



Lev Shalem Machzor

Yom Kippur Afternoon and Ne'ilah

PLEASE RETURN WHEN FINISHED



ADAS ISRAEL
Congregation

סדר קריאת התורה

הוצאת התורה

We rise as the ark is opened.

וַיְהִי בְּנִסְעֵי הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפְצוּ אֲבִיבָהּ, וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Leader:

גִּדְּלוּ לַיהוָה אֶתִּי, וְנִרְמָמָה שְׁמוֹ יְיָדוֹ.

Congregation and leader:

לָךְ יְהוָה הִגְדְּלָה וְהִגְבִּירָה וְהִתְפַּאֲרַת וְהִנָּצַח וְהַהוֹד,
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ,
לָךְ יְהוָה הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵדֶם רַגְלֵינוּ,
קָדוֹשׁ הוּא.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵר קָדְשׁוֹ,
כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

אֲב הַרְחֵמִים הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית
אֵיתָנִים, וַיִּצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וַיִּגְעֹר
בִּיצֵר הָרָע מִן הַנְּשׂוּאִים, וַיַּחֲוֶן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים,
וַיִּמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

THE AFTERNOON SERVICE.

Today's Minhah service begins immediately with a Torah reading, followed by a Haftarah (the Book of Jonah), before it continues with the Amidah. The two prayers that normally open Minhah—Ashrei (Psalm 145) and U-va L'tziyyon Go-el—are deferred until the Ne-ilah service. This is done to ensure that Ne-ilah will begin before sundown.

וַיְהִי בְּנִסְעֵי הָאָרֶץ.
Numbers 10:35.

THEN TORAH SHALL GO
FORTH כִּי מִצִּיּוֹן. Isaiah 2:3.

ACCLAIM גִּדְּלוּ. Psalm 34:4.

YOURS גִּדְּלוּ. 1 Chronicles
29:11; Psalm 99:5, 9.

TORAH SERVICE

Taking Out the Torah

We rise as the ark is opened.

As the Ark was carried forward, Moses would say:

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

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.

Praised is the One who gave Torah to the people Israel
in holiness.

*Ki mi-tziyyon teitzei torah, u-d'var Adonai mi-rushalayim.
Barukh she-natan torah l'ammo yisra-el bi-k'dushato.*

Leader:

✚ Acclaim ADONAI with me; let us exalt God's name together.

Congregation and leader:

Yours, ADONAI, is the greatness, the power, the splendor, the triumph, and the majesty—for all in heaven and on earth is Yours. Yours is the sovereignty, above all else. Exalt ADONAI our God, and bow down at God's throne, for our God is holy. Exalt ADONAI our God, bow toward God's holy mountain, for ADONAI our God is holy.

*L'kha Adonai ha-g'dullah v'ha-g'vurah
v'ha-tiferet v'ha-neitzah v'ha-hod,
ki khol ba-shamayim u-va-aretz.*

*L'kha Adonai ha-mamlakhah v'ha-mitnassei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav,
kadosh hu.*

*Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,
ki kadosh Adonai eloheinu.*

May the One who is the source of compassion, who has always sustained us, have mercy on us, and remember the covenant with our ancestors. May God save us in difficult times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May our pleas be answered with a measure of kindness, salvation, and compassion.

Torah Reader (or Gabbai):

וְתִגְלֶה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב, וְיַחַן פְּלִטָּתָנוּ
וּפְלִטַּת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבֵי גָדֹל לֵאלֹהֵינוּ, וְתֵנוּ כְבוֹד לַתּוֹרָה.
(כֹּהֵן, קָרֵב: יַעֲמֹד _____ בֵּן _____ הַכֹּהֵן).
(בֵּת כֹּהֵן, קָרֵב: תַּעֲמֹד _____ בֵּת _____ הַכֹּהֵן).
(יַעֲמֹד _____ בֵּן _____ רֹאשׁוֹן).
(תַּעֲמֹד _____ בֵּת _____ רֹאשׁוֹנָה).
בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבָקִים בִּיהוּה אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

בְּרִכּוֹת הַתּוֹרָה

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

בָּרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The person repeats the above response, then continues:

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

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

*For the traditional Torah reading, turn to the next page.
For an alternate Torah reading, turn to page 365.*

THE TORAH READING.

As Yom Kippur moves toward its conclusion and we prepare to return to daily life in a new year, the traditional afternoon Torah reading invites us to assess the state of our most intimate relationships, Leviticus 18. While we refrain from normal activities on Yom Kippur, we reflect on how to make our future behavior match the sense of purity that we have achieved today. As a symbol of the transition already underway, this Torah reading is recited with ordinary Shabbat trope (cantillation) rather than High Holy Day trope. In the modern period, some prefer that the focus of the reading be on broader issues of holiness. To that end, some congregations substitute the very next passage in the Torah, Leviticus 19.

The Public Reading of Torah

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

—RAYMOND SCHEINDLIN

Torah Reader (or Gabbai):

May God's sovereignty be revealed to us soon. May God favor the remnant of the people Israel with grace and kindness, with compassion and love.

And let us say: *Amen*.

Let us all declare the greatness of God and give honor to the Torah as (*the first to be called to the Torah*) comes forward. Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

You who cling to ADONAI your God have been sustained to this day.

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

B'RAKHOT RECITED BY ONE CALLED UP TO THE TORAH

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

Praise ADONAI, to whom all prayer is directed.

The congregation responds:

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

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

The person repeats the above response, then continues:

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

Barukh atah ADONAI, who gives the Torah.

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

Barukh atah ADONAI, our God, ruler of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

For the traditional Torah reading, turn to the next page.

For an alternate Torah reading, turn to page 365.

קריאת התורה – מקבלת

ויקרא יח

ראשון א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ג כַּמַּעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יֹשְׁבֵתֶם־בָּהּ לֹא תַעֲשׂוּ וְכַמַּעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֹתֵיהֶם לֹא תִלְכּוּ: ד אֶת־מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לֵלְכֶת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וּשְׁמִרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי בָהֶם אֲנִי יְהוָה:

שני ו אִישׁ אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרוּהָ אֲנִי יְהוָה: ז עֲרוֹת אָבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה אִמְךָ הִוא לֹא תִגְלֶה עֲרוֹתָהּ: ח עֲרוֹת אִשְׁת־אָבִיךָ לֹא תִגְלֶה עֲרוֹת אָבִיךָ הִוא: ט עֲרוֹת אַחֻותֶךָ בֵּת־אָבִיךָ אוֹ בֵּת־אִמְךָ מוֹלַדֶּת בֵּית אוֹ מוֹלַדֶּת חוּץ לֹא תִגְלֶה עֲרוֹתָן: י עֲרוֹת בֵּת־בְּנֶךָ אוֹ בֵּת־בִּתְּךָ לֹא תִגְלֶה עֲרוֹתָן כִּי עֲרוֹתֶךָ הִנֵּה: יא עֲרוֹת בֵּת־אִשְׁת־אָבִיךָ מוֹלַדֶּת אָבִיךָ אַחֻותֶךָ הִוא לֹא תִגְלֶה עֲרוֹתָהּ: יב עֲרוֹת אַחֻות־אָבִיךָ לֹא תִגְלֶה שָׂאֵר אָבִיךָ הִוא: יג עֲרוֹת אַחֻות־אִמְךָ לֹא תִגְלֶה כִּי־שָׂאֵר אִמְךָ הִוא: יד עֲרוֹת אַחִי־אָבִיךָ לֹא תִגְלֶה אֶל־אַשְׁתּוֹ לֹא תִקְרַב דֹּדְתֶךָ הִוא: טו עֲרוֹת כָּלְתֶךָ לֹא תִגְלֶה

VERSE 3. YOU SHALL NOT COPY THE PRACTICES OF THE LAND OF EGYPT

WHERE YOU DWELT וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ג כַּמַּעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יֹשְׁבֵתֶם־בָּהּ לֹא תַעֲשׂוּ וְכַמַּעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֹתֵיהֶם לֹא תִלְכּוּ: ד אֶת־מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לֵלְכֶת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וּשְׁמִרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי בָהֶם אֲנִי יְהוָה:

VERSE 5. HUMAN BEINGS SHALL LIVE הָאָדָם וְחֵי בָהֶם. The Rabbis interpreted this wording as a positive command to preserve human life—one that overrides almost all other precepts. Except for the prohibitions against murder, sexual immorality, and idolatry, any commandment must be set aside for *pikku-ah nefesh*, to save a person's life (Babylonian Talmud, Yoma 44a). Accordingly, one may violate Shabbat to take someone to the hospital in an emergency; likewise, physicians must not hesitate to violate the laws of Shabbat to save the life of a human being.

VERSE 6. TO UNCOVER NAKEDNESS לְגִלּוֹת עֲרוּהָ. "To uncover nakedness" is a euphemism for sexual intercourse. It may also serve to imply that, in a society where people dressed modestly, seeing a person undressed might lead to sexual contact. Nakedness, and the uncovering of nakedness, is a category that is particularly human. Judaism traditionally calls for modesty in dress, not only to avoid temptation but as a statement about the holiness of the body. According to the Book of Genesis, as Adam and Eve were leaving the Garden of Eden, God made clothes for them.

Sexual Ethics

All of our acts, including our sexual ones, have social consequences. Therefore, while our sexual activities should reflect our own values and not simply peer-pressure, in shaping our individual sexual values we must consider the effects of what we do on others—not only those with whom we engage in sexual relations, but also the moral character of our people. In this, as in other areas of life, our actions should be a *kiddush hashem*, a sanctification of God's name, by reflecting well on the Jewish tradition, the Jewish people, and the God Jews worship. —ELLIOT DORFF

Sexual Morality: In the Bible and Today

The passage contains important insights that contemporary Jews can affirm: we need some boundaries in our sexual relationships; sexual behavior is not simply a private matter; individual behavior is connected with the ethical character of our social world. Leviticus 18 seeks to implement these ideas in its own time and place. But we need to find ways to express those insights in the context of an ethic of sexual holiness appropriate for the 21st century.

—JUDITH PLASKOW
(adapted)

Traditional Torah Reading

LEVITICUS 18

First aliyah

1 ADONAI spoke to Moses, saying: 2 Speak to the Israelite people and say to them:

I ADONAI am your God. 3 You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws. 4 My rules alone shall you observe, and faithfully follow My laws:

I ADONAI am your God.

5 You shall keep My laws and My rules, by the pursuit of which human beings shall live: I am ADONAI.

Second aliyah

6 None of you men shall come near anyone of his own flesh to uncover nakedness: I am ADONAI.

7 Your father's nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother—you shall not uncover her nakedness.

8 Do not uncover the nakedness of your father's wife; it is the nakedness of your father.

9 The nakedness of your sister—your father's daughter or your mother's, whether born into the household or outside—do not uncover their nakedness.

10 The nakedness of your son's daughter, or of your daughter's daughter—do not uncover their nakedness; for their nakedness is yours.

11 The nakedness of your father's wife's daughter, who was born into your father's household—she is your sister; do not uncover her nakedness.

12 Do not uncover the nakedness of your father's sister; she is your father's flesh.

13 Do not uncover the nakedness of your mother's sister; for she is your mother's flesh.

14 Do not uncover the nakedness of your father's brother: do not approach his wife; she is your aunt.

15 Do not uncover the nakedness of your daughter-in-law:

אִשָּׁת בְּנִי הוּא לֹא תִגְלֶה עֲרוֹתָהּ: טז עֲרוֹת אִשָּׁת-אָחִיךָ
 לֹא תִגְלֶה עֲרוֹת אָחִיךָ הוּא: יז עֲרוֹת אִשָּׁה וּבִתָּה לֹא
 תִגְלֶה אֶת-בִּתְּבָנָהּ וְאֶת-בִּתְּבָתָּה לֹא תִקַּח לְגִלּוֹת
 עֲרוֹתָהּ שְׂאֵרָה הִנֵּה זִמָּה הוּא: יח וְאִשָּׁה אֶל-אָחִתָּה לֹא
 תִקַּח לְצִרָר לְגִלּוֹת עֲרוֹתָהּ עָלֶיהָ בַּחַיִּיהָ: טט וְאֶל-אִשָּׁה
 בְּנִדָּת טָמְאָתָה לֹא תִקְרָב לְגִלּוֹת עֲרוֹתָהּ: כ וְאֶל-אִשָּׁת
 עַמִּיתְךָ לֹא-תִתֵּן שְׂכִבְתְּךָ לְזָרַע לְטָמְאָה-בָּהּ: כא וּמִזִּרְעָךָ
 לֹא-תִתֵּן לְהַעֲבִיר לַמֶּלֶךְ וְלֹא תַחַלֵּל אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי
 יְהוָה:

מפסיר כב וְאֶת-זָכָר לֹא תִשָּׁכַב מִשְׁכָּבִי אִשָּׁה תוֹעֵבָה
 הוּא: כג וּבְכָל-בְּהֵמָה לֹא-תִתֵּן שְׂכִבְתְּךָ לְטָמְאָה-בָּהּ
 וְאִשָּׁה לֹא-תַעֲמֹד לִפְנֵי בַהֲמָה לְרִבְעָה תִבֵּל הוּא:
 כד אֶל-תִּטְמְאוּ בְּכָל-אֵלֶּה כִּי בְכָל-אֵלֶּה נִטְמְאוּ הַגּוֹיִם
 אֲשֶׁר-אֲנִי מִשְׁלַח מִפְּנִיכֶם: כה וּתִטְמֵא הָאָרֶץ וְאִפְקָד
 עוֹנָה עָלֶיהָ וְתִקָּא הָאָרֶץ אֶת-יִשְׁבֵּיהָ: כו וּשְׁמִרְתֶּם אֹתָם
 אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבוֹת
 הָאֵלֶּה הָאֲזָרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כז כִּי אֶת-כָּל-
 הַתּוֹעֵבוֹת הָאֵל עֲשׂוּ אֲנִשֵּׁי-הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וּתִטְמֵא
 הָאָרֶץ: כח וְלֹא-תִקִּיא הָאָרֶץ אֹתְכֶם בְּטִמְאָכֶם אֹתָהּ
 כְּאֲשֶׁר קָאָה אֶת-הַגּוֹי אֲשֶׁר לִפְנֵיכֶם: כט כִּי כָל-אֲשֶׁר
 יַעֲשֶׂה מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה וְנִכְרָתוּ הַנִּפְשׁוֹת הַעֲשֹׂת
 מִקְרָב עַמָּם: לו וּשְׁמִרְתֶּם אֶת-מִשְׁמְרָתִי לְבִלְתִּי עֲשׂוֹת
 מִחֻקֹּת הַתּוֹעֵבוֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטְמְאוּ
 בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

teronomy 23:18–19). In that vein, some commentators, noting that this verse's prohibition follows the verse excoriating the worship of Molech, speculate that the only homosexual acts prohibited here are those connected to sacred worship. (The Book of Kings mentions King Hezekiah's removal of male Temple prostitutes.) Sex with animals, mentioned in the next verse, likewise might have been part of ancient fertility rites, though obviously it is prohibited for other reasons as well.

VERSE 25. THE LAND BECAME DEFILED וְתִטְמֵא הָאָרֶץ. The gift of the Land of Israel is conditioned on moral behavior.

VERSE 26. NEITHER THE CITIZEN NOR THE STRANGER WHO RESIDES AMONG YOU הָאֲזָרָח וְהַגֵּר. The same moral standard is required not only of the people Israel themselves, but also of those who dwell in the land with them.

VERSE 18. DO NOT TAKE [INTO YOUR HOUSEHOLD AS A WIFE] A WOMAN AS A RIVAL TO HER SISTER וְאִשָּׁה אֶל-אָחִתָּה לֹא תִקַּח לְצִרָר. Marrying two sisters would create a damaging rivalry. (The Rabbis saw Jacob's marriage to both Rachel and Leah as a negative model.) The prohibition continues as long as the first sister remains alive, regardless of divorce.

VERSE 21. TO MOLECH וְאֶת-זָכָר לֹא תִשָּׁכַב. We have archaeological evidence that some of the societies of the ancient Mediterranean world did indeed sacrifice children.

VERSE 22. DO NOT LIE WITH A MALE וְאֶת-זָכָר לֹא תִשָּׁכַב. Scholars debate this verse's original meaning and how Jewish law in our time should treat same-sex relations. One view is that the biblical text does not refer to homosexuality as we think of it today. Indeed, the notion of homosexuality as an identity is certainly modern. Aside from this verse and its parallel in Leviticus 20:13, the Bible mentions same-sex relations only in the context of rape (Genesis 19:5, Judges 19:22), and with regard to what seems to be male prostitution (Deu-

One Contemporary Code

We believe that we honor the image of God by honoring the body. Through our bodies we can connect with each other, the world, and the sacred. . . . All sexual activity between people must be consensual. . . . No person shall abuse, exploit, control, humiliate, do violence to, or harm another human being physically, emotionally, or in any other way in the course of sexual expression. . . . Each person must take responsibility for the consequences of sexual activity, including pregnancy and children. Sexuality shall not be used as an expression of status or power, and no person shall use status or power to gain consent for sexual activity. . . . It is the responsibility of the Jewish community to raise and discuss issues of sexuality and to help give parents the tools to discuss sexual issues with their children.

—FROM THE ETHIC OF THE
SU KASHA HAVURAH
(as quoted by Judith Plaskow)

she is your son's wife; you shall not uncover her nakedness.

16 Do not uncover the nakedness of your brother's wife; it is the nakedness of your brother.

17 Do not uncover the nakedness of a woman and her daughter; nor shall you take [into your household as a wife] her son's daughter or her daughter's daughter and uncover her nakedness: they are kindred; it is depravity.

18 Do not take [into your household as a wife] a woman as a rival to her sister and uncover her nakedness in the other's lifetime.

19 Do not come near a woman during her menstrual period of impurity to uncover her nakedness.

20 Do not have carnal relations with your neighbor's wife and defile yourself with her.

21 Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am ADONAI.

Maftir

22 Do not lie with a male as one lies with a woman; it is an abhorrence.

23 Do not have carnal relations with any beast and defile yourself thereby. Likewise for a woman: she shall not lend herself to a beast to mate with it; it is perversion.

24 Do not defile yourselves in any of those ways, for it is by such that the nations that I am casting out before you defiled themselves. 25 Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants. 26 But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; 27 for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. 28 So let not the land spew you out for defiling it, as it spewed out the nation that came before you. 29 All who do any of those abhorrent things—such persons shall be cut off from their people. 30 You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I ADONAI am your God.

קריאת התורה – חלופה

ויקרא יט

ראשון א וידבר יהוה אל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־

כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ
כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: ג אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ
וְאֶת־שִׁבְתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: ד אֶל־תִּפְנוּ
אֶל־הָאֱלֹלִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם:

שני ה וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ:
ו בַּיּוֹם זִבְחֶכֶם יֹאכַל וּמִמָּחֳרָת וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי
בָּאֵשׁ יִשְׂרֹף: ז וְאִם הָאֵכָל יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי פְּגוֹל הוּא
לֹא יִרְצֶה: ח וְאֵכָלוּ עֹונֹו יִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חָלַל
וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ: ט וּבִקְצָרְכֶם אֶת־קִצִּיר
אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ לְקַצֹּר וּלְקַט קִצִּירָךְ לֹא
תִלְקֹט: י וְכִרְמְךָ לֹא תַעֲזוֹלֵל וּפִרְט כִּרְמְךָ לֹא תִלְקֹט לְעֹנִי
וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

LEVITICUS 19. This passage has been called the "holy of holies" of the Book of Leviticus. It contains some of the most central ethical teachings of Judaism. Hillel famously taught that the entire Torah rested on the principle enunciated in verse 18: "Love your fellow [Israelite] as yourself" (Sifra K'doshim).

VERSE 3. YOU SHALL EACH REVERE YOUR MOTHER AND YOUR FATHER אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ. In contrast, in the Decalogue (Exodus 20) the observance of Shabbat is mentioned first, before respect for parents. The reversed order here typifies this passage's emphasis on the mutual dependence of ritual practice and ethical awareness; neither one is given priority. (The two concerns are inseparable in much of Jewish thought. For example, the Book of

Deuteronomy maintains that a function of Shabbat is to allow slaves—and even animals—to rest.) Gender priority is also reversed here: unlike in the Decalogue, mother is mentioned before father.

VERSE 5. AN OFFERING OF WELL-BEING זֶבַח שְׁלָמִים. This term—the focus of the only cultic provision in this afternoon's Torah reading—refers to a voluntary offering that worshippers ate at home, unsupervised by a priest. Its mention here implies that the holiness associated with the sanctuary can be cultivated at home, and in each individual's life.

VERSE 10. YOUR VINEYARD וְכִרְמְךָ. Underdeveloped clusters of grapes must be left unpicked until they mature. At that time, only the poor and the stranger may pick them. Similarly, fruit that falls to the ground during the harvest is to be left ungathered, so that the poor may pick it up.

You Shall Be Holy

"Holiness" is the language of invitation—that is, that you shall be vessels prepared and willing to receive. "For I... ADONAI am holy," that is: I am always ready and willing to be with you if only you would be ready and willing with holy thoughts.

—MENAHEM MENDEL
OF KOTZK

In what way can God demand that a human being attain the level of holiness? This does not mean that you must attain the level of angels—something that is impossible. Rather, what God demands is that you attain the level of which you are capable. Be holy: in whatever circumstances you find yourself, advance a little at a time in your holiness.

—MENAHEM MENDEL
OF WORKA

I... Am Holy

The Hasidic master Menahem Mendel of Kotzk said: At times, we think we have fulfilled our obligation and do not need to go any further. Regarding this the Midrash teaches: "Lest we infer that 'you shall be holy' means '... holy like Me,' the Torah adds, 'For I... am holy'—My holiness is higher than yours." No matter how much we sanctify ourselves, we must realize that God's holiness is even greater, and so we have not yet truly fulfilled our obligation.

—S. Y. AGNON
(adapted)

Alternate Torah Reading

LEVITICUS 19

First aliyah

1 ADONAI spoke to Moses, saying: 2 Speak to the whole Israelite community and say to them:

You shall be holy, for I, ADONAI your God, am holy.

3 You shall each revere your mother and your father, and keep My sabbaths: I ADONAI am your God.

4 Do not turn to idols or make molten gods for yourselves: I ADONAI am your God.

Second aliyah

5 When you sacrifice an offering of well-being to ADONAI, sacrifice it so that it may be accepted on your behalf. 6 It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. 7 If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. 8 And one who eats of it shall bear the guilt for having profaned what is sacred to ADONAI; that person shall be cut off from kin.

9 When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. 10 You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I ADONAI am your God.

מפסיר יא לא תגנבו ולא תכחשו ולא תשקרו איש
 בעמיתו: יב ולא תשבעו בשמי לשקר וחללת את-
 שם אלהיך אני יהוה: יג לא תעשק את-רעך ולא תגזל
 לא-תלין פעלת שכיר אתך עד-בקר: יד לא תקלל
 חרש ולפני עור לא תתן מכשל ויראת מאלהיך אני
 יהוה: טו לא תעשו עול במשפט לא-תשא פני-דל ולא
 תהדר פני גדול בצדק תשפט עמיתך: טז לא תלך רכיל
 בעמיק לא תעמד על-דם רעך אני יהוה: יז לא-תשנא
 את-אחיק בלבבך הוכח תוכיח את-עמיתך ולא-תשא
 עליו חטא: יח לא-תקם ולא-תטר את-בני עמך
 ואהבת לרעך כמוך אני יהוה:

VERSE 11. YOU SHALL NOT STEAL לא תגנבו. This law follows directly after the laws of leaving part of the harvest for the poor. The juxtaposition may teach that keeping everything for ourselves is a form of stealing (Abraham Ibn Ezra). Alternatively, we are commanded to help the poor find enough to eat so that they will not be driven to steal (Joseph Kara).

VERSE 14. YOU SHALL NOT INSULT THE DEAF לא-תקלל חרש. You shall not insult anyone, even a deaf person whose feelings will not be hurt by your words (Baby-

lonian Talmud, Shevuot 36a). Though no actual harm was caused, the image of God has been diminished through this act.

YOU SHALL NOT . . . PLACE A STUMBLING BLOCK BEFORE THE BLIND לא תתן לקני עור לא תתן מכשל. The Rabbis expanded the meaning of the term "blind" to include someone who lacks necessary information, or who is morally blinded by emotion. One violates this law by deliberately giving bad advice (Sifra), or by providing someone who cannot resist temptation the means to do wrong (Babylonian Talmud, Pesachim 22b), or by provoking a short-tempered person to lash out in anger (Kiddushin 32a). This verse was also understood to prohibit our creating conditions that might tempt someone to transgress a mitzvah.

VERSE 16. DO NOT PROFIT BY THE BLOOD OF YOUR FELLOW לא תעמד על-דם רעך. Or "do not stand by the blood of your fellow." The Babylonian Talmud understands this precept as obliging us to help someone in distress, even if we have to spend our own time and money to do so (Sanhedrin 73a).

VERSE 17. REPROVE YOUR KIN הוכח תוכיח את-עמיתך. The Sages forbid carrying reproach to the point of embarrassing someone (Sifra). The obligation to reprove is limited to cases in which one has reason to believe that the reproof will bring about a change in behavior.

VERSE 18. TAKE VENGEANCE . . . BEAR A GRUDGE לא-תקם ולא-תטר. What's the difference between these misdeeds? If you say to someone, "I will not lend you my hammer, because you broke my saw," that is taking vengeance; whereas if you say, "I will lend you my hammer even though you wouldn't lend me your saw," that is bearing a grudge (Babylonian Talmud, Yoma 23a). It is said of the Eastern European sage Saul Katzenellenbogen that he had such a prodigious memory he never forgot anything he read or heard. Invariably, however, he would forget when someone offended him.

LOVE YOUR FELLOW [ISRAELITE] AS YOURSELF ואהבת לרעך כמוך. Much like Hillel before him, Rabbi Akiva said that this was the most basic principle of the Torah. Abraham Joshua Heschel added that this was the hardest mitzvah to observe.

A Second

Ten Commandments

Rabbi Hiyya taught: This section [Leviticus 19] was spoken in the presence of a gathering of the whole assembly, because most of the essential principles of the Torah are attached to it. Rabbi Levi said: Because the Ten Commandments are included in them:

"I ADONAI am your God" (Exodus 20:2) and here it is written, "I ADONAI am your God" (Leviticus 19:3); "You shall have no other gods" (Exodus 20:3) and here it is written, "Do not . . . make molten gods for yourselves" (Leviticus 19:4);

"You shall not swear falsely by the name of your God ADONAI" (Exodus 20:7) and here it is written, "You shall not swear falsely by My name" (Leviticus 19:12);

"Remember Shabbat" (Exodus 20:8) and here it is written, "You shall each . . . keep My Shabbatot" (Leviticus 19:3);

"Honor your father and your mother" (Exodus 20:12) and here it is written, "You shall each revere your mother and your father" (Leviticus 19:3);

"You shall not murder" (Exodus 20:13) and here it is written, "Do not profit by the blood of your fellow [Israelite]" (Leviticus 19:16);

"You shall not commit adultery" (Exodus 20:13) and here it is written, "The adulterer and the adulteress shall be put to death" (Leviticus 20:10);

"You shall not steal" (Exodus 20:13) and here it is written, "You shall not steal" (Leviticus 19:11);

"You shall not bear false witness" (Exodus 20:13) and here it is written, "Do not deal basely with members of your people" (Leviticus 19:16);

"You shall not covet . . . anything that is your neighbor's" (Exodus 20:14) and here it is written, "Love your fellow [Israelite] as yourself" (Leviticus 19:18).

