינִים שֶׁהוּא כֹּל יָכוֹל,
הַלָּן בְּסֵתֶר בְּצֵל, שַׁדָּי.
וְכֹל מַאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא,

ה

הַמַּמְלִיךְ מְלָכִים וְלוֹ הַמְּלוּכָה.
וְכֹל מַאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם,
הַנּוֹהֵג בְּחַסְדּוֹ כָּל־דּוֹר.
וְכֹל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,
הַסּוֹבֵל וּמַעֲלִים עַיִן מִסּוֹרְרִים.
וְכֹל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֶלָה,

ו

הָעֶלְיוֹן וְעֵינוֹ אֶל יִרְאָיו.
וְכֹל מַאֲמִינִים שֶׁהוּא עוֹנֶה לָחַשׁ,
הַפּוֹתֵחַ שַׁעַר לִדוֹפְקֵי בִּתְשׁוּבָה.
וְכֹל מַאֲמִינִים שֶׁהוּא פּוֹתֵחַ יָדוֹ,
הַצּוֹפֶה לָרָשָׁע וְחָפֵץ בְּהִצָּדְקוֹ.
וְכֹל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר,

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

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

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

Doubt

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

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

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

ד

God knows the nature of all creatures.
We believe that God fashioned us in the womb.
God's power is limitless, fashioning all that is.
We believe that God is infinitely powerful.
God's dwelling-place is hidden, beyond the heavens.
We believe that God is incomparable.

ha-yodei·a yeitzer kol y'tzurim.
V'khol ma·aminim she-hu yotz'ram ba-baten,
ha-kol yakhol v'khol'lam yaḥad.
V'khol ma·aminim she-hu kol yakhol,
ha-lan b'seiter b'tzeil shaddai.
V'khol ma·aminim she-hu l'vado hu,

ה

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'ḥasdo kol dor.
V'khol ma·aminim she-hu notzeir ḥased,
ha-soveil u-ma·lim ayin mi-sor'rim.
V'khol ma·aminim she-hu solei·aḥ selah,

ו

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 laḥash,
ha-potei·aḥ sha·ar l'dof'kei bi-t'shuvah.
V'khol ma·aminim she-hu p'tuḥah yado,
ha-tzofeh la-rasha v'ḥafeitz b'hitzad'ko.
V'khol ma·aminim she-hu tzaddik v'yashar,

ז

הַקָּצָר בְּזַעַם וּמַאֲרִיךְ אַף.
וְכֹל מַאֲמִינִים שֶׁהוּא קָשֶׁה לִכְעוֹס,
הָרַחוּם וּמַקְדִּים רַחֲמִים לָרֹגֶז.
וְכֹל מַאֲמִינִים שֶׁהוּא רַךְ לִרְצוֹת,
הַשָּׁוֶה וּמַשְׁוֶה קָטֹן וְגָדוֹל.
וְכֹל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צֶדֶק,
הַתָּם וּמִתַּמֵּם עִם תְּמִימִים.
וְכֹל מַאֲמִינִים שֶׁהוּא תָּמִים פָּעֳלוֹ.

תִּשְׂגַּב לְבַדֶּךָ, וְתִמְלֹךְ עַל כֹּל בִּיחוּד, כַּכָּתוּב עַל יַד נְבִיאֶךָ: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

וּבְכֵן תֵּן פַּחְדְּךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ,
וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ,
וְיֵרָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,
כְּמוֹ שֶׁיָּדַעְנוּ יהוה אֱלֹהֵינוּ,
שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ, עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ.

וּבְכֵן תֵּן כָּבוֹד יהוה לְעַמֶּךָ,
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ,
שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ,
וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ,
וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ, בִּמְהֵרָה בְיָמֵינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ,
וִישָׁרִים יַעֲלְזוּ,
וַחֲסִידִים בְּרִנָּה יָגִילוּ,
וְעוֹלָתָה תִּקְפָּץ־פִּיהָ,
וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה,
כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

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

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

Sin and Repentence

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

—ABRAHAM ISAAC KOOK
(adapted)

ר

God is patient, holding back wrath.
We believe that it is difficult to arouse God's fury.
God is kind, replacing anger with love.
We believe that it is easy to secure God's favor.
God is the One before whom all are equal.
We believe that God is a righteous judge.
God is blameless and deals righteously with the faithful.
We believe that God's ways are perfect.

ha-katzar b'za·am u-ma·arikh af.
V'khol ma·aminim she-hu kasheh likh·os,
ha-raḥum u-makdim raḥamim la-rogez.
V'khol ma·aminim she-hu rakh lirtzot,
ha-shaveh u-mashveh katon v'gadol.
V'khol ma·aminim she-hu shofeit tzedek,
ha-tam u-mittameim im t'mimim.
V'khol ma·aminim she-hu tamim po·alo.

Alone, exalted, may You rule over a united humanity, as the prophet Zechariah said, "ADONAI shall be acknowledged sovereign of all the earth. On that day, ADONAI shall be one and the name of God, one."

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

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You, hope to those who seek You,
recognition to those who await You, joy to Your land, and
gladness to Your city.
Simḥah 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.

וְיֵאָתְיוּ כֹּל לְעָבְדֶךָ,
וִיבָרְכוּ שֵׁם כְּבוֹדֶךָ,
וְיַגִּידוּ בָאִיִּים צִדְקֶךָ,
וְיִדְרְשׁוּךָ עַמִּים לֹא יָדָעוּךָ,
וְיִהַלְלוּךָ כָּל־אַפְסֵי אָרֶץ,
וְיוֹמְרוּ תָמִיד יִגְדַּל יהוה.
וְיִזְנְחוּ אֶת־עֲצַבֵּיהֶם,
וַיַחְפְּרוּ עִם פְּסִילֵיהֶם.
וְיַחֲדוּ שְׁכֶם אֶחָד לְעָבְדֶךָ,
וְיֵרָאוּךָ עִם שֶׁמֶשׁ מְבַקְשֵׁי פָנֶיךָ,
וְיַבִּירוּ כִּחַ מַלְכוּתֶךָ,
וִילַמְּדוּ תוֹעִים בִּינָה.
וְיַמְלְכוּ אֶת־גְּבוּרָתֶךָ,
וְינַשְּׂאוּךָ מִתְנַשֵּׂא לְכָל לְרֹאשׁ,
וְיִסָּלְדוּ בְחִילָה פָּנֶיךָ,
וְיַעַטְרוּךָ נֶזֶר תִּפְאָרָה.
וְיִפְצְחוּ הָרִים רִנָּה,
וְיִצְהֲלוּ אִיִּים בְּמָלְכֶךָ,
וְיִקָּבְלוּ עֹל מַלְכוּתְךָ עֲלֵיהֶם,
וְירוֹמְמוּךָ בִּקְהַל עָם.
וְיִשְׁמְעוּ רְחוֹקִים וְיָבוֹאוּ,
וְיִתְּנוּ לְךָ כֶּתֶר מְלוּכָה.

AND ALL SHALL COME TO SERVE YOU וְיֵאָתְיוּ.
This alphabetic *piyyut* further elaborates the theme spelled out in the next paragraph of this *b'rakhah*, looking toward God's exclusive reign in the messianic era. It plays on biblical verses which foretell the praise of God in the end of days. Some see in it references to the Roman iconoclastic 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*, *V'ye·etayu*. 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."

וְתִמְלֹךְ, אַתָּה יהוה לְבַדֶּךָ, עַל כָּל־מַעֲשֶׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,
וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ, כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

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

Israel Zangwill composed this poetic adaptation of the piyyut, published in the British United Synagogue Maḥzor, 1909.

¶ All the world shall come to serve Thee
and praise Thy glorious name,
and Thy righteousness triumphant
the islands shall acclaim.
And nations shall give Thee homage
who knew Thee not before,
and the ends of earth shall praise Thee,
Thy name they shall adore.
They shall build for Thee their altars,
their idols overthrown;
and their hands shall clasp in friendship
as they turn to Thee alone.
They shall bow before Thy grandeur,
and know Thy kingdom's might;
they shall walk in understanding,
who are astray in night.
They shall exult in Thy greatness,
and of Thy power speak,
and extol Thee, shrined, uplifted
beyond man's highest peak.
And with reverential homage,
of love and wonder born,
with the ruler's crown of beauty
Thy head they shall adorn.
With the coming of Thy kingdom
the hills shall break into song,
and the islands laugh exultant
that they to God belong.
All their congregations
so loud Thy praise shall sing,
that faraway peoples, hearing,
shall come and hail Thee King.

THE DREAM OF UNIVERSAL REDEMPTION: A PIYYUT

And all shall come to serve You,
praising Your honored name,
proclaiming Your just rule in every island.
Nations that knew You not will seek You,
even those that live at the ends of the earth will laud You,
constantly proclaiming, "God is great."
They shall put away their idols,
bury their icons,
and come as one to serve You.
At the rising of the sun,
those who seek You will be inspired with awe,
and those in error will recognize the power of Your sovereignty
and learn wisdom.
They will speak of Your salvation,
exalting You above all.
Trembling, they shall greet You,
crowning You with a crown of glory.
Acceding to Your rule,
mountains will burst with song,
and islands rejoice in Your sovereignty.
You will be extolled in the gathering of nations,
as distant people will journey
to crown You as Sovereign.

V'ye·etayu kol l'ovdekha, vivar'khu shem k'vodekha,
v'yaggidu va-iyyim tzidkekha, v'yidr'shukha ammim lo y'da·ukha,
vihal'lukha kol afsei aretz, v'yom'ru tamid yigdal Adonai.
V'yizn'ḥu et-atzabeihem, v'yaḥp'ru im p'sileihem.
V'yattu sh'khem eḥad l'ovdekha, v'yira·ukha im shemesh m'vak'shei fanekha,
V'yakkiru ko·aḥ malkhutekha, vilam'du to·im binah.
Vimal'lu et-g'vuratekha, vinas'ukha mitnassei l'khol l'rosh,
visal'du v'ḥilah fanekha, vi·at'rukha nezer tifarah.
V'yiftz'ḥu harim rinnah, v'yitz'halu iyim v'molkhekha,
vikab'lu ol malkhut'kha aleihem, virom'mukha bi-k'hal am.
V'yishm'u r'ḥokim v'yavo·u, v'yit'nu l'kha keter m'lukhah.

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

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

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ, כַּכָּתוּב:
וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ
בִּצְדָקָה. בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

ADONAI TZV'VA·OT WILL BE VINDICATED וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט. Isaiah 5:16.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן לָנוּ, יהוה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה
לִקְדֻשָּׁה וְלִמְנוּחָה וְאֶת־יוֹם] הַכִּפּוּרִים הַזֶּה לִמְחִילָה
וְלִסְלִיחָה וּלְכַפָּרָה, וּלְמַחֲל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [בְּאַהֲבָה]
מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

Some recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ
וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת
הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה
בְּמִקְדָּשֶׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
מֶלֶךְ רַחֲמָן הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ
וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים, וְתִבְנֶהוּ מְהֵרָה וּתְגַדֵּל
כְּבוֹדוֹ. אָבִינוּ מַלְכֵּנוּ, גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה,
וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי־אֶרֶץ.

וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם, שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ אֶת־
קָרְבְּנוֹת חוֹבוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם,

ON SHABBAT: וְאֶת־מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם הַכִּפּוּרִים הַזֶּה

On other days: וְאֶת־מוּסַף יוֹם הַכִּפּוּרִים הַזֶּה

On all days: עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ
כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

BECAUSE OF OUR SINS מִפְּנֵי חֲטָאֵינוּ. The first of the middle *b'rakhot* of the Amidah is called קְדֻשַּׁת הַיּוֹם (*k'dushat ha-yom*), the expression of the holiness of the day. The content of this *b'rakhah* 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 Alone, Adonai, Will Rule

To long for the kingship of God is to hope that the image of God inscribed in each person will be recognized by each of us. Recognizing that we are all connected, that we are dependent on one another, and that we are called to appreciate the special qualities each of us brings into the world is to gain insight into the infinity of God. We acknowledge God as the only ultimate authority, as our only sovereign, when we help the weak and the poor, when we pursue justice, when we come to love all of creation. The servants of God are those who join in this process of redemption.

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

Fourth B'rakhah: The Holiness of Yom Kippur

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

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

Some recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

Because of our sins we have been exiled from our land and removed from our soil. And so, because of the hand which was set against Your sanctuary, we are unable to fulfill our obligations in that great and holy place which You chose to carry Your name.

May it be Your will, ADONAI our God and God of our ancestors, compassionate Sovereign who restores their descendants to their promised land, that You may once again have compassion on us and return in Your great mercy to Your sanctuary. May You speedily rebuild it and renew its glory. *Avinu Malkeinu*, speedily manifest the glory of Your dominion, reveal to all humanity that You are our sovereign. Gather our dispersed people from among the nations, and bring back those scattered to the ends of the earth. *v'kareiv p'zureinu mi-bein ha-goyim u-n'futzoteinu kanneis mi-yark'tei aretz.*

Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth. Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem Your sanctuary, where our ancestors once offered to You their obligatory daily and holy day sacrifices, each as prescribed. The [Shabbat and] Day of Atonement sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

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

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ, עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ: במדבר כח ט-י

וּבְעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוה רֵיחַ נִיחֹחַ פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: במדבר כט ז-ח

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאַיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ, וּשְׁנֵי שְׂעִירִים לְכַפֵּר, וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.

A PRAYER FOR JEWRY IN DISTRESS

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רַחֵם עַל אַחֵינוּ בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה וְהוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה. וְקַבֵּל בְּרַחֲמִים אֶת־תְּפִלַּת עַמְּךָ בְּנֵי יִשְׂרָאֵל, בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, הַשּׁוֹפְכִים אֶת־לִבָּם לְפָנֶיךָ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה.

Those who recited the traditional sacrificial list now continue on the next page.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, כְּפִי שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כַּכָּתוּב:

וְהָיָה בְּאַחֲרִית הַיָּמִים,
נָכוֹן יִהְיֶה הַר בֵּית יהוה בְּרֹאשׁ הֶהָרִים וְנִשָּׂא מִגְּבָעוֹת,
וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם.
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לְכוּ וְנַעֲלֶה אֶל הַר יהוה, אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיֹרֵנוּ מִדְּרָכָיו, וְנֵלְכָה בְּאֹרְחֹתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יהוה מִירוּשָׁלָיִם.
וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת,
לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

MAY IT BE YOUR WILL יְהִי רָצוֹן. From *Siddur Va'ani Tefilati*, the prayerbook of the Masorti (Conservative) movement in Israel. This acknowledges the Jewish people's having returned to the Land of Israel. (The more traditional wording speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return.)

AND IT SHALL COME TO PASS וְהָיָה בְּאַחֲרִית הַיָּמִים. Isaiah 2:2–4. Most contemporary biblical scholars think that this phrase points to the indefinite future. Classical exegetes thought of it as referring to a messianic end-time. This vision of universal peace is inscribed as the watchword of the United Nations.

LET US GO UP לְכוּ וְנַעֲלֶה. Isaiah's vision of universal religious unity.

INSTRUCTION SHALL GO FORTH תֵּצֵא תוֹרָה. The word *torah*, translated here as "instruction," can be understood in its widest sense: all that is right and true. Jewish mystics understood the verse as referring to a future divine revelation.

