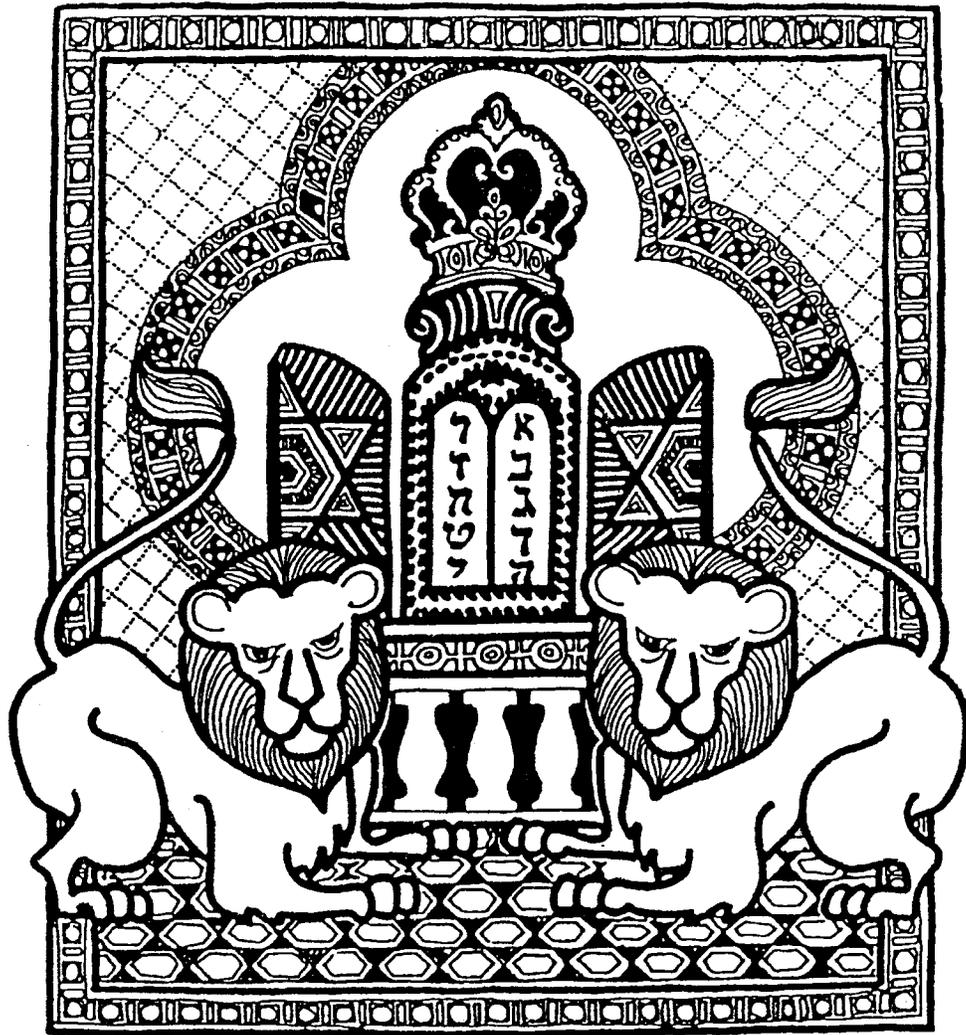


Machzor



יום כפור

Yom Kippur

*P'nai Or Religious Fellowship
Philadelphia PA*

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*for
The D'nai Or Religious Fellowship of Philadelphia
5759*

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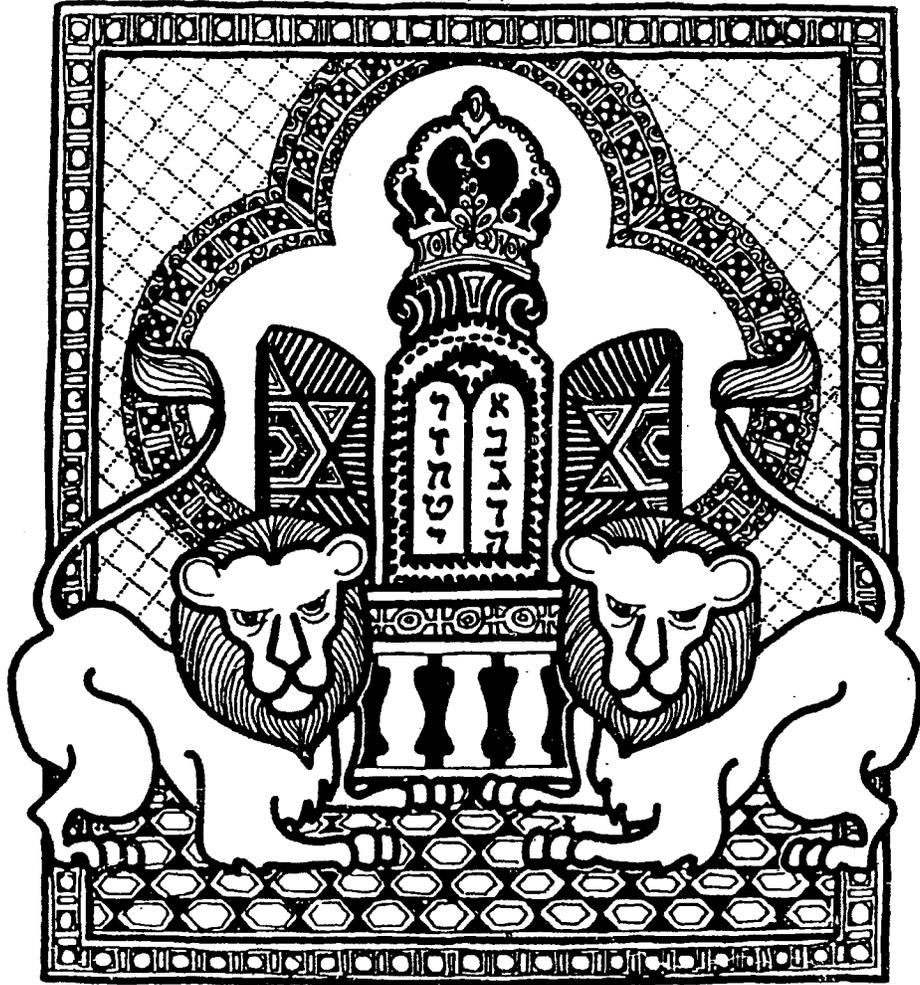
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Musaf

Readers Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא
בְּרַעוּתָהּ. וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְנָא קָרִיב וְאִמְרוּ. אָמֵן:

Yit-ga-dal v'yit-ka-dash shmay raba. B'al-ma di v'ra chir-u-tay. V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chol bait Yis-ra-el ba-a-ga-lah u-viz-man ka-reev. V'im-ru a-men.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Y'hay shamay raba m'va-rach l'a-lam ul-al-may al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָא
דְּאִמְרוּן בְּעֲלָמָא וְאִמְרוּ. אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'-yit-ro-mam v'yit-na-say v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh-mey d-ku-d'shah. B'reech hu. L'ay-lah l-ey-lah min kol bir-cha-tah v'shir-a-tah tush-b'cha-tah v'ne-che-ma-tah da-a-mi-ran b'al-mah. V'im-ru: A-men.

