

כל-נדרי
וערבית
ליום
כיפור

KOL NIDREI
AND EVENING
SERVICE
OF YOM KIPPUR

הקדמה לתפילה 202 *Preparatory Prayers*

כל נדרי 205 *Kol Nidrei*

EVENING SERVICE

שמע וברכותיה 207 *The Sh'ma and Its Blessings*

תפילת העמידה בלחש 213 *The Silent Amidah*

סליחות 223 *S'lihot: Pleas for Forgiveness*

וידוי 234 *Viddui: Prayers of Confession*

סיום התפילה 246 *Concluding Prayers*

The Meaning of the Day

One day a year we make a journey in the company of the whole community of Israel—all of us together, each of us alone. That day is “The Day,” the Day of Atonement, the day that is deathlike. It is the day we wear the *kittel*, the white gown that will one day be our shroud. It is the day when eating and drinking cease. It is a day when the world recedes and we are set free to uncover the true meaning of our lives.

—JONATHAN MAGONET
(adapted)

Entering Community

Prayer recited in community has a special dimension. Individuals may pray alone and keenly experience God. Judaism recognizes this and does not discourage solitary prayer. But Judaism is wary lest such aloneness become the norm and the permanent condition of the human being. Religion is not simply what we do with our aloneness, but what we do with others. Prayer should not isolate us, it should not lead us to believe that we need only God and ourselves, but prayer should lead us outward toward the love and care of the world we meet. Through prayer we discover how important the community is for sustaining our own salvation.

—REUVEN HAMMER (adapted)

God of the faithless and God of the faithful, with doubt, we come in loneliness, we wait silently, we pray expecting nothing, wanting everything.

God of the faithful and God of the faithless, You, who speak in whispered silence, You, whose reason is mystery— Your order is infinite; remember, we are finite and need words and reason.

God of the faithless and God of the faithful God in all forms and formless who was, and is, and will be, hear us and turn.

—EDWARD FELD
(after Myriam Kubovy)

Shalom: shalom to those who are far off, shalom to those who are near, says ADONAI.

Meditation for Putting on the Kittel

Just as I clothe myself in this white garment, so may You purify my soul and my body, as the prophet Isaiah said,

“Even if your sins are like crimson, they will turn snow-white.”

K'shem she-ani mitlabbeish/mitlabbeshet b'veged lavan, kein talbin et nishmati v'gufati, ka-katuv: im yihyu hata-eikhem ka-shanim ka-sheleg yalbinu.

B'rakhah for Putting on the Tallit

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

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

שָׁלוֹם שָׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יְהוָה.

SHALOM שָׁלוֹם. Isaiah 57:19. This verse from the Haftarah for Yom Kippur

morning is used here to welcome everyone to the synagogue. The welcome will be developed further when the liturgy declares that we are permitted tonight “to pray with those who have transgressed.”

לְבִישַׁת קִיטָל

כְּשֵׁם שְׂאֲנִי מִתְלַבֵּשׁ/מִתְלַבֶּשֶׁת בְּבֶגֶד לָבָן, כֵּן תִּלְבִּין אֶת־נִשְׁמָתִי וְגוּפָתִי, כְּכַתוּב: אִם־יִהְיוּ חַטָּאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ.

KITTEL קִיטָל. Originally a Yiddish term, the word *kittel* refers to a white garment traditionally worn on Yom Kippur as well as at sacred moments of life transition, including at a wedding and as a burial shroud. Why do

the rabbi and cantor and some members of the congregation wear white robes tonight? One explanation is that the priestly garments were white, and the High Priest wore white rather than gold when entering the Holy of Holies on Yom Kippur.

EVEN IF YOUR SINS ARE LIKE ISAIAH 57:19.

עֲטִיפַת טָלִית

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

TALLIT טָלִית. Kol Nidrei, which we begin while there is still daylight, is the only evening service at which a *tallit* is worn by congregants. We seek to come

before God on this day fully attired in garments of holiness, just as the priests entered the Temple Court in holy garments.

WEARING A TALLIT. In most communities the *tallit* is worn after the age of thirteen, though in some it is not worn until one has married.

Women have traditionally been considered exempt from this command, although the Talmud records that the Rabbis taught that women were required to wear *tzitzit*, with only one authority, Rabbi Shimon, disagreeing (Babylonian Talmud, *Menaḥot* 43a). It also records that such a prominent authority as Rabbi Yehudah required the women in his household to wear them. It is becoming more and more common today for women to wear a *tallit*. (after Reuven Hammer)

Atonement and Forgiveness

Yom Kippur provides the opportunity to atone for sins against God. Yom Kippur does not automatically atone for sins against another human being until one has placated the person offended.

—MISHNAH YOMA

¶ *A Meditation before Yom Kippur*

I hereby forgive all who have hurt me, all who have done me wrong, whether deliberately or by accident, whether by word or by deed. May no one be punished on my account.

As I forgive and pardon fully those who have done me wrong, may those whom I have harmed by word or by deed forgive and pardon me, whether I acted deliberately or by accident.

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

Forgiveness Is Not Forgetting

We forgive, not because we believe that what was done was unimportant, but because we are prepared to put aside our anger long enough to hear words which reflect remorse and regret, long enough to begin to believe that people have the potential to grow.

—CHARLES KLEIN

A PRAYER FOR PURITY

Master of the Universe:

Is there a person anywhere who never sins?

I am but flesh and blood, often yielding to temptation;

I am human, often torn by conflicts.

You created me with ears

so I could listen to Your world and Your word, but instead I have listened to gossip and words of hatred.

Worse, I have also given the impression of hearing while I was not really listening.

You created me with a tongue and a mouth and gave them the ability to speak the words with which You formed heaven and earth;

with this power of speech You distinguished between human beings and animals.

But I made my mouth impure by embarrassing people, by laughing at others, by gossiping, by lying, by causing arguments.

You created me with hands, with the sense of touch, with the ability to transmit tenderness and comfort, but I have often used my hands for hurting others.

You created me with legs to walk in the paths of holiness, but I have used them to run to do frivolous things.

You created me with sexual organs to express love, but I have used them falsely.

I have looked over all my body from my head to my feet, and I have been found wanting.

Therefore I come to You on this Yom Kippur—this Day of Atonement—and have taken on myself the mitzvah not to eat or drink, not to bathe or perfume myself, not to wear leather shoes or engage in acts of physical intimacy, and to stop all work, in order to devote this day to asking forgiveness for the misuse of Your gifts during this past year, and to learn once again the holiness of my body.

תַּפְלָה זֹכָה

רְבוֹן כָּל-הָעוֹלָמִים, אֵין צְדִיק בְּאֶרֶץ אֲשֶׁר לֹא יִחָטָא. בְּשָׂר וְדָם אָנֹכִי, וְהִרְבָּה הִלַּכְתִּי בְעֵצַת יִצְרָר הָרַע וּבְדַרְכֵי לְבִי.

בְּרֵאתָ בִי אֲזִנִּים לְשִׁמוּעַ בְּהֵן לְעוֹלָמְךָ וּלְתוֹרַתְךָ, וְאֲנִי הִקְשַׁבְתִּי לְרִכִּילוֹת, לְשׁוֹן הָרַע, וְדַבְרֵי שְׁנָאָה, וְאֶפְלוּ יוֹתֵר, הִתְנַהַגְתִּי כְּאֵלוּ אֲנִי שׁוֹמֵעַ לְאַחֲרִים וְלֹא שִׁמְעֵתִי.

בְּרֵאתָ בִי פֶה וּלְשׁוֹן וְנִתַּתְּ בָּהֶם כַּח לְדַבֵּר בָּהֶם הָאוֹתִיוֹת הַקְּדוֹשׁוֹת אֲשֶׁר בְּהֵן בְּרֵאתָ שְׁמַיִם וְאֶרֶץ וּמְלוֹאָהּ, וּבְכַח הַדְּבוּר הַבְּדִלְתָּ אֶת-הָאָדָם מִן הַבְּהֵמָה, וְאֲנִי טִמְאַתִּי אֶת-פִּי בְלִשׁוֹן הָרַע, בְּשִׁקְרִים, בְּלִיצְנוֹת, בְּרִכִּילוֹת, בְּמַחֲלָקוֹת, וּבְהַלְבֵּנַת פְּנִים.

בְּרֵאתָ בִי יָדַיִם וְחוֹשׁ הַמְּשׁוֹשׁ לְהַבִּיעַ בְּהֵן אֶהְבָּה וְעֵדִיבוֹת, וְאֲנִי הִפִּיתִי וּפְגַעְתִּי בְּהֵן.

בְּרֵאתָ בִי רַגְלַיִם לְהֵלוֹךְ לְכָל-דְּבַר מְצוּהָ, וְאֲנִי רִצְתִּי לְעִשׂוֹת דְּבָרֵי הַבֵּל וּבִטְלָהּ.

בְּרֵאתָ בִי אֶבְרִי-מִיֵּן לְהַבִּיעַ בְּהֵן אֶהְבָּה, וְאֲנִי הִשְׁתַּמְשַׁתִּי בְּהֵן לְשִׁקֵּר.

מְשֻׁשְׁתִּי אֶת-כָּל-אֶבְרֵי וּמְצַאֲתִי אוֹתָם בְּעֵלֵי מוֹמִיִן, אֵין בִּי מֵתָם.

לְכֵן אֲנִי מְקַבֵּל/מְקַבֶּלֶת עָלַי קְדָשְׁתּוֹת יוֹם הַכַּפּוּרִים, הַמְּשָׁה עֲנוּיִים שְׁצוּיֹת לָנוּ עַל יְדֵי מְשָׁה עֲבָדְךָ בְּתוֹרַתְךָ הַקְּדוֹשָׁה: אֲכִילָה וּשְׁתִּיָּה, רְחִיצָה, סִיכָה, נְעִילַת הַסַּנְדָּל, תְּשַׁמִּישׁ הַמָּטָה, וְלִשְׁבוֹת בַּיּוֹם הַקְּדוֹשׁ הַזֶּה מִכָּל-מְלָאכָה, לְבַקֵּשׁ סְלִיחָתְךָ עַל שְׁמוּשֵׁי הַגְּרוּעַ בְּכָל-מִתְנוּתֶיךָ הַטּוֹבוֹת בְּשָׁנָה שֶׁעָבְרָה, וְלִלְמוֹד מִחֻדָּשׁ עַל קְדָשְׁתּוֹת גּוֹפִי.

A PRAYER FOR PURITY תַּפְלָה זֹכָה. This meditation on our imperfections, composed by Rabbi Abraham Danziger (1748–1820), author of *Hayyei Adam*, precedes the formal service. Danziger’s words are deeply personal, and have been incorporated into most Ashkenazic mahzorim. The prayer is a meditation on the five types of abstention discussed below, as well as the restriction against work on the holy day. The original meditation has been adapted.

ABSTENTION. Regarding Yom Kippur, Numbers 29:7 instructs “אֶת-יְעִנִּיתֶם אֶת-נַפְשֹׁתֵיכֶם,” “afflict yourselves.” Interpreting this verse, the Rabbis specified the following five abstentions (Mishnah Yoma, chapter 8). First, we avoid eating and drinking. Second, we do not bathe, recognizing that even cleanliness is a luxury. We also avoid two other luxuries: wearing leather shoes, and using cosmetics. Lastly, we refrain from sexual relations.

¶ *A Meditation
on Kol Nidrei*

All the vows on our lips,
the burdens in our hearts,
the pent-up regrets about
which we brooded and spoke
through prayers without end
on last Atonement Day
did not change our way of
life,
did not bring deliverance
in the year that has gone.
From mountain peaks of
fervor
we fell to common ways
at the close of the fast.
Will You hear our regret?
Will You open our prison,
release us from shackles of
habit?
Will You accept our prayers,
forgive our wrongs,
though we sin again and
again?
In moments of weakness
we do not remember
promises of Atonement Day.
Recall that we easily forget;
take only our heart's intent.
Forgive us, pardon us.

—ZE'EV FALK
(trans. Stanley Schechter)

Kol Nidrei

I am grateful for this,
a moment of truth,
grateful to stand before You
in judgment.

You know me as a liar
and I am flooded with relief
to have my darkest self
exposed at last.

Every day I break my vows—
to be the dutiful child,
selfless parent, caring friend,
responsible citizen of the
world.

No one sees, no one knows,
how often I take the easy way,
I let myself off the hook,
give myself the benefit of
the doubt—
every day, every day.

On this day, this one day,
I stand before You naked,
without disguise, without
embellishment, naked,
shivering, ridiculous.

I implore You—
let me try again.

—MERLE FELD

Taking out the Torah Scrolls

*We rise as the ark is opened.
A meditation while the Torah scrolls are taken out of the ark:*

Who can understand the source of our errors?
Cleanse me of secret faults, and restrain Your servant
from willful sins; may they not control me.
Then shall I be innocent of wrongdoing, wholly clear
of transgression.
May the words of my mouth and the meditations of
my heart be acceptable to You, ADONAI, my rock
and my redeemer.

*In some congregations, a procession carrying the Torah scrolls marches
around the synagogue while we recite repeatedly as needed:*

Light is sown for the righteous, and joy for those whose
hearts are true.

Or zaru-a la-tzaddik u-l'yishrei lev simhah.

THE EARTHLY AND HEAVENLY COURTS

This affirmation is traditionally recited three times:

By the authority of the court on high and by the
authority of this court below, with divine consent
and with the consent of this congregation, we grant
permission to pray with those who have transgressed.

*Bi-shivah shel malah u-vi-shivah shel mattah,
al da-at ha-makom v'al da-at ha-kahal,
anu mattirin l'hitpalleil im ha-avaryanim.*

הוֹצֵאת הַתּוֹרָה לְכַל-נְדָרֵי

*We rise as the ark is opened.
A meditation while the Torah scrolls are taken out of the ark:*

שְׂגִיאוֹת מִיַּיִן מִנְסַתְרוֹת נִקְנִי.
גַּם מִזֵּדִים חֲשׂוֹן עֲבֹדֶךָ
אֶל-יְמִשְׁלוֹ-בִי
אֲז אֵיתָם
וְנִקִּיתִי מִפֶּשַׁע רַב.
יְהִי לְרִצּוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ
יְהוּה צוּרֵי וְגֹאֲלֵי.

*In some congregations, a procession carrying the Torah scrolls marches around
the synagogue while we recite repeatedly as needed:*

אור זרע לצדיק ולישרי לב שמחה.

This affirmation is traditionally recited three times:

*בישיבה של מעלה ובישיבה של מטה,
על דעת המקום ועל דעת הקהל,
אנו מתירין להתפלל עם העברנים.*

Kol Nidrei are obscure, during the late Middle Ages it took on special meaning. Conversos, Spanish and Portugese Jews who had kept their religious identity secret, wanted to rejoin their communities on Yom Kippur. The formula "By authority of the court" assured them that they had permission both from heaven above and from the community here on earth to pray with their fellow Jews. This affirmation can welcome all of us who feel burdened by guilt and the sense of being unworthy to join with our community. The Talmud says that, on a fast day, no prayer will be accepted unless sinners join in.

THE MELODY. The opening melodic phrase of Kol Nidrei—at least 1300 years old—bears a remarkable similarity to the French-Sephardic and Iraqi (Babylonian) chant for the beginning of Genesis, בְּרֵאשִׁית בְּרָא אֱלֹהִים. We know that some Babylonian Jews migrated to Spain, and their manner of singing the liturgy spread from there to southern France, and then eastward. While the early Babylonian chant of the Torah was not preserved in Europe, the use of this melody for Kol Nidrei preserves this ancient melody. The contrast between the pleading melody of the traditional Kol Nidrei and the somber legalism of the words points to a larger confrontation we encounter tonight: the sadness of recognizing our own imperfection and finitude, and the gap between what is required of us and our achievements.

הוֹצֵאת תּוֹרַת הַתּוֹרָה. TORAH SCROLLS. A Jewish court is composed of three judges, tonight represented by the *sh'li-ah tzibbur* (prayer leader) and two communal leaders. At least two Torah scrolls are taken from the ark and held next to the leader to constitute the court, perhaps signifying that the heavenly court witnesses our liturgical affirmation of Kol Nidrei.

WHO CAN UNDERSTAND אֲשֶׁר יִשְׂאוֹת מִי יָבִין Psalm 19:13–15.

LIGHT IS SOWN אֹרֶז זֶרַע Psalm 97:11.

WE GRANT PERMISSION TO PRAY WITH THOSE WHO HAVE TRANSGRESSED

אֲנֹנוּ מִתִּירִין לְהִתְפַּלֵּל עִם הָעֹבְרִינִים. Yom Kippur begins with the affirmation that whatever our faults and doubts on this night, everyone is welcome in the synagogue. While the origins of this preface to

A Deathless Prayer

Pain and . . . fear . . . kept us awake. A cloudless sky, thickly set with glittering stars, looked in upon our grief-filled prison. The moon shone through the window. Its light was dazzling that night and gave the pale, wasted faces of the prisoners a ghostly appearance. It was as if all the life had ebbed out of them. I shuddered with dread, for it suddenly occurred to me that I was the only living man among the corpses.

All at once the oppressive silence was broken by a mournful tune. It was the plaintive tones of the ancient Kol Nidrei prayer. I raised myself up to see whence it came. There, close to the wall, the moonlight caught the uplifted face of an old man, who, in self-forgetful, pious absorption, was singing softly to himself. . . . His prayer brought the ghostly group of seemingly insensible human beings back to life. Little by little, they all roused themselves and all eyes were fixed on the moonlight-flooded face. We sat up very quietly, so as not to disturb the old man, and he did not notice that we were listening. . . .

When at last he was silent, there was exaltation among us, an exaltation

which people can experience when they have fallen as low as we had fallen and then, through the mystic power of a deathless prayer, have awakened once more to the world of the spirit.

—LEON SZALET, a concentration camp survivor
(trans. Catherine Bland Williams)

Recited three times:

All vows, renunciations, bans, oaths, formulas of obligation, pledges, and promises that we vow or promise to ourselves and to God from this Yom Kippur to the next—may it approach us for good—we hereby retract. May they all be undone, repealed, cancelled, voided, annulled, and regarded as neither valid nor binding. Our vows shall not be considered vows; our renunciations shall not be considered renunciations; and our promises shall not be considered promises.

Kol nidrei ve-esarei va-haramei, v'konamei v'khinnuyei, v'kinnusei u-sh'vu-ot, dindarna u-d'ishtabbana, u-d'aharimna v'da-asarna al nafshatana, mi-yom kippurim zeh ad yom kippurim ha-ba aleinu l'tovah, kul'hon iharatna v'hon, kul'hon y'hon sh'ran, sh'vikin sh'vitin, b'teilin u-m'vuttalin, la sharirin v'la kayyamin. Nidrana la nidrei, ve-esarana la esarei, u-sh'vu-atana la sh'vu-ot.

ASSURANCE OF FORGIVENESS

Leader and congregation; some congregations recite this verse three times:

“The entire congregation of the people Israel shall be forgiven, as well as the stranger who dwells among them, for all have erred.”

V'nislah l'khol adat b'nei yisra-el v'la-ger ha-gar b'tokham, ki l'khol ha-am bi-sh'gagah.

Leader:

[Moses prayed:] “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.” And there it further says:

Leader and congregation; some congregations recite this verse three times:

ADONAI replied, “I have forgiven, as you have asked.”

Va-yomer Adonai, salahti ki-d'varekha.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melekh ha-olam, she-heheyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

The Torah scrolls are returned to the ark.

On days other than Shabbat, the service continues on page 207.

