Yom Kippur 5781

Ivri: Traditional Service

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.

◁ הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ,
הַגָּדוֹל בִּכְבוֹד 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.

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.*

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.

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.

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 לִסְלִיחָתוֹ, יוֹצֵר
אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

Both services continue:

אוֹר עוֹלָם בְּאוֹצַר חַיִּים, אוֹרוֹת מֵאֵפֶל 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).

Renewing Creation

Somewhere out there right now a new star is being born. A clump of matter has attracted gas and dust, grown larger, drawn matter to itself more efficiently, until finally the temperature and pressure within are high enough that hydrogen atoms are jammed together and thermonuclear reactions begin. The star turns on and the surrounding darkness is dispelled: matter turns into light. About once a month, somewhere in our galaxy, out of a pitch-black cloud of gas and dust, a new solar system forms. And the observable universe may contain 100 billion galaxies; so perhaps 100 solar systems are forming every second.

—DANIEL MATT

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 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.

On weekdays, we recite:

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.
מָה־רַבּוּ 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־רַבּוּ 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.

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.

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 עֹשִׂים בְּאֵימָה וּבְיִרְאָה 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 קְדֻשָּׁה, 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 דְּיוֹצֵר. 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 כל, 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.

¶ *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.

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 אֲהַבְתָּנוּ. 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.

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 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 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.

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.

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.

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

וַיֹּאמֶר יְהוָה 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 יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת
לָכֶם לֵאלֹהִים אֲנִי ◁ יְהוָה 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 יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], מַלְכֵּנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], גֹּאֲלֵנוּ
גֹּאֵל אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יוֹצְרֵנוּ, צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ
וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוּלָתֶךָ.

TZITZIT ציצת. 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*)

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.

¶ 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*)

You were always the help of our ancestors,
a shield and deliverer for their descendants in every generation.
You abide at the pinnacle of the universe—
Your judgment and Your righteousness extend to the ends of the earth.
Blessed are the ones who hear Your commands,
and place Your teaching and words on their hearts.
Truly, You are the ruler of Your people,
a mighty sovereign, who takes up their cause.
Truly, You were at the beginning and You will be at the end—
aside from You we have no ruler who can redeem and deliver.

ADONAI our God, You redeemed us from Egypt,
and freed us from the house of bondage.
Their firstborn You slayed,
Your firstborn You redeemed,
You split the sea,
You drowned the wicked,
You rescued Your cherished ones.
The waters engulfed their oppressors,
not one of them survived.
Then Your beloved sang in praise, acclaiming God for all these things.
Your cherished ones offered songs of thanks, hymns of praise,
psalms of adoration to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
overthrowing the proud,
raising up the lowly,
freeing the imprisoned,
redeeming the poor,
helping the weak,
and answering God's people when they cry out.

Redemption

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

—MARTIN BUBER (*adapted*)

Pharaoh

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

What the Exodus Taught

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

—MICHAEL WALZER

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

"Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!"
Mi 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.

◁ 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.

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.

We rise as the ark is opened.

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, וְאלֹהֵי 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 דֵּעַת 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.

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 (*ḥayyim*), "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 דְּוֹמֶה 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.

The Kedushah

We recite the Kedushah standing.

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.

קְדֻשָּׁה

We recite the Kedushah standing.

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 ז�ֶה 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 יֵפֶן 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. וּבִדְבְרֵי 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.

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

וּבְכֵן תֵּן פַּחְדְּךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שָּׁבָרָאתָ,
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־שָּׁבָרָאתָ.

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 כָּעָשָׁן תִּכְלֶה,
כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

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

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

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

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

(adapted from Reuven Hammer)

God's Rule

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

—MICAH 4:1–5

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

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

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.
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.

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.

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 וּפִקְדּוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד
עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ לְפְלֵיטָה 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.

צָעָקְנוּ וְעָנִיתָה
לָחַשְׁנוּ וְשָׂמַעְתָּה
קָנִּינוּ וְהוֹשַׁעְתָּה
הֵחֲרַשְׁנוּ 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."

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 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.

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 חֲטָאֵינוּ 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.

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.

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, כִּכְלוֹת 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 הוֹחַלְנוּ, 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; 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.

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.

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.

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.

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.

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."

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

אָשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹפִי.
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.