*May God's sacred Name be revealed as great and Holy
throughout all the universes
that were created by Divine Desire.*

*May the realm of the sacred be completed in our lifetime.
May the Holy Name be blessed as long as worlds endure:
hailed, praised, and exalted though beyond any song or
praise or description we could utter.*

Let us say: Amen

The Musaf Amidah

אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Avot

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי
אֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקֹנֵה הַכֹּל, נוֹזֵךְ חֲסָדֵי אֲבוֹת וְאֲמָהוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

(מְסוּד חֲכָמִים וְנְבוֹנִים, וּמְלָמֵד דַּעַת מְבִינִים,
אֲפֹתְחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים, לְחִלוֹת וּלְחַנּוּן
פָּנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים וְאֲדוֹנֵי הָאֲדוֹנִים.)

וְכִרְנֵנוּ לְחַיִּים, מֶלֶךְ חַפְץ בְּחַיִּים, וְכִתְבְּנוּ בְּסֵפֶר
הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ
וּמְגַן. בְּרוּךְ אַתָּה יְיָ, מְגַן אַבְרָהָם (וְשָׂרָה).

Gevurot

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי מְחִיָּה מֵתִים* אַתָּה רַב
לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מֵתִים* בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ. מֶלֶךְ מַמִּית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה: מִי
כְמוֹךָ אֵב הַרְחֵמִים זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים*: בְּרוּךְ אַתָּה יְיָ מְחִיָּה
הַמֵּתִים:

*Adonay sfatai tiftach, u'fi yagid
t'hilatecha: Open up my lips (widen
the river-banks of my soul) and I will
sing Your praises!*

A Fountain of Blessings are You
YAH/Adonay : God to each of us and
our ancestors *Baruch Ata
YAH/Adonay, Eloheyenu, v'Elohey
avoteynu/imoteynu: Elohey
Avraham; Elohey Yitzhak; Elohey
Yaakov. Elohey Sarah; Elohey
Rivkah; Elohey Rachel; v'Elohey
Leah. Great! Mighty! Awesome!
Ancient Source of Kindness. Ha'El,
Ha'Gadol, v'Ha'Norah - El Elyon!
Gomel hasadim tovim v'koneh
ha'kol; v'zocher hasdey avot;
u'may-vi goel livney v'neyhem;
l'maan Shemo b'ahavah!*

With the words of the wise ones (to
help me) I will open my mouth in
prayer before the Highest Power.
*Zochreynu l'Chayyim, Melech
chafeytz ba'chayyim! V'chatveynu
b'Sefer Ha'Chayyim, l'maamcha
Elohim Chayyim! Melech Ozeyr,
u'Moshia v'Magen. Baruch Ata
YAH/Adonay: Magen Avraham
v'Ezrat Sarah!*

As You remember them, remember us
also, Joyful *Melech* ! You delight in
life! Inscribe us in the Book-of-Life!
Baruch are You, Shield of Avraham;
Protector of Sarah!

You are the Mighty Power who
brings life to the deadened with your
loyal love and nurturance

*Mi chamocha baal gevurot, u'mi
domeh lach. Melech may-meet
u'm'chayeh, u'matzmiach yeshuah.
Mi chamocha Av HaRachamim,
zocher yetzurav, l'chayim
b'rachamim!*

Praised are You whose gift is Life!

וּנְתַנֶּה תְּקֵף קְדֻשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם; וְבוֹ
תִּנְשֵׂא מַלְכוּתְךָ, וְיִכּוֹן בְּחֶסֶד כְּסֵאֶךָ, וְתִשָּׁב עָלֵינוּ
בְּאֵמֶת. אָמֵת כִּי אַתָּה הוּא דָין וּמוֹכִיחַ, וְיִוָּדַע וְעַד,
וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל הַנְּשָׁכָחוֹת:
וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת, וּמֵאֲלֵינוּ יִקְרָא, וְחוֹתֵם יָד
כָּל אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע;
וּמַלְאָכִים יִחְפְּזוּן, וְחֵיל וְרַעְדָה יֵאֱחֹזוּן, וְיֵאמְרוּ הִנֵּה
יוֹם הַדִּין, לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ
בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבִרוּן לְפָנֶיךָ כְּבָנֵי
מְרוֹן, כְּבִקְרַת רוּעָה עֹדְרוּ, מֵעֲבִיר צֵאנוּ תַּחַת שְׂבָטוֹ,
כִּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה, וְתִפְקוֹד נַפְשׁ כָּל חַי,
וְתַחְתּוֹךָ קֶצֶבָה לְכָל בְּרִיָּה, וְתִכְתּוֹב אֶת גְּזֵר דֵּינָם.

U'netaneh Tokef: We acknowledge that this day is utterly holy, that it is awesome and sacred: For today Your *Malchut* is deeply felt; in loyal love we make firm our intention to become Your throne. You descend upon it, upon us in justice. In truth You discern and judge...remembering all that we've forgotten. You open the Book of Remembrance, and it speaks for itself; but we write our stories with our own hands.

U'v'shofar gadol yitaka; v'kol d'mamah dakah yishama.

U'malachim y'chafeyzun, v'chil, u'ra-a-dah, yocheyzun, v'yomru:
"Hineh Yom haDin!"

The Great Shofar is sounded, and a still small voice is heard. The angels tremble in fear and call out; "The Day of Judgement is here!" The hosts of Heaven too are judged. Everyone comes before You like sheep before the shepherd, their souls are counted, their destiny decreed.

On *Rosh HaShana*, every being is seen
 On the Fast of *Yom Kippur*
 The record is confirmed.