Our Sacrifice

Our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager store of cattle and grain, the yield of the shepherd's care and the farmer's toil, offered their best in the service of God, can we be content with a gift of mere words that costs us neither labor nor privation? Shall we not feel impelled to devote of our substance to the service of God? Shall we not give of our store to the relief of suffering, the healing of sickness, the dispelling of ignorance and error, the righting of wrongs and the strengthening of faith?

—MORDECAI KAPLAN AND EUGENE KOHN *(adapted)*

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

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation. Numbers 28:9–10

On the tenth day of the seventh month, you shall observe a sacred occasion: you shall practice self-denial; you shall not work at your occupations. You shall prepare a burnt offering as a pleasing odor to ADONAI: one bull of the herd, one ram, seven yearling lambs, without blemish. Numbers 29:7–8

As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom.

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on [this Shabbat and] this Day of Atonement, wherever they dwell.

Those who recited the traditional sacrificial list now continue on the next page.

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: "And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, 'Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God's ways and walk in God's paths.' For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore."

ON SHABBAT, WE RECITE THIS PARAGRAPH:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג, עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ, וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

The ark is opened and we rise.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

† וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

The ark is closed.

Congregation recites:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], הֱיֵה עִם פִּיפְיוֹת שְׁלוּחֵי עַמְּךָ בֵּית יִשְׂרָאֵל, הָעוֹמְדִים לְבַקֵּשׁ תְּפִלָּה וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל עַמְּךָ בֵּית יִשְׂרָאֵל.

הוֹרֵם מַה שֶּׁיֹּאמְרוּ, הֲבִינֵם מַה שֶּׁיְּדַבֵּרוּ, הַשִּׁיבֵם מַה שֶּׁיִּשְׁאֲלוּ, יַדְּעֵם אֵיךְ יְפָאֲרוּ. בְּאוֹר פָּנֶיךָ יְהַלֵּכוּן, בָּרֶךְ לְךָ יִכְרְעוּן, עַמְּךָ בְּפִיהֶם יְבָרְכוּן, וּמְבֹרְכוֹת פִּיךָ כֻּלָּם יִתְבָּרְכוּן.

Reader responds:

אוֹחִילָה לָאֵל, אֲחַלֶּה פָּנָיו, אֶשְׁאֲלָה מִמֶּנּוּ מַעֲנֵה לָשׁוֹן. אֲשֶׁר בְּקִהַל עָם אָשֵׁירָה עֻזּוֹ, אַבִּיעָה רְנָנוֹת בְּעַד מִפְעָלָיו. לְאָדָם מַעַרְכֵי לֵב, וּמֵיהוה מַעֲנֵה לָשׁוֹן. יהוה שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה, צוּרִי וְגוֹאֲלִי.

IT IS FOR US עָלֵינוּ. Aleinu is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty. It was originally written for the Rosh Hashanah service, where it introduces the Kingship (*Malkhuyot*) section of the Musaf service. When the prayer forms part of the daily and weekly liturgy, one bows formally from the waist down, but on the High Holy Days we ritually reenact Temple worship—the only time of year we do so—and many prostrate themselves on the floor of the synagogue in an act of humility and in full acknowledgment of God's sovereignty.

אוֹחִילָה לָאֵל. Although at the very beginning of the Musaf service the leader has asked God's help in leading the congregation in prayer, it was felt that another such prayer was needed before beginning the special sections of the Musaf Amidah: the *Avodah* (the service of the High Priest on the Day of Atonement) and the *Eilleh Ezk'rah* (the recounting of Jewish suffering). This *piyyut* was written in the first millennium and appears not only in the Ashkenazic tradition but in the Sephardic tradition as well, where it precedes the Amidah.

Aleinu

For the Rabbis who wrote the *Aleinu* prayer, God's sovereignty was contrasted with the rule of Rome, which they identified with the biblical Esau. Jacob/Israel is to seek God's sovereignty in this world; Rome/Esau seeks its own glory, wars against other peoples to subjugate them, revels in material existence, lives off the work of slave labor, allows many to die of poverty and starvation, and promotes entertaining circuses composed of gladiator fights in which humans are condemned to death. The Rabbis, picturing redemption, remark that the messianic age can be recognized when an end is brought to the rule of wickedness.

—SOLOMON SCHECHTER

ON SHABBAT, WE RECITE THIS PARAGRAPH:

Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.

Yism'ḥu v'malkhut'kha shom'rei shabbat v'kor'ei oneg, am m'kad'shei sh'vi·i, kullam yisb'u v'yit·an'gu mi-tuvekha, u-va-sh'vi·i ratzita bo v'kiddashto, ḥemdat yamim oto karata, zeikher l'ma·aseih v'reishit.

The ark is opened and we rise.

Introduction to the Special Sections of Musaf

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

ℓ 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 Ḥasidic master at the beginning of the play was one he actually recorded. This Ḥasidic teaching is presented here to offer an understanding of the Avodah service we are about to read. Anksy'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.

אַזְכִּיר גְּבוּרוֹת אֵלוֹהַּ נֶאְדָּרִי,
יָחִיד וְאֵין עוֹד, אֶפֶס וְאֵין שֵׁנִי.
אַחֲרָיו אֵין בַּחֶלֶד, לְפָנָיו אֵין בַּשַּׁחַק,
אֵין בִּלְתּוֹ קֶדֶם, זוּלָתוֹ בְּעֵקֶב.
אָדוֹן לַחֻשְׁבָּן, אֱלֹהִים לַעֲשׂוֹת,
נִמְלָךְ וְאֵין נֶעְדָּר, שֹׂחַ וְאֵין מְאַחֵר.
אוֹמֵר וְעוֹשֶׂה, יוֹעֵץ וּמֵקִים,
אַמִּיץ לָשֵׂאת וְגִבּוֹר לְסַבֵּל.
אֲשֶׁר לוֹ רְנָנוֹת מִפִּי יְצוּרָיו,
מִמַּעְלָה וּמִמַּטָּה יָשָׂא תְהִלָּה.
אֵל אֶחָד בָּאָרֶץ קָדוֹשׁ בַּשָּׁמַיִם,
מִמַּיִם רַבִּים, אַדִּיר בַּמָּרוֹם
אֶדֶר מִתְהוֹמוֹת, שֶׁבַח מִמְּאוֹרוֹת,
אֹמֶר מִימִים, לֶמֶד מִלֵּילוֹת;
אֵשׁ תּוֹדִיעַ שְׁמוֹ, עֲצֵי־יַעַר יְרַנְּנוּ,
בְּהֵמָה תְּלַמֵּד עֶזּוּז נוֹרְאוֹתָיו...

THE SERVICE OF THE HIGH PRIEST ON YOM KIPPUR סֵדֶר עֲבוֹדַת יוֹם הַכִּפּוּרִים The description of the High Priest on Yom Kippur was the first major section to be added to the Musaf Amidah after the close of the Talmud. More than 100 poetic versions of this prayer have come down to us. They usually begin with words of praise of God, a description of creation, and then detail the service of Yom Kippur in the Temple. No rite preserves the same poem as another. The version here is an anthology of three of these poems: one by Yose ben Yose, who wrote in the 5th century and was probably the first of the post-talmudic poets in the Land of Israel; a second poem written by Yoḥanan Ha-Cohen ben Yehoshua (perhaps 10th century), which is recited in the Italian rite; and a third that is commonly found in the Ashkenazic rite, written by Meshullam ben Kalonymous in the 10th century.

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

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

I WOULD SPEAK OF GOD'S GREATNESS אַזְכִּיר גְּבוּרוֹת אֵלוֹהַּ (literally, "I would recall"). Thus begins the Avodah. The next section of the service, the Martyrology, begins with the words אֵלֶּה אֶזְכְּרָה, "these I recall." The High Holy Days, which begin a new year and look to the future, do so by accounting for and remembering the past, beginning with Rosh Hashanah, which is known in the Bible as יוֹם הַזִּכָּרוֹן, 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 . . .

יְחַד שְׁלִישִׁי לִרְאוֹת פְּנֵי־מֶלֶךְ, לְשׁוֹרֵר, לְשָׁרֵת, לָבוֹא חֲדָרָיו...

כְּגֶפֶן אַדֶּרֶת, יִפַּת פֶּרִי וְעָנָף, הִצְמִיחַ עַמְרָם מִשְׁרֵשׁ לֵוִי,
כִּי שִׁלַּח שְׁלִשָּׁת שָׁרִיגֵי חֶמֶד: מְכַהֵן וְרוֹעֶה וְאִשָּׁה נְבִיאָה.
כְּגֶשֶׁת עֵת דּוֹדִים, פִּרְחוּ הוּקַם לִשְׁבֹּר מוֹסְרוֹת צֹעַן,
וְלִפְרֹץ גֶּדֶר שׁוֹעַל.
כְּסָה בֶעָנָן וְנִתְקַדֵּשׁ שָׁבוּעַ, נִצַּב בַּתָּוֶךְ בְּעֵת מַתַּן אֹמֶר.
כְּחַ אַדִּירִים לְפָנָיו הֻכְנַע, מִמּוֹרָאוֹ לֹא עָמַד אִישׁ.
כִּלְכֵּל צֹאן קָדֶשׁ שָׁאַר בִּישִׁימוֹן, וּמִלֶּחֶם שְׁחָקִים עַד בּוֹאָם לָאָרֶץ.
כָּרְתָה בְּאֵר לָעָם עַלְמָה מִתּוֹפֶפֶת, גְּוִעָה וְנֶאֱסְפָה וְלֹא הָיָה מָיִם.

◁ לְוּוּיֵי עַנְנֵי הוֹד יְדִידִים נֶחֱנָנוּ, עַל יְדֵי מְכַהֵן בְּשָׁלוֹם וּמְיֻשׁוֹר
לוֹ וּלְזַרְעוֹ בְּרִית אֶמֶת נֶחְקְקָה, בְּלִי תִשְׁבּוֹת מֶלַח בְּרִית הַנִּיחָן.

לְמִדָּם מְחוֹקֵק סִדְרֵי עֲבוֹדוֹת, כִּי בְּשׁוּבָתָם פֶּתַח עֲלֵיהֶם הֻפְקָד,
לִרְחוֹץ וְלָסוּךְ, לְקַדֵּשׁ יָד וָרֶגֶל, לִלְבּוֹשׁ בְּדִים וְלַחֲגוֹר בַּמִּזְנָח,
לְמַלֵּא יָדָם יָמִים שִׁבְעָה וַיְשִׁימֵהוּ לְחוֹק לְדוֹרוֹת עוֹלָם.

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

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

TIME OF RIPENING עֵת דּוֹדִים. 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 כָּסָה בֶעָנָן. Moses.

STOOD BETWEEN נִצַּב בַּתָּוֶךְ. According to the biblical account, Moses stood between God and Israel.

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

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

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

THE LAWGIVER מְחוֹקֵק. 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.

כַּכָּתוּב בְּתוֹרָתֶךָ: כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה
צִוָּה יהוה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם:

נוֹעֲדוּ חֲצוֹת לַיְלָה, מַעֲבִירֵי דֶשֶׁן,
נִצְבוּ תֵּת פַּיִס, וְלֹא יֵהָדֵפוּ;
נִצְבְּעוּ שְׁנִית, לְצוֹרֶף מְזֻבָּח חוּצָה,
נִקּוּי פְנִימִי וְנֵר, וְלֹא יָמֵירוּ;
סָח פָּקִיד, גּוֹשׁוּ חֲדָשִׁים לִקְטֹרֶת,
סוֹד מַצְבִּיעִים בַּפַּעַם, וְלֹא יִשָּׁנוּ;
סִלּוּק נְתָחִים, בֵּין כֶּבֶשׂ לַמִּזְבֵּחַ,
סִדּוּרָם בַּפַּעַם כַּדָּת, וְלֹא יְאַחֵרוּ;
סֶגֶן יִשְׂאַל, אִם בְּרַק נוֹגַהּ,
שֶׂה לִקְרוֹץ בַּשַּׁחַר, וְלֹא בְאִישׁוֹן;
סְבָבוּהוּ חֲנִיכָיו, לְבִית טְבִילַת חוּצָה,
סִדֵּר מְחִיצָה בַּתָּוֶךְ, וְלֹא יֵרָאֶה;
עִירָם שְׁאֵרוֹ, וְטָבַל וְלָבַשׁ שְׁמֹנָה,
עוֹד יִתְקָרֵב כַּחוֹק וְלֹא יָמוּשׁ;
עָרַךְ כֶּבֶשׂ, וְזָרַק וְהִקְטִיר וְהֵיטִיב,
עָרְכוֹ וְנִסְכּוֹ בְּכוֹשֶׁר, וְלֹא בְּפִסּוּל;
עוֹד בָּא לַפָּרָוָה, וְקִדֵּשׁ וְטָבַל,
עָטָה בְּהִתְקַדְּשׁוֹ בַּדִּים, וְלֹא פָז;
עַל פָּרוֹ בְּכוֹבֶד, יָדָיו סָמַךְ,
עֲוֹנוֹ וְנֶוֵהוּ הוֹדָה, וְלֹא בוֹשׁ.

AS IT IS WRITTEN IN YOUR TORAH כַּכָּתוּב בְּתוֹרָתֶךָ. 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 נוֹעֲדוּ חֲצוֹת לַיְלָה. The elaborate ritual of the Day of Atonement demanded detailed preparation. Everything was to be made ready for the first crack of dawn, as the ceremony began with the very start of the day. This part of the Avodah service was written by Yoḥanan 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 בַּדִּים. 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 עֲוֹנוֹ וְנֶוֵהוּ הוֹדָה. *Although the biblical injunction* is only that the High Priest pray for the atonement of the sins of Israel, the Rabbis insisted that the High Priest had to engage in personal expiation before he could atone for the community. "Better that someone who is innocent atone for one who is guilty; one who is guilty should not attempt to atone for another who is guilty" (Babylonian Talmud, Yoma 43b). Ḥasidic 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.

וְכָךְ הָיָה אוֹמֵר:
אָנָּא הַשֵּׁם, חָטָאתִי, עָוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי.
אָנָּא בַשֵּׁם, כַּפֶּר־נָא לַחֲטָאִים, וְלַעֲוֹנוֹת וְלִפְשָׁעִים,
שֶׁחָטָאתִי וְשֶׁעָוִיתִי, וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי, כַּכָּתוּב
בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ: כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר
אֶתְכֶם, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה—

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה, כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מְפֹרָשׁ יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל
בְּקְדֻשָּׁה וּבְטָהֳרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: **בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ**
לְעוֹלָם וָעֶד.

וְאַף הוּא הָיָה מִתְכַּוֵּן לְגַמּוֹר אֶת הַשֵּׁם כְּנֶגֶד הַמְבָרְכִים
וְאוֹמֵר לָהֶם—תִּטְהָרוּ. וְאַתָּה בְּטוּבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לְאִישׁ חֲסִידֶיךָ.

צָעַד לֵילֵךְ לוֹ לְמִזְרַח עֲזָרָה,
צֶמֶד שְׂעִירִים שָׁם מֵהוֹן עֵדָה,
צְמוּדִים אֲחוּזִים שָׁוִים בְּתֹאַר וּבְקוֹמָה,
צָגִים לְכַפֵּר עָוֹן בַּת הַשּׁוֹבֶבָה,
צֶהוּב חֲלָשִׁים טָרַף וְהֶעֱלָה מִקַּלְפִּי,
צָנַח וְהִגְרִיל לְשֵׁם גָּבְהוֹ וְלַצּוֹק,
צָעַק בְּקוֹל רָם לַיהוה חַטָּאת,
צוֹתָתָיו עָנוּ לוֹ וּבֵרְכוּ אֶת־הַשֵּׁם,
צֶבַע זְהוֹרִית קָשַׁר בְּרֹאשׁ הַמִּשְׁתַּלֵּחַ,
צִיְּתוֹ אִמֵּן נֶגֶד בֵּית שִׁלּוּחַ,
צָלַח וּבָא אֶצֶל פָּרוֹ שֵׁנִית,
צָחַן מַטֵּהוּ פְּנֵי צוּר הִתְוַדָּה.