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

א

הִרְשַׁעְנוּ וּפָשַׁעְנוּ, לָכֵן לֹא נוֹשָׁעְנוּ. וְתֵן בְּלִבֵּנוּ לַעֲזֹב דֶּרֶךְ רָשַׁע 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 פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכֹף אֶת־יְצָרֵנוּ 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.

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.

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

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 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.

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.

ג

הַדְּדוֹנוֹת וְהַשְּׁגָגוֹת 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 כָל־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 כָל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

ד

שִׁמְךָ מֵעוֹלָם עוֹבֵר עַל פֶּשַׁע.
שַׁוְּעָתֵנוּ תַּאֲזִין בְּעָמְדֵנוּ לְפָנֶיךָ בִּתְפִלָּה.
תַּעֲבֹר עַל פֶּשַׁע לְעַם שָׂבֵי פֶשַׁע.
תִּמְחֶה פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

ה

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָל־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.

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.

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.

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 דָעַת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְטוּי 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 בְּהַרְהוֹר 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 בְּטִמְאַת שְׂפָתַיִם,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה.
◁ עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבִלֹּא 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 בְּנִטְיַת 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).

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עַיִן.
◁ 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 בְּפָלִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּצִדְיַּת 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 לְהָרָע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּרָכִילוּת.
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 נָתוּן עַל־יָדֵינוּ.
לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ יהוה אֱלֹהֵינוּ,
כִּי אַשְׁמָנוּ, בָּזָזְנוּ, וְגָרַמְנוּ נֶזֶק כָּבִיר:
עַל חֵטְא שֶׁמִּלֵּאנוּ אָרֶץ וְיַמִּים
בְּזֶבֶל וּבְאַשְׁפָּה,
עַל חֵטְא שֶׁהִשְׁמַדְנוּ לָנֶצַח חַיּוֹת
נִפְלָאוֹת שֶׁהִצַּלְתָּ מִמֵּי הַמַּבּוּל,
וְעַל חֵטְא שֶׁהִכְרַתְנוּ יְעָרוֹת
עֲצִים הַמְקַיְּמִים נֶפֶשׁ כָּל־חָי.
אָנָּא יהוה פְּקַח עֵינֵינוּ וְנִרְאֶה אֶת־
הוֹד יְצִירָתֶךָ.
אָז נְשַׁבֵּחֲךָ כְּמוֹ שֶׁכָּתוּב: מָה־רַּבּוּ
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.

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.

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

וְעַל 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.

חַנָּה, מָרַת רוּחַ הִתְפַּלְּלָה לְפָנֶיךָ, וַיְמַלֵּא לִבָּהּ בֶּכִי, וְקוֹלָהּ לֹא יִשָּׁמֵעַ, אַךְ בָּחַנְתָּ אֶת־לִבָּהּ וַתִּפְקֹן אֵלֶיהָ. עֲנֵה לָנוּ בְּעֵת בַּקָּשָׁתֵנוּ כְּשֶׁעָנִיתָ לְתִחְנַּת הָאִשָּׁה בְּשִׁילֹה וְנִזְכֶּה לָשִׁיר כְּמוֹתָהּ: יהוה מַשְׁפִּיל 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 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 סַלְחָן לְיִשְׂרָאֵל וּמְחֻלָּן 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 מַשְׁפִּיל. 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 (*solhan*) and מָחֳלָן (*moholan*) indicate an essential personal quality. For example, when one לוֹמֵד (*lomed*), "studies," until becoming a scholar, one is then called a לַמְדָן (*lamdan*). The use of this form reflects the poet's belief that God's forgiving nature is, in fact, God's essence.

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

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

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

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

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

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

Fifth B'rakhah: The Restoration of Zion

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

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

Leader recites:

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

Congregation recites:

ℸ 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.

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

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.

Congregation recites:

ℸ 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, וּלְעָבְדְּךָ בְּלֵבָב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

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.

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.

אָבִינוּ מַלְכֵּנוּ, זְכֹר רַחֲמֶיךָ וּכְבֹשׁ כַּעַסְךָ, וְכַלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמָד וּמַגֵּפָה וּפֶגַע רַע וְכָל־מַחֲלָה, וְכָל־תְּקָלָה וְכָל־קְטָטָה, וְכָל־מִינֵי פֻּרְעָנֻיּוֹת וְכָל־גְּזֵרָה רָעָה וְשִׂנְאַת חִנָּם, מֵעָלֵינוּ, מֵעַל כָּל־בְּנֵי בְרִיתֶךָ, וּמֵעַל כָּל־הָעוֹלָם.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. 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, כָּאֲמוּר:

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 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.