בְּרֵאשׁ הַשָּׁנָה יִכָּתְבוּן, וּבְיוֹם צוֹם כְּפוּר יִחְתַּמוּן,

B'Rosh HaShana yika-teyvun - u'v'Yom Tzom Kippurim yey-chateymun

B'Rosh HaShana yika-teyvun u'v'Yom Tzom Kippurim yey-chateymun:
Kama ya-avrun, v'chama yibareyun.
Mi yich'yeh u'mi yamut. Mi v'kitzo u'mi lo v'kitzo. -- Mi ba'eysh u'mi va'mayim. Mi va'cherev u'mi va'chaya. Mi va'raav u'mi va'tzama. Mi va'raash u'mi va'ma-geyfah. Mi va'chanikah u'mi va'skilah -- Mi yanuach u'mi yanua. Mi yishakeyt u'mi yitareyf. Mi y'shaleyv u'mi yit'yasar. Mi yey-awni u'mi yey'asher. Mi yishafeyl, u'mi yaroom.

בְּרֵאשׁ הַשָּׁנָה יִכָּתְבוּן, וּבְיוֹם צוֹם כְּפוּר יִחְתַּמוּן, כְּמָה יַעֲבִרוּן, וְכַמָּה יִפְרֹאוּן; מִי יִחְיֶה, וּמִי יָמוּת; מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ; מִי בְּאֵשׁ, וּמִי בַּמַּיִם; מִי בַּחֲרֵב, וּמִי בַחֲיָה; מִי בְּרֵעֵב, וּמִי בְּצָמָא; מִי בְּרַעַשׁ, וּמִי בַּמְגֹפָה; מִי בַחֲנוּקָה, וּמִי בְּסִקִּילָה; מִי יָנוּחַ, וּמִי יָנוּעַ; מִי יִשְׁקֵט, וּמִי יִטְרַף; מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר; מִי יַעֲנִי, וּמִי יַעֲשֶׂר; מִי יִשְׁפֹּל, וּמִי יָרוּם.

Who shall pass away in a timely end,
 and whose life shall be interrupted.
 Who shall burn with the fires of desire,
 and who shall drown in the waters of despair.
 Who shall be serene in every storm,
 and who shall be troubled by the passing breeze.
 Who shall be poor in the midst of possession.
 and who shall be rich - content with all .
 Who shall eat and yet feel empty,
 and who shall thirst for what s/he cannot have.

Who shall die by plague,
 and who shall be plagued with fear.
 Who may rest at the end of the day,
 and who shall lie sleepless on a bed of pain.
 Who may wander in the world,
 and who shall be at peace.
 Who shall be locked in the prison of self,
 and who shall go forth in the quest for truth.
 Who shall be cast down,
 and who shall be exalted.

**וּתְשׁוּבָה וּתְפִלָּה וְיִצְדָּקָה
 מִעֲבִירֵין אֶת לֵעַ הַגְּזֵרָה.**

*U'T'shuvah, u'T'fillah, u'Tzedakah
 Ma'avirin eht-Roa ha'G'zeyrah*

*But turning, and yearning, and caring
 can change our lives,
 and temper the harshness of the decree.*

The Kedusha

אין קצבה לשנותה, ואין קץ לארץ ימיה; ואין לשער
מרפבות כבודך, ואין לפרש עלום שמך; שמך נאה
לך ונאמה נאה לשמך, ושמנו קראת בשמך.
עשה למען שמך, וקדש את שמך על מקדישי שמך,
בעביר כבוד שמך הנערץ והנקדש, כסוד שיח שרפי
קדש, המקדישים שמך בקדש, דרי מעלה עם דרי
מטה—

בפתוב על יד נביאך: וקרא זה אל זה ואמר:

קדוש, קדוש, קדוש יי צבאות;
מלא כל הארץ כבודו.

כבודו מלא עולם, משרתיו שואלים זה לזה איזה
מקום כבודו, לעמתם ברוך יאמרו—

ברוך כבוד יי ממקומו.

ממקומו הוא יפן ברחמים, ויחן עם המיחדים שמו
ערב ונקר, בכל יום תמיד, פעמים באהבה שמע
אומרים:

שמע ישראל, יי אלהינו, יי אחד.
הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו,
והוא ישמיענו ברחמיו שנית לעיני כל חי; להיות
לכם לאלהים—

אני יי אלהיכם.

אדיר אדירנו, יי אדירנו, מה אדיר שמך בכל הארץ.
והיה יי למלך על כל הארץ, ביום ההוא יהיה יי
אחד ושמו אחד.

ובדברי קדשך פתוב לאמר:

ימלך יי לעולם,

אלהיך ציון לדר נדר; הללויה.

לדר נדר נגיד גדלה, ולנצח נצחים קדשתך נקדיש,
ושבךך אלהינו מפנינו לא ימוש לעולם ועד, כי אל
מלך גדול וקדוש אמתה.

Endless One of Mystery! Your Name
and Essence cannot be known, yet
You have included Your Name (EL)
in ours. Act now for the sake of Your
Name and Essence, filled with
holiness and praise. Reveal the Holy
Presence of Your Name before Your
faithful ones below and above, who
like the *Seraphim*, aflame with
holiness, sing to one another:

Kadosh! Kadosh! Kadosh!
YAH Tzevaot! M'loh kol ha
aretz k'vodo!

Holy! Holy! Holy! **YAH Tzevaot!**
The whole world is filled with Your
Presence!

K'vodo maley Olam. M'sharta
shoalim zeh-lah-zeh:

"Ah-yey m'kom k'vodo?"

"Where is the place of God's Glory?"
they ask.

Baruch K'vod YAH/ Adonay
mimkomo!

A Fountain of Blessings is the
Presence of God, flowing from
God's Place! May The Holy One turn
in nurturant love to grant grace to us,
who each day proclaim:

Shema Yisrael, YAH/Adonay
Eloheynu, YAH/Adonay Echad!

You are our God, our Source, our
Melech, and our Saving Power. With
nurturant love You remind us:

Ani YAH / Adonay Eloheychem!

I am **YAH** your God!

Excellent One, Source of All! Your
Melech power will flow throughout
all the earth, unifying all. It is written
in Psalms: "**YAH** will be *Melech*
forever, for all generations!"

Yimloch YAH/ Adonay l'olam;
Elohayich Tzion; l'dor va-dor
HalleluYah!

We'll tell our children of Your
greatness, and they will tell our
grandchildren. In every generation
until eternity we will proclaim Your
holiness. Our lips will never abandon
Your praise!