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

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

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

PRAISED IS THE NAME OF THE ONE בָּרוּךְ שֵׁם כְּבוֹד. 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 explicitly enunciated, in holiness and purity, by the lips of the High Priest, they would bow and kneel and fall prostrate to the ground, saying, "Praised is the name of the One whose glorious sovereignty will be forever and ever."
Barukh shem k'vod malkhuto l'olam va·ed.

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

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

THE SECOND CONFESSION

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

The Goat That Was Sent to the Wilderness

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

וְכָךְ הָיָה אוֹמֵר:
אָנָּא הַשֵּׁם, חָטָאתִי, עָוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי
וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ. אָנָּא בַשֵּׁם, כַּפֶּר־נָא לַחֲטָאִים,
וְלַעֲוֹנוֹת וְלִפְשָׁעִים, שֶׁחָטָאתִי וְשֶׁעָוִיתִי, וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ
אֲנִי וּבֵיתִי וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ, כַּכָּתוּב בְּתוֹרַת מֹשֶׁה
עַבְדֶּךָ: כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכֹּל
חַטֹּאתֵיכֶם לִפְנֵי יהוה—

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה, כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מְפֹרָשׁ יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל
בְּקְדֻשָּׁה וּבְטָהֳרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: **בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.**

וְאַף הוּא הָיָה מִתְכַּוֵּן לִגְמוֹר אֶת־הַשֵּׁם כְּנֶגֶד הַמְבָרְכִים
וְאוֹמֵר לָהֶם—תִּטְהֲרוּ. וְאַתָּה בְּטוּבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לְשֵׁבֶט מִשְׁרְתֶיךָ.

קָח מַאֲכֶלֶת חַדָּה וּשְׁחָטוֹ כַּסֵּדֶר,
קִבֵּל דָּם בִּמְזָרָק וּנְתָנוֹ לַמְמָרֵס...
קִישׁ צְעָדָיו לַפָּרֹכוֹת וְקֵרֵב לַבַּדִּים,
קְטֹרֶת שָׁם בֵּינֵימוֹ וְעִשֵּׁן וְיָצָא.
רוֹבֶה מְמָרֵס מֵנוּ נָטַל דָּם, רִצֵּף וְנִכְנַס וְקָם בֵּין שָׁדַּיִם,
רְצוּי הַזָּיוֹת טָבַל וְהִצְלִיף בְּמִנְיָן, רוּם מַעְלָה אַחַת
וּמַטָּה שֶׁבַע.

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

וְכָךְ הָיָה מוֹנֶה: **אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת
וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע.**

רָץ וְהִנִּיחוֹ בַּכֵּן וְשָׁחַט שָׁעִיר, רִצָּה וְקִבֵּל דָּמוֹ בַּאֲגַן קֹדֶשׁ,
רִגֵּל וְעָמַד מִקּוֹם וְעוּד אָרוֹן, רִצָּה הַזָּיוֹת
כְּמַעֲשֵׂה דַּם פָּר.

וְכָךְ הָיָה מוֹנֶה: **אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת
וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע.**

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

ONE, ONE AND ONE אַחַת, אַחַת וְאַחַת. 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 (Aḥat . . .) 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.

Aḥat, aḥat v'aḥat, aḥat u-sh'tayim, aḥat v'shalosh,
aḥat v'arba, aḥat v'ḥameish, aḥat va-sheish, aḥat 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.

Aḥat, aḥat v'aḥat, aḥat u-sh'tayim, aḥat v'shalosh,
aḥat v'arba, aḥat v'ḥameish, aḥat va-sheish, aḥat v'sheva.

רָהַט וְהִנִּיחוֹ וְדַם פָּר נָטַל,
רַגְלָיו הֵרִיץ וְצָג חוּץ לִבְדֶלֶת,
רִקְמֵי פָּרֹכֶת יַז כְּמִשְׁפַּט כַּפֹּרֶת,
רָגַשׁ וְשִׁנָּה וְהִזָּה מִדַּם שָׂעִיר.

שָׁב וּבִלָּלָם וְחִטֵּא מִזִּבַּח סָגוּר,
שֶׁבַע עַל טָהֳרוֹ וּבִקְרָנָיו אַרְבַּע,
שָׁקַד וּבָא אֶצֶל שָׂעִיר הֶחָי,
שִׂגְיוֹן עָם וּזְדוֹנוֹ יוֹדֶה לָאֵל.

וְכָךְ הָיָה אוֹמֵר:
אָנָּא הַשֵּׁם, חָטְאוּ, עָווּ, פָּשְׁעוּ לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל.
אָנָּא בַּשֵּׁם, כַּפֶּר־נָא לַחֲטָאִים, וְלַעֲוֹנוֹת וְלִפְשָׁעִים,
שֶׁחָטְאוּ וְשֶׁעָווּ, וְשֶׁפָּשְׁעוּ לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל,
כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ: כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה—

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה, כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מְפֹרָשׁ יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל
בִּקְדֻשָּׁה וּבְטָהֳרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: **בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ**
לְעוֹלָם וָעֶד.

וְאַף הוּא הָיָה מִתְכַּוֵּן לְגַמּוֹר אֶת־הַשֵּׁם כְּנֶגֶד הַמְבָרְכִים
וְאוֹמֵר לָהֶם־תִּטְהֲרוּ וְאַתָּה בְּטוּבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לַעֲדַת יְשֻׁרוּן.

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

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

THE THIRD CONFESSION

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

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

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, they would bow and kneel and fall prostrate to the ground, saying, "Praised is the name of the One whose glorious sovereignty will be forever and ever."
Barukh shem k'vod malkhuto l'olam va·ed.
The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: "...you shall be cleansed."

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

שִׁגְּרוּ בְיַד אִישׁ עִתִּי לְמִדְבָּר עָז,
שָׁאַג סִדְרֵי יוֹם, קִדֵּשׁ, וּפָשַׁט,
שִׁלֵּשׁ וְטָבַל, פַּזִּים עָט וְקִדֵּשׁ.
תָּכַף וְעָשׂ אֵילוֹ וְאֵיל עַם,
תִּרַב חַטָּאוֹת וּמוּסָפִין הִקְרִיב כַּחֹק,
תָּר וְקִדֵּשׁ פָּשַׁט טָבַל וְקִדֵּשׁ,
תַּכְרִיךְ בַּדִּים עָט וְנִכְנַס לַדְּבִיר,
תְּכוּנַת כְּלֵי קִטֹּרֶת הוֹצִיא וְקִדֵּשׁ,
תִּלְבְּשֶׁת מַדָּיו הִפְשִׁיט וְגָנַז נֶצַח,
תֵּרַגֵּל וְטָבַל חֲרוּצִים עָט וְקִדֵּשׁ,
תָּמִיד הִסְדִּיר וְתִמֵּר וְנֵרוֹת הֶעֱלָה,
תֵּכֶל עֲבוֹדוֹת יָד וְרֶגֶל קִדֵּשׁ,
תִּמֵּם טְבִילוֹת חָמֵשׁ וְקִדּוּשִׁים עֲשָׂרָה,
תֹּאַר מְגַמָּתוֹ כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָה,
תָּקַף וְדָן וְעָטָה בִּגְדֵי הוֹנוֹ,
תַּמָּה תְּלַוֶּה צִיר נֶאֱמָן לַבַּיִת,
תָּגֵל בְּהִתְבַּשֵּׂר הֻשְׁלַג אֹדֶם תּוֹלָע,

תּוֹדָה נָתְנוּ אוֹסְפֵי זֶרַע שָׁלוֹם,
תְּהִלָּה בְּשִׁרוּ נוֹשְׁאֵי אֲלָמוֹת בְּרֶנֶן.

וְכָךְ הָיְתָה תְּפִלָּתוֹ שֶׁל כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים בְּצֵאתוֹ מִבֵּית קֹדֶשׁ הַקָּדָשִׁים בְּשָׁלוֹם:
יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵא הַשָּׁנָה הַזֹּאת הַבָּאָה עָלֵינוּ, וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל,
שְׁנַת אֹסֶם,
שְׁנַת בְּרָכָה,
שְׁנַת גְּזֵרוֹת טוֹבוֹת מִלְּפָנֶיךָ,
שְׁנַת דָּגָן תִּירוֹשׁ וְיִצְהָר,
שְׁנַת הַרְוָחָה וְהַצְלָחָה,
שְׁנַת וְעוּד בֵּית מִקְדָּשֶׁךָ,

HE REMOVED THE INSTRUMENTS תְּכוּנַת כְּלֵי קִטֹּרֶת הוֹצִיא. 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 חֲרוּצִים עָט. 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 תָּמִיד הִסְדִּיר. 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 הֻשְׁלַג אֹדֶם תּוֹלָע. 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 אוֹסְפֵי זֶרַע שָׁלוֹם. 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,

שְׁנַת זִמְרָה,
שְׁנַת חַיִּים טוֹבִים מִלְּפָנֶיךָ,
שָׁנָה טְלוּלָה וּגְשׁוּמָה אִם שְׁחוּנָה,
שְׁנַת יַמְתִּיקוּ מְגָדִים אֶת־תְּנוּבָתָם,
שְׁנַת כַּפָּרָה וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ,
שְׁנַת לַחְמֵנוּ וּמֵימֵינוּ תְּבָרֵךְ,
שְׁנַת מְנוּחָה,
שְׁנַת נֶחָמָה,
שְׁנַת שְׂבַע שְׂמָחוֹת,
שְׁנַת עֹנֶג,
שְׁנַת פְּרִי בִטְנֵנוּ וּפְרִי אַדְמָתֵנוּ תְּבָרֵךְ,
שְׁנַת צֵאתֵנוּ וּבוֹאֵנוּ תְּבָרֵךְ,
שְׁנַת קְהָלֵנוּ תּוֹשִׁיעַ,
שְׁנַת רַחֲמֶיךָ יְכַמְּרוּ עָלֵינוּ,
שְׁנַת שָׁלוֹם וְשַׁלְוָה,
שָׁנָה שֶׁתַּעֲלֵנוּ שְׂמֵחִים לְאַרְצֵנוּ,
שָׁנָה שֶׁלֹּא יִצְטָרְכוּ עַמְּךָ בֵּית יִשְׂרָאֵל זֶה לָזֶה וְלֹא לְעַם אַחֵר בְּתִתְּךָ בְּרָכָה בְּמַעֲשֵׂה יְדֵיהֶם.

וְעַל אַנְשֵׁי הַשָּׁרוֹן הָיָה אוֹמֵר: יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁלֹּא יֵעָשׂוּ בָּתֵּיהֶם קִבְרֵיהֶם.

אַשְׁרֵי עַיִן רָאֲתָה כָּל־אֵלֶּה,
הֲלֹא לִמְשֻׁמַּע אֹזֶן דָּאֲבָה נַפְשֵׁנוּ.
אַשְׁרֵי עַיִן רָאֲתָה אֲהָלֵנוּ, בִּשְׁמֹחַת קְהָלֵנוּ,
הֲלֹא לִמְשֻׁמַּע אֹזֶן דָּאֲבָה נַפְשֵׁנוּ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], גְּלוּי וְיָדוּעַ לְפָנֶיךָ וְלִפְנֵי כִּסֵּא כְבוֹדֶךָ,
שֶׁאֵין לָנוּ לֹא מְנַהֵל כַּיָּמִים הָרִאשׁוֹנִים,
לֹא כֹהֵן גָּדוֹל לְהַקְרִיב נִיחוֹחִים,
וְלֹא נְבִיאָה לְצַהֵל עֲבוּר מַיִם חַיִּים וּטְהוֹרִים.
◁ אָכֵן הִזְכַּרְנוּ מְעַלְלוֹת קְדֵמִים.

אֲבָל זְכִיתָנוּ בָּעֲבוֹדָה אַחֶרֶת.

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

AND TO THE PEOPLE OF SHARON וְעַל אַנְשֵׁי הַשָּׁרוֹן. 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, halo l'mishma ozen da·avah nafsheinu.
Blessed were those who saw the Temple filled with a joyous congregation; sadly, we can only hear about it.

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

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

פַּעַם אַחַת הָיָה רַבָּן יוֹחָנָן בֶּן־זַכַּאי יוֹצֵא מִירוּשָׁלַיִם
וְהָיָה רַבִּי יְהוֹשֻׁעַ הוֹלֵךְ אַחֲרָיו וְרָאָה אֶת־בֵּית הַמִּקְדָּשׁ
חָרֵב. אָמַר רַבִּי יְהוֹשֻׁעַ: אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב,
מָקוֹם שֶׁמְּכַפְּרִים בּוֹ עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל! אָמַר לוֹ
רַבָּן יוֹחָנָן: בְּנִי, אַל יֵרַע לְךָ. יֵשׁ לָנוּ כַּפָּרָה אַחֶרֶת שֶׁהִיא
כְּמוֹתָהּ. וְאֵיזוֹ? גְּמִילוּת חֲסָדִים, שֶׁנֶּאֱמַר: כִּי חֶסֶד
חָפַצְתִּי וְלֹא זָבַח.

מַה־הוּא רַחוּם וְחַנּוּן, אַף אַתָּה.
מַה־הוּא מְתַקֵּן אֶת־הַכַּלָּה וּמְבַקֵּר חוֹלִים, אַף אַתָּה.
מַה־הוּא מְנַחֵם אֲבֵלִים וּמְלַוֶּה אֶת־הַמֵּת, אַף אַתָּה.
פָּרֹס לָרָעֵב לַחְמֶךָ וַעֲנִיִּים מְרוּדִים תָּבִיא בָּיִת,
כִּי תִרְאֶה עָרֹם וְכִסִּיתוֹ וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם.
לְמִי שֶׁעֻזָּרָה אֵין לוֹ, תַּעֲזֹר,
וְעֵינַיִם לָעִוֵּר תִּהְיֶה וְרַגְלַיִם לַפִּסֵּחַ.
דַּעֲלֶךָ סְנִי לְחַבְרָךְ לֹא תַעֲבִיד,
וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ.
הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שָׁלוֹם וְרוֹדֵף
שָׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה.
מַה־הוּא רַחוּם וְחַנּוּן, אַף אַתָּה.
אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ, וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח,
וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ, כְּבוֹד יהוה יַאַסְפֶךָ.
יִתֶּן־לָנוּ חָכְמַת לֵבָב וְיִהְיֶה שָׁלוֹם בֵּינֵינוּ.

זְכֹר רַחֲמֶיךָ יהוה וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה. אַל תִּזְכָּר־
לָנוּ עֲוֹנוֹת רִאשׁוֹנִים, מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ כִּי דַלּוֹנוּ
מְאֹד. זָכְרֵנוּ יהוה בִּרְצוֹן עַמֶּךָ, פָּקְדֵנוּ בִּישׁוּעָתֶךָ.
זְכֹר עֲדָתְךָ קָנִיתָ קֶדֶם, גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ, הַר צִיּוֹן
זֶה שָׁכַנְתָּ בּוֹ. זְכֹר יהוה חִבַּת יְרוּשָׁלָיִם.