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).

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*)

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

And inscribe all the people of Your covenant for a good life.
U-kh'tov l'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.

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.

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 דֶבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית
וְעָוֹן וּשְׁמַד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵּנוּ! סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵּנוּ! מְחֵה וְהַעֲבֵר פִּשָׁעֵינוּ 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 זְכִיּוֹת.
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, 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.

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,
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. 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.

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.

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.

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.

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.

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

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.

The ark is closed.

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.

We rise as the ark is opened.

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.

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

The ark is closed.

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

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

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.

Version with Patriarchs and Matriarchs:

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

Version with Patriarchs:

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

Second B'rakhah: God's Saving Care

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.

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.

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.

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

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 yeiḥateimun.

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.

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 הַזִּכָּרוֹנוֹת, 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. כְּבַקֶּרֶת 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 יִשָּׁקִיט, וּמִי יִטָּרֵף.
מִי יִשָּׁלֶו, וּמִי יִתְיַסָּר.
מִי יַעֲנִי, וּמִי יַעֲשִׁיר.
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).

¶ 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 hai v'kayyam.

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

The ark is closed and we remain standing.

Act kindly for the sake of Your name,
and sanctify Your name with those who hallow Your name.
Do so for the honor of Your revered and holy name.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מַעֲבִירִין אֶת־רֹעַ הַגְּזֵרָה.

כִּי כְשִׁמְךָ 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 נוֹשָׁבֶת, וּכְאָבָק פּוֹרֵחַ,
וְכַחֲלוֹם יָעוּף.

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיָּם.

אֵין קִצְבָה לִשְׁנוֹתֶיךָ, וְאֵין קֵץ לְאֹרֶךְ יָמֶיךָ. וְאֵין שִׁעוּר
לִמַּרְכְּבוֹת כְּבוֹדֶךָ, וְאֵין פֵּרוּשׁ לְעֵילוּם שְׁמֶךָ. שִׁמְךָ נָאֶה
לְךָ וְאַתָּה נָאֶה לִשְׁמֶךָ, וּשְׁמַנּוּ קָרָאתָ 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 וּשְׁמַנּוּ קָרָאתָ 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.

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.

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 דֶּרִי 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 יֵפֶן 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 כָּל־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.

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.

וְיֹאתֲיוּ כֹּל לְעָבְדֶךָ,
וִיבָרְכוּ שֵׁם כְּבוֹדֶךָ,
וְיַגִּידוּ בָאִיִּים צִדְקֶךָ,
וְיִדְרְשׁוּךָ עַמִּים לֹא יָדָעוּךָ,
וְיַהַלְלוּךָ כָּל־אַפְסֵי אָרֶץ,
וְיוֹמְרוּ תָמִיד יִגְדַּל יהוה.
וְיִזְנְחוּ אֶת־עֲצַבֵּיהֶם,
וְיַחְפְּרוּ עִם פְּסִילֵיהֶם.
וְיַטּוּ שְׁכֶם אֶחָד לְעָבְדֶךָ,
וְיֵרָאוּךָ עִם שֶׁמֶשׁ מְבַקְשֵׁי פָנֶיךָ,
וְיַכִּירוּ כֹּחַ מַלְכוּתֶךָ,
וְיַלַּמְדוּ תוֹעִים בִּינָה.
וְיַמְלְלוּ אֶת־גְּבוּרָתֶךָ,
וְינַשְּׂאוּךָ מִתְנַשֵּׂא לְכָל לְרֹאשׁ,
וְיִסַּלְדוּ בְחִילָה פָּנֶיךָ,
וְיַעֲטְרוּךָ נֵזֶר תִּפְאָרָה.
וְיִפְצְחוּ הָרִים רִנָּה,
וְיִצְהֲלוּ אִיִּים בְּמָלְכֶךָ,
וְיַקְבְּלוּ עֹל מַלְכוּתְךָ עֲלֵיהֶם,
וְירוֹמֲמוּךָ בִּקְהַל עָם.
וְישִׁמְעוּ רְחוֹקִים וְיָבוֹאוּ,
וְיִתְּנוּ לְךָ כֶּתֶר מְלוּכָה.

AND ALL SHALL COME TO SERVE YOU וְיֹאתֲיוּ. 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, הַלְלוּיָהּ.

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

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.