וּבְכֵן תֵּן פְּחָדֶךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימָתְךָ עַל-
כָּל מַה שֶּׁבָּרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ
לְפָנֶיךָ כָּל הַבְּרוּאִים. וְיַעֲשׂוּ כְלָם אַגְדָּה אַחַת לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבָּב שָׁלֵם. כְּמוֹ שֶׁיְדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן
לְפָנֶיךָ, עוֹ בְיָדְךָ וּגְבוּרָה בְיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל
מַה שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
לְדוֹרְשֵׁיךָ וּפְתֻחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׁמְחָה לְאַרְצְךָ
וְשִׁשׁוֹן לְעֵינֶיךָ וְצִמְיַחַת קָרוֹן לְדוֹר עֲבָדֶךָ וְעָרִיכַת נֵר
לְבֹן יִשְׂרָאֵל מְשִׁיחָה בְּמַהֲרָה בְיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרִים יַעֲלוּ וְחַסִּידִים
בְּרָנָה יִגִּילוּ. וְעוֹלָמָה תִּקְפֹּץ-פִּיָּהּ וְכָל הָרָשָׁעָה כִּלְאֵה
בְּעֵשֶׂן תִּכְלָה כִּי תַעֲבִיר מִמְּשַׁלַּת וְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהֵר צִיּוֹן
מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קְדוֹשָׁה, בְּפֶתוּב בְּדַרְבְּרֵי
קְדוֹשָׁה: יְמֹלֶךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר;
הִלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלוֹהִים מִבְּלַעְדֶּיךָ,
בְּפֶתוּב: וְיִגְבֹּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
יִקְדֹּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה, יְיָ, הַמְּלִיךְ הַקְּדוֹשׁ.

Kedushat Ha'Yom

אַתָּה בְּחָרְתָּנוּ מִכָּל הָעַמִּים, אֶתְהַבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדְתְּךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ, קִרְאתָ.

וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה
לְקַרְשָׁה וְלִמְנוּחָה, וְאֶת יוֹם] הַכְּפוּרִים הַזֶּה לְמַחֲלָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֻלָּתֵנוּ אֶת כָּל עוֹנוֹתֵינוּ,
[בְּאַהֲבָה] מִקְרָא קָדֵשׁ, זְכַר לִיְצִיאַת מִצְרָיִם.

U'vchen Make all creatures awestruck
at Your greatness. Help all life to
align their desires with Yours, with
full harmony of heart.

U'vchen help us share Your glory.
Bring us hope in Your promise, joy in
our land, delight in Your city
Jerusalem. Let Messiah-time come
soon!

U'vchen all who do justly will see
and rejoice! All of integrity will
celebrate. Those who serve God out
of love will sing for joy! Injustice will
shut it's mouth at last. Cruelty will be
blown away like smoke

Then Your Power will be the only one
we know; and holiness will rule from
the City of Peace, Your *Shekhina's*
dwelling. So we sing: "*Yimloch
Adonay l'olam; Elohayich Tzion;
L'dor va-dor. Hallelu-YAH!*"
YAH will rule in every generation.
Holy, Awesome One! There is none
like You!

*Baruch Ata YAH/Adonay
Ha'Melech Ha'Kadosh!*
A Fountain of Blessings are You,
YAH/Adonay, Conduit of Holiness

You have chosen us to serve You by
loving us and giving us Your
guidance through *Torah* and *mitzvot*,
through which we link ourselves to
You.

You've given us (*Shabbat* for soul-
rest) and this *Yom Kippur* Day of
Introspection and Re-Alignment, a
day in which all our failures can be
forgiven, a holy day for gathering,
reminding us of how we together fled
Mitzrayim /Egypt.



The Great *Aleynu*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שְׁלוֹ עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלוֹ שָׂמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה
שְׁלוֹ שָׁם חֶלְקֵנוּ כָּהֵם וְגַרְלָנוּ כְּכֹל הַמּוֹנֵם
וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Aleynu l'shabeyach l'Adon ha-kol, Lateyt gedulah l'Yotzer
V'reishit. Sheh Lo asah-nu k'goyey ha-arahtzot, v'Lo samanu
k'mishpachot ha-adamah. Sheh Lo sam chelkeynu kahem,
v'goraleynu k'chol hamonam.*

*Va anachnu
Korim*

(we bow down)

u'Mishtachavim
(we fall to our knees in humility)

u'Modim
(we lie in full prostration filled with gratitude)

*Lifney Melech, Malchey haM'lachim
HaKadosh - Baruch - Hu*

Hear our Voice

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל
ברחמים וברצון את תפלתנו.

Hear our voice and have compassion
on us. Receive our prayers with
nurturant love and desire.

השיבנו יי אליך ונשובה, חדש ימינו בקדם.

Hashiveynu Adonay eylecha, v'nashuvah. Chadeysh yameynu k'kedem

Come let us turn, return and be turned - to the One

hashiveynu - eylecha v'nashuvah - hashiveynu

Because We and You Belong to Each Other

We are Your People, and You are our God

We are born from You, You are our Source.

We serve You, and You are our Connection,

We are Your community; and You our only One.

We are Your heritage, and You are our Destiny.

We are Your vinyard, and You are our Tender

We are Your creatures, and You are our Creator.

We are Your faithful lovers, and You are our Beloved.

We are Your people, and You are our *Melech*.

We have chosen You,

And You have chosen us.

אנו בניך ואתה אבינו:
אנו קהלה ואתה חלקנו:
אנו צאנה ואתה רוענו:
אנו פעלתה ואתה יוצרנו:
אנו סגלתה ואתה קרובנו.
אנו מאמיריך ואתה מאמירנו:

כי אנו עמך ואתה אלהינו.
אנו עבדיך ואתה אדוננו.
אנו נחלתך ואתה גורלנו.
אנו כרמך ואתה נוטרנו.
אנו רעייתך ואתה דורנו.
אנו עמך ואתה מלכנו.

Ki Anu Am-e-cha, V'Ata Eloheynu.. Anu Banecha, V'Ata Avinu.

Anu Avadecha, V'Ata Adonenu.. Anu K'halecha, V'Ata Chelkeynu.

Anu Nachala-techa, V'Ata Goraleynu.. Anu Tzonecha, V'Ata Roenu.

Anu Karmecha, V'Ata Notreynu.. Anu P'ula-techa, V'Ata Yotzreynu.

Anu Rai-techa, V'Ata Dodeynu.. Anu S'gula-techa, V'Ata Kroveynu.

Anu Amecha, V'Ata Malkeynu.. Anu Maami-recha, V'Ata Maami-reynu.

You divided the treacherous [waters]* with the awesome ice-like [heaven].* You gathered them in the depths so that they would not cover the land.

You revealed the face of the earth and it made vegetation flourish, You planted a garden [in Eden] to the east

to give pleasure to those who praise You,

You employed the great luminaries in the firmaments of Your power, and along with them You instructed the legion of constellations.

