

תפלת מנחה ליום כיפור  
**The Yom Kippur Afternoon Service**

Kavanot - Spiritual Insights  
SINAI IS EVER PRESENT

It is written in sacred Scriptures: The Lord revealed the Divine Presence on Sinai to teach the Children of Israel Torah and Mitzvot. The Lord was revealed to our people with thunder and lightning, appearing to them amidst the sounds of the Shofar. Our Sages, of Blessed memory, said: Whatever a faithful student will perceive and transmit, the Torah he will create, the commandments she will teach, they were all said to Moses at Sinai. Sinai is ever present - not only a past event. Wherever people gather to seek God's presence, to renew the Covenant, to discover God's will; whenever they listen and hear, receive and transmit, they stand at Sinai.

-- Eugene Mihaly (adapted)

DAYS ARE SCROLLS

Days are scrolls. Write thereon only what you would like to have remembered about you.

-- Bahya Ibn Pakuda

APPROACHING THE ARK

Merciful and gracious God, wherever we are, we stand in Your presence; yet as we approach Your Holy Ark on this afternoon of repentance, we yearn for a special sense of Your nearness. As the day wanes and our strength ebbs, we draw upon all our resources of spirit to sustain us. We turn again to Your Torah for inspiration and for instruction, for wisdom and for hope. For Your Torah, Adonai, provides bread for hungry hearts, and water for our thirsting spirits. Your Torah nourishes us at all times, as it sustained our ancestors throughout the ages.

Through Torah You teach us how to live; and through Torah You give us a purpose for which to live. Your Mitzvot give direction to our lives; Your teachings give meaning to our lives; Your love gives sanctity to our lives. As we seek to return to You, in sincerity and in truth, we pray for a renewed will to study Your Torah, for greater wisdom to understand it, and for deeper loyalty to live by it. May we and all future generations of the household of Israel worship You gratefully and serve You faithfully. May our study of Torah ennoble our thoughts, and may all of our deeds be worthy of Your blessing.

-- *Mahzor Hadash*

SYMBOLS

There is something in the world that the Bible regards as a symbol of God - not a temple or a tree, not a statue or a star. The one symbol of God is man, every man. God Himself created man, in His image. Human life is holy, holier even than the scrolls of the Torah. Reverence for God is shown in our reverence for man. Treat yourselves as a symbol of God. What is necessary is not to have a symbol, but to be a symbol.

-- Rabbi Abraham Joshua Heschel

MEDITATION

Adonai standing before these sacred scrolls at the beginning of the new year, we renew the ancient covenant, speaking again the words of our ancestors: "All that the Lord has spoken we will do." Our God and God of our ancestors, we thank You for Your Torah, our priceless heritage. May the portion we have read today inspire us to do Your will and to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with purpose. May we take to heart Your laws by which we can truly live. Happy are all who love You and delight in fulfilling Your commandments.

-- *Mahzor Hadash*

All rise.

The Ark is opened.

VA'YAHİ BINSO'A

ויהי בנסע

וְיִהְיֶה בְּנִסְעֵי הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה אֲיֵי, וּפָצֵי אִבְיָהּ, וַיְנַסֵּי  
מִשְׁנֵאֵיךְ מִפְּנֵיךְ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם:  
בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

*Vay'hi bin'so'a ha'aron va'yomer Moshe: Kuma Adonai, v'yafutzu oy'vekha, v'yanusu m'san'ekha mipanekha: Ki mitzion tetze torah, ud'var Adonai miY'erushalayim: Barukh shenatan torah l'amo Yisrael bik'dushato.*

Whenever the Ark moved forward, Moses would exclaim:

"Arise, Adonai, and may Your enemies be scattered; may Your foes be put to flight before You."

From Zion shall come forth Torah, and the word of Adonai from Jerusalem.

You are the Source of blessing who, in Divine holiness, gave the Torah to the people Israel.

The Torah Scrolls are removed.

SHEMA V'HAKAFA

שמע והקפה

**SHEMA AND TORAH PROCESSION**

Reader, then Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

*Sh'ma Yisrael, Adonai eloheinu, Adonai echad.*

"HEAR, O ISRAEL: ADONAI IS OUR GOD, ADONAI IS ONE."

Reader, then Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

*Echad eloheinu, gadol adonenu, kadosh v'nora sh'mo.*

One is our God; exalted is our Lord; holy and awesome is God's name.

Reader:

גִּדְלוּ לַיְיָ אִתִּי, וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

*Gad'lu la'Adonai iti, u'nerom'mah sh'mo yach'dav.*

"Glorify the Lord with me; let us exalt God together."

Kavanah - Spiritual Insight  
SHEMA: THE RALLYING CRY

The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying cry by which a hundred generations in Israel were welded together to do the will of their Creator in Heaven; it was the watchword for the myriads of martyrs who agonized and died "for the Unity." During every persecution and massacre, Shema Yisrael has been the last sound on the lips of the victims.

All the Jewish martyrologies are written around the Shema . . . The reading of the Shema indeed fulfilled the promise of the Rabbis, in that it clothes the worshiper with invincible strength. It endowed the Jew with the double-edged sword of the spirit against the unutterable terrors of the long night of suffering and exile.

-- Joseph H. Hertz (adapted)

Congregation and Reader:

לְךָ יְיָ הַגְּדָלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַחַ וְהַהוֹדָ, בִּי כָל בְּשָׂמַיִם  
וּבָאָרֶץ: לְךָ יְיָ הַמְּמֹלָכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ: רוּמְמוֹ יְיָ  
אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַדוֹם רַגְלָיו קְדוֹשׁ הוּא: רוּמְמוֹ יְיָ אֱלֹהֵינוּ,  
וְהַשְׁתַּחֲוִי לְהַר קְדִשׁוֹ, בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*L'kha Adonai hag'dulah v'hag'vurah v'hatiferet v'hanetzach v'hahod, ki khol bashamayim uva'aretz:*

*L'kha Adonai ha'mamlacha v'ha'mitna'se l'khol l'rosh: Rom'mu Adonai eloheinu v'hishtachavu*

*la'hadom raglav kadosh hu: Rom'mu Adonai eloheinu, v'hi'sh'tachavu l'har kodsho, ki kadosh*

*Adonai eloheinu.*

"Yours, Adonai, is the greatness, the power, and the splendor; Yours is the victory and the majesty; for all in heaven and on earth is Yours. Dominion, Adonai, is Yours; and You rule over all." "Exalt Adonai our God and worship the One who is holy." "Exalt and worship at God's holy mountain; for holy is Adonai our God."

Reader:

וַיַּעֲזֹר וַיַּגִּן וַיּוֹשִׁיעַ לְכָל הַחֹסִים בּוֹ, וְנֹאמַר אָמֵן.  
הַבֵּל הָבוּ גִדְל לְאֱלֹהֵינוּ, וְתִנּוּ כְבוֹד לַתּוֹרָה.

*V'ya'azor v'yagen v'yoshia l'khol ha'chosim bo, v'nomar amen.*

*Ha'kol ha'vu go'del l'eloheinu, u'tnu khavod la'torah.*

May God help, protect, and save all whose trust is in Adonai.

Let us exalt our God and render homage to the Torah.

The first Aliya is called:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*Barukh shenatan torah l'amo Yisrael bik'dushato.*

Praised be God who, in Divine holiness, gave the Torah to the people Israel.

וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

*V'atem had'vekim ba'donai eloheikhem, chayim kulchem ha'yom.*  
"And you, by clinging to Adonai your God, have all been kept alive to this day."

**BIRKOT HA'TORAH**

**ברכות התורה**

**TORAH BLESSINGS**

Each person honored with an Aliyah recites the following blessings:

Aliyah:

**בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:**

*Barkhu et Adonai ham'vorakh*

Praise Adonai, Source of all blessing;

Congregation, then repeated by the person honored with an aliyah

:

**בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:**

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

Praised be Adonai, Source of all blessing, forever.

Aliyah:

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:  
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:**

*Barukh Adonai ham'vorakh l'olam va'ed. Barukh atah Adonai eloheinu melek ha'olam, asher bachar banu mi'kol ha'amim v'natan lanu et torato: Barukh atah Adonai noten ha'torah.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who chose us from among the peoples for Divine service by giving us the Torah.

Praised are You, Adonai, Giver of the Torah.

Blessing after each Aliyah:

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ  
אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:**

*Barukh atah Adonai eloheinu melek ha'olam, asher natan lanu torat emet, v'chayei olam natah b'tokhenu: Barukh atah Adonai noten ha'torah.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has given us the Torah of truth, thereby planting within us life eternal. Praised are You, Adonai, Giver of the Torah.

K'RIAH

קריאה

**THE TORAH READING**  
**Leviticus Chapter 19:1-18**  
**THE HOLINESS CODE**

**FIRST ALIYAH**

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-כָּל-עַדַת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת-שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: אֶל-תִּפְנּוּ אֶל-הָאֱלִילִים וְאֱלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ: בְּיוֹם זִבְחֲכֶם יֹאכַל וּמִמְחֶרֶת וְהַגֹּתֶר עַד-יוֹם הַשְּׁלִישִׁי בְּאִשׁ יִשָּׂרֵף: וְאִם הָאֵכָל יֹאכַל בְּיוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְעָה: וְאֵכְלֹו עֹונוֹ יִשָּׂא כִּי-אֶת-קִדְשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ:

And the Lord spoke to Moses, saying, speak to all the congregation of the people of Israel, and say to them, You shall be holy; for I the Lord your God am holy. You shall revere every man his mother, and his father, and keep my Sabbaths; I am the Lord your God. Turn you not to idols, nor make to yourselves molten gods; I am the Lord your God. And if you offer a sacrifice of peace offerings to the Lord, you shall offer it of your own will. It shall be eaten the same day you offer it, and on the next day; and if anything remains until the third day, it shall be burned in the fire. And if it is eaten at all on the third day, it is abominable; it shall not be accepted. Therefore every one who eats it shall bear his iniquity, because he has profaned the consecrated thing of the Lord; and that soul shall be cut off from among his people.

**SECOND ALIYAH**

וּבְקַצְרְכֶם אֶת-קִצְרֵי אֲרָצְכֶם לֹא תִכְלֶה פֶּאת שְׂדֵךְ לְקַצֹּר וְלִקַּט קִצְרֵךְ לֹא תִלְקַט: וּבְכַרְמְךָ לֹא תֵעוּלַל וּפְרֹט כְּרַמְךָ לֹא תִלְקַט לְעֵנִי וְלִגֵּר תַעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם: לֹא תִגְנֹבוּ וְלֹא-תִכְחָשׂוּ וְלֹא-תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא-תִשָּׁבְעוּ בַשָּׁמַיִם לְשַׁקֵּר וְחָלַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא-תַעֲשֶׂק אֶת-רֵעֶךָ וְלֹא תִגְזֹל לֹא-תִלִּין פְּעֻלַת שְׂכִיר אֶתְךָ עַד-בֹּקֶר:

And when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and stranger; I am the Lord your God. You shall not steal, nor deal falsely, nor lie one to another. And you shall not swear by my name falsely, nor shall you profane the name of your God; I am the Lord. You shall not defraud your neighbor, nor rob him; the wages of he who is hired shall not remain with you all night until the morning.

**THIRD ALIYAH**

לֹא-תִקְלַל חֵרֵשׁ וְלִפְנֵי עוֹר לֹא תִתֵּן מִכְשָׁל וַיִּרְאֵת מֵאֲלֹהֶיךָ אֲנִי יְהוָה: לֹא-תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט לֹא-תִשָּׂא פְנֵי-דָל וְלֹא תִהַדֵּר פְּנֵי גְדוֹל בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ: לֹא-תִלְוֶךָ רֵכִיל בְּעַמִּיתְךָ לֹא תַעֲמֹד עַל-דָּם רֵעֶךָ אֲנִי יְהוָה: לֹא-תִשָּׂא אֶת-אֲחִיךָ בְּלִבְבְּךָ הוֹכֵחַ תוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-תִשָּׂא עֲלֵיו חֲטָא: לֹא-תִקַּם וְלֹא-תִטַּר אֶת-בְּנֵי עַמֶּךָ וְאֶתְבָּת לְרֵעֶךָ כִּמּוֹךָ אֲנִי יְהוָה: אֶת-חֻקֹּתַי תִּשְׁמְרוּ בְּהַמְתֵּךְ לֹא-תִרְבִּיעַ כְּלָאִים שְׂדֵךְ לֹא-תִזְרַע כְּלָאִים וּבְגֵד כְּלָאִים שֹׁעֲטָנִי לֹא יַעֲלֶה עָלֶיךָ;

You shall not curse the deaf, nor put a stumbling block before the blind, but you shall fear your God; I

am the Lord. You shall do no unrighteousness in judgment; you shall not respect the person of the poor, nor honor the person of the mighty; but in righteousness shall you judge your neighbor. You shall not go up and down as a slanderer among your people; nor shall you stand against the blood of your neighbor; I am the Lord. You shall not hate your brother in your heart; you shall reason with your neighbor, and not allow sin on his account. You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am the Lord.

### Alternative Reading (Leviticus 18)

#### FIRST ALIYAH

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: בְּמַעֲשֵׂה אֲרָץ־מִצְרַיִם אֲשֶׁר יִשְׁבַּתְתֶּם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֲרָץ־כְּנָעַן אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיתֶהֶם לֹא תִלְכוּ: אֶת־מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת־חֻקֵּי תִשְׁמְרוּ לְלִבַת בְּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וּשְׁמַרְתֶּם אֶת־חֻקֵּי וְאֶת־מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אֲתָם הָאָדָם וְחֵי בְהֶם אֲנִי יְהוָה:

God spoke to Moses, saying: speak to the Israelite people and say to them:

I, Adonai am your God. You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws. My rules alone shall you observe, and faithfully follow My laws: I, Adonai am your God. You shall keep My laws and My rules, by the pursuit of which one shall live: I am Adonai.