Recited three times:

כָּל-נִדְרֵי וְאֶסְרֵי וְחַרְמֵי, וְקוֹנָמֵי וְכַנּוּיֵי, וְקוֹנוּסֵי וְשְׁבוּעוֹת, וְדִנְדְּרָנָא וְדֹאשְׁתַּבְּעָנָא, וְדֹאחְרִימָנָא וְדֹאסְרָנָא עַל נַפְשַׁתְנָא, מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה, כְּלֵהוֹן אַחְרִטְנָא בְּהוֹן, כְּלֵהוֹן יְהוֹן שְׂרוֹן, שְׁבִיקוֹן שְׁבִיתוֹן, בְּטִלְיוֹן וּמְבַטְלִיוֹן, לָא שְׂרִירִין וְלָא קִימִין. נִדְרָנָא לָא נִדְרֵי, וְאֶסְרָנָא לָא אֶסְרֵי, וְשְׁבוּעַתְנָא לָא שְׁבוּעוֹת.

Leader and congregation; some congregations recite this verse three times:

וְנִסְלַח לְכָל-עֵדֶת בְּנֵי יִשְׂרָאֵל וְלִגְר הַגֵּר בְּתוֹכְכֶם, כִּי לְכָל-הָעָם בְּשִׁגְגָה.

Leader:

סִלַּח-נָא לְעוֹן הָעָם הַזֶּה כַּגְּדֹל חַסְדְּךָ, וְכֹאשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרִים וְעַד-הַנֵּה. וְשֵׁם נְאֻמָּר:

Leader and congregation; some congregations recite this verse three times:

וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבַּרְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיִינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְנוּ הַזֶּה.

The Torah scrolls are returned to the ark.

On days other than Shabbat, the service continues on page 207.

KOL NIDREI כָּל-נִדְרֵי. The Kol Nidrei is an Aramaic legal formula created in response to a widely felt need to nullify unfulfilled personal vows, a desire to enter the new year with a clean slate. In the 9th century, Babylonian Jewish leaders opposed its recitation. Therefore, Rabbenu Tam (France, 12th century) changed the language from past tense to future, a change that was widely adopted. Most of all, Kol Nidrei expresses our fear that even our best intentions for the new year will not be fulfilled. At the same time, it expresses how much we regret what was not accomplished in the past year. Kol Nidrei mentions seven types of promises and uses seven verbs expressing nullification. Seven symbolizes completion.

THE ENTIRE CONGREGATION . . . SHALL BE FORGIVEN לְכָל-עֵדֶת בְּנֵי יִשְׂרָאֵל. Numbers 15:26. In the Bible, this verse

follows the command to bring a sacrifice when the entire people have sinned in error. Here it is removed from its biblical context and adopted as a statement of God’s forgiveness, implying that all of our sins are really errors of judgment and so surely are to be forgiven when we express regret. Thus, the story of Yom Kippur is as much one of God’s forgiveness as it is of human failing.

I HAVE FORGIVEN סִלַּחְתִּי. Numbers 14:20. In the story of the scouts and the recalcitrance of the Israelites in the desert, the Bible assures us that even when the entire community acts against God’s wishes, God forgives. Moses prays for the people, and God responds, “I have forgiven you as you have asked.” So too, God forgives each of us when we approach this day regretting our acts.

FOR GRANTING US LIFE שֶׁהַחֲיִינוּ. We recite this *b'rakhah*, offered on all occasions when we experience a moment of joyful newness, to remind us that Yom Kippur is a time of blessing. We stand together as a community and express thanks that we are here together after another year.

מזמור שיר ליום השבת.

טוב להודות ליהוה, ולזמר לשמך עליון.
להגיד בבקר חסדך ואמונתך בלילות.
עלי-עשור ועלי-נבל, עלי הגיון בכנור.
כי שמחתני יהוה בפעלך במעשי ידך ארנן.
מה-גדלו מעשיך יהוה, מאד עמקו מחשבתך.
איש-בער לא ידע וכסיל לא-יבין את-זאת.
בפרח רשעים כמו עשב ויצו פל-פעלי און,
להשמדם עדי-עד.
ואתה מרום לעלם יהוה.
כי הנה איביך יהוה, כי הנה איביך יאבדו,
יתפרדו כל-פעלי און.
ותרם כראים קרני, בלתי בשמן רענן.
ותבט עיני בשורי, בקמים עלי מרעים, תשמענה אזני.
צדיק כתמר יפרח, כארז בלבנון ישגה.
שתולים בבית יהוה, בחצרות אלהינו יפריחו.
עוד ינובון בשיבה, דשנים ורעננים יהיו.
להגיד כיישר יהוה, צורי ולא ועולתה בו. תהלים צב

יהוה מלך גאות לבש, לבש יהוה עז התעזר,
אף-תפון תבל בל-תמוט.
נכון כסאך מאז, מעולם אתה.
נשאו נהרות יהוה, נשאו נהרות קולם,
ישאו נהרות דכים.
מקלות מים רבים, אדירים משברי ים,
אדיר במרום יהוה.
עדותיך נאמנו מאד לביתך נאנה קדש, יהוה,
לארץ ימים. תהלים צג

In many congregations, Mourner's Kaddish (p. 247) is recited here.

precious, grow wide and are evergreens. Both will be planted in God's house, for all difference is united in the God who is one.

PSALM 93. This psalm describes God's enthronement as Sovereign. It may have become associated with Shabbat because it is only with rest, peace, and the sense of completion on Shabbat that God can be seen as truly enthroned.

PSALM 92: A SONG FOR SHABBAT

It is good to thank You, ADONAI,
to sing Your praise, exalted God,
to speak of Your love each morning,
and of Your faithfulness at night,
to the music of the lute and the melody of the harp.
Your creation, ADONAI, gives me joy; I sing of Your handiwork.
How vast Your works, ADONAI,
how intricate Your designs.
The thoughtless cannot comprehend,
the foolish cannot fathom this:
the wicked flourish like grass, those who commit evil blossom,
only to be destroyed in the end.
But You, ADONAI, are supreme forever.
Surely, Your enemies, ADONAI, surely, Your enemies shall perish;
those who commit evil shall crumble.
And You will raise my head high, like the horn of the ox,
anointing me with fragrant oil.

Were enemies to gather against me, my gaze would remain steady, for my ears would hear:

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

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

Tzaddik ka-tamar yifrah, k'erez ba-l'vanon yisgeh. Sh'tulim b'veit Adonai, b'hatzrot eloheinu yafrihu. Od y'nuvun b'seivah, d'sheinim v'ra-ananim yihyu, l'haggid ki yashar Adonai, tzuri v'lo avlatah bo.

PSALM 93

ADONAI is sovereign, robed in splendor, girded in strength.
Surely the earth stands firm; it will not be shaken.
Your kingdom stands from earliest time, You are eternal.
The rivers rise to You, ADONAI, the rivers raise their voices,
the rivers raise up their waves,
from the roaring of the deep, and the mighty breakers of the sea: "ADONAI is supreme."
Your teaching, ADONAI, never fails.
Holiness befits Your house, ADONAI, until the end of time.

Mi-kolot mayim rabbim addirim mishb'rei yam, addir ba-marom Adonai. Eidotekha ne-emnu m'od l'veit'kha na-avah kodesh, Adonai l'orekh yamim. In many congregations, Mourner's Kaddish (p. 247) is recited here.

Yom Kippur and Shabbat

When Yom Kippur would fall on Shabbat, the pious Rabbi Leib would prepare all the Shabbat necessities according to his custom for every other Shabbat during the year, and set the table. When he came home after the Kol Nidrei service, he would sit down at the table and say, "Master of the universe, the obstacle to observing the Shabbat is not on my part. I would like to delight in the Shabbat as You have commanded. But You have said that we must afflict ourselves on this day, and so, since that is Your will, Leib is leaving everything on the table, according to Your holy will."

—OR HA-MEIR
(trans. S.Y. Agnon)

The Angelic Song

These two psalms inspired a legend that on the first Shabbat, at the end of creation, God sat in heaven on a throne of joy, while the angels gathered around to sing songs of praise. Adam, and then the Shabbat itself, joined in the song, reciting these psalms.

Psalm 93: An Interpretive Translation

Entwined in worlds,
enwrapped in glory,
You are.
So has it been,
and so it is—
eternally You are.
Waves pounding out their song reach up to God from their depths,
for the song of the sea,
beaten to the sound of the breakers, tells of the God within.
These are proof enough for the faithful—that You are the lord of time.
—EDWARD FELD

☞ *God and Nature: An Interpretive Translation*

Beloved are You,
eternal God,
by whose design the
evening falls,
by whose command
dimensions open up
and eons pass away and
stars spin in their orbits.
You set the rhythms of
day and night;
the alternation of light
and darkness
sings Your creating word.
In rising sun and in
spreading dusk,
Creator of all, You are
made manifest.
Eternal, everlasting God,
may we always be aware
of Your dominion.
Beloved are You,
Adonai, for this hour
of nightfall.

—ANDRÉ UNGAR

Community

We begin this service amidst our community. Rabbi Hayim of Tzanz used to tell this parable: A man, wandering lost in the forest for several days, finally encountered another. He called out: “Brother, show me the way of this forest.” The man replied: “Brother, I too am lost. I can only tell you this: The ways I have tried lead nowhere; they have only led me astray. Take my hand, and let us search for the way together.” Rabbi Hayim would add: “So it is with us. When we go our separate ways, we may go astray. Let us join hands and look for the way together.”

—A HASIDIC TALE

Bar'khu: The Call to Worship Together

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

We rise. Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

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

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

We are seated.

*First B'rakhah before the Sh'ma:
The Evening Light*

Barukh atah ADONAI, our God, ruler of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day's division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night; Adonai Tz'va-ot is Your name. Living and ever-present God, May Your rule be with us, forever and ever. Barukh atah ADONAI, who brings each evening's dusk.

We rise. Leader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

☞ בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֶרְבִים,
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת־הַזְּמַנִּים,
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ, וְחֹשֶׁף מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תְּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֶרְבִים.

responsibility; the last speaks to our concrete concerns for safety in the darkness of night. The three paragraphs of the Sh'ma stand in the middle of these four *b'rakhot*. The recitation of the Sh'ma preceded and followed by a *b'rakhah* is mentioned in the very earliest rabbinic description of the priestly service in the Second Temple (Mishnah Tamid 5:1).

BARUKH ATAH ADONAI יהוה אתה יהוה. This first *b'rakhah* before the Sh'ma acknowledges the experience of God through witnessing the natural cycles of time. Now, at this first touch of darkness, we are asked to attend to the rhythms of time, to day and night, to cycles of life, and to the flow of time. Some of our liturgical texts reflect the biblical and rabbinic understandings of the universe, which include a flat earth and gates in heaven for the entrance and exiting of the sun. These ancient images may remind us of the sense of awe we feel when we contemplate the wonders of the universe.

CREATES בּוֹרֵא. The word בּוֹרֵא, “creates,” is used as a verb in the Bible only when the subject is God, for ultimately creation of the world is a mystery.

ADONAI TZ'VA-OT יהוה צְבָאוֹת. In the ancient world, the sun, the moon, and the stars were all seen as divine powers. Biblical monotheism demolished these ancient gods and they were then depicted as handmaidens of God, God's army. Thus this term alludes to God's mastery of all the forces of the universe.

THE SH'MA AND ITS BLESSINGS קריאת שמע וברכותיה. The evening service (Arvit) always includes two climactic moments: the Sh'ma and the Amidah, the silent personal prayer. On Yom Kippur, Kol Nidrei precedes this core, while S'lihot and Viddui, prayers of forgiveness and confession, follow it.

B'rakhot surround the Sh'ma and serve to interpret the themes enunciated in the biblical verses that make up the Sh'ma itself. Two *b'rakhot* precede the Sh'ma: the first reflects on God's presence in the cycles of the day and seasons, and the second acknowledges God's love, represented by the gift of Torah, God's instruction as to how we should live. Two *b'rakhot* also follow the Sh'ma: the first acknowledges the Exodus from Egypt, which has set us on the path of freedom and

Faith

Faith is not something that we acquire once and for all. Faith is an insight that must be acquired at every single moment. Those who honestly search, those who yearn and fail, we did not presume to judge. Let them pray to be able to pray, and if they do not succeed, if they have no tears to shed, let them yearn for tears, let them try to discover their heart, and let them take strength from the certainty that this too is prayer.

—ABRAHAM JOSHUA HESCHEL

¶ Sh'ma: Declaration of Faith

Loving life and its mysterious source with all our heart and all our spirit, all our senses and strength, we take upon ourselves and into ourselves these promises: to care for the earth and those who live upon it, to pursue justice and peace, to love kindness and compassion. We will teach this to our children throughout the passage of the day— as we dwell in our homes and as we go on our journeys, from the time we rise until we fall asleep. And may our actions be faithful to our words that our children's children may live to know: Truth and kindness have embraced, peace and justice have kissed and are one.

—MARCIA FALK

Second B'rakhah before the Sh'ma: Torah and God's Love

You have loved Your people, the House of Israel, with infinite love; You taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down or rise up, we shall think of Your laws and speak of them, rejoicing in Your words of Torah and Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we will meditate day and night. May You never withdraw Your love from us. *Barukh atah ADONAI*, who loves the people Israel.

Ahavat olam beit yisra-el am'kha ahavta. Torah u-mitzvot, hukkim u-mishpatim otanu limmadta. Al kein Adonai eloheinu, b'shokhveinu u-v'kumeinu nasi-ah b'hukkekha, v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed. Ki heim hayyeinu v'orekh yameinu, u-vahem nehgeh yomam va-lailah.

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the oneness of God. These words are added in the absence of a minyan:

God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone. Praised be the name of the One whose glorious sovereignty is forever and ever.

Sh'ma yisra-el Adonai eloheinu Adonai ehad. Barukh shem k'vod malkhuto l'olam va-ed.

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

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

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְהוָה אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. < כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וּלְיָלָה, וְאַהֲבַתְךָ אֶל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the Oneness of God. These words are added in the absence of a minyan: אֵל מֶלֶךְ נְאֻמָּן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ: דְּבָרִים ו' ד-ט

were selected because they express basic aspects of Jewish belief. According to the Rabbis, the first of the three paragraphs proclaims allegiance to the sovereignty of heaven, על מלכות שמיים (*ol malkhut shamayim*); the second proclaims allegiance to the commandments, על מצוות (*ol mitzvot*); and the third reminds us of the Exodus, יציאת מצרים (*y'tzia-at mitzrayim*), our primary sacred story.

HEAR שְׁמַע. To hear is to emphasize the nonmaterial over the physical, to internalize the sense of God.

ALONE אֶחָד. The word *ehad* literally means “one.” As an affirmation about God, it can be understood in multiple ways. The present rendering emphasizes the monotheistic claims of Jewish faith. Others translate *ehad* as “unique,” emphasizing God’s otherness. Mystic commentators interpret “oneness” as a unity of heaven and earth, saying that we are ultimately all connected to the One.

PRaised BE THE NAME שְׁמַע. According to the Mishnah, when God’s name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses. On Yom Kippur, however, we imitate our ancestors in the Temple courtyard and recite it aloud.

TORAH AND GOD’S LOVE אַהֲבַת עוֹלָם. The Sh'ma is our affirmation of God as well as a statement of our obligation to God. In the *b'rakhah* before the Sh'ma, we affirm God’s gifts to us—first as the creator of the universe, and second by giving us instruction as to how to live, the Torah. Similarly, since the Sh'ma commands that we love God “with all our hearts,” this *b'rakhah* emphasizes God’s antecedent love of human beings and the people Israel. Jewish tradition teaches that God’s love for us and our own love of each human being (“Love your neighbor as yourself,” Leviticus 19:18) live in our hearts side by side.

THE SH'MA. The Sh'ma is recited twice daily: morning and evening. It is a קריאה (*k'ri-ah*), a reading or declaration. The three paragraphs from the Torah that comprise the Sh'ma

¶ Faithfulness: An Interpretive Translation

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink into dissoluteness and lose your joyous God-given heritage.

—ANDRÉ UNGAR

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

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

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

Deuteronomy 11:13–21

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

Numbers 15:37–41

Truly—

This is our faithful

affirmation, binding on us: That ADONAI is our God and there is none other, and we, Israel, are God's people.

God redeems us from earthly rulers,

Our sovereign delivers us from the hand of all tyrants,

God brings judgment upon our oppressors, retribution

upon all our mortal enemies,

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּרֶם-אֲרָצְכֶם בְּעֵת יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשָׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶיךָ וְאֶכְלַת וּשְׂבַעְתָּ: הַשְּׂמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהֵי-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לְתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנּוּ עַל-צִיצִית הַפָּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעִשִּׂיתֶם אֹתָם וְלֹא-תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים אֲנִי < יְהוָה אֱלֹהֵיכֶם:

במדבר טו לז-מא

אמת

וְאָמוּנָה כָּל-

זאת, וְקִיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ,

וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ

הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעֲרִיצִים. הָאֵל הַנִּפְרָע לָנוּ

מִצְרַיִנוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל-אִיְבֵי נַפְשֵׁנוּ,

IF YOU WILL HEAR וְהָיָה אִם שָׁמַעַתְּ. This passage, like many in the Torah, reflects the tradition's insistence that moral coherence underlies the world. The text's plain meaning describes a very literal form of the idea of divine reward and punishment, one with which every generation of Jews since biblical times has struggled theologically. Some Reform and Reconstructionist liturgists have gone so far as to remove this paragraph from their recitation of the Sh'ma. Traditional Jewish prayer, however, has retained it, reflecting a deep belief that in a way we may not grasp, the consequences of our moral and immoral behavior resound in the world.

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה. The Rabbis emphasized the last words of this paragraph as the prime reason for its inclusion in the Sh'ma: the remembrance of the Exodus from Egypt. In Jewish theology, the historical Exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught, is remembering our responsibility to live lives that are holy.

TRULY—THIS IS OUR FAITHFUL AFFIRMATION אֱמֶת וְאָמוּנָה. So closely was the Sh'ma linked with this next *b'rakhah*, the blessing of redemption, that the Rabbis insisted that the first word—truly—be recited along with the very last words of the Sh'ma, so we always read the two

(continued)

§ **Redemption:**

Interpretive Reading

Once more Atonement
Day has come.
All pretense gone,
naked heart revealed to
the hiding self,
we stand on holy ground,
between the day that was
and the one that must be.
We tremble.
Will the errors in our
past teach us to walk in
straighter paths?

May we still dream of a
time when
love and truth shall meet;
justice and peace shall
embrace?

Hope of Israel:
In our weakness, give us
strength.
In our blindness, be our
guide.
When we falter, hold our
hand.

Make consistent our
impulse for good;
let us know the joy of
walking in Your ways,
as the Children of Israel
once were able to do at
the sea.

May we sing like them:
Mi khamokha be-eilim,
Who is like You among
the mighty?

—CHAIM STERN
(adapted)

God performs wonders beyond understanding,
marvels beyond all reckoning.

*God places us among the living,
not allowing our steps to falter,
and leads us past the false altars of our enemies.*

God exalted us above all those who hated us,
avenged us with miracles before Pharaoh,
offered signs and wonders in the land of Egypt.

*God smote, in anger, all of Egypt's firstborn,
brought Israel from its midst to lasting freedom,
led them through the divided water of the Sea of Reeds.*

As their pursuing enemies drowned in the depths,
God's children beheld the power of the Divine;
*they praised and acknowledged God's name,
willingly accepting God's rule.*

Then Moses, Miriam, and the people Israel joyfully sang this
song to You:

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

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

Your children recognized Your sovereignty, as You split the sea
before Moses. "This is my God," they responded, and
they said:

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

And so it is written: "ADONAI has rescued Jacob and redeemed
him from the hand of those more powerful than he."

Barukh atah ADONAI, who redeemed the people Israel.