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.*)

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, שֻׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ
וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים, וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל
כְּבוֹדוֹ. אָבִינוּ מַלְכֵּנוּ, גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה,
וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חָי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם וְנִפּוּצוֹתֵינוּ 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:

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:

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.

כַּכָּתוּב בְּתוֹרָתֶךָ: כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה
צִוָּה יהוה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם;

נוֹעֲדוּ חֲצוֹת לַיְלָה, מַעֲבִירֵי דֶּשֶׁן,
נִצְּבוּ תֵּת פִּיס, וְלֹא יֶהְדָּפוּ;
נִצְּבְעוּ שְׁנִית, לְצוֹרֶךְ מִזְבֵּחַ חִוּצָה,
נִקּוּי פְּנִימִי וְנֵר, וְלֹא יָמֵירוּ;
סָח פָּקִיד, גּוֹשׁוּ חֲדָשִׁים לִקְטֹרֶת,
סוֹד מַצְבִּיעִים בַּפַּעַם, וְלֹא יִשְׁנוּ;
סְלוּק נְתָחִים, בֵּין כֶּבֶשׂ לַמִּזְבֵּחַ,
סְדוּרָם בַּפַּעַם כַּדָּת, וְלֹא יְאַחֵרוּ;
סֻגָּן יִשְׁאַל, אִם בְּרַק נוֹגַהּ,
שֶׁה לִקְרוֹץ בַּשַּׁחַר, וְלֹא בְאִישׁוֹן;
סְבָבוּהוּ חֲנִיכָיו, לְבֵית טְבִילַת חִוּצָה,
סְדֵר מְחִיצָה בַּתָּוֶךְ, וְלֹא יֵרָאֶה;
עֵירָם שְׁאֵרוֹ, וְטָבַל וְלָבַשׁ שְׁמֹנָה,
עוֹד יִתְקָרֵב כַּחוֹק וְלֹא יָמוּשׁ;
עָרַךְ כֶּבֶשׂ, וְזָרַק וְהִקְטִיר וְהֵיטִיב,
עָרְכוֹ וְנִסְכּוֹ בְּכוֹשֶׁר, וְלֹא בְּפָסוּל;
עוֹד בָּא לַפָּרָה, וְקִדֵּשׁ וְטָבַל,
עָטָה בְּהִתְקַדְּשׁוֹ בְּדִים, וְלֹא פָז;
עַל פָּרוֹ בְּכוֹבֶד, יָדֵהוּ סָמַךְ,
עֲוֹנוֹ וְנָוֵהוּ 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 בְּדִים. 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 וְנָוֵהוּ 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.

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.

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.

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
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—תִּטְהֵרוּ. וְאַתָּה בְּטוּבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לְאִישׁ חֲסִידֶיךָ.

צָעַד לֵילֵךְ לוֹ לְמִזְרַח עֶזְרָה,
צֶמֶד שְׂעִירִים שָׁם מֻהוֹן עֶדָה,
צְמוּדִים אֲחוּזִים שָׁוִים בְּתֹאַר וּבְקוֹמָה,
צָגִים לְכַפֵּר עָוֹן בַּת הַשּׁוֹבֶבָה,
צֶהוּב חֶלָשִׁים טָרַף וְהֶעֱלָה מִקַּלְפֵּי,
צָנַח וְהִגְרִיל לְשֵׁם גְּבוֹהַּ וְלַצּוֹק,
צָעַק בְּקוֹל רָם לַיהוה חַטָּאת,
צוֹתָתָיו עָנוּ לוֹ וּבֵרְכוּ אֶת־הַשֵּׁם,
צֶבַע זְהוֹרִית קָשַׁר בְּרֹאשׁ הַמִּשְׁתַּלֵּחַ,
צִיְּתוֹ אִמֵּן נֶגֶד בֵּית שִׁלּוּחַ,
צָלַח וּבָא אֵצֶל פָּרוֹ שֵׁנִית,
צָחַן מַטֵּהוּ פְּנֵי צוּר הִתְוַדָּה.

THE NAME EXPLICITLY ENUNCIATED מְפֹרָשׁ…הַשֵּׁם. 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…תִּטְהֲרוּ. Leviticus 16:30.

WOULD BOW AND KNEEL AND FALL PROSTRATE TO THE GROUND הָיוּ כוֹרְעִים 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.