#### SECOND ALIYAH

אִישׁ אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרוּנָה אֲנִי יְהוָה: עֲרוֹת אָבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה אִמְךָ הוּא לֹא תִגְלֶה עֲרוֹתֶיהָ: עֲרוֹת אִשְׁת־אָבִיךָ לֹא תִגְלֶה עֲרוֹת אָבִיךָ הוּא: עֲרוֹת אֶחָוֶתְךָ בֵּת־אָבִיךָ אוֹ בֵּת־אִמְךָ מוֹלְדֶת בֵּית אוֹ מוֹלְדֶת חוּץ לֹא תִגְלֶה עֲרוֹתֶיךָ: עֲרוֹת בַּת־בְּנִיךָ אוֹ בַת־בְּתִיךָ לֹא תִגְלֶה עֲרוֹתֶיךָ הֵנָּה: עֲרוֹת בַּת־אִשְׁת־אָבִיךָ מוֹלְדֶת אָבִיךָ אֶחָוֶתְךָ הוּא לֹא תִגְלֶה עֲרוֹתֶיהָ: עֲרוֹת אֶחָוֶת־אָבִיךָ לֹא תִגְלֶה שָׂאֵר אָבִיךָ הוּא: עֲרוֹת אֶחָוֶת־אִמְךָ לֹא תִגְלֶה כִּי־שָׂאֵר אִמְךָ הוּא: עֲרוֹת אֶחָוֶת־אָבִיךָ לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרַב דָּדְךָ הוּא: עֲרוֹת כַּלְתֶּךָ לֹא תִגְלֶה אִשְׁת־בְּנִיךָ הוּא לֹא תִגְלֶה עֲרוֹתֶיהָ: עֲרוֹת אִשְׁת־אֶחָיֶךָ לֹא תִגְלֶה עֲרוֹת אֶחָיֶךָ הוּא: עֲרוֹת אִשָּׁה וּבְתָהּ לֹא תִגְלֶה אֶת־בְּנֵיהָ וְאֶת־בָּתְּהָ לֹא תִקַּח לְגִלּוֹת עֲרוֹתֶיהָ שְׂאֵרָה הֵנָּה זָמָה הוּא: וְאִשָּׁה אֶל־אֶחָתָהּ לֹא תִקַּח לְצַרֵּר לְגִלּוֹת עֲרוֹתֶיהָ עָלֶיהָ בְּחַיֶּיהָ: וְאֶל־אִשָּׁה בְּנִדַת טְמֵאָתָהּ לֹא תִקְרַב לְגִלּוֹת עֲרוֹתֶיהָ: וְאֶל־אִשְׁת־עַמִּיתְךָ לֹא־תִתֵּן שְׂכָבְתְךָ לְזָרַע לְטְמֵאָה־בָּהּ: וּמִזְרַעְךָ לֹא־תִתֵּן לְהַעֲבִיר לְמַלְךָ וְלֹא תַחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:

None of you shall come near any of those who are of your own flesh to uncover nakedness: I am Adonai. Your father's nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother--you shall not uncover her nakedness. Do not uncover the nakedness of your father's wife; it is the nakedness of your father. The nakedness of your sister--your father's daughter or your mother's, whether born into the household or outside--do not uncover their nakedness. The nakedness of your son's daughter, or of your daughter's daughter--do not uncover their nakedness; for their nakedness is yours. The nakedness of your father's wife's daughter, who was born into your father's household--she is your sister; do not uncover her nakedness. Do not uncover the nakedness of your father's sister; she is your father's flesh. Do not uncover the nakedness of your mother's sister; for she is your mother's flesh. Do not uncover the nakedness of your father's brother: do not approach his wife; she is your aunt. Do not uncover the nakedness of your daughter-in-law: she is your son's wife; you shall not uncover her nakedness. Do not uncover the nakedness of your brother's wife; it is the nakedness of your brother. Do not uncover the nakedness of a woman and her daughter; nor shall you

marry her son's daughter or her daughter's daughter and uncover her nakedness: they are kindred; it is depravity. Do not marry a woman as a rival to her sister and uncover her nakedness in the other's lifetime. Do not come near a woman during her period of uncleanness to uncover her nakedness. Do not have carnal relations with your neighbor's wife and defile yourself with her. Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God:

I am Adonai.

**THIRD ALIYAH-MAFTIR**

וְאֶת־זָכָר לֹא תִשָּׁכַב מִשָּׁכְבֵי אִשָּׁה תוֹעֵבָה הוּא׃ וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׂכָבְתָךְ לְטַמְאֵהָ־בָּהּ וְאִשָּׁה לֹא־תַעֲמֹד לְפָנַי בְּהֵמָה לְרִבְעָה תִּבֶּל הוּא׃ אֶל־תִּטְמָאוּ בְּכָל־אֵלֶּה כִּי בְּכָל־אֵלֶּה נִטְמָאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מְשַׁלַּח מִפְּנֵיכֶם׃ וּתְטַמְּאוּ הָאָרֶץ וְאֶפְקֹד עֲוֹנָהּ עָלֶיהָ וּתְקַא הָאָרֶץ אֶת־יֹשְׁבֵיהָ׃ וּשְׁמַרְתֶּם אֹתָם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה הָאֲזָרָה וְהַגֵּר הַגֵּר בְּתוֹכְכֶם׃ כִּי אֶת־כָּל־הַתּוֹעֵבוֹת הָאֵל עָשׂוּ אֲנִשֵׁי־הָאָרֶץ אֲשֶׁר לְפָנֵיכֶם וּתְטַמְּאוּ הָאָרֶץ׃ וְלֹא־תְקִיא הָאָרֶץ אֶתְכֶם בְּטַמְאֲכֶם אֹתָהּ כְּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לְפָנֵיכֶם׃ כִּי כָל־אֲשֶׁר יַעֲשֶׂה מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה וְנִבְרָתוֹ הַנִּפְשׁוֹת הַעֲשׂוֹת מִקְרָב עִמָּם׃ וּשְׁמַרְתֶּם אֶת־מִשְׁמְרֹתַי לְבַלְתִּי עֲשׂוֹת מִחֻקֹּת הַתּוֹעֵבוֹת אֲשֶׁר נַעֲשׂוּ לְפָנֵיכֶם וְלֹא תִטְמָאוּ בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Do not lie with a male as one lies with a woman; it is an abhorrence. Do not have carnal relations with any beast and defile yourself thereby; and let no woman lend herself to a beast to mate with; it is perversion. Do not defile yourselves in any of those ways, for it is by such that the nations which I am casting out before you defiled themselves. Thus the land became defiled, and I called it to account for its iniquity, and the land spewed out its inhabitants. But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. So let not the land spew you out for defiling it, as it spewed out the nation that came before you. All who do any of those abhorrent things--such persons shall be cut off from their people. You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them:

I, Adonai , am your God.

Hadrakha - Instruction

The Ashkenazi custom is to raise and bind the Torah after the reading, known as Hag'ba'ah, is done at this point. It is done by retaining the Torah in its open state, then opening it further to show three columns of the Torah to the congregation, and is turned in all directions so that all can see. While the Torah is being displayed, we strive to see its letters. We bow saying Zot haTorah, and say those words with joyful enthusiasm. Anyone outside the room should reenter for this occasion.

-- Daniel Landes, My People's Prayer Book, vol 4., p.30

**HAG'BA'AH**

**הַגְּבָאָה**

**RAISING AND DRESSING OF THE TORAH**

As the Torah Scroll is raised, the congregation chants:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה׃

*V'zot hatorah asher sam Moshe lif'nei b'nai Yisrael al pi Adonai b'yad Moshe.*

This is the Torah proclaimed by Moses to the Children of Israel at the command of Adonai.

קריאת ההפטרה  
The Haftarah Reading

BRACHOT LIFNEI HA'HAFTARAH

ברכות לפני ההפטרה

BLESSINGS BEFORE THE HAFTARH READING

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנביאים טובים, ורצה בדבריהם הנאמרים  
באמת, ברוך אתה יי, הבוחר בתורה ובמשה עבדו, ובנישאל עמו, ובנביאי האמת וצדק.

*Barukh atah Adonai eloheinu melekh ha'olam, asher bachar bin'vi'im tovim, v'ratzah v'divreihem  
ha'ne'emarim b'emet, barukh atah Adonai, ha'bocher ba'torah uv'Moshe avdo, uv'Yisrael amo,  
uvin'vi'ei ha'emet va'tzedek.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who chose good prophets and found delight in their words which were spoken in truth. You are the Source of blessing, Adonai, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

THE BOOK OF JONAH

ספר יונה פרק א

ויהי דבר יהוה אלי יונה בן אמיתי לאמר: קום לך אל גנינה העיר הגדולה וקרא עליה  
כי עלתה רעתם לפני: ויכם יונה לברח תרשישה מלפני יהוה וירד יפו וימצא אגיה א באה  
תרשיש ויתן שכרה וירד בה לבוא עמהם תרשישה מלפני יהוה: ויהוה הטיל רוח גדולה  
אלהים ויהי סער גדול בים והאניה השבה להשבר: וייראו המלחים ויזעקו איש אל אלהיו  
ויטלו את הכלים אשר באניה אלהים להקל מעליהם ויונה ירד אל ירכתי הספינה וישכב  
וירדם: ויקרב אליו רב החבל ויאמר לו מה לך נרדם קום קרא אל אלהיך אולי יתעשת  
האלהים לנו ולא נאבד: ויאמרו איש אל רעהו לכו ונפילה גורלות ונדעה בשלמי הרעה הזאת  
לנו ויפלו גורלות ויפל הגורל על יונה: ויאמרו אליו הגידה נא לנו באשר למי הרעה הזאת  
לנו מה מלאכתך ומאין תבוא מה ארצך ואי מזה עם אתה: ויאמר אליהם עברי אנכי  
ואת יהוה אלהי השמים אני ירא אשר עשה את הים ואת היבשה: וייראו האנשים יראה  
גדולה ויאמרו אליו מה זאת עשית כי ידעו האנשים כי מלפני יהוה הוא ברח כי הגיד להם:  
ויאמרו אליו מה נעשה לך וישתק הים מעלינו כי הים הולך וסער: ויאמר אליהם שאוני  
והטילני אל הים וישתק הים מעליכם כי יודע אני כי בשלי הסער הגדול הזה עליכם: ויחתרו  
האנשים להשיב אל היבשה ולא יכלו כי הים הולך וסער עליהם: ויקראו אל יהוה ויאמרו  
אנה יהוה אל נא נאבדה בנפש האיש הזה ואל תתן עלינו דם נקיא כי אתה יהוה באשר  
חפצת עשית: וישאו את יונה ויטלוהו אל הים ויעמד הים מזעפן: וייראו האנשים יראה גדולה  
את יהוה ויזבחו זבח ליהוה וידרו נדרים:

The word of Adonai came to Jonah son of Amittai: Go at once to Nineveh, that great city, and



proclaim judgment upon it; for their wickedness has come before Me. Jonah, however, started out to flee to Tarshish from God's service. He went down to Jaffa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of God.

But Adonai cast a mighty wind upon the sea, arid such a tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your God! Perhaps God will be kind to us and we will not perish."

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

#### ספר יונה פרק ב

וַיִּמַן יְהוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמַעַי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמַּעַי הַדָּגָה: וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבְּטֶן שְׂאוֹל שְׁמוֹעֲתִי שָׁמַעַתְּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבָּב יָמִים וַנִּהְרַר יָסָבְבֵנִי כָּל־מִשְׁבְּרֵיהָ וַנִּלְיָד עָלַי עֲבָרוֹ: וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיהָ אֵךְ אוֹסִיף לְהַבִּיט אֶל־הַיָּבֵל קְדָשְׁךָ: אֲפָפוּנִי מִיָּם עַד־נֶפֶשׁ תְּהוֹם יָסָבְבֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי: לְקַצְבֵי הַרִים יַרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדִּי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: בְּהַתְעַטֵּף עָלַי נֶפְשִׁי אֶת־יְהוָה וַזְכַּרְתִּי וַתִּבּוֹא אֱלֹהֵי תִפְלֹתִי אֶל־הַיָּבֵל קְדָשְׁךָ: מִשְׁמָרִים הַבְּלִי־שׁוֹא חֲסָדָם יַעֲזֹבוּ: וַאֲנִי בְּקוֹל תוֹדָה אֲזַבְּחָה־לְךָ אֲשֶׁר נִדְרַתִּי אֲשַׁלְּמָה יִשׁוּעָתָה לִיהוָה: וַיֹּאמֶר יְהוָה לְדָג וַיִּקַּא אֶת־יוֹנָה אֶל־הַיָּבֵשָׁה:

Adonai provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. Jonah prayed to Adonai his God from the belly of the fish. He said: in my trouble, I called to Adonai, who answered me; from the belly of Sheol I cried out, and You heard my voice. You cast me into the depths, into the heart of the sea, the floods engulfed me; all Your breakers and billows swept over me. I thought I was driven away out of Your sight; "Would I ever gaze again upon Your holy Temple?" The waters closed in over me, the deep engulfed me. Weeds twined around my head. I sank to the base of the mountains; the bars of the earth closed upon me forever, yet You brought my life up from the pit, Adonai my God! When my life was ebbing away, I called Adonai to mind; and my prayer came before You, into Your holy Temple. They who cling to empty folly forsake their own welfare, but I, with loud thanksgiving, will sacrifice to You; what I have vowed I will perform. Deliverance is Adonai's! God commanded the fish, and it spewed Jonah out upon dry land.