ONCE AS פַּעַם אַחַת. The three passages on this page were arranged and translated by Jules Harlow.

RABBAN YOḤANAN BEN ZAKKAI. This story is found in the 3rd-century Avot of Rabbi Natan (Version A, chapter 4).

I DESIRE DEEDS כִּי חֶסֶד חָפַצְתִּי. Hosea 6:6.

AS GOD IS GRACIOUS מַה־הוּא רַחוּם. Mekhilta of Rabbi Ishmael, Shirata 3.

SHARE YOUR BREAD פָּרֹס לָרָעֵב לַחְמֶךָ. Isaiah 58:7.

EYES TO THE BLIND וְעֵינַיִם לָעִוֵּר. After Job 29:15.

WHAT IS HATEFUL TO YOU דַּעֲלֶךָ סְנִי. Babylonian Talmud, Shabbat 31a.

LOVE YOUR NEIGHBOR וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ. Leviticus 19:18.

YOUR LIGHT SHALL BREAK FORTH AS DAWN אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ. 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 זְכֹר רַחֲמֶיךָ. The recollection of the Temple service ends with a series of verses (Psalms 25:6, 79:8, 106:4, and 74:2), each containing plays on the Hebrew word for memory, זכר (*zakhor*). They were chosen for their mention of redemption and their connection to Zion and Jerusalem. The last sentence is not a biblical verse.

Once as Rabban Yoḥanan ben Zakkai was leaving Jerusalem, Rabbi Yehoshua, who was following him, looked back, saw the Temple in ruins, and remarked in despair, "How terrible for us! The place that atoned for the sins of all the people Israel lies in ruins!" Then Rabban Yoḥanan ben Zakkai said: "My son, do not grieve. There is another way of gaining atonement, equal to it. What is that? Performing deeds of kindness and love, as the prophet Hosea declared: 'I desire deeds of kindness and love, not burnt offerings.'"

As God is gracious and compassionate,
you be gracious and compassionate.
  Help the needy bride, visit the sick,
  comfort the mourners, attend to the dead,
share your bread with the hungry,
take the homeless into your home.
  Clothe the naked when you see them;
  do not turn away from people in need.
Help those who have no help;
be eyes to the blind, be feet to the lame.
  What is hateful to you, do not do to your fellow human beings,
  but love your neighbor as yourself.
Be a disciple of Aaron the priest.
Love peace and pursue peace,
love your fellow creatures and draw them to the Torah.
  As God is gracious and compassionate,
  you be gracious and compassionate.
Then your light shall break forth as dawn,
and your healing spread quickly.
Our righteousness will go before us,
and God's presence will gather us up.
  May God grant us wisdom of the heart.
  And may there be peace among us.

Call to mind Your acts of kindness, ADONAI, for they exist eternally. Do not hold the sins of our ancestors against us. May Your kindness soon greet us, for we are in great despair. Be mindful of us and take note of us as You favor Your people with salvation. Remember the congregation that long ago that You made Your very own when You redeemed the tribe You made Your inheritance. Remember Mount Zion, on which You once dwelled, and Your love of Jerusalem.

אֵל, אֶרֶךְ אַפַּיִם אָתָּה, וּבַעַל הָרַחֲמִים נִקְרֵאתָ, וְדֶרֶךְ תְּשׁוּבָה הוֹרֵיתָ. גְּדֻלַּת רַחֲמֶיךָ וַחֲסָדֶיךָ תִּזְכֹּר הַיּוֹם וּבְכָל־יוֹם לְזֶרַע יְדִידֶיךָ. תֵּפֶן אֵלֵינוּ בְּרַחֲמֶיךָ, כִּי אַתָּה הוּא בַּעַל הָרַחֲמִים.

בְּתַחֲנוּן וּבִתְפִלָּה פָּנֶיךָ נְקַדֵּם, כְּהוֹדַעְתָּ לֶעָנָו מִקֶּדֶם. מֵחֲרוֹן אַפֶּךָ שׁוּב, כְּמוֹ בְּתוֹרָתְךָ כָּתוּב, וּבְצֵל כְּנָפֶיךָ נֶחֱסֶה וְנִתְלוֹנָן, כְּיוֹם וַיֶּרֶד יהוה בֶּעָנָן.

◁ תַּעֲבֹר עַל פֶּשַׁע וְתִמְחֶה אָשָׁם, כְּיוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם. תַּאֲזִין שַׁוְעָתֵנוּ וְתַקְשִׁיב מֶנּוּ מַאֲמַר כְּיוֹם וַיִּקְרָא בְּשֵׁם יהוה.

וַיַּעֲבֹר יהוה עַל פָּנָיו וַיִּקְרָא:

יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וֶאֱמֶת. נֹצֵר חֶסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, וְנַקֵּה.

יהוה	אֲנִי הוּא קֹדֶם שֶׁיֶּחֱטָא הָאָדָם
יהוה	אֲנִי הוּא לְאַחַר שֶׁיֶּחֱטָא הָאָדָם
אֵל	מִדַּת הָרַחֲמִים גַּם לָעַמִּים
רַחוּם	לְמִי שֶׁיֵּשׁ לוֹ זְכוּת
וְחַנּוּן	לְמִי שֶׁאֵין לוֹ זְכוּת
אֶרֶךְ אַפַּיִם	לְמִי שֶׁאֵין לוֹ זְכוּת
וְרַב־חֶסֶד	לִנְצָרְכֵי־חֶסֶד
וֶאֱמֶת	לְשַׁלֵּם שָׂכָר לְעוֹשֵׂי רְצוֹנוֹ
נֹצֵר חֶסֶד לָאֲלָפִים	כְּשֶׁאָדָם עוֹשֶׂה טוֹב
נֹשֵׂא עָוֹן	לְעוֹשֶׂה בִּזָּדוֹן
וָפֶשַׁע	הַמּוֹרְדִים לְהַכְעִיס
וְחַטָּאָה	הָעוֹשֶׂה בִּשְׁגָגָה
וְנַקֵּה	לַשָּׁבִים

וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתֶּנוּ.

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

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ, כִּי אַתָּה, אֲדֹנָי, טוֹב וְסַלָּח וְרַב חֶסֶד לְכָל־קוֹרְאֶיךָ.

THE THIRTEEN ATTRIBUTES. The explanation of the Thirteen Attributes that appears here is based on sources in the Babylonian Talmud (Rosh Hashanah 17b) and the Tosafists (France and Germany, 12th and 13th centuries) and by Abudarham (Spain, 13th century). The form found here was first published in *Sefer HaBakashah* by Moshe HaCohen Niral, Metz, 1788.

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 raḥum v'ḥannun, erekh appayim v'rav ḥesed ve-emet.
Notzer ḥesed la-alafim, nosei avon va-fesha v'ḥatta·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'laḥ lanu avinu ki ḥatanu, m'ḥal lanu malkeinu ki fashanu,
ki atah, Adonai, tov v'sallaḥ v'rav ḥesed l'khol kor'ekha.

אלה אזכרה

אֵלֶּה אֶזְכְּרָה וְנַפְשִׁי עָלַי אֶשְׁפְּכָה,
עַל קוֹרוֹתֵינוּ הַמָּרוֹת עֵינַי זוֹלְגוֹת דִּמְעָה.

א

כִּי בִימֵי הַשֹּׁר לֹא עָלְתָה אֲרוּכָה לַעֲשָׂרָה הֲרוּגֵי מְלוּכָה.
וּשְׁנַיִם מֵהֶם הוֹצִיאוּ תְּחִלָּה שֶׁהֵם גְּדוֹלֵי יִשְׂרָאֵל, רַבִּי
יִשְׁמָעֵאל כֹּהֵן גָּדוֹל וְרַבָּן שִׁמְעוֹן בֶּן־גַּמְלִיאֵל נְשִׂיא
יִשְׂרָאֵל. כְּרֹת רֹאשׁוֹ תְּחִלָּה הֵרְבָּה לִבְעוֹן וְנָם: הָרְגֵנִי
תְחִלָּה וְאַל אֶרְאֶה בְּמִיתַת מִשָּׂרַת לְדָר בְּמָעוֹן. וּלְהַפִּיל
גּוֹרָלוֹת צִוָּה צְפְעוֹן וְנָפַל הַגּוֹרָל עַל רַבָּן שִׁמְעוֹן.
לִשְׁפֹּךְ דָּמוֹ מִהֵר כְּשׁוֹר פָּר וּכְשֶׁנֶּחְתַּךְ רֹאשׁוֹ נִטְלוֹ וְצָרַח
עָלָיו בְּקוֹל מַר כַּשּׁוֹפָר: אִי הַלָּשׁוֹן הַמְמַהֶרֶת לְהוֹרוֹת
בְּאִמְרֵי שֶׁפֶר, בַּעֲוֹנוֹת אֵיךְ עַתָּה לוֹחֶכֶת אֶת־הֶעָפָר.

אֵלֶּה אֶזְכְּרָה . . .

גָּזְרָה מַלְכוּת הָרְשָׁעָה שֶׁלֹּא יַעַסְקוּ יִשְׂרָאֵל בַּתּוֹרָה.
וְרַבִּי עֲקִיבָא הָיָה מַקְהִיל קְהִלּוֹת בָּרַבִּים וְעוֹסֵק בַּתּוֹרָה.
תְּפָסוּהוּ וְחָבָשׁוּהוּ בְּבֵית הָאֲסוּרִים. בְּשָׁעָה שֶׁהוֹצִיאוּ
אֶת־רַבִּי עֲקִיבָא לַהֲרֵגָה זְמַן קְרִיאַת שְׁמַע הָיָה וְהָיוּ
סוֹרְקִים אֶת־בְּשָׂרוֹ בְּמַסְרְקוֹת שֶׁל בַּרְזֶל וְהָיָה מְקַבֵּל
עָלָיו עֹל מַלְכוּת שָׁמַיִם. אָמְרוּ לוֹ תַּלְמִידָיו: רַבֵּנוּ! עַד
כָּאן? אָמַר לָהֶם: כָּל־יָמַי הָיִיתִי מִצְטַעֵר עַל פָּסוּק זֶה—
"וּבְכָל־נַפְשְׁךָ", אֲפִלּוּ נוֹטֵל אֶת־נִשְׁמָתֶךָ. אָמַרְתִּי: מָתַי
יָבוֹא לְיָדַי וַאֲקַיְּמֶנּוּ? וְעַכְשָׁו שֶׁבָּא לְיָדִי, לֹא אֲקַיְּמֶנּוּ?!
הָיָה מַאֲרִיךְ בְּ"אֶחָד" עַד שֶׁיָּצְתָה נִשְׁמָתוֹ בְּ"אֶחָד."

THESE I RECALL אֵלֶּה אֶזְכְּרָה. After the liturgical high point of the recollected Temple ritual, the service turns to recounting low points: scenes of martyrdom and destruction. The Avodah just recited offers a sense of our rapturous relationship with God; now we turn to prayers of sorrow, expressing a sense of abandonment by God.

Eilleh Ezk'rah, a late first-millennium rendering of the legend of martyrdom of ten rabbis killed by the Roman authorities following the Bar Kokhba revolt (132–135 C.E.), appears to have entered the Yom Kippur liturgy during the Crusades. Even earlier, mention of Jewish martyrdom and suffering had become a critical component of *s'liḥah* 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 marytyrs followed his example, going to their deaths reciting the Sh'ma. Strikingly, the Talmud (Babylonian Talmud, *Menahot* 29b) relates that Moses, seeing the fate of Rabbi Akiva, asks God, "Is this the Torah and its reward?" The question remains hanging. One can view this part of the service similarly, as a question to God that yet remains unanswered. Placing this question at the height of the day of Yom Kippur suggests a further question: "God, we have performed Your service in purity. We have fasted on this day, prayed to You, and pleaded our cause. But the reality we confront does not reflect our pious hopes. Why is that? If we are to give an accounting of ourselves on this day, are not You also to do so?"

The first line, as well as the story of the martyrdom of Rabbi Yishmael, is taken from the traditional *piyyut*. The story of the martyrdom of Rabbi Akiva is from Avot of Rabbi Natan, Version A, 38:3, and that of the other rabbis from the Talmud. The second line of the poetic rhyme, written for this maḥzor, 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'khah,
al koroteinu ha-marot einai zolgot dim·ah.

א

The Rabbinic Martyrs Murdered by Rome

THE MARTYRDOM OF RABBAN SHIMON

In the time of the Roman Empire, God suffered ten rabbis to be martyred. Two of the most distinguished were taken out first: Rabbi Yishmael, the High Priest, and Rabban Shimon ben Gamliel, head of the Sanhedrin. Rabban Shimon pleaded to be executed first in order not to gaze upon the death of the one who had served God in the Temple. The tyrant commanded that lots be cast and it fell to Rabban Shimon to be martyred first and have his blood flow like a slaughtered bull. Rabbi Yishmael picked up his severed head and cried bitterly, like the shofar, "How the tongue that rushed to teach such beautiful words, now licks the earth because of our sins!"

These I recall . . . Eilleh ezk'rah . . .

THE MARTYRDOM OF RABBI AKIVA

The Romans decreed that the people Israel no longer be allowed to study Torah. Rabbi Akiva publicly convened assemblies and continued to teach Torah. He was captured and imprisoned. The hour of execution was the time for the recitation of the morning Sh'ma, so as they scraped his skin with iron combs, he recited the Sh'ma, accepting the yoke of the sovereignty of heaven. His pupils cried out, "Even now?!" He said to them, "All my life, I was troubled that I could not fulfill the verse to love God 'with all your soul'—that is, even should God take your life. I asked myself, 'When will the time come that I can fulfill the verse?' Now that I have that possiblity, shouldn't I fulfill it?!" He prolonged the word "One" so that his soul left him as he uttered the word "One."

These I recall . . . Eilleh ezk'rah . . .

אָמְרוּ עָלָיו עַל רַבִּי יְהוּדָה בֶּן־בָּבָא שֶׁלֹּא טָעַם חֵטְא מִיָּמָיו וְיָשַׁב בְּתַעֲנִית עֶשְׂרִים וְשֵׁשׁ שָׁנָה. גְּזָרָה הַמַּלְכוּת הָרִשָּׁעָה עַל יִשְׂרָאֵל שֶׁכָּל־הַסּוֹמֵךְ יֵהָרֵג וְכָל־הַנִּסְמָךְ יֵהָרֵג וְעִיר שֶׁסּוֹמְכִין בָּהּ וּתְחוּמָיו תֵּחָרֵב. מֶה עָשָׂה רַבִּי יְהוּדָה בֶּן־בָּבָא? הָלַךְ וְיָשַׁב לוֹ בֵּין שְׁנֵי הָרִים גְּדוֹלִים וּבֵין שְׁתֵּי עֲיָרוֹת גְּדוֹלוֹת בֵּין אוּשָׁא לִשְׁפַרְעָם, וְסָמַךְ שָׁם חֲמִשָּׁה זְקֵנִים. כֵּינָן שֶׁהִכִּירוּ אוֹיְבֵיהֶן בָּהֶן, אָמַר לָהֶן: בָּנַי, רוּצוּ! אָמְרוּ לוֹ: רַבִּי, מַה תְּהֵא עָלֶיךָ? אָמַר לָהֶן: הֲרֵינִי מוּטָל לִפְנֵיהֶם כְּאֶבֶן שֶׁאֵין לוֹ הוֹפְכִים. אָמְרוּ, לֹא זָזוּ מִשָּׁם עַד שֶׁנָּעֲצוּ בוֹ שְׁלֹשׁ מֵאוֹת לוֹנְכִיּוֹת שֶׁל בַּרְזֶל וַעֲשָׂאוּהוּ כִּכְבָרָה.