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 כֹהֵן גָּדוֹל
בִּקְדֻשָּׁה וּבְטָהֳרָה, כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

וְאַף הוּא הָיָה מִתְכַּוֵּן לְגָמוֹר אֶת־הַשֵּׁם כְּנֶגֶד הַמְבָרְכִים
וְאוֹמֵר לָהֶם—תִּטְהָרוּ. וְאַתָּה בְּטוּבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לְשֵׁבֶט מְשָׁרְתֶיךָ.

קָח מַאֲכֶלֶת חַדָּה וּשְׁחָטוֹ כַּסֵּדֶר,
קִבֵּל דָּם בִּמְזָרָק וּנְתָנוֹ לַמְמָרֵס...
קִישׁ צְעָדָיו לַפָּרֹכוֹת וְקָרֵב לַבַּדִּים,
קִטֹּרֶת שָׂם בֵּינֵימוֹ וְעִשֵּׁן וְיָצָא.
רוֹבֶה מְמָרֵס מֵנּוּ 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 שָׂעִיר, רְצָה וְקִבֵּל דָּמוֹ בַּאֲגַן קֹדֶשׁ,
רָגַל וְעָמַד מְקוֹם וְעוֹד אָרוֹן, רְצָה הַזָּיוֹת
כְּמַעֲשֵׂה דַם פָּר.

וְכָךְ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת
וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע.

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.

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.

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.

רָהַט וְהִנִּיחוֹ וְדַם פָּר נָטַל,
רַגְלָיו הֵרִיץ וְצָג חוּץ לְבִדָּלֶת,
רִקֵּמִי פָּרֹכֶת יַז כְּמִשְׁפַּט כַּפֹּרֶת,
רָגַשׁ וְשִׁנָּה וְהִזָּה מִדַּם שָׂעִיר.

שָׁב וּבִלָּלָם וְחִטֵּא מִזְבֵּחַ 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 כֹהֵן גָּדוֹל
בְּקֶדֻשָּׁה 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—תִּטְהָרוּ. 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).

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,

שִׁגְרוּ בְּיַד אִישׁ עִתִּי לְמִדְבָּר עָז,
שָׂאַג סִדְרֵי יוֹם, קִדֵּשׁ, וּפָשַׁט,
שִׁלֵּשׁ וְטָבַל, פַּזִּים עָט וְקִדֵּשׁ.
תָּכַף וְעָשׂ אֵילוֹ וְאֵיל עָם,
תְּרַב חַטָּאוֹת וּמוּסָפִין הִקְרִיב כַּחֹק,
תָּר וְקִדֵּשׁ פָּשַׁט טָבַל וְקִדֵּשׁ,
תַּכְרִיךְ בַּדִּים עָט וְנִכְנַס לַדְּבִיר,
תִּכּוּנַת כְּלֵי קְטֹרֶת הוֹצִיא וְקִדֵּשׁ,
תִּלְבֹּשֶׁת מַדָּיו הִפְשִׁיט וְגָנַז נֶצַח,
תַּרְגַּל וְטָבַל חֲרוּצִים עָט וְקִדֵּשׁ,
תָּמִיד הִסְדִּיר וְתַמֵּר וְנֵרוֹת הֵעֱלָה,
תִּכֶּל עֲבוֹדוֹת יָד וְרֶגֶל קִדֵּשׁ,
תִּמֵּם טְבִילוֹת חָמֵשׁ וְקִדּוּשִׁים עֶשְׂרָה,
תְּאַר מְגַמָּתוֹ כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָה,
תָּקַף וְדָן וְעָטָה בִּגְדֵי הוֹדוֹ,
תַּמָּה תְּלַוֶּה צִיר נֶאֱמָן לַבַּיִת,
תָּגֵל בְּהִתְבַּשֵּׂר הֻשְׁלַג אְדֶם תּוֹלָע,

תּוֹדָה נָתְנוּ אוֹסְפֵי זֶרַע שָׁלוֹם,
תְּהִלָּה בִּשְׂרוּ נוֹשְׂאֵי 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 וִעוּד בֵּית מִקְדָּשֶׁךָ,

HE REMOVED THE INSTRUMENTS תִּכּוּנַת כְּלֵי קְטֹרֶת 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 אְדֶם 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.

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.