הַעֲשֶׂה גְדוֹלוֹת עַד אֵין חֶקֶר, וְנַפְלְאוֹת עַד אֵין מְסֻפָּר.
הַשֵּׁם נִפְשָׁנוּ בַחַיִּים, וְלֹא נָתַן לַמוֹט רְגְלָנוּ.
הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיָּרֵם קַרְנָנוּ עַל כָּל-
שׁוֹנְאֵינוּ. הַעֲשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפְרַעֲהוּ, אוֹתוֹת
וּמוֹפְתִים בְּאֶדְמַת בְּנֵי הָאֱמ. הַמֶּכֶה בְּעַבְרָתוֹ כָּל-בְּכוֹרֵי
מִצְרַיִם, וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.
הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יַם סוּף, אֶת-רֹדְפֵיהֶם וְאֶת-
שׁוֹנְאֵיהֶם בְּתְהוֹמוֹת טְבַע, וְרָאוּ בְנֵיו גְבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמוֹ.

◀ וּמַלְכוּתוֹ בְּרִצּוֹן קָבְלוּ עֲלֵיהֶם, מִשָּׁה וּמִרְיָם וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי-כַמְכָּה בָּאֱלֹהִים יְהוָה, מִי כַמְכָה נְאֻדָּר בַּקֹּדֶשׁ,
נֹרָא תְהִלַּת, עֲשֶׂה פֹלְא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בֹקְעֵ יָם לִפְנֵי מִשָּׁה, זֶה אֱלֹהֵי עָנוּ
וְאָמְרוּ:

יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד.

וְנֹאמְרָ: כִּי פָדָה יְהוָה אֶת-יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֵק מַמְנוּ.
בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.

(continued from previous page)
יהוה אֱלֹהֵיכֶם יַחְדָּם (Adonai eloheikhem emet). It is as if we say, "the Holy One, Your God, is true (or truth)," and, for a moment, while saying

emet, we have a brief taste of that truth. The world as it is normally presented to us is a world in which truth is hidden: its full revelation constitutes redemption. When we recite the Sh'ma and affirm God's oneness, we may have a token of that redemption.

הַמֶּכֶה. GOD SMOTE. The reality is that the cost of achieving freedom may be violence. America, for instance, won its independence through revolution. In the Italian liturgical tradition, this sentence is omitted on Shabbat, since it is not considered to be in keeping with the peaceful mood of the day.

מִרְיָם. MIRIAM. After the deliverance at the Sea, we are told that Moses led the men in song and Miriam

led the women in response, joyously singing מי כמכה... "Who is like You . . ."

מי כמכה יהוה. WHO IS LIKE YOU. Exodus 15:11.

יהוה ימלך. ADONAI WILL REIGN. Exodus 15:18.

כי פדה יהוה יהוה. ADONAI HAS RESCUED. Jeremiah 31:11.

גאל ישראל. REDEEMED. The 20th-century Jewish philosopher Franz Rosenzweig remarks that the verb is in the past tense, unlike all the other brachot of the Sh'ma, which are in the present tense. It is as if a community that truly is able to recite the Sh'ma together must already have been redeemed.

God's Presence

What a stark contrast between the verses at the Sea, where we were gathered together as a people, as a multitude, and saw the power of our Warrior God—and then the first verses of this prayer, where we are vulnerable and alone, looking to a more tender, personal side of the same God.

—MERLE FELD

Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully and to awaken again to life, our sovereign.

*Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.*

Shield us: Remove from us enemies and pestilence, sword, starvation, and sorrow, and remove the evil forces that surround us.

*Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You are the Sovereign, merciful and compassionate.*

Ensure our going and coming for life and peace, now and forever.

May You spread over us Your canopy of peace.

Barukh atah ADONAI, who spreads the canopy of peace over us, and over all the people Israel, and over Jerusalem.

הַשְּׂכִיבְנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידְנוּ מִלְּפָנֶיךָ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ,
וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ,
וְהִגֵּן בְּעַדְנוּ,

וְהַסֵּר מֵעֵלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן,
וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תִּסְתֵּרֵנוּ.

כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,
כִּי אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה,

וְשׁוֹמֵר צִאֲתָנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
◀ וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ.

בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל-
עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

ALLOW US . . . TO SLEEP
הַשְּׂכִיבְנוּ. Nighttime may
provoke fear: Who will
protect us as we sleep?
Will we wake up? We
beseech God to protect
us from those threatening
forces that we can see, as
well as from those we can-
not observe. Ten verbs are
enunciated in this prayer,
creating a powerful drama
of motion and movement,
an expression of the will
to live.

EVIL FORCES שָׁטָן. "Satan,"
in the Bible, is a term gen-
erally used to refer either
to evil impulses or to an
adversary, but never to a
fallen angel.

CANOPY OF PEACE סֶפֶת שְׁלוֹם. This phrase is not
found in the Bible but may
allude either to Amos 9:11,
where the prophet sees the

rebuilding of the fallen *sukkah* of David as an image of redemp-
tion, or to Psalm 27:5, where the poet prays to be hidden in God's
sukkah, protected from enemies, while gazing peacefully at God's
countenance.

JERUSALEM יְרוּשָׁלָיִם. In Jewish thought, the peace of Jerusalem
symbolizes universal peace.

Shabbat

We are obsessed with work. During the week we rest so we can go back to work. We play so that we can go back to work. We love so that we can go back to work. One ulterior motive after another. Worrying over the past, living in the future. But one day each week there is a day devoted to being present, the seventh day. On that day, we do not have to go anywhere or do anything. Everything is done and we are already here.

—LAWRENCE KUSHNER
(adapted)

Atonement

According to Rabbi Elazar ben Azariah, this verse teaches that Yom Kippur can atone only for sins “before God.” Sins against other people can be atoned only by approaching the one who has been harmed.

—MISHNAH YOMA

May God’s

Great Name

Be Acknowledged

Whenever the people Israel enter the synagogue and house of study and proclaim: *יהא שמיה רבא מברך לעולם ולעלמי עלמיא*, “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

Biblical Sanctification of the Day

We rise.

ON SHABBAT, WE RECITE THE FOLLOWING PARAGRAPH:

The people Israel shall observe the Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V’sham’ru v’nei yisra-el et ha-shabbat,

la-asot et ha-shabbat l’dorotam b’rit olam.

Beini u-vein b’nei yisra-el ot hi l’olam,

ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz,

u-va-yom ha-sh’vi-i shavat va-yinnafash.

For Yom Kippur:

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.

Ki va-yom ha-zeh y’khapper aleikhem

l’taheir etkhem mi-kol hattoteikhem,

lifnei Adonai tit-haru.

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*.

We rise.

ON SHABBAT, WE RECITE THE FOLLOWING PARAGRAPH:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי־שִׁשַּׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

For Yom Kippur:

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם, לִפְנֵי יְהוָה תִּטְהָרוּ.

חצי קדיש

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבַיּוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבַזְּמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעָלְא לְעָלְא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

KADDISH קדיש. This Kaddish marks the break between the recitation of the Sh’ma and Its Blessings, the public declaration of our faith, and the more private, introspective part of our liturgy, the Amidah.

MAY GOD’S GREAT NAME יְהֵא שְׁמֵהּ רַבָּא. The seven words of this response are an almost exact Aramaic translation of the Hebrew refrain commonly used in the ancient Temple in Jerusalem, שֶׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד, “Praised be the name of the One whose glorious sovereignty is forever and ever.” This is familiar to us today as the response following the first verse of the Sh’ma.

TRULY FAR BEYOND לְעָלְא לְעָלְא. Distinctively during the High Holy Day period, Ashkenazic versions of the Kaddish emphasize God’s sovereignty by repeating the word *leilla*, “beyond.” Evidently that was already an alternate version of this prayer, given that some Jewish communities, including those of Rome and Yemen, repeat the word *leilla* all year long. Ashkenazim preserved both versions—reciting one year round, the other from Rosh Hashanah through Yom Kippur.

THE PEOPLE ISRAEL SHALL OBSERVE בְּנֵי־יִשְׂרָאֵל Exodus 31:16–17.

AND RESTED וַיִּנְפַשׁ. Or: “was refreshed.” The basic root meaning of this verb is “to breathe” and it is related to the noun נֶפֶשׁ (*nefesh*), “life” or “soul” (i.e., that which breathes). When one rests, one infuses oneself with a new breath of life. The peculiarity of the phrasing of this verse gave birth to the idea of the יְתֵרָה *y’terah* (*n’shamah y’terah*), the “additional soul” granted us on Shabbat. (Reuven Hammer)

FOR ON THIS DAY כִּי בַיּוֹם הַזֶּה Leviticus 16:30. Each Shabbat and holy day, an appropriate verse from the Bible is inserted just before the Amidah in the evening service—the beginning of the Jewish day—proclaiming the central purpose of the sacred occasion.

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.

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 בָּרוּךְ אַתָּה 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 בָּרוּךְ אַתָּה יהוה. The sign † indicates the places to bow.

אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

† בָּרוּךְ 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 עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

Version with Patriarchs:

† בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

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 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 גְּאֻלָּה (*g’ullah*), “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world’s healing.

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

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 contemplate 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.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנו בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

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

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה
לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֹאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל־יּוֹם
יְהַלְלוּךָ, סֵלָה.

REMEMBER US זְכַרְנוּ. 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 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 מְמִית וּמְחַיֶּה. 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 מְחַיֶּה 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 קְדוֹשׁ. 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).

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.

וּבְכֵן תֵּן פִּחְדֶּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאִימָתְךָ עַל כָּל־מַה־שִּׁבְרָאֲתָּהּ,
וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וַיַּעֲשׂוּ כָל־מַה־אֲחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שִּׁבְרָאֲתָּהּ.
וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמֶּךָ,
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרֶשֶׁיךָ,
וּפְתִיחוֹן פֶּה לְמִי־חַלִּים לָךְ,
שִׁמְחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירֶךָ
וְצַמִּיחַת קֶרֶן לְדוֹד עֲבֹדֶךָ,
וְעִרְיַכַת נֵר לְבֵן־יִשְׂרָאֵל מִשִּׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ.
וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ
וַיִּשְׂרִים יַעֲלֹזוּ,
וְחַסִּידִים בְּרַנָּה יִגְלוּ,
וְעוֹלָתָה תִּקְפֹּץ־פִּיָּהּ
וְכָל־הַרְשָׁעָה כְּלָה כְּעֵשֶׂן תִּכְלָה,
כִּי תַעֲבִיר מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ.
וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ,
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
כְּפִתּוּב בְּדַבְּרֵי קִדְשֶׁךָ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.
קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ, וְאִין אֵלֹהִים מִבְּלַעֲדֶיךָ,
כְּפִתּוּב: וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

ADONAI TZ'VA-OT WILL BE EXALTED וַיִּגְבֶּה 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.

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

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)

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

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

YOU ALONE . . . WILL RULE וְתִמְלֹךְ אַתָּה לְבַדְּךָ. 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.

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."

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

וַתִּתֵּן־לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יְיָוִם [הַשַּׁבָּת הַזֶּה
לְקַדְשָׁה וְלִמְנוּחָה וְאֶת־יְיָוִם] הַכְּפוּרִים הַזֶּה, לְמַחִילָה
וְלִסְלִיחָה וּלְכַפָּרָה, וּלְמַחֲלֵבוּ אֶת־כָּל־עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ
וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִזְכֹּר וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ,
וְזָכוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכוֹן מְשִׁיחַ בְּיַדְדוֹ עַבְדְּךָ,
וְזָכוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזָכוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה, לַחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם, בְּיוֹם הַכְּפוּרִים הַזֶּה.
זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וּפְקֻדָּנוּ בּוֹ לְבָרָכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מַחֵל לְעֲוֹנוֹתֵינוּ
בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכְּפוּרִים הַזֶּה. מַחָה וְהַעֲבֵר
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא
מַחָה פְּשָׁעֶיךָ לְמַעַנִי, וְחַטָּאתֶיךָ לֹא אֶזְכֹּר. וְנֹאמַר:
מַחִיתִי כְעָב פְּשָׁעֶיךָ וְכַעֲנַן חַטָּאוֹתֶיךָ, שׁוֹבָה אֵלַי כִּי
גֹאֲלֶתֶיךָ. וְנֹאמַר: כִּי־בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטָהַר
אֶתְכֶם מִכָּל חַטָּאתֵיכֶם, לְפָנַי יְהוָה תִּטְהָרוּ.

CALLING US BY YOUR GREAT AND HOLY NAME וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ. The name "Israel" means "wrestling with God" (Genesis 32:28). Our relationship with God is part of our self-definition as a people.

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

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

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

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצָה בְּמִנוּחָתָנוּ]
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ, שְׂפָעֵנוּ מִטּוֹבְךָ
וְשִׂמְחָנוּ בִישׁוּעָתְךָ, [וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךְ, וַיְנוּחוּ בָהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמַךְ]
וְטָהַר לְבָבוֹ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֵלַח לְיִשְׂרָאֵל
וּמְחַלְןָ לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר, וּמִבְּלַעֲדֶיךָ אֵין
לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
מִקִּדְּשׁ [הַשְּׁבֵת וְ] יִשְׂרָאֵל וְיוֹם הַכְּפּוּרִים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב
אֶת־הָעִבּוּדָה לְדַבְּרֵי בֵיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת 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,
צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיךְ שְׂבָכָל־יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת,
עָרַב וּבָקַר וְצִהָרִים.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,
מִעוֹלָם קוִיֵנוּ 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 צוּר 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 סֵלַחן וְהָשִׁב אֶת־הָעִבּוּדָה לְדַבְּרֵי בֵיתְךָ. 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.

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשִׁב אֶת־הָעִבּוּדָה לְדַבְּרֵי בֵיתְךָ. 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

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, O 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.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תַּמִּיד לְעוֹלָם וָעֶד.

וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאִמַּת,

הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ וְלֵךְ נֶאֱמָה לְהוֹדוֹת.

In the evening, we say:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יֹשְׁבֵי תֵיבֵל תְּשִׂים
לְעוֹלָם, כִּי אַתָּה הוּא מְלַךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוֹמְךָ.

In the morning or afternoon, we say:

שֵׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתַּת לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל,
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוֹמְךָ.

All services continue here:

בְּסִפְרֵ חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

וִידוּי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

תְּבֹא לְפָנֶיךָ תִּפְלַתָּנוּ, וְאַל תִּתְעַלֵּם מִתַּחֲנֻנָּתָנוּ,

שְׂאִין אֲנַחְנוּ עִזֵּי פָנִים וְקָשֵׁי עֲרָף לֹאֲמַר לְפָנֶיךָ,

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,

אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטְאנוּ.

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
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
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
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 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, h́amasnu, tafalnu sheker, ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shih́atnu, 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.

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

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנּוּ דְפִי. הֶעָוִינוּ, וְהִרְשָׁעְנוּ, וְדָנּוּ, חָמְסָנוּ,
טָפְלָנוּ שִׁקָּר. יַעֲצָנוּ רָע, כָּזְבָנוּ, לָצָנוּ, מֵרָדְנוּ, נֹאצָנוּ. סָרְרָנוּ, עָוִינוּ, פִּשְׁעָנוּ,
צָרְרָנוּ, קִשְׁיָנוּ עָרְף. רִשְׁעָנוּ, שְׁחַתְנוּ, תַּעֲבָבָנוּ, תַּעֲיִינוּ, תַּעֲתָעָנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צָדִיק עַל
כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ. מִה נֹאמַר לְפָנֶיךָ
יֹשֵׁב מְרוֹם, וּמִה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָל־הַנְּסֻתוֹת
וְהַנְּגֻלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רְזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כְּלִי. אַתָּה חוֹפֵשׁ כָּל־חַדְרֵי
בֵּטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ.
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמוֹתֵינוּ],
שֶׁתְּסַלַח לָנוּ עַל כָּל־חַטָּאתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ,
וְתִכַּפֵּר לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

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

עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִנְס וּבְרִצּוֹן,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמוּץ הַלֵּב.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דְעַת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתָּה.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רָע,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.

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.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחֶזֶק יָד,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטִמְאַת שְׂפָתַיִם,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בִּיצַר הָרַע,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בִּיּוֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתֵּן,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁיחַ שְׂפָתוֹתֵינוּ,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִם.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעֵינָיִם רְמוֹת,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.
וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפִלְלוֹת.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּצַדִּית רַע,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַיִם.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרֹף.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּרִכְלוֹת.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שׂוֹא,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁנְאָת חָנָם.
עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד,
וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.
וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

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.

וְעַל מִצְוֹת עֲשָׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה. בֵּין שֵׁישׁ בָּהּ
 קוּם עֲשֵׂה, וּבֵין שְׂאִין בָּהּ קוּם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ
 וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּכֹר אֲמָרָנוּם
 לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת־שְׂאִינָם גְּלוּיִים
 לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים, כְּדָבָר שֶׁנֶּאֱמַר:
 הַנְּסִתָּרֹת לַיהוָה אֱלֹהֵינוּ, וְהַנְּגַלֹּת לָנוּ וּלְבָנֵינוּ עַד־
 עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

הַנְּסִתָּרֹת SECRET MATTERS
 Deuteronomy 29:28.

אֱלֹהֵי, עַד שְׁלֹא נִוצַרְתִּי אִינִי כְּדָאִי, וְעַכְשָׁו שֶׁנִּוצַרְתִּי כְּאֵלוֹ
 לֹא נִוצַרְתִּי. עֶפֶר אֲנִי בְּחַיִּי, קַל וְחֹמֶר בְּמִיתָתִי. הֲרִי אֲנִי
 לְפָנֶיךָ כְּכֵלִי מְלֵא בֹשֶׁה וּכְלֵמָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה
 אֱלֹהֵי וְאֱלֹהֵי אֲבֹתַי [וְאֲמוֹתַי], שְׁלֹא אַחֲטָא עוֹד. וּמָה
 שֶׁחָטַאתִי לְפָנֶיךָ מֶרַק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי
 יְסוּרִים וְחֲלָיִים רָעִים.

MY GOD אֱלֹהֵי. 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 מַרְעֵי, וּשְׁפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
 הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה
 לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
 לְמַעַן יִחַלְצוּן יִדְיָדֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יְהִי לְרְצוֹן
 אֲמָרֵי פִי וְהַגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם
 בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל
 [וְעַל כָּל־יְיֹשְׁבֵי תֵבֶל] וְאֲמָרוּ: אָמֵן.

יְהִי לְרְצוֹן MAY THE WORDS
 Psalm 19:15.

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

Va-y'khullu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah, va-yishbot ba-yom ha-sh'vi-i mi-kol m'lakhto asher asah. Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kaddeish oto, ki vo shavat mi-kol m'lakhto, asher bara Elohim la-asot.

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, Creator of heaven and earth.

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, Creator of heaven and earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy sovereign, desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks, each day, always, to God. The source of blessings, the master of peace, God, whom we praise, sanctifies Shabbat, blesses the seventh day, and provides sacred rest to a people overflowing with joy, as a symbol of the work of creation.

Magein avot bi-d'varo, m'hayyeih meitim b'ma-amaro, ha-melekh ha-kadosh she-ein kamohu, ha-meini-ah l'ammo b'yom shabbat kodsho, ki vam ratzah l'hani-ah la-hem. L'fanav na-avod b'yir-ah va-fahad, v'nodeh li-sh'mo b'khol yom tamid. M'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kaddeish ha-shabbat u-m'vareikh sh'vi-i, u-meini-ah bi-k'dushah l'am m'dush'nei oneg, zeikher l'ma-aseih v'reishit.

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.

Purify our hearts to serve You faithfully.

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.