#### ספר יונה פרק ג

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית לֵאמֹר: קוּם לֶךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ: וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה בְּדַבַּר יְהוָה וּנְיִנְוָה הִיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מְהֻלָּךְ שְׁלֹשֶׁת יָמִים: וַיַּחַל יוֹנָה לְבוֹא בְּעִיר מְהֻלָּךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וּנְיִנְוָה נִהְפָּכֶת: וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוּם וַיִּלְבְּשׂוּ שִׁקִּים מִגְּדוֹלָם וְעַד־קִטְמָם: וַיִּנְעַ הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקָּם מִכְסָּאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעַלְיוֹ וַיִּכַּס שֶׁקַּ וַיֵּשֶׁב עַל־הָאָפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וַיִּגְדְּלוּ לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבֶּקֶר וְהַצֹּאן אֶל־יִטְעֲמוּ מֵאוֹמָה אֶל־יָרְעוּ וּמִים אֶל־יִשְׁתּוּ: וַיִּתְפַּסּוּ שִׁקִּים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחֻזְקָה וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן־הַחֲמָם אֲשֶׁר בְּכַפֵּיהֶם: מִי־יודֵעַ יֵשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאכַד: וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְּרָכָם הִרְעָה וַיִּנְחַם הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דָּבַר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

The word of Adonai came to Jonah a second time: "Go at once to Nineveh, that great city, and proclaim to it what I tell you." Jonah went at once to Nineveh in accordance with God's command. Nineveh was an enormously large city a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

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

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

### ספר יונה פרק ד

וַיִּרַע אֶל־יוֹנָה רָעָה גְּדוֹלָה וַיַּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־זֶה דְּבַרִּי עַד־הַיּוֹתֵי עַל־אֲדָמָתִי עַל־בֶּן קַדְמָתִי לְבָרַח תִּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַנּוּן וְרַחוּם אֲרֻךְ אַפַּיִם וְרַב־חַסֵּד וְנָחָם עַל־הִרְעָה: וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר יְהוָה הֵחִיטֵב תִּרְהָ לֶךְ: וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם סִכָּה וַיֵּשֶׁב תַּחְתֶּיהָ בְּצֵל עֵד אֲשֶׁר יִרְאֶה מִה־יְהוָה בְּעִיר: וַיִּמַּן יְהוָה אֱלֹהִים קִיקְיוֹן וַיַּעַל מַעַל לְיוֹנָה לְהִיּוֹת צֵל עַל־רֵאשׁוֹ לְהַצִּיל לוֹ מִמְּרַעְתּוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שִׂמְחָה גְּדוֹלָה: וַיִּמַּן הָאֱלֹהִים תּוֹלַעַת בְּעֵלּוֹת הַשָּׂחַר לְמַחֲרַת וַתֵּךְ אֶת־הַקִּיקְיוֹן וַיִּבַּשׁ: וַיְהִי בְּזֶרֶחַ הַשָּׁמֶשׁ וַיִּמַּן אֱלֹהִים רוּחַ קָדִים תְּרִישִׁית וַתֵּךְ הַשָּׁמֶשׁ עַל־רֵאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לְמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֵחִיטֵב תִּרְהָ לֶךְ וַיֹּאמֶר הֵחִיטֵב תִּרְהָ לִּי עַד־מוֹת: וַיֹּאמֶר יְהוָה אַתָּה חֲסֵת עַל־הַקִּיקְיוֹן אֲשֶׁר לֹא־עָמְלָתָ בּוֹ וְלֹא גִדַּלְתָּ שִׁבְן־לִילָה הִיָּה וּבֶן־לִילָה אָבָד: וְאֲנִי לֹא אֲחוּס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁכְּבָה הַרְבֵּה מִשָּׂתִּים־עֶשְׂרֵה רַבּוֹ אָדָם אֲשֶׁר

לֹא־יָדַע בֵּין־יָמֵינוּ לְשִׂמְאָלוֹ וּבִהְמָה רַבָּה:

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

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

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

**MICAH 7:18-20**

מִי־אֵל כְּמוֹךָ נִשְׂא עֵוֹן וְעֵבֵר עַל־פֶּשַׁע לְשָׂאֵרִית נִחַלְתָּנוּ לֹא־הֶחְזִיק לְעַד אַפּוֹ כִּי־חָפֵץ הָסֵד הוּא: יָשׁוּב יִרְחַמְנוּ יִכַּבֵּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל־חַטָּאתָם: תִּתֵּן אֶמֶת לְיַעֲקֹב הָסֵד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיָּמֵי קֶדֶם:

Who is like You, O God, forgiving iniquity and pardoning the transgression of the remnant of Your people! Your anger is not forever for You delight in kindness. You will again have compassion upon us, subdue our iniquities, and cast all our sins into the depths of the sea. You will show faithfulness to Jacob and kindness to Abraham, as You promised our ancestors from days of old.

**BRAKHOT ACHAREI HA'HAFTARAH**

ברכות אחרי ההפטרה

**BLESSINGS AFTER THE HAFTARAH READING**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כֹּל הָעוֹלָמִים, צַדִּיק בְּכֹל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הַאֹמֵר וְעָשָׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכֵּל דְּבָרָיו אֶמֶת וְצַדִּיק. נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ וְדָבַר אַחַד מִדְּבָרֶיךָ אַחֹר לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן (וְרַחֲמָן) אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַנְּאֻמָּן בְּכֹל דְּבָרָיו. רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבֵת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ. שִׂמְחֵנוּ יי אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנִּבְיָא עֲבָדְךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יִבָּא וְיִגַּל לְבָנָנוּ, עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחָלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ, שֶׁלֹּא יִכַּבֵּה גֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מִגֵּן דָּוִד.

*Barukh atah Adonai eloheinu melekh ha'olam, tzur kol ha'olamim, tzadik b'khol hadorot, ha'el ha'ne'eman ha'omer v'oseh, ham'daber um'kayem, sh'kol d'varav emet vatzedek. Ne'eman atah hu Adonai eloheinu, v'ne'emanim d'varekha v'davar echad mid'varekha achor lo yashuv reikam, ki el melekh ne'eman (v'rachaman) atah. Baruch atah Adonai, ha'el hane'eman b'khol d'varav. Rachem al tzion ki hi beit chayenu, v'la'aluvat nefesh toshi'a bim'hera v'yamei'nu. Barukh atah Adonai, m'same'ach tzion b'vaneiha. Sam'chenu Adonai eloheinu b'Eliyahu ha'navi av'dekha, uv'malkhut*

*beit David meshichekha, bim'hera yavo v'yagel libenu, al kis'o lo yeshev zar v'lo yin'chalu od  
acherim et k'vodo, ki v'shem kodshekha nish'ba'ta lo, shelo yikh'beh nero l'olam va'ed. Barukh atah  
Adonai, Magen David.*

You are the Source of blessing, Adonai, our God, sovereign of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just. Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and sovereign. Praised are You, Lord God, faithful in all Your promises. Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children. Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, (וְעַל יוֹם הַשַּׁבָּת הַזֶּה), וְעַל יוֹם הַכִּפּוּרִים הַזֶּה שְׁנַתָּה לָנוּ  
יְיָ אֱלֹהֵינוּ, (לְקַדְּשָׁה וְלִמְנוּחָה), לְכַבוֹד וְלִתְפָאֲרָת. עַל כֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,  
וּמְבָרְכִים אוֹתְךָ, וְתִבְרַךְ שִׁמְךָ בְּכֹל חַי תָּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה  
יְיָ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יוֹם הַכִּפּוּרִים.

*Al hatorah, v'al ha'avodah, v'al hanevi'im, (v'al yom hashabat hazeh), v'al yom hakippurim hazeh,  
shenatata lanu Adonai eloheinu, lik'dushah v'lim'nuchah, (l'khavod ul'tif'eret. Al ha'kol Adonai  
eloheinu, anach'nu modim lakh, um'varkhim otakh, yit'barakh shim'kha b'fi kol chai tamid l'olam  
va'ed ud'varkha emet v'kayam la'ad. Barukh atah Adonai, m'kadesh (ha'shabat v') yom hakippurim.*

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this Day of Atonement, which You have given us to add to our lives [sanctity and rest,] dignity and beauty. May every living creature glorify You always and evermore; for Your word is truth, and endures forever. You are the Source of all blessing, Adonai, sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

**SEDER HAKH'NASAT SEFER TORAH**

**סדר הכנסת ספר תורה**

**RETURNING THE TORAH TO THE ARK**

Cantor:

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ:

*Yehalelu et shem Adonai ki nis'gav shemo l'vado.*

"Praise Adonai, who alone is to be exalted!"

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׂמַיִם. וַיִּרְם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חַסִּידָיו, לְבִנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

*Hodo al eretz v'shamayim. Va'yarem keren l'amo, t'hilah l'khol chasidav, liv'nei Yisrael am k'rovo,  
haleluya.*

"God's glory is revealed on earth and in the heavens. God has raised the honor of our people, the glory of the faithful, thus exalting the Children of Israel, the people near to the Lord, Hallelujah."

וּבְנִיחָה יֹאמֵר: שׁוּבָה, יְיָ רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל קוּמָה יְיָ לְמִנּוּחֶתְךָ, אַתָּה וְאַרְוֵן עֲנֹךְ כְּהִנִּיךְ יִלְבְּשׁוּ  
צֶדֶק וְחִסְדֶּיךָ יִרְנְנוּ. בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל תֵּשֵׁב פָּנָי מִשִּׁיחֶךָ. כִּי לָקַח טוֹב נָתַתָּי לָכֶם תּוֹרָתִי  
אֵל תַּעֲזֹבוּ.

*Uv'nuchoh yomar: Adonai riv'vot alfei Yisrael kumah Adonai lim'nuchatekha, atah va'aron uzekha.  
Kohanekha yil'beshu tzedek va'chasidekha y'ranenu. Ba'avur David avdekha, al tashev p'nei  
m'shichekha. Ki lekach tov na'tati lakhem Torati al ta'azovo.*

When the Ark was set down, Moses prayed: "Adonai, dwell among the myriad families of Israel." Come up, Adonai, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice. I have given you precious teachings, forsake not My Torah.

As the Torah Scrolls are placed in the ark the congregation recites:

ETZ CHAYIM

עץ חיים

עץ חיים היא למחזיקים בה, ותמכיה מאשר. דרכיה דרכי נעם, וכל נתיבותיה שלום. השיבנו  
 יי, אליך ונשובה, חדש ימינו בקדם

*Etz chayim hi lamachazikim bah v'tomkheiha m'ushar d'rakheiha darkhei no'am v'khol netivoteiha  
 shalom. Hashiveinu Adonai, elekha v'nashuvah, chadesh yameinu k'kedem.*

It is a tree of life to those who cling to it, blessed are they who uphold it.  
 Its ways are ways of pleasantness, all its paths are peace.  
 Turn us to You, Adonai, and we shall return; renew our days as of old.

Kavanah - Spiritual Insight  
 MEDITATION

Adonai, standing before these sacred scrolls at the beginning of the new year, we renew the ancient covenant, speaking again the words of our ancestors: "All that Adonai has spoken we will do." Our God and God of our ancestors, we thank You for Your Torah, our priceless heritage. May the portion we have read today inspire us to do Your will and to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with purpose. May we take to heart Your laws by which we can truly live. Happy are all who love You and delight in fulfilling Your commandments. Amen.  
 -- Mahzor Hadash

The ark is closed. Remain standing.

CHATZI KADDISH

חצי קדיש

READER'S KADDISH

יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותה, וימליך מלכותה בחיכון וביומיוון ובחיי  
 דכל בית ישראל. בעגלא ובזמן קריב ואמרו אמן:

*Yit'gadal v'yit'kadash sh'meh raba. B'alma di v'ra khirutei, v'yamlikh mal'khuteh b'chayekhon  
 uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agalah uvizman kariv v'imru amen.*

Congregation then Cantor:

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

*Y'hei sh'meh raba m'vorakh l'alam ul'almei al'maya.*

יתברך וישתבח, ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא  
 לעלא לעלא מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן:

*Yit'barakh v'yish'tabach, v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'meh  
 d'kudsha b'rich hu. L'ela l'ela min kol bir'khata v'shirata, tush'bechata v'nechemata, da'amiran  
 b'alma, v'imru amen.*

Kavanot - Spiritual Insights  
PREPARATION FOR THE AMIDAH

SELF-EXAMINATION

There is no final conquest of self. The ego is too elusive, subtle, and deceiving. It is an eternal struggle demanding eternal vigilance. Each evening before he went to sleep it was the custom of Rabbi Levi Yitzhak to take a Heshbon ha-Nefesh - that is, to examine his thoughts and deeds for that day. If he found a blemish in them, he would say to himself, "Levi Yitzhak will not do that again." Then he would chide himself, "Levi Yitzhak, you said the same thing yesterday." Then he would reply, "Yesterday Levi Yitzhak did not speak the truth. Today he speaks the truth."

-- Rabbi Samuel H. Dresner, *Levi Yitzhak of Berditchev: Portrait of a Hasidic Master*

PURIFY OUR HEARTS

Every Jewish prayer is a small Yom Kippur. It challenges us to examine our hearts and thoughts. It demands that we ask ourselves, have we been silent when we should have spoken out? Have we been selfish when we should have been responsive to the needs of others? Have we been thoughtless when we should have been sensitive? Have we pursued that which is hollow when we should have reached for that which can hallow our life? In this kind of prayer, we do not ask God to do our will. We accept the challenge to fulfill God's will. We confess our guilt and ask God for strength to purify ourselves.

-- Ernst Simon (adapted)

THE NIGHT WATCHMAN

The Dubner Maggid taught: Prayer is not a device with which to arouse God, or make God aware of us and of our needs. God is always aware. The true purpose of prayer is to arouse us, to keep us aware of our obligations - toward our community, our people, our God, and even toward ourselves. The Maggid gave this illustration: in the shtetl, the night watchman walks the streets and every hour on the hour calls out the time. The purpose of "calling out" is not to awaken the residents in the middle of the night. The purpose is to indicate that he, the watchman, is alert, tending to his tasks, and has not fallen asleep. Prayer is a means of keeping us spiritually alert and morally awake.

DOES IT MATTER?

A disciple came to the Rabbi of Kotzk with a problem: "I keep brooding and brooding and I am unable to stop." "What do you brood about?" asked the rabbi. "I keep brooding about whether there really is a judgment and a judge." "Does it matter to you?" "Rabbi! If there is no judgment and no judge, then what does all creation mean?" "Does that matter to you?" "Rabbi! If there is no judgment and no judge, then what do the words of the Torah mean?" "Does that matter to you?" "Rabbi! Does it matter to me? What do you think? What else could matter to me?" "Well, if it matters to you so greatly," said the rabbi of Kotzk, "then you are a good Jew after all! And it is quite all right for a good Jew to brood; nothing can go wrong with such a person."

-- Menahem Mendel of Kotzk, as retold by Martin Buber.