—LEVITICUS RABBAH 24:5

Maftir

11 You shall not steal; you shall not deal deceitfully or falsely with one another. 12 You shall not swear falsely by My name, profaning the name of your God: I am ADONAI.

13 You shall not defraud your fellow [Israelite]. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

14 You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am ADONAI.

15 You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kin fairly. 16 Do not deal basely with members of your people. Do not profit by the blood of your fellow [Israelite]: I am ADONAI.

17 You shall not hate your kinsfolk in your heart. Reprove your kin but incur no guilt on their account. 18 You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite] as yourself: I am ADONAI.

From the Most Distant To the Closest

The ethical commands in this chapter move from the corner of the field to your heart, from the stranger to your neighbor, from that which is distant to that which is most intimate. Jewish ethical training asks us to begin with simple acts but ultimately demands the most fundamental transformation in character and behavior: to be a truly loving and compassionate human being. The Torah commands us to love God and to love our neighbor. Each is a reflection of the other.

הַגְבָּהַת הַתּוֹרָה

*A Magbiah and Golel are called to raise and tie the Sefer Torah.
As the Torah is lifted, we rise and recite:*

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל,
עַל-פִּי יְהוָה בְּיַד-מֹשֶׁה.

בִּרְכַּה שְׁלִפְנֵי הַהֶפְטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בַּנְּבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁנָה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבַנְּבִיאִי הָאֶמֶת וְצִדִּיק.

הֶפְטָרָה

יוֹנָה א

א וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶּן-אֲמִתַּי לֵאמֹר: ב קוּם לֶךְ
אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי-עָלְתָה רָעָתָהּ
לִפְנֵי: ג וַיֵּקֶם יוֹנָה לִבְרוּחַ תְּרִשִׁישׁ מִלִּפְנֵי יְהוָה וַיֵּרֶד
יָפוֹ וַיִּמְצָא אֹנִיָּה | בָּאָה תְרִשִׁישׁ וַיֵּתֵן שְׂכָרָהּ וַיֵּרֶד בָּהּ
לָבוֹא עִמָּהֶם תְּרִשִׁישׁ מִלִּפְנֵי יְהוָה: ד וַיְהִי הַטִּיל
רוּחַ-גְּדוֹלָה אֶל-הָיָם וַיְהִי סַעַר-גָּדוֹל בַּיָּם וְהָאֹנִיָּה
חֲשָׁבָה לְהִשָּׁבֵר: ה וַיִּרְאוּ הַמֵּלָחִים וַיִּזְעְקוּ אִישׁ אֶל-
אֱלֹהָיו וַיִּטְלוּ אֶת-הַכְּלִים אֲשֶׁר בָּאֹנִיָּה אֶל-הָיָם לְהַקֵּל
מֵעֲלֵיהֶם וַיּוֹנֶה יָרֵד אֶל-יַרְכְּתִי הַסְפִּינָה וַיִּשְׁכַּב וַיִּרְדָּם:

THE BOOK OF JONAH. Unlike other prophetic books, this one does not contain an extensive record of the prophet's words. Nor is it a historical book, for it nowhere indicates a specific era or date. Most biblical scholars think of it as a fable carrying an important religious message—though they differ on what that message is. For various interpretations, see the left-most column.

VERSE 1. JONAH SON OF AMITTAI יוֹנָה בֶּן-אֲמִתַּי. A prophet with this name appears briefly elsewhere (Judges 4:4,6; 2 Kings 18:1). "Amittai" may be a play on the root אמת (emet), meaning "truth."

VERSE 3. TARSHISH תְּרִשִׁישׁ. In the ancient Near East, ships hugged the coastline as they sailed. Tarshish (Tarsus) is located up the Mediterranean coast from Joppa (Jaffa or Yafa). Nineveh, where God was sending Jonah, is located east of the Land of Israel (in modern-day Iraq). Jonah, instead of traveling east by land, flees north by sea.

Alternatively, some scholars identify "Tarshish"

with Tartusa in Spain. If so, then Jonah travels in exactly the opposite direction from Nineveh.

AWAY FROM מִלִּפְנֵי. This word (mi-lif'nei) can be distinguished from a nearly identical preposition, mi-p'nei. According to Abraham ibn Ezra, the latter connotes a backing away motivated by fear, whereas the present term implies a rupture of contact, a turning of one's back.

WENT DOWN . . . WENT ABOARD וַיֵּרֶד . . . וַיֵּלֶךְ. The verb ירד ("go down") describes Jonah's movements three times in a row; in verse 5, we will learn that he "had gone down" into the boat's hold. This progressive descent marks his increasing distance from God (in heaven) and his growing depression.

VERSE 4. A GREAT STORM רוח גדולה. When God wants the wind to blow, it blows. When God wants a giant fish to appear, the natural world responds and it appears. Everything and everyone—even the foreign sailors—is responsive to God; only God's prophet doesn't listen.

VERSE 5. The piety of the pagan sailors is in stark contrast to Jonah's. They pray to their deities while he flees from his. Eventually they will pray to Adonai and even offer a sacrifice (verse 16).

Jonah: Understanding the Book

The Babylonian Talmud states that the Haftarah reading for Yom Kippur afternoon is the Book of Jonah; it gives no explanation for this choice (Megillah 31a). This book is, of course, about sin and forgiveness, yet we are left with many questions. Why on this day are we reading about a prophet who tries to run away from God's service and who seems angered by God's forgiving nature? Why does Jonah flee? And why is he so dejected after the people of Nineveh repent? Medieval Jewish commentators as well as contemporary biblical scholars have wrestled with these questions.

Jonah can be seen as demanding a standard of strict justice. Yet God opts for mercy. Jonah watches an entire city of evildoers escape punishment when they choose to repent—an unsettling outcome. (How can God not punish people for their wrongs? If they are not held to account, might not the world descend into chaos?) According to this view, the Rabbis chose this Haftarah in order to assure us that God's primary relationship with humanity is one of mercy, kindness, and love.

Others argue that Jonah flees because he is asked to reach out to the world beyond Israel. The story

(continued)

Lifting the Torah

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

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

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

B'rakhah before the Haftarah

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

Haftarah

THE BOOK OF JONAH

Chapter 1

1 The word of ADONAI came to Jonah son of Amittai: 2 Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

3 Jonah, however, started out to flee to Tarshish from ADONAI's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of ADONAI.

4 But ADONAI cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up. 5 In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel where he lay down and fell asleep.

ו וַיִּקְרַב אֵלָיו רַב הַחֵבֶל וַיֹּאמֶר לוֹ מֵהֶלֶךְ נֵרְדִם קוּם
קְרָא אֶל־אֱלֹהֶיךָ אוֹלֵי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבֵד:
ז וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לָכוּ וְנִפְלֶה גּוֹרְלוֹת וְנִגְדָּעָה
בְּשִׁלְמִי הָרָעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־
ח יוֹנָה: ה וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָּא לָנוּ בְּאֲשֶׁר לְמִי־הָרָעָה
הַזֹּאת לָנוּ מֵהַמְּלֹאכֶתֶךָ וּמֵאֵין תָּבוֹא מֶה אֶרְצָךָ וְאִי־
מִזֶּה עִם אֶתֶּה: ט וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנֹכִי וְאֶת־יְהוָה
אֱלֹהֵי הַשָּׁמַיִם אֲנִי יֵרָא אֲשֶׁר־עָשָׂה אֶת־הֵימָּם וְאֶת־
הַיַּבְשָׁה: י וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו
מִה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְפָּנֶי יְהוָה הוּא
בָּרַח כִּי הִגִּיד לָהֶם: יא וַיֹּאמְרוּ אֵלָיו מֵהֵנָּעֲשָׂה לָךְ
וַיִּשְׁתַּק הֵימָּם מַעְלִינוּ כִּי הֵימָּם הוֹלָךְ וְסָעַר: יב וַיֹּאמֶר
אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־הֵימָּם וַיִּשְׁתַּק הֵימָּם מַעְלִיכֶם כִּי
יודַע אֲנִי כִּי בְשָׁלִי הִסָּעַר הַגְּדוֹל הַזֶּה עֲלֵיכֶם: יג וַיַּחֲתְרוּ
הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיַּבְשָׁה וְלֹא יָכְלוּ כִּי הֵימָּם הוֹלָךְ
וְסָעַר עֲלֵיהֶם: יד וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה
אֶל־נָא נֹאבְדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם
נִקְיָא כִּי־אַתָּה יְהוָה כְּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ: טו וַיִּשְׁאוּ
אֶת־יוֹנָה וַיִּטְלֻהוּ אֶל־הֵימָּם וַיַּעֲמֵד הֵימָּם מִזַּעֲפּוֹ: טז וַיִּירָאוּ
הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה
וַיִּדְּרוּ נְדָרִים:

(continued from previous page)

is largely about non-Israelites. Indeed, Nineveh is not only a foreign city but also the capital of the very empire that destroyed the Northern Kingdom of Israel. In this reading, the Rabbis chose this Haftarah in order to teach that God is the sovereign of all humanity, and that God's justice and mercy extend to all human beings—even to Israel's enemies.

Still others perceive Jonah's fleeing as the result of inner turmoil over the difficulty of his position. Perhaps he fears that if he brings God's message to the Ninevites, they will reject him; he will fail. (The prophetic task can be disheartening when people ignore the message or attack the messenger: Elijah hides in the desert in fear for his life; Amos must flee the temple precinct at Beth El; and Jeremiah wishes that he'd never been born.) Yet if he succeeds and the people repent, what then? If his dire predictions do not come to pass, he might be ridiculed as a false prophet. According to this interpretation, the Rabbis chose this Haftarah to charge us with taking on the difficult task of serving as loving critics to one another.

Perhaps all of these readings can inspire us: We are called upon to believe in a merciful God and, in turn, to manifest kindness and caring. We are asked to take responsibility for a larger world beyond our family and friends, and to overcome our fears of either failure or success—fears that may inhibit us from standing up for God's teaching to uphold truth, demand justice, and exemplify love and kindness in our lives. At times we want to flee from responsibility, because the task is difficult. Like Jonah, we can learn to trust enough to love—and allow ourselves to be loved.

6 The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish."

7 The crew said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. 8 They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?" 9 "I am a Hebrew," he replied. "I worship ADONAI, the God of Heaven, who made both sea and land." 10 The crew was greatly terrified, and they asked him, "What have you done?" And when the crew learned that he was fleeing from the service of ADONAI—for so he told them— 11 they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. 12 He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account." 13 Nevertheless, the crew rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. 14 Then they cried out to ADONAI: "Oh, please, ADONAI, do not let us perish on account of this fellow's life. Do not hold us guilty of killing an innocent person! For You, O ADONAI, by Your will, have brought this about." 15 And they heaved Jonah overboard, and the sea stopped raging.

16 The crew feared ADONAI greatly; they offered a sacrifice to ADONAI and they made vows.

א וַיִּמֶן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי
הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: ב וַיִּתְּפֹלֵל יוֹנָה אֶל־
יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה: ג וַיֹּאמֶר

קָרָאתִי מִצָּרָה לִי אֱלֹהֵי הוּא וַיַּעֲנֵנִי

מִבֶּטֶן שְׁאוֹל שׁוּעָתִי שְׁמַעַת קוֹלִי:

ד וַתִּשְׁלִיכֵנִי מִצִּוְלָה בְּלִבְבִי יָמִים

וְנָהָר יִסְבְּבֵנִי

כָּל־מִשְׁפָּרֶיךָ וְגִלְיָךְ

ה וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי

אֶף אוֹסִיף לְהִבִּיט

ו אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ

סוֹף חֲבוּשׁ לְרֹאשִׁי:

ז לְקַצְבֵי הָרִים יִרְדְּתִי

וַתַּעַל מִשַּׁחַת חַיִּי

ח בְּהִתְעַטֵּף עָלַי נֶפְשִׁי

וַתָּבוֹא אֵלַיךְ תִּפְלָתִי

ט מִשְׁמָרִים הַבְּלִי־שׁוֹא

י וַאֲנִי בְּקוֹל תּוֹדָה

אֲשֶׁר נִדְרַתִּי אֲשַׁלְמָה

יא וַיֹּאמֶר יְהוָה לַדָּג וַיִּקָּא אֶת־יוֹנָה אֶל־הַיַּבֶּשָׁה:

2:3-9. Jonah's prayer is made up of a pastiche of phrases from the psalms. Its borrowed nature is evident from the fact that all the verbs are in the past tense and the author speaks of having already been saved.

VERSE 3. SHEOL שְׁאוֹל. In biblical Israel, Sheol was thought of as a nether-world to which the dead were gathered.

א וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאָמְרוֹ: ב קוּם לָךְ אֶל־

נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיָּאָה אֲשֶׁר

אָנֹכִי דֹבֵר אֵלֶיךָ: ג וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדַבֵּר יְהוָה:

וּבִינְיָוָה הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מֵהֶלֶךְ שְׁלֹשֶׁת יָמִים:

ד וַיַּחַל יוֹנָה לְבֹא בְּעִיר מֵהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר

עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּכֶת: ה וַיֹּאמְרֵינוּ אֲנָשֵׁי נִינְוָה

3:4. SHALL BE OVERTHROWN נִהְפָּכֶת. Literally, "overturned." In Genesis, the same word describes the destruction of Sodom and Gomorrah. Here it may refer equally to the process of repentance, through which the Ninevites might change their behavior and their way of life. As the Babylonian Talmud remarks: "Jonah was told that Nineveh would be overturned, but he did not know whether for good or for evil" (Sanhedrin 89b).

Chapter 2

¹ ADONAI provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. ² Jonah prayed to his God ADONAI from the belly of the fish. ³ He said:

In my trouble I called to ADONAI,
from the belly of Sheol I cried out,

⁴ You cast me into the depths,
the floods engulfed me;

all Your breakers and billows

⁵ I thought I was driven away
would I ever gaze again

⁶ The waters closed in over me,

Weeds twined around my head.

⁷ I sank to the base of the mountains;

Yet You brought my life up from the pit,

⁸ When my life was ebbing away,
and my prayer came before You,

⁹ They who cling to empty folly

¹⁰ But I, with loud thanksgiving,

what I have vowed I will perform.

who answered me;

and You heard my voice.

into the heart of the sea,

swept over me.

out of Your sight:

upon Your holy Temple?

the deep engulfed me.

the bars of the earth closed upon me forever.

O my God ADONAI!

I called ADONAI to mind;

into Your holy Temple.

forsake their own welfare,

will sacrifice to You;

Deliverance is ADONAI's!

¹¹ ADONAI commanded the fish, and it spewed Jonah out upon dry land.

Chapter 3

¹ The word of ADONAI came to Jonah a second time: ² "Go at once to Nineveh, that great city, and proclaim to it what I tell you." ³ Jonah went at once to Nineveh in accordance with ADONAI's command.

Nineveh was an enormously large city a three days' walk across. ⁴ Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

בִּאלֹהִים וַיִּקְרְאוּ-צוֹם וַיִּלְבָּשׁוּ שָׂקִים מִגְדּוֹלָם וְעַד-
 קִטְנֵם: ^ו וַיַּגַּע הַדָּבָר אֶל-מֶלֶךְ נִינְוָה וַיִּקָּם מִפְּסָאוֹ וַיַּעֲבֹר
 אֶדְרֵתוֹ מֵעַלְיוֹ וַיִּכַּס שֶׁקַּי וַיֵּשֶׁב עַל-הָאֲפֹר: ^ז וַיִּזְעַק וַיֹּאמֶר
 בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וַיִּגְדְּלוּ לֵאמֹר הָאָדָם וְהַבְּהֵמָה
 הַבֶּקֶר וְהָצֹאן אֶל-יִטְעָמוּ מֵאוֹמָה אֶל-יָרְעוּ וּמִים אֶל-
 יִשְׁתּוּ: ^ח וַיִּתְּכֶסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל-
 אֱלֹהִים בְּחִזְקָה וַיָּשׁוּבוּ אִישׁ מִדֶּרֶכוֹ הָרָעָה וּמִן-הַחֲמָס
 אֲשֶׁר בְּכַפִּיָּהֶם: ^ט מִי־יֹדַע יָשׁוּב וְנָחַם הָאֱלֹהִים וַיֵּשֶׁב
 מִחֲרוֹן אָפוֹ וְלֹא נֹאכַד: ^י וַיִּרְא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם
 כִּי-שָׁבוּ מִדֶּרֶכָם הָרָעָה וַיִּנָּחֵם הָאֱלֹהִים עַל-הָרָעָה אֲשֶׁר-
 דִּבֶּר לַעֲשׂוֹת-לָהֶם וְלֹא עָשָׂה:

יונה ד

א וַיֵּרַע אֶל-יוֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ: ^ב וַיִּתְּפַלֵּל אֶל-יְהוָה
 וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא-אֲנִי דָבָרִי עַד-הַיּוֹתִי עַל-אֲדָמְתִּי
 עַל-כֵּן קִדַּמְתִּי לְבָרִיחַ תְּרִשִׁישָׁה כִּי יִדְעֵתִי כִּי אַתָּה אֶל-
 חֲנוּן וְרַחוּם אַרְף אֶפְיָם וְרַב-חֶסֶד וְנָחַם עַל-הָרָעָה:
 ג וַעֲתָה יְהוָה קַח-נָא אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי:
 ד וַיֹּאמֶר יְהוָה הֲהִיטֵב חָרָה לָךְ: ^ה וַיֵּצֵא יוֹנָה מִן-הָעִיר
 וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֹּל
 עַד אֲשֶׁר יִרְאֶה מַה-יְהִיָּה בָּעִיר: ^ו וַיִּמָּן יְהוָה-אֱלֹהִים
 קִיקְיוֹן וַיַּעַל | מַעַל לְיוֹנָה לְהַזְיֹת צֹל עַל-רֹאשׁוֹ לְהַצִּיל לוֹ
 מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל-הַקִּיקְיוֹן שֶׁמָּחָה גְדוֹלָה: ^ז וַיִּמָּן
 הָאֱלֹהִים תּוֹלַעַת בַּעֲלֹת הַשָּׁחַר לְמַחֲרַת וַתֵּךְ אֶת-
 הַקִּיקְיוֹן וַיִּיבֹשׁ: ^ח וַיְהִי | כְּזֶרֶחַ הַשֶּׁמֶשׁ וַיִּמָּן אֱלֹהִים
 רוּחַ קָדִים חֲרִישִׁית וַתֵּךְ הַשֶּׁמֶשׁ עַל-רֹאשׁ יוֹנָה וַיִּתְּעַלֵּף
 וַיִּשְׁאַל אֶת-נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי:

VERSES 7-8. This may be an exaggerated—almost satirical—image, picturing even the animals as fasting and wearing sackcloth. It strengthens the contrast between the willingness of all creatures to do God's bidding, and Jonah's resistance to his assigned task. Scholars note that it was a Persian practice to drape animals in sackcloth as a way of appealing to their deity.

VERSE 9. WHO KNOWS מִי־יֹדַע. The people of Nineveh enter into fasting and repentance without knowing whether or not their acts will cause God to change the threatened outcome.

4:1. THIS DISPLEASED JONAH וַיַּחַר לוֹ. It seems that God's forgiving nature arouses Jonah's anger.

VERSE 2. Here Jonah quotes from the thirteen attributes of God that were revealed to Moses (Exodus 34:6-7). He omits that passage's reference to punishment—just as we do in the liturgy.

VERSE 6. RICINUS PLANT קִיקְיוֹן. This is the Bible's only occurrence of the term *kikkayon*. We cannot be sure which species is meant.

5 The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. 6 When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. 7 And he had the word cried through Nineveh: "By decree of the king and his nobles: No human or beast—of flock or herd—shall taste anything! They shall not graze, and they shall not drink water! 8 They shall be covered with sackcloth—human and beast—and shall cry mightily to God. Let everyone turn back from their evil ways and from the injustice of which they are guilty. 9 Who knows but that God may turn and relent? [God] may turn back from wrath, so that we do not perish."

10 God saw what they did, how they were turning back from their evil ways. And God renounced the punishment that had been planned for them, and did not carry it out.

Chapter 4

1 This displeased Jonah greatly, and he was grieved. 2 He prayed to ADONAI, saying, "O ADONAI! Isn't this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment. 3 Please, ADONAI, take my life, for I would rather die than live." 4 ADONAI replied, "Are you that deeply grieved?"

5 Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. 6 God ADONAI provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. 7 But the next day at dawn God provided a worm, which attacked the plant so that it withered. 8 And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying, "I would rather die than live."

ט וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֵחִיטֵב חָרָה־לָךְ עַל־הַקִּיקְיֹון
וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מָוֶת: , וַיֹּאמֶר יְהוָה אֶתָּה
חֲסַתְּ עַל־הַקִּיקְיֹון אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוּ
שִׁבְן־לֵילָה הִיא וּבֶן־לֵילָה אָבָד: יא וַאֲנִי לֹא אֲחוּס עַל־
נִינּוּה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁכְּבָהּ הַרְבֵּה מְשִׁתִּים־עֹשִׂיָהּ
רְבוּ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יָמֵינוּ לְשִׁמְאֻלוֹ וּבִהְמָה רַבָּה:

מִיכָה ז

יב מִי־אֵל כְּמוֹךָ
נָשָׂא עֹון וְעִבֵּר עַל־פָּשַׁע
לְשֹׂאֲרֵית נַחֲלָתוֹ
לֹא־הִחְזִיק לַעַד אָפּוֹ כִּי־חָפֵץ חֶסֶד הוּא:
יט יָשׁוּב יִרְחַמֵּנוּ
יכבֵּשׂ עֲוֹנֵתֵינוּ
יד וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל־חַטָּאתָם:
טו תִּתֵּן אֶמֶת לִיעֲקֹב חֶסֶד לְאַבְרָהָם
זֶשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיָּמֵי קֶדֶם:

הַבְּרָכוֹת שֶׁלְאַחַר הַהִפְטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־
הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנָּאֵמָן הָאוֹמֵר
וְעֹשֶׂה, הַמְדַּבֵּר וּמַקְיֵם, שְׁכָל־דְּבָרָיו אֶמֶת וְצֶדֶק. נֶאֱמַן
אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד
מִדְּבָרֶיךָ אַחֲזֹר לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן
אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַנָּאֵמָן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נַפֶּשׁ תוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שִׂמְחָנוּ, יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ וּבַמְּלָכוֹת
בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וַיְגַל לְבָנוּ, עַל כִּסְאוֹ לֹא
יֵשֵׁב זָר וְלֹא יִנָּחֲלוּ עוֹד אַחֲרָיִם אֶת־כְּבוֹדוֹ, כִּי בָשָׂם
קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יְהוָה, מֶגֶן דָּוִד.

VERSE 10. YOU CARED

ABOUT THE PLANT

אַתָּה חֲסַתְּ עַל־הַקִּיקְיֹון. God does not respond with an intellectual argument. God has to make Jonah realize that he, too, requires God's grace, undeserved though that may be. God makes Jonah feel the transitory nature of all life and so rouses his sense of pity for all living creatures. (David L. Lieber)

MICAH 7:18–19. The Micah verses are added here because of their theme of forgiveness. Customarily these verses are also recited during the Tashlikh ceremony on the afternoon of the first day of Rosh Hashanah. On that occasion, the community enacts the reference to God's casting sins into the sea, symbolizing faith in divine forgiveness.

9 Then God said to Jonah, “Are you so deeply grieved about the plant?” “Yes,” he replied, “so deeply that I want to die.”

10 Then ADONAI said: “You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. 11 And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!”

MICAH 7

18 Is there any divinity save You
who forgives the sins and pardons the transgressions
of the remnant, Your people?
You do not maintain anger forever, for You delight in love.

19 You will return to us compassionately—
overcoming the consequences of our sin,
hurling our sins into the depths of the sea.

20 You will keep faith with Jacob,
showing enduring love to Abraham,
as You promised our ancestors in days of old.

B'rakhot after the Haftarah

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

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

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

הַכִּנְסַת הַתּוֹרָה

We rise. Leader:

יִהְיֶה לָנוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגֵּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קִרְבּוֹ, הַלְלוּ־יָהּ.

לְדוֹד מְזִמּוֹר.

לִיהוָה הָאֶרֶץ וּמְלֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ.
כִּי־הוּא עַל־יָמִים יֹסְדָהּ, וְעַל־נְהָרוֹת יִכּוֹנְנֶהָ.
מִי־יַעֲלֶה בְּהַר־יְהוָה, וּמִי־יָקוּם בְּמִקְוֹם קָדְשׁוֹ.
נָקִי כַפַּיִם וּבֶרֶךְ־לֵב, אֲשֶׁר לֹא־נִשְׂא לַשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.

יִשָּׂא בִרְכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹּוֹר דֹּוֹרֵשׁוֹ, מִבְּקָשֵׁי פָנֶיךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֶזְרוֹ וְגִבּוֹר, יְהוָה גְּבוּר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה. תְּהִלִּים כ"ד

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies our Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the *b'rakhah* recited just after each Torah reading, describing the Torah as "a teaching of truth": in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.

Returning the Torah

We rise. Leader:

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

Congregation:

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

Hodo al eretz v'shamayim, va-yarem keren l'ammo;

t'hillah l'khol hasidav, liv'nei yisra-el am k'rovo. Hal'luyah!

PSALM 24

A SONG OF DAVID.

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

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah.

Ki hu al yammim y'sadah, v'al n'harot y'khon'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kodsho.

*N'ki khappayim u-var leivav, asher lo nasa la-shav nafshi,
v'lo nishba l'mirmah.*

Yissa v'rakhah mei-eit Adonai, u-tz'dakah mei-elohei yisho.

Zeh dor dor'shav m'vakshei fanekha ya-akov, selah.

*S'u sh'arim rasheikhem, v'hinnas'u pithei olam,
v'yavo melekh ha-kavod.*

Mi zeh melekh ha-kavod, Adonai izzuz v'gibbor,

Adonai gibbor milhamah.

*S'u sh'arim rasheikhem, v'hinnas'u pithei olam,
v'yavo melekh ha-kavod.*

Mi hu zeh melekh ha-kavod,

Adonai Tz'va-ot hu melekh ha-kavod, selah.

The Sefer Torah is placed in the ark.

וּבִנְחָה יֹאמֶר: שׁוּבָה יְהוָה רַבּוּת אֲלֵי יִשְׂרָאֵל.
קוֹמָה יְהוָה לְמִנוּחָתָךְ, אֲתָה וְאַרְוֹן עֶזְךָ.
כְּהִנִּיךְ יִלְבָּשׁוּ צִדֵּק, וְחִסְדֶּיךָ יִרְנְנוּ.
בְּעֵבוֹר דָּוִד עֲבָדְךָ, אֶל־תֵּשֶׁב פָּנֵי מְשִׁיחֶךָ.
◀ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֶל־תַּעֲזָבוּ.
עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיָּה מְאֹשֵׁר.
דְּרָכֶיהָ דְּרָכֵי־נֶעֱם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנו יְהוָה אֵלֶיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא
מְכָל־בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמַתָּא דְאַמְיָרִין
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

The Silent Amidah can be found on page 213.

WHENEVER THE ARK WAS SET DOWN יֹאמֶר 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 (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21) can also serve to refer to our own inner journey—accompanied by Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei hayyim*, the Torah handles, while reciting the *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 דְּרָכֵי־נֶעֱם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

MAY GOD'S GREAT NAME BE ACKNOWLEDGED FOREVER וְיִתְנַשֵּׂא שְׁמֵהּ. Whenever the people Israel enter the synagogue and house of study and proclaim: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא

וְיִתְנַשֵּׂא שְׁמֵהּ רַבָּא (Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya), “May God's great name be acknowledged forever and ever,” the Holy One nods and says: “Happy is the sovereign in whose house such praise is spoken” (Babylonian Talmud, Berakhot 3a).