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 צְאוֹתֵנוּ וּבוֹאֵנוּ תְּבָרֵךְ,
שְׁנַת קְהָלֵנוּ תּוֹשִׁיעַ,
שְׁנַת רַחֲמֶיךָ יִכָּמְרוּ עָלֵינוּ,
שְׁנַת שָׁלוֹם וְשַׁלְוָה,
שָׁנָה שֶׁתַּעֲלֵנוּ שְׂמֵחִים לְאַרְצֵנוּ,
שָׁנָה שֶׁלֹּא יִצְטָרְכוּ עַמְּךָ בֵּית יִשְׂרָאֵל זֶה לָזֶה וְלֹא לְעַם אַחֵר בִּתְתְּךָ 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 לִמְשֻׁמַע אֹזֶן דָּאֲבָה נַפְשֵׁנוּ.
אַשְׁרֵי עַיִן רָאֲתָה אָהֳלֵנוּ, בִּשְׁמְחַת קְהָלֵנוּ,
הֲלֹא לִמְשֻׁמַע אֹזֶן דָּאֲבָה נַפְשֵׁנוּ.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], גָּלוּי וְיָדוּעַ לְפָנֶיךָ
וְלִפְנֵי כִסֵּא כְבוֹדֶךָ,
שֶׁאֵין לָנוּ לֹא מְנַהֵל כַּיָּמִים הָרִאשׁוֹנִים,
לֹא כֹהֵן גָּדוֹל לְהַקְרִיב נִיחוֹחִים,
וְלֹא נְבִיאָה לְצַהֵל עֲבוּר מַיִם חַיִּים וּטְהוֹרִים.
אָכֵן הִזְכַּרְנוּ מְעַלְלוֹת קְדָמִים.

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 Talmud of the Land of Israel (*Sotah* 8:7) reports that their houses needed constant rebuilding. Thus the High Priest singled out in his prayers those living in poor or dangerous circumstances.

אֵל, אֶרֶךְ אַפַּיִם אָתָּה, וּבַעַל הָרַחֲמִים נִקְרֵאתָ, וְדַרְךְ תְּשׁוּבָה הוֹרֵיתָ. גְּדֻלַּת רַחֲמֶיךְ וַחֲסָדֶיךְ תִּזְכֹּר הַיּוֹם וּבְכָל־יוֹם לְזֶרַע יְדִידֶיךְ. תֵּפֶן אֵלֵינוּ בְּרַחֲמֶיךְ, כִּי אַתָּה הוּא בַּעַל הָרַחֲמִים.

בְּתַחֲנוּן וּבִתְפִלָּה פָּנֶיךְ נְקַדֵּם, כְּהוֹדַעְתָּ לָעָנָו מִקֶּדֶם. מֵחֲרוֹן אַפְּךְ שׁוּב, כְּמוֹ בְּתוֹרָתְךְ כָּתוּב, וּבְצֵל כְּנָפֶיךְ נֶחֱסֶה וְנִתְלוֹנָן, כְּיוֹם וַיֵּרֶד יהוה בֶּעָנָן.

◁ תַּעֲבֹר עַל פֶּשַׁע וְתִמְחֶה אָשָׁם, כְּיוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם. תַּאֲזִין שַׁוְעָתֵנוּ וְתַקְשִׁיב מֶנּוּ מַאֲמָר 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 — מַאֲרִיךְ אַף לָרְשָׁעִים אוּלַי יָשׁוּבוּן
וְרַב־חֶסֶד — לְנֹצְרֵי־חֶסֶד
וֶאֱמֶת — לְשַׁלֵּם שָׂכָר לְעוֹשֵׂי רְצוֹנוֹ
נֹצֵר חֶסֶד לָאֲלָפִים — כְּשֶׁאָדָם עוֹשֶׂה טוֹב
נֹשֵׂא עָוֹן — לְעוֹשֶׂה בְּזָדוֹן
וָפֶשַׁע — הַמּוֹרְדִים לְהַכְעִיס
וְחַטָּאָה — הָעוֹשֶׂה בִּשְׁגָגָה
וְנַקֵּה — לַשָּׁבִים

וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ.

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־קוֹרְאֶיךְ.

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.