You fashioned from the waters an abundance of swimming fish and flying fowl,

the serpent-like, world-spanning [Leviathan]* that will be the feast of those who dwell in the garden [of Torah],

the sticky clods of earth produced creeping creatures and beasts,

the [bull] that dwells among reeds* and swamp will be the repast of Your invited righteous.

You prepared meat and wine but there was no one to feast,*

so You shaped a lifeless form from clay in the likeness of Your image,

You blew into his body a pure soul from Your heavenly abode;

he was made to slumber and from his side You designated him a helpmeet.*

You commanded him not to eat from the Tree of Knowledge,

but like a fool he disobeyed the command upon the serpent's seduction,

and was punished with earning sustenance by the sweat of his brow*

and the foolish woman [was punished] with labor pains,

and the cunning [serpent] was given dust as his food.¹

You caused his seed to congeal in the womb of the desirous [Eve],*

she conceived and gave birth to a farmer and a shepherd,*

together they brought before You an offering and a gift;

You were angry with the older [Cain],

but turned to the gift of [Abel] the younger.

He [Cain] corrupted his warm compassion* and broke the brother's neck,

then he prayed to You and You made him a mark;**

the third generation* began to call in Your Name to an idol,

You called upon the powerful flowing oceans —

they engulfed them and they were lost.

The arrogant generation [of the Flood] erred and snarled at You, 'Leave!'*

they were drowned in surging hot waters, scalded and cut down,⁷

[Noah] who was borne on a gopher-wood [ark] was saved

when You shut its door behind him,

You made his offspring flourish and they filled the face of the desolate earth.

The united [Generation of the Dispersion] conspired

to rise up to the very heaven,*

like straw they were scattered in a violent wind and tempest,⁸

The beloved [Abraham] came from across [the river]

to make You known in the world,

the passionate love of his old age [Isaac]

he brought up to You as a burnt-offering.

Like perfect sheep, the perfect man [Jacob]* was chosen,

when he longed to dwell in the tents [of Torah study]⁹

and was drawn after You;

he rose up to the very heaven.

The generation of the Dispersion had a

commendable quality: they were united. But they

used this unity to conspire against God by building a tower that would rise up to the

heavens, where they thought they could rival

Him [see Genesis ch. 11.]

בן ודונים, חָצַת בְּקִרְחֵי הַמִּזְרָא, בְּצִוֵּי הַקְּוִיָּתִים לְכָל יְכִסּוּן הַקֵּל.

גָּלִית פָּנֵי מַי וְהִנְחִיזָה הַתְּנוּכָה, מִן מַקְרָם מַעֲמֵי לְשַׁעֲשַׁע מֵאֲמָרֵי.

גָּרַל מְאֹרֹת תַּמְנָה בְּרִקְוֵי עֲוֹי, גַּם צָבָא מְזֹרֹת עֲמֻם עֲוִיָּת.

דֵּי שְׁמִים וְדָאִים מַשְׁעֵל אֶרֶץ, דִּמְיִין בְּרִיָּת, לְבַרַת יִשְׁבֵּי גִבְיָת.

דְּבֻקָת רַגְבִּים הוֹצִיָּאָה רִלְמֻשִׁים לְשׁוֹאֲפִים.

דָּר קְלָרֵי, וּבְחָה לְאִרְחֹת קִרְוֵאֵי.

הַבְּנֵת עֲבָדֵי וְנִסְתֵּר וְסוּעֵר אֲוִי, הַקְּרָאָה לְאֵם מְחַמֵּר בְּחִבְיָת חֲתֻמָּה.

הַפְּחֹת בְּחִלְדוֹ סֹמֵר גִּשְׁם מִבְּבֹלֵי, הָרֹדִם וּמַצְלֵעוֹ עוֹר לֹא יִצְרָף.

חֲרַת הַשֵּׁי' אִסּוּר הַעֲבֹדָה

הַבְּנֵת עֲבָדֵי וְנִסְתֵּר וְסוּעֵר אֲוִי, הַקְּרָאָה לְאֵם מְחַמֵּר בְּחִבְיָת חֲתֻמָּה.

הַפְּחֹת בְּחִלְדוֹ סֹמֵר גִּשְׁם מִבְּבֹלֵי, הָרֹדִם וּמַצְלֵעוֹ עוֹר לֹא יִצְרָף.

וְעִנְשׁ בְּצַעֲת אֵף, לְסִרְוֹת הַסִּי, וְאֵלֵיָת בְּצִרִים וְעָרֹם עֶפֶר לְחֻמֵּי.

וְרוּי רִבְעוֹ הוֹקִפִּית בְּבֶטֶן חוֹבֹרֹת, וְרַעַת וְהוֹלִיָּדָה אֶבֶר וְרוֹעַזָה עֲוִיָּת.

וְכַח גִּשְׁי הַגִּישׁוֹ לְמוֹלֵךְ יְסוּד, וְעֲמֵת עֶבֶר וְשַׁעֲת תְּשׁוּבַת צִיָּת.

חֲמֵל רִמְיֵי שְׁחֹת, וְעָרַף אֵת, חֲלָה פִּנְיָה לְשֹׁמֵר לוֹ אוֹת.⁶

חָלוֹ שְׁלִישִׁים, קָרָא בְּשֹׁמֵר לְסַמֵּל, מֵיֵל גּוֹלָמִים וְרָבִיב וְעֲמֻתוֹ.

טַעַן גֵּאִים וּפְצוֹ סוּר לְגִנְדוּי, טָרְפוֹ בְּחֹם הוֹמִים וְרָבִיב וְעֲמֻתוֹ.

טַעַן גֵּבֵר גּוֹשֵׁעַ פְּסָגוֹת בְּצִדוֹ, טַפְלוּי הַקְּרִיָּת וְעִלְאוֹ פִּנְיָ צִיָּת.

וְצִוָּ וְנִאֲמָרִים לְרִים עַד לְשֹׁמֵי, וְקָשׁוֹ גִּפְצוֹ בְּרוּחַ סִיעוֹת וְסַעֲרָ.

וְזִיד אֲתוּי עֲבָר, יִדְעֵךְ בְּעוֹלָם, יְחוּם וְקוֹנֵי הַעֲלָה לֶךְ לְכַלֵּל.

בְּשָׁה תְּמִים בְּסוּר אִישׁ חָסִי, בְּחֻשְׁקֵי וְשִׁיבָת אֲהֻלִּים וְנִמְשֹׁךְ אֲחֻרֵיָּה.