Turn Us Toward You

The term “doorknob moment” refers to that instant when a doctor or psychologist is about to leave, and the patient or client suddenly bursts out with his or her most important concern. Sometimes it is precisely when we are about to end an appointment that we feel compelled to express urgently what has been on our mind the whole time.

Our communal door-knob moment is when we are about to close the ark and put away the Torah—a manifestation of God’s presence. We cry out and ask God for help in bridging the distance that we often feel between us and our creator: “Turn us toward You, Adonai, and we will return to You.” It is a poignant verse, the penultimate line of the Book of Lamentations. With it we ask God to push us in the right direction, to help us with the difficult first step. (Once we have begun feeling closer to God, we can continue the reconciliation process ourselves.) It concludes by asking God to “make our days seem fresh, as they once were.” Bring us back to the sense of excitement, the wonder, the closeness to God, that we have felt at certain moments in our lives.

The Sefer Torah is placed in the ark.

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

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

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

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

I have given you a precious inheritance:

Do not forsake My teaching.

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

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

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

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

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

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

Hatzi Kaddish

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

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

Y'hei sh'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*.

The Silent Amidah can be found on page 213.

תפילת העמידה בלחש

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

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

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

♯ בְּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לָאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמּוֹת],
וּמִבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

Version with Patriarchs:

♯ בְּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמִבִּיא גּוֹאֵל
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ
בְּאַהֲבָה.

AMIDAH. Amidah literally means "standing" and is the moment of personal prayer recited quietly, as if standing before God. Every Amidah contains three introductory *b'rakhot*. The first recalls our ancestors and their relation to God; the second describes God's continuing presence in the world; the third emphasizes God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three *b'rakhot*. The first looks toward the restoration of God's presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace.

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

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

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

ADONAI, OPEN MY LIPS אֲדֹנָי שְׁפָתַי תִּפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice.

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

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

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

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

THE SILENT AMIDAH

Meditation on Prayer

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

—ISAAC ARAMA

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

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

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

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

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

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

First B’rakhah: Our Ancestors

Version with Patriarchs:

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

Version with Patriarchs and Matriarchs:

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

זְכֵרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
פָּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם וּפוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
פָּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם.

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

מִכָּלֶּפֶל חַיִּים בַּחֲסֵד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִיִּם
אֲמוֹנָתוֹ לְיֹשְׁנֵי עֶפְרָיִם. מִי כְמוֹךָ בַּעַל גְּבוּרָה וּמִי דוֹמֶה
לָךְ, מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. פָּרוּךְ אַתָּה יְהוָה,
מַחֲיָה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשָׁם בְּכָל־יוֹם
יְהִלְלוּךָ, סֵלָה.

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

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

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

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

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

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

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

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

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

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

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

Immortality

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

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

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

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

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

—ROBERT SCHEINBERG

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

Version with Patriarchs:

You are the sovereign
who helps and saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Version with Patriarchs and Matriarchs:

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

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

Second B'rakhah: God's Saving Care

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

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

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

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

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

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

Third B'rakhah: God's Holiness

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

וּבְכֵן תֵּן פְּחָדֶךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שִּׁבְרָאֲתָ, וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לִפְנֶיךָ כָּל־הַבְּרוּאִים, וַיַּעֲשׂוּ כָל־מַה
אֲחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִּי שָׁלֵם, כִּמּוֹ שֶׁיַּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן לִפְנֶיךָ,
עַד בִּידְךָ וּגְבוּרָה בְּיָמֶיךָ, וְשִׁמְךָ נִזְרָא עַל כָּל־מַה־שִּׁבְרָאֲתָ.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לַעֲמֶךָ, תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
וּפְתִיחוֹן פֶּה לַמִּיחָלִים לָךְ, שְׁמִיחָה לְאַרְצְךָ וְשִׁשׂוֹן לַעֲיִרְךָ
וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ, וְעִרְכַּת נֵר לְבֵן־יִשְׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יֵרָאוּ וְיִשְׁמְחוּ וְיִשְׁרִים יַעֲלִזוּ,
וְחֹסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ
וְכָל־הָרִשְׁעָה כָּלָה כְּעָשׂוֹן תִּכָּלֶה, כִּי תַעֲבִיר מִמַּשְׁלַת זֶדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יְהוָה לְבָדְךָ עַל כָּל־מַעֲשֶׂיךָ,
בְּהֵר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
כְּפָתוּב בְּדַבְרֵי קֹדֶשְׁךָ: יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָיָה.

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

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

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

(adapted from Reuven Hammer)

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

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

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

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

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

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

*May All Be
Bound Together*

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

*All Wickedness
Will Disappear*

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

—BABYLONIAN TALMUD,
BERAKHOT

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

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

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

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

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

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

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

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

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע
 ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו,
 וזכרון אבותינו [ואמותינו], וזכרון משיח בן־דוד עבדך,
 וזכרון ירושלים עיר קדשה, וזכרון כל־עמך בית ישראל
 לפניך לפליטה לטובה, לחן ולחסד ולרחמים, לחיים
 ולשלום, ביום הכפורים הזה.
 זכרנו יהוה אלהינו בו לטובה,
 ופקדנו בו לברכה,
 והושיענו בו לחיים,
 ובדבר ישועה ורחמים חוס וחסנו, ורחם עלינו
 והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

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

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

I SWEEP ASIDE YOUR SINS
 מחיתי כעב פשעיך
 I sweep aside your sins. Isaiah 44:22.

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

You Have Chosen Us

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

—LEO BAECK

What Do I Want?

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

—BAHYA IBN PAKUDA

Fourth B'rakhah: The Holiness of Yom Kippur

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

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

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

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

Keep us in mind,
and keep in mind the thought of our ancestors,
as well as the Messiah, the descendant of David;
Jerusalem, Your holy city;
and all Your people, the House of Israel.

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

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצָה בְּמִנוּחָתָנוּ]
 קִדְּשָׁנוּ בְּמִצְוֹתַיךְ וְתָן חֻלְקֵנוּ בְּתוֹרָתֶךָ, שְׁבַעְנוּ מִטוֹבְךָ
 וְשִׁמְחָנוּ בִּישׁוּעֶתֶךָ, [וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
 וּבְרָצוֹן שְׁבַת קִדְשֶׁךָ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ]
 וְטָהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל
 וּמַחְלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר, וּמַבְלַעְדֶּיךָ אֵין
 לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וּלְעֹנוּת עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
 מִקִּדְשׁ [הַשְּׁבַת וְ] יִשְׂרָאֵל יוֹם הַכְּפוּרִים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשֵּׁב
 אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד,
 צוֹר חַיֵּינוּ מִגֵּן יִשְׁעָנוּ אַתָּה הוּא.
 לְדוֹר וָדוֹר נִוְדָה לָךְ וְנִסְפָּר תְּהִלָּתֶךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ,
 וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נִסִּיךָ שְׁבָכְל־יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל־עֵת,
 עָרֵב וּבִקֵּר וְצִהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,
 מְעוֹלָם קִינּוּ לָךְ.

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

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

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

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

RESTORE WORSHIP TO YOUR SANCTUARY וְהַשֵּׁב אֶת־הָעֲבוּדָה לְדָבִיר 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. In the exile, amidst the brokenness that surrounds us, we can never know whether our service to God is appropriate or not. The prayer for the restoration of the Temple carries with it the hope that we might someday be assured that our service to God is proper.

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

Fiery Offerings

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

—THE ZOHAR

Your Miracles That Accompany Us Each Day

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

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

Fifth B'rakhah: The Restoration of Zion

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

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

† We thank You,

You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation.

From one generation to the next we thank You and sing Your praises—

for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are
with us each moment—

evening, morning, and noon.

You are the One who is good,
whose mercy is never-ending;
the One who is compassionate,
whose love is unceasing.

We have always placed our hope in You.

ועל כָּלֶם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תַּמִּיד לְעוֹלָם וָעֶד.
וּכְתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,
וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאֵמֶת,
הָאֵל יִשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נָאָה לַיהוּדוֹת.

In the evening, we say:

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

In the morning or afternoon, we say:

שֵׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כָּל־יָמֵינוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךְ יִשְׂרָאֵל,
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ.

All services continue here:

בְּסִפְּר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכֵּר וְנִפְתָּח
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים
וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְּׁלוֹם.

וִידְוִי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
תְּבֹא לְפָנֶיךָ תְּפִלָּתָנוּ, וְאֵל תִּתֵּעַלֵם מִתְחַנְּתָנוּ,
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עָרֶף לוֹמַר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חֲטָאנוּ.

MAY YOUR NAME BE
PRAISED AND EXALTED
In the language of the Bible
and the prayerbook, "God's
name is exalted" when
we acknowledge God,
recognize God's goodness
in creation, and act to
enable God's justice and
compassion to be visible in
the world.

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

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

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

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

The Blessing of Shalom

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

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

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

—HERSHEL J. MATT

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

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

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

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

Seventh B'rakhah: Prayer for Peace

In the evening, we say:

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

In the morning or afternoon, we say:

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

All services continue here:

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

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

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

INTRODUCTION TO THE CONFESSION

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

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

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

אֲשָׁמְנוּ, בְּגִדְנוּ, גָּזַלְנוּ, דָּבָרְנוּ דָּפִי. הֶעֵינּוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמְסָנוּ,
טָפְלָנוּ שָׁקָר. יַעֲצֵנוּ רָע, כָּזְבָנוּ, לָצָנוּ, מָרְדְּנוּ, נֶאֱצָנוּ. סָרְרָנוּ, עֵינּוּ, פִּשְׁעָנוּ,
צָרְרָנוּ, קִשְׁיָנוּ עָרָף. רָשָׁעָנוּ, שַׁחֲתָנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעָנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צָדִיק עַל
כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעָנוּ. מַה נֹּאמֵר לְפָנֶיךָ
יוֹשֵׁב מְרוֹם, וּמַה נִּסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָל־הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רִזִּי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָל־חֵי. אַתָּה חוֹפֵשׁ כָּל־חַדְרֵי
בֶּטֶן, וּבוֹחֵן כָּלִיּוֹת וְלֵב. אֵין דְּבַר נִעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנִּגְדֵי עֵינֶיךָ.
וּבְכֹן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
שֶׁתִּסְלַח לָנוּ עַל כָּל־חַטָּאוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ,
וְתִכַּפֵּר לָנוּ עַל כָּל־פִּשְׁעֵינוּ.

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

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנָּס וּבְרָצוֹן,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרֻמָּה,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רָע,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדֵידַת זְנוּת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבִשְׁגָגָה.

The Shorter Confession—Ashamnu

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

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

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

PRAYER ACCOMPANYING THE CONFESSION

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

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

The Longer Confession—Al Het

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

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

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

We have sinned against You by resorting to violence,
and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
and we have sinned against You wittingly and unwittingly.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

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

We have sinned against You by throwing off all restraint,
and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
and we have sinned against You through selfishness.
We have sinned against You through superficiality,
and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
and we have sinned against You through gossip.
We have sinned against You through empty promises,
and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
and we have sinned against You by succumbing to confusion.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

וְעַל מַצּוֹת עָשָׂה וְעַל מַצּוֹת לֹא תַעֲשֶׂה. בֵּין שֵׁשׁ בָּהֶם
קוֹם עָשָׂה, וּבֵין שְׁאִין בָּהֶם קוֹם עָשָׂה, אֶת־הַגְּלוּיִים לָנוּ
וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּבָר אֲמַרְנוּם
לִפְנֵיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת־שְׂאִינָם גְּלוּיִים
לָנוּ, לִפְנֵיךָ הֵם גְּלוּיִים וִידוּעִים, כְּדָבָר שֶׁנֶּאֱמַר:
הַנִּסְתָּרֹת לִיהוָה אֱלֹהֵינוּ, וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־
עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

אֱלֹהֵי, עַד שֶׁלֹּא נִוצַרְתִּי אִינִי כְּדָאִי, וְעַכְשָׁו שֶׁנִּוצַרְתִּי כְּאֵלֹהֵי
לֹא נִוצַרְתִּי. עָפָר אָנִי בְּחַיִּי, קֵל וְחֹמֶר בְּמִיתָתִי. הִרִי אָנִי
לִפְנֵיךָ כְּכֹל מֵלֵא בּוֹשָׁה וְכִלְמָה. יְהִי רָצוֹן מִלִּפְנֵיךָ, יְהוָה
אֱלֹהֵי וְאֱלֹהֵי אֲבֹתֵי [וְאֲמֹתֵי], שֶׁלֹּא אֲחַטָּא עוֹדָה וְנִמָּה
שֶׁחַטָּאתִי לִפְנֵיךָ מֶרֶק בְּרַחֲמֶיךָ הָרַבִּים, אֲבָל לֹא עַל יְדֵי
יְסוּרִים וְחִלּוּיִים רָעִים.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מֶרַע, וּשְׁפָתֵי מַדְבֵּר מֶרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תַדָּם, וְנַפְשֵׁי כְּעָפָר לִפְלִי תַהֲיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכִלְ־הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עָשָׂה לִמְעַן שְׁמֶךָ, עָשָׂה
לִמְעַן יְמִינְךָ, עָשָׂה לִמְעַן קִדְשָׁתְךָ, עָשָׂה לִמְעַן תּוֹרָתְךָ.
לִמְעַן יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִיו לְרָצוֹן
אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ, יְהוָה צוּרִי וְגֹאֲלִי. עָשָׂה שְׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יוֹשְׁבֵי תֵבֶל] וְאֲמָרוּ: אָמֵן.

יְהִיו לְרָצוֹן MAY THE WORDS
Psalm 19:15.

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

Personal Prayers Concluding the Amidah

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

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

תפילת העמידה – חזרת הש"ץ

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גָדֹל לֵאלֹהֵינוּ.
אֲדֹנָי שִׁפְתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדי אֲבוֹת, [וְאִמּוֹת],
וְיַמְבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדי אֲבוֹת, וְיַמְבִּיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ
בְּאַהֲבָה.

מְסוֹד חֲכָמִים וְנְבוֹנִים,
וּמְלַמֵּד דַּעַת מְבִינִים,
אֶפְתָּחָה כִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחִלוֹת וּלְחִנּוּן פָּנֵי מֶלֶךְ מְלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹת.

AMIDAH. In every Amidah, the first three *b'rakhot* and the last three *b'rakhot* consistently address the same themes. On Yom Kippur, a single intermediate *b'rakhah* recounts the day's holiness. Our public confession is inserted into that *b'rakhah* whenever the leader repeats the Amidah.

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

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

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

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection.

INSPIRED BY THE INSIGHT 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.

REPETITION OF THE AMIDAH

Meditation on Prayer

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

Bending the Knees and Bowing

The Talmud encourages us to pay attention to the movement of each of our vertebrae as we bow, enabling us to focus on the miracle of our bodies' construction. We stand up straight when we reach God's name, for we speak to God face to face.

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

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

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.

זָכְרֵנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

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

Version with Patriarchs:

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

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנִי, מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בַּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקִּים
אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה
לָךְ, מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים.

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

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

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

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

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

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

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

BRINGS DEATH AND LIFE מַמִּית וּמַחֲיָה. 1 Samuel 2:6.

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

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

GIVES LIFE TO THE DEAD מַחֲיָה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God's supreme power: God cares for even the dead.

*A Meditation
on Immortality*

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

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

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

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

Praised are You, Adonai,
for planting immortal-
ity in my soul, in my
people, and in our
world.

—ROBERT SCHEINBERG

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

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

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

*Barukh atah ADONAI,
Shield of Abraham.*

Version with Patriarchs and Matriarchs:

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

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

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

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

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

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

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

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

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

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

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

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

קְדוּשָׁה

כְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מֵלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מֵלֵא עוֹלָם, מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזֶה מְקוֹם
כְּבוֹדוֹ. לְעַמָּתָם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֹן עִם הַמִּיחָדִּים שְׁמוֹ
עָרֵב וּבָקֵר בְּכָל־יּוֹם תְּמִיד, פַּעַמִּים בְּאַהֲבָה שְׁמַע
אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מִלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חֵי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים:
אֲנִי יְהוָה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ יְהוָה אֲדֹנָנוּ, מֶה אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְהוָה
אֶחָד וְשְׁמוֹ אֶחָד. וּבִדְבָרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

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

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצָּח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה.

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 of the Amidah 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 קְדוֹשׁ. 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 and love.

Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation, Halleluyah! And You, O Holy One, are enthroned through the praises of the people Israel. God, please hear us.

KEDUSHAH

We rise.

Each cried out to the other:

"Holy, holy, holy is Adonai Tz'va·ot, the whole world is filled with God's glory!"

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

God's glory fills the universe. As one angelic chorus asks, "Where is the place of God's glory?" another responds:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mi-m'komo.

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

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

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

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

"I, ADONAI, am your God."

Ani Adonai eloheikhem.

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.

חַמַּל עַל מַעֲשֵׂיךָ
וְתִשְׁמַח בְּמַעֲשֵׂיךָ,
וַיֹּאמְרוּ לָךְ חוֹסֵיךָ
בְּצִדְקָךָ עֲמוּסֵיךָ,
תִּקְדֹּשׁ אֲדוֹן עַל כָּל-מַעֲשֵׂיךָ.

וּבָכֵן תֵּן פַּחַדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ
וְאִימַתְךָ עַל כָּל-מַה-שִּׁבְרָאתָ,
וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים
וַיִּשְׁתַּחֲווּ לִפְנֶיךָ כָּל-הַבְּרוּאִים,
וַיַּעֲשׂוּ כָל־מַה-אֲחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָּם שָׁלֵם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ,
שֶׁהַשְׁלֵטוֹן לִפְנֶיךָ, עַד בִּידְךָ וּגְבוּרָה בְּיָמֶיךָ,
וְשִׁמְךָ נֹרָא עַל כָּל-מַה-שִּׁבְרָאתָ.

וּבָכֵן תֵּן כְּבוֹד יְהוָה לְעַמֶּךָ,
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
וּפִתְחוֹן פֶּה לַמִּיחָלִים לָךְ,
שִׁמְחָה לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ,
וְצִמְחַת קֶרֶן לְדוֹד עַבְדְּךָ,
וְעֲרִיכַת נֵר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבָכֵן צְדִיקִים יֵרָאוּ וְיִשְׁמְחוּ,
וְיִשְׂרָאֵל יַעֲלֹזוּ,

וְחֹסִידִים בְּרִנָּה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ-פִּיָּהּ,
וְכָל-הַרְשָׁעָה כָּלָה כְּעֶשֶׂן תִּכָּלָה,
כִּי תַעֲבִיר מִמִּשְׁלַת זֶדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יְהוָה לְבִדְךָ, עַל כָּל-מַעֲשֵׂיךָ,
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
כְּפִתּוּב בְּדַבְּרֵי קֹדֶשְׁךָ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּ-יָיָהּ.

וּבָכֵן u-v'khein. These three paragraphs, which are all introduced by the same word, (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)

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

קֶרֶן הַלֵּךְ הַדָּוִד THE LIGHT OF DAVID See Psalm 132:17.

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

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

*May All Be
Bound Together*

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

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

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

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

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

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!”

קדוש אתה ונורא שמך, ואין אלוה מבלעדך,
פכתוב: ויגבה יהוה צבאות במשפט, והאל הקדוש
נקדש בצדקה. ברוך אתה יהוה, המלך הקדוש.

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

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

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע
ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו,
וזכרון אבותינו [ואמותינו], וזכרון משיח בן-דוד
עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל-עמך בית
ישראל לפניך לפליטה לטובה, לחן ולחסד ולרחמים,
לחיים ולשלום, ביום הכפורים הזה.
זכרנו יהוה אלהינו בו לטובה, אמן.
ופקדנו בו לברכה, אמן.
והושיענו בו לחיים, אמן.
ובדבר ישועה ורחמים, חוס וחננו, ורחם עלינו
והושיענו, כי אליך עינינו,
כי אל מלך חנון ורחום אתה.

ADONAI TZ'VA-OT WILL BE
EXALTED יהוה צבאות
Isaiah 5:16. In concluding
the *b'rakhah*, this verse
highlights its themes as
expanded on the High
Holy Days: We await the
day when earthly powers
become subservient to the
divine ideals of justice and
righteousness.

THE HOLY SOVEREIGN המלך
הקדוש. The rest of the year,
this *b'rakhah* concludes
with the words הקדוש
"the Holy God." The High
Holy Days, though, empha-
size God's sovereignty.

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

Chosenness

In Maimonides' view chosenness does not imply superiority or inherent sanctity, since the correct reading of the Bible in fact implies conditional chosenness. The election is one of duty, not of rights or attributes. Superiority and sanctity do not belong to historical Israel, to concrete individuals, but to a mythical Israel, held up as a model and ideal, defined by submission to God's commandments and respect for the covenant. . . . Judaism avoided being drawn into a universalistic, proselytizing monotheism through its interpretation of election as a duty, the particular relation between a people and its God in its social and historical reality.

—HENRI ATLAN

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.

אל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵּג בְּחִסְדֵּיךָ,
מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רַאשׁוֹן וְרַאשׁוֹן, מִרְפָּה מְחִילָה
לְחַטָּאִים, וְסִלִּיחָה לְפֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־
בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל.

◀ אֵל, הוֹרִיתָ לָנוּ לִזְכֹּר שְׁלֹשׁ עֲשָׂרָה, זְכוֹר־לָנוּ הַיּוֹם
בְּרִית שְׁלֹשׁ עֲשָׂרָה, כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנֹה מִקֶּדֶם, כְּמוֹ
שֶׁפָּתוּב: וַיֵּרֶד יְהוָה בְּעָנָן, וַיִּתְּצֵב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם
יְהוָה.

וַיַּעֲבֵר יְהוָה עַל־פָּנָיו וַיִּקְרָא:
יְהוָה יְהוָה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אָפִים, וְרַב־חֶסֶד
וְאֱמֶת. נִצֵּר חֶסֶד לְאֲלָפִים, נִשָּׂא עוֹן וּפֹשַׁע וְחַטָּאָה,
וְנִקָּה.

וְסִלַּחְתָּ לְעוֹנֵינוּ וּלְחַטֹּאתֵינוּ וּנְחַלְתֵּנוּ.

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

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

זְכוֹר־לָנוּ בְּרִית רַאשׁוֹנִים כַּאֲשֶׁר אָמַרְתָּ: וְזָכַרְתִּי לָהֶם
בְּרִית רַאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְהוָה.
מַחַה פֶּשַׁעֵינוּ כָּעֵב וְכָעָנָן, כַּאֲשֶׁר אָמַרְתָּ: מַחִיתִי כָעֵב
פֶּשַׁעֶיךָ וְכָעָנְךָ חַטֹּאוֹתֶיךָ, שׁוֹבָה אֵלַי כִּי גִאֲלֶתִּיךָ.
זָרַק עָלֵינוּ מִים טְהוֹרִים וְטִהַרְנוּ כְּמָה שֶׁפָּתוּב: וְזָרַקְתִּי
עֲלֵיכֶם מִים טְהוֹרִים וְטִהַרְתֶּם, מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל־
גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

THRONE OF MERCY כִּסֵּא רַחֲמִים. In rabbinic imagery, God is said to have two thrones: the seat of judgment and the seat of mercy. On Rosh Hashanah God sits in judgment; on Yom Kippur God moves to the throne of mercy.

GOD, YOU TAUGHT US אֵל, הוֹרִיתָ לָנוּ. The biblical verse is ambiguous as to whether it was Moses or God who recited the Thirteen Attributes of God. Rabbi Yohanan in the Babylonian Talmud (Rosh Hashanah 17b) describes God wearing a tallit like a leader of communal prayer and showing Moses how to pray. God said to Moses: "Whenever Israel sins, they should pray like this and I will forgive them." And then God recited the Thirteen Attributes.

FOR OUR SAKE, REMEMBER זְכוֹר־לָנוּ בְּרִית 26:45; Isaiah 44:22; Ezekiel 36:25; Leviticus 16:30; and Isaiah 56:7. These verses are taken from contexts in which God promises to show kindness to those who have been exiled. The quotations ask God to remember our relationship, forgive our sins, and see us as pure despite our failings. Taken together, their imagery progresses from the wiping away of sin to an ultimate scene of redemption, as all are gathered together in God's house.

S'LIHOT: PRAYERS OF FORGIVENESS

¶ *From Ibn Gabirol's
Keter Malkhut*

How can I repay You for
having placed a soul in
this body
and having granted me
life,
to teach and direct me,
to save me from pitfalls?

You formed me from
earth,
and breathed in me from
birth.

You granted me wisdom,
fashioned me as more
than animal,
instructed me to enter a
higher realm. . . .

You placed in me a holy
soul;
though I have sinned,
and am not whole.
My instincts made me
violate the gift of self.
Not against You have
I sinned, but against
myself. . . .

Terrible urges have
pulled me apart.
I intend to act innocently,
then sow with guile and
deceit;
I desire peace,
but cause contention and
enmity. . . .

Do not repay me accord-
ing to my deeds;
do not demean me;
do not desert me while
my life is not yet over;
do not hide Your face
from me.

Renew me with life,
raise me from the
depths. . . .

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy, acting with un-
bounded grace, forgiving the sins of Your people, one by one, as
each comes before You, generously forgiving sinners and pardon-
ing 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 thou-
sands of generations, forgiving iniquity, transgression, and
sin, and granting pardon.

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

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

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

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

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

For our sake, remember the covenant You made with our ances-
tors, as You said in the Torah: "I will remember My covenant
with their ancestors whom I took out of the land of Egypt in
the sight of all nations, to be their God. I am ADONAI."

Sweep aside our transgressions like a mist, disperse them like a
cloud, as You promised in the words of Isaiah: "I sweep aside
your sins like a mist, and disperse your transgressions like a
cloud. Turn back to Me, for I will redeem you."

Purify us, as Your prophet Ezekiel promised in Your name: "I will
sprinkle purifying water upon you and you shall be cleansed;
I will cleanse you of all your impurities and your idolatries."

כִּפֹּר חֲטָאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרֵנוּ, כִּמָּה שְׁפָתוֹב: כִּי־בַיּוֹם
הַזֶּה יִכְפֹּר עָלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי
יְהוָה תְּטַהֲרוּ.

הִבִּיאֵנוּ אֶל הַר קְדֹשׁךָ וְשִׁמַּחְנוּ בְּבֵית תִּפְלֹתֶךָ, כִּמָּה
שְׁפָתוֹב: וְהִבִּיאוֹתֵינוּ אֶל־הַר קְדֹשִׁי וְשִׁמַּחְתִּים בְּבֵית
תִּפְלֹתֵינוּ, כִּי בֵיתֵינוּ בֵּית־תִּפְלָה יִקְרָא לְכָל־הָעַמִּים.

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

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תִּפְלֹתֵנוּ.
הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֹשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ.
אֶל־תִּשְׁלִיכֵנוּ לַעַת זְקֵנָה, כְּכֹלֹת כָּחֵנוּ אֶל־תַּעֲזֹבֵנוּ.