אֵלֶּה אֶזְכְּרָה . . .

מָצְאוּהוּ לְרַבִּי חֲנִינָא הָיָה מַקְהִיל קְהִלּוֹת בָּרַבִּים וְסֵפֶר תּוֹרָה מֻנָּח לוֹ בְּחֵיקוֹ. כָּרְכוּהוּ בְּסֵפֶר תּוֹרָה וְהֶקִיפוּהוּ בַּחֲבִילֵי זְמוֹרוֹת וְהִצִּיתוּ בָהֶן אֶת־הָאוּר וְהֵבִיא סְפוֹגִין שֶׁל צֶמֶר וּשְׁרָאוּם בְּמַיִם וְהִנִּיחוּם עַל לִבּוֹ כְּדֵי שֶׁלֹּא תֵּצֵא נִשְׁמָתוֹ מְהֵרָה. אָמְרוּ לוֹ תַּלְמִידָיו: רַבִּי, מָה אַתָּה רוֹאֶה? אָמַר לָהֶן: גְּוִילִין נִשְׂרָפִין וְאוֹתִיּוֹת פּוֹרְחוֹת.

אֵלֶּה אֶזְכְּרָה . . .

ב

וַיְהִי כַּאֲשֶׁר שָׁמְעוּ אַנְשֵׁי קֹדֶשׁ חֲסִידֵי עֶלְיוֹן, קְהִילַּת הַקֹּדֶשׁ אֲשֶׁר בְּמַעְגְּנָצָא, מָגֶן וְצִינָה לְכָל־הַקְּהִילוֹת, אֲשֶׁר נֶהֱרְגוּ קְצָת הַקָּהָל בִּשְׁפַיְירָא וּקְהַל וורמייזשָׁא בְּפַעַם שְׁנִית וְנָגְעָה חֶרֶב עֲדֵיהֶם, אָז רָפְתָה יָדָם וְנָמַס לָהֶם וַיְהִי לְמַיִם. וַיִּצְעֲקוּ אֶל יהוה בְּכָל־לִבָּם וַיֹּאמְרוּ: יהוה אֱלֹהֵי יִשְׂרָאֵל, הֲאַתָּה עוֹשֶׂה אֶת־שְׁאֵרִית יִשְׂרָאֵל כָּלָה. וְאַיֵּה כָּל־נִפְלְאוֹתֶיךָ הַנּוֹרָאוֹת אֲשֶׁר סִפְּרוּ לָנוּ אֲבוֹתֵינוּ לֵאמֹר, הֲלֹא מִמִּצְרַיִם וּמִבָּבֶל הֶעֱלִיתָנוּ וְכַמָּה פְּעָמִים הִצַּלְתָּנוּ, וְאֵיךְ עַתָּה עֲזַבְתָּנוּ וּנְטַשְׁתָּנוּ יהוה, לָתֵת אוֹתָנוּ בְּיַד אֱדוֹם הָרִשָּׁעָה לְהַשְׁמִידֵנוּ. אַל תִּרְחַק מִמֶּנּוּ, כִּי צָרָה קְרוֹבָה וְאֵין עוֹזֵר לָנוּ.

RABBI YEHUDAH BEN BAVA. The story is reported in the Babylonian Talmud, Avodah Zarah 8b and Sanhedrin 14a.

RABBI ḤANINA. The story is told in the Babylonian Talmud, Avodah Zarah 18a and Sanhedrin 14a.

THE CRUSADES. As the First Crusade passed through Europe, masses of Christian soldiers and commoners decided that they would murder "infidels" along the route to the Holy Land. Many Jewish communities were slaughtered, and nobles and even church authorities who tried to oppose the violence were ignored. At the time of the First Crusade there were three centers of Jewish learning in Germany: Mainz, Speyer, and Worms. In Mainz, more than 1,000 Jews were killed in 1096 and the synagogue was burnt to the ground. Many of the *piyyutim* we recite today were written by members of the Kalonymous family of Mainz. The account here was taken from the chronicle of Solomon bar Samson.

ARE YOU WIPING OUT THE REMNANT OF ISRAEL? הַאַתָּה עוֹשֶׂה אֶת שְׁאֵרִית יִשְׂרָאֵל כָּלָה. Ezekiel 11:13.

ESAU אֱדוֹם. 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 ordinaton 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 ḤANINA BEN TERADION

They also found Rabbi Ḥanina 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 . . .

ב

The First Crusade

When the members of the pious and holy community in Mainz—whose reputation had spread throughout all the provinces as "a shield and protector" for all the Jewish communities—heard that the communities of Speyer and Worms had been attacked a second time and some had been killed, their hearts melted and they despaired. They cried out to the God of Israel with all their might, saying: "ADONAI, God of Israel, are You wiping out the remnant of Israel? Where are all Your awe-inspiring wonders, about which our ancestors told us, saying: 'Truly ADONAI brought us up from Egypt and Babylonia'? How many times have You saved us? Have You now abandoned and forsaken us, ADONAI, leaving us in the hands of wicked Esau, that they might destroy us? Do not distance Yourself from us, for tragedy is near and there is none to aid us."

וְהָיָה בְּיוֹם שְׁלוֹשָׁה בְּסִיוָן אֲשֶׁר הָיָה יוֹם קְדוּשׁ וּפְרִישָׁה
לְיִשְׂרָאֵל בְּמַתַּן תּוֹרָה, בְּאוֹתוֹ יוֹם שֶׁאָמַר מֹשֶׁה רַבֵּנוּ
עָלָיו הַשָּׁלוֹם: "הֱיוּ נְכוֹנִים לִשְׁלוֹשֶׁת יָמִים", אוֹתוֹ הַיּוֹם
הוּפְרְשׁוּ קְהַל מַעְגֶּנְצָא, חֲסִידֵי עֶלְיוֹן, בִּקְדֻשָּׁה
וּבְטָהֳרָה וְהוּקְדְּשׁוּ לַעֲלוֹת אֶל הָאֱלֹהִים כֻּלָּם יַחַד, כִּי
הָיוּ נְעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרָדוּ, כִּי כֻּלָּם בַּחֲצַר
הָהֶגְמוֹן. וַיֵּחַר אַף בְּעַמּוֹ וְקִיֵּם עֲצַת הַתּוֹעִים וְעָלָה
בְּיָדָם וְכָל־הוֹן לֹא הוֹעִיל, וְלֹא צוֹם וְעִנּוּי וּצְעָקָה
וּצְדָקָה, וַאֲפִילּוּ הַתּוֹרָה הַקְּדוֹשָׁה לֹא הֵגִינָה עַל לוֹמְדֶיהָ.
וַיֵּצֵא מִבַּת צִיּוֹן כָּל־הֲדָרָהּ, הֱיֹא מַעְגֶּנְצָא. עִיר תְּהִלָּתִי
קְרֵית מְשׁוֹשִׁי, אֲשֶׁר כַּמָּה מָעוֹת פְּזוּרָה לְאֶבְיוֹנִים, וְאֵין
לְכָתוֹב בְּעֵט בַּרְזֶל בְּגִלָּיוֹן סֵפֶר רוֹב מַעֲשִׂים אֲשֶׁר הָיָה
בָּהּ מִימוֹת עוֹלָם, בְּמָקוֹם אֶחָד תּוֹרָה וּגְדֻלָּה וְעוֹשֶׁר
וְכָבוֹד וְחָכְמָה וַעֲנָוָה וּמַעֲשִׂים טוֹבִים לַעֲשׂוֹת גָּדֵר עַל
גָּדֵר סְיָג לְדִבְרֵיהֶם, וְעַתָּה נִבְלְעוּ חֲכָמִים וְנֶהְיוּ לִכְלָיָה
כִּבְנֵי יְרוּשָׁלַיִם בְּחוּרְבָּנָם.

אֵלֶּה אֶזְכְּרָה . . .

BE READY FOR THE THIRD DAY הֱיוּ נְכוֹנִים לִשְׁלוֹשֶׁת יָמִים. Exodus 19:15. Moses' exhortation to the people Israel before the revelation on Mount Sinai. The chronicler ironically argues that at this time, too, Israel was ready for a revelation; instead, its people were destroyed.

GONE FROM ZION וַיֵּצֵא מִבַּת צִיּוֹן. Lamentations 1:6. The destruction of the community of Mainz is thus identified with the destruction of the Temple. The chronicler makes this connection explicit in the last line of the text.

ג

יְהוּדָה וְיִשְׂרָאֵל דְּעוּ מַר לִי מְאֹד
לָכֵן בְּחַטֹּאתַי אֲנִי אֶרְעַד וְרֵעַד.

חָסְרָה נְגִינָתִי וְשִׂמְחָתִי בּוֹד
אֶזְכֹּר: שְׁבִילְיָא כִּי אֲבַדְנוּהָ אָבֹד.

חָסְרָה עֲטֶרֶת כֹּל קְהִילוֹת אַרְגּוֹן
גַּם קַאטִילוֹנְיָא וּבָם שָׁלַט אוֹיֵב בְּשֹׁד.

חָסְרָה צְפִירַת הוֹד בְּקַשְׁטִילְיָא לִיאוֹן
אֶבְכֶּה לְצָרָתָם מִלֹּא דִמְעָה כְּנֹאד.

חָסְרָה נָוֶת תַּלְמוּד וְהַמִּשְׁנָה, וְהֵיא
נִבְזֵית בְּעֵין אוֹיְבִים וּבוֹגְדִים בּוֹ בֶּגֶד.

JUDAH AND ISRAEL יְהוּדָה וְיִשְׂרָאֵל. This *piyyut* was written in response to the destruction of the Jewish communities in Spain. It is recited to this day by the Sephardic community of Venice. It is a remarkable text in that it speaks openly of Jewish apostasy, while lamenting the loss of the learned communities in Spain (which the poet enumerates by region). It is equally surprising in the way the author stresses the loss of a sense of God's presence. For the poet, all is lost because both Jewish faithfulness and God's faithfulness are nowhere in evidence.

In Witness of God

This piyyut by David ben Meshullam (12th century, Germany) bears poetic witness to the slaughter of the Jewish community of Mainz in the First Crusade. It is traditionally recited at this point of the Yom Kippur Musaf service.

God, do not be silent over my spilt blood,
do not be quiet, but avenge me.
Seek retribution from those who would destroy me
lest the whole earth be covered with my blood.

Innocent children, our holy seed, do not lie:
"This is my God whom I would glorify," they loudly sang.
These were to be our inheritors—of whom we were so proud—
they have now been wrapped in the bond of eternal life.

Women and children together covenanted to die;
these sheep were gathered in the slaughterhouse yard,
"O Holy One, bound and slaughtered we go up to You,"
refusing to be tied to another faith.

As year-old whole burnt offerings,
were these sacrifices made,
while instructing their mothers, "Do not be overcome,
for we are wanted as holocaust offerings by God on High."

Tears poured forth everywhere,
the slaughtered and the slaughterers moaning to one other,
the blood of fathers mixing with their children,

(continued on next page)

But it came to pass on the third day of Sivan, which had been a day of sanctity and separation for ancient Israel in preparation of the giving of the Torah—on that day when Moses our teacher, may his memory be blessed, said: "Be ready for the third day . . ."—on that day the holy community of Mainz was designated for martyrdom; these pious people sanctified themselves by ascending to God as one. In life kindly toward each other, in death they were not parted, for they were all gathered together in the courtyard of the archbishop. The wrath of God was kindled against God's people and so the counsel of the Crusaders was fulfilled. Neither wealth nor fasting availed, nor self-affliction nor wailing nor charity. Even the holy Torah did not protect those who studied it. "Gone from Zion were all that were her glory"—namely Mainz. It was my glorious city, my citadel of joy, about which an iron stylus could not sufficiently inscribe in a ledger the number of righteous deeds performed there, including the untold sums distributed to the poor since antiquity. In this one place were found power and wealth, honor and wisdom, humility and good deeds, and Torah teachings which took innumerable precautions against transgression. But now their wisdom has been swallowed up and destroyed, as happened to the citizens of Jerusalem in their destruction.

These I recall . . . Eilleh ezk'rah . . .

ג

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!

חָסְרָה קְהִלַּת אֵל וְלוֹמְדֵי דָת וְדִין
עַל זֹאת יְהוּדָה קוּם וְיִשְׂרָאֵל סְפֹד.

חָסְרָה זְכוּת אָבוֹת וְלֹא תָלִיץ בְּעַד
זַרְעָם וְסַף גִּזְעָם וְנִכְחָדוּ כְּחֹד.

חָסְרָה אֱמוּנַת אֵל בְּבוֹא עַמִּי בְּיַד
אוֹנֵס וְאוֹמֵר לוֹ: עֲבוֹדָתִי עֲבֹד!

חָסְרָה מְתִיקוּת מִבְּנֵי עַמּוֹ וְלֹא
חָסְרָה מְרִירוּתָם וְתִשְׁקֹד בָּם שְׁקֹד.

חָסְרָה עֲרֵבוּתָם וְטוּבָתָם וְכָל־חָכְמַת
חֲכָמֵיהֶם וְנֶחְלְדָה חֲלֹד.

חָסְרָה יְדֻעָתִי בְּקוֹרוֹת הַזְּמָן
אֱמְאַס לְקוֹל שִׁירִים וּמָחוֹל גַּם רְקֹד.

חָסְרָה תְּשׁוּבַת אֵל לְצַעֲקָתָם
אֵין עוֹנֶה וְאֵין חוֹמֵל וְנִלְאָה מִפְּקֹד.

חָסְרָה חֲנִינַת אֵל וְרַחֲמָיו נִשְׁכְּחוּ
הוּא לִי כְּמוֹ אַכְזָר וְגַם אוֹיֵב וְעוֹד.

חָסְרָה נְבוּאָה בִּי וְנֶחְתַּם כָּל־חָזוֹן
אוּרִים וְגַם תֻּמִּים וְצִרּוּף שֵׁם בְּסוֹד.

חָסְרָה בְּשׂוֹרַת אִישׁ אֱלֹהִים נָבִיא
הָאֵל וְנָעְבַּב שָׁם וְאָמְרוּ לוֹ: עֲמֹד!

חָסְרָה יְשׁוּעַת מֵעֲדַת עִבְרִים וּבָם
צָרוֹת מְחַדָּשׁוֹת כְּאֵשׁ יֵקַד יִקֹּד.

חָסְרָה שְׁכִינָה מִשְׁכֹּן מַטָּה בְּתוֹךְ
מִקְדָּשׁ וּבְיִשְׂרָאֵל וְחָדְלָה מִן כְּבוֹד.

אֵלֶּה אֶזְכְּרָה . . .

(continued from previous page)
and all declaiming the blessing of the sacrifice, "Sh'ma yisrael..."

Has such ever been heard? A sight like this seen?
How can one believe such awful deeds:
leading children to slaughter as if to the marriage canopy?
Can the One on High hold back after this?

Gone God's congregations and students of the Law.
Rise then, Judah; for Israel, it is time to mourn.

Gone the patriarchs' merit, no longer able to defend their descendants,
their stock, oppressed and completely forlorn.

Gone faith in God as my people succumbed to the ravager
who declared, "Worship as I!"