(1) Cf. Genesis 2:8. (2) Cf. 1:16-17. (3) Cf. 43:16. (4) Cf. 2:20-22. (5) Cf. 3:1, 14.

(6) Cf. 4:15. (7) Cf. Job 6:17. (8) Cf. Psalms 55:9. (9) Cf. Genesis 25:27.

וְרוּעַי — The treacherous [waters]. The waters are

called treacherous (Psalms 124:5) because of the

constant danger of tidal waves that engulf

inhabited areas (Radak).

קְרָאָה — Ice-like [heaven]. The firmament is

described this way in Ezekiel 1:22.

רִמְיֵי פִּרְוֹ — The serpent-like, world-spanning

[Leviathan]. The Leviathan was a sea monster

that resembled a serpent and that circled the

entire world (see Isaiah 27:1). In Messianic times,

God will serve the Leviathan as a feast for the

righteous (Bava Beera 75a).

וְרַעַת — The [bliss] that dwells among reeds. Just

as the Leviathan is a sea animal destined for the

righteous, there is a huge land animal, the נִיךְ

וְיָד, wild bull [also called בקרם, Behemoth], that

will serve as a repast for them. [Some of the

allegorical implications of the Leviathan, the wild

bull and the feast are discussed in the Arizotol

Success, pp. 34-38; and Akdamus, pp. 127-141.]

טַעַן גֵּבֵר — But there was no one to feast. When

Creation was all but complete, there was still no

human being to enjoy it.

טַעַן גֵּבֵר — By the sweat of his brow. For

disobeying God's command not to eat from the

Tree of Knowledge, Adam was banished from

the Garden of Eden and cursed with the

requirement that henceforth he would have to

work for his food (Genesis 3:17-19).

טַעַן גֵּבֵר — The third generation. Enosh, Adam's

grandson, was the third generation from

Creation. During his time, people began to

worship idols (Genesis 4:26). As punishment,

God caused a flood that covered a third of the

world (Bereshit/Rabbah 23:7).

from his loins You drew worthy, beautiful offspring,
 each a seed of truth¹ without impurity.^{*}
 To serve You, You desired Levi, Your most devout man,²
 to designate from his stock one sanctified as holy of holies,³
 to bind the headplate of holiness and don the Urim [V'Turim],⁴
 to sit in glory within [the Temple] for seven days.^{*}
 The steadfastly faithful — a week before the Tenth [of Tishrei] —
 would segregate the leading Kohen, according to the regulation
 of the Inauguration service.⁵

Chazzan — They would sprinkle purifying waters upon him to cleanse him;
 he would dash [the blood], burn [the incense], and prepare [the Menorah],^{*}
 to accustom himself in the service.⁶
 As it is written in Your Torah: As he did on this day,
 HASHEM commanded to do to atone on your behalf.⁷

Congregation and chazzan:

וְלוֹוִן Joining him were men of understanding, the elders of the Sanhedrin,
 telling him, 'Please read [the laws] aloud.'

At dawn of the ninth,^{*} they would stand him at the eastern gate,
 and lead before him the beautiful offerings of the day.^{*}

As sunset approached they would reduce his food,⁸

lest the impurity of a whitish emission befall him in his sleep.⁹

The elders of his tribe would lead him to teach him the incense procedure.^{*}

His flesh would shudder and he would weep at having been suspect,
 they too would withdraw and their tears would flow.¹⁰

He would expound the Oral Law and read from the Scripture,
 those surrounding him would expound to keep him awake till midnight.¹¹

Joyously [the Kohanim] drew the first lot,^{*}

for the privilege of removing the ash,¹²

again they would draw lots for clearing the ash
 from the Inner [Altar] and Menorah.¹³

For the incense service, new candidates would take part in the third lot,
 all joined for the fourth lot, to prepare the offering parts [for burning].¹⁴

(1) Jeremiah 2:21. (2) Cf. Deuteronomy 33:8. (3) Cf. I Chronicles 23:13. (4) Cf. Leviticus 8:8-9.
 (5) Cf. Tractate Yoma 1:1 [p. 192]. (6) Cf. 1:2. (7) Leviticus 8:34. (8) Cf. Yoma 1:3 [p. 192].
 (9) Cf. 1:4 [p. 194]. (10) Cf. 1:5. (11) Cf. 1:6-7. (12) Cf. 2:2 [p. 196]. (13) Cf. 2:3. (14) Cf. 2:4 [p. 198].

much food can induce such an emission,
 therefore the Kohen Gadol was given a smaller
 meal just before Yom Kippur.

The Kohen Gadol was instructed in how to coop
 up incense with his hands, one of the most
 difficult of all the Temple services.

קָטַק לְקַטֵּק — To make the cloud of incense
 smoke within. Inside the Holy of Holies, the
 Kohen Gadol would place the Yom Kippur
 incense upon a shovelful of glowing coals. Thus,
 the cloud of incense came into being inside the
 Holy of Holies. Of all the parts of the service,
 this became a major cause of dispute, because the
 Sadducees [מִצְדֻקִּים] refused to accept the Rabbinic
 interpretation. They insisted that the incense be
 placed on the coals outside the Holy of Holies, so
 that there would be a cloud of smoke before the

Kohen Gadol went inside. The Kohen Gadol
 would be required to swear that he was not a
 Sadducee. Once he had sworn, both he and the
 elders would weep; he, because he had been
 suspected of heresy; they, for having suspected
 an innocent man (Yoma 1:5; see commentary on
 p. 194).

קָטַק לְקַטֵּק — The first lot. On a normal day, all
 of the assembled Kohanim would draw lots for
 the privilege of performing various parts of the
 service. The first lot was to determine who would
 perform קָטַק לְקַטֵּק, removal of the ashes, from
 the Altar, as commanded by Leviticus 6:3.

As this and the next stiches make clear, the
 paylan holds that all four lots were drawn on
 Yom Kippur as they were on other days. Most
 commentators, however, hold otherwise (the lots
 are discussed in Yoma 1:8-2:2; see p. 196).