Kavanot - Spiritual Insights  
TO SAVE THE WORLD

It was late in the afternoon on Yom Kippur. Rabbi Levi Yitzhak had been praying in the Berditchev synagogue all day. For a moment, he closed his tired eyes. Suddenly, he was before the Judgment Seat of God. The fate of humanity was being weighed in the great scales. Alas, the sins were heavy; the prospects for humanity were bleak.

Rabbi Levi Yitzhak pleaded with God: "If You wanted us to be angels, You should have let us remain in the Garden of Eden. But You sent us out into the world! And the daily struggle often puts us into the hands of sin." The Lord was moved and motioned the rabbi to a nearby chair. The rabbi continued. His appeal was sincere and convincing. The scales began to tilt in humanity's favor. Suddenly, the rabbi heard a piteous cry. He looked down to earth, into the tiny Berditchev synagogue. Haim, the washerman, fasting on this holiest day, had fainted from hunger. Levi Yitzhak rose to leave, to hurry back to earth to conclude the service so that Haim could break his fast. A voice called after him: "Levi Yitzhak! Where are you going? You were on the verge of saving the world." Replied Levi Yitzhak: "Where is it written that the price of salvation must be the life of Haim, the washerman?" And he left. As he hurried on his way, a great chorus of angels sang: "Levi Yitzhak, you are saving the world!"

FEELING IN PRAYER

Rabbi Israel Baal Shem Tov said: "When someone is drowning, and splashes about struggling to save himself from the waters that are overwhelming him, people seeing him would not think of making fun of his efforts. Similarly, when someone makes gestures when he prays, one should not make fun of him, for he is saving himself from the raging waters, the barbarous thoughts that distract him from prayer."

-- Rabbi Judah Goldin, *Days of Awe (adapted)*

TO ADD

The pure Tzaddikim [righteous people], do not complain against wickedness, but add righteousness.  
They do not complain against disbelief, but add faith.  
They do not complain against ignorance, but add wisdom.

-- Rav Kook



All rise.

עמידה  
THE AMIDAH

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

*Adonai s'fatai tiftach ufi yagid t'hilatekha.*

"Adonai, open my lips that my mouth may declare Your praise."

AVOT

אבות

GOD OF ALL GENERATIONS

Bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְרַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

*Barukh atah Adonai eloheinu v'elohei avoteinu, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'elohei Ya'akov v'Rachel v'Leah, ha'el hagadol hagibor v'hanora, el elyon, gomel chasadim tovim, v'koneh hakol, v'zokher chasdei avot, umevi go'el li'vnei v'neihem l'ma'an sh'mo b'a'hava.*

You are the Source of blessing, Adonai, our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel and Leah; Great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

Kavanah - Spiritual Insight

Our whole way of life, proclaimed by the Torah has but one objective: to reveal the enlightenment that comes from aspiration after divine ideals.

-- Abraham Isaac Kook

Again, bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַיִּים בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי, מְגֵן אַבְרָהָם וְשָׂרָה:

*Zokhrenu l'chayim, melekh chafetz b'chayim, v'kotvenu b'sefer ha'chayim, l'ma'ankha elohim chayim. Melekh ozer umoshia umagen. Barukh atah Adonai magen Avraham v'Sara.*

Remember us for life, O sovereign who delights in life; inscribe us in the book of life, for Your sake, O God of life. You are our sovereign who helps, redeems, and protects. You are the Source of blessing, Adonai, Shield of Abraham and Sarah.

GEVUROT

גבורות

## GOD'S POWER

אתה גבור לעולם אדני, מתיה מתים אתה, רב להשיע: מכלל חיים בקסד, מתיה מתים  
ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר, מי  
כמוך בעל גבורות ומי דומה לך, מלך ממות ומתיה ומצמיח ישועה:

*Atah gibor l'olam Adonai, m'chayeh metim atah, rav l'hoshiah. Mekhal'kel chayim b'chesed,  
m'chayeh metim b'rachamim rabim, somekh noflim v'rofeh cholim, umatir asurim, um'kayem  
emunato lishenei afar. Mi khamokha ba'al g'vurot umi domeh lakh, melech memit um'chayeh  
umatz'miach yeshuah.*

Adonai, mighty for all eternity, with Your saving power You grant immortal life. You sustain the living with lovingkindness, and, with great mercy, You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption?

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים: ונאמן אתה להחיות מתים. ברוך אתה יי,  
מתיה המתים:

*Mi khamokha av harachamim zokher y'tsurav l'chayim b'rachamim. V'ne'eman atah l'hachayot  
metim. Barukh atah Adonai m'chayei hametim.*

Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are faithful in granting eternal life to the departed. You are the Source of blessing, Adonai, who grants immortality to the departed.

## Kavanot - Spiritual Insights

*"Supporting the fallen... healing the sick"* While the ability to determine life and death may be the most dramatic evidence of God's power, we recognize it also in more common occurrences, like supporting the fallen and healing the sick. In all such areas, we are called to imitate God.

-- Elliot Dorff, *My People's Prayer Book*, p.72

*You are forever mighty*, The first blessing talks about the past, God's special relationship with the progenitors of the Jewish People. The second tries to gain God's attention in the present with an eye on the activities that we expect of God in the future.

-- Judith Hauptman, *My People's Prayer Book*, p.72

*Giving life to the dead*, When we pray we are able to activate the creative Divine power residing in the letters and the words of the prayer. In just this way, we are able to bring those who seem to be hopelessly lost, spiritually dead, "back to life." We begin with the purity of intention and focus on ourselves, then we shift our attention to the letters themselves, awakening the power latent within them, and finally, we share this life-giving energy with "sleepers in the dust." We become agents of the divine in spreading God's life-giving power in and through the letters. "Blessed are You, O God, who gives life to the dead!"

-- Lawrence Kushner & Nehemia Pollen, *ibid.*, p.79

KEDUSHAH

קְדוּשָׁה

## SANCTIFICATION

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, בְּכַתוּב עַל יַד נְבִיאֶיךָ:  
וְקָרָא זֶה אֵל זֶה וְאָמַר:

*N'kadesh et shim'kha ba'olam k'shem shemakdishim oto bishmei marom ka'katuv al yad n'vi'ekha:  
v'kara zeh el zeh v'amar.*

We sanctify Your name on earth as it is sanctified in the heavenly heights. We chant the words which angels sang, in the mystic vision of Your prophet:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*Kadosh, kadosh, kadosh Adonai tz'vaot, melo khol ha'aretz k'vodo.*

"Holy, holy, holy is God of the myriads; the whole world is filled with God's glory."

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מְשִׁמְיָעִים קוֹל, מִתְנַשְּׂאִים לְעֹמֵת שְׂרָפִים, לְעֹמֵתָם בְּרוּךְ יֵאמְרוּ:

*Az b'kol ra'ash gadol adir v'chazak mashmi'im kol, mitnasim l'umat s'rafim,  
l'umatam barukh yomeru.*

Then their heavenly voices thunder forth in a resounding majestic chorus, and, rising toward the Seraphim, they respond in blessing, saying:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

*Barukh k'vod Adonai mim'komo.*

"Praised be the glory of Adonai which fills the universe."

מִמְּקוֹמְךָ מְלַכְנּוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מִחֻבִּים אֲנַחְנוּ לָךְ. מַתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֵב בְּיָמֵינוּ,  
לְעוֹלָם וָעֶד תִּשְׁבּוֹן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ  
תִּרְאִינָה מְלֻכּוֹתֶיךָ, כְּדָבָר הָאָמַר בְּשִׁירֵי עֶזְרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:

*Mimkomkha malkeinuu tofia, v'timlokh aleinu, ki m'chakim anachnu lakh. Matai timlokh b'tzion,  
b'karov b'yameinu, l'olam va'ed tishkon. Titgadal v'titkadash b'tokh Yerushalayim irkha, l'dor  
va'dor ul'netzach netzachim. V'ei'nenu tir'ena malkhutkha, ka'davar ha'amur b'shinei u'zekha, al  
y'dei David mashiach tzidkekha.*

O our sovereign, reveal Yourself throughout the universe and establish Your rule over us; for we await You. When, Adonai, will Your sovereignty be established in Zion? May it be soon, in our day, and for all time. May You be magnified and sanctified in Jerusalem, Your city, for all generations. May we soon behold the establishment of Your rule, as promised in the Psalms of David, Your righteous anointed king:

יְמֻלֶךְ יְיָ לְעוֹלָם, אֶלְהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

*Yim'lokh Adonai l'olam elohayikh tzion l'dor va'dor haleluya.*

"Adonai shall reign forever; Your God, O Zion, through all generations; Hallelujah!"

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ, וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ, וְשִׁבְחָתְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם  
וְעַד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

*L'dor va'dor nagid godlekha, ul'netzach netzachim k'dushatka nakdish, v'shivchakha eloheinu mipinu lo yamush l'olam va'ed, ki el melekh gadol v'kadosh atah.*

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and sovereign.

SPECIAL HIGH HOLY DAYS ADDITION TO THE THIRD PRAYER OF AMIDAH

UV'CHEN

וּבְכֵן

וּבְכֵן תֵּן פְּחָדְךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימָתְךָ עַל כָּל מַה שִׁבְרָאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים  
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כְּלָם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵּי שְׁלָם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ  
אֱלֹהֵינוּ, שֶׁהַשְּׁלָטָן לְפָנֶיךָ, עוֹ בְיָדְךָ וּגְבוּרָה בִּימִינֶךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִׁבְרָאתָ.

*Uv'khen ten pachdekha Adonai eloheinu, al kol ma'asekha, v'aimatkha al kol mah she'barata. V'yira'ukha kol hama'asim, v'yishtachavu l'fanekha kol ha'bru'im, v'ye'asu khulam agudah achat la'asot r'tzonkha b'levav shalem, k'mo she'yadanu Adonai eloheinu, she'hashalton l'fanekha, oz b'yadkha ug'vurah bi'yminakha v'shimkha nora al kol mah shebarata.*

Adonai our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

וּבְכֵן תֵּן כְּבוֹד, יְיָ לְעַמְּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה לְמִיחְלִים לָךְ,  
שִׂמְחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירְךָ, וְצִמְיַחַת קָרוֹן לְדוֹר עַבְדֶּךָ, וְעֲרִיכַת נֵר לְבֵן־יִשְׂרָאֵל מְשִׁיחֶךָ,  
בְּמַהֲרָה בְּיָמֵינוּ.

*Uv'khen ten kavod, Adonai l'amekha t'hilah l'yirekha v'tikvah tovah l'dorshekha ufitchon peh lam'yachalim lakh, simcha l'artzekha v'sasson l'yirekha utz'michat keren l'David av'dekha, va'arikhat ner l'ben Yishai meshichekha, bim'heirah v'yameinu.*

Grant honor, Adonai, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלִזוּ, וְחַסִּידִים בְּרַנָּה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ־פִּיהָ, וְכָל  
הַרְשָׁעָה בְּלֹה פְעֻשָׁן תִּכְלֶה, כִּי תַעֲבִיר מִמְשָׁלַת זְרוֹן מִן הָאָרֶץ. וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל  
מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּפִתּוֹב בְּדַבְּרֵי קִדְשְׁךָ: יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר: הִלְלוּיָהּ.

*Uv'khen tzadikim yiru v'yismachu, visharim ya'alozu, v'chasideim b'rinah yagilu. V'olatah tikpatz piha v'khol ha'rishah kulah ke'ashan tikhleh ki ta'avir memshelet zadon min ha'aretz. V'timlokh atah Adonai l'vadekha, al kol ma'asehkha, kakatuv b'divrei kodshekha. Yimlokh Adonai le'olam elohaikh tzion l'dor va'dor haleluyah.*

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth. Then You alone, Adonai, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "Adonai shall reign forever; your God, Zion, through all generations; Hallelujah!"

קדוש אתה ונורא שמך, ואין אלה מבלעדך, בכתוב:

*Kadosh atah v'norah sh'mekha, v'ain eloha mibal'adekha kakatuv:*

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote:

ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך אתה, יי, המלך הקדוש.

*Va'yigbah Adonai tz'vaot ba'mishpat v'ha'el hakadosh nikdash bitz'dakah.  
Barukh atah Adonai hamelekh hakadosh.*

Adonai of the myriads is exalted by justice and the holy God is sanctified through righteousness. You are the Source of blessing, Adonai, the holy sovereign.

**KEDUSHAT HA'YOM**

קדושת היום

**THE HOLINESS OF THIS DAY**

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

*Atah v'chartanu mikol ha'amim, ahavta otanu v'ratzita banu, v'romamtanu mikol hal'shonot, v'kidashtanu b'mitzvotekha, v'keravtanu malkeinu la'avodatekha, v'shimkha hagadol v'hakadosh aleinu karata.*

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

ותתן לנו, יי אלהינו, באהבה את יום (השבת הזה ואת יום) הכפרים הזה, יום תרועה (באהבה) מקרא קדש, ובר ליציאת מצרים.

*Vatitein lanu, Adonai eloheinu, b'ahavah et yom (hashabat hazeh v'et yom) hakipurim hazeh, yom t'ruah (b'ahavah) mikrah kodesh, zecher li'tziat mitzrayim.*

In love have You given us, Adonai our God, [this Sabbath day, and] this Day of Atonement, a day for

the sounding of the Shofar, (in love) a holy convocation, commemorating the Exodus from Egypt.

ADDITIONAL PRAYER RECITED ON HOLY DAYS

**YA'ALEH VE-YAVO**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּזְכֹּר זִכְרוֹנֵנוּ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה  
וּלְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכִּפּוּרִים הַזֶּה.

*Eloheinu v'elohei avoteinu ya'aleh v'yavo v'yizakher zikhronenu v'zikhron kol amkha beit Yisrael  
l'fanekha lif'leitah ul'tovah, l'chen ul'chesed ul'rachamim, l'chayim ul'shalom,  
b'yom hakippurim hazeh.*

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

זְכֵרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֹדֵנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;  
*Zokhreinu Adonai eloheinu bo l'tova, u'fokdenu vo livrakha V'hoshienu vo l'chayim.*

Remember us, O Lord; bless us with all that is good.  
Recall Your promise of merciful redemption; God.  
Spare us, have compassion upon us, and graciously save us.

וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן  
וּרְחוּם אַתָּה.