Gone is sweetness from the people of God,
they are left only with this bitterness coming nigh.

Gone beauty, gone goodness; gone the teaching of the wise;
all have taken leave or have rotted away.

Gone awareness of everyday affairs.
I have come to despise singing and the dancer's sway.

Gone God's reply to the people's cry,
no one to answer or comfort or care.

Gone is God's pity, mercy forgotten,
now become cruel, my enemy's pair.

Gone prophetic dreams, and visions of hope,
priestly charm, or help from the Holy Name are past.

We will not hear the call of Elijah, God's prophet;
for Heaven has restrained him and he is told, "Stand fast!"

Salvation is gone from the Hebrew folk;
new troubles spring up as a fiery blaze.

For gone is God's Presence, no longer found on earth;
not in temple or folk, or amidst glorious praise.

These I recall . . . Eilleh ezk'rah . . .

ד

נאָך די זאַכן וויל איך דערמאָנען,
די באַזונדערע קלענערע חורבנות,
וואָס זענען צייַטיק געוואָרן אין מיר . . .
נאָך די זאַכן טו איך דערמאָנען.
די באָרוועסע חלום-סטעזשקע,
וואָס האָט ווי אַ פריידיקער שניט
דורכגעבליצט דורך דער מאַפּע
פון מיַין פאַרבענקטן שלאָף
דעם שטילן וועג וואָס האָט צוזאַמענגעקרייצט
אַלע לענדער, אַלע גאַסן, אַלע הייַזער,
אויף איין אויפגעשראָקענער, אויפגעוואַכטער ייִדנגאַס,
וואָס האָט מיט אירע וואַרעמע שטייַנער,
טוכלען געהילץ און מצבהדיקן ציגל
אויפגענומען מיַינע אָנלויפנדיקע טריט.
די בשׂמים-געשעפטן,
די קאַשע- און מעל-קראָמען,
די הערינג-געוועלבלעך,
די נאַפט- קלייטן און די געזייפטע ראַזוירעס,
די שייטל- און פּאַרוק-מאַכערס,
די מאַנדלען, טייטלען און פּייַגן,
דאָס פּריש-געבאַקענע זויער-ברויט,
די מאָן-און-געציבלטע-פּלעצלעך,
די חושכדיקע טשייַניעס,
מיט די דרימלענדיקע, שוואַרצע וועראַם
אויפן וואַרעמן פּיעקעליק,
די מאָגערע לאָנקעס,
די פאַרדרימלטע און האַלב-לעבעדיקע בית-עלמינס,
וואָס האָבן שטענדיק באַוואַכט
דאָס אָנגעשראָקענע לעבן.

אַלץ האט געוואַרט עויף דעם ברען און ברי
פון דם ייִנגלס סאָפּענדיקע,
אָנלויפנדיקע טריט
און איז זיך צוזאמענגעקומען אויף דעם איינציקן,
שארפן און פריידיקן שניט,

I SHALL REMEMBER. Jacob Glatstein's poem was published in 1966. Born Yankev Glatshteyn 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.

ד

The Holocaust

I SHALL REMEMBER

And these too I want to remember,
The separate, smaller destructions,
That ripened in me . . .
And these too I shall remember.
The barefoot dream-path,
Like lightening,
A joyful flash through the map
Of my nostalgic sleep,
The quiet road that brought together
All the countries, streets, houses
Into one scared-awake Jewstreet,
With its warm stones,
Its moldy wood and somber bricks,
Accepting my light feet.
The spice shops,
The kasha-and-flour stores,
The herring stands,
The kerosene vendors, the soapy barbershops,
The toupee and wig-makers,
The almonds, dates and figs,
The freshly-baked sour-bread
The poppy-seed and onion rolls,
The dark tearooms
With drowsing, black worms
On their warm fireplace,
The meager pastures,
The sleepy, half-alive graveyards,
Forever watching over
The frightened life.

All this was waiting
For the fiery breath
Of the boy's panting, light feet,
All this came together on the single,
Sharp and joyful flash

Smoke

Through crematorium
chimneys
a Jew curls toward the
Eternal.
As soon as the smoke is
gone,
upward cluster his wife
and son.

And above, in the high
heavens,
sacred smoke prays and
weeps.
God—where You are—
we all disappear.

—JACOB GLATSTEIN
(trans. Richard J. Fein, adapted)

פון דער חלום-סטעזשקע,
וואס האָט געהייסן היים . . .

נאָך דאָס דאַרף איך דערמאָנען:
די אויפגעציליעטע לידער
פון מײַן מאַמען,
די לאַכנדיקע, קלוגע און קוים-געגראַמטע ווערטער.
די מחיהדיקע, מוסר-השׂפלדיקע,
איר שטיל מויל, וואָס האָט זיך אַלעמאָל
פריִער קלוג באַדאַכט,
איידער ס'האָט זיך שיין געעפנט
און אַרומגעקיַלעכדיקט אַ באַטעמטן זאָג,
וואָס די גאַנצע משפּחה האָט געוואַרט דערויף.
ווי אויף אַן עצה-טובה.
מײַן מאַמע, די שטאָלצע דינסט פון איר הויזגעזינד,
האָט צווישן שיַיערן, קאָכן,
און וואַשן גרעטן,
מיר פאַרטרויט דאָס וואונדער
פון דעם פויעריש-ייִדישן גליַיכווערטל,
פויעריש-איינגעזעסן אויף אייגענער ערד,
מיט אייגענע קי, אייגענע סעדער,
אייגענער סמעטענע און רויטע יאַגדעס
און געפעפערטע, האַרטע, געטרוקנטע קעזלעך.
זי, די מאַמע מײַנע, האָב איך געקרוינט
פאַר דער מאַמע פון מײַן גאַנצן ייִדישן פאָלק.
און צו איר און נאָך איר
האָב איך מײַן גאַנץ לעבן געבענקט,
וועל ס'האָט אין איופגעטונקלט
דאָס קליינע פּינטעלע אוף מײַן חלום-מאַפּע . . .

און אַז מײַן צדקותדיקער טאַטע,
וואָס איז געווען מײַן פענצטערל צו דער גרויסער וועלט,
מײַן טאַטע, מיט די זיכערע, נחתדיקע טריט,
מיט די גלייביקע, בטחונדיקע טריט,
אַז ער האָט מיטגענומען מײַן ברודער בנימין,
מיט די גלייַקע אויגן,

In responding to the Holocaust, Charles Reznikoff, an American poet, sees the Jewish people as aspiring to transform the evil of the world into the work of redemption.

¶ Out of the strong, sweetness;
and out of the dead body of the lion of Judah,
the prophecies and the psalms;
out of the slaves in Egypt,
out of the wandering tribesmen of the deserts
and the peasants of Palestine,
out of the slaves of Babylon and Rome,
out of the ghettos of Spain and Portugal, Germany and Poland,
the Torah and the prophecies,
the Talmud and the sacred studies, the hymns and songs of the Jews;
and out of the Jewish dead
of Belgium and Holland, of Rumania, Hungary, and Bulgaria,
of France and Italy and Yugoslavia,
of Lithuania and Latvia, White Russia and 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

און מיט בנימין'ס ווײַב און קינד
זענען זיי אַלע געגאַנגען מיטן גאַנצן פֿאָלק,
האָבן זיי באַזונדערע, קלײנע, געמאָסטענע, שנײַדיקע טריט
געמאַכט פֿאַר מיר.

זיי זענען באַזונדער געגאַנגען אויף מײַן שמאָלער אַלייע.
דאָרט, מיטן פֿאָלק דענען זיי געגאַנגען מיט טריט,
וואָס האָבן זיך געצויגן, ווי זאַמד בײַם ים,
אָבער פֿאַר מיר זענען זיי געווען
באַזונדערדיקע טריט,
ווי אייגענע האַרץ-קלעפּ.
מײַן איגן פֿאָלק, וואָס מיט אים האָב איך אָנגעהויבן
מײַן באַשאַפענע וועלט –
שפּאַנט איצט צום סוף,
מײַן באשאַפענע וועלט, וואָס האָטג געהאַט אַן אָנהייב,
ברענט איצט אין די לעצטע שעהן פון אונטערגאַנג.
דער גאַנצער הימל לעשט זיך,
אַ גאַנץ תּנכל ווערט פינצטער און שטום,
אַ גאַנץ לאַנד ווערט חרוב.
ס'גייען מיליאָנען און מיט זיי
מײַן טאַטע, מיט די וויצלדיקע אויגן,
מײַן ברודער בנימין,
מיט צוטרוילעכער ליבשאַפט, נאָכן טאַטן,
מיט ווײַב און קינד.
און באַזונדער שפּאַנען זיי
דורך מײַן חלום-סטעזשקע,
גייען פֿאַרבײַ, גייען אונטער,
און צעריסן מײַן גאַנצן חלום,
ווי שפּינוועב.

נאָך די באַזונדערע קלענערע חורבנות,
וואָס זענען צײַטיק געוואָרן אין מיר,
האָב איך געמוזט טאָן טאַן דערמאָנען.
אֵלֶּה אֶזְכְּרָה . . .

From The Song of the Murdered People

And it continued. Ten a day, ten thousand Jews a day.
That did not last very long. Soon they took fifteen thousand.
Warsaw! The city of Jews—the fenced-in, walled-in city,
Dwindled, expired, melted, like snow before my eyes.

The first to perish were the children, abandoned orphans,
The world's best, the bleak earth's brightest.
These children from the orphanages might have been our comfort.
From these sad, mute, bleak faces our new dawn might have risen.

They, the Jewish children, were the first to perish, all of them,
Almost all without father or mother, eaten by cold, hunger and vermin,
Saintly messiahs, sanctified by pain . . . O why such punishment?
Why were they first to pay so high a price to evil in the days of slaughter?
This is how it began, from the start . . . O heavens, tell me why,
Why must we be so shamed on this great earth?
The deaf-mute earth's eyes seem shut. But you, heavens, you saw,
You watched from above and yet did not collapse!

They are no more! Don't ask overseas about Kasrilevke, Yhupetz. Don't.
Don't look for Menachem Mendels, Tevye the dairymen, Nogids, Motke thieves.
Don't look—
They will, like the prophets, Isaiah, Jeremiah, Ezekiel, Hosea, and Amos from the Bible,
Cry to you from Bialik, speak to you from Sholem Aleichem and Sholem Asch's books.

—YITZḤAK KATZNELSON
(trans. Noah H. Rosenbloom)

And Benjamin's wife and children,
When they went with the whole people,
They took separate small, measured, cutting steps for me.

They went separately through my narrow alley.
There, with the people, they walked with steps
Numerous as the sand of the sea,
But for me they were
Separate footsteps,
My own heartbeats.
My own people, with whom I began
My created world—that had a beginning,
Now burns in the last hours of its doom.
The light of the sky goes out.
A whole Bible grows dark and mute.
A whole land is laid waste.
Millions walk and with them
My father with his witty eyes,
My brother Benjamin
Behind my father, with trustful love,
With wife and child.
And separately they stride
Through my dream-path,
Pass by, pass away,
And rip up my whole dream
Like a spider web.

These separate, smaller destructions too,
That grew ripe in me,
I had to remember.

These I recall . . . *Eilleh ezk'rah . . .*

אָבִי הָיָה אַרְבַּע שָׁנִים בְּמִלְחַמְתָּם,
וְלֹא שָׂנֵא אוֹיְבָיו וְלֹא אָהַב.
אֲבָל אֲנִי יוֹדֵעַ, כִּי כְּבָר שָׁם
בָּנָה אוֹתִי יוֹם־יוֹם מִשְׁלוּוֹתָיו

הַמְּעָטוֹת כָּל־כָּךְ, אֲשֶׁר לָקַט
אוֹתָן בֵּין פְּצָצוֹת וּבֵין עָשָׁן,
וְשָׁם אוֹתָן בְּתַרְמִילוֹ הַמְּמֻרְטָט
עִם שְׁאֵרִית עוּגַת־אִמּוֹ הַמִּתְקַשָּׁה.

וּבְעֵינָיו אָסַף מֵתִים בְּלִי שֵׁם,
מֵתִים רַבִּים אָסַף לְמַעֲנִי,
שֶׁאַכִּירֵם בְּמַבָּטָיו וְאֹהֲבֵם

וְלֹא אָמוּת כְּמוֹהֶם בַּזְּוָעָה . . .
הוּא מִלֵּא עֵינָיו בָּהֶם וְהוּא טָעָה:
אֶל כָּל־מִלְחֲמוֹתַי יוֹצֵא אֲנִי.

ALL MY WARS. History has not ended: to the losses of the past, we add our own contemporary losses. Early poems by the Israeli poet Yehuda Amichai talk of his participation in the Israeli wars of 1947–1948 and the loss of comrades in combat. Subsequently, among other themes, he has written of the tragedy of the Arab-Israeli conflict and of Jerusalem. In this poem, he reflects on his father's experience as a German soldier in World War I, his hopes for peace and an end to destruction and mayhem. Amichai concludes the poem with his own experience of continuing war and violence. The translation is by T. Carmi.

¶ *We rise.*

יִתְגַּדַּל
Kishinev
וְיִתְקַדַּשׁ
Warsaw
שְׁמֵהּ רַבָּא
Auschwitz
בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵיהּ,
Dachau
וְיַמְלִיךְ מַלְכוּתֵיהּ
Buchenwald
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
Babi Yar
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
Baghdad
בַּעֲגָלָא וּבִזְמַן קָרִיב,
Hebron
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
Kfar Etzion
וְיִתְפָּאַר וְיִתְרוֹמַם
Mayence
וְיִתְנַשֵּׂא וְיִתְהַדַּר
Terezin

וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָּא לְעֵלָּא
Vilna Bergen-Belsen Treblinka

מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא
Jerusalem Massada Usha

וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

MY FATHER

My father took part in their war for four years, and he didn't hate his enemies or love them. But I know that already there, day after day, he was forming me out of his few—so very few—

tranquilities, which he scraped up between bombs and smoke, then put them in his tattered pack, together with the scraps of his mother's hardening cake.

And in his eyes he gathered the nameless dead, a great many dead he gathered for my sake, that I might recognize them in his look and love them

and not die, as they did, in such horror . . . He filled his eyes with them, and he was mistaken: I must go out to all my wars.

מִמַּעֲמַקִּים קְרָאתִיךָ יהוה.
אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי בְּיוֹם צַר לִי הַטֵּה־אֵלַי אָזְנֶךָ
בְּיוֹם אֶקְרָא מַהֵר עֲנֵנִי. כִּי־כָלוּ בְעָשָׁן יָמָי וְעַצְמוֹתַי
כְּמוֹקֵד נִחָרוּ.
דָּמִיתִי לְקָאַת מִדְבָּר הָיִיתִי כְּכוֹס חָרָבוֹת.
אַל־תִּבוֹאֵנִי רֶגֶל גַּאֲוָה וְיַד־רְשָׁעִים אַל־תְּנִדֵנִי.
שָׁם נָפְלוּ פֹּעֲלֵי אֶוֶן דָּחוּ וְלֹא־יָכְלוּ קוּם.
נְפוּגֹתַי וְנִדְכֵּיתִי עַד־מְאֹד שָׁאַגְתִּי מִנַּהֲמַת לִבִּי.
אֲדֹנָי נֶגְדְּךָ כָל־תַּאֲוָתִי וְאַנְחָתִי מִמְּךָ לֹא־נִסְתָּרָה.
אַל־תַּעַזְבֵנִי יהוה אֱלֹהַי אַל־תִּרְחַק מִמֶּנִּי.
אֲדֹנָי שִׁמְעָה בְקוֹלִי תְּהִיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל
תַּחֲנוּנָי.