בְּשֵׁר הַנְּדִיטִי יָהּ הַיְצִיאת מִזְבְּחֵי, בְּלוֹ יִדְרֶה אֲמִתּוֹ וְאִין דְּפִי.¹
 לְשִׁרְתֶּךָ אֵינִי לֹו אִישׁ חֲסִידֶיךָ, לְהַבְדִּיל מִמֶּנּוּ מִקֹּדֶשׁ קֹדֶשׁ אֲנִישִׁים.²
 לְקִשּׁוֹר נִזְר קֹדֶשׁ וְלַעֲטוֹת אֹרִיחַ, לִישֵׁב בְּכַבֹּדָה פְּלִימָה וַיִּמַּם שְׂבָעָה.³
 מִחֲזוֹנֵי אֲמִתָּה שְׂבָעֵי, קֹדֶשׁ לַעֲשׂוֹר,
 מִפְּרִישִׁים בְּכֹן הַרְאֵשׁ בְּרַת הַמִּלְאִים.⁴

מִזְדִּים אֲלוֹי מִי תִסָּאת לְשִׁנְתּוֹ, זֹרֵק מִקִּטְרִי וּמִיטִיבִי לְהַתְּבַל בְּעִבְרָה.⁵
 בְּכַתּוּב בְּחֻרְתְּךָ: בְּאֶשֶׁר עָשָׂה יְהוָה הַזֶּה,
 אֲנִי יְהוָה לַעֲשׂוֹת לְכַפֵּר אֲלֵיכֶם.⁶

Congregation and chazzan:

וְלוֹוִן אֲלוֹי נְבוֹנִים וְשִׁמְשֵׁי אֶשֶׁר,
 נֹאמְרִים לוֹ קִרָּא נָא בְּפִיךָ,

נִגְהַ תְּשִׁיעֵנִי יַעֲמִידוּהוּ בְּשֶׁעַר קֹרִים, נוֹי וּבְחֵי יוֹם לְפָנַי וְעִבְרֵי.⁷

קָטַק בְּיַצֵּאת שְׂמֶשׁ אֲדוֹר וּמַעֲשִׂיטוֹ, קָטַב לְכֹן פֶּן בְּרָדִם וְקָרְהוּ.⁸

סָבִי שְׂבָעֵי לְלִמְד מִפְּנֵי יוֹלִיכֵהוּ, סָמִים לְחִמֵר בְּפָנִים אֹתוֹ וְשִׁבְעֵי,
 סָמֵר בְּשִׁרְוֹ הַזֶּה מִיִּצְעֵי בִי הַזֶּשֶׁר, סָרוּגִם הֵם וְנִבְּהָ הַיְהוּדִים.¹⁰

שִׁוִּי מִזְרֵשׁ בְּפֶה וּבְכַתֵּב הַנִּזְוִן, סִבְבֵינִי וְשָׁמְנֵי לַעֲרֹר עַד חֲצוֹת.¹¹

עֲלֵצוֹ תְרוּם דָּשֵׁן בְּפִיִּם רִאשׁוֹן,¹² עוֹד וְיִסִּסוּ לְרִשְׁוֹן פְּנִימֵי וּמְנוּחָה.¹³

עֲקֹב מִקִּרְתֵּי פִיִּם דִּרְשִׁים יִשְׁלָשׁוּ, אֲרוּךְ וְתַחִים יִתֵּר פִּיִּם הַזֶּה בְּיַצֵּי.¹⁴

acted as the Kohen Gadol, performed the service.
 During those seven days, Aaron and his sons
 were segregated from their homes; they would
 begin to perform the Tabernacle service on the
 eighth day (Leviticus 9:33; Yoma 24).

burn [the incense] and prepare [the Menorah].
 In keeping with the alphabetical acrostic of this
 play, this phrase originally read קָטַק וְקָטַק
 קָטַק, burn, prepare and dash. However, because
 that order contradicts the actual sequence as set
 forth in Mishnah Yoma (1:2, see p. 192), most
 machzorim follow Mahari and other halachic
 authorities who reversed the wording to its
 present form.

לְכֵר אֲלֵיךָ — To atone on your behalf. Although
 in its Scriptural context this verse refers to the
 Inauguration service of the Mishkan
 [Tabernacle], the Sages interpret this phrase as a
 reference to the atonement of Yom Kippur.
 Consequently they inferred from here that the
 Kohen Gadol should be segregated a week before
 Yom Kippur, just as the Kohanim were
 segregated before the Inauguration service
 (ibid.).

הַזֶּה הַזֶּה — At dawn of the ninth, i.e., the day
 before Yom Kippur.

בְּרַת מִקִּטְרֵי — Befall him in his sleep. A Kohen
 who experiences a seminal emission [מִצְדֻקִּים] is
 forbidden to serve in the Temple until the
 evening after his immersion in the mikveh. Too

Without impurity. Unlike his
 grandfather Abraham who had a wayward son
 Ishmael, and unlike his father Isaac who bore the
 wicked Esau, Jacob raised twelve sons, each of
 them righteous and worthy of founding one of
 the twelve tribes of Israel.

Holy of holies. First God chose the
 tribe of Levi as His particular servants. Then He
 chose one individual from within the tribe who
 would be sanctified as Kohen Gadol, here
 referred to as Holy of holies (see I Chronicles
 23:13). This was Aaron, whose offspring became
 the Kohanim within the tribe of Levi. Among
 Aaron's vestments were the זָרָק וְטוֹקֵץ, golden
 headplate, and the Urim V'Tumim, the secret
 Name of God that was slipped into his
 breastplate.

Seven days. From here on, the
 paylan describes the Yom Kippur service. It
 began seven days before Yom Kippur when the
 Kohen Gadol moved from his home to the
 Temple grounds, during which he reviewed the
 laws of Yom Kippur and performed much of the
 daily service so that it would be familiar to him
 on Yom Kippur (see Yoma 1:1, p. 192).

The Inauguration service. The seven
 days prior to Yom Kippur are likened to the
 seven days when the Tabernacle was in-
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 During those seven days, Aaron and his sons
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At dawn of the ninth, i.e., the day
 before Yom Kippur.

Befall him in his sleep. A Kohen
 who experiences a seminal emission [מִצְדֻקִּים] is
 forbidden to serve in the Temple until the
 evening after his immersion in the mikveh. Too

When the lookout announced, 'The first gleam of dawn has risen,' they would spread a linen sheet around [the Kohen Gadol] to screen him. He would remove his clothes, immerse himself, and don golden vestments; he would sanctify [his hands and feet] and make the incision in the morning continual offering.

He would appoint someone to complete the slaughter while he accepted and threw [the blood].*

He would withdraw and burn the incense, then prepare [the Menorah] bring [the offering's parts onto the Altar] and pour its libation. He would complete the burnt-offering service, doing it according to its order.²

Again they would spread out a white sheet as before in the Temple's Parvah Chamber; he sanctified and undressed.

He would go to immerse himself, don white vestments and sanctify, [the wore] Pelusian [linen vestments]* worth eighteen maneh — magnificent — in which to serve the King of Glory.⁴

His bull was stood between the antechamber and the Altar, its face toward the west and its head was southward, but turned.*

Chazzan — He approached and leaned his hands on its head; he confessed his sins and kept nothing hidden in his heart.