Said quietly:

אֶל־תַּעֲזֹבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה־עֲמָנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,
כִּי־אַתָּה יְהוָה עֲזַרְתָּנוּ וְנַחֲמָתָנוּ.
אֲמַרְנוּ הָאֲזִינָה יְהוָה, בִּינָה הִגִּינָנוּ. יִהְיוּ לְרָצוֹן אֲמַר־
פִּינוּ וְהִגִּינוּ לִבֵּנוּ לִפְנֶיךָ, יְהוָה צוּרֵנוּ וְגֹאֲלֵנוּ.
כִּי־לֶךְ יְהוָה הוֹחֵלֵנוּ, אַתָּה תַּעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֶל תַּעֲזֹבֵנוּ וְאֶל תִּטְשֵׁנוּ,
וְאֶל תִּכְלִימֵנוּ וְאֶל תִּפְרַתְךָ אֲתָנוּ.
קִרְבָּנוּ לְתוֹרָתֶךָ, לְמַדְנוּ מִצְוֹתֶיךָ, הוֹרֵנוּ דְרָכֶיךָ,
הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְכֵּנוּ לְאַהֲבָתֶךָ,
וְנִשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם.
◀ וְלִמְעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנוֹנוּ,
כְּפָתוֹב בְּדַבְרֵי קְדֹשְׁךָ:
לִמְעַן־שִׁמְךָ יְהוָה, וְסִלַּחְתָּ לַעֲוֹנֵינוּ כִּי רַב־הוּא.

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 mahzor's editors adapted the biblical text by changing singular wording to plural.

DO NOT ABANDON US. 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. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.

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.”
Bring us to Your holy mountain and make us joyful in Your house of prayer, as Isaiah prophesied, “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.”

CULMINATION OF S'LIHOT: HEAR OUR VOICE

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

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

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

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

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

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

*Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.
Al tashlikheinu mi-l'fanekha, v'ru-ah kodsh'kha al tikkah mimmennu.
Al tashlikheinu l'eit ziknah, ki-kh'lot koheinu al ta-azveinu.*

Said quietly:

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

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

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

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

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

The ark is closed.

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

V'salahta la-avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סֶלַח לָנוּ, מַחֵל לָנוּ, כְּפָר־לָנוּ.
כִּי

אָנוּ עַמָּךְ	וְאַתָּה אֱלֹהֵינוּ
אָנוּ בְנֶיךָ	וְאַתָּה אֲבִינוּ
אָנוּ עַבְדֶּיךָ	וְאַתָּה אֲדוֹנֵנוּ
אָנוּ קְהֶלְךָ	וְאַתָּה חֻלְקֵנוּ
אָנוּ נַחֲלֶתְךָ	וְאַתָּה גּוֹרְלֵנוּ
אָנוּ צֹאנְךָ	וְאַתָּה רוֹעֵנוּ
אָנוּ כְרֻמָּךְ	וְאַתָּה נוֹטְרָנוּ
אָנוּ פְּעֻלֶּתְךָ	וְאַתָּה יוֹצְרֵנוּ
אָנוּ רְעִיתְךָ	וְאַתָּה דּוֹדֵנוּ
אָנוּ סִגְלֶתְךָ	וְאַתָּה קְרוֹבֵנוּ
אָנוּ עַמָּךְ	וְאַתָּה מְלַכְנוּ
אָנוּ מֵאֲמִירְךָ	וְאַתָּה מֵאֲמִירֵנוּ

וִידּוּי

אָנוּ עַדֵּי פָנִים	וְאַתָּה רַחוּם וְחַנוּן
אָנוּ קָשִׁי עֶרֶף	וְאַתָּה אֶרֶץ אַפִּים
אָנוּ מְלֵאֵי עוֹן	וְאַתָּה מָלֵא רַחֲמִים
אָנוּ יָמִינוּ כְּצֶל עוֹבֵר	וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתְמוּ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
תָּבֹא לְפָנֶיךָ תִּפְלֶתְנוּ, וְאַל תִּתְעַלֵּם מִתַּחֲנֻנֵּנוּ,
שְׂאִין אֲנַחְנוּ עַדֵּי פָנִים וְקָשִׁי עֶרֶף לוֹמַר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חָטְאנוּ.

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

VIDDUI—PRAYERS OF CONFESSION 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 כְּצֶל עוֹבֵר. Psalm 144:4.

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

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

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

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

For—

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

Ki

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

VIDDUI — PRAYERS OF CONFESSION

We are insolent;	You are gracious and compassionate.
We are obstinate;	You are patient.
We are sinful;	You are merciful.
Our days are a passing shadow, but You are the One who truly is, for time without end.	

Sin and Repentance

No sin is so light that
it may be overlooked;
no sin is so heavy
that it may not be
repented of.

—MOSES IBN EZRA

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

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

אֲשַׁמְנוּ, בְּגִדְנוּ, גָּזְלָנוּ, דִּבְרָנוּ דָּפִי.
הַעֲוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חֲמַסְנוּ, טָפְלָנוּ שָׁקָר.
יַעֲצָנוּ רָע, כָּזְבָנוּ, לָצָנוּ, מִרְדְּנוּ, נֶאֱצָנוּ.
סָרְרָנוּ, עֲוִינוּ, פֶּשַׁעְנוּ, צָרְרָנוּ, קִשְׁיָנוּ עָרָף.
רִשְׁעָנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲנִינוּ, תַּעֲתַעְנוּ.
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשַׁעְנוּ.

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

א
הִרְשַׁעְנוּ וּפֶשַׁעְנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתֵן בְּלִבָּנוּ לַעֲזוֹב דֶּרֶךְ
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, כְּכַתוּב עַל יַד נְבִיאָךְ: יַעֲזֹב רָשָׁע דֶּרֶכּוֹ,
וְאִישׁ אֶחָד מִחֲשַׁבְתּוֹ, וְיָשֵׁב אֶל־יְהוָה וִירַחֲמֵהוּ, וְאֶל־אֱלֹהֵינוּ
כִּי־יִרְבֶּה לְסֻלּוֹחַ.

ב
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סִלַּח וּמַחֵל לַעֲוֹנוֹתֵינוּ
בַּיּוֹם [הַשְּׁבֵת הַזֶּה וּבַיּוֹם] הַכְּפוּרִים הַזֶּה.
מָחָה וְהַעֲבֵר פֶּשַׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
וְכַף אֶת־יָצְרָנוּ לְהַשְׁתַּעֲבֹד־לָךְ,
וְהִכְנַע עֲרֻפְנוּ לְשׁוּב אֵלֶיךָ,
וְחִדַּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ,
וּמֹל אֶת־לִבָּבָנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
כְּכַתוּב בַּתּוֹרָתְךָ: וּמֹל יִהְיֶה אֱלֹהֶיךָ אֶת־לִבְּךָ,
וְאֶת־לִבְּבִי וְרַעֲךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ
לְמַעַן חַיֶּיךָ.

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

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

WE DESTROY נִשְׁתַּחֲנוּ. 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 תַּשְׁחִית (bal tash-hit), "not destroying anything needlessly," was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God's work, to reject God's gift.

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

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

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

We Betray

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

Repentance

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

Who Are We

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

—NINA BETH CARDIN

The Shorter Confession—Ashamnu

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

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

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

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

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION

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

✠

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

כ

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

ג

הַזְדוֹנוֹת וְהַשְׁגָּנוֹת אֶתָּה מְכִיר. הַרְצוֹן וְהָאֵס,
הַגְּלוּיִים וְהַנְּסִתָּרִים, לְפָנֶיךָ הֵם גְּלוּיִים וְיָדוּעִים.
מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדְנוּ, מָה צַדִּיקְנוּ,
מָה יִשְׁעֵנוּ, מָה כְּחוֹנוּ, מָה גְבוּרָתְנוּ.
מָה נֹאמֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְאַלֹּהֵי אֲבוֹתֵנוּ [וְאַמּוּתֵינוּ].
הֲלֹא כָּל-הַגְּבוּרִים כָּאִין לְפָנֶיךָ,
וְאַנְשֵׁי הַשֵּׁם כֹּלָא הִיוּ,
וְחַכְמַיִם כְּבִלֵּי מַדָּע,
וְנִבְוִיִּם כְּבִלֵּי הַשֶּׁכֶל,
כִּי רַב מַעֲשֵׂיהֶם תָּהוּ,
וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,
כִּי הֶכֶל הֶבֶל.
מָה-נֹּאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,
וּמַה-נִּסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.
הֲלֹא כָּל-נִסְתָּרוֹת וְהַנְּגִלוֹת אֶתָּה יוֹדָע.

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

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

YOU HAVE ALWAYS BEEN KNOWN
שְׁמֶךָ מְעוֹלָם. From a double alphabetical acrostic piyyut by Elijah the Elder (ca. 1040). It begins (atah meivin ta-alumot lev), "You understand the secrets of the heart." Almost all rites preserve only these final lines, corresponding to the Hebrew alphabet's last two letters.

ד

שְׁמֶךָ מְעוֹלָם עוֹבֵר עַל פֶּשַׁע,
שׁוֹעֲתָנוּ תֹאזִין בְּעַמְדָנוּ לְפָנֶיךָ בְּתַפְלָה.
תַּעֲבֹר עַל פֶּשַׁע לָעַם שְׁבִי פֶשַׁע,
תִּמְחָה פֶּשַׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

YOU KNOW THE MYSTERIES OF THE UNIVERSE
אֶתָּה יוֹדָע אֶתָּה יוֹדָע. The Babylonian Talmud (Yoma 87b) offers various liturgies that fulfill the obligation of confession. This one is offered by Rav (3rd century, Babylonia).

ה

אֶתָּה יוֹדָע רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל-חַי.
אֶתָּה חוֹפֵשׁ כָּל-חַדְרֵי בֵּטָן, וּבוֹחוֹן כְּלִיּוֹת וְלֵב.
אֵין דְּבָר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
וּבִכֵּן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ,
יְיָ אֱלֹהֵינוּ וְאַלֹּהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ],
שֶׁתִּסְלַח לָנוּ עַל כָּל-חַטָּאתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל-עֲוֹנוֹתֵינוּ,
וְתִכְפֹּר לָנוּ עַל כָּל-פֶּשַׁעֵינוּ.

באותו ערב מוֹרֵר
 מִיִּשְׁהוּ שְׂאֵל:
 הֲאֵם אֶפְשֶׁר לְשִׁנוֹת אֶת
 הָעֵבֶר?
 וְהָאִשָּׁה הַחוֹלֶנֶת עָנְתָהּ בְּזַעֲף:
 הָעֵבֶר אֵינֶנּוּ תַּלְשִׁיט
 חֲתוּם בְּתוֹךְ קֶסֶסָהּ שֶׁל בְּדֻלָּח
 בָּם אֵינֶנּוּ
 נֶחֱשׁ בְּתוֹךְ צִנְצֻנָּת שֶׁל כֹּהֵל -
 הָעֵבֶר מִתְנוּעֵעַ
 בְּתוֹךְ הַהוֹנָה
 וְכֹאשֶׁר הַהוֹנָה נּוֹפֵל לְתוֹךְ בּוֹר
 נּוֹפֵל אִתּוֹ הָעֵבֶר -
 כֹּאשֶׁר הָעֵבֶר מִבֵּית הַשְּׁמִימָה
 זֶה הִרְמַת הַחַיִּים כָּלָם
 בָּם חַיִּי עֵבֶר רְחוּק עַד מָאֵד.
 אֶךְ הָאִישׁ הַנִּלְמֹד מִלְּמַל:
 וְהֵלֵא הָיָה פֶּעַם אֲבָרָהָם בְּתֵבֶל
 זֶה שְׂלֵא לָקַח אֶפְלוֹ חוּט
 מִנֶּפֶשׁ מוֹלִידוֹ.

In that strange night
 someone asked:
 Can you change the past?
 And the sick woman
 angrily responded:
 The past is not a piece of
 jewelry sealed in a crystal
 box nor is it a snake
 preserved in a bottle of
 formaldehyde—
 The past trembles within
 the present
 when the present falls
 into a pit the past goes
 with it—
 when the past looks
 toward heaven all of life
 is upraised, even the
 distant past.

But the lonely man
 muttered:
 Did not Abraham once
 stride the earth,
 he who did not seem
 attached to even the cord
 of the one who gave him
 birth?

—ZELDA
 (trans. Edward Feld)

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.

על חטא שחטאנו לפניך באַנס וברצון.
Customarily, we each strike our heart as we recite the words

ועל חטא שחטאנו לפניך באַנס וברצון,
ועל חטא שחטאנו לפניך באַמוץ הלב.
ועל חטא שחטאנו לפניך בבלי דעת,
ועל חטא שחטאנו לפניך בבטוי שפתיים.
ועל חטא שחטאנו לפניך בגלוי עריות,
ועל חטא שחטאנו לפניך בגלוי ובסתר.
ועל חטא שחטאנו לפניך בדעת ובמרמה,
ועל חטא שחטאנו לפניך בדבור פה.
ועל חטא שחטאנו לפניך בהונאת רע,
ועל חטא שחטאנו לפניך בהרהור הלב.
ועל חטא שחטאנו לפניך בוועידת זנות,
ועל חטא שחטאנו לפניך בודוי פה.
ועל חטא שחטאנו לפניך בזלזול הורים ומורים,
ועל חטא שחטאנו לפניך בזדון ובשגגה.
ועל חטא שחטאנו לפניך בחזק יד,
ועל חטא שחטאנו לפניך בחלול השם.
ועל חטא שחטאנו לפניך בטמאת שפתיים,
ועל חטא שחטאנו לפניך בטפשות פה.
ועל חטא שחטאנו לפניך ביצר הרע,
ועל חטא שחטאנו לפניך ביודעים ובלא יודעים.
ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.

ועל חטא שחטאנו לפניך בכחש ובכזב,
ועל חטא שחטאנו לפניך בכפת שחד.
ועל חטא שחטאנו לפניך בלצון,
ועל חטא שחטאנו לפניך בלשון הרע.

DEFRAUDING OTHERS הוֹנָאת רֵעַ. Or, "oppressing others" (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS בִּלְשׁוֹן הָרַע. The tradition distinguished between בִּלְשׁוֹן הָרַע (l'shon ha-ra) and רִכְלִילוּת (r'khillut), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

THE LONGER CONFESSION.

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

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

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

Kavvanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious experience. . . . 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

¶ All our secrets are known to You, Adonai, we cannot even fool ourselves. Lying is a vain exercise; help us not even to try.

How could we deceive You, within us, at once forming and knowing our most secret thoughts?

We live in a world of illusion. We each think we are separate, alone, cut off, misunderstood, unwanted. We forget we are part of Your glory, each of us a unique ray of Your light.

As we live our lives, rent asunder, each in our own small world, help us to remember what we often forget: We need one another; we each are part of the other; and in some place, so well known, yet so secret, we may find our true solace in You.

—JULES HARLOW (adapted)

The Longer Confession—Al Het

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

We have sinned against You unwillingly and willingly,
And we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,
And we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,
And we have sinned against You openly and in private.

We have sinned against You knowingly and deceitfully,
And we have sinned against You by the way we talk.

We have sinned against You by defrauding others,
And we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,
And we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers,
And we have sinned against You purposely and by mistake.

We have sinned against You by resorting to violence,
*And we have sinned against You by public desecration of
Your name.*

We have sinned against You through foul speech,
And we have sinned against You through foolish talk.

We have sinned against You through pursuing the impulse to evil,
And we have sinned against You wittingly and unwittingly.

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

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

We have sinned against You through denial and deceit,
And we have sinned against You by taking bribes.

We have sinned against You by clever cynicism,
And we have sinned against You by speaking badly of others.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּמַּשָּׂא וּבַמַּתָּן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּמַּאכֵל וּבַמַּשְׁתָּה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּנֶּשֶׁךְ וּבַמַּרְבִּית,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּנְטִיט גְּרוֹן.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּשִּׁיחַ שְׁפֹתֵינוּ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּשְׁקוֹר עֵין.
◀ עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּעֲיִנִים רַמּוֹת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּעֲזוֹת מַצַּח.

וְעַל כָּלם, אֱלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּפְּרִיקַת עַל,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּפְּלִילוֹת.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּצְדִּית רַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּצְרוֹת עֵין.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּקְלוֹת רֹאשׁ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּקְשִׁיּוֹת עֶרֶךְ.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּרִּיצַת רִגְלִים לְהָרַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּרְכִילוֹת.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּשְׁבוּעַת שׂוֹא,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּשְּׁנֵאת חֲנָם.
◀ עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּתְּשׁוּמַת-יָד,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בַּתְּמַהוֹן לִבָּב.

וְעַל כָּלם, אֱלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

וְעַל מַצּוֹת עָשָׂה וְעַל מַצּוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בָּה קוֹם
עָשָׂה, וּבֵין שְׁאֵין בָּה קוֹם עָשָׂה, אֶת הַגְּלוּיִים לָנוּ וְאֶת-
שְׁאֵינָם גְּלוּיִים לָנוּ. אֶת-הַגְּלוּיִים לָנוּ כְּכֹר אֲמַרְנוֹם לְפָנֶיךָ,
וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֶת-שְׁאֵינָם גְּלוּיִים לָנוּ, לְפָנֶיךָ הֵם
גְּלוּיִים וְיִדּוּעִים, כַּדְּבָר שֶׁנֶּאֱמַר: הַנְּסִתָּרִת לִיהוּה אֱלֹהֵינוּ,
וְהַנְּגַלֹּת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי
הַתּוֹרָה הַזֹּאת.

CONSPIRATORIAL GLANCES
בַּשְׁקוֹר עֵין. 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
שְׁקוֹר עֵין (*sikkur ayin*),
"conspiratorial glances";
עֵינִים רַמּוֹת (*einayim
ramot*), literally "eyes raised
high," which we translate as
"condescension"; צְרוּת עֵין
(*tzarut ayin*), "selfishness,"
literally, "narrow vision."

SUPERFICIALITY בַּקְלוֹת
רֹאשׁ. Literally, "lighthead-
edness." The Rabbis used
this term to refer to a state
of mind in which we are
unable to exercise sound
judgment. Many Jewish
legal authorities oppose the
use of mind-altering drugs
if they deny us the ability to
make reasoned judgments.

הַנְּסִתָּרִת. SECRET MATTERS.
Deuteronomy 29:28.

Enumerating Sins

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

We have sinned against You by the way we do business,

And we have sinned against You in our eating and drinking.

We have sinned against You by greed and oppressive interest,

And we have sinned against You through arrogance.

We have sinned against You in everyday conversation,

And we have sinned against You through conspiratorial glances.

We have sinned against You through condescension,

And we have sinned against You through ego.

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

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

We have sinned against You by throwing off all restraint,

And we have sinned against You by rashly judging others.

We have sinned against You by plotting against others,

And we have sinned against You through selfishness.

We have sinned against You through superficiality,

And we have sinned against You through stubbornness.

We have sinned against You by rushing to do evil,

And we have sinned against You through gossip.

We have sinned against You through empty promises,

And we have sinned against You through baseless hatred.

We have sinned against You by betraying a trust,

And we have sinned against You by succumbing to confusion.

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

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

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

חנה, מרת רוח התפללה לפניך, וימלא לבה בכי, וקולה לא ישמע, אך בחנת את-לבה ותפן אליה. ענה לנו בעת בקשתנו כשענית לתחנת האשה בשילה ונזפה לשיר כמותה: יהוה משפיל אף-מרומם, מקים מעפר דל.

HANNAH חנה. Hannah became, for the Rabbis, the model of proper prayer; David, the psalmist, was seen as the master of prayer.

ודוד עבדך אמר לפניך: שגיאות מייבין, מנסתרות נקני. נקנו יהוה אלהינו מכל-פשעינו, וטהרנו מכל-טמאותינו, וזרוק עלינו מים טהורים וטהרנו, ככתוב על יד נביאך: וזרקתי עליכם מים טהורים וטהרתם, מכל טמאותיכם ומכל-גלוליכם אטהר אתכם.

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

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

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

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

FOR ON THIS DAY כִּי-בְיוֹם
הַזֶּה. Leviticus 16:30.

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

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

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

What Do I Want?

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

—BAHYA IBN PAKUDA

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 like her we may sing: ADONAI “brings down and lifts up, raises up the poor from the dust of the earth.”

Your servant David pleaded before You: “Who can be aware of error? Cleanse me of my most secret sins.” Cleanse us, ADONAI our God, of all our transgressions; purify us of all our foulness; pour over us purifying water that we may be cleansed, as the prophet Ezekiel wrote: “I will sprinkle purifying water upon you and you shall be cleansed; I will cleanse you of all your impurities and your idolatries.”

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

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

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

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

Congregation recites:

† מוֹדִים אֲנַחְנוּ לָךְ

שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו]
אלהי כל־בשר, יוצרנו,
יוצר בראשית. ברכות
והודאות לשמך הגדול
והקדוש, על שהחייטנו
וקיימתנו. כן תחיינו
ותקיימנו, ותאסוף
גלותינו לחצרות קדשך,
לשמור חקיך ולעשות
רצונך, ולעבדך בלבב
שלם, על שאנחנו מודים
לך. ברוך אל ההודאות.

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ

שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו]
לעולם ועד, צור חיינו
מגן ישענו אתה הוא.
לדור ודור נודה לך
ונספר תהלתך, על חיינו
המסורים בידיך ועל
נשמותינו הפקודות לך,
ועל נסיך שבכל־יום עמנו
ועל נפלאותיך וטובותיך
שבכל־עת, ערב ובקר
וצהרים. < הטוב, כי לא
כלו רחמיה, והמרחם, כי
לא תמו חסדיך, מעולם
קוינו לך.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד
לעולם ועד.

**RESTORE WORSHIP TO
YOUR SANCTUARY** והשב
את העבודה לדביר
ביתך. According to the
Babylonian Talmud, "Ever
since the day when the
Temple was destroyed,
there has been an iron
barrier separating Israel
from God" (Berakhot 32b).
Each destruction of the
Temple in Jerusalem (first
by the Babylonians in 586
B.C.E., then by the Romans
in 70 C.E.) was a cataclysmic
event in early Jewish
history. In praying for the
restoration of the Temple,
we express our wish both
for the sense of immediate
connection with God
that is believed to have
characterized the Temple
service, and for the common
sense of purpose and
religious community that
was experienced there.

YOUR DIVINE PRESENCE
שכינתו. 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.

PROTECTOR OF OUR LIVES
צור חיינו. God is our
source of support and
stability.

**FROM ONE GENERATION TO
THE NEXT** לדור ודור. After

Psalms 79:13. In a world where nations,
values, and ideals rise and fall, our
relationship with God is a constant truth.

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:

† 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.

אֲבִינוּ מִלְכֵּנוּ, זָכֹר רַחֲמֶיךָ וּכְבֹּדְךָ פְּעֻסָּךְ, וְכֻלָּה דְּבָר וְחֶרֶב
וְרָעָב וְשִׁבְיָהּ וּמִשְׁחִית וְעוֹן וּשְׁמֵד וּמִגָּפָה וּפְגַע רָע וְכָל-
מַחֲלָה, וְכָל-תַּקְלָה וְכָל-קִטְטָה, וְכָל-מִינֵי פְרַעְנוּת וְכָל-
גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם, מַעֲלִינוּ וּמַעֲלֵל כָּל-בְּנֵי בְרִיתְךָ.

וּכְתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת-שִׁמְךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ
וְלֶךְ נָאָה לַהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], בְּרַכְּנוּ בְּבִרְכָּה
הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאָמֹר:

בְּרַכְּךָ יְהוָה וַיִּשְׁמְרֶךָ. כֵּן יִהְיֶה רָצוֹן.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ. כֵּן יִהְיֶה רָצוֹן.
יֵשֶׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ שְׁלוֹם. כֵּן יִהְיֶה רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ. בְּרַכְּנוּ אֲבִינוּ כָּלנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמֶּךָ יִשְׂרָאֵל, בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.

בְּסֹפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכֹּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים
וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְׁלוֹם.

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

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

שִׁים שְׁלוֹם. Generally in the Ashkenazic liturgy, the *b'rakhah Sim Shalom* is recited only during the morning (Shaharit and Musaf) services, whereas a similar *b'rakhah*, *Shalom Rav* (“Grant abundant peace”), is recited instead at afternoon and evening services. However, on fast days such as Yom Kippur, *Sim Shalom* is said at every service.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 390.

The Blessing of Shalom

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

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

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

—HERSHEL J. MATT

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

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

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

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

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

Seventh B'rakhah: Prayer for Peace

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

May ADONAI bless and protect you.

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

May ADONAI's countenance shine upon you and

grant you kindness. *So may it be God's will. Kein y'hi ratzon.*

May ADONAI's countenance be lifted toward you and

grant you peace. *So may it be God's will. Kein y'hi ratzon.*

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

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

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

Barukh atah ADONAI, who brings peace.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 390.

אָבִינוּ מַלְכֵנוּ! חָטְאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קִשּׁוֹת.
אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כֵּלָּה כָּל־צָר וּמַשְׁטִין מֵעָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כֵּלָּה דָּבָר וְחָרָב וְרָעַב וּשְׁבִי וּמַשְׁחִית וְעוֹן
וּשְׂמִד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵנוּ! סִלַּח וּמַחֵל לְכָל־עֲוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

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

◀ אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! זָכְרָנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר זְכוּת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
אָבִינוּ מַלְכֵנוּ! הַצְמַח לָנוּ יְשׁוּעָה בְּקִרְבֵּנוּ.
אָבִינוּ מַלְכֵנוּ! הֲרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! הֲרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְפָּנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפָר אֲנַחְנוּ.
אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחֻדֶּךָ.

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

Avinu Malkeinu was first introduced as a prayer for material blessing. It then took on an added layer of pleas against devastation by human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as "father" represents relatedness and closeness; that of God as Ruler conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as ineffable and God as close at hand. The appeal here brings together both aspects of God.

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'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikaron 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.

אָבינו מִלְכֵּנוּ! עֲשֵׂה לְמַעַן בָּאִי בָּאֵשׁ וּבַמֵּיִם עַל
קִדּוּשׁ שְׁמֶךָ.

אָבינו מִלְכֵּנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אָבינו מִלְכֵּנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קִדִּישׁ שָׁלֵם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקִדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא לְעֵלָא
מִכָּל־בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוּתָהּ וּבְרַעוּתָהּ דְכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְשַׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תִבְלָה], וְאָמְרוּ
אָמֵן.

קִדִּישׁ KADDISH SHALEM
is recited at the end
of every worship service
that features an Amidah.
Its distinguishing sentence
is the line וְיִתְקַבַּל צְלוּתָהּ
"May the prayers ... of all
Israel be accepted."

שְׁלָמָא PEACE . . . HARMONY
Like many tradi-
tional Jewish prayers, this
one ends with thoughts of
peace.

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.

נעילה
ליום
כיפור

CONCLUDING
SERVICE OF
YOM KIPPUR

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א

מִי יַעֲמִד חֲטָא אִם תִּשְׁמַר
וּמִי יָקוּם דִּין אִם תִּגְמַר
הַסְּלִיחָה עִמָּךְ הִיא סְלַחְתִּי לְאִמֹר
הַרְחָמִים גַּם לָךְ מִדָּתְךָ לְכַמֹּר.
הַקִּימֵנוּ בְּאוֹר פְּנִיךָ וְחֲשׁוֹן יִתְמַצֶּה
קִיּוֹם מִרְדֵּת שַׁחַת כֶּפֶר יִמָּצֵא
טָרֶם נִקְרָא עוֹד דִּגְוֹר יֵצֵא
נִדְבֹת פִּינוּ יְהוּה נָא רָצָה.

ב

אֱלֹהֵי,
כְּמִי־הֵת נִפְשִׁי
וּמְקוֹרָה,
הַתּוֹכֵל לְסַפֵּג
כָּל-פְּגָמִי?
הַתּוֹכֵל לְהַכִּיל?
כִּי לֹא אוֹכֵל
עוֹד, בְּלֻעְדֶּיךָ
לְסַבֵּכִי.