*U'vidvar y'shuah v'rachamim chus v'chonenu, v'rachem aleinu v'hoshieinu, ki elekha eineinu, ki el  
melekh chanun v'rachum atah.*

To You we lift our eyes in hope; for You, our sovereign, are a gracious  
and merciful Sovereign

SPECIAL ADDITION FOR YOM KIPPUR

כִּפֹּר חַטָּאֵינוּ בַּיּוֹם הַזֶּה וְתַהֲרֵנוּ, כְּמוֹ שֶׁכָּתוּב: כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל  
הַטְּאוֹתֵיכֶם לִפְנֵי יְיָ תַּמְהַרְוּ.

*Kaper chata'einu bayom hazeh v'taharenu, k'mo shekatuv: Ki vayom hazeh y'khaber aleikhem l'taher  
etkhem mikol chatoteikhem lifnei Adonai tit'haru.*

Forgive: our sins on this day, O Lord, and purify us: "On this day atonement shall be made for you to  
cleanse you; of all your sins shall you be clean before the Lord."

Kavanot - Spiritual Insights  
SIN IS SELF-DEFEAT

If man sins because of his evil inclinations, he is misusing his *Yetzer Hara* and at the same time denying  
expression to his *Yetzer Tov*. By thus misdirecting and betraying his vital inclinations, man confounds  
himself. According to the rabbis, a sin stupefies the human heart and defiles the soul. Every sin  
undermines a man's moral strength and diminishes his chances to meet the next temptation more  
hopefully. The Rabbis taught that a man's soul is the witness against him, whatever a man does, he does  
first of all to himself. A sin implies an act of self-defeat.

-- Rabbi Eliezer Berkovits

WHY ARE OUR PRAYERS IN THE PLURAL?

Why was the Confession composed in the plural, so that we say, "We have sinned," rather than, "I have  
sinned"? Because all Israel is one body and everyone of Israel is a limb of that body; that is why we are  
all responsible for one another when we sin. So, if one's fellow should sin, it is as though one has sinned  
oneself; therefore, despite the fact that one has not committed that iniquity, one must confess to it. For  
when one's fellow has sinned, it is as though one has sinned oneself.

-- Rabbi Isaac Luria

SHEMA KOLEINU

שמע קולנו

HEAR OUR VOICE

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל ברחמים וברחמים את תפלתנו.  
השיבנו יי אליך ונשובה, חדש ימינו בקדם.  
אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו.  
אל תשליכנו לעת זקנה, בכלות כחנו אל תעזבנו.  
אל תעזבנו, יי אלהינו, אל תרחק ממנו.

*Sh'ma kolenu, Adonai eloheinu, chus v'rachem aleinu, v'kabel b'rachamim uv'ratzon et t'filatenu.  
Hashivenu Adonai elekha v'nashuvah, chadesh yameinu k'kedem. Al ta'shlicheinu milfaneikha,  
v'ruach kodshekha al tikach mimenu. . Al tashlikheni l'et ziknah, kikhlot kochenu, al ta'azvenu. Al  
ta'azvenu Adonai eloheinu, al tirschak mimenu.*

Hear our voice, Lord our God; spare us, pity us, accept our prayer in Your gracious love.  
Turn us to You, O Lord, and we shall return; renew us days as of old.  
Do not forsake us from Your presence; do not deprive us of Your holy spirit.  
Do not cast us off in old age; when our strength declines, do not forsake us.  
Do not forsake us, O Lord our God; do not make Yourself distant from us.

KI ANU AMEKHA

כי אנו עמך

WE ARE YOUR PEOPLE, YOU ARE OUR GOD

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סְלַח לָנוּ מִחַל לָנוּ, כְּפָר-לָנוּ.

*Eloheinu v'elohei avoteinu, s'lach lanu m'chal lanu, kaper lanu.*

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

אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ.	כִּי אָנוּ עַמֶּךָ, וְאַתָּה אֱלֹהֵינוּ;
אָנוּ קְהֵלְךָ, וְאַתָּה חֶלְקֵנוּ.	אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ;
אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.	אָנוּ נַחֲלָתְךָ, וְאַתָּה גּוֹרְלָנוּ;
אָנוּ פִּעֻלָּתְךָ, וְאַתָּה יוֹצְרֵנוּ.	אָנוּ כְרֻמָּךָ, וְאַתָּה נוֹטְרָנוּ;
אָנוּ סִגְלָתְךָ, וְאַתָּה קְרוֹבֵנוּ.	אָנוּ רַעֲיָתְךָ, וְאַתָּה דוֹדֵנוּ;
אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.	אָנוּ עַמֶּךָ, וְאַתָּה מַלְכֵנוּ;

*Ki anu amekha, v'atah eloheinu; anu vanekha v'atah avinu.  
 Anu avadekha, v'atah adonenu; anu k'halekha, v'atah chelkenu.  
 Anu nachalatekha, v'atah goralenu; anu tzo'nekha, v'atah ro'enu.  
 Anu kharmekha, v'atah notrenu; anu fe'ulatekha, v'atah yotzrenu.  
 Anu ra'ayatekha, v'atah dodenu; anu s'gulatekha, v'atah k'rovenu.  
 Anu amekha, v'atah malkenu; anu ma'amirekha, v'atah ma'amireinu.*

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 Heritage. We are Your possession, 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 faithful, and You are our Beloved. We are Your treasure, and You are our Protector. We are Your subjects, and You are our Ruler. We are Your chosen ones, and You are our Chosen One. We are Your people, and You are our God.



## VIDUI

וידוי

## CONFESSION OF SIN

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תְּתַעַלֵּם מִתְּחִנָּתֵנוּ, שְׂאִין אָנוּ עוֹי פָּנִים וּקְשִׁי  
עָרְף, לומר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאָנוּ, אֲבָל אֲנַחְנוּ  
וְאֲבוֹתֵינוּ חָטְאָנוּ.

*Eloheinu v'elohei avoteinu, tavo l'fanekha t'filatenu, v'al tit'alem mit'chinatenu, sh'ein anu azei  
fanim uk'shei oref, lomar l'fanekha Adonai eloheinu v'Elohei avoteinu, tzadikim anachnu v'lo  
chatanu, aval anachnu va'avoteinu chatanu.*

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we and our ancestors have sinned.

## WE HAVE TRESPASSED

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דָּבַרְנוּ דָּפִי. הֶעָוִינוּ, וְהִרְשָׁעְנוּ, זָדָנוּ, חָמְסָנוּ, מָפְלָנוּ שָׁקֵר. יַעֲצֵנוּ רָע, בְּזָבְנוּ,  
לָצַנוּ, מָרַדְנוּ, נֶאֱצַנּוּ, סָרְרָנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשִּׁינוּ עָרְף. רִשָּׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ,  
תַּעֲוִינוּ, תַּעֲתָעְנוּ.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi. He'evinu, v'hirshanu, zad'u, chamasnu, tafalnu sheker.  
Ya'atznu ra, kizavnu, latznu, maradnu, ni'atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref.  
Rashanu, shichatnu, ti'avnu, ta'inu, titanu.*

We have trespassed; dealt treacherously; robbed; we have spoken slander; acted perversely; we have done wrong; we have acted presumptuously; done violence; we have practiced deceit; counseled evil; spoken falsehood; we have scoffed; revolted; we have blasphemed; we have rebelled; we have committed iniquity; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abomination; we have gone astray; we have led others astray.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת  
עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעְנוּ.

*Sarnu mimitz'votekha u'mimish'patekha ha'tovim, v'lo shavah lanu. V'atah tzadik al kol ha'ba aleinu,  
ki emet asita v'anachnu hir'shanu.*

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

Kavanah - Spiritual Insight  
ASHAMNU: THE PLURAL FORM

It is significant that our formulas of confession are all couched in the plural, as if to suggest that it is society which fosters the climate and conditions wherein sin is engendered in the heart of the individual. An unfeeling society will nurture despair on the part of the disadvantaged. From despair flow crime and sin. An irresponsible society will, similarly, breed delinquency, violence and sin. The plural formulation indicates that, though the individual commits the act, society at large must bear the responsibility. It will be noted that, through the confession, there is not one reference to neglect or omission in the performance of specific ritual practices. The catalogue of sins is restricted to the domain of ethics and morals, as if to emphasize that no Jew who strives after piety may ignore his responsibilities to his fellow man.

-- Rev. Dr. Jeffrey M. Cohen, Understanding the High Holy Day Services

## S'LACH U'M'CHAL

## סלח ומחל

## FORGIVE OUR SINS

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סִלַּח וּמַחַל לְעֹוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁבֵת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מַחַח  
וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וּכְפָ אֶת יַצְרָנוּ לְהַשְׁתַּעֲבֹד—לְךָ, וְהַכְנַע עַרְפָּנוּ לְשׁוֹב  
אֱלֹהֶיךָ, וְחַדֵּשׁ כְּלוּתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ; וּמוֹל אֶת לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, כַּפְתּוֹב  
בְּתוֹרָתְךָ: וּמַל יְיָ אֱלֹהֶיךָ אֶת לְבַבְךָ, וְאֶת לֵבב זְרַעְךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ בְּכָל לְבַבְךָ וּבְכָל  
נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

*Eloheinu v'elohei avoteinu, s'lach um'chal la'avonoteinu b'yom (hashabat hazeh uv'yom) hakipurim hazeh. M'cheh v'ha'aver p'sha'einu v'chatoteinu mineged eineikha, v'khof et yitz'renu l'hish'ta'bed lakh, v'hakh'na or'penu lashuv elekha, v'chadesh kil'yoteinu lishmor pikudeikha, u'mol et le'avenu l'ahavah ul'yir'ah et sh'mekha, kakatuv b'toratekha. U'mal Adonai elohekha et le'avav'kha, v'et le'avav zar'ekha, l'ahavah et Adonai elohekha b'khol levavkha uv'khol naf'shkha l'ma'an chayekha.*

Our God and God of our ancestors, forgive and pardon our sins [on this Sabbath day and] on this Day of Atonement. Answer our prayers; blot out and remove our transgressions from Your sight. Direct our impulses that we may serve You, and humble our pride that we may return to You. Renew our inner being so that we may observe Your commandments, and open our hearts so that we may love and revere You; as it is written in Your Torah: "The Lord your God will open your heart and the heart of your children, so that you will love the Lord with all your heart and with all your soul, that you may live."

הַזְדוֹנוֹת וְהַשְּׁגָנוֹת אֶתְּךָ מִכִּיר, הַרְצוֹן וְהַאֲנָס, הַגְּלוּיִם וְהַנְּסֻתָּרִים; לְפָנֶיךָ הֵם גְּלוּיִם וְיָדוּעִים. מַחַח  
אָנוּ, מַחַח חַיֵּינוּ, מַחַח חַסְדֵּנוּ, מַחַח צְדָקָנוּ, מַחַח יִשְׁעֵנוּ, מַחַח כַּחֲנוּ, מַחַח גְּבוּרָתֵנוּ. מַחַח נֹאמֵר לְפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים כָּאִין לְפָנֶיךָ, וְאִנְשֵׁי הַשָּׁם כָּלֹא הָיוּ, וְחַכְמַיִם כְּבָלִי  
מִדַּע, וְנְבוֹנִים כְּבָלִי הַשֶּׁבֶל, כִּי רַב מַעֲשֵׂיהֶם תְּהוֹ, וַיְמִי חַיֵּיהֶם הִכָּל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן  
הַבְּהֵמָה אִין, כִּי הִכָּל הִכָּל.

You are aware of our sins, whether committed consciously or unconsciously, willingly or unwillingly, in public or in private; they are all clearly known to You. What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Lord our God and God of our ancestors? Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason.

For most of their deeds are worthless, and their days are like a breath. Measured against Your perfection, our preeminence over the beast is negligible, for we all are so trivial.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

*Y'hi ratzon milfanekha, Adonai eloheinu v'elohei avoteinu, she'tislach lanu al kol chatoteinu, v'timchal lanu al kol avonoteinu, ut'khaber lanu al kol p'sha'einu.*

Therefore, may it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

Kavanot - Spiritual Insights

The mark of a civilized man is his willingness to re-examine his most cherished beliefs.

-- Justice Oliver Wendell Holmes

Every human being is endowed by his Maker with two eyes. With one he is expected to look at his neighbor, fastening his gaze on his virtues, his excellences, his desirable qualities. With the other eye, he is to turn inward to see his own shortcomings, in order to correct them.

-- Rabbi Israel Salanter

The unexamined life is not worth living.

-- Socrates

Going on means going far; going far means return.

-- Tao Te Tching

There are no mistakes, only lessons.

-- Anonymous

Experience is the name we give to our mistakes.

-- Mark Twain

## AL CHET

## THE MULTITUDE OF OUR SINS

## על חטא

על חטא שחטאנו לפניך באנס ובמצון, ועל חטא שחטאנו לפניך באמוץ הלב.

*Al chet shechatanu l'fanekha b'ohnes uv'ratzon, v'al chet shechatanu l'fanekha b'imutz halev.*

We have sinned against you willingly and unwillingly; and we have sinned against You by hardening our hearts.

על חטא שחטאנו לפניך בבלי דעת, ועל חטא שחטאנו לפניך בבטוי שפתים.

*Al chet shechatanu l'fanekha bivli da'at, v'al chet shechatanu l'fanekha b'vituy s'fatyim*

We have sinned against You by acting without thinking; and we have sinned against You by speaking perversely.

על חטא שחטאנו לפניך בגלוי עריות, ועל חטא שחטאנו לפניך בגלוי ובסתור.

*Al chet she'chatanu l'fanekha b'giluy arayot, v'al chet she'chatanu l'fanekha ba'galuy uvasater.*

We have sinned against You through sexual immorality; and we have sinned against You publicly and privately.

על חטא שחטאנו לפניך בדעת ובמרמה, ועל חטא שחטאנו לפניך בדבור פה.

*Al chet shechatanu l'fanekha b'da'at uv'mirmah, v'al chet shechatanu l'fanekha b'dibur peh.*

We have sinned against You knowingly and deceitfully; and we have sinned against You by corrupt speech.

על חטא שחטאנו לפניך בהונאת רע, ועל חטא שחטאנו לפניך בהרהור הרב.