Barukh atah ADONAI, who makes Shabbat holy.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיְשַׁבֵּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּו שְׁבַת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Version with Patriarchs and Matriarchs:

◀ בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ.

Version with Patriarchs:

◀ בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
יַעֲקֹב, הָאֵל הַגָּדוֹל הַגָּבוֹר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ.

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מַחִיָּה מֵתִים בְּמַאֲמְרוֹ, הַמֶּלֶךְ הַקְּדוֹשׁ
שָׂאִין כְּמוֹהוּ, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שְׁבַת קְדֻשׁוֹ, כִּי בָם רָצָה
לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ
בְּכָל-יוֹם תְּמִיד. מֵעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,
מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי-
עֹנֵג, זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רָצָה בְּמִנוּחֵתָנוּ.
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שִׁבְעֵנוּ מִטּוֹבֶךָ, וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ,
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהַנְּחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבַת קְדֻשָּׁךָ,
וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבַת.

THE HEAVENS AND THE EARTH וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ Genesis 2:1-3.

PROTECTION TO OUR ANCESTORS מגן אבות

Literally, "shield of our ancestors." The evening service contains no repetition of the Amidah. This paragraph, which includes the themes of each of the seven *b'rakhot* of the Shabbat Amidah, is added on Shabbat eve. As elsewhere in the High Holy Day liturgy, the word *melekh* ("sovereign," is substituted for the word *El* ("God" (which is recited in the year-round version of this prayer), to emphasize the metaphor of God's sovereignty on this day.

Alternative Translation

Let our yearning rise to
You in the evening,
our exclamations come to
You in the morning,
then wondrous joy shall
appear by evening.

*Let our voices rise to You
in the evening,
our unsung deeds come to
You in the morning,
so our true redemption
shall appear by evening.*

Let our sufferings rise to
You in the evening,
our remorse come to You
in the morning,
then our pardon shall
appear by evening.

*Let our outcries rise
to You in the evening,
take note of them for Your
sake in the morning,
pour Your mercy upon us
by evening.*

Let our lament rise to You
in the evening,
and may You know the
purity of our spirit in the
morning,
that the joy of forgiveness
appear by evening.

*Let intimations of regret
rise to You in the evening,
and hopefulness in our
gathering come to You
in the morning,
then our glory, reflective
of You, shall appear by
evening.*

Let our fervent knocking at
the gates rise to You
in the evening,
our entreaties come to You
in the morning,
and Your forgiveness
delight us by evening.

*Let our confession rise up
to You in the evening,
may it blaze across the
skies in the morning,
so the forgiveness of all
appear by evening.*

Following the silent Amidah, the most important themes of Yom Kippur are the subject of these two special sections, S'lihot and Viddui, which begin here and are repeated throughout the day. The entire liturgy of Yom Kippur rests upon these two pillars: God is merciful and forgiving, and confession brings forgiveness and atonement.

THE UNFOLDING OF THE DAY: A PIYYUT

May our supplications rise up at evening,
our pleas arrive with the dawn,
our songs transform the dusk.

*May our voices rise up at evening,
our righteous acts arrive with the dawn,
our redemption transform the dusk.*

May our suffering rise up at evening,
our forgiveness arrive with the dawn,
our purity transform the dusk.

*May our prayers rise up at evening,
coming to You with the dawn,
transforming us at dusk.*

*Ya-aleh taḥanuneinu mei-erev,
v'yavo shav-ateinu mi-boker,
v'yeira-eh rinnuneinu ad arev.*

*Ya-aleh koleinu mei-erev,
v'yavo tzidkateinu mi-boker,
v'yeira-eh fidyoneinu ad arev.*

*Ya-aleh innuyeinu mei-erev,
v'yavo s'lihateinu mi-boker,
v'yeira-eh na-akateinu ad arev.*

*Ya-aleh m'nuseinu mei-erev,
v'yavo l'ma-ano mi-boker,
v'yeira-eh khippureinu ad arev.*

*Ya-aleh yish-einu mei-erev,
v'yavo tohoreinu mi-boker,
v'yeira-eh hinnuneinu ad arev.*

*Ya-aleh zikhronu mei-erev,
v'yavo vi-udeinu mi-boker,
v'yeira-eh hadrateinu ad arev.*

*Ya-aleh dofkeinu mei-erev,
v'yavo gileinu mi-boker,
v'yeira-eh bakkashateinu ad arev.*

*Ya-aleh enkateinu mei-erev,
v'yavo eilekha mi-boker,
v'yeira-eh eileinu ad arev.*

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב,
וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר,
וַיֵּרָאָה רְנוּנֵנוּ עַד עֶרֶב.
יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב,
וַיָּבֹא צְדָקֹתֵנוּ מִבֹּקֶר,
וַיֵּרָאָה פְּדִיּוֹנֵנוּ עַד עֶרֶב.
יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב,
וַיָּבֹא סְלִיחָתֵנוּ מִבֹּקֶר,
וַיֵּרָאָה נְאֻקָּתֵנוּ עַד עֶרֶב.
יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב,
וַיָּבֹא לְמַעַנוּ מִבֹּקֶר,
וַיֵּרָאָה כְּפוּרְנוּ עַד עֶרֶב.
יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב,
וַיָּבֹא טְהָרָנוּ מִבֹּקֶר,
וַיֵּרָאָה חֲנוּנֵנוּ עַד עֶרֶב.
יַעֲלֶה זְכוּרֵנוּ מֵעֶרֶב,
וַיָּבֹא וְעוֹדֵנוּ מִבֹּקֶר,
וַיֵּרָאָה הַדְּרָתֵנוּ עַד עֶרֶב.
יַעֲלֶה דְּפָקֵנוּ מֵעֶרֶב,
וַיָּבֹא גִילָנוּ מִבֹּקֶר,
וַיֵּרָאָה בְּקִשְׁתֵּנוּ עַד עֶרֶב.
יַעֲלֶה אֲנָקָתֵנוּ מֵעֶרֶב,
וַיָּבֹא אֱלִיךְ מִבֹּקֶר,
וַיֵּרָאָה אֱלֵינוּ עַד עֶרֶב.

S'LIHAH AND VIDDUI
(Forgiveness and Confession) stand in a complementary relationship to one another: *Viddui* (confession) is the human realization that we have sinned and failed—that our lives are imperfect. *S'lihaḥ* (forgiveness) is the divine assurance that our confession (repeated ten times on Yom Kippur) is received in love. Note that the assurance of God's forgiveness now precedes our confession.

YA-ALEH יַעֲלֶה is the overture to these special sections in the evening service. It is an anonymous medieval poem, which describes Yom Kippur as a progression from Kol Nidrei to Ne'ilah. Each verse includes *ya-aleh* (rise) in the evening, *yavo* (arrive) in the morning, and *yeira-eh* (appear) at the end of the day. The author expresses the anxiety at the beginning of this day of self-examination with its pleas for forgiveness, as well as the hope for purification at the fast's completion.

The poem is a reverse acrostic at the first letter of the middle word in each clause. It is as if, through-

out the day, we move back in our recollections, allowing the events of the year to pass before our mind's eye. This day is set aside for introspection: at different hours, in different light, we may see different aspects of our lives; and as we move inward, we can be in touch with the ways our lives might be renewed, until we arrive at א (alef), the point of origin.

Two differing translations appear here, one that attempts to imitate the play on letters embedded in the Hebrew poem, the other that captures the Hebrew rhythms. This juxtaposition illustrates the choices that need be made in translating medieval poetry.

באותו ערב מוזר
מישהו שאל:
האם אפשר לשנות את העבר?
והאשה החולנית ענתה בועף:
העבר איננו תכשיט
התום בתוך קפסה של גדלח
גם איננו
נהש בתוך צנצנת של כהל –
העבר מתנועע
בתוך ההנה
וכאשר ההנה נופל לתוך בור
נופל אתו העבר –
כאשר העבר מביט השמימה
זו הרמת החיים כלם,
גם חיי עבר רחוק עד מאד.
אך האיש הגלמוד מלמל:
והלא היה פעם אברהם בתבל
זה שלא לקח אפלו חוט
מנפש מולידו.

In that strange night
someone asked:
Can you change the past?
And the woman who was
ill 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 formalde-
hyde—
The past trembles
within the present
and 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)

First Cycle of S'lihot Prayers: Pleas of Mercy

All flesh comes to You, You who hear prayer.

All flesh shall come to worship You, ADONAI.

They shall come to bow down before You, ADONAI,
and they will pay honor to Your name.

Come, let us sing to ADONAI;

and cry out to the stronghold of our deliverance.

Let us greet God with thanks,

and sing songs of praise.

The sea belongs to God, God made it;

the land was created by God's hands.

In God's hand is every living soul

and the breath of all human flesh.

SELECTIONS FROM THE BOOK OF JOB

We know there is a place where gold is found,
and somewhere there is silver for refining.

But wisdom—where can it be found?

Where is the place of true knowledge?

V'ha-hokhmah mei-ayin timmatzei, v'ei zeh m'kom binah.

The deep declares, “It is not in me!”

The ocean echoes, “Neither is it here!”

*Yet it has no match in gold or glass,
it cannot be traded for precious trinkets,
not even for corals or crystal.*

But wisdom—where can it be found?

Where is the place of true knowledge?

God perceives its path.

God knows its place.

While peering to the ends of the earth,
inspecting everything under the heavens,

*weighing out the winds,
apportioning the water,
setting quotas for the rain,
fixing routes for the thunderstorms,*

God saw it and appraised it,

examined it and plumbed it,

and then God said to human beings:

“The fear of ADONAI—that is wisdom;

departing from sin—that is true knowledge.” Job 28

שמע תפלה, עדיך כל־בשר יבאו.

יבוא כל־בשר להשתחוות לפניך יהוה.

יבואו וישתחוו לפניך אדני, וכבדו לשמך.

לכו נרננה ליהוה, נריעה לצור ישענו.

נקדמה פניו בתודה, בזמרות נריע לו.

אשר־לו הים והוא עשהו, ויבשת ידיו יצרו.

אשר בידו נפש כל־חי, ורוח כל־בשר־איש.

כי יש לכסף מוצא, ומקום לזהב יזקו.

והחכמה מאין תמצא, ואי זה מקום בינה.

תהום אמר לא ביהיא, וים אמר אין עמדי.

לא־יערכנה זהב וזכוכית, ותמורתה כלי־פז.

ראמות וגביש לא יזכר.

והחכמה מאין תמצא, ואי זה מקום בינה.

אלהים הבין דרפה, והוא ידע את־מקומה.

כיהוא לקצות־הארץ יביט, תחת כל־השמים יראה.

לעשות לרוח משקל, ומים תפן במדה.

בעשתו למטר חק, ודרך לחיזי קלות.

אז ראה ויספרה, הכינה וגם־חקרה.

ויאמר לאדם:

הן יראת אדני היא חכמה, וסור מרע בינה. איוב כח

S'LIHOT consists of selections of biblical verses or a *piyyut*, culminating in a declaration of the Thirteen Attributes of God. Different rites and traditions repeat this cycle up to thirteen times. In this mahzor, we have three repetitions.

Following the Ashkenazic rite, we begin with a melody of biblical verses, known as “verses of mercy.” The selected verses are Psalm 65:3; Isaiah 66:23 (adapted); Psalms 86:9, 95:1–2, 5; and Job 12:10.

Then following the Sephardic tradition, we have included verses from the Book of Job.

The Sephardic custom of reciting that biblical book on Kol Nidrei evening was inspired by the Mishnah, which says that the High Priest would study it during the night of Yom Kippur (Yoma 1:6). Invoking the Book of Job may also imply that on this day we question not only our own performance during the year but also the state of the world, and God's justice as well. (This theme will be further explored during the Musaf service tomorrow.)

These particular verses evoke a sense of the mystery of existence. Repentance may begin with a realization of the limitations of our knowledge—whether of ourselves or of the world.

Body and Soul

Originally the holy (kadosh) meant that which is set apart, isolated, segregated. In Jewish piety it assumed a new meaning, denoting a quality that is involved, immersed in common and earthly endeavors; carried primarily by individual, private, simple deeds rather than public ceremonies.

—ABRAHAM JOSHUA HESCHEL

The soul is Yours, the body is Your creation.

Have compassion on Your handiwork.

The soul is Yours, the body is Yours.

Deal with us according to Your nature.

Ha-n'shamah lakh v'ha-guf po-olakh, husah al amalakh.

Ha-n'shamah lakh v'ha-guf she-lakh, Adonai, aseih l'ma-an sh'mekha.

Atanu al shimkha, Adonai, aseih l'ma-an sh'mekha.

We come before You relying on who You are.

According to Your glorious nature, help us.

You are known as “gracious, compassionate God.”

Forgive, then, our sin, though it is great.

Your way is to be patient with sinners, not only with the righteous.

That is the source of our praise for You.

For Your sake, not ours, God, help us.

See how we stand before You, humbled and empty-handed.

Grant relief to this driven leaf.

Have compassion on that which is but dust and ashes.

Cast away our sins; be kind to Your creations.

No human being can plead for us; have mercy on us.

Dark'kha eloheinu l'ha-arikh appekha

la-ra-im v'la-tovim,

v'hi t'hillatekha.

L'ma-ankha eloheinu aseih v'lo lanu,

r'eih amidateinu dallim v'reikim.

Ta-aleh arukhah l'aleh niddaf, tinnaheim al afar va-eifer.

Tashlikh hata-einu v'tahon b'ma-asekha.

Teireh ki ein ish, aseih immanu tz'dakah.

הַנְּשָׁמָה לָךְ וְהַגּוּף פְּעֻלָּךְ, הוֹסָה עַל עֲמָלְךָ.

הַנְּשָׁמָה לָךְ וְהַגּוּף שְׁלֶךְ, יְהוּה עֲשֵׂה לְמַעַן שְׁמֶךָ.

אֲתָאֲנוּ עַל שְׁמֶךָ יְהוּה, עֲשֵׂה לְמַעַן שְׁמֶךָ.

בְּעִבּוּר כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ.

לְמַעַן שְׁמֶךָ יְהוּה, וְסִלַּחְתָּ לְעוֹנֵינוּ, כִּי רַב הוּא.

We repeat after the leader:

דְּרַכְךָ אֱלֹהֵינוּ לְהֶאֱרִיךְ אִפְּךָ

לְרַעִים וּלְטוֹבִים, וְהִיא תְהִלַּתְךָ.

לְמַעַנְךָ אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ,

רְאֵה עֲמִידַתְנוּ דְלִים וְרִיקִים.

תַּעֲלֶה אֲרוּכָה לְעֵלְךָ נִדָּף,

תִּנְחַם עַל עִפְר וְאִפְר.

תִּשְׁלִיךְ חַטָּאֵינוּ וְתַחַן בְּמַעֲשֶׂיךָ,

תִּרְא כִּי אֵין אִישׁ עֲשֵׂה עִמָּנוּ צְדָקָה.

THE SOUL IS YOURS הַנְּשָׁמָה לָךְ. These are fragments of two anonymous poems, which appear in fragmentary form in a variety of versions of the printed Ashkenazic mahzor. The verse beginning with א must have been taken from one piyyut, and the one beginning with ת from another one.

YOUR NATURE שְׁמֶךָ. Literally, “Your name.” Reference is made to God’s “name” six times, as if to say that God’s “reputation” for kindness depends on God’s exercising forgiveness on this day.

FORGIVE, THEN, OUR SIN וְסִלַּחְתָּ לְעוֹנֵינוּ. In Psalm

25:11, the verse reads “forgive my sin.” Here it is changed to first person plural, as in much of our liturgy.

PATIENT WITH SINNERS, NOT ONLY WITH THE RIGHTEOUS אֶרְךָ. This insight is based on a passage in the Babylonian Talmud (Eruvin 22a) which asks why the Torah refers to God’s patience in the plural as אֶרְךָ אֶפְיִים (erekh appayim) and not the singular, אֶרְךָ אֶף (erekh af). The response is that God is patient with sinners as much as with the righteous, and therefore the plural.

DRIVEN LEAF עֵלְךָ נִדָּף. Leviticus 26:36 describes the punishment of Israel for their sins as being so fearful that even “the sound of a driven leaf shall put them (Israel) to flight.” The poet reverses that image and prays that even though we may be in exile, may we still experience God’s love.

NO HUMAN BEING אִישׁ אֵין אִישׁ. A phrase recalling the biblical story of Moses’ looking around and seeing that “there was no human being” watching him, then killing the Egyptian taskmaster (Exodus 2:12). Today, we have no Moses to protect us; only God can redeem us.

THE THIRTEEN ATTRIBUTES

God, You are patient.

You are known as the source of mercy.

You taught the way of repentance.

Today, and every day, call to mind the wonder of Your compassion and mercy toward the children of those You loved. Turn toward us in mercy, for You are the source of mercy.

We approach Your presence with supplication and prayer, and with the words You revealed to Moses, the humble one, long ago.

Turn away from wrath and let us nestle under Your wings, as it is written in Your Torah,

about 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 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.*

אל, אָרַךְ אַפַּיִם אַתָּה,
וּבַעַל הַרְחָמִים נִקְרָאתָ,
וְדַרְךְ תְּשׁוּבָה הוֹרִיתָ.
גְּדַלְתָּ רַחֲמֶיךָ וְחַסְדֶּיךָ תִּזְכֹּר הַיּוֹם
וּבְכָל-יּוֹם לְזָרַע יִדְיֶיךָ.
תִּפְּן אֵלֵינוּ בְּרַחֲמֶיךָ,
כִּי אַתָּה הוּא בַּעַל הַרְחָמִים.

בְּתַחֲנוּן וּבִתְפִלָּה פָּנִיךָ נִקְדָּם,
כְּהוֹדַעְתָּ לְעַנּוּ מִקִּדָּם.
מִחֲרוֹן אַפְּךָ שׁוּב,
כְּמוֹ בְּתוֹרָתְךָ כְּתוּב,
וּבְצֵל כְּנָפֶיךָ נַחֲסָה וְנִתְלוֹן,
כִּיּוֹם וַיֵּרֵד יְהוָה בְּעַנָּן.
◀ תִּעָבֵר עַל פְּשַׁע וְתִמְחָה אִשָּׁם,
כִּיּוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם.

תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנּוּ מֵאֲמָר
כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה.
וַיַּעֲבֵר יְהוָה עַל-פָּנָיו וַיִּקְרָא:
יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אָרַךְ אַפַּיִם, וְרַב-חַסֵּד
וְאֱמֶת. נִצַּר חַסֵּד לְאֱלֹפִים, נִשְׂא עוֹן וּפְשַׁע וְחַטָּאת,
וְנִקְיָה.
וְסַלַּחַת לְעוֹנֵינוּ וְלַחַטָּאתֵנוּ וְנַחֲלָתֵנוּ.

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אָרַךְ אַפַּיִם, וְרַב-חַסֵּד
וְאֱמֶת. נִצַּר חַסֵּד לְאֱלֹפִים, נִשְׂא עוֹן וּפְשַׁע וְחַטָּאת,
וְנִקְיָה.
וְסַלַּחַת לְעוֹנֵינוּ וְלַחַטָּאתֵנוּ וְנַחֲלָתֵנוּ.

וְסַלַּחַת לְעוֹנֵנוּ וְלַחַטָּאתֵנוּ וְנַחֲלָתֵנוּ.

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

סָלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחַל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ,
כִּי-אַתָּה אֲדֹנָי טוֹב וְסָלַח, וְרַב-חַסֵּד לְכָל-קוֹרְאֶיךָ.

Ashkenazic tradition offers a variety of introductions to the Thirteen Attributes, and this mahzor uses a different one for each time the passage is recited in this service.

ABOUT THE DAY . . . 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. Yom Kippur can be like that day of Sinai, when Moses discovered God's love and forgiveness.