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 מַעֲגֶנְצָא, חֲסִידֵי עֶלְיוֹן, בְּקְדֻשָּׁה וּבְטָהֳרָה וְהוּקְדְּשׁוּ לַעֲלוֹת אֶל הָאֱלֹהִים כְּלָם יַחַד, כִּי הָיוּ נְעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרָדוּ, כִּי כֻלָּם בַּחֲצַר הָהֶגְמוֹן. וַיִּחַר אַף בְּעַמּוֹ וְקִיֵּם עֲצַת הַתּוֹעִים וְעָלָה בְּיָדָם וְכָל־הוֹן לֹא הוֹעִיל, וְלֹא צוֹם וְעִנּוּי וּצְעָקָה וּצְדָקָה, וַאֲפִילוּ הַתּוֹרָה הַקְּדוֹשָׁה לֹא הָגִינָה עַל לוֹמְדֶיהָ. וַיֵּצֵא מִבַּת צִיּוֹן כָּל־הֲדָרָהּ, הִיא מַעֲגֶנְצָא. עִיר תְּהִלָּתִי קְרִיַּת מְשׂוֹשִׂי, אֲשֶׁר כַּמָּה מָעוֹת פְּזֻרָה לְאֶבְיוֹנִים, וְאֵין לְכְתוֹב בְּעֵט בַּרְזֶל בְּגִלְיוֹן סֵפֶר רוֹב מַעֲשִׂים אֲשֶׁר הָיָה בָּהּ מִימוֹת עוֹלָם, בְּמָקוֹם אֶחָד תּוֹרָה וּגְדֻלָּה וְעוֹשֶׁר וְכָבוֹד וְחָכְמָה וַעֲנָוָה וּמַעֲשִׂים טוֹבִים לַעֲשׂוֹת גָּדֵר עַל גָּדֵר סָיָג 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 וְרֹעֵד.

חָסְרָה נְגִינָתִי וְשִׂמְחָתִי בּוֹד
אֶזְכֹּר: שְׁבִילְיָא כִּי אֲבַדְנוּהָ אֲבֹד.

חָסְרָה עֲטֶרֶת כֹּל קְהִילוֹת אַרְגוֹן
גַּם קַאטִילוֹנְיָא וּבָם שָׁלַט אוֹיֵב בְּשֹׁד.

חָסְרָה צְפִירַת הוֹד בְּקַשְׁטִילְיָא לְיָאוֹן
אֶבְכֶּה לְצָרָתָם מִלֹּא דִמְעָה כְּנֹאד.

חָסְרָה נָוֶת תַּלְמוּד וְהַמִּשְׁנָה, וְהֵיא
נִבְזֵית בְּעֵין אוֹיְבִים וּבוֹגְדִים בּוֹ בְּגֹד.

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 inheri-
tors—of whom we were so
proud—
they have now been wrapped
in the bond of eternal life.

Women and children together
covenanted to die;
these sheep were gathered in
the slaughterhouse yard,
"O Holy One, bound and
slaughtered we go up to You,"
refusing to be tied to another
faith.

As year-old whole burnt offer-
ings,
were these sacrifices made,
while instructing their moth-
ers, "Do not be overcome,
for we are wanted as holocaust
offerings by God on High."

Tears poured forth every-
where,
the slaughtered and the slaugh-
terers moaning to one other,
the blood of fathers mixing
with their children,

(*continued on next page*)

But it came to pass on the third day of Sivan, which had been a day of sanctity and separation for ancient Israel in preparation of the giving of the Torah—on that day when Moses our teacher, may his memory be blessed, said: "Be ready for the third day . . ."—on that day the holy community of Mainz was designated for martyrdom; these pious people sanctified themselves by ascending to God as one. In life kindly toward each other, in death they were not parted, for they were all gathered together in the courtyard of the archbishop. The wrath of God was kindled against God's people and so the counsel of the Crusaders was fulfilled. Neither wealth nor fasting availed, nor self-affliction nor wailing nor charity. Even the holy Torah did not protect those who studied it. "Gone from Zion were all that were her glory"—namely Mainz. It was my glorious city, my citadel of joy, about which an iron stylus could not sufficiently inscribe in a ledger the number of righteous deeds performed there, including the untold sums distributed to the poor since antiquity. In this one place were found power and wealth, honor and wisdom, humility and good deeds, and Torah teachings which took innumerable precautions against transgression. But now their wisdom has been swallowed up and destroyed, as happened to the citizens of Jerusalem in their destruction.

These I recall . . . *Eilleh ezk'rah . . .*

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!

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.

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 וְגוֹאֲלֵנוּ. כִּי לְךָ יהוה
הוֹחַלְנוּ, 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.

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.

Kī

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],
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 גוֹרָלֵנוּ,
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.

וִידּוּי

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.

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 וִידּוּי. 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 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).

Before One Dies

Rabbi Eliezer said: "Repent one day before your death." His disciples asked: "Does anyone know on what day he or she will die?"

"All the more reason to repent today," answered Rabbi Eliezer, "in case you die tomorrow, and thus a person's whole life should be spent in repentance."