*Al chet shechatanu l'fanekha b'hona'at rea, v'al chet shechatanu l'fanekha b'hirhur ha'ev.*

We have sinned against You by wronging others; and we have sinned against You by evil thoughts.

על חטא שחטאנו לפניך בויעדת זנות, ועל חטא שחטאנו לפניך בוודוי פה.

*Al chet shechatanu l'fanekha bividat z'nut, v'al chet shechatanu l'fanekha b'viduy peh.*

We have sinned against You by licentiousness; And we have sinned against You by insincere confession.

על חטא שחטאנו לפניך בזלזול הורים ומורים, ועל חטא שחטאנו לפניך בזדון ובשגגה.

*Al chet shechatanu l'fanekha b'zilzul horim u'morim, v'al chet she'chatanu l'fanekha b'zadon u'vish'gagah.*

We have sinned against You by disrespecting parents and teachers; And we have sinned against You intentionally and unintentionally.

על חטא שחטאנו לפניך בהזק יד, ועל חטא שחטאנו לפניך בחלול השם.

*Al chet shechatanu l'fanekha b'chozek yad, v'al chet shechatanu l'fanekha b'chilul hashem.*

We have sinned against You by violence; And we have sinned against You by desecrating Your name.

על חטא שחטאנו לְפָנֶיךָ בְּמִמְאֵת שְׁפָתַיִם, וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמִפְשׁוֹת פֶּה.  
*Al chet shechatanu l'fanekha b'tum'at s'fatayim, v'al chet she'chatanu l'fanekha b'tip'shut peh.*  
 We have sinned against You by foul speech; And we have sinned against You  
 by foolish talk.

על חטא שחטאנו לְפָנֶיךָ בַּיָּצֵר הָרָע, וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים.  
*Al chet shechatanu l'fanekha b'yetzer hara, v'al chet shechatanu l'fanekha b'yod'im uv'lo yod'im.*  
 We have sinned against You through the inclination to evil; And we have sinned against You  
 knowingly and unknowingly.

The Congregation sings together:

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.  
*V'al kulam, eloha s'lichot, s'lach lanu, m'chal lanu, kaper lanu.*  
 For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

על חטא שחטאנו לְפָנֶיךָ בְּכַחֲשׁ וּבְכַזָּב, וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד.  
*Al chet shechatanu l'fanekha b'khachash uv'chazav, v'al chet shechatanu l'fanekha b'khatpat shochad.*  
 We have sinned against You by fraud and falsehood; And we have sinned against You  
 by bribery.

על חטא שחטאנו לְפָנֶיךָ בְּלָצוֹן, וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע.  
*Al chet shechatanu l'fanekha b'latzon, v'al chet shechatanu l'fanekha bilshon hara.*  
 We have sinned against You by mocking; and we have sinned against You by slander.

על חטא שחטאנו לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן, וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֶּה.  
*Al chet shechatanu l'fanekha b'masa uv'matan, v'al chet shechatanu l'fanekha b'ma'akhal uv'mishteh.*  
 We have sinned against You in our business affairs; and we have sinned against You in eating and  
 drinking.

על חטא שחטאנו לְפָנֶיךָ בְּנִשְׁךָ וּבְמַרְבִּית, וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִמְטֵית גָּרוֹן.  
*Al chet shechatanu l'fanekha b'nesekh uv'marbit, v'al chet shechatanu l'fanekha bin'tiyat garon.*  
 We have sinned against You by usury and extortion; and we have sinned against You by false pride.

על חטא שחטאנו לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ, וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִם.  
*Al chet shechatanu l'fanekha b'si'ach sif'toteinu, v'al chet shechatanu l'fanekha b'shikur ayin.*  
 We have sinned against You by idle gossip; and we have sinned against You by  
 wanton glances.

על חטא שחטאנו לְפָנֶיךָ בְּעֵינַיִם רָמוֹת, וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.  
*Al chet shechatanu l'fanekha b'einayim ramot, v'al chet shechatanu l'fanekha b'azut metzach.*  
 We have sinned against You by haughtiness; and we have sinned against You by effrontery.

The Congregation sings together:

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מְחַל לָנוּ, בְּפֶרֶךְ-לָנוּ.

*V'al kulam, eloha s'lichot, s'lach lanu, m'chal lanu, ka'per lanu.*

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

עַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִרְיַת עַל, וְעַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.

*Al chet shechatanu l'fanekha bif'rikat ol, v'al chet shechatanu l'fanekha bif'lilut.*

We have sinned against You by rejecting Your commandments; and we have sinned against You by perverting justice.

עַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּיַת רַע, וְעַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַרוֹת עֵינַי.

*Al chet shechatanu l'fanekha b'tz'diyat rea, v'al chet shechatanu l'fanekha b'tzarut ayin.*

We have sinned against You by betraying others; and we have sinned against You by envy.

עַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ, וְעַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרֹף.

*Al chet shechatanu b'kalut rosh, v'al chet shechatanu l'fanekha b'kashyut oref.*

We have sinned against You by being irreverent; and we have sinned against You by being stubborn.

עַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע, וְעַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכְלוֹת.

*Al chet shechatanu l'fanekha b'ritzat raglayim l'ha'ra, v'al chet shechatanu l'fanekha bir'khilut.*

We have sinned against You by running to do evil; and we have sinned against You by talebearing.

עַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוְא, וְעַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֵנָם.

*Al chet shechatanu l'fanekha bish'vuat shav, v'al chet shechatanu l'fanekha b'sin'at chinam.*

We have sinned against You by swearing falsely; and we have sinned against You by causeless hatred.

עַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת-יָד, וְעַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְחוּז לְכַב.

*Al chet shechatanu l'fanekha bit'sumet yad, v'al chet shechatanu l'fanekha b'tim'hon le'vav.*

We have sinned against You by breach of trust; and we have sinned against You by confusion of values.

The Congregation sings together:

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר—לָנוּ.

*V'al kulam, elohah s'lichot, s'lach lanu, m'chal lanu, ka'per lanu.*

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

Kavanah - Spiritual Insight

CATEGORIES OF SIN

In Biblical Hebrew there are three main terms for sin - *pesha*, *avon*, and *khet* . . .

*Pesha* means rebellion. It refers to the attitude of mind through which a man sets himself up as the sole judge of his actions, recognizing neither God nor His law. *Pesha* signifies the refusal of a man to consider himself accountable to God for his actions. For this type of man there are no external standards of right and wrong. Right is the name he gives to those actions which please him and further his aims, wrong, to those which displease him and frustrate his aims.

*Avon* comes from a root meaning "to be twisted," "to be crooked." It refers to the man whose course in life is deflected from the pursuit of the good .... It refers also to the twist in a man's character which seems to impel him to do wrong, to a queer perversity of temperament which propels him in the direction of wrong doing.

*Khet* is the weakest of the three terms. It comes from a root meaning "to miss." The word is used, for example, of an archer whose arrows fail to hit the target. *Khet* denotes failure to follow the good path, to lack of character or staying power which prevents a man from arriving at the goal he has set himself ....

Blame is attached even to unwitting sin if it could have been avoided with the exercise of greater care.

The careless driver, the slack teacher, the over-indulgent or the neglectful parent, the thoughtless son, all are guilty of *Khet*.

-- Rabbi Louis Jacobs, *A Guide to Yom Kippur*

On Shabbat add words in parenthesis.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מַחַל לְעֹנֹוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכַּפְּרִים הַזֶּה. מַחַח וְהַעֲבֵר  
פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנְּגֵד עֵינֶיךָ, כְּאָמוֹר: אֲנֹכִי אֲנֹכִי הוּא מַחַח פְּשָׁעֶיךָ לְמַעַנִּי, וְחַטָּאוֹתֶיךָ לֹא  
אֶזְכֵּר. וְנֹאמַר: מַחִיתִי כָּעָב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ, שׁוּבָה אֵלַי כִּי גֹאֲלֶתִיךָ וְנֹאמַר: כִּי בְּיוֹם הַזֶּה  
יִכַּפֵּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם, מִכָּל חַטָּאוֹתֵיכֶם לְפָנַי יְיָ הַטָּהָרוּ.

*Eloheinu v'elohei avoteinu, m'chal la'avonoteinu b'yom (hashabbat hazeh uv'yom) hakipurim hazeh, m'chei v'ha'aver f'sha'einu v'chatoteinu mineged eineikha. Ka'amur anokhi anokhi hu mo'che f'sha'eikha l'ma'an'i v'chatoteikha lo ezkor. V'ne'emar machiti ka'av psha'eikha v'kh'a'nan chatoteikha elai ki g'al'tikha ki vayom hazeh y'khaber aleikhem l'taher et'khem mikol chatoteikhem lifnei Adonai titharu.*

Our God and God of our ancestors, forgive our sins (on this Sabbath day and) on this Day of Atonement. Blot out and remove our sins and transgressions as Isaiah promised promised in Your name: "I blot out your transgressions, for My own sake; and your sins I do not recall." You promised in further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you." And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before Adonai."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחֵתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעֶתְךָ (וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךָ, וְיִנּוּחוּ בְּהַ אֱשֵׁרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ) וְטַהַר לְבָבֵנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֵלֶחַן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמְבַלְעֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה, יי, מִלֶּךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּךְ עַל כָּל הָאָרֶץ, מִקִּדְּשׁ (הַשְּׁבֵת ו) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Our God and God of our ancestors, (may our Sabbath rest be acceptable to You;) may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

(Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.) Purify our hearts to serve You in truth, for You are the God of truth; Your word is truth, and endures forever. You are the Source of blessing, Adonai, sovereign over all the earth, who hallows (the Sabbath,) Israel, and this Day of Atonement.

AVODAH

עבודה

WORSHIP

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשֵּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*R'tzeh, Adonai eloheinu, b'amkha Yisrael u'vit'filatam, v'hashev et ha'avoda lidvir beitekha, v'ishei Yisrael, ut'filatam b'ahavah t'kabel b'ratzon, ut'hi l'ratzon tamid avodat Yisrael amekha. V'tekhezena eineinu b'shuvkha l'tzion b'rachamim. Barukh atah Adonai hamachazir sh'khinato l'tzion.*

Be gracious to Your people Israel, Adonai our God, and lovingly accept their prayers. May our worship ever be acceptable to You. May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

HODA'AH

הודאה

THANKSGIVING

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וּנְסַפֵּר תַּהֲלֵתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרֵב וּבִקְרָב וְצִהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמוּן חֲסִדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

We thankfully acknowledge You, our God and God of our ancestors, God of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times-morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your



kindnesses never cease.  
You are our abiding hope.

ועל בָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּכֵנוּ תָּמִיד לְעוֹלָם וָעֶד.  
וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל  
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלֵךְ נִאֲמָה לְהוֹדוֹת.

For all Your blessings we shall praise and exalt You, O our sovereign, forever. Inscribe all the children of Your covenant for a good life. May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. You are the Source of blessing, Adonai, beneficent God, to whom all praise is due

אָבִינוּ מִלְּכֵנוּ, זְכוֹר רַחֲמֶיךָ וּבְבוֹשׁ כַּעֲסֶךָ, וְכֹלָה דְּבַר וְחָרָב, וְרָעַב וּשְׂבִי, וּמִשְׁחִית וְעוֹן, וּשְׂמֵד  
וּמִגָּפָה, וּפְגַע רַע וְכָל מַחֲלָה, וְכָל תְּקֵלָה וְכָל קִטְמָה, וְכָל מִינֵי פְרַעֲנוּיֹת, וְכָל גְּזֵרָה רָעָה וּשְׁנֵאת  
חַנּוּם, מַעֲלִינוּ וּמַעַל כָּל בְּנֵי בְרִיתְךָ.

Avinu Malkeinu, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

וּבְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל  
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלֵךְ נִאֲמָה לְהוֹדוֹת.

Inscribe all the children of Your covenant for a good life. May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent God, to whom all praise is due.

**BIRKAT SHALOM**

**ברכת שלום**

**BLESS US WITH PEACE**

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

*Shalom rav al Yisrael amkha tasim l'olam, ki atah hu melekh adon l'khol hashalom. V'tov b'eynekha  
l'varekh et am'kha Yisrael b'khol et uv'khol sha'ah bish'lomekha.*

Grant lasting peace to Your people Israel, for You are the sovereign God of peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

*B'sefer chayim b'rakha v'shalom u'parnasa tova nizakher v'nikhatev l'fanekha anachnu v'khol  
amkha beit Yisrael l'chayim tovim ul'shalom. Barukh atah Adonai oseh hashalom.*

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of  
Israel, be inscribed for a good and peaceful life.  
You are the Source of blessing, Adonai, Source of peace.

#### Kavanot - Spiritual Insights

##### LEAPING TO SPIRITUAL HEIGHTS

There is an ancient myth that describes that when humans were being created, each of the angels brought a special gift. From one we received muscle so that we might be able to work and to defend ourselves. From another we gained fleetness of foot. From a third we gained keen vision. Another gave us skills of analysis and wisdom. And still another angel gave us the gift of tenderness and compassion. Thus, mankind grew in the image of God. However, the story also tells of the gift of the Devil. The Devil, in his desire to make our lives utterly miserable, conferred upon us the gift of memory. Every failure, every false step, every missed opportunity, every misdeed would remain with us to haunt us. Thus, we no longer could love ourselves or our neighbors. We never would be able to have self-confidence. The Devil's gift of memory was indeed demonic. To counter this, God gave us the gift of forgiveness. Personal failure exists, but we have the power to surmount the past and face the future with new possibilities. Rabbi Asher ben Yechiel, who lived in the 14th century, said: "Each night before retiring, forgive anyone who may have offended you."

There was a legendary Russian dancer by the name of Nyjinsky, who became famous for his uncanny ability to leap in the air. When asked how he accomplished his remarkable feat, he smiled and responded, "I simply pause and leap." The Yamim Norai'm is our chance to pause and leap to spiritual heights we never reached before. We can break away from the old patterns, and free ourselves from the chains of our past to new discovery for the benefit of ourselves and the Jewish people.