GRANTING PARDON וְנִקְיָה. The text in the Torah (Exodus 34:7) continues וְנִקְיָה לֹא יִנְאֵם, "God does not remit all punishment." By ending the quote with וְנִקְיָה v'nakkeih, the liturgist reverses the meaning of the biblical text, emphasizing only God's mercy.

אל, אָרַךְ אַפַּיִם. Following on the heels of the very moment when Israel was closest to God, standing at Sinai, having heard God utter the Ten Commandments, the Torah pictures the people sinking from the greatest heights to terrible depths. Israel committed the greatest breach against God: constructing a golden calf and worshipping it. But Moses prayed and God forgave. It is this quintessence of sin and forgiveness that is the basis of Yom Kippur. God does not wish to punish us for our sins, but desires that we return on the path to God. If the sin of the golden calf could be forgiven, so can any sin.

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 the Divine indirectly. God passed before Moses and Moses 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 the moment of forgiveness and love.

It is the experience of forgiveness, not the wallowing in the overwhelming nature of our sinfulness, which is the object of this day. Therefore, the liturgy places the promise of God's forgiveness before the confession of our

Second Cycle of S'lihot Prayers: Human Vulnerability

Some congregations repeat each verse after the leader recites it.

As clay in the hand of the potter, who thickens or thins it at will, so are we in Your hand, Guardian of love;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As stone in the hand of the mason, who preserves or breaks it at will, so are we in Your hand, God of life and death;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As iron in the hand of the blacksmith, who forges or withdraws it at will, so are we in Your hand, Support of the poor;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As the helm in the hand of the sailor, who holds the course or abandons it at will, so are we in Your hand, good and forgiving God.

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As glass in the hand of the glazier, who shapes or melts it at will, so are we in Your hand, pardoner of sin and transgression;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As cloth in the hand of the draper, who drapes or twists it at will, so are we in Your hand, righteous God;

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

As silver in the hand of the smelter, who alloys or refines it at will, so are we in Your hand, Healer of wounds,

Recall Your covenant; do not heed the accuser.

La-b'rit habbe'it v'al teifen la-yeitzer.

Some congregations repeat each verse after the leader recites it.

כִּי הִנֵּה כְּחֹמֶר בְּיַד הַיּוֹצֵר,
בְּרִצּוֹתוֹ מְרַחֵב וּבְרִצּוֹתוֹ מְקַצֵּר,
כֵּן אֲנַחְנוּ בְּיַדְךָ חֹסֵד נוֹצֵר,
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמְּסַתֵּת,
בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ מְכַתֵּת,
כֵּן אֲנַחְנוּ בְּיַדְךָ מַחִיָּה וּמְמוֹתֵת,
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כִּי הִנֵּה כְּגִרְזֵן בְּיַד הַחֹרֵשׁ,
בְּרִצּוֹתוֹ דֹּבֵק לְאוֹר וּבְרִצּוֹתוֹ פֹּרֵשׁ,
כֵּן אֲנַחְנוּ בְּיַדְךָ תּוֹמֵךְ עֲנִי וְרֵשׁ,
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמְּלַח,
בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ שֹׁלַח,
כֵּן אֲנַחְנוּ בְּיַדְךָ אֵל טוֹב וְסֹלַח,
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כִּי הִנֵּה כְּזֹכוּכִית בְּיַד הַמְּזַגֵּג,
בְּרִצּוֹתוֹ חוֹגֵג וּבְרִצּוֹתוֹ מְמוֹגֵג,
כֵּן אֲנַחְנוּ בְּיַדְךָ מוֹחֵל זְדוֹן וְשׁוֹגֵג,
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כִּי הִנֵּה כְּיָרִיעָה בְּיַד הַרוֹקֵם,
בְּרִצּוֹתוֹ מִיֵּשֶׁר וּבְרִצּוֹתוֹ מְעַקֵּם,
כֵּן אֲנַחְנוּ בְּיַדְךָ אֵל קָנָא וְנוֹקֵם,
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כִּי הִנֵּה כְּכֶסֶף בְּיַד הַצּוֹרֵף,
בְּרִצּוֹתוֹ מְסַגֵּסֵג וּבְרִצּוֹתוֹ מְצַרֵּף,
כֵּן אֲנַחְנוּ בְּיַדְךָ מְמַצִּיא לְמִזוֹר תִּרְף,
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

AS CLAY IN THE HAND OF THE POTTER כִּי הִנֵּה כְּחֹמֶר בְּיַד הַיּוֹצֵר. This piyyut of unknown authorship is based on the verse from Jeremiah, "Like clay in the hand of the potter, so are you in My hand, O House of Israel" (18:6). The poet takes up this theme and compares God with various types of artisans—masons, glaziers, and weavers. Humans are compared to the materials that artisans use—stone, glass, or cloth. The poet reflects on the fragility of human existence and pleads that God use us creatively, not destructively.

RECALL YOUR COVENANT לְבְרִית הַבֵּט. Based on Psalm 74:20: "Look to the covenant! For the dark places of the land are full of the haunts of lawlessness."

THE ACCUSER יִצֵּר. The word יִצֵּר (*yeitzer*) means "impulse," and the Rabbis used it to refer to the יִצֵּר הָרַע (*yeitzer ha-ra*), the "evil impulse," which leads human beings to sin. In biblical and rabbinic mythology, this impulse was depicted as one of the angels who had the duty of acting as prosecutor. In the Book of Job this angel, a member of God's court, is designated *ha-satan* (*ha-satan*). There is no notion of a "fallen" or "rebellious" angel in Jewish mythology.

REFLECTIONS FROM PSALMS

Tell me, God, my end—the measure of my days—
that I would know how fleeting my life is.

*We walk about like empty shells,
all our efforts add up to little;
we pile up possessions,
but don't know how to account for our lives.*

What then should I hope for, God?

Only that You save me from the consequences of my sin.

*You observe my walking and lying down;
You are familiar with all my ways.*

There is no word on my tongue but that You, O God, know it well.

*Where can I escape from Your spirit?
Where can I flee from Your presence?*

I was never concealed from You,
even as I was being shaped in hidden places,
knit together in the recesses of the earth.

*Your eyes saw my unformed limbs;
they were recorded in Your book;
fashioned over days, they all belonged to You.*

It was You who created my innermost ability to feel;

You fashioned me in my mother's womb.

*Examine me now, God;
look into my heart,
probe me, and know my secrets.*

If You see within me cause for sadness, guide me toward eternal truths.

*Hear my prayer, O God, give ear to my cry;
do not disregard my tears;
like all my forebears I am a wanderer,
a guest in Your house.*

Make me an instrument of Your salvation
that I might be redeemed,
before I go away and am no more.

הוֹדִיעֵנִי יְהוָה קֶצֶי, וּמִדַּת יָמֵי מַה־הִיא,
אֲדַעַה מַה־חָדַל אָנִי.

אֶף־בְּצַלְמִי יִתְהַלֵּךְ־אִישׁ אֶף־הֶבֶל יִהְיֶה־מִיוֹן,
יִצְבֹּר וְלֹא־יֵדַע מִי־אִסְפָּם.

וְעַתָּה מַה־קִּוִּיתִי אֲדֹנָי, תּוֹחַלְתִּי לָךְ הִיא.
מִכָּל־פְּשָׁעֵי הִצִּילְנִי, חֲרַפְתָּ נָבֶל אֶל־תְּשִׁימֵנִי.
יְהוָה חֲקַרְתָּנִי וַתִּדְעֵ.

אֲתָה יִדְעָתָּ שְׁבֹתִי וְקוּמִי, בְּנִתָּה לְרַעִי מִרְחוֹק.
כִּי אֵין מְלָא בְלִשׁוֹנִי, הֵן יְהוָה יִדְעָתָּ כְּלָא.
אָנָּה אֵלֶיךָ מְרוֹחֵף, וְאָנָּה מִפְּנֵיךָ אֲבָרַח.

לֹא־נִכְחַד עֲצָמֵי מִמֶּנּוּ, אֲשֶׁר־עָשִׂיתִי בְּסִתְרֵךְ
רְקִמָתִי בְּתַחְתִּיּוֹת אֶרֶץ.
גָּלַמְתִּי רְאוּ עֵינֶיךָ וְעַל־סִפְרֶךָ כָּלֶם יִפְתָּבוּ,
יָמִים יִצְרוּ וְלוֹ אֶחָד בָּהֶם.

כִּי־אֲתָה קִנִּיתָ כְּלִיתִי, תִּסְפְּנִי בְּבִטָּן אָמִי.
חֲקַרְנִי אֵל וְדַע לִבִּי, בְּחִנְנִי וְדַע שְׂרַעְפִּי.
וְרֵאָה אִם־דֶּרֶךְ־עֲצָב בִּי, וּנְחַנֵּי בְּדֶרֶךְ עוֹלָם.

◀ שְׂמַעָה תִּפְלְתִי יְהוָה וְשׁוּעָתִי הֲאִזִּינָה אֶל־דַּמְעָתִי
אֶל־תִּחַרֶּשׁ כִּי גַר אָנֹכִי עִמָּךְ, תּוֹשֵׁב כָּכֶל־אֲבוֹתַי.
הֲשַׁע מִמֶּנִּי וְאֲבַלִּיגָה, בְּטָרֶם אֵלֶיךָ וְאִינְנִי.

FROM PSALMS. From earliest times, the S'lihot liturgy for the evening included a series of biblical verses chosen for the way they illustrate the themes of the day. Each cantor would select verses that often were connected only through the repetition of a key word. Congregations, familiar with the Bible, were able to repeat each verse, or complete them, following the cantor.

This meditation on creation, the meaning of our humanity, and the consciousness of our finitude, combines verses from Psalms 39 and 139.

MAKE ME AN INSTRUMENT OF YOUR SALVATION הֲשַׁע מִמֶּנִּי. Traditional commentators and modern scholars have argued over the meaning of this phrase. One possibility is that the verb is related to שִׁשׁוּעַ (shishu-a), "that which is full of play and gives delight." The translation would be: "Delight in me and I would recover, before

I die and am no more." Others have understood it to come from the root ישַׁע, meaning "victory" or "salvation."

Finding Forgiveness

Rabba the son of Haninah the Elder said in the name of Rav: if one sins and is embarrassed by what was done, all one's sins are forgiven.

—BABYLONIAN TALMUD,
BERAKHOT

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.

Va-ya-avor Adonai al panav va-yikra: 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.
V'salahta la-avoneinu u-l'hattateinu u-n'haltanu.

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.

אל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
מִתְנַהֵג בְּחַסְדֵי־דָוָד, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רָאוּשׁוֹן רָאוּשׁוֹן,
מְרַבֵּה מַחִילָה לְחַטָּאִים, וְסֹלִיחָה לְפוֹשְׁעִים,
עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וְרוּחַ, לֹא כֹרַעְתֶּם תִּגְמוּל.
אל, הוֹרִיתָ לָנוּ לומר שְׁלֹשׁ עֲשָׂרָה,
זְכַר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה,
כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם,
כְּמוֹ שֶׁכְּתוּב: וַיֵּרֶד יְהוָה בְּעַנָּן, וַיִּתְיַצֵּב עִמּוֹ שָׁם,
וַיִּקְרָא בְשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב־חַסֵּד
וְאֱמֶת. נִצַּר חַסֵּד לְאַלְפִים, נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאָה,
וְנִקְּהָ.

וְסִלַּחַת לְעוֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנִחַלְתָּנוּ.

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

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

THRONE OF MERCY כִּסֵּא רַחֲמִים. Mythically, 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 describes God as wearing a *tallit* like a cantor and showing Moses how to pray. God said to Moses: “Whenever Israel sins, they should recite this passage and I will forgive them.” And then God spoke the words of the Thirteen Attributes (Babylonian Talmud, Rosh Hashanah 17b).

Third Cycle of S'lihot Prayers: Yearning for God

Some congregations repeat each verse after the leader recites it.

To You we pray, above us all, beyond all time and space.
Understand us—mortal beings, poor in spirit, weak of flesh—
for You turn toward the humble, the broken, the weak.

Forgive us on this special day.

Surely You will do so tomorrow.

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

My soul yearns for You, though I am afraid of Your judgment.

Our ritual is imperfect,

we can no longer follow the prescribed form,

yet we depend on You.

Turn to us as if we were High Priests standing before Your Ark.

Surely You will do so tomorrow.

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

My heart is caught in the web it has spun,
and I am conscious of how short my life is.
We depart like dew that may shine for a morning;
not saved by its lowly state, it quickly fades.
On this day when we are summoned before the judge of all,
turn to us for Your honor's sake; allow us to walk in the land of the living.
Forgive the sins of Your people.

Surely You will do so tomorrow.

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

*My sovereign, redeem the children of Jacob
and accept our fasting from one evening to the next.*

*Rain down on us the redemption we have prayed for,
and quench our thirst.*

*Tzur Yisra-el, Stronghold of Israel, bathe me in Your purifying waters,
and purify me as I sing to You: Surely this is our God!*

Surely You will do so tomorrow.

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

Wipe away my sins as I call to You, filled with awe, in Your holy sanctuary.
Form me anew, granting me a heart freshly born,
as the righteous teacher foretold in Your holy law
regarding this special day.

Surely You will do so tomorrow.

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

Some congregations repeat each verse after the leader recites it.

בְּרוּךְ אֱלֹהֵי עֲלִיוֹן מְרֹאשׁ אַחֲרֵית חוּזָה
שׁוֹמֵעַ אֶל אֲבִיוֹן וְעֹנֹתוֹ לֹא תִבְזֶה
מִכֹּפֶר כָּל-שִׁגְיוֹ בְּיוֹם הָעֲשׂוֹר הַזֶּה
מִחֵר יַעֲשֶׂה יְהוָה אֶת-הַדָּבָר הַזֶּה.

נִפְשֵׁי לָךְ עוֹרְגֹת כְּאֵיל עַל אֲפִיקִים
וּמִיּוֹם דֵּין חוֹרְגֹת בְּעֵד מַעֲשֵׂיָהּ רִיקִים
בְּאֵין חֲטָאת נוֹהֶגֶת וְלֹא עוֹלוֹת מִצְדִּיקִים
לְבַד בְּךָ רוֹגְגֹת קִדְשֵׁת שְׂמֵךְ לְהִקִּים
תִּרְצִינָה כְּאִישׁ לִפְנֵי הַכֹּפֶרֶת יִזֶּה.
מִחֵר יַעֲשֶׂה יְהוָה אֶת-הַדָּבָר הַזֶּה.

יוֹם נִקְרָאתִי לְבֹא בְּדֵין עִם הַמֶּלֶךְ
לְכִבִּי כְּלָה בְּחִבּוֹ כְּטַל מִשְׁפִּים הוֹלֵךְ
לֹא יוֹעִיל בְּזִהְבוֹ וְלֹא דְלוֹת וְהֵלֵךְ
לְבַעֲבוֹר כְּבוֹדֶךָ שׁוֹכְבוֹ בְּאַרְצוֹת חַיִּים לְהֵלֵךְ
וּלְמַעַנְךָ סֶלַח נָא לְעוֹן הָעָם הַזֶּה.
מִחֵר יַעֲשֶׂה יְהוָה אֶת-הַדָּבָר הַזֶּה.

מְלָכֵי אֱלֹהִים צִוָּה יִשׁוּעוֹת יַעֲקֹב וְקָרַב
וְרִצָּה תַעֲנִית דָּוָה מֵעֶרֶב עַד עֶרֶב
וְגִשְׁמֵי נְדָבוֹת רִוָּה צְמֵאוֹנוֹ וְטַל עֶרֶב
צוֹר יִשְׂרָאֵל מִקְוֶה מִחֲטָא לְטַהְרֵי תָרַב
עֲזִי וְזִמְרַת יְהוָה הִנֵּה אֱלֹהֵינוּ זֶה
מִחֵר יַעֲשֶׂה יְהוָה אֶת-הַדָּבָר הַזֶּה.

נִקְהַ חֲטָאֵי קוֹרָא בְּבֵית מִקְדָּשׁ הַקֹּדֶשׁ
בְּמוֹרֶךְ לְכָב יִרָא שְׂאֵת חֲטָאתֵינוּ גִדְשׁ
אִם בִּירְאָה יִבְרָא לֵב חֲדָשׁ לְהַתְחַדֵּשׁ
כְּאִשֶׁר בִּשְׂר מוֹרָה צִדֵּק בְּמִשְׁפַּט קֹדֶשׁ
בְּעֲשׂוֹר לְחֲדָשׁ הַשְּׂבִיעִי הַזֶּה.
מִחֵר יַעֲשֶׂה יְהוָה אֶת-הַדָּבָר הַזֶּה.

בְּרוּךְ אֱלֹהֵי עֲלִיוֹן. This piyyut is recited in the Italian rite for Kol Nidrei evening. It has been ascribed to Benjamin ben Abraham min Ha-anavim, who lived in Italy in the 13th century. The liturgy of Yom Kippur is filled with memories of the pageantry of the day when the Temple stood in Jerusalem and the High Priest entered the Holy of Holies to pray for the people Israel. By entwining our own practice with memories of the biblical drama, the poet hopes we can achieve a sense of purity that our ancestors experienced through the Temple ritual.

SURELY YOU WILL DO SO TOMORROW מִחֵר יַעֲשֶׂה יְהוָה אֶת-הַדָּבָר הַזֶּה. This chorus is based on Exodus 9:5, Moses' warning to Pharaoh that God will surely bring a pestilence on Egypt—but that the Israelites will not be harmed.

THE RIGHTEOUS TEACHER מוֹרָה צִדֵּק. During the Second Temple period, this phrase was widely used. Here it refers to Moses.

YOUR KINDNESS ACCOMPANIED ME: A PIYYUT

Even before I came to be, Your kindness accompanied me.
For from nothing, You formed me.
Who was it who fashioned me? Spun the clay?
Fired the kiln? Hardened me?
Who breathed life into me?
Opened the belly of the deep? Pulled me out?
Who guided me from childhood to today?
Gave me understanding? Filled me with wonder?
Though I am but clay in Your hands,
was it not You who made me? Truly, You, not me.
Yet, I confess my sins, and I do not say
that I was fooled by another, who beguiled me.
Why would I try to hide my sin from You?
For even before I came to be, Your kindness accompanied me.

Terem heyoti, hasd'kha va-ani.

THE WORLD IS FULL OF YOUR GLORY: A PIYYUT

ADONAI, where shall I find You?
High and hidden is Your place.
And where shall I not find You?
The world is full of Your glory.

I sought Your closeness,
I called to You with all my heart,
And going out to meet You
I found You coming toward me.

*Yah, ana emtza-akha
m'kom'kha na-aleh v'ne-lam
v'ana lo emtza-akha
k'vod'kha malei olam*

*Darashti kirvat'kha
b'khol libbi k'ra-tikha
u-v'tzeiti li-k'rat'kha
li-k'rati m'tzatikha.*

טָרַם הָיֹוֹתִי חֶסֶדְךָ בָּאֲנִי,
הַשֵּׁם לִישׁ אֵין וְהִמְצִיאֲנִי.
מִי הוּא אֲשֶׁר רָקַם תְּמוּנָתִי?
וּמִי עֲצָמִי בְכוֹר יִצְקָךְ וְהִקְפִּיאֲנִי?
מִי הוּא אֲשֶׁר נָפַח נְשָׁמָה בִּי?
וּמִי בָטָן שְׂאוֹל פָּתַח וְהוֹצִיאֲנִי?
מִי נִהְגַּנִּי מִנְעוּרַי עַד הַלֵּם?
מִי לְמַדְנִי בֵּין וְהִפְלִיאֲנִי?
אֲמַנָּם אֲנִי חָמַר בְּקָרֵב יָדְךָ,
אֶתָּה עָשִׂיתָנִי, אֲמַת, לֹא אֲנִי.
אוֹדָה עָלֶי פִשְׁעֵי וְלֹא אֹמֵר לְךָ
כִּי הֵעָרִים נָחַשׁ וְהִשִּׁיאֲנִי.
אֵיכָה אֶכְחַד מִמֶּךָ חֲטָאִי?
טָרַם הָיֹוֹתִי חֶסֶדְךָ בָּאֲנִי!
הֲלֹא

FROM NOTHING, YOU FORMED ME לִישׁ אֵין וְהִמְצִיאֲנִי. Solomon ibn Gabirol (1020–1057) was among the most important of the Spanish-Jewish poets and the originator of many of this poetry's genres. In this poem, he sees the pure soul—that part of the human which is constituted by the image of God—as the instrument of redemption. However we may have sinned, there is some aspect of who we are that is a reflection of the Divine. Allowing ourselves to feel God's presence within can be the source of our overcoming despair at our own imperfection. Ibn Gabirol believes that as much as we have sinned, the Divine is always present within us.