הַמָּצֵא לָנוּ בְּבַקָּשָׁתֵנוּ כְּמָה שֶׁכָּתוּב וּבְקַשְׁתֶּם מִשָּׁם
אֶת־יהוה אֱלֹהֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל־לְבָבְךָ
וּבְכָל־נַפְשֶׁךָ:
הֲבִיאֵנוּ אֶל הַר קָדְשֶׁךָ, וְשַׂמְּחֵנוּ בְּבֵית תְּפִלָּתֶךָ, כְּמָה
שֶׁכָּתוּב: וַהֲבִיאוֹתִים אֶל הַר קָדְשִׁי, וְשִׂמַּחְתִּים בְּבֵית
תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקָּרֵא לְכָל־הָעַמִּים.

FROM THE DEPTHS
מִמַּעֲמַקִּים. The Eilleh Ezk'rah, recalling the history of Jewish martyrdom, is part of the S'liḥot section, the prayers that precede the confession and that focus on the theme of forgiveness. We now move to the culmination of the S'liḥot 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
וַהֲבִיאוֹתִים אֶל הַר קָדְשִׁי. The series of verses ends with a prayer for peace, including the universal message of Isaiah 56:7 that in the end of days all of humanity will worship as one.

Biblical Verses of Prayer

From the depths I call to You, God.
Do not hide Your face from me in the day of my affliction.
Turn Your ear to me.
On the day I call to You, answer me.
My days end like smoke; my bones are black as if charred in a conflagration.
I am like an owl in the desert,
like an owl among the ruins.
Do not let the foot of the arrogant tread on me,
nor the hand of the wicked push me away.
Lord, You know all my desires and needs,
my sighs are not hidden from You.
Do not abandon me, ADONAI;
do not distance Yourself from me.
Lord, hear my voice,
may your ear be attentive to the sound of my plea.

Respond to our supplications as You promised, "Wherever you are, when you seek ADONAI your God with all your heart and all your might, you will surely find Me."

Bring us to Your holy mountain; make us joyful in Your house of prayer, as Your prophet Isaiah wrote, "I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people."

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

שְׁמַע קוֹלֵנוּ, יהוה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

אַל־תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנּוּ.

אַל־תַּשְׁלִיכֵנוּ לְעֵת זִקְנָה, כְּכִלּוֹת כֹּחֵנוּ אַל־תַּעַזְבֵנוּ.

Said quietly:

אַל תַּעַזְבֵנוּ, יהוה אֱלֹהֵינוּ, אַל תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׂוֹנְאֵינוּ וְיֵבוֹשׁוּ,
כִּי אַתָּה יהוה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.
אֲמָרֵינוּ הַאֲזִינָה יהוה, בִּינָה הַגִּיגֵנוּ. יִהְיוּ לְרָצוֹן אִמְרֵי־פִינוּ
וְהֶגְיוֹן לִבֵּנוּ לְפָנֶיךָ, יהוה צוּרֵנוּ וְגוֹאֲלֵנוּ. כִּי לְךָ יהוה
הוֹחָלְנוּ, אַתָּה תַּעֲנֶה, אֲדֹנָי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אַל תַּעַזְבֵנוּ וְאַל תִּטְּשֵׁנוּ,
וְאַל תַּכְלִימֵנוּ וְאַל תָּפֵר בְּרִיתְךָ אִתָּנוּ.
קָרְבֵנוּ לְתוֹרָתֶךָ, לַמְּדֵנוּ מִצְוֹתֶיךָ, הוֹרֵנוּ דְרָכֶיךָ,
הַט לִבֵּנוּ לְיִרְאָה אֶת־שְׁמֶךָ, וּמוֹל אֶת־לְבָבֵנוּ לְאַהֲבָתֶךָ,
וְנָשׁוּב אֵלֶיךָ בֶּאֱמֶת וּבְלֵב שָׁלֵם. וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל
וְתִסְלַח לַעֲוֹנֵנוּ, כַּכָּתוּב בִּדְבְרֵי קָדְשֶׁךָ:
לְמַעַן־שִׁמְךָ יהוה, וְסָלַחְתָּ לַעֲוֹנִי כִּי רַב־הוּא.

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

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

DO NOT ABANDON US אַל־תַּעַזְבֵנוּ. Psalm 38:22. These sentences are recited quietly so as not to assert aloud that God might abandon us. The verses that follow represent personal pleas that God might heed our prayer: Psalms 86:17, 5:2, 19:15, 38:16.

MY SIN עֲוֹנִי. 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'LIḤOT: 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, ḥus v'raḥeim aleinu, v'kabbeil b'raḥamim u-v'ratzon et t'fillateinu.
Hashiveinu Adonai eilekha v'nashuvah ḥaddeish yameinu k'kedem.
Al tashlikheinu mi-l'fanekha, v'ru·aḥ kodsh'kha al tikkaḥ mimmenu.
Al tashlikheinu l'eit ziknah, ki-kh'lot koḥeinu 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'salaḥta la-avoni ki rav hu.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סְלַח לָנוּ מְחַל לָנוּ, כַּפֶּר־לָנוּ.

כִּי

אֲנוּ עַמֶּךָ	וְאַתָּה אֱלֹהֵינוּ,
אֲנוּ בָנֶיךָ	וְאַתָּה אָבִינוּ.
אֲנוּ עֲבָדֶיךָ	וְאַתָּה אֲדוֹנֵנוּ,
אֲנוּ קָהָלֶךָ	וְאַתָּה חֶלְקֵנוּ.
אֲנוּ נַחֲלָתֶךָ	וְאַתָּה גּוֹרָלֵנוּ,
אֲנוּ צֹאנֶךָ	וְאַתָּה רוֹעֵנוּ.
אֲנוּ כַרְמֶךָ	וְאַתָּה נוֹטְרֵנוּ,
אֲנוּ פְעֻלָּתֶךָ	וְאַתָּה יוֹצְרֵנוּ.
אֲנוּ רַעְיָתֶךָ	וְאַתָּה דוֹדֵנוּ,
אֲנוּ סְגֻלָּתֶךָ	וְאַתָּה קְרוֹבֵנוּ.
אֲנוּ עַמֶּךָ	וְאַתָּה מַלְכֵּנוּ,
אֲנוּ מַאֲמִירֶךָ	וְאַתָּה מַאֲמִירֵנוּ.

וידוי

אֲנוּ עַזֵּי פָנִים,	וְאַתָּה רַחוּם וְחַנּוּן;
אֲנוּ קְשֵׁי עֹרֶף	וְאַתָּה אֶרֶךְ אַפַּיִם;
אֲנוּ מְלֵאֵי עָוֹן,	וְאַתָּה מָלֵא רַחֲמִים;
אֲנוּ יָמֵינוּ כְּצֵל עוֹבֵר,	וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתַּמּוּ.

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

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

A PASSING SHADOW כְּצֵל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END וּשְׁנוֹתֶיךָ לֹא יִתַּמּוּ. "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).

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 vanekha	*v'atah avinu.*
Anu avadekha	*v'atah adoneinu,*
anu k'halekha	*v'atah ḥelkeinu.*
Anu naḥalatekha	*v'atah goraleinu,*
anu tzonekha	*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.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,
וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ,
שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף,
לוֹמַר לְפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
אֲבָל אֲנַחְנוּ וַאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטָאנוּ.

It is customary to strike one's heart as we recite each word of the confession.

אָשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דְּפִי.
הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.
יָעַצְנוּ רָע, כִּזַּבְנוּ, לַצְנוּ, מָרַדְנוּ, נִאַצְנוּ, סָרַרְנוּ,
עָוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֹרֶף.
רָשַׁעְנוּ, שִׁחַתְנוּ, תִּעַבְנוּ, תָּעִינוּ, תִּעְתָּעְנוּ.

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ
הִרְשָׁעְנוּ.

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

FOR WE AND OUR ANCESTORS אֲנַחְנוּ וַאֲבוֹתֵינוּ. No one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6. Similarly, Nehemiah reports that in rededicating themselves, the people gathered in the Temple courtyard and "confessed their own sins and the sins of their ancestors" (Nehemiah 9:2). Medieval authors argued that knowledge that previous generations sinned, just as we do, empowers us to ask for forgiveness—for is not our own failing part of the very nature of the human condition?

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

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

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

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

The Shorter Confession—Ashamnu

It is customary to strike one's heart as we recite each word of the confession.

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

Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
He·evinu, hirshanu, zadnu, ḥamasnu, tafalnu sheker,
Ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu,
Sararnu, avinu, pashanu, tzararnu, kishinu oref,
Rashanu, shiḥatnu, 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.

Before One Dies

Rabbi Eliezer said: "Repent one day before your death." His disciples asked: "Does anyone know on what day he or she will die?"

"All the more reason to repent today," answered Rabbi Eliezer, "in case you die tomorrow, and thus a person's whole life should be spent in repentance."

—BABYLONIAN TALMUD, SHABBAT
(*trans. Francine Klagsbrun*)

Repentance

Rabbi Abahu said: "In the place where penitents stand, even the wholly righteous cannot stand."

—BABYLONIAN TALMUD, BERAKHOT

Ashamnu

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

Our Ancestors and Us

Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God's own promise of mercy, God's wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor. —NINA BETH CARDIN

One or more of the following meditations may be included.

א

הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתֵן בְּלִבֵּנוּ לַעֲזוֹב
דֶּרֶךְ רֶשַׁע וְחִישׁ לָנוּ יְשַׁע, כַּכָּתוּב עַל יַד נְבִיאֶךָ: יַעֲזֹב
רָשָׁע דַּרְכּוֹ, וְאִישׁ אָוֶן מַחְשְׁבֹתָיו, וְיָשֹׁב אֶל יהוה
וִירַחֲמֵהוּ, וְאֶל אֱלֹהֵינוּ כִּי יַרְבֶּה לִסְלוֹחַ.

ב

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], סְלַח וּמְחַל
לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה.
מְחֵה וְהַעֲבֵר פִּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
וְכֹף אֶת־יִצְרֵנוּ לְהִשְׁתַּעְבֵּד־לָךְ,
וְהַכְנַע עָרְפֵּנוּ לָשׁוּב אֵלֶיךָ,
וְחַדֵּשׁ כִּלְיוֹתֵינוּ לִשְׁמוֹר פִּקֻּדֶיךָ;
וּמוֹל אֶת־לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
כַּכָּתוּב בְּתוֹרָתֶךָ: וּמָל יהוה אֱלֹהֶיךָ אֶת־לְבָבְךָ,
וְאֶת־לְבַב זַרְעֶךָ, לְאַהֲבָה אֶת־יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ
וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

ג

הַזְּדוֹנוֹת וְהַשְׁגָּגוֹת אַתָּה מַכִּיר, הָרָצוֹן וְהָאֹנֶס,
הַגְּלוּיִם וְהַנִּסְתָּרִים, לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים.
מָה אָנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵּנוּ, מַה צִּדְקֵנוּ,
מַה יְּשׁוּעָתֵנוּ, מַה כֹּחֵנוּ, מַה גְּבוּרָתֵנוּ.
מַה נֹּאמַר לְפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ].
הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ,
וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ,
וַחֲכָמִים כִּבְלִי מַדָּע,
וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל,

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

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

¶ *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.

א

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."

ב

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

ג

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.

כִּי רֹב מַעֲשֵׂיהֶם תֹּהוּ,
וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן,
כִּי הַכֹּל הָבֶל.

מַה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם,
וּמַה נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.
הֲלֹא כָּל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

ד

שְׁמֹךְ מֵעוֹלָם עוֹבֵר עַל פְּשַׁע,
שַׁוְעָתֵנוּ תַּאֲזִין בְּעָמְדֵנוּ לְפָנֶיךָ בִּתְפִלָּה.
תַּעֲבוֹר עַל פֶּשַׁע לְעַם שְׁבִי פֶּשַׁע,
תִּמְחֶה פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

ה

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל־חָי.
אַתָּה חוֹפֵשׂ כָּל־חַדְרֵי בָטֶן, וּבוֹחֵן כְּלָיוֹת וָלֵב.
אֵין דָּבָר נֶעְלָם מִמֶּךָּ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ,
יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שֶׁתִּסְלַח לָנוּ עַל כָּל־חַטֹּאתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ,
וּתְכַפֵּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

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.

ד

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.

ה

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.

¶ בְּאוֹתוֹ עֶרֶב מוּזָר
מִישֶׁהוּ שָׁאַל:
הַאִם אֶפְשָׁר לְשַׁנּוֹת אֶת
הֶעָבָר?
וְהָאִשָּׁה הַחוֹלָנִית עָנְתָה בְּזַעַף:
הֶעָבָר אֵינֶנּוּ תַּכְשִׁיט
חָתוּם בְּתוֹךְ קֻפְסָה שֶׁל בְּדוֹלַח
גַּם אֵינֶנּוּ
נָחָשׁ בְּתוֹךְ צִנְצֶנֶת שֶׁל כִּהָל -
הֶעָבָר מִתְנוֹעֵעַ
בְּתוֹךְ הַהֹוֶה
וְכַאֲשֶׁר הַהֹוֶה נוֹפֵל לְתוֹךְ בּוֹר
נוֹפֵל אִתּוֹ הֶעָבָר -
כַּאֲשֶׁר הֶעָבָר מַבִּיט הַשָּׁמַיְמָה
זוֹ הָרָמַת הַחַיִּים כֻּלָּם.
גַּם חַיֵּי עָבָר רָחוֹק עַד מְאֹד.

אַךְ הָאִישׁ הַגַּלְמוּד מִלְמֵל:
וַהֲלֹא הָיָה פַּעַם אַבְרָהָם בַּתַּבֵל
זֶה שֶׁלֹּא לָקַח אֲפִלּוּ חוּט
מִנַּפְשׁ מוֹלִידוֹ.

In that strange night
someone asked:
Can you change the past?
And the sick woman
angrily responded:
The past is not a piece of
jewelry sealed in a crystal
box nor is it a snake
preserved in a bottle of
formaldehyde—
The past trembles within
the present
when the present falls
into a pit the past goes
with it—
when the past looks
toward heaven all of life
is upraised, even the
distant past.

But the lonely man
muttered:
Did not Abraham once
stride the earth,
he who did not seem
attached to even the cord
of the one who gave him
birth? —ZELDA
(trans. Edward Feld)

It is customary to strike one's heart when we say the words עַל חֵטְא.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דֵעַת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּגְלוּי עֲרָיוֹת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בַּגָּלוּי וּבַסָּתֶר.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדֵעַת וּבְמִרְמָה,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִעִדַּת זְנוּת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטֻמְאַת שְׂפָתַיִם,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה.
◁ עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּלְשׁוֹן הָרָע.

THE LONGER CONFESSION. Despite the double alphabetical acrostic in which the sins are enumerated, the Al Ḥet 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 Ḥet 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 Ḥet are an expansion of the six lines that appear in Saadiah Gaon's prayerbook (10th century), the twelve in Amram Gaon's (9th century), and the twenty-two in Maimonides' (12th century).