ג

לִילוֹת כִּי יִלְבִּינוּ
בְּאֵלֶּה לִילֵי הַחֲלוֹם הַלְבָּנִים
שִׁיחֲלֵם עוֹלָם עֵיף,
יָדָם יִקְשִׁיב הַזְּמַן אֶל-דִּפְקוֹ,
בְּהֲרִיץ מַעֲיָנוֹת
רֶנֶת עֲצֻמוֹתָם.
וְעָבַר וְעָתִיד יִשְׁתַּלְמּוּ
שְׁלוֹת נִצָּחִים בְּהוּה –
בְּדוֹמִיַת חַיִּיךָ
יִשְׁקָטוּ כּוֹכָבִים,
וְרוּחַ מְנַצָּחִים תִּפְכֶּה –
עֵינֶיךָ תִּרְחַבְנָה.

מִי WHO CAN SURVIVE? גַּעֲמִיד
to Shlomo ben Yehudah
the Babylonian (10th cen-
tury), is traditionally recited
at Ne'ilah. It emphasizes
God's quality of compas-
sion and the hope that
something new will bear
fruit in this coming year.
The Hebrew word דִּגְוֹר
(*diggur*), which we have
translated as "a new way
of being born," is used to
describe the warming of
the egg by the mother bird
and the hatching of the
newborn.

מִי MY GOD אֱלֹהֵי. The author,
Menachem Lorberbaum,
is a contemporary Israeli
philosopher and poet.

WHEN NIGHTS GROW
WHITE לִילוֹת כִּי יִלְבִּינוּ.
The poet, Avraham Sonne
(1883–1950), was born
in the Galician city of
Przemysl, Poland/Austria.
Escaping the Nazi storm-
ing of Vienna in 1938, he
emigrated to Israel and
took the name Avraham
ben Yitzhak.

After a day of fasting and
praying, Ne'ilah can be a
moment of peaceful listen-
ing. What we may arrive
at finally, by the end of the
day, is a sufficient diminu-
tion of self so that we are
open to hearing not the
buzz of our busy minds but
the pulse of the universe.
As we become attuned to
the natural rhythms of the
world, we may emerge from
the day with a rediscovered
childlike sense of wonder.

The Day's End

The journey through Yom Kippur was a real journey—one to be measured not by what we feel when it is over, but by how we lead our lives in the days and weeks and years afterwards, when the final shofar blast has pierced not only the highest reach of the heavens, but also the deepest reach of our souls.

—JONATHAN MAGONET

Meditations Before Ne-ilah

נ

If You were to keep an account of our sins, who could survive?
Who would be vindicated at the end of the day?

*Forgiveness is Yours: for You to say, "I have forgiven";
for You to spread out Your quality of compassion.*

Raise us up by the light of Your face, find a way
to give us life; do not send us down to the grave.

*Before we pray to You once more, may a new way of
being be born.*

May these words we utter of our own free will be acceptable to You.

—SHLOMO BEN YEHUDAH

ב

My God,
my soul's desire
and its source,
can You absorb
all my faults?
Can You take them in?
For I cannot,
without You,
become untangled.

—MENACHEM LORBERBAUM

ג

WHEN NIGHTS GROW WHITE

In those dreams of white nights
that a tired world will dream,
silently, time will listen for its own pulse
as wellsprings sing
the song of their selves.

Past and future will be fulfilled
in an eternally present peace—
and in the silence of your life
stars will be quiet,
a wind of eternity will blow—
—and your eyes will grow wide.

—AVRAHAM BEN YITZHAK

עד יום מותו תחכה לו לתשובה, להנטותו לתחיה.
 אנוש מה-יזכה, וצבא דק לא זכו בעיניך?
 בלחים אם תבער האש, מה בחציר יבש?
 גלוי לך חשך כמו אור, משוטט כל בעין.
 דירתך בסתר, וגלויות לך כל-נסתרות.
 הדן יחידי, והוא באחד ומי ישיבנו.
 ועל גוי ועל אדם יחד ינטה קו, ואין מי ירשיע.
 זאת יבין כל-יציה, ולא יתעו יצר לחטא ליוצר.
 חתלת בארו, חפירת בורו, חשבון בוראו.
 טמא משארו, ומטמא בעודו, ומטמא במותו.
 ימי חייו תהו, ולילותיו בהו, ועניניו הכל.
 כחלום מהקיץ נדמה, בלהות יבעתוהו תמיד.
 לילה לא ישכב, יומם לא ינוח, עד ירדם בקבר.
 מה-יתאונן אדם חי, דיו אשר הוא חי.
 נולד לעמל ויגיעה, אשריו אם יהי יגיעו בדת אמת.
 סופו על ראשו מוכיח, ולמה יחניף?
 עוד חותמו מעידו על פגלו, ומה-יגנב דעת?
 פועל צדקות אם יהי, ולוהו לבית עולמו.
 צופה בחכמה אם יהי, עמו תתלונן בכלחו.
 קצוף בדמים ומרמה אם יהי, חרוצים ימיו.
 רצונו וחפצו בהיות במוסר, ינוב בשיבה טובה.
 שם טוב אם יקנה, משמות נעימים אשר יקרא.
 תחת כן יום המיתה מיום לידה הוטב.
 עד יום מותו תחכה לו לתשובה, להנטותו לתחיה.

UNTIL THE DAY OF DEATH
 עד יום מותו. This alphabetical *piyyut* is a meditation on human imperfection and finitude. Ascribed (some believe erroneously) to Meshullam ben Kalonymous (Italy and Germany, 10th–11th centuries), the poem reminds us that Yom Kippur has long been a day for confronting our own mortality—a notion heightened by the wearing of the *kittel* (the white garment that is analogous to burial shrouds).

WHAT MERIT CAN THERE BE TO A HUMAN BEING
 אנוש מה-יזכה. One of the greatest paradoxes of Jewish theology is that God continues to care for us despite our imperfections. This *piyyut* details at length the shortcomings of humanity, remarking that God holds us accountable to a high standard of behavior, but also that God is willing to forgive us when we fail to attain that standard.

YOU ALONE ARE ENTITLED TO JUDGE ALONE
 הדן יחידי. God may judge alone, but human courts are subject to imperfection. According to the Mishnah (Sanhedrin 1:1) we must have at least three judges, for human beings are influenced by subjective judgments.

OUR SIGNATURE ATTESTS TO OUR HANDIWORK על פגלו. In the classic metaphor of the Book of Life, we ourselves have signed the list of our deeds and misdeeds.

SO THE DAY OF DEATH IS MORE TELLING THAN THE DAY OF BIRTH לידה. It is only the time of our death that allows for a summing up of our lives.

YOU AWAIT OUR REPENTANCE לתשובה. One of the major themes of the High Holy Days is that it is never too late to seek repentance. In Ezekiel's words, God declares: "It is not My desire that the wicked shall die, but that the wicked turn from their evil ways and live. Turn back, turn back from your evil ways, House of Israel; why should you die?" (33:11).

UNTIL THE DAY OF DEATH YOU AWAIT OUR REPENTANCE: A PIYYUT

Until the day of death You await our repentance, to turn us toward true life.

What merit can there be to a human being, when even angels lack merit in Your sight?

If fire ravages even the trees filled with sap, what chance is there for dry grass?

Darkness is bright as light to You who, with Your vision, perceive all.

Your own abode is secret, but all our secrets are revealed to You.

You alone are entitled to judge alone. Who could contradict You?

Over individuals and nations alike You render Your decree; who can challenge You?

May impulse not drive us to sin against our creator. May all creatures understand this:

Our origin is the womb; our destiny is the grave; our fate is to give a reckoning to our maker.

We are corrupted by our flesh, are tarnished in our lives, and are impure in our deaths.

Our days are chaotic, our nights are void, our pursuits are fleeting.

Like startled dreamers, terrors frighten us constantly;

never at rest, day or night—until we finally slumber in the grave.

But why complain? To be living at all is gift enough—

Born to labor and toil, happy are we if we labor in the teaching of truth.

Our end proves our nature; why might we flatter ourselves?

At life's end, our signature attests to our handiwork; what use is deceit?

Righteous deeds, when we perform them, escort us to the end of time.

Wisdom, when we delve into it, accompanies us even in advanced years.

And wrath, when it leads to bloodshed or deceit, defines our days.

If our will and desire is to be ethical, then even in old age we will flourish.

If we acquire good names for ourselves, they are far better than the sweetest names we are called by others.

So the day of death is more telling than the day of birth.

And until the day of death You await our repentance, to turn us toward true life.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סֵלָה.
אֲשֶׁרֵי הָעַם שִׁכְכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיהוּה אֱלֹהָיו.

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָ, וְאַהֲלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמִהַלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
הָדָר כְּבוֹד הוֹדֶךָ, וְדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזֹז נִוְרָאוֹתֶיךָ יֵאמְרוּ, וּגְדֹלְתֶךָ אֶסְפְּרֶנָּה.
זָכַר רַב־טוֹבְךָ יִבְיַעוּ, וְצִדְקָתֶךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפִּים וּגְדֹל־חֶסֶד.
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.

NE-ILAH נְעִילָה means "closing," and referred originally to the closing of the gates of the ancient Temple in Jerusalem. It then took on a more spiritual meaning, and was understood to refer to the symbolic closing of the gates of heaven.

On ordinary weekdays there are three services at which we recite the Amidah (Arvit, evening; Shaharit, morning, and Minhah, afternoon). On Shabbat and Festivals we add a fourth (Musaf, literally "addition"). In the Talmud, a fifth service, called Ne-ilah, was added on all fast days. Today, we recite a Ne-ilah service only on Yom Kippur.

Ne-ilah is one of the most moving of all services, bringing this sacred day to a close with poetic additions to the liturgy and unique melodies. It is a worthy parallel to Kol Nidrei, with which the Yom Kippur journey began. (adapted from Reuven Hammer)

JOYOUS ARE THEY אֲשֶׁרֵי. The afternoon service (Minhah) begins with this psalm every other day of the year, but on Yom Kippur, in the Ashkenazic rite, it is delayed until Ne-ilah.

Psalms 145, which is an alphabetic acrostic, forms the main body of the Ashrei prayer, but it is preceded by two verses beginning with the word *ashrei* (Psalms 84:5 and 144:15). The first verse notes that we are sitting in God's house, while the second acknowledges the community with whom we pray.

The use of the alphabet is not only a poetic device but also an aid to memory, making the psalm particularly well-suited to public recitation in an era when written texts were rare. It is also a psalm that is obviously designed to be recited by two groups, or perhaps by a leader with the congregation responding. The leader speaks the praise of God and calls upon others to bless God's name as well. The group then responds with statements in which God's qualities are enumerated.

(adapted from Reuven Hammer)

Ne-ilah

The sun has begun to set and the holiest day of the year is about to come to a close; we are weak from fasting and tired from a long day of praying. On the one hand, we may be looking forward to resuming our normal lives, confident in our having cleansed ourselves and grateful for the chance to begin again. On the other hand, we are especially conscious of the passing of sacred time, of the spiritual work that remains undone, and of the extent to which we squander opportunities today and throughout the year. The service of Ne-ilah reflects these complicated emotions, containing both joyful expressions of confidence and urgent pleas for just a little more time before the gates close.

Ashrei

The first half of the psalm, through the line beginning with the letter *mem*, praises God's greatness, goodness, and sovereignty in general, abstract terms. There is then a break in the acrostic, with no verse beginning with the letter *nun*. With the very next verse (beginning with the *samekh*) the tone of the psalm shifts markedly, and we recount the very specific, particular ways in which God takes care of God's creatures: supporting those who

(continued)

ASHREI

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

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

PSALM 145

A PSALM OF DAVID.

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

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

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

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

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

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

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

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

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

Ashrei yosh'vei veitekha, od y'hal'lukha selah.

*Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.
T'hillah l'david.*

Aromim'kha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.

B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.

Gadol Adonai u-m'hullal m'od, v'li-g'dullato ein heiker.

Dor l'dor y'shabbah ma-asekha, u-g'vurotekha yaggidu.

Hadar k'vod hodekha, v'divrei nifl'otekha asihah.

Ve-ezuz nor'otekha yomeiru, u-g'dullat'kha asap'rennah.

Zeikher rav tuv'kha yabbi-u, v'tzidkat'kha y'ranneinu.

Hannun v'rahum Adonai, erekh appayim u-g'dol hased.

Tov Adonai la-kol, v'rahamav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יְדַבְּרוּ.
 לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתִי, וּכְבוֹד הַדֵּר מַלְכוּתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.
 סוּמָךְ יִהְיֶה לְכָל־הַנִּפְלִים, וְזוֹקֶף לְכָל־הַפְּפוּפִים.
 עֵינֵי־כָל אֱלֹיִךְ יִשְׁכְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
 צַדִּיק יִהְיֶה בְּכָל־דִּרְכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.
 קְרוֹב יִהְיֶה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
 רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 < תִּהְיֶה יִהְיֶה יְדַבֵּר־פִּי,

וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. תהלים קמה

וְאֶנְחֵנוּ נְבָרֶךְ יְיָ, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְיָ.

וְאֶנְחֵנוּ WE SHALL PRAISE
 נְבָרֶךְ יְיָ. Psalm 115:18.

(continued from previous page)

stumble, raising the bowed, giving food to the hungry, and responding to our cries. As the High Holy Day period draws to a close, we too are called to particularize our generalized spiritual longings and to express the contents of our prayers in deeds. The *mem* verse recalls that we have crowned God as Sovereign on Rosh Hashanah; now it is up to us to be the agents through whom God's love extends to all created beings in concrete ways. The letter *nun*—missing from the psalm's acrostic—carries the numerical value of fifty. Our tradition associates the number fifty with completeness, but also with the unattainable. The midrash imagines fifty levels of purity and impurity, but we pass through only forty-nine. Similarly, there are fifty gates of wisdom, but even Moses reached only the forty-ninth; the fiftieth gate remained closed even to the greatest of prophets. Perhaps, then, the *nun* verse is not missing but concealed, a reminder of the limits of human understanding and capacity. Even at this moment, after all of our prayers and repentance, we humbly acknowledge the mystery that is ever unknowable, a level of holiness to which we can only aspire.

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

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

Your sovereignty is eternal,

Your dominion endures through each generation.

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

The eyes of all look hopefully to You,

and You provide them nourishment in due time.

You open Your hand,

satisfying all the living with contentment.

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

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

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

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

My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabbeiru.

L'hodi-a li-v'nei ha-adam g'vurotav, u-kh'vod hadar malkhuto.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor va-dor.

Someikh Adonai l'khol ha-nof'lim, v'zokeif l'khol ha-k'fufim.

Einei khol eilekha y'sabbeiru, v'atah notein lahem et okhlam b'itto.

Potei-ah et yadekha, u-masbi-a l'khol hai ratzon.

Tzaddik Adonai b'khol d'rakhav, v'hasid b'khol ma-asav.

Karov Adonai l'khol kor'av, l'khol asher yikra-u hu ve-emet.

R'tzon y'rei-av ya-aseh, v'et shavatam yishma v'yoshi-eim.

Shomeir Adonai et kol ohavav, v'eit kol ha-r'sha-im yashmid.

T'hillat Adonai y'dabber pi, vi-vareikh kol basar shem kodsho l'olam va-ed.

Va-anahnu n'vareikh Yah, mei-atah v'ad olam. Hal'luyah.

וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשִׁבִי פֹשֵׁעַ בִּיעֲקֹב, נֹאֵם יְהוָה.
וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם, אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלֶיךָ,
וּדְבָרֵי אֲשֶׁר־שָׁמַתִּי בְּפִיךָ, לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךָ
וּמִפִּי זֶרַע זֶרַעַךָ, אָמַר יְהוָה, מִעַתָּה וְעַד־עוֹלָם.
◀ וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקִרָא זֶה אֶל־זֶה וְאָמַר: קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה
צָבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דִין מִן דִּין
וְאִמְרִין: קְדִישׁ בְּשָׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,
קְדִישׁ עַל אֲרַעָא עוֹבֵד גְּבוּרְתָּהּ, קְדִישׁ לְעֵלְמָא וּלְעֵלְמִי
עֲלִמְיָא, יְהוָה צָבָאוֹת, מְלִיא כָל־אֲרַעָא זִיו יְקָרָה.
◀ וְתִשְׁאַנִּי רוּחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ. וְנִטְלַתְנִי רוּחָא, וְשִׁמַּעַת
בְּתַרִּי קוֹל זֵיעַ סָגִיא, דְּמִשְׁבַּחִין וְאִמְרִין: בְּרִיךְ יְקָרָא
דִּיהוָה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.
◀ יְהוָה יִמְלֹךְ לְעֵלְמָא וְעַד. יְהוָה מַלְכוּתָהּ קָאֵם לְעֵלְמָא
וּלְעֵלְמִי עֲלִמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ,
שְׁמֵרָה־זֹאת לְעוֹלָם לִיָּצֵר מַחְשְׁבוֹת לְבָב עַמָּךְ,
וְהִכֵּן לְבָבְךָ אֵלֶיךָ.
וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשְׁיב אָפּוֹ,
וְלֹא־יַעִיר כָּל־חַמְתּוֹ.
כִּי אַתָּה אֲדֹנָי טוֹב וְסֵלָח, וְרַב חֶסֶד לְכָל־קְרָאִיךָ.
צְדָקְתְּךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.
תִּתֵּן אֱמֶת לִיעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ
לְאַבְתָּינוּ מִיָּמֵי קֶדֶם.
בְּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמֹס־לָנוּ, הָאֵל יִשְׁוַעְתָּנוּ סֵלָה.
יְהוָה צָבָאוֹת עִמָּנוּ, מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
יְהוָה צָבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ.
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קְרָאֵנוּ.

ADONAI HAS ASSURED A REDEEMER לְצִיּוֹן. This collection of biblical verses is known as the Kedushah D'sidra, most likely because it was recited after Torah study (sidra, the weekly Torah portion). It is part of the concluding section of the weekday morning service, but is recited at the afternoon service on Shabbat and festivals. In the Ashkenazic rite, it is delayed until Ne'ilah on Yom Kippur, to be certain that Minhah is not prolonged and Ne'ilah can start before sunset.

Kedushah D'sidra consists of four sections: verses of comfort from the prophet Isaiah (59:20–21); a statement of God's holiness (Psalm 22:40), followed by verses of holiness that are included in all versions of the Kedushah of the Amidah (Isaiah 6:3, Ezekiel 3:12, and Exodus 15:18), together with their Aramaic translation (shown here in gray type); verses about God's forgiving nature (1 Chronicles 29:18; Psalms 78:38, 86:5, 119:142; Micah 7:20; Psalms 68:20, 46:8, 84:13, 20:10); and a passage about the truth of Torah (found on the following page), which concludes with additional verses.

Unlike other versions of the Kedushah, this version includes quotations from Ezekiel's description of his personal experience of God. The prayer may be expressing the hope that we too may partake of that profound experience.

(adapted from Reuven Hammer)

ADONAI has assured a redeemer for Zion, for those of the House of Jacob who turn from sin. ADONAI has said: "This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children, now and forever."

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

The angels on high called out one to another: "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.

They receive sanction from one another, saying: "Adonai Tz'va-ot is holy in the highest heavens, holy on the earth, and holy forever, throughout all time; the radiance of God's glory fills the whole world."

Then a wind lifted me up and I heard the sound of a great rushing behind me, saying: "Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mi-m'komo.

ADONAI will reign forever and ever.

Adonai yimlokh l'olam va-ed.

ADONAI, God of our ancestors Abraham, Isaac, and Israel, impress this always upon Your people, and direct our hearts toward You.

God, being merciful, grants atonement for sin and does not destroy.

Time and again God restrains wrath, refusing to let rage be all-consuming.

You, ADONAI, are kind and forgiving, loving to all who call upon You.

Your righteousness is everlasting; Your Torah is truth.

You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors.

Praised is ADONAI, the God of our deliverance, who sustains us day after day.

Adonai Tz'va-ot is with us; the God of Jacob is our refuge.

Adonai Tz'va-ot, blessed is the one who trusts in You.

ADONAI, help us; answer us, Sovereign, when we call.

בְּרוּךְ הוּא אֱלֹהֵינוּ, שְׁבָרָנוּ לְכַבּוֹדוֹ, וְהַבְדִּילָנוּ מִן
הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע
בְּתוֹכָנוּ.

הוּא יִפְתַּח לִבָּנוּ בְּתוֹרָתוֹ וַיִּשֶׁם בְּלִבָּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ,
וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב שָׁלֵם, לְמַעַן לֹא נִיגַע
לְרִיק, וְלֹא נִלְד לְבִהָלָה.

יְהִי רְצוֹן מִלְפָּנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שְׁשׁ־שְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכָּה
וְנִחָיָה וְנִרְאָה, וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יָמוֹת
הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם, יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ.
בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מְבֹטָחוֹ.
בְּטַחוֹ בִּיהוָה עַד־יָעַד, כִּי בֵּיהָ יְהוָה צוֹר עוֹלָמִים.
◀ וַיִּבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עֲזַבְתָּ דֹרְשֶׁיךָ יְהוָה.
יְהוָה חֲפִץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

חֲצִי קָדִישׁ

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וּלְעַלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעַלָּא
לְעַלָּא מְכַל־בִּרְכָתָא וּשְׁרִירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאַמִּירָן בְּעַלְמָא, וְאָמְרוּ אָמֵן.

PRAISED IS OUR GOD בְּרוּךְ הוּא אֱלֹהֵינוּ. This sentence begins the prayerful ending of this passage. The phrase "not labor in vain, nor shall our children suffer confusion" is taken from Isaiah 65:23, but in its context here it may also be understood as "that we may not act meaninglessly or sow confusion."

THUS I WILL SING לְמַעַן יִזְמְרֶךָ. Psalm 30:13.

BLESSED IS THE ONE בְּרוּךְ הַגִּבּוֹר. Jeremiah 17:7.

TRUST IN ADONAI בְּטַחוּ בִּיהוָה. Isaiah 26:4.

THOSE WHO LOVE YOU וַיִּבְטַחוּ בְּךָ. Psalm 9:11.

ADONAI . . . EXALTS יְהוָה חֲפִץ. Isaiah 42:21.

MAY GOD'S GREAT NAME יְהֵא שְׁמֵהּ. Whenever the people Israel enter the synagogue and house of study and proclaim: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וּלְעַלְמֵי עָלְמֵיָא (Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya), "May God's great name be acknowledged forever and ever," the Holy One nods and says: "Happy is the sovereign in whose house such praise is spoken" (Babylonian Talmud, Berakhot 3a).

*Praised is our God who created us for the divine glory,
setting us apart from those who go astray, giving us the
Torah, which is truth, and planting within us eternal life.*

May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

*ADONAI, our God and God of our ancestors, may we fulfill
Your precepts in this world, to be worthy of happiness and
blessing in the messianic era and in the world to come.*

Thus I will sing Your praise unceasingly; thus I will exalt You, ADONAI my God, forever.

Blessed is the one who trusts in ADONAI.

Trust in ADONAI forever and ever; ADONAI is an unfailing stronghold.

*Those who love You trust in You; You never forsake those
who seek You, ADONAI.*

ADONAI, through divine righteousness, exalts the Torah with greatness and glory.

Hatzi Kaddish

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

Amen.

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

Y'hei sh'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.*

תפילת העמידה בלחש

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

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

אֲדֹנֵי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

♫ בָּרוּךְ אַתָּה יְהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדי אֲבוֹת [וְאִמּוֹת],
וְיִמְבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

Version with Patriarchs:

♫ בָּרוּךְ אַתָּה יְהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדי אֲבוֹת, וְיִמְבִּיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ
בְּאַהֲבָה.

זְכַּרְנוּ לַחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְחַתַּמְנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

GOD OF ABRAHAM, GOD OF
ISAAC, AND GOD OF JACOB

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב. God begins the
conversation with Moses
at the burning bush with
this self-description. We
understand the world of
prayer, first of all, through
the experience of those
who came before us—both
in our immediate and our
ancient past. Perhaps the
quotation of these words
expresses the hope that we
too might feel the presence
of God. Moses saw only a
burning bush, but his inner
ear heard so much more.

SEAL US וְחַתַּמְנוּ. Since Rosh
Hashanah, we have in-
cluded this and three other
insertions in every Amidah
every day. Until Ne-ilah, we
have asked God to inscribe
us in the Book of Life
(וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים); now,
we ask God to seal us in it
(וְחַתַּמְנוּ).

THE SILENT AMIDAH

An Alternate Rendering

Some may want to engage in silent prayer by reading through the prayers and meditations in this column through page 406. Renderings of the opening and closing b'rakhot are by André Ungar. Meditations on the themes of the day are by other authors.

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

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

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

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

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

First B'rakhah: Our Ancestors

Version with Patriarchs:

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

Version with Patriarchs and Matriarchs:

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

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

מֶלֶךְ עֹזֵר וּפֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מֶגֶן
אֲבֹתָם וּפֹקֵד שָׂרָה.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מֶגֶן
אֲבֹתָם.

MIGHTY FOREVER אַתָּה גָּבוֹר. 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 מַחְיָה 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 could refer to a spiritual revival in this world as well. Fasting is a "taste of death," and as we end Yom Kippur, it is hoped that we will feel "revived."

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

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנִי, מַחְיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מִכָּלֵל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוּמָךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם
אֲמוּנָתוֹ לַיּוֹשְׁנֵי עֶפֶר. מִי כְמוֹךָ בָּעַל גְּבוּרוֹת וּמִי דוֹמֶה
לָךְ, מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֲבִי הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוּשֵׁים בְּכָל־יּוֹם
יִהְיֶה לָּךְ, סֵלָה.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable?

As a tender parent, You nurture our souls that we may grow into a life of compassion.

You govern both life and death; Your presence brings our souls to blossom. We praise You, God, who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives.

Let all creation stand in awe of You;
let all humankind sense Your mystery.
May all people be united in doing Your will whole-heartedly.
We know that You judge those who govern, that ultimate power is Yours alone,
that Your care embraces all Your creatures.

Make us all people of honor.
Smile on all who serve You.
Give hope to those who seek You,
courage to those who await the fulfillment of the messianic dream, soon in our lifetime.

Version with Patriarchs:

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI*,
God of our ancestors,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

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

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

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

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

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

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

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

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

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

Third B'rakhah: God's Holiness

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

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאִימַתְךָ עַל כָּל־מַה־שִּׁבְרָאתָ,
וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וַיַּעֲשׂוּ כָל־מַה־אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם,
כְּמוֹ שִׁידְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בְּיַמֶּינְךָ,
וְשִׁמְךָ נִזְרָא עַל כָּל־מַה־שִּׁבְרָאתָ.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
וּפְתִיחוֹן פֶּה לַמִּיחָלִים לָךְ,
שִׁמְחָה לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ,
וְצִמְחַת קָרֵן לְדָוִד עַבְדְּךָ,
וְעֲרִיכַת גֵּר לְבֶן־יִשְׂרָאֵל מְשִׁיחֲךָ, בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צְדִיקִים יֵרָאוּ וְיִשְׁמַחוּ
וְיִשְׂרָאֵל יֵעֲלֶזוּ,
וְחֹסִידִים בְּרִנָּה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ
וְכָל־הָרִשָּׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה,
כִּי תַעֲבִיר מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יְהוָה לְבָדְךָ עַל כָּל־מַעֲשֶׂיךָ,
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
כְּפִתּוּב בְּדַבְרֵי קִדְשֶׁךָ:
יְמֹלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הִלְלוּ־יָהּ.

קִדּוּשׁ אַתָּה וְנִזְרָא שִׁמְךָ, וְאִין אֱלֹוָה מִבְּלַעֲדֶיךָ,
כְּפִתּוּב: וַיְגַבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ
נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמִּלְךְ הַקָּדוֹשׁ.