ADONAI, WHERE SHALL I FIND YOU אֲנִי אֶמְצְאֶךָ. Yehudah Halevi (1075–1141) is perhaps the most famous of the Spanish poets. Like Ibn Gabirol, he excelled not only in poetry but in philosophy, as well. His religious poetry frequently expresses intense yearning and love. This yearning was also manifested in his personal life—it impelled him to leave Spain and journey to the Land of Israel, where he died. This fragment of a longer poem is a beautiful expression of the encounter with God as a mutual meeting.

יְהִי אֲנִי אֶמְצְאֶךָ
מְקוֹמְךָ נִעְלָה וְנִעְלָם
וְאֲנִי לֹא אֶמְצְאֶךָ
כְּבוֹדְךָ מְלֵא עוֹלָם
דְּרִשְׁתִּי קִרְבְּתְךָ
בְּכָל-לְבִי קִרְאתֶיךָ
וּבִצְאָתִי לְקִרְאתֶךָ
לְקִרְאתִי מִצְאָתֶיךָ

The Thirteen Attributes

The liturgy for Yom Kippur is filled with the image of God's mercy and love overcoming harsh judgment. The Rabbis taught that human behavior should imitate God. Our admission of our inadequacy to stand up to absolute standards of judgment and our expectation of God's forgiveness teach us about the kindness we need in approaching others.

I Forgive as You Asked

The S'lihot section ends with God's response to Moses, announcing forgiveness. Jewish tradition wants us to hear the echo of these words as we recite the confession; forgiveness, while assured, is dependent on our asking.

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.

Listen to our prayers, God, hear our pleading, our sorrow-filled voices.

Our sovereign, our God, it is to You we pray.

May Your ear hear, and Your eyes open to the prayers of Your servants, the people Israel.

In Your heavenly abode, may You hear their pleas and prayers, and respond to what they ask.

May You forgive Your people who have sinned against You.

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 One will respond to us on the day 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 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

אל, מלך יושב על כסא רחמים, מתנהג בחסידות, מוחל עונות עמו, מעביר ראשון ראשון, מרבה מחילה לחטאים, וסליחה לפושעים, עושה צדקות עם כל בשר ורוח, לא כרעתם תגמול.

אל, הורית לנו לומר שלש עשרה, זכר-לנו היום ברית שלש עשרה, כמו שהודעת לענו מקדם, כמו שכתוב: וירד יהוה בענן, ויתיב עמו שם, ויקרא בשם יהוה.

ויעבר יהוה על-פניו ויקרא:

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

וסלחת לעוננו ולחטאתנו ונחלתנו.

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

סלח לנו אבינו כי חטאנו, מחל לנו מלפנו כי פשענו, כי אתה אדני טוב וסלח, ורב-חסד לכל-קוראיך.

האזינה יהוה תפלתנו, והקשיבה בקול תחנונותינו. הקשיבה לקול שוענו, מלפנו ואלהינו, כי-אליך נתפלל. תהי נא אזנך-קשבת ועיניך פתוחות אל-תפלת עבדיך עמך ישראל. ושמעת מן השמים, ממכון שבתיך, את-תפלתם ואת-תחנוותיהם, ועשית משפטם. וסלחת לעמך אשר חטאו-לך.

ברחם אב על-בנים, פן תרחם יהוה עלינו.

ליהוה הישועה, על-עמך ברכתך סלה.

יהוה צבאות עמנו, משגב-לנו אלהי יעקב, סלה.

יהוה צבאות, אשרי אדם בטח בך.

יהוה הושיעה, המלך יעננו ביום-קראנו.

סלח-נא לעון העם הזה כגדל חסדך, וכאשר נשאתה לעם הזה ממצרים ועד-הנה. ושם נאמר: ויאמר יהוה סלחתי כדברך.

ONE BY ONE ראשון ראשון. According to the Babylonian Talmud, God counts only one sin at a time, for if the totality of our sins were counted together, we might be judged negatively; each sin is forgiven individually (Rosh Hashanah 17a).

LISTEN TO OUR PRAYERS האזינה יהוה תפלתנו. The words come from Psalm 86:6, though the liturgist has changed the first person singular “my” to the first personal plural “our.” The same change is made in the next two verses.

OUR SOVEREIGN, OUR GOD מלכנו ואלהינו. Psalm 5:3.

MAY YOUR EAR HEAR תהי נא אזנך קשבת. Nehemiah 1:6.

IN YOUR HEAVENLY ABODE ושמעת מן השמים. 1 Kings 8:49–50.

AS A PARENT אב ברחם. Psalm 103:13 has “May You, God look kindly on your faithful ones.” The liturgist did not presume that we are all faithful, but we can still pray that God should turn toward each of us.

SALVATION IS ADONAI'S ALONE ליהוה הישועה. Psalm 3:9.

ADONAI TZ'VA-OT יהוה צבאות. Psalm 46:8.

BLESSED IS THE ONE אשרי אדם. Psalm 84:13. God moves to the throne of mercy.

ADONAI SAVE US יהוה הושיעה. Psalm 20:10.

FORGIVE סלח. Numbers 14:19–20.

¶ *On Your Wings:
Biblical Images*

As an owl in the desert screams in the night, so I want to be heard, my God.

As a thrush cries as danger nears its nest, so we plead that You attend us.

The eagle circles round and round, higher and higher, to protect its young; carry us on eagle's wings and guard us from danger.

A dove hovers constantly over its young, never tiring of its task, so let me be nestled in Your care.

Spread Your wings, carry me, watch over me. Bring me to Your holy house on eagle's wings.

—EDWARD FELD

CONCLUDING BIBLICAL VERSES

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, “For My house shall be called a house of prayer for all people.”

CULMINATION OF S'LIHOT: HEAR OUR VOICE

We rise as 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.

כָּפַר חַטָּאֵינוּ בְּיוֹם הַזֶּה וְטַהַרְנוּ, כְּמָה שְׁכָתוּב: כִּי בְּיוֹם הַזֶּה יִכְפַּר עָלֵיכֶם לְטַהַר אֶתְכֶם, מִכָּל חַטְאֵיכֶם לִפְנֵי יְהוָה תְּטַהְרוּ. הִבְיָאנוּ אֶל־הַר קְדֻשָּׁךְ, וְשִׁמְחָנוּ בְּבֵית תְּפִלָּתְךָ, כְּמָה שְׁכָתוּב: כִּי בֵּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים.

We rise as the ark is opened. After the leader recites each verse, we repeat it.

שָׁמַע קוֹלָנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ.

הִשְׁיבָנוּ יְהוָה אֱלֹהֵיךָ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֻשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ.

אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה, כְּכֹלֹת כַּחֲנוּ אֶל־תִּעְזָבֵנוּ.

Said quietly:

אֶל־תִּעְזָבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ.

עֲשֵׂה־עִמָּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,

כִּי־אֵתָהּ יְהוָה עֲזָרְתָנוּ וְנַחַמְתָּנוּ.

אִמְרֵינוּ הֵאזִינָה יְהוָה, בְּיָנָה הִגִּיגְנוּ.

יְהִיו לְרָצוֹן אִמְרֵי־פִינוּ וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ, יְהוָה צוּרֵנוּ וְגֹאֲלָנוּ.

כִּי־לָךְ יְהוָה הוֹחֵלָנוּ, אֵתָהּ תַעֲנֶה, אֲדַנִּי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

אֵל תִּעְזָבֵנוּ וְאֵל תִּשְׁשׁוּנוּ,

וְאֵל תִּכְלִימָנוּ וְאֵל תִּפְרַר בְּרִיתְךָ אֶתָּנוּ.

קָרַבְנוּ לְתוֹרָתְךָ, לְמַדְנוּ מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ,

הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבֵּבֵנוּ לְאַהֲבָתְךָ,

וְנִשׁוּב אֱלֹהֵיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. < וְלִמְעַן שִׁמְךָ הַגָּדוֹל

תִּמְחַל וְתִסְלַח לְעוֹנֵנוּ, כְּפָתוּב בְּדַבְרֵי קְדֻשְׁךָ:

לְמַעַן־שִׁמְךָ יְהוָה, וְסִלַּחְתָּ לְעוֹנֵי כִּי רַב־הוּא.

When most Jewish liturgy quotes biblical verses that were phrased in the first person singular, it recasts them as plural. (The authors of the prayerbook felt free to emend the Bible's wording in this way.) Some scholars believe that this liturgical transformation took place around the turn of the first millennium. In this view, all prayers of confession were originally phrased in the first person singular: “my” sin rather than “our” sin. The triumph of the communal over the individual is the contribution of the Middle Ages. Thus only the last verse on this page, Psalm 25:11, is left in the singular, as if each of us must finally confront our own sinfulness. Some editions of the mahzor change even that verse to the plural.

DO NOT ABANDON US אֶל־תִּעְזָבֵנוּ. This verse is only whispered, for we do not want to assert out loud even the possibility of abandonment. The whispering then extends to what follows—personal prayers that our plea may be heard.

CONCLUDING BIBLICAL VERSES. Just as the S'lihot began with a series of biblical verses, it now moves to its conclusion with a similar series. Likewise, just as the evening service began by permitting sinners to pray along with the righteous, it now climaxes with the announcement, “My house shall be called a house of prayer for all people.” The quotations are from Leviticus 16:30 and Isaiah 56:7.

HEAR OUR VOICE שָׁמַע קוֹלָנוּ. Sh'ma Koleinu is a supplication that seeks to penetrate the silence that surrounds us, to evoke God's response, and to draw God into our prayer. “Hear our voice” may be among the most poignant words spoken in prayer. This prayer's first sentence is from the concluding prayer of personal petition in the daily Amidah. (In Jewish liturgy, a general plea that God hear our prayer typically precedes or follows a set of specific requests.) It then quotes Lamentations 5:21; Psalms 51:13; 71:9; 38:22; 86:17; 19:15; 5:2; 38:16.

The Babylonian Talmud records an argument as to whether personal prayers should be recited in the plural (Berakhot 29b–30a).

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

For—

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

Ki

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

VIDDUI — PRAYERS OF CONFESSION

We are insolent;	You are gracious and compassionate.
We are obstinate;	You are patient.
We are sinful;	You are merciful.

Our days are a passing shadow, but You are the One who truly is, for time without end.

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סֵלַח לָנוּ, מַחֵל לָנוּ, כְּפָר-לָנוּ.

אָנוּ עַמְּךָ	וְאַתָּה אֱלֹהֵינוּ,
אָנוּ בְנֶיךָ	וְאַתָּה אָבִינוּ.
אָנוּ עַבְדֶּיךָ	וְאַתָּה אֲדוֹנֵנוּ,
אָנוּ קְהֵלְךָ	וְאַתָּה חֻלְקֵנוּ.
אָנוּ נַחֲלֶתְךָ	וְאַתָּה גּוֹרְלֵנוּ,
אָנוּ צֹאנְךָ	וְאַתָּה רוֹעֵנוּ.
אָנוּ כְרֻמְךָ	וְאַתָּה נוֹטְרָנוּ,
אָנוּ פְעֻלֶתְךָ	וְאַתָּה יוֹצְרָנוּ.
אָנוּ רְעִיתְךָ	וְאַתָּה דוֹרְנוּ,
אָנוּ סִגְלֶתְךָ	וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמְּךָ	וְאַתָּה מְלַפְנוּ,
אָנוּ מְאִמֶיךָ	וְאַתָּה מְאִמֵינוּ.

וידוי

אָנוּ עֲזֵי פָנִים	וְאַתָּה רַחוּם וְחַנוּן.
אָנוּ קָשֵׁי עֶרֶף	וְאַתָּה אָרֶךְ אַפַּיִם.
אָנוּ מְלֵאֵי עוֹן	וְאַתָּה מְלֵא רַחֲמִים.
אָנוּ יְמִינוּ כְּצֶל עוֹבֵר	וְאַתָּה הוּא וְשִׁנוֹתֶיךָ לֹא יִתְמוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְּתֵנוּ,
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשֵׁי עֶרֶף לוֹמַר לְפָנֶיךָ,
יְהוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטְאנוּ.

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 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.

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

VIDDUI—PRAYERS OF CONFESSION וידוי. In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is *viddui* (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.

A PASSING SHADOW כְּצֶל עוֹבֵר. Psalm 144:4.

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

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.

א

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

ב

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

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

אֲשָׁמְנוּ, בִּגְדָנוּ, גָּזַלְנוּ, דִּבְרָנוּ דָּפִי.
הָעֵוִינוּ, וְהִרְשָׁעְנוּ, וְדָנוּ, חָמַסְנוּ, טָפַלְנוּ שְׁקָר.
יַעֲצָנוּ רָע, כְּזָבְנוּ, לָצַנוּ, מָרְדָנוּ, נֶאֱצָנוּ.
סָרְרָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשִּׁינוּ עֲרָף.
רָשָׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּהָ לָנוּ.
וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עֲלֵינוּ, פִּי אָמַת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשָׁעְנוּ.

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

א

הִרְשָׁעְנוּ וּפִשְׁעֵנוּ, לָכֵן לֹא נוֹשָׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ
רָשָׁע וְחִישׁ לָנוּ יֵשַׁע, כִּפְתּוֹב עַל יַד נְבִיאֶךָ: יַעֲזֹב רָשָׁע דְּרָכּוֹ,
וְאִישׁ אֶן מַחֲשַׁבְתּוֹ, וְיֵשֵׁב אֶל־יְהוָה וִירַחֲמֵהוּ, וְאֶל־אֱלֹהֵינוּ
כִּי־יִרְבֶּה לְסִלּוֹחַ.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סָלַח וּמַחַל לַעֲוֹנוֹתֵינוּ
בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה.
מָחָה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
וְכַף אֶת־יָצְרָנוּ לְהַשְׁתַּעֲבֹד־לָךְ,
וְהַכְנַע עַרְפָּנוּ לְשׁוֹב אֵלֶיךָ,
וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ,
וּמוֹל אֶת־לִבְבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
כִּפְתּוֹב בְּתוֹרָתֶךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְבְךָ,
וְאֶת־לִבְבֵי זֵרַעֲךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְבְךָ וּבְכָל־נַפְשְׁךָ
לְמַעַן חַיֶּיךָ.

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

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

WE DESTROY שָׁחַתְנוּ. In this bilingual alphabetical list, the English word that represents the letter D means roughly the same as the Hebrew word that represents the letter ש (shin). The sin of בַּל תִּשְׁחִית (bal tash-hit), “not destroying anything needlessly,” was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God’s work, to reject God’s gift.

YOU HAVE ACTED FAITHFULLY וְאַתָּה צַדִּיק. 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.

§ All Our Secrets

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)

ג

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

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

What shall we say in Your presence, ADONAI our God and God of our ancestors?

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

The sum of their acts is chaos; in Your presence the days of their lives are futile. Human beings have no superiority over beasts; all life is vanity.

What can we say before You, You who live in the transcendent? And what can we tell about ourselves to You who dwell on high? You surely know both the secret and the revealed.

ד

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

Hear our cry, as we stand before You, in prayer. Overlook the transgressions of a people turning from transgression.

Wipe away our transgressions from Your sight.

ה

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

ג

הַזְדוֹנוֹת וְהַשְּׁגָגוֹת אֶתָּה מִכִּיר, הַרְצוֹן וְהָאָנֶס, הַגְּלוּיִם וְהַנְּסֻתָּרִים, לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים. מָה אָנוּ, מָה חַיֵּינוּ, מָה חַסְדֵּנוּ, מָה צְדָקָנוּ, מָה יִשְׁעֵנוּ, מָה כְּחוֹנוּ, מָה גְבוּרָתֵנוּ. מָה נֹאמֵר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]. הֲלֹא כָּל-הַגְּבוּרִים כְּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כֹּלֵי הַיּוֹ, וְחַכְמַיִם כְּבָלֵי מִדְעָה, וְנְבוֹנִים כְּבָלֵי הַשִּׁפְלָה, כִּי רַב מַעֲשֵׂיהֶם תְּהוֹ, וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הִכֵּל הַבָּל.

מָה-נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה-נִּסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל-הַנְּסֻתָּרוֹת וְהַנְּגָלוֹת אֶתָּה יוֹדָע.

ד

שָׁמַךְ מַעוֹלָם עוֹבֵר עַל פְּשָׁע, שׁוֹעֵתֵנוּ תִּאֲזִין בְּעַמְדָנוּ לְפָנֶיךָ בְּתַפְלָה. תַּעֲבֹר עַל פְּשָׁע לְעַם שְׁבִי פְשָׁע, תִּמְחָה פְּשָׁעֵינוּ מִנְּגִיד עֵינֶיךָ.

ה

אֶתָּה יוֹדָע רְזִי עוֹלָם, וְתַעֲלוֹמוֹת סִתְּרֵי כָּל-חַי. אֶתָּה חוֹפֵשׁ כָּל-חַדְרֵי בָטָן, וּבוֹחוֹן כְּלִיּוֹת וְלֵב. אֵין דְּבָר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ. וּבָכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] שֶׁתְּסַלַח לָנוּ עַל כָּל-חַטָּאוֹתֵינוּ וְתִמְחָל לָנוּ עַל כָּל-עוֹנוֹתֵינוּ וְתִכְפֹּר-לָנוּ עַל כָּל-פְּשָׁעֵינוּ.

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

מה אָנוּ. 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. שָׁמַךְ מַעוֹלָם. 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.

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

Kavvanah for Al Het
Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . .

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

—ABRAHAM JOSHUA
HESCHEL

The Longer Confession—Al Het

It is customary to strike one's heart when the words "We have sinned" are recited.

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

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

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

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

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

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

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

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

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

We have sinned against You through pursuing the impulse
to evil,

and we have sinned against You wittingly and unwittingly.

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

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

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

We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.

We have sinned against You by the way we do business,
And we have sinned against You in our eating and drinking.

It is customary to strike one's heart when the words על חטא are recited.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹעֵידַת זְנוֹת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹדוּי פֶה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפָתַיִם,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
◀ עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיצַר הָרַע,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שַׁחַד.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה.

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).

DEFRAUDING OTHERS
הוֹנָאת רַע. Or, “oppressing

others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

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

Enumerating Sins

No list of sins can ever be complete. By beginning with *alef* and ending with *tav*, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the Al Het does not relieve us of our individual obligation to confess the particular sins 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.

Of Anger and of Peace

Bear in mind that life is short, and that with every passing day you are nearer to the end of your life. Therefore, how can you waste your time on petty quarrels and discords? Restrain your anger; hold your temper in check, and enjoy peace with everyone.

—NAHMAN OF BRATZLAV

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.*

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

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

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

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

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."