-- Rabbi Saul I. Teplitz (from a forthcoming book)

##### LIFELINE

A baby struggling to liberate himself from the womb reaches a crisis where he, not his mother, has to do the breathing. To encourage the lungs to make this radical adjustment the physician gives the baby a sharp slap. The slap is the child's chance to live. The Holy Days are very much like the sharp slap of the physician. They present to each of us a renewed chance in life. The lifeline of the world is being thrown out to man. The faith within each of us will enable us to reach this lifeline and help make it available to the world for a happier tomorrow.

-- Rabbi Alvin D. Rubin *The Rabbis Speak* (ed. Teplitz)

ELOHAI N'TZOR

אלהי נצור

## PRIVATE MEDITATION

אלהי, נצור לשוני מרע. ושפתי מדבר מרמה: ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען ימינך, עשה למען קדשך. עשה למען תורתך. למען יחלצון ידיך, הושיעה ימינך וענגי. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי.

*Elohai, n'tzor l'shoni mera. Us'fatai midaber mirmah. V'lim'kalelai nafshi tidom, v'nafshi k'afar lakol tih'yeh. P'takh libi b'toratekha, uv'mitzvotekha tirdof nafshi. V'khol hachoshvim alai ra'ah, m'herah hafer atzamat v'kal'kel machashavtam. Aseh l'ma'an sh'mekha, aseh l'ma'an yemikha, aseh l'ma'an k'dushatekha. Aseh l'ma'an toratekha, l'ma'an yechaltzun y'didekha, hoshiah y'min'kha va'aneini. Y'hiyu l'ratzon imrei fi v'heg'yon libi l'fanekha, Adonai tzuri v'go'ali.*

Adonai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Adonai; answer me with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer."

Bow and take three steps back. As we do this we bow to the left, to the right, and to the center, both acknowledging God's presence all around us as well as formally exiting the prayer as we had begun.

עשה שלום במרומו, הוא יעשה שלום עלינו, ועל כל ישראל ואמרו: אמן.

*Oseh shalom bim'romav, hu ya'aseh shalom aleinu, v'al kol Yisrael v'im'ru amen.*

O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

KADDISH SHALEM

קדיש שלם

THE COMPLETE KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרְעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻנְיָא וּבְזִמְנָא קָרִיב וְאִמְרוּ אָמֵן;

*Yitgadal v'yitkadash sh'meh raba. Be'alma di v'ra kir'utei, v'yamlikh malkhutei b'chayeikhon  
uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agala u'vizman kariv v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will.  
May God's sovereignty soon be established in our lifetime and in that of the entire house of Israel.  
And let us say: Amen.

Congregation and Cantor:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֲלָמָא:  
*Y'hei sh'meh raba m'varakh l'alam ul'almei almaya.*  
May God's great name be praised to all eternity.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא  
לְעֻלְמָא וְלְעֻלְמָא מְכַל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא, דְאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אָמֵן;

*Yitbarakh v'yishtabach v'yitpa'ar v'yitromam v'yitnaseh v'yithadar v'yitaleh v'yithalal sh'meh  
d'kudsha b'rikh hu. L'eila ul'eila mi'kol birkhatah v'shiratah tush'bechatah v'nechematah d'amiran  
b'alma, v'imru amen.*

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy  
One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human  
beings can utter. And let us say: Amen.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְשִׁמְיָא וְאִמְרוּ אָמֵן: יְהֵא שְׁלָמָא  
רַבָּא מִן שְׁמֵי אֱלֹהִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן;

*Tit'kabel tzelot'hon uva'ut'hon d'khol (beit) Yisrael kadam avuhon di vishmayah v'imru amen. Y'hei  
shlama raba min sh'maya v'chayim aleinu v'al kol Yisrael, v'imru amen. Oseh shalom bimromav, hu  
ya'aseh shalom aleinu v'al kol Yisrael, v'imru, amen.*

## YIZKOR

## יזכר

## The Remembrance Service For the Departed

Kavanah - Spiritual Insight  
DEATH IS NOT THE ENEMY

I often feel that death is not the enemy of life, but its friend; for it is the knowledge that our years are limited which makes them so precious. It is the truth that time is but lent to us which makes us, at our best, look upon our years as a trust handed into our temporary keeping. We are like children privileged to spend a day in a great park, a park filled with many gardens and playgrounds and azure-tinted lakes with white boats sailing upon the tranquil waves. True, the day allotted to each of us is not the same in length, in light, in beauty. Some children of earth are privileged to spend a long and sunlit day in the garden of the earth. For others the day is shorter, cloudier, and dusk descends more quickly as in a winter's tale.

But whether our life is a long summery day or a shorter wintry afternoon, we know that inevitably there are storms and squalls which overcast even the bluest heaven and there are sunlit rays which pierce the darkest autumn sky. The day that we are privileged to spend in the great park of life is not the same for all human beings; but there is enough beauty and joy and gaiety in the hours, if we will but treasure them. Then for each of us the moment comes when the great nurse, death, takes us by the hand and quietly says, "It is time to go home. Night is coming. It is your bedtime, child of earth. Come; you're tired. Lie down at last in the quiet nursery of nature and sleep. Sleep well. The day is gone. Stars shine in the canopy of eternity."

-- Joshua Loth Liebman

## MERE MORTALS

יְיָ, מָה אָדָם וְתַדְעָהוּ, בֶן-אֲנוֹשׁ וְתַחֲשֶׁבֶהוּ.  
אָדָם לְהִקְלֵל דָּמָה, יָמָיו כְּצֵל עוֹבֵר.  
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַעַ, וְנִבֵּא לְבַב חֲכָמָה.  
פֹּדֶה יְיָ נַפְשׁ עַבְדָּיו, וְלֹא יֶאֱשָׁמוּ כָּל הַחֹסִים בּוֹ:

*Adonai, mah adam va'teda'ehu, ben enosh va'techashvehu.*

*Adam la'hevel damah, yamav k'tzel over.*

*Limnot yameinu ken hoda, v'navi l'av chokmah.*

*Podeh Adonai nefesh avadav, v'lo ye'eshmu kol hachosim bo.*

Adonai, what are we humans, that You have regard for us, mere mortals,  
that You take account of us?

We are like a breath, our days are like a fleeting shadow.

Teach us to number our days, that we may attain a heart of wisdom.

God redeems the lives of God's servants; and those who trust in God shall not feel forsaken.

## Kavanah - Spiritual Insight

Eternal God, in whose eyes a thousand years are but as yesterday, in whose hands are the souls of the living and the dead, in Your sight every soul is precious. O Lord, from whom we come and to whom we return, strengthen us as we now remember our loved ones who have been reunited with You. Be with us as we consecrate this hour to the memory of our departed.

-- Mahzor Hadash

Kavanah - Spiritual Insight

THEIR MEMORIES ILLUMINE OUR WORLD

There are stars whose light reaches the earth only after they themselves have disintegrated. And there are individuals whose memory lights the world after they have passed from it. These lights shine in the darkest night and illumine for us the path ....

-- Hannah Senesh

We remember them.

At the rising of the sun and at its going down, we remember them.

At the blowing of the wind and in the chill of winter, we remember them.

At the opening of the buds and in the rebirth of spring, we remember them.

At the shining of the sun and in the warmth of summer, we remember them.

At the rustling of the leaves and in the beauty of autumn, we remember them.

At the beginning of the year and at its end, we remember them.

As long as we live, they too will live; for they are now a part of us, as we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joy we crave to share, we remember them.

When we have decisions that are difficult to make, we remember them.

When we have achievements that are based on theirs, we remember them.

As long as we live, they too will live; for they are now a part of us, as we remember them.

-- Sylvan Kamens and Jack Riemer

From PSALM 90

אֲדַנִּי מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדוֹר וָדוֹר: בְּטֶרֶם | הָרִים יְלָדוֹ וַתְּחַלֵּל אֶרֶץ וַתְּבַל וּמַעוֹלָם עַד-עוֹלָם  
אַתָּה אֵל:

*Adonai ma'on atah hayita lanu b'dor va'dor. B'terem yuladu vatecholel eretz v'tevel ume'olam ad  
olam atah el:*

Adonai, you have been our dwelling place in all generations. Before the mountains were brought forth, before you had formed the earth and the world, from everlasting to everlasting, you are God.

כִּי אֵלֶּף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמֹרֶה בְּלִילָה: זְרַמְתָּם שָׁנָה יִהְיוּ בַּבֹּקֶר כַּחֲצִיר  
יֶחֱלֵף: בַּבֹּקֶר יִצְיִן וְחֵלֶף לְעֶרֶב יִמּוֹלֵל וַיָּבֶשׁ:

*Ki elef shanim b'eynecha k'yom etmol ki ya'avor v'ashmurah valailah: Z'ramtam shenah yih'yu  
baboker kachatzir yachalof. Baboker yatitz v'chalaf la'erev yemolel v'yavesh.*

For a thousand years in your sight are but like yesterday when it is past, and like a watch in the night. You sweep them away; they are like sleepers; they are like short lived grass in the morning. In the morning it flourishes, and fades; by evening it is withered and dry.

יְמֵי שָׁנוֹתֵינוּ | בָּהֶם שְׂבַעִים שָׁנָה וְאִם בְּגִבּוֹרֶת | שְׁמֹנִים שָׁנָה וְרַהֲבָם עֲמָל וְאִנּוּן כִּי-גֹז חֵישׁ וּנְעֻפָּה:  
מִי-יִדַּע עוֹ אֶפֶד וּכְיִרְאֵתְךָ עֲבָרְתְּךָ: לְמַנּוֹת יָמֵינוּ בֶּן הַיּוֹדֵעַ וְנִבְא לְבַב חֲכָמָה: שׁוֹבָה יְהוָה  
עַד-מֹתֵי וְהִנָּחֵם עַל-עֲבָרֶיךָ: שִׁבְעֵנוּ בַּבֹּקֶר חֲסָדְךָ וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל-יָמֵינוּ: שְׁמַחְנוּ כִּימוֹת

עֲנִיתָנוּ שְׁנֹת רֵאִינוּ רָעָה: יִרְאָה אֵל—עֲבָדֶיךָ פִּעְלֶיךָ וְהִדְרֶיךָ עַל—בְּנֵיהֶם:

*Y'mei sh'noteinu bahem shivim shanah v'im bigvurot shmonim shanah v'rahbam amal va'aven ki gaz chish va'na'ufah. Samchenu kimot initanu sh'not ra'inu ra'ah. Yareh el avadekha fa'alekha va'hasar'kha al b'neihem.*

The days of our years are seventy; or if, because of strength, they are eighty years, yet their pride is but trouble and wretchedness; for it is soon cut off, and we fly away. Who knows the power of your anger? According to your fear, so is your wrath.

So teach us to number our days, that we may get a heart of wisdom.

Return, O God ! How long? And relent concerning your servants. O satisfy us in the morning with your loving kindness; that we may rejoice and be glad all our days. Make us glad as many days as you have afflicted us, and as many years as we have seen evil. Let your work be visible to your servants, and your glory to their children.

וְיִהְיֶה | נַעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ בּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ בּוֹנֵנָה:

*Va'yehi no'am Adonai eloheinu aleinu uma'aseh yadeinu kon'nah aleinu uma'aseh yadeinu kon'nehu.*

And let the beauty of Adonai our God be upon us; and establish the work of our hands upon us; O prosper it, the work of our hands.

**PSALM 121**

שִׁיר לַמַּעֲלוֹת, אֲשָׁא עֵינַי אֶל הַהָרִים, מֵאַיִן יָבוֹא עֲזָרִי: עֲזָרִי מֵעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֵל יִתֵּן לְמוֹט רִגְלֶךָ, אֵל יָנוּם שֹׁמְרֶךָ: הֲיֵה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: יְיָ שֹׁמְרֶךָ, יְיָ צִלְּךָ עַל יָד יְמוֹנֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא יִכְבֶּה, וְיָרַח בַּלַּיְלָה: יְיָ יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ: יְיָ יִשְׁמֹר צֵאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

*Shir la'ma'alot, esah einai el heharim, me'ayin yavo ezri. Ezri me'im Adonai, oseh shamayim v'aretz. Adonai yishmorkha mikol ra yishmor et naf'shkha. Adonai yishmor tzet'kha uv'o'ekha m'atah v'ad olam.*

A Song of Maalot. I will lift up my eyes to the mountains. From where does my help come? My help comes from Adonai, who made heaven and earth. Adonai will not let your foot be moved; Adonai who watches you will not slumber. Behold, Adonai who watches Israel shall neither slumber nor sleep. Adonai is your keeper; Adonai is your shade upon your right hand. The sun shall not strike you by day, nor the moon by night. Adonai shall preserve you from all evil; Adonai shall preserve your soul. Adonai shall preserve your going out and your coming in from this time forth and for evermore.

Yizkor Reflections  
SHALL I CRY OUT IN ANGER?

Shall I cry out in anger, O God, because Your gifts are mine but for a while? Shall I forget the blessing of health the moment it gives way to illness and pain? Shall I be ungrateful for the moments of laughter, the seasons of joy, the days of gladness and festivity? When a fate beyond my understanding takes from me friends and kin whom I have cherished and leaves me bereft of shining presences that have lit my way through years of companionship and affection, when tears cloud my eyes and darken the world, and my heart is heavy within me, shall I blot from the mind the love I have known and in which I have rejoiced? Shall I grieve for a youth that has gone once my hair is gray and my shoulders bent, and forget days of vibrancy and power? Shall I, in days of adversity, fail to recall the hours of joy and glory You once granted me? Shall the time of darkness put out forever the glow of the light in which I once walked? Give me the vision, O God, to see and feel that imbedded deep in each of Your gifts is a core of eternity, undiminished and bright, an eternity that survives the dread hours of affliction and misery. Those I have loved, though now beyond my view, have given form and quality to my life, and they live on, unfailingly feeding my heart and mind and imagination.

-- Rabbi Morris Adler, Cong Shaarey Zedek, South Field, MI

Kavanah - Spiritual Insight  
OUR FLEETING LIVES

Eternal God, we have come to sanctify our fleeting lives by linking them with Yours, O Life of all Ages. In You, generations past, present, and future are united in one bond of life. At this sacred hour, we are aware of those souls through whom we have come to know of Your grace and love. All the wisdom, beauty, and affection that have enriched our lives are the garnered fruits of our communion with others. Many of those to whom we owe so much are alive with us today, and we pray that we may be able to reward their goodness and their devotion to us by acts of love and loyalty. But others have passed forever from our midst, leaving us a heritage of tender memories which now fill our minds.