וּבְכֵן U-V'KHEIN. These three paragraphs, which are introduced by the same word, וּבְכֵן (*u-v'khein*), are ascribed by many scholars to the 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 next paragraph discusses not the universal, but the particular: the return of the people Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

יְמֹלֶךְ ADONAI WILL REIGN. In the context of this prayer, the words from Psalm 146:10 express a messianic hope.

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

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

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

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

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

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

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

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

You are holy, and Your name is revered,
for there is no God but You.

As Your prophet Isaiah wrote: “*Adonai Tz'va-ot* will be exalted through justice, the holy God sanctified through righteousness.”
Barukh atah ADONAI, the Holy Sovereign.

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

CALLING US BY YOUR GREAT
 AND HOLY NAME
 וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ.
 The name "Israel" means
 "wrestling with God" (Gen-
 esis 32:28). Our relationship
 with God is part of our self-
 definition as a people.

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

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע
 ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו,
 וזכרון אבותינו [ואמותינו], וזכרון משיח בן־דוד
 עבדך, וזכרון ירושלים עיר קדשה, וזכרון כל־עמך בית
 ישראל לפניך לפליטה לטובה, לחן ולחסד ולרחמים,
 לחיים ולשלום, ביום הכפורים הזה.
 זכרנו יהוה אלהינו בו לטובה,
 ופקדנו בו לברכה,
 והושיענו בו לחיים,
 ובדבר ישועה ורחמים חוס וחסנו, ורחם עלינו
 והושיענו, כי אליך עינינו,
 כי אל מלך חנון ורחום אתה.

יַעֲלֶה וְיִבֵּא. In this prayer we men-
 tion all that we wish God to
 keep in mind at this hour.
 It is filled with synonyms
 and repetitions of the word
 "remember." We cannot
 imagine a different future,
 unless we keep in mind our
 past.

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

I, SURELY I. Isaiah
 43:25.

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

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

What Do I Want?

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

—BAHYA IBN PAKUDA

Fourth B'rakhah: The Holiness of Yom Kippur

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

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

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

Attend to us and accept us;

hear us and respond to us.

Keep us in mind,

and keep in mind the thought of our ancestors, as well as the Messiah the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel.

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

Remember us for good;

respond to us with blessing;

redeem us with life.

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

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

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

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

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

† מוֹדִים אֲנֵחנו לָךְ, שְׁאַתָּה הוּא, יְהוה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
 אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ,
 וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נִסִּיךָ שְׂבָכָל-יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת,
 עָרֵב וּבִקֵּר וְצָהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהִמָּרְחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,
 מֵעוֹלָם קוֹיֵנוּ לָךְ.

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.

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

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

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

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

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

*Alternate Rendering
of the Final B'rakhot of
the Amidah*

Would that Your people
at prayer gained delight
in You. Would that we
were aflame with the
passionate piety of our
ancestors' worship.
Would that You found
our worship acceptable,
and forever cherished
Your people. If only our
eyes could see Your glory
perennially renewed in
Jerusalem. We praise
You, God whose pres-
ence forever radiates
from Zion.

You are our God today
as You were our ances-
tors' God throughout the
ages; firm foundation of
our lives, we are Yours
in gratitude and love.
Our lives are safe in Your
hand, our souls entrusted
to Your care. Our sense of
wonder and our praise of
Your miracles and kind-
nesses greet You daily at
dawn, dusk, and noon. O
Gentle One, Your caring
is endless; O Compas-
sionate One, Your love is
eternal. You are forever
our hope. Let all the liv-
ing confront You with
thankfulness, delight, and
truth. Help us, O God;
sustain us. We praise You,
God whose touchstone is
goodness.

May a life of goodness
await all of us, children of
Your covenant.

To pray to You is joy.

(continued)

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

Fifth B'rakhah: The Restoration of Zion

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

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

† We thank You,

You who are our God and the God of our ancestors
through all time,
protector of our lives,
shield of our salvation.

From one generation to the next we thank You
and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are
with us each moment—
evening, morning, and noon.

You are the One who is good, whose mercy is never-ending,
the One who is compassionate,
whose love is unceasing.

We have always placed our hope in You.

וְעַל כָּל־מִלְכָּנוּ שְׁמֶךָ מְלִכְנוּ תִּמְיֵד
לְעוֹלָם וָעֶד.

וְחַתּוּם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיִּהְיוּ אֶת שְׁמֶךָ בְּאֵמֶת,

הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

† בָּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נָאָה לַיהוּדוֹת.

SEAL וְחַתּוּם. The third insertion for the High Holy Day period. Again, instead of asking to be "inscribed in the Book of Life," we ask now to be "sealed."

שֵׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְּנוּ אֲבִינוּ כָּל־נוֹכַח
בְּאֹר פְּנִיךָ, כִּי בְּאֹר פְּנִיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים
וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל,
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפּוּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכֵּר וְנִחַתֵּם
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשָׁלוֹם.

MAY WE בְּסִפּוּר חַיִּים. The fourth insertion for the High Holy Day period. This culminating prayer asks not only for life but for peace and sustenance as well.

בָּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

וִידּוּי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ],
תָּבֹא לְפָנֶיךָ תְּפִלָּתָנוּ, וְאֵל תִּתְּעַלֵּם מִתְּחִנָּתָנוּ,
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרֶף לומר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ] חָטְאנוּ.

(continued from previous page)

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons.

May we, and all Your people, the House of Israel, be deserving of a year of life, blessing, peace, and an honorable livelihood.

We praise You, God whose blessing is peace.

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

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

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

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

Seventh B'rakhah: Prayer for Peace

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

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

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

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

INTRODUCTION TO THE CONFESSION

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

Our God and God of our ancestors,
we are neither so insolent nor so obstinate
as to claim in Your presence
that we are righteous, without sin;

for we, like our ancestors who came before us, have sinned.

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דְּבָרְנוּ דָּפִי. הָעֵינֵינוּ, וְהִרְשַׁעְנוּ,
זִדְנוּ, חִמְסָנוּ, טָפְלָנוּ שָׁקַר. יַעֲצָנוּ רָע, כִּזְבָּנוּ, לָצָנוּ,
מִרְדְּנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֵינֵינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵינוּ עָרָף.
רָשָׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל־הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ
הִרְשַׁעְנוּ. מָה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה נִסְפָּר לְפָנֶיךָ
שׁוֹכֵן שְׁחָקִים, הֲלֹא כָל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה נוֹתֵן יָד לְפֹשְׁעִים, וַיִּמְיֶנָּה פְּשׁוּטָה לְקַבֵּל שָׁבִים.
וְתִלְמָדְנוּ יְהוָה אֱלֹהֵינוּ לְהַתְּנוּדוֹת לְפָנֶיךָ עַל כָּל־
עֲוֹנוֹתֵינוּ, לְמַעַן נַחְדֵּל מֵעֶשֶׂק יָדֵינוּ, וְתִקְבְּלָנוּ בַּתְּשׁוּבָה
שְׁלָמָה לְפָנֶיךָ כְּאֲשֵׁים וּכְנִיחוּחִים, לְמַעַן דְּבָרֶיךָ אֲשֶׁר
אָמַרְתָּ. אֵין קֶץ לְאֲשֵׁי חֻבּוֹתֵינוּ, וְאֵין מִסְפָּר לְנִיחוּחֵי
אֲשַׁמוֹתֵנוּ; וְאַתָּה יוֹדֵעַ שְׁאַחֲרִיתֵנוּ רַמָּה וְתוֹלַעָה,
לְפִיכָךְ הִרְבִּיתָ סְלִיחָתְנוּ.

מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִידְנוּ, מָה צִדְקָנוּ,
מָה יִשְׁעֵנוּ, מָה כְּחָנוּ, מָה גְבוּרָתְנוּ.
מָה נֹאמַר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ].
הֲלֹא כָל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשֵּׁם כֹּלֹא הֵיוּ,
וְחֻכָּמִים כְּבִלֵּי מִדָּע,
וְנְבוֹנִים כְּבִלֵּי הַשֶּׁכֶל,
כִּי רַב מַעֲשֵׂיהֶם תָּהוּ,
וַיִּמֵּי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,
כִּי הֶכֶל הֶבֶל.

The Shorter Confession—Ashamnu

It is customary to strike one's heart with one's fist as each phrase is recited.

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 extrem-
ists, we yearn to do evil, we are zealous for bad causes.

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

PRAYER ACCOMPANYING THE CONFESSION

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

You extend Your hand to those who sin, Your right hand to receive
those who return. You have taught us, ADONAI our God, to confess
each of our transgressions to You, so that we cease using our hands for
oppression. Accept us fully when we turn to You, as You promised to
accept the sweet-smelling sacrifices. Endless are the guilt-offerings that
would have been required of us even in ancient Temple times, and You
know that we will ultimately atone for our sins with our death. Accord-
ingly, You have forgiven us many times over.

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.

אֶתְּהָ הַבְּדִלֶת אֲנוֹשׁ מֵרָאשׁ, וְתִכְיֶרְהוּ לַעֲמוּד לְפָנֶיךָ. כִּי
מִי יֹאמֶר לָךְ מָה תִּפְעַל, וְאִם יִצְדַּק מֶה יִתֶּן-לָךְ. וְתִתֶּן-
לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יְיוֹם הַכִּפּוּרִים הַזֶּה, קֵץ
וּמַחִילָה וּסְלִיחָה עַל כָּל-עֲוֹנוֹתֵינוּ, לְמַעַן נַחֲדֵל מִעֲשָׁק
יָדֵנוּ, וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲקֵי רִצּוֹנְךָ בְּלִבֵּב שָׁלֵם.

AND EVEN IF A PERSON
WERE INNOCENT יִצְדַּק.
After Job 35:7.

SEEK דִּרְשׁוּ Isaiah 55:6-7,
emphasizing that God is
always present, for those
who seek God.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, כִּי לֹא תַחֲפוֹץ
בְּהִשְׁחָתֵת עוֹלָם, שְׁנֹאֲמַר: דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ,
קִרְאוּהוּ בְּהִיּוֹתוֹ קְרוֹב. וְנֹאֲמַר: יַעֲזֹב רָשָׁע דֶּרֶכוֹ, וְאִישׁ
אֹוֹן מַחֲשַׁבְתּוֹ, וְיָשׁוּב אֶל-יְהוָה וִירַחֲמֵהוּ, וְאֶל-אֱלֹהֵינוּ
כִּי יִרְבֶּה לְסֻלּוֹחַ.

וְאַתָּה YOU, FORGIVING GOD
אֱלֹהֵי סְלִיחוֹת. Nehemiah,
speaking to the remnants
of the people Israel
returning to the Land of
Israel, emphasizes Moses'
teaching of God's forgiving
nature (9:17).

אָמַר אֵלֵיהֶם SAY TO THEM
Ezekiel speaks words of
consolation to the exiles in
Babylonia (33:11, 18:23, 32).

וְאַתָּה אֱלֹהֵי סְלִיחוֹת, חֲנוּן וְרַחוּם, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד
וְאֱמֶת, וּמִרְבָּה לְהִיטִיב; וְרוֹצֶה אֶתְּהָ בְּתִשׁוּבַת רָשָׁעִים,
וְאִין אֶתְּהָ חֲפֵץ בְּמִיתָתָם, שְׁנֹאֲמַר: אָמַר אֱלֹהִים, חִי
אֲנִי, נָא אֲדֹנֵי יְהוָה, אִם אַחֲפֵץ בְּמוֹת הַרָשָׁע, כִּי אִם
בְּשׁוּב רָשָׁע מִדֶּרֶכוֹ וְחָיָה; שׁוּבוּ שׁוּבוּ מִדְּרִכְכֶּם הָרָעִים,
וְלָמָּה תָּמוּתוּ בֵּית יִשְׂרָאֵל. וְנֹאֲמַר: הֲחֲפֵץ אַחֲפֵץ מוֹת
רָשָׁע, נָא אֲדֹנֵי יְהוָה, הֲלֹא בְּשׁוּבוֹ מִדֶּרֶכּוֹ וְחָיָה.
וְנֹאֲמַר: כִּי לֹא אַחֲפֵץ בְּמוֹת הַמֵּת, נָא אֲדֹנֵי יְהוָה,
וְהַשִּׁיבוּ וְחַיּוּ. כִּי אֶתְּהָ סֻלּוֹחַ לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְטֵי
יִשְׂרָאֵל בְּכָל-דּוֹר וָדוֹר, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ אֶלָּא אֶתְּהָ.

Yet from the beginning You distinguished human beings, acknowledging them that they might stand before You. For who can tell You how to behave? And even if a person were innocent, what difference would it make to You? ADONAI our God, You have lovingly given us this Day of Atonement, bringing an end to our sins with pardon and forgiveness, that we cease using our hands for oppression, and turn back to You, wholeheartedly acting in accord with the laws You deem desirable.

May You, with Your abundant mercy, have compassion for us; for You do not desire the destruction of the world, as Your prophet declares: "Seek ADONAI, who can be found everywhere; call to God, who is close. Let evildoers abandon their path and the wicked their schemes, and return to ADONAI, who will have mercy on them; for our God will forgive, again and again."

You, forgiving God, are compassionate and merciful, patient, abounding in love and goodness, and desire the return of the evildoers—not their death. For You instructed Your prophet Ezekiel: "Say to them, 'As I live,' declares our Lord, ADONAI, 'I do not desire the death of the evildoers, but that they turn from their paths, and live. Turn back, turn back from your evil paths that you may not die, House of Israel!'... 'Is it My desire that the evildoer die,' declares the Lord, ADONAI, 'Is it not that they turn from their ways and live?'... 'It is not My desire that the wicked shall die, but that the wicked turn from their evil ways and live.'"... For You forgive Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives.

אלהי, עד שלא נוצרתי איני כדאי, ועכשו שנוצרתי כאלו
לא נוצרתי. עפר אני בחי, קל וחומר במיתתי. הרי אני
לפניך ככלי מלא בושה וכלמה. יהי רצון מלפניך, יהוה
אלהי ואלהי אבתי [ואמותי], שלא אחטא עוד. ומה
שחטאתי לפניך מרק ברחמיך הרבים, אבל לא על ידי
יסורים וחליים רעים.

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי
נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי. וכל־החושבים עלי רעה, מהרה
הפר עצתם וקלקל מחשבתם. עשה למען שמך, עשה
למען ימינך, עשה למען קדשתך, עשה למען תורתך.
למען יחלצון ידידיך, הושיעה ימינך וענגני. יהיו לרצון
אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי. עשה שלום
במרומיו, הוא יעשה שלום עלינו, ועל כל־ישראל
[ועל כל־יושבי תבל] ואמרו: אמן.

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

MAY THE WORDS יהיו לרצון. Psalm 19:15.

Concluding Meditation

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us, the whole Jewish people, and to all who dwell on earth. Amen.

Personal Prayers Concluding the Amidah

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

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

אֵל נֹרָא אֲלִילָה
 אֵל נֹרָא אֲלִילָה
 Attributed to Moshe
 Ibn Ezra (c. 1055–1135,
 Spain), this *piyyut* intro-
 duces Ne-ilah in the
 Sephardic rite. Note that
 the name מֹשֶׁה (Moshe)
 and the word חֹזֵק (*hazak*,
 “be strong”) are spelled out
 in the first letters of each
 verse. The poem is a plea
 for forgiveness. This *piyyut*
 entered the Ashkenazic
 mahzor in the 20th century,
 marking the opening of
 the ark for Ne-ilah. The last
 two stanzas are not part of
 the original poem but have
 been attached to it in many
 editions.

L’OHOLIVAH V’OHOLAH
 לְאַהֲלִיבָה וְאַהֲלָהּ
 Translated
 here as “former glory.” The
 prophet Ezekiel uses these
 names to refer to Samaria
 and Jerusalem, the capitals
 of the two ancient king-
 doms of Israel and Judah
 (Ezekiel 23:4). As the day
 ends, we pray for the unity
 of all Israel.

אֵל נֹרָא אֲלִילָה

אֵל נֹרָא אֲלִילָה
 הַמִּצֵּא לָנוּ מַחִילָה

מִתִּי מִסְפָּר קְרוֹאִים
 וּמִסְלָדִים בַּחִילָה

שׁוֹפְכִים לָךְ נַפְשָׁם
 הַמִּצִּיאֵם מַחִילָה

הִיָּה לָהֶם לְסִתְרָה
 וְחִתָּמָם לְהוֹד וּלְגִילָה

חֵן אוֹתָם וְרַחֵם
 עֲשֵׂה בָהֶם פְּלִילָה

זָכַר צְדָקָת אֲבִיהֶם
 כְּקֶדֶם וּתְחִלָּה

קָרָא נָא שְׁנַת רְצוֹן
 לְאַהֲלִיבָה וְאַהֲלָהּ

תִּזְכּוּ לְשָׁנִים רַבּוֹת
 בְּדִיצָה וּבִצְהָלָה

מִיכָאֵל שֶׁר יִשְׂרָאֵל
 בִּשְׁרוּ נָא הַגָּאֵלָה

אֵל נֹרָא אֲלִילָה
 בְּשַׁעַת הַנִּעִילָה.

לָךְ עֵין נוֹשָׂאִים
 בְּשַׁעַת הַנִּעִילָה.

מַחֶה פְּשָׁעִם וְכַחֲשָׁם
 בְּשַׁעַת הַנִּעִילָה.

וְחֹלְצֵם מִמָּאֲרָה
 בְּשַׁעַת הַנִּעִילָה.

וְכָל-לוֹחֵץ וְלוֹחֵם
 בְּשַׁעַת הַנִּעִילָה.

וְחִדַּשׁ אֶת יְמֵיהֶם
 בְּשַׁעַת הַנִּעִילָה.

וְהָשִׁב שְׂאִרֵּית הַצֵּאֵן
 בְּשַׁעַת הַנִּעִילָה.

הַבָּנִים וְהַבָּנוֹת
 בְּשַׁעַת הַנִּעִילָה.

אֵלֵיהֶם וּגְבִרְיָאֵל
 בְּשַׁעַת הַנִּעִילָה.

INTRODUCTION TO NE-ILAH: A PIYYUT

Awe-inspiring Creator, God,
 find forgiveness for us
 We who are called "few in number"
 and tremblingly beseech You,
 As we pour out our souls,
 craft forgiveness for us,
 Be our protector.
 seal our fate for joy and glory
 Be compassionate and loving toward us;
 who would oppress or war against us,
 Remember our ancestors' righteousness
 and as at the beginning,
 May this year be one which is pleasing to You.
 to their former glory
 May we, Your children,
 length of days merited
 May Michael protector of Israel
 bring tidings of redemption

*El nora alilah
 hamtzei lanu m'hilah*

*M'tei mispar k'ru-im
 u-m'sal'dim b'hilah*

*Shof'khim l'kha nafsham
 hamtzi-eim m'hilah*

*Heyeih lahem l'sitrah
 v'hotmeim l'hod u-l'gilah*

*Hon otam v'raheim
 aseih vahem p'lilah*

*Z'khor tzidkat avihem
 k'kedem u-t'hillah*

*K'ra na sh'nat ratzon
 l'oholivah v'oholah*

*Tizku l'shanim rabbot
 b'ditzah u-v'tzoholah*

*Mikha-el sar yisra-el
 basru na ha-g'ulah*

awe-inspiring Creator, God,
 in this closing hour.
 raise our eyes toward You,
 in this closing hour.
 wipe away our sins and denials,
 in this closing hour.
 Shield us from terror;
 in this closing hour.
 bring judgment on all
 in this closing hour.
 and renew our days, as of old
 in this closing hour.
 Restore Your remaining flock
 in this closing hour.
 celebrate with joy and gladness,
 in this closing hour.
 along with Elijah and Gabriel
 in this closing hour.

*El nora alilah
 bi-sh'at ha-n'ilah.*

*l'kha ayin nos'im
 bi-sh'at ha-n'ilah.*

*m'heih fisham v'khashasham
 bi-sh'at ha-n'ilah.*

*v'hal'tzeim mi-m'eirah
 bi-sh'at ha-n'ilah.*

*v'khol loheitz v'loheim
 bi-sh'at ha-n'ilah.*

*v'haddeish et y'meihem
 bi-sh'at ha-n'ilah.*

*v'hasheiv sh'eirit ha-tzon
 bi-sh'at ha-n'ilah.*

*ha-banim v'ha-banot
 bi-sh'at ha-n'ilah.*

*elijahu v'gavri-el
 bi-sh'at ha-n'ilah.*

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened. The ark remains open throughout the leader's repetition of the Amidah, during which it is customary for those who are able to stand. In some congregations, while the ark remains open, congregants can approach the ark for a final silent prayer.

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִדֵי אֲבוֹת [וְאִמּוֹת],
וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ
בְּאַהֲבָה.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description. We understand the world of prayer, first of all, through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

מְסוֹד חֲכָמִים וְנְבוֹנִים,

וּמִלְמַד דָּעַת מְבִינִים,

אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,

לְחִלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא רַחֲמִים

מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתַי.

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְחַתְּמָנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַנְךָ אֱלֹהִים חַיִּים.

INSPIRED BY THE INSIGHT
מְסוֹד חֲכָמִים. A personal plea of the prayer leader that the prayers about to be offered will be acceptable.

SEAL US וְחַתְּמָנוּ. Since Rosh Hashanah, we have included this and three other insertions in every Amidah every day. Until Ne-ilah, we have asked God to inscribe us in the Book of Life (זָכְרָנוּ בְּסֵפֶר הַחַיִּים); now, we ask God to seal us (וְחַתְּמָנוּ) in it.

REPETITION OF THE AMIDAH

We rise as the ark is opened. The ark remains open throughout the leader's repetition of the Amidah, during which it is customary for those who are able to stand. In some congregations, while the ark remains open, congregants can approach the ark for a final silent prayer.

Meditation

There is little we may claim to know about God, but this much is certain: one cannot come before God save in integrity of heart and mind. It would not do to try to feign or fib for the greater glory of God. It cannot be required of human beings, and surely it can never be made a duty, to plead falsely to the God of truth. . . . The fearless seeker of truth, even the honest blasphemer, is nearer to God than the liars for the benefit of religion.

—SHALOM SPIEGEL

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.

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

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

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם וּפוֹקֵד שָׂרָה.

Version with Patriarchs:

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

אַתָּה מִיָּתֵד מִיָּתֵד. 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

מִיָּתֵד מִיָּתֵד. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that it could refer to a spiritual revival in this world as well. Fasting is a "taste of death," and as we end Yom Kippur, it is hoped that we will feel "revived."

WHO IS LIKE YOU, SOURCE

מִי כְמוֹךָ אֲבֹרָהּם. A second insertion at each of the services in the High Holy Day season. The gift of life is an expression of God's kindness.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מִכֻּלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בֹּעֵל גְּבוּרוֹת וּמִי דוֹמֶה
לָךְ, מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֲבֹרָהּם אֲבֹרָהּם, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מַחֲיָה הַמֵּתִים.

יְמַלּוֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ-יָהּ.
וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

The Book of Life:

Uncertainty

I wanted a perfect ending,

So I sat down to write the book with the ending in place before there even was an ending.

Now I've learned the hard way, that some poems don't rhyme and some stories don't have a clear beginning, middle, and end.

Like my life, this book has ambiguity. Like my life, this book is about not knowing, having to change, taking the moment and making the best of it, not knowing.

—GILDA RADNER

Version with Patriarchs:

You are the Sovereign who helps and saves and shields.

Barukh atah ADONAI,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

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

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

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

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

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

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

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

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

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

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

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

Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah! And You, O Holy One, are enthroned through the praises of the people Israel. God, please hear us.

We repeat the following verse after the leader:

שְׁמַע נָא, סֵלַח נָא הַיּוֹם, עֲבוּר כִּי פָנָה יוֹם,
וְנִהְלַלְךָ נוֹרָא וְאִיוֹם, קְדוֹשׁ.

וּבָכָן וּלְךָ תַעֲלֶה קְדָשָׁה,
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ.

פִּתְחוּ לָנוּ שַׁעְרֵי צֶדֶק, נִבּוֹא בָם נוֹדֶה יְהוָה.
דִּלְתֶיךָ דִּפְקֵנוּ רַחוּם וְחַנוּן.
נָא אֶל תְּשִׁיבֵנוּ רִיקָם מִלִּפְנֶיךָ.

פִּתַּח לָנוּ וּלְכָל-יִשְׂרָאֵל אַחֵינוּ [וְאַחֵיוֹתֵינוּ] בְּכָל-מָקוֹם.

שַׁעְרֵי אוֹרָה, שַׁעְרֵי בְרָכָה, שַׁעְרֵי גִילָה,
שַׁעְרֵי דִיצָה, שַׁעְרֵי הוֹד וְהֶדָר, שַׁעְרֵי וַעֲד טוֹב,
שַׁעְרֵי זְכוּת, שַׁעְרֵי חֲדוּה, שַׁעְרֵי טְהָרָה,
שַׁעְרֵי יְשׁוּעָה, שַׁעְרֵי כִפּוּרָה, שַׁעְרֵי לֵב טוֹב,
שַׁעְרֵי מַחִילָה, שַׁעְרֵי נַחֲמָה, שַׁעְרֵי סְלִיחָה,
שַׁעְרֵי עֲזָרָה, שַׁעְרֵי פְרִנְסָה טוֹבָה, שַׁעְרֵי צְדָקָה,
שַׁעְרֵי קוֹמָמִיּוֹת, שַׁעְרֵי רְפוּאָה שְׁלָמָה,
שַׁעְרֵי שְׁלוֹם, שַׁעְרֵי תְשׁוּבָה.

וְחַתַּמְנוּ בְּסֵפֶר הַחַיִּים לְבִרְכָּה וּלְקְדָשָׁה,
כִּי אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וְשַׁעְרֶיךָ בְּקְדָשָׁה נִכְנָס.

HEAR US נָא שְׁמַע. The rhythm of this fragment is staccato, expressing desperation at the end of the day. The author weaves in his name, Shimon (שִׁמְעוֹן), in the word *sh'ma* and the beginning of *u-n'hallekha*.

GATES. Appropriate to the theme of this service, Ne-ilah contains a series of *piyyutim* that speak of gates. They stress the many gates through which we may walk.

OPEN פִּתַּח. This *piyyut* is found in the Sephardic rite for Yom Kippur.

בְּטָרֵם
 בְּטָרֵם הַשָּׁעַר יִסָּגֵר,
 בְּטָרֵם כָּל־הָאָמוּר יֵאָמֵר,
 בְּטָרֵם אֱהִיָּה אַחֵר.
 בְּטָרֵם יִקְרִישׁ דָּם נְבוֹן,
 בְּטָרֵם יִסָּגְרוּ הַדְּבָרִים בְּאָרוֹן,
 בְּטָרֵם יִתְקַשֶּׁה הַבִּטּוֹן.
 בְּטָרֵם יִסְתַּמּוּ כָּל־נִקְבֵי
 הַחַלְלִים,
 בְּטָרֵם יִסָּגְרוּ כָּל־הַכְּלָלִים,
 בְּטָרֵם יִשָּׁבְרוּ אֶת הַכְּלָלִים.
 בְּטָרֵם הַחֹק יִכְנַס לְתִקְפוֹ,
 בְּטָרֵם אֱלֹהִים יִסָּגֵר אֶת־כְּפוֹ,
 בְּטָרֵם גִּלְדָּה מִפֶּה.

Before the gate closes,
 before everything is said,
 before I become
 estranged.
 Before the discerning
 blood dries up,
 before things are boxed
 in,
 before the concrete
 hardens.
 Before all the flute holes
 are blocked,
 before all principles are
 explained,
 before everything is
 broken,
 before the law goes into
 effect,
 before God's hand closes,
 before we go away from
 here.