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.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִשְׁוֹף וּבְמַרְבִּית,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתֵינוּ,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵזוֹת מַצַּח.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כְּפָר־לָנוּ.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִלְלוֹת.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּית רַע,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהָרַע,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִכְלוֹת.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבוּעַת שׂוּא,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם.
עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד,
וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבֵּב.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כְּפָר־לָנוּ.

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁישׁ בָּהּ קוֹם
עֲשֵׂה, וּבֵין שְׂאִין בָּהּ קוֹם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ וְאֶת־
שְׂאִינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּכֹר אֲמַרְנוּם לְפָנֶיךָ
וְהוֹדִינוּ לָךְ עֲלֵיהֶם, וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ, לְפָנֶיךָ הֵם
גְּלוּיִים וְיָדוּעִים, כְּדָבָר שֶׁנֶּאֱמַר: הַנְּסִתָּרֶת לִיהוָה אֱלֹהֵינוּ,
וְהַנְּגִלָת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי
הַתּוֹרָה הַזֹּאת.

וְאַתָּה רַחוּם מְקַבֵּל שְׁבִים,
וְעַל הַתְּשׁוּבָה מְרֹאשׁ הַבְּטַחְתָּנוּ,
וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלוֹת לָךְ.

CONSPIRATORIAL GLANCES בְּשִׁקּוֹר עֵינַי. Many sins in this section and the next refer to attitudes that we hold in relationships. The Hebrew speaks in terms of the way that we "see" the world. We confess to עֵינַי שִׁקּוֹר (sikkur ayin), "conspiratorial glances"; עֵינַיִם רְמוֹת (einayim ramot), literally "eyes raised high," which we translate as "condescension"; עֵינַי צָרוֹת עֵינַי (tzarut ayin), "selfishness," literally, "narrow vision."

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

SECRET MATTERS הַנְּסִתָּרֶת. Deuteronomy 29:28.

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

Concluding Prayers of Confession

One or more of the following five meditations may be selected as endings for the Vidui.

א

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."

Your servant Micah declared: "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. You will return to us compassionately, overcoming the consequences of our sin, hurling our sins into the depths of the sea. You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old."

Your beloved Daniel prayed to You: "My God, turn Your ear toward us, listen, open Your eyes and see our desolation and that of the city known by Your name." Not because of our own merit do we cast our plea before You. Rather, we depend on the generosity of Your compassion. ADONAI, hear! ADONAI, forgive! ADONAI, listen! Do not delay. For Your sake, O my God; for Your city and Your people are known by Your name.

Do not forsake us—You, who formed us;
do not abandon us—You, who created us;
do not cast us away—You, who fashioned us;
do not destroy us, as You would our sins.

ADONAI our God, fulfill for us the promise that You made to Jeremiah, the visionary, kept alive in our tradition, as it is written: "In those days and in that time, this will be the word of ADONAI:

One or more of the following meditations may be selected as endings for the Vidui.

א

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.

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

מיכה עבדך אמר לפניך: מי אל כמוך נשא עון ועבר על-פשע לשארית נחלתו, לא-החזיק לעד אפו, כי-חפץ חסד הוא. ישוב ירחמנו, יכבש עונותינו, ותשליך במצלות ים כל-חטאותם. תתן אמת ליעקב, חסד לאברהם, אשר-נשבעת לאבותינו מימי קדם.

דניאל איש חמודות שוע לפניך: הטה אלהי אונך ושמע, פקח עיניך וראה שממתינו, והעיר אשר-נקרא שמך עליה. כי לא על-צדקתינו אנחנו מפילים תחנונינו לפניך, כי על-רחמיך הרבים. אדני שמעה, אדני סלחה, אדני הקשיבה ועשה אל-תאחר, למענך אלהי, כי-שמך נקרא על-עירך ועל-עמך.

אל תעזבנו אבינו,

ואל תטשנו בוראנו,

ואל תזניחנו יוצרנו,

ואל תעש עמנו כלה כחטאתינו.

וקים-לנו יהוה אלהינו את-הדבר שהבטחתנו בקבלה

על ידי ירמיהו חוזה, כאמור: בימים ההם ובעת ההיא,

נאם-יהוה,

HANNAH חנה. The listing of biblical figures who prayed to God for forgiveness places our own plea for forgiveness in an ongoing history of prayer. Hannah became, for the Rabbis, the model of proper prayer; David, the psalmist, is the master of prayer. Micah's prayer is appended to the prophetic reading on Shabbat Shuvah—the Shabbat that precedes the Day of Atonement. The Rabbis saw Daniel as a biblical embodiment of their own sense of dutiful prayer, since the Bible records that he prayed facing toward Jerusalem three times a day (Daniel 6:11).

WHO CAN BE AWARE OF ERROR שגיאות מי יבין. Psalm 19:13. The paragraph ends with a quotation from Ezekiel 36:25.

IS THERE ANY DIVINITY SAVE YOU מי אל כמוך. Micah 7:18–20. The passage is recited also on Rosh Hashanah at Tashlikh.

MY GOD, TURN YOUR EAR הטה אלהי אונך. Daniel 9:18–19.

IN THOSE DAYS בימים ההם. Jeremiah 50:20.

Answer Us
 What would constitute an answer to our prayers? We do not truly expect nature to overturn its course, or others to suddenly change their plans, because we have expressed our hope that the future bend to our desires. Rather, if our prayer succeeds, we can experience closeness to the Divine, an appreciation of God's bounty, connection with the rest of creation, discovery of meaning in our lives, and an inner feeling of wholeness and peace. For a moment, we may experience ourselves as held fast in God's invisible arms. Perhaps this is what the ancient pilgrims themselves experienced when they heard the priests pronounce the final word of blessing: "... *shalom*, peace."

Iniquity shall be sought in Israel, but there shall be none; and sin shall be sought in Judah, but none shall be found. For I will pardon those whom I leave as a remnant.”
 Your people hunger for Your goodness, thirst for Your love, and long for Your salvation.
 May they know that compassion and forgiveness come from ADONAI our God.

ב
 May the One who answered:
 SARAH past the time of her youth,
 ABRAHAM on Mount Moriah,
 ISAAC, their son, bound on the altar,
 REBECCA as her sons struggled within her,
 JACOB at Beth El,
 LEAH in her loneliness,
 RACHEL, desperate for a child,
 JOSEPH, abandoned in prison,
 the HEBREW MIDWIVES as they stood at
 the birthing place,
 JOCHEBED having faith on the bank of
 the Nile,
 the PEOPLE ISRAEL on the shores of
 the Sea,
 MOSES standing on the slopes of Sinai,
 MIRIAM with her well of water,
 AARON offering incense to God,
 PHINEAS seeking his place above the crowd,
 the DAUGHTERS OF ZELOPHEHAD standing
 their ground,
 and those who are righteous, upright,
 decent, and compassionate—answer us.

hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu
hu ya-aneinu

ג
 Each of us has a name
 given by the Source of Life
 and given by our parents
 Each of us has a name
 given by our stature and our smile
 and given by what we wear

יִבְקַשׁ אֶת־עוֹן יִשְׂרָאֵל וְאִי־נָנּוּ,
 וְאֶת־חַטָּאת יְהוּדָה וְלֹא תִמָּצְאוּנָה,
 כִּי אֶסְלַח לְאִשְׁרֵי אֲשֵׁאִיר.
 עַמְּךָ וְנַחֲלֹתֶךָ רַעֲבֵי טוֹבָךָ,
 צָמְאֵי חֲסָדֶךָ,
 תֹּאבְי יְשׁעֶךָ,
 יְכִירוּ וַיִּדְעוּ כִּי לַיהוָה אֱלֹהֵינוּ הַרְחַמִּים וְהַסְּלִיחוֹת.

ב
 מִי שְׁעֵנָה לְשָׂרָה אֲמֵנוּ בְּזַקְנֹתֶיהָ,
 מִי שְׁעֵנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה,
 מִי שְׁעֵנָה לְיִצְחָק בִּנְם פְּשׁוּעֶקֶד עַל גְּבֵי הַמְּזֹבֶחַ,
 מִי שְׁעֵנָה לְרַבֵּקָה בְּהַרְיוֹנָהּ,
 מִי שְׁעֵנָה לְיַעֲקֹב בְּבֵית אֵל,
 מִי שְׁעֵנָה לְלֵאָה בְּעַנְיָהּ,
 מִי שְׁעֵנָה לְרַחֵל בְּעַצְבוֹנָהּ,
 מִי שְׁעֵנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים,
 מִי שְׁעֵנָה לְמַיִלְדוֹת הָעַבְרִיּוֹת עַל הָאֲבָנִים,
 מִי שְׁעֵנָה לְיֹחֶכְדָּד עַל שְׂפַת הַיָּאֵר,
 מִי שְׁעֵנָה לְאַבּוֹתֵינוּ וְלְאַמּוֹתֵינוּ עַל יַם סוּף,
 מִי שְׁעֵנָה לְמֹשֶׁה בְּחוּרֵב,
 מִי שְׁעֵנָה לְמִרְיָם בְּבָאֵרָה,
 מִי שְׁעֵנָה לְאַהֲרֹן בְּמַחֲתָהּ,
 מִי שְׁעֵנָה לְפִנְחַס בְּקוּמוֹ מִתּוֹךְ הָעֵדָה,
 מִי שְׁעֵנָה לְבָנוֹת צְלָפְחָד בְּעַמְדֵן פֶּתַח
 אֹהֶל מוֹעֵד,
 מִי שְׁעֵנָה לְכָל־הַצְּדִיקִים וְהַצְּדִיקוֹת וְהַחֲסִידִים
 וְהַחֲסִידוֹת וְהַתְּמִימִים וְהַתְּמִימוֹת וְהַיִּשְׂרִים
 וְהַיִּשְׁרוֹת וְהַרְחַמְנִים וְהַרְחַמְנִיּוֹת,
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.
 הוּא יִעֲנֵנוּ.

MAY THE ONE WHO ANSWERED מי שְׁעֵנָה We do not stand alone on this day, but within a tradition of prayer and forgiveness. Lines of this prayer are mentioned as early as Mishnah Taanit (ca. 200 C.E.). Over time, more names and more biblical allusions were added. Here we include responses to biblical women along with the traditional listing. An extant Hasidic version offers a similarly inclusive list.
 SINAI חוֹרֵב. In the Torah, *horev* (Horeb) is another name for Sinai.
 HER WELL בְּבָאֵרָה. According to the Midrash, a well accompanied Israel in the desert and supplied the camp with water because of the merit of Miriam.
 EACH OF US HAS A NAME לְכָל־אִישׁ יֵשׁ שֵׁם. This poem by Zelda (Zelda Schneerson Mishkovsky, a 20th-century Hebrew poet), translated from the Hebrew by Marcia Falk, is an extended meditation on the names we are given by fathers, mothers, others, and on the names we acquire for ourselves. On this day, we ponder the various names by which we are known, and the names by which we wish to be known.

ג
 לְכָל־אִישׁ יֵשׁ שֵׁם
 שְׁנָתָן לוֹ אֱלֹהִים
 וְנָתַנוּ לוֹ אָבִיו וְאִמּוֹ
 לְכָל־אִישׁ יֵשׁ שֵׁם
 שְׁנָתָנוּ לוֹ קוֹמָתוֹ וְאִפְּן חֵיוּכוֹ
 וְנָתַן לוֹ הָאָרִיג

Each of us has a name
given by the mountains
and given by our walls

Each of us has a name
given by the stars
and given by our neighbors

Each of us has a name
given by our sins
and given by our longing

Each of us has a name
given by our enemies
and given by our love

Each of us has a name
given by our celebrations
and given by our work

Each of us has a name
given by the seasons
and given by our blindness

Each of us has a name
given by the sea
and given by
our death

ד

Birth is a beginning
and death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion,
And then, perhaps, to wisdom;

לְכָל-אִישׁ יֵשׁ שֵׁם
שֶׁנִּתְּנוּ לוֹ הַהָרִים
וְנִתְּנוּ לוֹ כְּתָלָיו
לְכָל-אִישׁ יֵשׁ שֵׁם
שֶׁנִּתְּנוּ לוֹ הַמְּזֻלוֹת
וְנִתְּנוּ לוֹ שְׁכֵנָיו
לְכָל-אִישׁ יֵשׁ שֵׁם
שֶׁנִּתְּנוּ לוֹ חַטָּאָיו
וְנִתְּנָה לוֹ כְּמִיּהָתוֹ
לְכָל-אִישׁ יֵשׁ שֵׁם
שֶׁנִּתְּנוּ לוֹ שׂוֹנְאָיו
וְנִתְּנָה לוֹ אֲהַבָּתוֹ
לְכָל-אִישׁ יֵשׁ שֵׁם
שֶׁנִּתְּנוּ לוֹ חֲגָיו
וְנִתְּנָה לוֹ מְלַאכְתּוֹ
לְכָל-אִישׁ יֵשׁ שֵׁם
שֶׁנִּתְּנוּ לוֹ תְּקוּפוֹת הַשָּׁנָה
וְנִתְּן לוֹ עֲרוּוֹנוֹ
לְכָל-אִישׁ יֵשׁ שֵׁם
שֶׁנִּתְּן לוֹ הַיָּם
וְנִתְּן לוֹ
מוֹתוֹ.

BIRTH IS A BEGINNING לִידָה. This prayer, written by Alvin Fine, has been reprinted in numerous prayerbooks. It reflects on the human condition and understands that each moment constitutes a stage in a journey, at best a pilgrimage—images that are descriptive of a contemporary religious stance for many people. We are on the way to holiness, to the experience of the Divine, but we can never claim a full achievement of the religious life. The Viddui/Confession that we have just recited makes us aware of our failings and of our vulnerabilities, but we can emerge with renewed dedication to finding our way, to discovering our own particular path to holiness. The prayer appears here in a slightly adapted version and with a Hebrew translation by Alan Lettovsky.

ד

לִידָה הִיא מוֹצֵא
וּמָוֶת הוּא יַעַד
וְהַחַיִּים הֵם נְסִיעָה:
מִילְדוֹת לְבִגְרוֹת
מִנְעֻרוֹת לְזִקְנוֹת
מִתְּמִימוֹת לְהַכְרָה
וּמִבּוֹרוֹת לִידִיעָה;
מִסְכְּלוֹת לְבִינָה
וְאֵז, אוֹלִי, לְחֻכְמָה;

From weakness to strength
 Or strength to weakness —
 And often, back again;
 From health to sickness
 And back, we pray, to health again;
 From offense to forgiveness,
 From loneliness to love,
 From joy to gratitude,
 From pain to compassion,
 And grief to understanding —
 From fear to faith;
 From defeat to defeat to defeat —
 Until, looking backward or ahead,
 We see that victory lies
 Not at some high place along the way,
 But in having made the journey, stage by stage,
 A sacred pilgrimage.
 Birth is a beginning
 And death a destination.
 And life is a journey,
 A sacred pilgrimage . . .

ה

God of Mercy, who answers the poor, answer us.

*May the Merciful One, who answers the
 downtrodden, answer us.*

God of Mercy, who answers the broken-hearted, answer us.

May the Merciful One answer us.

God of Mercy, pity us.

May the Merciful One redeem us.

God of Mercy, save us.

*May the Merciful One have compassion upon us, speedily,
 now and in time to come.*

Rahamana d'anei la-aniyyei aneina.

Rahamana d'anei l'makkikhei ruha aneina.

Rahamana d'anei li-t'virei libba aneina.

Rahamana aneina, Rahamana hus,

Rahamana p'ruk, Rahamana shazzeiv,

Rahamana rahem alan, hashta ba-agala u-viz'man kariv.

מְחוּלְשָׁה לְגְבוּרָה
 או גְבוּרָה לְחוּלְשָׁה –
 וּלְעֵתִים, בַּחֲזָרָה;
 מִבְּרִיאוֹת לְמַחְלָה
 נִתְפַּלֵּל בַּחֲזָרָה לְבְרִיאוֹת;
 מִפֶּשַׁע לְסְלִיחָה
 מִבְּדִידוּת לְאַהֲבָה
 מִשִּׂמְחָה לְתוֹדָה
 מִכָּאֵב לְרַחֲמִים
 וְיָגוֹן לְהַבְנָה
 מִפְּחָד לְאַמוּנָה;
 מִכְּשָׁלוֹן לְכְשָׁלוֹן לְכְשָׁלוֹן
 עַד בְּהִסְתַּכְּלוּת אַחֲרָה או לְפָנִים
 אָנוּ רוֹאִים שֶׁנִּצְחוֹן נִמְצָא
 לֹא בְּאִיזוֹ בְּמָה גְבוּרָה בְּדֶרֶךְ
 אֲלָא בְּנִסְיָעָה עֲצֻמָּה, תַּחֲנָה אַחַר תַּחֲנָה
 עֲלִית רַגְל קְדוּשָׁה.
 לִידָה הִיא מוֹצֵא
 וּמָוֶת הוּא יַעַד
 וְהַחַיִּים הֵם נִסְיָעָה,
 עֲלִית רַגְל קְדוּשָׁה . . .

ה

GOD OF MERCY רַחֲמָנָא.

This is an Aramaic prayer written in the late first millennium, similar to “May the One who answered,” מִי שֶׁעָנָה, on p. 240. Here, though, the movement from ancestors to the self is more insistent. The first three lines contain four words each; and then the rhythm breaks entirely and the remaining lines simply plead for God to act speedily. The pace gets faster; the lines get shorter; the words more urgent. We are pleading then for our lives, nothing less. With this brokenhearted cry, the confession traditionally ends.

רַחֲמָנָא דְעָנִי לְעָנִי עֲנִינָא.
 רַחֲמָנָא דְעָנִי לְמַכְיִי-רוּחָא עֲנִינָא.
 רַחֲמָנָא דְעָנִי לְתַבְרִי-לְבָא עֲנִינָא.
 רַחֲמָנָא עֲנִינָא,
 רַחֲמָנָא חוּס,
 רַחֲמָנָא פְּרִק,
 רַחֲמָנָא שׁוּב,
 רַחֲמָנָא רַחֵם עָלָן, הַשְׁתָּא בְּעַגְלָא וּבְזִמְן קָרִיב.

Avinu Malkeinu

We rise as the ark is opened. Avinu Malkeinu is not recited on Shabbat.
An alternate version 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 plottings 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'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer ḥayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'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.

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

אָבִינוּ מַלְכֵנוּ! חָטְאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בִּטֵּל מֵעַלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַחְשְׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כֹּלָּה כָּל־צָר וּמַשְׁטִין מֵעַלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כֹּלָּה דְבַר וְחָרָב וְרָעַב וּשְׂבִי וּמַשְׁחִית וְעוֹן
וּשְׂמֵד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵנוּ! סִלַּח וּמַחַל לְכָל־עוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

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

אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתִשְׁבָּה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר פְּרִיטָה וּכְלֻלָּה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר זְכוֹת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
אָבִינוּ מַלְכֵנוּ! הַצְּמַח לָנוּ יְשׁוּעָה בְּקִרְבֵּנוּ.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרִצּוֹן אֶת־תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אַל תִּשְׁיַבְנוּ רִיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עַפָּר אֲנֵחָנוּ.
אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ.

אָבִינוּ מַלְכֵנוּ. The 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" (Babylonian Talmud, 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. To this were added several pleas against devastation through natural disaster and 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 sovereign conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as inscrutable and God as close at hand: this prayer brings together both aspects of God, which is one reason it has been so powerful in the Jewish imagination.

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.

God's Names

God, we speak of You using a thousand images, trying to discover Your truth behind them. When we acknowledge the power that underlies creation, we address You as a sovereign. When we feel Your nearness and wonder that touch us, we know You as a parent. Help us as we use these names we give You to reach beyond them, and find Your presence in our lives.

—JONATHAN MAGONET

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, 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.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן אִם לֹא לְמַעַנְנוּ.

אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְכֵנוּ! חֲטֵאוֹנוּ לְפָנֶיךָ.

בּוֹרְאָנוּ מְבָרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלֶּא אַתָּה.

גּוֹאֲלֵנוּ מִשְׁמֵרְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

דּוֹרְשָׁנוּ מִפְּרִנְסָנוּ, חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה.

הוֹדִינוּ מוֹשִׁיעֵנוּ, בְּטֹל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.

וְתִיקְנוּ מִפְּלִטָנוּ, בְּטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.

זְנַנוּ מְנוֹסָנוּ, כֹּלָה דְבָר וְחָרֵב וְרַעֵב וְשָׁבִי וּמִשְׁחִית וְעוֹן

וְשִׁמְד מִבְּנֵי בְרִיתֶךָ.

חוֹסְנוּ מִחַיֵּינוּ, הִפֵּר עֲצַת אוֹיְבֵינוּ.

טְהוֹרְנוּ מִרְחֻמָנוּ, סֶלַח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.

יוֹצֵרְנוּ מִלְמַדְנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

כּוֹנְנֵנוּ מִכְּלַפְלָנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.

לְבוֹבְנוּ מִגְדֵּלְנוּ, זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר זְכוֹת.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

אָבִינוּ מַלְכֵנוּ. 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.

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, honneinu 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.

נוֹטְרָנוּ מִפְּלֹטְנוּ, הַצִּמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב.

סוּמְכָנוּ מִצִּילָנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

עֲזָרְנוּ מִקְשִׁיבָנוּ שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.

פּוֹדְנוּ מִשְׁמַרְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ.

צוּרְנוּ מְנוּסָנוּ, נָא אַל תְּשִׁיבָנוּ רִיקִם מִלְּפָנֶיךָ.

קְדוּשָׁנוּ מִצְדִּיקָנוּ, זְכוּר כִּי עִפָּר אֲנַחְנוּ.

רַחֲמָנוּ מַחֲיִינוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.

שׁוּמְרָנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.

תוֹמְכָנוּ מִסְעָדָנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנָּנוּ.

אָבִינוּ מִלְּפָנֶיךָ, חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קדיש שלם

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,

וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהִי אֱלֹהֵי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקְדוּשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא

מְכָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין

בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן

דִּי בְשַׁמְיָא, וְאָמְרוּ אָמֵן.

יְהִי אֱלֹהֵי שְׁלָמָא רַבָּא מִן שַׁמְיָא וְחַיִּים עָלֵינוּ וְעַל כָּל־

יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־

יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

קדיש שלם KADDISH SHALEM is recited at the end of every worship service that features an Amidah. Its distinguishing sentence is the line צְלוֹתְהוֹן וּבְעוּתְהוֹן, "May the prayers . . . of all Israel be accepted."

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

AND TO ALL WHO DWELL ON EARTH . . . Our mahzor follows the liturgical practice begun in some earlier Conservative movement prayerbooks by adding these words after mentioning Israel. (See, for example, the Shalom Rav prayer just recited at the end of the Amidah, page 218 above.)

At many moments in the liturgy, prayers focus on "Israel" or "the people Israel." The 20th-century philosopher Emmanuel Levinas pointed out that the designation "Israel" focuses our attention outward into the broader world of humanity, toward all those to whom we owe an ethical obligation of caring. In our prayers, we may move among various understandings of "Israel": Israel as Jewish community, Israel as national home, and Israel as symbolic of all those who uphold an ethical universe.

CONCLUDING PRAYERS

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l'shabbei-ah la-adon ha-kol, la-teit g'dullah l'yotzeir b'reishit, she-lo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah, she-lo sam helkeinu ka-hem, v'goraleinu k'khol hamonam.

¶ *Va-anahnu kor'im u-mishta'avim u-modim,*

lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

She-hu noteh shamayim v'yoseid aretz, u-moshav y'karo ba-shamayim mi-ma-al, u-sh'khinat uzvo b'govhei m'romim, hu eloheinu ein od. Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata ha-yom va-hasheivota el l'vavekha, ki Adonai hu ha-Elohim ba-shamayim mi-ma-al, v'al ha-aretz mi-tahat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yihyeh Adonai ehad, u-sh'mo ehad.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ כִּהֵם,
וְגִרְלָנוּ כְּכָל-הַמוֹנִים.

¶ וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׂוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמַת מַלְכֵנוּ אֶפֶס זֹלָתוֹ, כְּפִתּוּב בְּתוֹרָתוֹ:

וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל-לִבָּבָהּ, כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרִאוֹת מְהֵרָה בְּתַפְאֵרַת
עֶזְרָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל-בְּנֵי בֶשֶׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵבֵל,
כִּי לָךְ תִּכְרַע כָּל-בְּרֵךְ, תִּשְׁבַּע כָּל-לִשׁוֹן: לְפָנֶיךָ יְהוָה
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֹוּ. וַיִּקְבְּלוּ
כָּלם אֶת-עַל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

¶ כְּפִתּוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעַלְמֵם וָעֶד.

וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ,

בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

ALEINU עֲלֵינוּ. This prayer was originally composed for, and recited during, the Malkhuyot (“Sovereignty”) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite the line וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים (va-anahnu kor'im), “And so we bow.”

KNOW THIS DAY וַיִּדְעַת הַיּוֹם. Deuteronomy 4:39, Moses’ speech enunciating the meaning of God’s revelation at Sinai.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. Beginning in the 19th century, this phrase came to be seen as similar to Isaiah’s call to be “a light unto the nations,” and it was reinterpreted as a call to universal justice. In this vein, the phrase *l'takken olam* was understood to mean “to repair the world,” to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th

century) had argued that the single most important characteristic of God’s sovereignty would be an end to one people dominating another. This paragraph emphasizes God’s saving hand.

ADONAI WILL REIGN FOREVER AND EVER יְהוָה יִמְלֹךְ לְעַלְמֵם וָעֶד. From the Song at the Sea, Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד. Zechariah 14:9. In reciting the Sh’ma, we declare that God is one. Through our prayer we hope to make the world at one with God.

A Kavvanah for Kaddish

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the House of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

—CHAIM STERN

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 on the next page.

Mourner's Kaddish

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

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

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

And respond with: *Amen*.

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

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

And respond with: *Amen*.

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 on the next page.

קַדִּישׁ יְתוֹם

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דֵּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנָן קָרִיב,
וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא,
לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יְשׁוּבֵי תִבְלַ],
וְאִמְרוּ אָמֵן.

KADDISH. The custom of mourners reciting Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. It is not a private prayer; rather, it is recited in community with a minyan present. In that context the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes a way of acknowledging the mourner.

Seeking God

“One thing I ask of Adonai—this I seek” —The Hebrew pronoun oto can either mean “this” or it can refer back to “Adonai,” making the seeking of God the object of the sentence. That is how the Hasidic master Levi Yitzhak of Berditchev understood this verse. He would take it to mean, “One thing I ask of Adonai: to be able to seek Adonai all the days of my life and to sit in God’s sukkah.” Rabbi Levi Yitzhak’s teaching is that all the days of our lives should be constituted by a searching for God. Through the continuous search and passion manifested in a life of holiness, we can have a taste of what it means to dwell in God’s house, to behold God’s splendor, and to be with God in God’s sanctuary.

A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

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

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

Ahat sha-alti mei-eit Adonai, otah avakkeish shivti b’veit Adonai, kol y’mey hayyai la-hazot b’no-am Adonai u-l’vakkeir b’heikhalo.

Were God to hide me in God’s sukkah on the calamitous day, were God to enfold me in the secret recesses of God’s tent, I would be raised up in a protecting fort. Now, I raise my head above the enemies that surround me, and come with offerings, amidst trumpet blasts, to God’s tent, chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out; be gracious to me, and answer me.

It is You of whom my heart said, “Seek my face!”

It is Your presence that I seek, ADONAI.

Do not hide Your face from me; do not act angrily toward me. You have always been my help; do not forsake me; do not abandon me, my God, my deliverer.

Though my father and mother abandon me, ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path despite those arrayed against me.

Do not hand me over to the grasp of those who besiege me; for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God’s goodness in the land of the living . . .

Place your hope in ADONAI.

Be strong, take courage, and place your hope in ADONAI.

Some congregations recite Mourner’s Kaddish (previous page) after the recitation of this psalm.

לְדוֹד.

יְהוָה אֹרֵי וְיִשְׁעֵי מִמֶּי אִירָא,

יְהוָה מְעוֹז־חַיֵּי מִמֶּי אֶפְחָד.

בְּקָרֵב עָלַי מְרַעִים לֵאכֹל אֶת־בְּשׂוּרִי,

צָרִי וְאִיבֵי לִי הֵמָּה כְּשִׁלּוֹ וְנָפְלוּ.

אִם־תִּחְנָה עָלַי מִחְנָה לֹא־יִירָא לְבִי,

אִם־תִּתְקוּם עָלַי מִלְחָמָה בְּזֹאת אָנִי בּוֹטָח.

אֶחָת שְׁאֵלַתִּי מֵאֵת־יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,

שְׁבַתִּי בְּבֵית־יְהוָה, כָּל־יְמֵי חַיֵּי

לְחַזוֹת בְּנִעֻם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסֹכָה בְּיוֹם רָעָה,

יִסְתַּרְנִי בְּסִתְרֵי אֱהָלוֹ, בְּצוּר יְרוּמֹמַנִי.

וְעֵתָה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי

וְאֲזַבְחָה בְּאֱהָלוֹ זִבְחֵי תְרוּעָה,

אֲשִׁירָה וְאֲזַמְרָה לַיהוָה.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא, וְחַנְּנֵנִי וְעַנְּנֵנִי.

לֵךְ אָמַר לְבִי בְּקִשׁוֹ פָּנֶי אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ.

אֶל־תִּסְתַּר פְּנֵיךָ מִמֶּנִּי,

אֶל־תִּטְבֹּאֵף עַבְדְּךָ, עֲזַרְתִּי הָיִיתָ,

אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבְנִי אֱלֹהֵי יִשְׁרָאֵל.

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי, וַיְהוֶה יֹאסִפְנִי.

הוֹרֵנִי יְהוָה דְּרָכֶךָ, וְנַחֲנֵנִי בְּאֶרֶץ מִישׁוֹר, לִמְעַן שַׁרְרִי.

אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי,

כִּי קָמוּ־בִי עֲדֵי־שֹׁקֵר וַיִּפַּח חָמָס.

◀ לֹלֵא הָאֲמִנְתִּי, לְרֹאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים.

קִנְיָה אֶל־יְהוָה, חֲזֹק וַיֵּאֱמָץ לְבָבִי וְקִנְיָה אֶל־יְהוָה. תהלים כז

Some congregations recite Mourner’s Kaddish (previous page) after the recitation of this psalm.

tion of God’s turning away would be the abandonment of the person to the enemies gathered about. (adapted from Robert Alter)

IF I COULD ONLY TRUST לֹלֵא הָאֲמִנְתִּי. This is the only verse in the psalm that has no parallel. It is as if the speaker’s voice simply trails off and then hears an inner voice calling: קִנְיָה אֶל־יְהוָה, “place your hope in Adonai.” Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond and asks that the person not lose faith.

PSALM 27 is recited on each of the ten days from Rosh Hashanah to Yom Kippur. It has also become customary to recite it during the entire month before Rosh Hashanah, in preparation for the High Holy Days. In mystical Jewish tradition, the days of judgment are extended through the seventh day of Sukkot, known as Hoshana Rabbah, and so the psalm is recited until then.

Psalm 27 expresses two opposite feelings, each of which may be felt on this day. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: “Though my father and mother abandon me, Adonai will gather me in.” But at the same time, the psalmist experiences God’s absence—the speaker longs to “see God,” yet receives no response to this longing. The poem’s last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend faith.

DO NOT HIDE YOUR FACE FROM ME אֶל־תִּסְתַּר פְּנֵיךָ מִמֶּנִּי. “Face” suggests “presence”; the concrete metaphor serving the poet more than the abstract sense behind it. The speaker desperately seeks God’s face (a privilege denied Moses). The practical manifesta-

Adon Olam

This poem is the statement of an individual—all of it is written in the first-person singular—and is the expression of a person's feelings about God. Beginning with the exalted God of eternity, the Creator of all—majestic and inspiring—the poet moves to the personal God of the individual who cares for human beings at times of woe and into whose hand we can commit our lives, bodies, and souls, and thus have no fear. God the transcendent and the exalted is also God the immanent, who cares for each individual. The poet seems to have created an entire poem based upon an idea expressed in the Book of Psalms:

“Who is like Adonai our God, who though enthroned on high, yet bends to see what is below” (Psalm 113:5–6).

—REUVEN HAMMER
(adapted)

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

*Adon olam asher malakh b'terem kol y'tzir nivra
Leit na-asah v'heftzo kol azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol l'vaddo yimlokh nora
V'hu hayah v'hu hoveh v'hu yihyeh b'tifarah.
V'hu ehad v'ain sheni l'hamshil lo l'haḥbirah.
B'li reishit b'li takhlit v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali v'tzur hevli b'eit tzarah.
V'hu nissi u-manos li m'nat kosi b'yom ekra.
B'yado afkid ruḥi b'eit ishan v'a-irah
V'im ruḥi g'viyyati Adonai li v'lo ira.*

בְּטֶרֶם כָּל-יִצִיר נִבְרָא.
אָזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא יְהִיָּה, בְּתַפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הָעֵז וְהַמְשָׁרָה.
יִצוֹר חֲבִלִי בְעֵת צָרָה.
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.
בְּעֵת אִישׁוֹן וְאַעִירָה.
יְהוּה לִי וְלֹא אִירָא.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל,
וְאַחֲרֵי כְּכֹלוֹת הַכֹּל,
וְהוּא הִיָּה, וְהוּא הוֹה,
וְהוּא אֶחָד וְאֵין שְׁנַי,
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְהוּא אֵלִי וְחִי גֹאֲלִי,
וְהוּא נְסִי וּמְנוֹס לִי
בִּידּוֹ אֶפְקִיד רוּחִי,
וְעַם רוּחִי גּוֹיֹתִי,

ADON OLAM אֲדוֹן עוֹלָם. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of Musaf (additional) services, and also at the end of evening services in both the Ashkenazic and Sephardic liturgies. The latter version contains several more verses than are found in the former, which is presented here.

Maimonides' Thirteen
Articles of Faith

God is Creator.
God is one, unique, eternal.
God is incomparable, with
neither body nor form.
God precedes all and is
beyond all.
Only God is to be
worshipped.
The words of the prophets
are true.
Moses was the spiritual
ancestor of all the prophets.
The Torah was given to
Moses.
The Torah is immutable.
God, as Creator, knows our
deeds and thoughts.
Reward and punishment
issue from God.
The Messiah will come.
God, in God's own time,
will give life to the dead.

YIGDAL

Revere the living God, sing praises to God's name,
both immanent and timeless, through eternity.
God's oneness is unique, no other can compare;
unlimited and boundless is God's majesty.
No image can be seen, no form or body known;
no mortal mind can fathom God's totality.
Before creation's start, the world as yet unformed,
the living God endured in endless mystery.
The ruler of the world, whose creatures all declare
the glory and the greatness of God's sovereignty.
God chose devoted servants, wise and faithful seers,
and showered on each one the gift of prophecy.
In Israel none arose like Moses—touched by God—
whose visions probed the limits of humanity.
The Torah, in its truth, God granted to us all,
which loyal servant Moses taught us faithfully.
Our God will neither change nor modify God's law,
its place remains established for eternity.
God penetrates our minds, the promptings of our hearts,
anticipating actions that are yet to be.
God grants reward to those who lead a noble life,
while punishing transgressors sinning wantonly.
Our Messiah, God will send, to greet the end of days,
redeeming all who long for God to make them free.
In love our God restores the life to all our souls—
may God be ever praised until eternity.

<i>Yigdal Elohim hai v'yishtabbah</i>	<i>nimtza v'ein et el m'tzi-uto.</i>
<i>Ehad v'ein yahid k'yihudo</i>	<i>ne-lam, v'gam ein sof l'ahduto.</i>
<i>Ein lo d'mut ha-guf v'eino guf</i>	<i>lo na-arokh eilav k'dushato.</i>
<i>Kadmon l'khol davar asher nivra</i>	<i>rishon v'ein reishit l'reishito.</i>
<i>Hinno adon olam, v'khol notzar</i>	<i>yoreh g'dullato u-malkhuto.</i>
<i>Shefa n'vu-ato n'tano el</i>	<i>anshei s'gullato v'tifarto.</i>
<i>Lo kam b'yisra-el k'mosheh od</i>	<i>navi u-mabbrit et t'munato.</i>
<i>Torat emet natan l'ammo El</i>	<i>al yad n'vi-o ne-eman beito.</i>
<i>Lo yahalif ha-El v'lo yamir dato</i>	<i>l'olamim l'zulato.</i>
<i>Tzofeh v'yodei-a s'tareinu</i>	<i>mabbrit l'sof davar b'kadmato.</i>
<i>Gomel l'ish hesed k'mif-alo</i>	<i>notein l'rasha ra k'rish-ato.</i>
<i>Yishlah l'keitz yamin m'shiheinu</i>	<i>lifdot m'hakkei keitz y'shu-ato.</i>
<i>Meitim y'hayyeh El b'rov hasdo</i>	<i>barukh adei ad shem t'hillato.</i>

Traditional High Holy Day Greeting

May you be sealed for a good year. *L'shanah tovah teihateimu.*

יגְדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתָיו.
אֶחָד וְאֵין יְחִיד כִּיחֻדּוֹ,
נֶעְלָם, וְגַם אֵין סוֹף לְאַחַדּוֹתָיו.

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוּ גוֹף,
לֹא נֶעְרוֹף אֵלָיו קִדְשָׁתּוֹ.
קִדְמוֹן לְכָל-דְּבָר אֲשֶׁר נִבְרָא,
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הֵנוּ אָדוֹן עוֹלָם וְכָל-נוֹצֵר
יּוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
שָׁפַע נְבוּאָתוֹ נִתְנוּ
אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד
נִבְיָא וּמַבְיֵט אֶת-תְּמוּנָתּוֹ.
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוּלָתוֹ.
צוֹפֶה וְיוֹדֵעַ סִתְרֵינוּ,
מִבְּיַט לְסוֹף דְּבָר בְּקִדְמָתּוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ,
נּוֹתֵן לְרֹשָׁע רָע כְּרִשְׁעָתּוֹ.
יִשְׁלַח לְקֶץ יָמֵינוּ מְשִׁיחָנוּ,
לְפָדוֹת מַחְכֵי קֶץ יִשׁוּעָתּוֹ.

מִתִּים יַחֲיֶה אֵל בְּרוּב חֶסְדּוֹ,
בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתּוֹ.

בְּרִכַּת פְּרִידָה
לְשָׁנָה טוֹבָה תַּחֲתָמוּ.

YIGDAL יגְדַל. This song
was written by Daniel ben
Yehudah of Rome in the
14th century. It is a poetic
summary of Maimonides'
thirteen articles of faith.

Although it has become
a popular hymn, recited
both before the morning
b'rakhot and at the con-
clusion of many services,
there have always been
objections to its use since
many have argued that
Judaism cannot be reduced
to thirteen articles of faith.
Some have altered the last
lines, objecting to the affir-
mation of the resurrection
of the dead.

In at least one of the
cities of Hungary, the *Hevra*
Kaddisha (Burial Society)
would proceed from house
to house on the seventh
day of Adar, the legendary
anniversary of the birth
and death of Moses, and
would sing *Yigdal*, repeat-
ing the last line declaiming
the resurrection of the
dead. (*Macy Nulman*)