Some of us recall today beloved parents who watched over us, nursed us, guided us, and sacrificed for us. Some of us lovingly call to mind a wife or a husband with whom we were truly united--in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows. Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of discovering life's possibilities, bound to us by a heritage of family tradition and by years of comradeship and love. Some of us call to mind children, entrusted to our care all too briefly, taken from us before they reached the years of maturity and fulfillment, to whom we gave our loving care and from whom we received a trust which enriched our lives.

All of us recall beloved relatives and friends whose affection and devotion enhanced our lives, and whose visible presence will never return to cheer, encourage or support us.

-- Mahzor Hadash



## YIZKOR

## יזכר

## REMEMBRANCE

(Recite the appropriate paragraph inserting the name, Hebrew or English, of your departed loved one.)

## FOR A FATHER

יזכר אלהים נשמת אבי מורי... שהלך לעולמו, בעבור שבלי נדר אתן צדקה בעדו. בשכר זה, תהא נפשו צרוּרה בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, ועם שאר צדיקים וצדקניות שבגן עדן, ונאמר אמן.

*Yizkor elohim nishmat avi mori ...shehalakh l'olamo, ba'avur shebli neder eten tz'dakah ba'ado. Bis'khar zeh, tehe nafsho tz'rurah bitzror ha'chayim im nishmot Avraham, Yitzhak v'Ya'akov, Sarah, Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzid'kaniyot sh'b'Gan Eden, v'nomar amen.*

May God remember the soul of my beloved father who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

## FOR A MOTHER

יזכר אלהים נשמת אמי מורתי... שהלכה לעולמה, בעבור שבלי נדר אתן צדקה בעדה. בשכר זה, תהא נפשה צרוּרה בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, ועם שאר צדיקים וצדקניות שבגן עדן, ונאמר אמן.

*Yizkor Elohim nishmat imi morati ...shehalkha l'olamah, ba'avur shebli neder eten tz'dakah ba'ado. Biskhar zeh, tehe nafshah tzrurah bitzror hachaim im nishmot Avraham, Yitzhak v'Ya'akov, Sarah, Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzid'kaniyot sheb'Gan Eden, v'nomar amen.*

May God remember the soul of my beloved mother who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

## FOR A HUSBAND

יזכור אלהים נשמת בעלי היקר... שהלך לעולמו. בעבור שאני נודרת צדקה בעדו, בשכר זה, תהא נפשו צרוּרה בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, ועם שאר צדיקים וצדקניות שבגן עדן. אמן.

*Yizkor elohim nishmat ba'ali ha'yakar... sh'halakh l'olamo. Ba'avur sh'ani noderet tz'dakah ba'ado, biskhar zeh, tehe nafsho tzrurah bitzror hachayim im nishmot Avraham, Yitzhak v'Ya'akov, Sarah, Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzid'kaniyot sheb'Gan Eden, v'nomar amen.*

May God remember the soul of my beloved husband who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

## FOR A WIFE

יזכור אלהים נשמת אשתי היקרה... שהלכה לעולמה. בעבור שאני נודר צדקה בעדה, בשכר זה, תהא נפשה צרוּרה בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאָה, ועם שאר צדיקים וצדקניות שבגן עדן. אמן.

*Yizkor elohim nishmat ish'ti ha'yekarah... sh'halkha l'olamah. Ba'avur sh'ani noder tz'dakah ba'adah, biskhar zeh, t'he nafshah tzrurah bitzror ha'chayim im nishmot Avraham, Yitzhak v'Ya'akov, Sarah, Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzid'kaniyot sheb'Gan Eden, v'nomar amen.*

May God remember the soul of my beloved wife who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

**FOR A SON**

יִזְכּוֹר אֱלֹהִים נְשִׁמַּת בְּנֵי הָאָהוּב מִחֶמֶד עֵינֵי שְׁהֲלָךְ לְעוֹלָמוֹ. אָנָּה תְהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהִי מְנוּחָתוֹ כְּבוֹד. שִׁבְעַת שְׁמֵחוֹת אֶת-פְּגָדָה. נְעֻמּוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

*Yizkor elohim nishmat b'ni ha'ahuv machmad einai shehalakh l'olamo. Ana t'hi nafsho tzrura bi'tzror ha'chayim. U't'hi m'nuchato kavod. Sova s'machot et panekha. N'imot bi'min'kha netzach. Amen.*

May God remember the soul of my beloved son who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

**FOR A DAUGHTER**

יִזְכּוֹר אֱלֹהִים נְשִׁמַּת בְּתִי הָאָהוּבָה מִחֶמֶד עֵינֵי שְׁהֲלָכָה לְעוֹלָמָהּ. אָנָּה תְהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהִי מְנוּחָתָהּ כְּבוֹד. שִׁבְעַת שְׁמֵחוֹת אֶת-פְּגָדָה. נְעֻמּוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

*Yizkor elohim nishmat biti ha'ahuvah machmad einai shehalkha l'olamah. Ana t'hi nafshah tz'rurah bi'tzror ha'chayim. Ut'hi menuchatah kavod. Sova s'machot et panayikh. N'imot bi'minkha netzach. Amen.*

May God remember the soul of my beloved daughter who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

**FOR OUR MARTYRS**

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת הַקְּדוּשִׁים וְהַמְהוֹרִים שֶׁנְּהָרְגוּ, שֶׁנִּשְׁחַטוּ וְשֶׁנִּשְׂרְפוּ, וְשֶׁנִּמְבְּעוּ וְשֶׁנִּקְנְוּ עַל קְדוּשַׁת הַשֵּׁם. בְּעִבּוֹר שְׁנוּדְרִים צְדָקָה בְּעַד הַזְכָּרָת נְשָׁמוֹתֵיהֶם, בְּשֹׂכֵר זֶה, תְּהִינָה נְפִשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים עִם נְשָׁמוֹת אֲבֹתָהֶם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שֶׁבְּגֵן עֵדֶן. אָמֵן.

*Yizkor elohim nishmot hakedoshim v'hatehorim sh'nehergu, shenishchatu v'shenis'refu, v'shenit'be'u v'shenechneku al kidush ha'shem. Ba'avur shenodrim tz'dakah b'ad hazkarat nishmoteihem, bis'khar zeh, ti'h'yenah naf'shoteihem tz'ruot bi'tzror ha'chayim im nishmot Avraham, Yitzhak v'Ya'akov, Sarah, Rivkah, Rachel v'Leah, v'im sh'ar tzadikim v'tzidkaniyot sheb'Gan Eden, v'nomar amen.*

May God remember the souls of our martyrs who gave their lives for the sanctification of God's name, for the preservation of our people, and for the redemption and protection of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their souls be bound up in the bond of life and their memories abide among us as an enduring source of blessing. Amen.

**FOR ISRAEL'S SOLDIERS**

יִזְכּוֹר אֱלֹהִים אֶת נְשָׁמוֹת חַיְלֵי צִבָּא הַהִגָּנָה לְיִשְׂרָאֵל שֶׁמָּסְרוּ נַפְשָׁם עַל קְדֻשַׁת הַשֵּׁם, הָעַם וְהָאָרֶץ, וְנָפְלוּ מוֹת גְּבוּרִים בְּמִלְחָמַת הַשְּׁחֵרוֹר, וּבְמַעֲרֻכּוֹת סִינַי בְּתַפְקִידֵי הַגָּנָה וּבַטָּחָן. מְנַשְּׂרִים קָלוּ, וּמְאַרְיוֹת גָּבְרוּ, בְּהַחֲלִצָם לְעוֹרַת הָעַם, וְהִרְווּ בְּדָמָם הַמְהוֹר אֶת רַגְבֵי אֲדָמַת קְדֻשָׁנוּ וּמִדְּבָרוֹת סִינַי. זָכַר עֲקֵדָתָם וּמַעֲשֵׂי גְבוּרָתָם לֹא יִסּוּפוּ מֵאֲתָנּוּ לְעוֹלָמִים. תְּהִינָה נְשָׁמוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים עִם נְשָׁמוֹת אֲבֹתָהֶם יִצְחָק וְיַעֲקֹב, וְעַם נְשָׁמוֹת שְׂאֵר גְּבוּרֵי יִשְׂרָאֵל וּקְדוּשָׁיו שֶׁבְּגֵן עֵדֶן. אָמֵן.

*Yizkor elohim et nismot chayalei tz'va hahaganah l'Yisrael sh'mas'ru nafsham al k'dushat hashem, ha'am v'ha'aretz, v'naflu mot giborim b'mil'chemet hashichrur, uv'ma'arkhot Sinai b'tafkidei haganah u'vitachon, mi'n'sharim kalu, u'm'arayot gaveru, b'hachal'tzam l'ezrat ha'am, v'hurv'u b'damam ha'tahor et rig'vei admat kodshenu u'mid'berot Sinai. Zekher akedatam u'ma'asei gevuratam lo yasufu me'itanu l'olamim. T'heyenah nishmoteihem tzruot bitzror hachayim im nishmot Avraham, Yitzhak v'Ya'akov, v'im nishmot sh'ar giborei Yisra'el uk'doshave sh'began eden. Amen.*

May God remember the souls of the members of the Israel Defense Force, who gave up their lives for the sanctification of Your Name and for the conquest and defense of the Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their souls be bound up in the bond of life and their memories abide among us as an enduring source of blessing. Amen.

All rise.

EL MALEI RACHAMIM

אל מלא

MEMORIAL PRAYER

אל מלא רחמים שוכן במרומים. המצא מנוחה נכונה תחת כנפי השכינה. במעלות קדושים וטהורים זוהר הרקיע מזהירים את נשמות כל אלה שהופרנו היום לברכה. אנא בעל הרחמים תסתירם בסתר כנפיד לעולמים. ויתצור בצרור החיים את נשמותיהם וינוחו על משכבותם בשלום. ונאמר אמן:

*El male rachamim shokhen bam'romim. Ha'mtze m'nuchah n'khona tachat kanfei hash'khinah. B'ma'alot k'doshim ut'horim k'zohar haraki'a mazhirim et nishmot kol eleh she'hizkarnu ha'yom livrakhah. Ata ba'al harachamim tastirem b'seter k'nafekha l'olamim. V'tizror bitz'ror ha'chayim et nish'moteihem v'yanuchu al mishkevotam b'shalom. V'nomar Amen.*

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our dearly beloved who have gone to their eternal rest. Shelter them in Your Divine Presence among the holy and pure whose radiance is like the brightness of the firmament. May their memory inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life.

Let us say: Amen.

Kavanah - Spiritual Insight

Though they are gone from us we are grateful for the blessings they brought and were to us. Now, by giving to others the love which our departed gave to us, we can partly repay the debt we owe them. We are sustained and comforted by the thought that the goodness which they brought into our lives remains an enduring blessing which we can bequeath to our descendants. We can still serve our departed by serving You. We can show our devotion to them by our devotion to those ideals which they cherished. O God of Love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might and to spread the light of Your divine love on all whose lives touch ours. Give us strength to live honorably, and when our time comes, to die serenely, cheered by the confidence that You will not permit our lives to be wasted, but will bring all our worthy strivings to fulfillment. Amen.

-- Mordecai M. Kaplan, Eugene Kohn, & Ira Eisenstein (adapted)

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מִזְמוֹר לְדָוִד יְהוָה רֵעִי לֹא אֶחָסֵר:

*Mizmor l'David Adonai ro'ee lo ech'sar.*

בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצֵנִי עַל-מֵי מְנוּחוֹת וְנַהֲלֵנִי: נַפְשִׁי יִשׁוּבֵב וְנַחְנִי בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׁמוֹ: גַּם  
כִּי-אֶלֶף בְּגֵיא צַלְמוֹת לֹא-אִירָא רָע כִּי-אֶתֶּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעֲנֵתְךָ הַמָּה וְנַחֲמֵנִי: תַּעֲרֹךְ  
לְפָנַי וְשִׁלְחַן נֶגֶד צַרְרֵי דִשְׁנֵת בְּשֶׁמֶן רֹאשִׁי בּוֹסִי רוֹיָה:

*Bin'ot deshe yarbitzeni al mei menuchot yenahaleni. Nafshi yeshovev yancheni v'ma'glei tzedek  
l'ma'an shmo. Gam ki elekh b'gei tzalmavet lo ira ra ki ata imadi shivtekha umish'antekha hema  
yenakhmuni. Ta'aroch l'fanai shulkhan neged tzorerai dishanta bashemen roshi kosi r'vaya.*

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית-יְהוָה לְאָרְךָ יָמִים:

*Akh tov va'chesed yirdefuni kol y'mei chayai v'shavti b'veit Adonai l'orekh yamim.*

God is my shepherd; I shall not want.  
God makes me lie down in green pastures;  
God leads me beside still waters.  
God restores my soul;  
God leads me in the paths of righteousness for God's name's sake.

Even though I walk through the valley of the shadow of death, I will fear no evil; for you are with me;  
your rod and your staff comfort me. You prepare a table before me in the presence of my enemies;  
you anoint my head with oil; my cup runs over.

Surely goodness and loving kindness shall follow me all the days of my life; and I will dwell in the  
house of Adonai forever.

KADDISH YATOM

קדיש יתום

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'meh raba be'alma di v'ra khir'utei v'yamlikh mal'khutei b'chayeikhon u'v'yomeikhon u'v'chayei d'khol beit Yisrael ba'agalah uvizman kariv v'imru: amen,*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא:

*Y'hei sh'mei rabah mevorakh l'olam u'l'olmei olmaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלְמָא וּלְעָלְמָא מְכַל בְּרַבְתָּא וְשִׁירְתָּא, תְּשֻׁבְהַתָּא וְנַחֲמָתָא, דְאָמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Yitbarakh v'yishtabach v'yitpa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kud'shah b'rikh hu. L'eila u'leila min kol birkhatah v'shiratah tush'bechata v'nechamatah d'amiran b'alma v'imru: amen. Y'he shlama raba min sh'maya v'chayim aleinu v'al kol Yisrael, v'imru amen.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh shalom b'imromav hu b'rachamav ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all of Israel. And let us say: Amen.