—BABYLONIAN TALMUD, SHABBAT
(*trans. Francine Klagsbrun*)

Repentance

Rabbi Abahu said: "In the place where penitents stand, even the wholly righteous cannot stand."

—BABYLONIAN TALMUD, BERAKHOT

Ashamnu

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

Our Ancestors and Us

Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God's own promise of mercy, God's wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor. —NINA BETH CARDIN

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

The Shorter Confession—Ashamnu

It is customary to strike one's heart as we recite each word of the confession.

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

Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
He·evinu, hirshanu, zadnu, 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.

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 דֹפִי.
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.

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.

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 דָעַת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרָיוֹת,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בַּגָּלוּי וּבַסָּתֶר.
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 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 וּבִלְא יוֹדְעִים.

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

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבַצַּע 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 הוֹנַאַת 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 לָשׁוֹן 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.

Enumerating Sins

No list of sins can ever be complete. By beginning with *alef* and ending with *tav*, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the *Al Het* does not relieve us of our individual obligation to confess the particular sins for which we are each personally responsible. And we are also called upon to contemplate those sins which are especially prevalent in our world today.

We have sinned against You by the way we do business,
And we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
And we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
And we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
And we have sinned against You through ego.

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

V'al kullam elo-ah s'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 בְּמַשָּׂא וּבְמַתָּן,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שְׂפָתוֹתֵינוּ,
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 בְּפָרִיקַת עֹל,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּפְלִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּצָדְיַת רֵעַ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּצָרוּת עָיִן.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַלּוּת רֹאשׁ,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּרָכִילוּת.
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוְא,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂנְאַת חִנָּם.
◁ עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת־יָד,
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְמִהוֹן לֵבָב.

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

עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת 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.

CONSPIRATORIAL GLANCES בִּשְׁקוּר 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 שִׁקּוּר עָיִן (*sikkur ayin*), "conspiratorial glances"; עֵינַיִם רָמוֹת (*einayim ramot*), literally "eyes raised high," which we translate as "condescension"; צְרוּת 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 בִּתְמִהוֹן 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.

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

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 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 וּמְחֻלָּן 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 (Pesahim 54a). Another midrash maintains that the world could not be created and continue in existence until *t'shuvah* was created (Pirke d'Rabbi Eliezer, ch. 3).

I, SURELY I . . . 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.

Fifth B'rakhah: The Restoration of Zion

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

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:

וְתֶעֱרַב עָלֶיךָ עֲתִירָתֵנוּ. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים, וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים
קַדְמוֹנִיּוֹת. בָּרוּךְ אַתָּה יהוה, שֶׁאוֹתְךָ לְבַדְךָ בְּיִרְאָה נַעֲבוֹד.

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:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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:

מוֹדִים 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.

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:

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, וּלְעָבְדְךָ בְּלֵבָב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

f 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.

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.

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

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

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

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

אָבִינוּ מַלְכֵּנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כַּעַסְךָ, וְכַלֵּה דֶבֶר וְחֶרֶב, וְרָעָב וּשְׁבִי, וּמַשְׁחִית וְעָוֹן, וּשְׁמַד וּמַגֵּפָה, וּפֶגַע רַע וְכָל־מַחֲלָה, וְכָל־תַּקָּלָה וְכָל־קְטָטָה, וְכָל־מִינֵי פֻּרְעָנֻיּוֹת, וְכָל־גְּזֵרָה רָעָה וְשִׂנְאַת חִנָּם, מֵעָלֵינוּ, מֵעַל כָּל־בְּנֵי בְרִיתֶךָ, וּמֵעַל כָּל־הָעוֹלָם.

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.

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 יְהֵיֶה 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.

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.

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.

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."

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 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.

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.

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 tishma shavateinu. 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 forever. *Barukh atah* ADONAI, who brings peace.

The ark is opened.

הַיּוֹם תְּאַמְּצֵנוּ, אָמֵן.
הַיּוֹם תְּבָרְכֵנוּ, אָמֵן.
הַיּוֹם תְּגַדְּלֵנוּ, אָמֵן.
הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה, אָמֵן.
הַיּוֹם תְּכְתְּבֵנוּ 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 שָׂשִׂים 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 לָנוּ לְכָל־יִשְׂרָאֵל וּלְכָל־יוֹשְׁבֵי תֵבֵל 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.

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.

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.