—YEHUDA AMICHAI
 (trans. Alan Lettotsky)

We repeat the following verse after the leader:

Hear us, forgive us today, for the day is ending,
 and we shall praise You, awe-inspiring Holy One.

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

THE GATES: A PIYYUT

Open the gates of righteousness for us,
 that we may enter them and praise God.
 We have knocked on Your doors, Merciful One;
 do not turn us away empty-handed.

Open for us and for all Israel,
 our people, wherever they are:
 Gates of light, blessing, and joy,
 gates of gladness, splendor, and good counsel,
 gates of merit, love, and purity,
 gates of salvation, atonement, and kindness,
 gates of pardon, consolation, and forgiveness,
 gates of help, prosperity, and righteousness,
 gates of uprightness and complete healing,
 gates of peace and repentance.

*Sha-arei orah, sha-arei v'rakhah, sha-arei gilah,
 sha-arei ditzah, sha-arei hod v'hadar, sha-arei va-ad tov,
 sha-arei z'khuyyot, sha-arei hedvah, sha-arei tohorah,
 sha-arei y'shu-ah, sha-arei khapparah, sha-arei lev tov,
 sha-arei m'hilah, sha-arei nehamah, sha-arei s'lihah,
 sha-arei ezrah, sha-arei farnasah tovah, sha-arei tz'dakah,
 sha-arei kom'miyyut, sha-arei r'fu-ah sh'leimah,
 sha-arei shalom, sha-arei t'shuvah.*

And seal us in the Book of Life for blessing and holiness,
 for You are holy and Your name is holy;
 allow us to enter Your gates in holiness.

קְדוּשָׁה

וּבָהֶם תַּעֲרֹץ וְתִקְדָּשׁ, כְּסוּד שִׁיחַ שְׂרָפִי קָדֵשׁ,
הַמְקַדִּישִׁים שְׁמֶךָ בְּקָדֵשׁ, כְּפָתוּב עַל יַד נְבִיאָךְ,
וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתִיו שׁוֹאֲלִים זֶה לָזֶה אֵיזֶה מְקוֹם
כְּבוֹדוֹ. לְעִמָּתָם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ
עָרַב וּבִקֵּר בְּכָל-יּוֹם תְּמִיד, פַּעַמִּים בְּאַהֲבָה שְׁמַע
אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

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

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִנְנוּ, מֶה אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ.
וְהִיָּה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְהוָה
אֶחָד וּשְׁמוֹ אֶחָד. וּבִדְבָרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ-יָהּ.

The Kedushah is composed of an interweaving of two prophetic visions: Isaiah's vision of angels singing "holy, holy, holy..." and Ezekiel's vision of heavenly forces descending to earth, concluding with the phrase, "praised is Adonai's glory." Unlike the Kedushah D'sidra, which was recited at the beginning of Ne'ilah (page 396), this form of the Kedushah has an antiphonal quality: in heaven one chorus of angels responds to another, and on earth, leader and congregation respond to each other. Our recitation of the Sh'ma, evening and morning, is offered as a counterpoint to the angelic praise.

FROM WHERE GOD DWELLS
מִמְּקוֹמוֹ. The Rabbis said that the word מְקוֹם (*makom*), "place," 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 can become God's place.

YET AGAIN שְׁנִית. The first time was at the time of the Exodus. The second time will be the ultimate redemption of the world in messianic times.

The Kedushah

Whether or not one accepts the imagery of angels and heavenly choirs found in the Kedushah literally, when we view it as poetry it is remarkably successful in invoking a sense of the mystery and awe of the incomprehensible world in which we live. As science expands the horizons of our knowledge and extends our view of the vastness of the universe, as space probes provide us with ever more spectacular and inspiring vistas of the magnificence of creation, the Kedushah fills our imagination with awe-inspiring glimpses of the mysterious realities beyond that which we can see and comprehend. It lifts our spirits into new realms of existence no less wondrous than the *s'firot* (spheres of existence) described in the Kabbalah (Jewish mysticism).

—REUVEN HAMMER

The Kedushah

Congregants who are sitting may rise for the Kedushah. The tradition recommends standing like angels, with feet together. Some have the custom of rising each time the word "holy" is recited.

Through the people Israel, may You be revered and hallowed, with the mystic language of the heavenly chorus, who sanctify Your name in Your holy realm, as recorded 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 ehad.

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

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

"I, ADONAI, am your God."

Ani Adonai eloheikhem.

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.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנֶצַח נִצָּחִים קִדְשָׁתָךְ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

חֲמוּל עַל מַעֲשֵׂיךְ
וּתְשַׁמַּח בְּמַעֲשֵׂיךְ,
וַיֹּאמְרוּ לָךְ חוֹסֵיךְ
בְּצִדְקָךְ עֲמוּסֵיךְ,
תִּקְדֹּשׁ אָדוֹן עַל כָּל-מַעֲשֵׂיךְ.

בְּאִין מְלִיץ יִשְׂרָאֵל
מוֹל מְגִיד פֶּשַׁע,
תִּגִּיד לִיעֲקֹב דְּבַר חֶק וּמִשְׁפָּט,
וְצִדְקָנוּ בְּמִשְׁפָּט, הַמֶּלֶךְ הַמִּשְׁפָּט.

וּבִכְן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךְ,
וַאֲיַמְתָּךְ עַל כָּל-מַה-שֶּׁבִּרְאָתָךְ,
וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים
וַיִּשְׁתַּחֲווּ לִפְנֶיךָ כָּל-הַבְּרוּאִים,
וַיַּעֲשׂוּ כָל־מִצְוָתְךָ אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם,
כְּמוֹ שִׁידְעָנוּ יְהוָה אֱלֹהֵינוּ,
שֶׁהִשְׁלִטוֹן לִפְנֵיךְ, עַד בִּידְךָ וּגְבוּרָה בְּיַמֶּיךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבִּרְאָתָךְ.

וּבִכְן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
תְּהִלָּה לִירֵאִיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ,
וּפְתֻחוֹן פֶּה לְמִיחָלִים לָךְ,
שִׂמְחָה לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ,
וְצִמְחַת קָרֵן לְדוֹד עֲבָדֶיךָ,
וְעִרְכַּת גֵּר לְבִן-יִשְׂרָאֵל מִשִּׁיחָךְ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבִכְן. These three paragraphs, which are all introduced by the same word, וּבִכְן (*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 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)

*Meditation on God
and Prayer*

Prayer is meaningless
unless it is subversive, un-
less it seeks to overthrow
and to ruin the pyramids
of callousness, hatred,
opportunism, falsehoods.

—ABRAHAM JOSHUA
HESCHEL

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.

REMEMBER US FOR GOOD: FRAGMENTS OF TWO PIYYUTIM

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.”

Though we have no one fully righteous to plead our cause
against the one who talks of our guilt,
speak to Jacob of Your judgment
finding us innocent, Sovereign of justice.

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.

וּבִכֵּן צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ, וַיִּשְׂרִים יַעֲלֶזוּ, וַחֲסִידִים
בִּרְנָה יִגִּילוּ, וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ, וְכָל-הָרָשָׁעָה כָּלָה
כַּעֲשֵׁן תִּכָּלֶה, כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ.

וּתְמַלֵּךְ אֶתָּה יְהוָה לְבָדָךְ, עַל כָּל-מַעֲשֶׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
כַּכְּתוּב בְּדַבְרֵי קֹדֶשְׁךָ:
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ-יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהָ מִבְּלַעֲדֶיךָ,
כַּכְּתוּב: וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בַּצִּדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

אַתָּה בַּחֲרַתָּנוּ מִכָּל-הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת, וְקִדְשַׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלִּפְנֵי לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָּ.

וּתְתַנֵּן-לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת-יְיוֹם [הַשַּׁבָּת הַזֶּה
לְקִדְשָׁהּ וּלְמִנוּחָהּ וְאֶת-יְיוֹם] הַכְּפוּרִים הַזֶּה לְמַחִילָה
וּלְסַלִּיחָה וּלְכַפָּרָה, וּלְמַחֲל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקָּרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], יַעֲלֶה וַיָּבֵא, וַיִּגְיַע
וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוּרָנוּ וּפְקוּדוֹנָנוּ,
וְזָכְרוֹן אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדְךָ,
וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזָכְרוֹן כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל
לִפְנֶיךָ לַפְּלִיטָה לְטוֹבָה, לַחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם, בְּיוֹם הַכְּפוּרִים הַזֶּה.

זְכְּרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.

וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

יְמַלֵּךְ ADONAI WILL REIGN
יהוה. In the context of this
prayer, the words from
Psalm 146:10 express a mes-
sianic hope.

ADONAI TZ'VA-OT WILL BE
EXALTED יְהוָה צְבָאוֹת
Isaiah 5:16. The liturgist
transforms Isaiah's call to
the people to repent into a
messianic wish.

יַעֲלֶה וַיָּבֵא. In this prayer
we mention all that we
wish God to keep in mind
at this hour. It is filled with
synonyms and repetitions
of the word "remember."
We cannot imagine a differ-
ent future, unless we keep
in mind our past.

The Holiness of the Day and the Holiness of the Hour

The contemporary Jewish thinker Eliezer Schweid remarks that at the end of the day of fasting and prayer, we may be left with feelings more than with thoughts; with a sense of how fragile life is and how much we want to live. It may be a time when we feel most intensely the pleas that the day's prayers enunciate.

U-v'khein—The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, 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, 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.

The following three paragraphs are recited aloud, first by the leader and then by the congregation.

פֶּתַח לָנוּ שַׁעַר,
בְּעֵת נְעִילַת שַׁעַר,
כִּי פָנָה יוֹם.
הַיּוֹם יִפְנֶה,
הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה,
נְבֹאָה שַׁעְרֶיךָ.
אָנָּה אֵל נָא,
שָׂא נָא, סִלַּח נָא, מַחֲל נָא,
חַמְלֵ-נָא, רַחֵם-נָא, כְּפָר-נָא,
כְּבוֹשׁ חַטָּא וְעוֹן.
אֵל, אֶרֶךְ אַפִּים אַתָּה,
וּבְעַל הַרְחָמִים נִקְרָאתָ,
וְדֶרֶךְ תְּשׁוּבָה הוֹרִיתָ.
גְּדַלַת רַחֲמֶיךָ וְחֲסִדֶיךָ תִּזְכֹּר הַיּוֹם
וּבְכָל-יּוֹם לְזֶרַע יִדְיֶיךָ.
תָּפֶן אֱלֵינוּ בְּרַחֲמֶיךָ,
כִּי אַתָּה הוּא בֹעַל הַרְחָמִים.
בְּתַחֲנוּן וּבְתַפְלָה פָּנִיךָ נִקְדֵּם,
כְּהוֹדַעְתָּ לַעֲנוּ מִקֵּדָם.
מִחֲרוֹן אַפָּיךָ שׁוּב,
כְּמוֹ בְּתוֹרַתְךָ כְּתוּב,
וּבְצֵל כְּנָפֶיךָ נַחֲסֶה וְנִתְלוֹנָן,
כִּיּוֹם וַיֵּרֶד יְהוָה בָּעָנָן.
◀ תַּעֲבֹר עַל פֶּשַׁע וְתִמְחָה אִשָּׁם,
כִּיּוֹם וַיִּתְּצֵב עִמּוֹ שָׁם.
תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנוּ מֵאֲמֹר
כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה.

As in the Kol Nidrei service, we turn now to the two most important themes of Yom Kippur: *s'liḥah* (forgiveness) and *viddui* (confession). God is merciful and forgiving, and so confession brings forgiveness and atonement. Just as in the Kol Nidrei service, the Thirteen Attributes of God—which emphasize God's forgiving nature—are repeated three times. Each time, they are introduced with *piyyutim*.

Each of the lines here is actually the refrain from a separate *piyyut*, traditionally attributed to Elazar Kallir (6th century, Land of Israel). The staccato quality of these *piyyutim* emphasizes the urgency of the moment.

Following the very moment when Israel was closest to God—standing at Sinai, having heard God utter the Ten Commandments—the Torah sees the people as sinking from the greatest heights to terrible depths. It was then that Israel committed the greatest breach against God, making a golden calf and worshipping it. But Moses prayed and God forgave even this terrible sin. It is this quintessential moment of sin and forgiveness that is the model for Yom Kippur. God does not want to punish us for our sins, but rather wants us to return to the path that

leads toward the Holy One. If the sin of the golden calf could be forgiven, so can any sin.

AS ON THE DAY כִּיּוֹם. The phrases that follow are from Exodus 34:5, the scene of Moses on Mount Sinai following the shattering of the tablets. When Moses was on the mountain, he did not eat or drink. Just as Israel at Sinai was forgiven, so too may our sins be forgiven; just as Moses, after fasting and praying, was afforded God's comforting and loving presence, so too may we merit God's loving presence.

S'LIHOT

My room
has many doors
Each leads to
another room
with many doors
Without a word I go
from door to door
from room to room
I hear my silence
hear strange voices
an echo of words
behind a door
that is shut
Where is the key
the key word

—ROSE AUSLANDER

*The following three paragraphs are recited aloud,
first by the leader and then repeated by the congregation.*

THE GATES ARE CLOSING: THREE POETIC FRAGMENTS

Keep open the gate for us,
at the time of the closing of the gate,
for the day is coming to an end.

The day will come to an end,
soon, the sun will set,
let us come into Your gates.

God, we pray:
turn to us, forgive us, pardon us,
have mercy upon us, have compassion on us,
grant us atonement,
conquer sin and transgression.

*P'tah lanu sha-ar,
b'eit n'ilat sha-ar,
ki fanah yom.*

*Ha-yom yifneh,
ha-shemesh yavo v'yifneh,
navo-ah sh'arekha.*

*Ana El na,
sa na, s'lah na, m'hal na,
hamol na, rahem na, kapper na,
k'vosh heit v'avon.*

God, You are patient. You are known as the source of mercy.
You have 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."

וַיַּעֲבֹר יְהוָה עַל פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֲרֹךְ אַפַּיִם, וְרַב־חֶסֶד
וְאֱמֶת. נִצַּר חֶסֶד לְאֵלִפִּים, נִשְׂא עוֹן וּפֹשַׁע וְחַטָּאָה,
וְנִקְיָה.

וְסִלַּחַת לַעֲוֹנֵינוּ וְלַחַטָּאתֵנוּ וְנַחֲלָתֵנוּ.

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

סִלַּח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מַחֲל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ,
כִּי־אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב־חֶסֶד לְכָל־קוֹרְאֶיךָ.

כְּרַחֵם אֵב עַל בָּנִים, כֵּן תְּרַחֵם יְהוָה עָלֵינוּ. לִיהוָה
הִישׁוּעָה עַל עַמּוֹךְ בְּרַכְתָּךְ סֵלָה. יְהוָה צְבָאוֹת עִמָּנוּ,
מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה. יְהוָה צְבָאוֹת, אֲשֶׁר־יְאָדָם
בְּטַח בְּךָ. יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קָרְאֵנוּ.

◀ סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חֶסֶדְךָ, וְכַאֲשֶׁר נִשְׁאַתָּה
לָעָם הַזֶּה מִמִּצְרִים וְעַד הַנֶּה. וְשֵׁם נֶאֱמַר:
וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבְּרְךָ.

THIRTEEN ATTRIBUTES.

After praying for Israel, Moses asked to see God's face. God replied that no one can see God directly, but human beings can experience God indirectly. God passed before Moses, who then heard the words of the Thirteen Attributes (Exodus 34:6–7), which speak of God's love. The message of the liturgy is that God is experienced in moments of forgiveness and love. Repeatedly, the liturgy emphasizes God's graciousness, mercy, and love.

FORGIVE סִלַּח Numbers 14:19–20. When the people Israel proved faithless after hearing the report of the spies who had returned from scouting the land, Moses uttered this prayer. God responded, "I forgive, as you asked."

THE THIRTEEN ATTRIBUTES

And ADONAI passed before him and called:

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

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

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

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

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

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

As a parent looks kindly on a child, may You, God, look kindly on us. Salvation is ADONAI's alone; pour blessings on Your people forever. *Adonai Tz'va-ot* is with us, our support, the God of Jacob, forever. Blessed is the one who trusts in You, *Adonai Tz'va-ot*. ADONAI, save us. Surely the Sovereign will respond to us on the day that we call out.

“As befits Your abundant love, please forgive this people's sin, just as You have always forgiven this people from the time of the Exodus from Egypt until now.” When Moses recited this prayer it is recorded:

ADONAI said, “I forgive, as you asked.”

Va-yomer Adonai salahti ki-d'varekha.

The following four stanzas are recited aloud, first by the leader and then repeated by the congregation.

אֲנִקֶּת מִסְלָדֶיךָ,
תַּעַל לִפְנֵי כֹסֵא כְבוֹדֶךָ.
מִלֵּא מִשְׁאֲלוֹת עִם מִיִּחְדֶּךָ,
שׁוּמֵעַ תְּפִלַּת בָּאֵי עֲדֶיךָ.

יִשְׂרָאֵל נוֹשֵׁעַ בִּיהוּהַ תְּשׁוּעַת עוֹלָמִים,
גַּם הַיּוֹם יוֹשְׁעוֹ מִפִּיךָ שׁוֹכֵן מְרוֹמִים,
כִּי אַתָּה רַב סְלִיחוֹת וּבָעַל הֶרְחָמִים.

יִחְבִּיאֵנוּ צֶל יְדֹ תַחַת כְּנָפֵי הַשְּׂכִינָה,
חוֹן יָחוּן כִּי יִבְחוּן לֵב עֶקֶב לְהַכִּינָה,
קוֹמָה נָא אֱלֹהֵינוּ עֲזֵה עֲזֵי נָא,
יְהוּהַ לְשׁוֹעֵתֵנוּ הַאֲזִינָה.

יִשְׁמִיעֵנוּ סִלְחָתִי יוֹשֵׁב בְּסִתְרֵי עֲלִיוֹן,
בִּימִין יֵשֶׁע לְהוֹשִׁיעַ עִם עָנִי וְאֶבְיוֹן,
בְּשׁוֹעֵנוּ אֵלֶיךָ נוֹרָאוֹת בְּצֶדֶק תַּעֲנֵנוּ,
יְהוּהַ הִיָּה עוֹזֵר לָנוּ.

These fragments of four *piyyutim* traditionally included in the Ashkenazic rite, were written by poets from Italy and France, who lived during the 9th to 13th centuries.

MAY ISRAEL, WHOM YOU
PROMISED WOULD BE

SAVED יִשְׂרָאֵל נוֹשֵׁעַ. Isaiah declares that ultimately his work will be validated, and we too pray that our lives will be judged worthwhile. The poet has adapted Isaiah 49:2, Jeremiah 17:9, and Psalm 68:29.

THIS POOR AND DESTITUTE
PEOPLE עָנִי וְאֶבְיוֹן

וְאֶבְיוֹן. God is the protector of the poor and the orphan, and in prayer, we come before God impoverished and bereft.

*The following four stanzas are recited aloud, first by the leader
and then repeated by the congregation.*

PLEAS TO GOD: FRAGMENTS OF FOUR PIYYUTIM

May the cry of those who pray to You rise up before the
throne of Your glory.

Fulfill the requests of those who worship You alone,
You who hear the prayers of those who approach You.

May Israel, whom You promised would be saved in the end of days,
be saved today, as You, who dwell on high, utter words of forgiveness,
for You are abundantly forgiving and the source of compassion.

May the shadow of Your hand
shelter us beneath the wings of the Shekhinah.
Have compassion on us as You probe and set straight our deceitful hearts.
Our God, rise up and give us strength, and hear our plea.

Unfathomable God, let us hear the words "I forgive."

May this poor and destitute people
be delivered by Your right hand.

As we appeal to You,
respond to us with righteous and awe-inspiring deeds.
ADONAI, help us.

אל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
 מְתַנְהֵג בַּחֲסִידוֹת, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
 מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן,
 מְרַבֵּה מַחִילָה לְחַטָּאִים, וְסֹלִיחָה לְפוֹשְׁעִים,
 עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וָרוּחַ, לֹא כָרַעְתָּם תִּגְמוּל.
 אֵל, הוֹרִיתָ לָנוּ לֹאמַר שְׁלֹשׁ עֲשָׂרָה,
 זְכָרֵינוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה,
 כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנֹו מִקֶּדֶם,
 כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בָּעָנָן, וַיִּתְּצֵב עַמּוֹ שָׁם,
 וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב-חֶסֶד
 וְאֱמֶת. נִצַּר חֶסֶד לְאֲלֹפִים, נִשָּׂא עֵוֹן וּפֹשַׁע וְחַטָּאָה,
 וְנִקָּה.

וְסִלַּחַת לַעֲוֹנֵינוּ וּלְחַטָּאתֵנוּ וְנַחֲלִתֵנוּ.

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

סִלַּח לָנוּ אֱבִינוּ כִּי חָטָאנוּ, מָחַל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ,
 כִּי-אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב-חֶסֶד לְכָל-קוֹרְאֶיךָ.

THE THIRTEEN ATTRIBUTES

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

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

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

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

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

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

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

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

לך בשמחה אכל לחמך ושתה בלב טוב יינה.

אלהים הדר במרוםך שמע אנקת אמוניך,
ובשר את-עמך סלחתי את-זדוניך,
לך בשמחה אכל לחמך ושתה בלב טוב יינה.

מטרים עלות שמש למעונו במרומים,
ועד לא יבוא אמש הקשב שיח תמימים,
וכל-פשעיהם המש ותשקיעם בתהומים,
וצוררמו צור הכמש בחרון אף וזעמים,
ולעם כפוף בחרמש תשמיע בקול רחמים,
קום למָה זֶה באימים אתה נופל על פְּנִיךָ,
לך בשמחה אכל לחמך ושתה בלב טוב יינה.

שערי רצון פתחה לעם קנוי לגורלך
ולכל-חטאתם סלחה אלהים חי ברוב גדלך,
והנס מהם אנחה ושור כי הם פִּעֵלְךָ,
ומלאך, ברית שלחה לגוי בחרת לחבֵּלְךָ,
וחיש להשמיעו בשמחה בהוד נועם מלולך,
עמי מה חרה לך ולמה נפלו פְּנִיךָ,
לך בשמחה אכל לחמך ושתה בלב טוב יינה.

העת נעילת שערים ועת השמש לבוא,
ישמיע לבחירים הצור למען טובו,
שאו ראשיכם שערים עמי יבואו בו,
ויזה מי כפורים על עם בחר לחבבו,
ויגאל זרע ישרים ויענה לגוי אשר אהבו,
זֶה הַדֶּרֶךְ לְכוּ בוֹ הַנְּנִי עוֹמֵד לְפָנֶיךָ,
לך בשמחה אכל לחמך ושתה בלב טוב יינה.

לך GO FORTH JOYFULLY בשמחה. Written by Moshe Ibn Ezra (12th century Spain) for Ne-ilah, this piyyut (based on Ecclesiastes 9:7) is included in the Italian rite for this day. The poem expresses the anticipated joy at the successful completion of the day.

זֶה הַדֶּרֶךְ THIS IS THE PATH
Isaiah 30:21.

MAY WE END THE DAY FULFILLED: A PIYYUT

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

God, who dwells on high, hear the plea of Your faithful, and respond to Your people by saying: “I have forgiven your sins.

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.”

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

Before the sun sets in the sky, and before the morrow comes, hear the words of Your simple people. Wipe away sins—tie them in a bundle and drown them in the deep—with divine anger reduce them to nothing.

And to the people beaten down by the sickle, announce in a voice of compassion: “Stand up! Why are you falling on your face in fear?

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.”

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

Open up the gates of favor to the people whose fate is so tied to You. Living God, in Your great mercy, forgive all their errors. Remove from them suffering and shackles, for this people is the work of Your hands. Send the herald of the covenant to the people with whom You have chosen to join; hasten joyfully and with glorious pleasure to tell them Your word: “My people, why do you trouble yourself, and why has your face fallen?

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.”

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

At this hour of the closing of the gates and the setting of the sun, may the Stronghold of Israel, with kindness, announce to the chosen people, “Raise up high, O you gates, so that My people may enter.” Pour the waters of atonement on the people whom You have chosen to adore You. Redeem the children of the upright and respond to the people who love You: “This is the path on which you shall walk. See, I stand before you.”

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.”

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

The following two verses are recited aloud, first by the leader and then by the congregation.

רַחֲסֵנָּא קָהַל עֲדַת יִשְׂרָאֵל.
סִלַּח וּמַחֲל עִוְנֵם וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעָנוּ.
שַׁעְרֵי שָׁמַיִם פָּתַח, וְאוֹצָרְךָ הַטּוֹב לָנוּ תִּפְתָּח,
תוֹשִׁיעַ וְרִיב אֶל תִּמְתַּח, וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעָנוּ.

אֵל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
מִתְנַהֵג בְּחַסִּידוּת, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן,
מַרְבֵּה מַחִילָה לְחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים,
עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל.
אֵל, הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֲשָׂרָה,
זְכַר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה,
כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם,
כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בָּעָנָן, וַיִּתְּצֵב עִמּוֹ שֵׁם,
וַיִּקְרָא בְשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל פָּנָיו וַיִּקְרָא:
יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב-חֶסֶד
וְאֱמֶת. נִצַּר חֶסֶד לְאֵלִפִּים, נִשָּׂא עֹון וּפֹשַׁע וְחַטָּאָה,
וְנִקָּה.

וְסִלַּחַת לַעֲוֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנַחֲלִיתָנוּ.

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

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֲל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ,
כִּי-אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב-חֶסֶד לְכָל-קוֹרְאֶיךָ.

THE THRONE OF MERCY
כִּסֵּא רַחֲמִים. Symbolically, God is said to have two thrones: the seat of judgment and the seat of mercy. On Rosh Hashanah God sits in judgment; on Yom Kippur God moves to the throne of mercy.

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

GOD, YOU TAUGHT US אֵל הוֹרִיתָ לָנוּ. The biblical verse is ambiguous as to whether it was Moses or God who recited the thirteen attributes of God. Rabbi Yohanan in the Babylonian Talmud (Rosh Hashanah 17b) describes God wearing a *tallit* like a cantor and showing Moses how to pray. God said to Moses: "Whenever Israel sins, they should pray like this and I will forgive them." And then God recited the thirteen attributes.

Meditation

God means: No one is ever alone; the essence of the temporal is the eternal; the moment is an image of eternity in an infinite mosaic.

—ABRAHAM JOSHUA
HESCHEL

The following two verses are recited aloud, first by the leader and then by the congregation.

Have mercy on the community of Jeshurun.

Forgive and pardon their sin and save us, God of our salvation.

Open the gates of heaven, and open for us Your goodly treasure.

Save us and do not press your quarrel with us; save us, God of our salvation.

Rahem na k'hal adat y'shurun.

S'lah u-m'hal avonam v'hoshi-einu elohei yisheinu.

*Sha-arei shamayim p'tah, v'otzar'kha ha-tov lanu tiftah,
toshi-a v'riv al timtah, v'hoshi-einu elohei yisheinu.*

THE THIRTEEN ATTRIBUTES

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

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

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

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

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

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סֶלַח לָנוּ מִחַל לָנוּ, כְּפָר־לָנוּ.