DEFRAUDING OTHERS הוֹנָאַת רֵעַ. Or, "oppressing others" (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS בִּלְשׁוֹן הָרָע. The tradition distinguished between לְשׁוֹן הָרָע (*l'shon ha-ra*) and רְכִילוּת (*r'khilut*), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

Kavvanah for Al Ḥet

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

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

—ABRAHAM JOSHUA HESCHEL

The Longer Confession—Al Ḥet

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'liḥot s'laḥ lanu, m'ḥal lanu, kapper lanu.

We have sinned against You through denial and deceit,
And we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
And we have sinned against You by speaking badly of others.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂקּוּר עָיִן.
◁ עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְרִיקַת עֹל,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְרוּת עַיִן.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַלּוּת רֹאשׁ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרִיצַת רַגְלַיִם לְהָרַע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׁבוּעַת שָׁוְא,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׂנָאַת חִנָּם.
◁ עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת־יָד,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְמִהוֹן לֵבָב.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל מִצְוַת עֲשֵׂה וְעַל מִצְוַת לֹא תַעֲשֶׂה, בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה,
וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שֶׁאֵינָם
גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּבָר אֲמַרְנוּם לְפָנֶיךָ,
וְהוֹדִינוּ לְךָ עֲלֵיהֶם; וְאֶת־שֶׁאֵינָם גְּלוּיִים לָנוּ, לְפָנֶיךָ
הֵם גְּלוּיִים וִידוּעִים, כַּדָּבָר שֶׁנֶּאֱמַר: הַנִּסְתָּרֹת לַיהוָה
אֱלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת
אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת.

CONSPIRATORIAL GLANCES בְּשִׂקּוּר עָיִן. 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 שִׂקּוּר עָיִן (*sikkur ayin*), "conspiratorial glances"; עֵינַיִם רָמוֹת (*einayim ramot*), literally "eyes raised high," which we translate as "condescension"; צָרוּת עָיִן (*tzarut ayin*), "selfishness," literally, "narrow vision."

SUPERFICIALITY בְּקַלּוּת רֹאשׁ. 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 בְּתִמְהוֹן לֵבָב. 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 הַנִּסְתָּרֹת. Deuteronomy 29:28.

Enumerating Sins

No list of sins can ever be complete. By beginning with *alef* and ending with *tav*, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the *Al Ḥet* does not relieve us of our individual obligation to confess the particular sins for which we are each personally responsible. And we are also called upon to contemplate those sins which are especially prevalent in our world today.

We have sinned against You by the way we do business,
And we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
And we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
And we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
And we have sinned against You through ego.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.
V'al kullam elo·ah s'liḥot s'laḥ lanu, m'ḥal lanu, kapper lanu.

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

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.
V'al kullam elo·ah s'liḥot s'laḥ lanu, m'ḥal lanu, kapper lanu.

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

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בַּאֲטִימַת אֹזֶן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בִּבְגִידַת רֵעִים.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּהִסּוּס וּבְהִרְהוּר,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בִּוְעִידוֹת שָׁוְא.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בִּזְהִירוּת יֶתֶר,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּחִבּוּק יָדַיִם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בַּטְמְטוּם הַמֹּחַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בִּיאוּשׁ מִדַּעַת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּסַבְלָנוּת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בַּעֲלִיזוּת חַיֵּינוּ.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּפִצּוּי וּבְפִיּוּס,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּצִדּוּק הַדִּין.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּשַׁאֲנַנוּת רוּחַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ וְלִפְנֵיהֶם בְּשִׂנְאַת חִנָּם.

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּרָצוֹן.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בַּסֵּתֶר,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בַּגָּלוּי.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשׁוֹגֵג,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמֵזִיד.

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֶּר־לָנוּ.

עַל חֵטְא. Rabbi Avraham Holtz has written a contemporary Al Ḥet focused on the sins of the Jewish community in not focusing and reacting with zeal to contemporary crises. Though Rabbi Holtz had the Holocaust in mind when he wrote this alphabetical acrostic, the words can be applied to many situations in our time.

Sin and Repentance

No sin is so light that it may be overlooked; no sin is so heavy that it may not be repented of.

—MOSES IBN EZRA

Facing Ourselves

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

—JULES HARLOW

AN ALTERNATE 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 kullam elo·ah s'liḥot s'laḥ lanu, m'ḥal lanu, kapper lanu.

We have sinned against You unwillingly,
and we have sinned against You willingly.
We have sinned against You in secret,
and we have sinned against You openly.
We have sinned against You by mistake,
and we have sinned against You purposely.

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

V'al kullam elo·ah s'liḥot s'laḥ lanu, m'ḥal lanu, kapper lanu.

וְאַתָּה רַחוּם מְקַבֵּל שָׁבִים; וְעַל הַתְּשׁוּבָה מֵרֹאשׁ הִבְטַחְתָּנוּ, וְעַל הַתְּשׁוּבָה עֵינֵינוּ מְיַחֲלוֹת לָךְ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פִּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כָּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי, וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר. וְנֶאֱמַר: מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ, שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ. וְנֶאֱמַר: כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יהוה תִּטְהֲרוּ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בִּמְנוּחָתֵנוּ] **קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ** [וְהַנְחִילֵנוּ, יהוה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ] **וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת**, כִּי אַתָּה סַלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, **מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ** [הַשַּׁבָּת וְ] **יִשְׂרָאֵל** וְיוֹם הַכִּפּוּרִים.

SINCE THE DAWN OF CREATION מֵרֹאשׁ. The Midrash proposes that *t'shuvah* was one of the seven things that preceded the creation of heaven and earth (Pesaḥim 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 . . . אָנֹכִי אָנֹכִי. Isaiah 43:25.

I SWEEP ASIDE YOUR SINS LIKE A MIST מָחִיתִי כָעָב פְּשָׁעֶיךָ. Isaiah 44:22. Isaiah announces Israel's redemption and says that even the heavens and hills will rejoice at Israel's return.

FOR ON THIS DAY כִּי־בַיּוֹם הַזֶּה. Leviticus 16:30.

FILL OUR LIVES WITH YOUR GOODNESS שַׂבְּעֵנוּ מִטּוּבֶךָ. Literally, "satiate us," as if our sustenance were no longer food but God's spiritual succor.

EACH YEAR SWEEPING AWAY OUR GUILT וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה. We know that we are human and will sin, but the possibility of renewal is an equal part of our humanity.

What We Seek

We are afraid of things that cannot harm us, and we know it; and we crave things that cannot help us, and we know it. But actually, it is something within us that we are afraid of, and it is something within us that we crave.

—MARTIN BUBER

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

Conclusion of the Sanctification of the Day

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

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

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

רְצֵה יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב
אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

וְתֶעֱרַב עָלֶיךָ עֲתִירָתֵנוּ. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים, וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים
קַדְמוֹנִיּוֹת. בָּרוּךְ אַתָּה יהוה, שֶׁאוֹתְךָ לְבַדְךָ בְּיִרְאָה נַעֲבוֹד.

If the kohanim will not be blessing the congregation, we proceed here:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ
מָגֵן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְךָ
וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר
וְצָהֳרָיִם. ◁ הַטּוֹב, כִּי לֹא
כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם
קִוִּינוּ לָךְ.

Congregation recites:

מוֹדִים אֲנַחְנוּ לָךְ
שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. 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 וְאִשֵּׁי יִשְׂרָאֵל. The reference to the "fiery offerings," originally referring to the sacrifices that took place in the Temple, was understood by many Ḥasidic commentators as referring to the intensity of religious fervor in true prayer.

YOUR DIVINE PRESENCE שְׁכִינָתוֹ. 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 מוֹדִים. A second version of Modim, the *b'rakhah* of thanksgiving, was created by the Rabbis of the talmudic period to be recited by the congregation while the leader chants the official prayer (Babylonian 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 anaḥnu lakh. . . . al she-anaḥnu modim lakh*, "we thank You for the ability to thank You." The prayer may be understood as an expression of appreciation for being part of a religious tradition that values reflection and gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the source of all—even the words of holiness we speak. The very ability to thank is thus a manifestation of the presence of God within us.

Fifth B'rakhah: The Restoration of Zion

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

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

May our prayers be pleasing to You and may our eyes behold Your merciful return to Zion so that we may worship there as in days of old. *Barukh atah ADONAI*, for You alone shall we worship in awe.

If the kohanim will not be blessing the congregation, we proceed here:

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

Gratitude

Gratitude is a fundamental religious stance. In reciting a blessing, we become conscious of our lives as a gift, and, in that moment, we experience the world around us as loving and good. Rabbi Meir asks us to recite a hundred *b'rakhot* each day in recognition of life and its many blessings (Babylonian Talmud, Menaḥot 43b). We then come to understand ourselves as guardians of the gifts we have received and thus feel called on to express our love and care in return.

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

Leader recites:

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

Congregation recites:

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

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

אָבִינוּ מַלְכֵּנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כַּעַסְךָ, וְכַלֵּה דֶּבֶר וְחֶרֶב, וְרָעָב וּשְׁבִי, וּמַשְׁחִית וְעָוֹן, וּשְׁמַד וּמַגֵּפָה, וּפֶגַע רַע וְכָל־מַחֲלָה, וְכָל־תִּקָּלָה וְכָל־קִטְטָה, וְכָל־מִינֵי פֻרְעָנִיּוֹת, וְכָל־גְּזֵרָה רָעָה וְשׁוֹנְאֵי חִנָּם, מֵעָלֵינוּ וּמֵעַל כָּל־בְּנֵי בְרִיתֶךָ.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

FOR ALL THESE וְעַל כֻּלָּם. In the language of the Bible and the prayerbook, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

AND INSCRIBE וּכְתוֹב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

If the kohanim do not bless the congregation, we continue on page 357.
We rise.

בִּרְכַּת כֹּהֲנִים

The kohanim recite quietly:

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁתְּהֵא הַבְּרָכָה הַזֹּאת שֶׁצִּוִּיתָנוּ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּרָכָה שְׁלֵמָה, וְלֹא יְהֶיהָ בָּהּ שׁוּם מִכְשׁוֹל וְעָוֹן מֵעַתָּה וְעַד עוֹלָם.

Leader:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו
כֹּהֲנִים עַם קְדוֹשֶׁךָ—כָּאָמוּר:

The kohanim recite:

בָּרוּךְ אַתָּה יהוה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

אָמֵן.

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. **אָמֵן.**
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. **אָמֵן.**
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. **אָמֵן.**

שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב, אָמַר יהוה, וּרְפָאתִיו.

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'ḥayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.
Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

If the kohanim do not bless the congregation, we continue on page 357.
We rise.

The Priestly Blessing

The kohanim recite quietly:

May it be Your will, ADONAI our God and God of our ancestors, that this blessing with which You have instructed us to bless Your people Israel be perfect and complete, and that it not be diminished by any error or sin, now or ever.

Leader (quietly):

Our God and God of our ancestors: Bless us with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:
am k'doshekha ka-amur.

The kohanim recite:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love. *Amen.*
May ADONAI bless and protect you. *Amen.*
May ADONAI's countenance shine upon you and grant you kindness. *Amen.*
May ADONAI's countenance be lifted toward you and grant you peace. *Amen.*

Shalom, shalom—shalom to those who are far off, shalom to those who are near, says ADONAI, and I shall heal them.

We are seated.

If the kohanim do not bless the congregation, we continue here:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה
הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. **כֵּן יְהִי רָצוֹן.**
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. **כֵּן יְהִי רָצוֹן.**
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. **כֵּן יְהִי רָצוֹן.**

All services continue here:

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

**בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.**

וְנֶאֱמַר: כִּי בִי יִרְבּוּ יָמֶיךָ, וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים.
לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים.
כָּתְבֵנוּ בְּסֵפֶר הַחַיִּים,
כַּכָּתוּב: וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם, חַיִּים
כֻּלְּכֶם הַיּוֹם.

GRANT PEACE שִׂים שָׁלוֹם. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God. The words of Sim Shalom, "grant peace," are related directly to the conclusion of Birkat Kohanim, the priestly blessing: "May God grant You peace." Additionally, the paragraph uses the metaphor of the light of God's face as bestowing blessing. Thus, this *b'rakhah* is traditionally recited at all services at which Birkat Kohanim is recited. On fast days such as Yom Kippur, Birkat Kohanim is recited at all services throughout the day.

INSCRIBE US FOR A GOOD LIFE לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ (*l'ḥayyim tovim tikht'veinu*). A final plea for a year of life, a good life.

Peace

Peace is a great thing and quarrelsomeness is hateful. Peace is a great thing, for even during war peace is necessary, as it says: "When you approach a town to attack it you shall offer it terms of peace" (Deuteronomy 20:10). Great is peace, for God is called Peace, as it says: "And [Gideon] called the altar, 'ADONAI is peace'" (Judges 6:24).

—NUMBERS RABBAH, CHAPTER 11, SECTION 7

Three days before the Messiah arrives, Elijah will come and stand upon the mountains.... Elijah's voice will be heard from world's end to world's end. And then he will say: "Peace has come to the world."

—PESIKTA RABBATI, PISKA 35
(trans. Francine Klagsbrun)

Seventh B'rakhah: Prayer for Peace

If the kohanim do not bless the congregation, we continue here:

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

May ADONAI bless and protect you.
So may it be God's will. *Kein y'hi ratzon.*
May ADONAI's countenance shine upon you
and grant you kindness.
So may it be God's will. *Kein y'hi ratzon.*
May ADONAI's countenance be lifted toward you
and grant you peace.
So may it be God's will. *Kein y'hi ratzon.*

All services continue here:

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

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

B'seifer ḥayyim b'rakhah v'shalom u-farnasah tovah,
nizzakheir v'nikkateiv l'fanekha, anaḥnu v'khol am'kha beit yisra·el,
l'ḥayyim 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."

The ark is opened.

הַיּוֹם תְּאַמְּצֵנוּ, אָמֵן.
הַיּוֹם תְּבָרְכֵנוּ, אָמֵן.
הַיּוֹם תְּגַדְּלֵנוּ, אָמֵן.
הַיּוֹם תְּדָרְשֵׁנוּ לְטוֹבָה, אָמֵן.
הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים, אָמֵן.
הַיּוֹם תְּקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, אָמֵן.
הַיּוֹם תִּשְׁמַע שַׁוְעָתֵנוּ, אָמֵן.
הַיּוֹם תִּתְמְכֵנוּ בִּימִין צִדְקֶךָ, אָמֵן.

The ark is closed.

כְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שְׂשִׂים וּשְׂמֵחִים בְּבִנְיַן שָׁלֵם, כַּכָּתוּב עַל יַד נְבִיאֶךָ: וַהֲבִיאוֹתִים אֶל הַר קָדְשִׁי, וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקָּרֵא לְכָל־הָעַמִּים. וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם יִהְיֶה לָּנוּ וּלְכָל־יִשְׂרָאֵל עַד הָעוֹלָם. בָּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

TODAY הַיּוֹם. The *piyyut* is an alphabetical acrostic, though it has become common to recite only the first four verses, a verse in the middle, and three concluding ones.

ON A DAY LIKE THIS כְּהַיּוֹם. 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 וַהֲבִיאוֹתִים. 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'ḥayyim tovim. Amen.
Ha-yom t'kabbel b'raḥamim u-v'ratzon 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.

קַדִּישׁ שָׁלֵם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

KADDISH SHALEM. The Kaddish Shalem (literally "Full Kaddish") ends the Musaf service. It is called the "Full Kaddish" because it includes a plea that the prayers we have offered be acceptable.

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'alam 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.