כִּי

אֲנוּ עַמְּךָ	וְאַתָּה אֱלֹהֵינוּ,
אֲנוּ בְנֶיךָ	וְאַתָּה אָבִינוּ.
אֲנוּ עַבְדֶּיךָ	וְאַתָּה אֲדוֹנֵנוּ,
אֲנוּ קָהֳלְךָ	וְאַתָּה חֲלֻקֵּנוּ.
אֲנוּ נִחְלָתְךָ	וְאַתָּה גּוֹרְלֵנוּ,
אֲנוּ צֶאֱנֶךָ	וְאַתָּה רוֹעֵנוּ.
אֲנוּ כֶרֶמְךָ	וְאַתָּה נוֹטְרָנוּ,
אֲנוּ פְעֻלָּתְךָ	וְאַתָּה יוֹצְרֵנוּ.
אֲנוּ רַעֲיָתְךָ	וְאַתָּה דוֹדֵנוּ,
אֲנוּ סִגְלָתְךָ	וְאַתָּה קְרוֹבֵנוּ.
אֲנוּ עַמְּךָ	וְאַתָּה מִלְכֵנוּ,
אֲנוּ מֵאֲמִירָךְ	וְאַתָּה מֵאֲמִירָנוּ.

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

וִידּוּי

אֲנוּ עֲזֵי פָנִים	וְאַתָּה רַחוּם וְחַנוּן.
אֲנוּ קָשִׁי עֶרֶךְ	וְאַתָּה אֶרֶךְ אַפִּים.
אֲנוּ מְלֵאֵי עוֹן	וְאַתָּה מָלֵא רַחֲמִים.
אֲנוּ יָמִינוּ כִּצֵּל עוֹבֵר	וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
תָּבֵא לִפְנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְּעַלֵּם מִתַּחֲנוּנֵנוּ,
שֶׁאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרֶךְ לִזְמַר לִפְנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חַטָּאנוּ.

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

For—

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

Ki

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

VIDDUI — PRAYERS OF CONFESSION

We are insolent;	You are gracious and compassionate.
We are obstinate;	You are patient.
We are sinful;	You are merciful.

Our days are a passing shadow, but You are the One who truly is, for time without end.

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.

It is customary to strike one's heart with one's fist as each phrase is recited.

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דָּפִי.
הָעֵינֵינוּ, וְהִרְשַׁעְנוּ, זִדְנוּ, חָמְסָנוּ, טָפְלָנוּ שֶׁקֶר.
יַעֲצָנוּ רָע, כִּזְבָּנוּ, לָצָנוּ, מִרְדְּנוּ, נֶאֱצָנוּ.
סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשְׁיָנוּ עָרָף.
רָשַׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲנִינוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאַנְחָנוּ
הִרְשַׁעְנוּ. מַה נֹּאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמַה נִּסְפֵּר
לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה
יּוֹדֵעַ.

אַתָּה נֹתֵן יָד לְפֹשְׁעִים, וַיִּמְיֶנָּה פְּשׁוּטָה לְקַבֵּל שָׂבִים.
וּתְלַמְדֵנוּ יְהוָה אֱלֹהֵינוּ לְהַתְּנוּת לְפָנֶיךָ עַל כָּל־
עֲוֹנוֹתֵינוּ, לְמַעַן נַחְדֹּל מֵעֲשֹׂק יָדֵינוּ, וְתִקְבְּלֵנוּ בְּתִשְׁבּוּבָה
שְׁלֵמָה לְפָנֶיךָ פְּאֻשִׁים וּכְנִיחוֹחִים, לְמַעַן דְּבָרֶיךָ אֲשֶׁר
אָמַרְתָּ. אֵין קֵץ לְאֲשֵׁי חֻבּוֹתֵינוּ, וְאֵין מִסְפָּר לְנִיחוּחֵי
אֲשַׁמוּתָנוּ. וְאַתָּה יוֹדֵעַ שְׁאַחֲרִיתָנוּ רַמָּה וְתוֹלַעָה, לְפִיכָךְ
הִרְבִּיתָ סְלִיחָתָנוּ.

מַה אָנוּ, מַה חַיֵּינוּ, מַה חֲסִדְנוּ, מַה צְדִקְנוּ,
מַה יִשְׁעֵנוּ, מַה כֹּחֵנוּ, מַה גְּבוּרָתָנוּ.
מַה נֹּאמֵר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ].
הֲלֹא כָל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁם כֻּלָּא הֵיוּ,
וְחֻכְמִים כְּבִלֵּי מַדָּע,
וְנְבוֹנִים כְּבִלֵּי הַשֶּׁכֶל,
כִּי רַב מַעֲשֵׂיהֶם תַּהוּ,
וַיָּמִי חַיֵּיהֶם הֵכֵל לְפָנֶיךָ.
וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,
כִּי הֵכֵל הֵכֵל.

WE ABUSE אֲשַׁמְנוּ. In
Ne-ilah, we recite only this
short confessional, the
Ashamnu. It functions as
a summary of the day, re-
minding us of the thoughts
that have passed through
our minds in these last
twenty-four hours.

YOU EXTEND YOUR HAND
אתָּה נֹתֵן יָד. These para-
graphs replace the long
confessional על חטא (Al
Het), which is recited in
all other services on Yom
Kippur.

WHAT ARE WE אָנוּ. This
paragraph is included in
the daily morning service.
This prayer expounds on
the unimportance of our
deeds and the meager
nature of our goodness in
comparison with God, con-
cluding with the pessimistic
words from Ecclesiastes
3:19: "Humans have no
superiority over beasts; all
life is vanity."

(Reuven Hammer)

ALL IS VANITY כִּי הֵכֵל
Ecclesiastes 3:19.
Hevel (הֶבֶל) can also be
translated as "breath" or
"wind"; that is, our deeds
are carried away like a pass-
ing wind.

Spiritual Security

To attain a degree of spiritual security one cannot rely upon one's own resources. One needs an atmosphere, where the concern for the spirit is shared by a community. We are in need of students and scholars, masters and specialists. But we need also the company of witnesses, of human beings who are engaged in worship, who for a moment sense the truth that life is meaningless without attachment to God.

—ABRAHAM JOSHUA
HESCHEL

Concluding Confession—Ashamnu

It is customary to strike one's heart with 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, v'hirshanu, zadnu, hamasnu, tafalnu sheker,
ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu,
sararnu, avinu, pashanu, tzararnu, kishinu oref,
rashanu, shihatnu, ti-avnu, ta-inu, titanu.*

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

You extend Your hand to those who sin; Your right hand to receive those who turn. You have taught us, ADONAI our God, to confess each of our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we turn to You, as You promised to accept the sweet smelling sacrifices. Endless are the guilt-offerings that would have been required of us in ancient Temple times.

You know that death is our end. Accordingly, You have afforded us abundant opportunities to seek forgiveness.

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.

אתה הבדלת אנוש מראש, ותפירהו לעמוד לפניך. כי מי יאמר לך מה תפעל, ואם יצדק מה יתן לך. ותתן לנו יהוה אלהינו באהבה את יום [השבת הזה ואת יום] הכפרים הזה, קץ ומחילה וסליחה על כל עונותינו, למען נחדל מעשק ידנו, ונשוב אליך לעשות חקי רצונך בלבב שלם.

ואתה ברחמיך הרבים רחם עלינו, כי לא תחפוץ בהשחתת עולם, שנאמר: דרשו יהוה בהמצאו, קראהו בהיותו קרוב. ונאמר יעזב רשע דרכו, ואיש און מחשבתי, וישב אליהוה וירחמהו, ואל-אלהינו כי ירבה לסלוח.

ואתה אלוה סליחות, חנון ורחום, ארך אפים, ורב חסד ואמת, ומרבה להיטיב; ורוצה אתה בתשובת רשעים, ואין אתה חפץ במיתתם, שנאמר: אמר אליהם, חי אני, נאם אדני יהוה, אם אחפץ במות הרשע, כי אם בשוב רשע מדרכו וחי; שובו שובו מדרכיכם הרעים, ולמה תמותו בית ישראל. ונאמר: החפץ אחפץ מות רשע, נאם אדני יהוה, הלא בשובו מדרכיו וחי. ונאמר: כי לא אחפץ במות המת, נאם אדני יהוה, והשיבו וחיו. כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל ידור ודור, ומבלעדך אין לנו מלך מוחל וסולח אלא אתה.

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

אלהינו ואלהי אבותינו [ואמותינו], [רצה במנוחתנו] קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושמחנו בישועתך, [והנחילנו יהוה אלהינו, באהבה

AND EVEN IF A PERSON WERE INNOCENT יצדק ואם. After Job 35:7.

YOU HAVE DISTINGUISHED אתה הבדלת. This prayer contrasts with the one above, affirming the value of our lives, asserting that in the act of creation humans were separated from the rest of existence and given a special status.

(Reuven Hammer)

SEEK דרשו Isaiah 55:6-7, emphasizing that God is always present, for those who seek God.

SAY אמר. Ezekiel speaks words of consolation to the exiles in Babylonia (33:11, 18:23, 32).

I, SURELY אנכי אנכי Isaiah 43:25, 44:22.

JESHURUN ישרון. Another biblical name for Israel.

FOR ON THIS DAY כיום. Leviticus 16:30. This verse summarizes the biblical description of Yom Kippur.

Yet from the beginning You distinguished human beings, acknowledging them that they might stand before You. For who can tell You how to behave? And even if a person were innocent, what difference would it make to You? ADONAI our God, You have lovingly given us this [Shabbat and this] Day of Atonement, bringing an end to our sins with pardon and forgiveness, that we cease using our hands for oppression, and turn back to You, wholeheartedly acting in accord with the laws You deem desirable.

May You, with Your abundant mercy, have compassion for us; for You do not desire the destruction of the world, as Your prophet declares: "Seek ADONAI, who can be found everywhere; call to God, who is close. Let evildoers abandon their path and the wicked their schemes, and return to ADONAI, who will have mercy on them; for our God will forgive, again and again." "You, forgiving God, are compassionate and merciful, patient, abounding in love" and goodness, and desire the return of the evildoers—not their death.

For You instructed Your prophet Ezekiel: "Say to them, 'As I live,' declares our Lord, ADONAI, 'I do not desire the death of the evildoers, but that they turn from their paths, and live. Turn back, turn back from your evil paths that you may not die, House of Israel!'... 'Is it My desire that the evildoer die,' declares the Lord, ADONAI, 'Is it not that they turn from their ways and live?'... 'It is not My desire that the wicked shall die, but that the wicked turn from their evil ways and live.'... For You forgive Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives.

CONCLUSION OF THE FOURTH B'RAKHAH

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.

וּבִרְצוֹן שַׁבַּת קֹדֶשׁ, וַיְנוּחוּ בֵּהּ יִשְׂרָאֵל, מִקֹּדְשֵׁי שְׁמֶךְ [וְטָהַר לְבָנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֹלֶחַ לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר, וּמַבְלִעְדֶּיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ מִקֹּדֶשׁ [הַשַּׁבָּת ו'] יִשְׂרָאֵל וַיּוֹם הַכְּפוּרִים.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל] וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Congregation recites:

וּמִוֹדִים אֲנַחֲנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
אֱלֹהֵי כָל־בֶּשָׂר, יוֹצֵרנוּ,
יוֹצֵר בְּרָאשִׁית. בְּרֻכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְדוֹשׁ, עַל שֶׁהֵחִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינוּ
וְתַקִּימָנוּ, וְתִאֲסֹף
גְּלוּתֵינוּ לְחֻצְרוֹת קֹדֶשְׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחֲנוּ מוֹדִים
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

Leader recites:

מִוֹדִים אֲנַחֲנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוֹר חַיִּינוּ
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיִּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת, עָרֵב וּבִקֵּר
וְצָהָרִים. < הַטּוֹב, כִּי לֹא
כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי
לֹא תָמוּ חֲסִדֶּיךָ, מֵעוֹלָם
קוֹיֵנוּ לָךְ.

וְעַל כָּלֶם יִתְבָּרַךְ וַיְתְּרוֹמֵם שְׁמֶךָ מִלִּפְנֵי תָמִיד לְעוֹלָם וָעֶד.

RESTORE WORSHIP TO YOUR
SANCTUARY וְהָשֵׁב אֶת־הָעֶבֶד
וְנָדָה לְדַבֵּיר בֵּיתְךָ. According
to the Babylonian Talmud,
"Ever since the day when
the Temple was destroyed,
there has been an iron
barrier separating Israel
from God" (Berakhot 32b).
Each destruction of the
Temple in Jerusalem (first
by the Babylonians in 586
B.C.E., then by the Romans
in 70 C.E.) was a cataclysmic
event in early Jewish
history. In praying for the
restoration of the Temple,
we express our wish both
for the sense of immediate
connection with God
that is believed to have
characterized the Temple
service, and for the common
sense of purpose and
religious community that
was experienced there.

וְנִסְפָּר תְּהִלָּתְךָ, אֲנַחֲנוּ לָךְ
אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ.
At this moment,
after a day of fasting, we are
particularly conscious of
the gift of life.

[ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

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

Fifth B'rakhah: The Restoration of Zion

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

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

Leader recites:

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

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

Congregation recites:

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

אֲבִינוּ מִלְכֵּנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹדְךָ כְּעֶסֶק, וְכֹלֵה דָבָר
וְחָרֵב, וְרָעַב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וְשֹׁמֵד וּמַגְפָּה, וּפָגַע
רַע וְכָל־מַחֲלָה, וְכָל־תַּקְלָה וְכָל־קִטְטָה, וְכָל־מִינֵי
פְּרַעְנוּיֹת, וְכָל־גְּזֵרָה רָעָה וְשִׁנְאֵת חָנָם, מַעֲלִינוּ וּמַעֲלֵל
כָּל־בְּנֵי בְרִיתְךָ.

וְחַתּוֹם לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת־שִׁמְךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתֵנוּ וְעֲזָרְתֵנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ
וְלֶךְ נָאָה לַיהוּדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְּנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בְּתוֹרַת הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו כֹּהֲנִים עִם קְדוֹשֶׁךָ, כְּאֲמוּר.
יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ. כֵּן יִהְיֶה רָצוֹן.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. כֵּן יִהְיֶה רָצוֹן.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. כֵּן יִהְיֶה רָצוֹן.

ALL THE PEOPLE OF YOUR
COVENANT בְּרִיתְךָ.
Having been together for
a whole day of prayer, we
may have a greater sense of
community and a greater
awareness of, and connec-
tion with, Jews throughout
time and the Jewish people
everywhere.

SEAL וְחַתּוֹם. The third
insertion for the High Holy
Day period. Once again,
instead of asking to be "in-
scribed in the Book of Life,"
we ask now to be "sealed."

MAY ADONAI BLESS YOU
יְבָרְכֶךָ. Numbers 6:24–26.

MAY WE בְּסֻפֵּר חַיִּים. The
fourth insertion for the
High Holy Day period. At
the end of the Amidah, we
ask not only for life but
for peace and prosperity
as well.

שֵׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרַכָּה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְּנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד
בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֶּקָהּ וּבְרַכָּהּ וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמֶךָ.

בְּסֻפֵּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכֵּר וְנַחֲתָם
לְפָנֶיךָ, אֲנַחֲנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים
וְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְׁלוֹם.

Shalom

The contemporary scholar Avi Ravitzky remarks that, in Jewish thought, the word שלום (*shalom*), “peace,” refers to much more than the cessation of war or reconciliation after a quarrel; it also means wholeness or completeness and refers both to a physical and spiritual state. The greeting, *hashalom lakh* or *l'kha?*, inquires after both the physical and spiritual health of the person. The prayer for peace, then, is a prayer for fullness, for wholeness, for physical health and spiritual fulfillment. In one reading of the tradition, the striving for peace is turned into the goal of our being, “All that is written in the Torah was written for the sake of peace” (Midrash Tanhuma, Shoftim).

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

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

Va-hatom l'hayyim tovim kol b'nei v'ritekha.

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

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

Seventh B'rakhah: Prayer for Peace

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

May ADONAI bless and protect you.

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

May ADONAI's countenance shine upon you and

grant you kindness. *So may it be God's will. Kein y'hi ratzon.*

May ADONAI's countenance be lifted toward you and

grant you peace. *So may it be God's will. Kein y'hi ratzon.*

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

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

B'seifer hayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'nei hateim l'fanekha, anahnu v'kol am'kha beit yisrael, l'hayyim tovim u-l'shalom.

Barukh atah ADONAI, who brings peace.

אָבִינוּ מַלְכֵנוּ! חֲטֵאנוּ לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
 אָבִינוּ מַלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
 אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
 אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
 אָבִינוּ מַלְכֵנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.
 אָבִינוּ מַלְכֵנוּ! כִּלָּה כָּל־צָר וּמַשְׁטִין מַעֲלֵינוּ.
 אָבִינוּ מַלְכֵנוּ! כִּלָּה דְּבַר וְחָרָב וְרָעַב וּשְׂבִי וּמַשְׁחִית וְעוֹן
 וּשְׂמֵד מִבְּנֵי בְרִיתֶךָ.
 אָבִינוּ מַלְכֵנוּ! סִלַּח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.
 אָבִינוּ מַלְכֵנוּ! מָחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

We repeat the following lines after the leader:

אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ.
 אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֶפֶר חַיִּים טוֹבִים.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֶפֶר גְּאֻלָּה וְיִשׁוּעָה.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֶפֶר פְּרִנְסָה וְכִלְכָּלָה.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֶפֶר זְכוּת.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֶפֶר סְלִיחָה וּמַחִילָה.
 אָבִינוּ מַלְכֵנוּ! הַצְמַח לָנוּ יִשׁוּעָה בְּקִרְבֵּנוּ.
 אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
 אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
 אָבִינוּ מַלְכֵנוּ! נָא אֶל תִּשְׁיַבְנוּ רִיקָם מִלְּפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפָר אֲנַחְנוּ.
 אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁךְ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ.

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

Avinu Malkeinu was first introduced as a prayer for material blessing. It then took on an added layer of pleas against devastation by human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as "father" represents relatedness and closeness; that of God as Ruler conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as ineffable and God as close at hand. The appeal here brings together both aspects of God.

Avinu Malkeinu

An alternate version of Avinu Malkeinu appears on the next page.

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, seal us for good in the Book of Life.

Avinu Malkeinu, seal us in the Book of Redemption.

Avinu Malkeinu, seal us in the Book of Sustenance.

Avinu Malkeinu, seal us in the Book of Merit.

Avinu Malkeinu, seal us in the book of forgiveness.

Avinu malkeinu, hahazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu'ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu'ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

אָבִינוּ מִלְכֵּנוּ! עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל
קָדוֹשׁ שְׁמֶךָ.

אָבִינוּ מִלְכֵּנוּ! עֲשֵׂה לָמַעַנְךָ אִם לֹא לָמַעַנְנוּ.
אָבִינוּ מִלְכֵּנוּ! חֲנֹנוּ וְעַנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

אָבִינוּ מִלְכֵּנוּ! חֲטֵאֵנוּ לִפְנֶיךָ.
בּוֹרְאֵנוּ מְבָרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
גּוֹאֲלֵנוּ מִשְׁמֵרְנוּ, עֲשֵׂה עִמָּנוּ לָמַעַן שְׁמֶךָ.
דּוֹרְשֵׁנוּ מִפְּרִנְסֵנוּ, חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
הוֹדִינוּ מוֹשִׁיעֵנוּ, בְּטֹל מַעֲלֵינוּ כָּל-גְּזֵרוֹת קִשּׁוֹת.
וְתִיקֵנוּ מִפְּלֻטָּנוּ, בְּטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
זַנְנוּ מְנוּסֵנוּ, כִּלְה דְּבַר וְחֶרֶב וְרָעַב וּשְׁבִי וּמִשְׁחִית וְעוֹן
וְשִׁמְד מִבְּנֵי בְרִיתְךָ.

חוֹסְנוּ מַחֲיֵינוּ, הִפֵּר עֲצַת אוֹיְבֵינוּ.
טְהוֹרְנוּ מִרְחֻמָּנוּ, סִלַּח וּמַחֵל לְכָל-עוֹנוֹתֵינוּ.
יוֹצֵרְנוּ מִלְמַדְנוּ, הַחֲזִירְנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לִפְנֶיךָ.
כוֹנְנֵנוּ מְכַלְכֵּלְנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
לְבוֹבְנוּ מְגִדֵּלְנוּ, זְכַרְנוּ בְּזִכְרוֹן טוֹב לִפְנֶיךָ.
אָבִינוּ מִלְכֵּנוּ, חַתְּמָנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מִלְכֵּנוּ, חַתְּמָנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
אָבִינוּ מִלְכֵּנוּ, חַתְּמָנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה.
אָבִינוּ מִלְכֵּנוּ, חַתְּמָנוּ בְּסֵפֶר זְכוֹת.
אָבִינוּ מִלְכֵּנוּ, חַתְּמָנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ AVINU MALKEINU מִלְכֵּנוּ. The images of God as "our father" (*avinu*) and "our sovereign" (*malkeinu*) are central to much of the High Holy Day liturgy. Yet these images may not have the same resonance for us as they once did for our ancestors. At the same time, the tradition is filled with many different metaphors for God. Therefore we offer this alternative version, featuring a variety of imagery. Its synonyms and metaphors for God are mostly taken from usages in other parts of the liturgy. Its alphabetical listing conveys the idea that we grasp the ineffable God through an infinite number of images.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

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

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

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

AVINU MALKEINU: ALTERNATE VERSION

Avinu Malkeinu, we have sinned in Your presence.

Our creator, who blesses us, we have no sovereign but You.

Our redeemer, who guards us, act kindly, in keeping with Your name.

*You who seek us out and sustain us, make this new year a
good one for us.*

You who are our glory, our savior, annul every harsh decree against us.

Ancient One, our rescuer, nullify the designs of our foes.

Provider, our refuge, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

*You who are our strength, who gives us life, rid us of every
oppressor and adversary.*

You, who purify us, and have mercy on us, forgive and pardon all our sins.

*You who form us and instruct us, return us to Your presence,
fully penitent.*

You, who establish us, and provide for us, send complete healing to the sick among Your people.

You, our beloved, who raised us, 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, hotmeinu b'seifer hayyim tovim.

Avinu malkeinu, hotmeinu b'seifer g'ullah vishu-ah.

Avinu malkeinu, hotmeinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, hotmeinu b'seifer z'khuyyot.

Avinu malkeinu, hotmeinu b'seifer s'lihah u-m'hilah.

נוֹטְרָנוּ מִפְּלִטָּנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקִרְוֹב.
 סוֹמְכֵנוּ מִצָּלָנוּ, הָרַם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 עֲזָרְנוּ מִקְשִׁיבֵנוּ שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.
 פּוֹדֵנוּ מִשְׁמֶרְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְּלָתָנוּ.
 צוּרֵנוּ מְנוּסָנוּ, נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלִּפְנֶיךָ.
 קְדוֹשֵׁנוּ מִצְדִּיקָנוּ, זְכוֹר כִּי עָפָר אֲנַחְנוּ.
 רַחֲמֵנוּ מַחֲיֵינוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.
 שׁוֹמְרֵנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשֶׁךָ.
 תּוֹמְכֵנוּ מִסַּעֲדָנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנָּנוּ.
 אֲבִינוּ מִלִּכְנוּ, חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our protector and savior, cause our salvation to flourish soon.

Our support and rescuer, cause Your people Israel to be exalted.

Our helper, who listens to us, hear our voice, be kind, sympathize with us.

Our redeemer, who watches over us, accept our prayer, willingly and lovingly.

Our fortress, who is our refuge, do not send us away empty-handed.

Holy One, who justifies us, remember that we are but dust.

Merciful One, who gives us life, have compassion for us, our infants, and our children.

Guardian, who grants us victory, do this for the sake of those who were martyred for Your holy name.

Benefactor, who provides for our welfare, 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 honnenu va-aneinu ki ein banu ma-asim,
aseih immanu tz'dakah va-chesed v'hoshi-enu.*

קדיש שלם

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא
וְנִחְמַתָּא דְּאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אַבּוּהוֹן דִּי בְּשַׁמְיָא, וְאָמְרוּ
אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יוֹשְׁבֵי תִבְלָ], וְאָמְרוּ אָמֵן.

The Task Ahead

Before the Day of Atonement, the rabbi of Ger said to the Hasidim gathered around his table:

If a person has done wrong and continuously talks about it and thinks about it and is constantly preoccupied with it, then one will certainly not be able to turn, for one's spirit will grow coarse and one's heart will grow stubborn, and in addition to this one may be overcome by gloom. Rake the muck this way, rake the muck that way; it will always be muck. That is why it is written, "Depart from evil and do good"—turn wholly away from evil, do not dwell upon it, and do good. Have you done wrong? Then counteract it by doing right.

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.

סיום התפילה

Leader, then Congregation (once):

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited three times:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Recited seven times:

יְהוָה הוּא הָאֱלֹהִים.

תְּקִיעָה גְדוּלָה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Two different customs were developed by European Jewry: one tradition recites these verses before the final Kaddish (found on the previous page), and the other after the Kaddish.

הִשְׁמַע. How can this day be brought to an appropriate conclusion? Originally, the five services constituted the whole of the Yom Kippur experience. But just as Kol Nidrei emerged to raise the curtain on the day in the most powerful way possible, the recitation of the Sh'ma developed to bring down the curtain in a rousing

finale. The final gesture of Yom Kippur consists of a confession of faith and the sounding of the shofar.

(adapted from Reuven Hammer)

ADONAI יהוה. This affirmation comes from the story of Elijah's confrontation with the prophets of Ba'al at Mount Carmel. When the people are convinced that Adonai is indeed the only God, they shout, "Adonai is God!" (1 Kings 18:39). The sacredness of the number seven is well known.

SHOFAR. Some congregations recite Arvit (beginning on page 444) before the Sh'ma and the blowing of the shofar. According to Abudarham (Spain, 14th century), the blowing of the shofar at the end of the Yom Kippur services echoes the ancient practice of blowing the shofar to proclaim the beginning of the fiftieth year—the Jubilee—the time of freedom (Leviticus 25:9–10). Since we no longer know the cycle of the Jubilee year, this year may be the year in which we are to proclaim freedom to all. After the long blast of the shofar we proclaim, "Next year in Jerusalem"—signifying the hope for a return to a city that has symbolized hope and freedom for generations of Jews. (adapted from Reuven Hammer)

Meditation

For 25 hours we have prayed from our hearts and minds on this Day of Atonement. Now that evening approaches and the long fast draws to a close, tens of thousands of words must have been spoken and sung. And yet somehow we still feel that we have not penetrated to the heart of the matter; there are further unspoken feelings buried in us and interior courts in God's palace which we have not yet entered.

Therefore, we must muster the remaining physical and spiritual forces left under our command, and make one last desperate effort to descend into the

human depths and to climb to the divine heights. But words have earlier proved futile. We cry out the Sh'ma—we repeat “Praised be the name of the One whose glorious sovereignty is forever and ever” three times—and we stammer, each time at a higher, and, as it were, more urgent pitch seven times the Hebrew words: “Adonai is God.” No longer is it the meaning of the words but rather their rhythm, the scream of the soul that squeezes through them, the hammering of their insistent repetition, in which we place our hope. And, as if even this last resort had failed, finally we abandon the human voice and verbal expression altogether. We reach for the shofar and blow one long, piercing shriek: *t'kiah g'dolah*. This surely must rend the heavens!

—STEVEN S. SCHWARZSCHILD (adapted)

CONCLUSION

Leader and then Congregation:

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

Sh'ma yisra-el Adonai eloheinu Adonai ehad.

Recited three times:

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

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

Recited seven times:

ADONAI is God.

Adonai hu ha-Elohim.

T'ki-ah g'dolah

Next year in Jerusalem!

La-shanah ha-ba-ah bi-rushalayim!