Chazzan recites the following two paragraphs aloud; congregation recites along in an undertone: **וְכַרְוֹ** And so would he say: * I beg of You, HASHEM, I have erred, been iniquitous, and willfully sinned before You, I and my household.

I beg of You — with Your Name HASHEM* forgive now the errors, iniquities, and willful sins by which I have erred, been iniquitous, and willfully sinned before You, I and my household. As it is written in the Torah of Moses, Your servant, from Your glorious expression: For on this day he shall atone* for you to cleanse you; from all of your sins before HASHEM⁵ —

Upon reaching the word פָּתַח, kneel, the congregation and chazzan fall to their knees; at the word מִתְפַּלְּטִים, and prostrate themselves, they bring their faces to the floor and complete the paragraph in that position.

וְהַכְהֵנִים The Kohanim and the people standing in the Courtyard — when they would hear the glorious, awesome Name, the Ineffable One,* emanating from the Kohen Gadol's mouth, in holiness and purity, they would kneel and prostrate themselves, give thanks, fall upon their faces and say: 'Blessed is the Name* of His glorious kingdom for all eternity.'⁶

(1) Cf. Yoma 3:1 (p. 200). (2) Cf. 3:4-5. (3) Cf. 3:6 (p. 202).

(4) Cf. 3:7. (5) Leviticus 16:30. (6) Cf. Yoma 3:8.

that the machzor uses the word in the same context as the mishnah. (b) Rambam writes: 'In earlier times [the Kohen Gadol] used to raise his voice for the Name, but after the wicked multiplied, he began to say it quietly and muffle it with a sweet chant [מְחַזְקִים], so that even his fellow Kohanim would not recognize it' (Avodas Yom HaKippurim 2:6). Thus, since the Kohen Gadol sang while uttering the Name in order to muffle his pronunciation of it, it is unlikely that of His glorious kingdom for all eternity (Taanis

עלה פָּתַח הַשְּׁחֵר קָנָם הַיּוֹפֵהוּ, עָלָיו פָּרְשׂוּ מִסָּךְ בּוֹץ לַהֲדָצָה.

עָרַח סוּחוֹ עָבַל וְעָל וְהִבִּים, עָמַד וְקִוֵּשׁ וְקָרַץ וְתָמִיד הַשְּׁחֵר.

פָּתַח לְקָרְקוֹ וְהוּא קָבַל וְרָקַי, פָּרַשׁ הַקְּטִיר וְהִיטִיב הַקְּרִיב וְנָסַף.

פָּעֲלַת פְּלִיל הַשְּׁלִים וְעַשׂ בְּפִינֵי, פָּרְשׂוּ סָרוּן לְבֵן עוֹד בְּבִרְאֵהוּ.

פָּרַח פְּקֻשׁ שֵׁם קִדְשׁ וּפְשֵׁט, פָּסַע וְשָׁבַל לְבָנִים עֵט וְקִרְשׁ,

פְּלוֹסִים עָרְפָם מִנִּים שְׁמוֹנֶה עָשָׂר, פְּאוּרָם לְשֹׁרֶת בָּם לְמַלְךְ הַכְּבוֹד,

פָּרוּ מֵצֵב בֵּין אוֹלָם לְמוֹזָה, פָּנָיו נִמְאָה וְרִאשׁוֹ נִלְבָּה מֵאֲפָסָיו,

פָּגַשׁ וְסָמַךְ דָּוִד עַל רִאשׁוֹ, פָּשְׁעָיו הוֹדָה וְהִבָּהוּ לֹא סָלוּ.

Chazzan recites the following two paragraphs aloud; congregation recites along in an undertone:

וְכַרְוֹ וְכִהָ אֱמַר: * אֲנִי הָשָׁם, הִטָּאתִי, עֲוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי, אֲנִי וּבֵיתִי, אֲנִי כִשְׁמִי, כִּשְׁמִי כִּשְׁמִי, כִּשְׁמִי כִּשְׁמִי, אֲנִי וְכָל אֲשֶׁר עִמָּי, וְכָל אֲשֶׁר עִמָּי, שְׁחָטָאתִי וְשַׁעֲוִיתִי, וְשִׁפְשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי; כִּפְתּוֹב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ, מִפִּי כְבוֹדְךָ; כִּי בַיּוֹם הַזֶּה יִכְפְּרִי עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנֵי יְהוָה —

Upon reaching the word פָּתַח, the congregation and chazzan fall to their knees; at the word מִתְפַּלְּטִים, they bring their faces to the floor and complete the paragraph in that position.

וְהַכְהֵנִים וְהַעֲם הַעוֹמְדִים בְּצִדְךָ, כִּשְׁהֵי שׁוֹמְעִים אֶת הָשָׁם הַנִּבְדָּר וְהַנּוֹרָא, מִפְּרֹשׁ, יִצְאָ מִפִּי כְתוּב

בְּרַחֵם בְּקִרְבְּךָ וּבְטָהוֹרָה, כִּי כוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹרִים וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

sins of the entire nation. He accepted and threw [the blood] flowing from the incision in the animal's neck. From this basin, he would throw blood against the corners of the Altar. Pelusian [linen vestments]. These vestments were made of very expensive, high-quality linen produced in Pelusium, Egypt. And its head was southward, but turned. The bull was placed on a north-south line with its head toward the south and its ramp to the north. However, its head was turned toward the west so that it faced the Sanctuary (see Yoma 3:8, p. 202).

He held a basin into which he accepted the blood flowing from the incision in the animal's neck. From this basin, he would throw blood against the corners of the Altar. Pelusian [linen vestments]. These vestments were made of very expensive, high-quality linen produced in Pelusium, Egypt. And its head was southward, but turned. The bull was placed on a north-south line with its head toward the south and its ramp to the north. However, its head was turned toward the west so that it faced the Sanctuary (see Yoma 3:8, p. 202).

He shall atone, i.e., the Kohen Gadol brings atonement to the people through his performance of the Yom Kippur service. The Ineffable One. As noted above, the Kohen Gadol pronounced the Name according to its spelling. The mishnah in tractate Yoma (6:2) reads: when they heard [the Name] in the Ineffable Name. In the machzor, however, the word שְׁחֵר is not connected to the word שֵׁם; Name, thus leading most translators to define שְׁחֵר as clearly or explicitly pronounced. We prefer our translation, the Name, the Ineffable One, for two reasons: (a) We consider it reasonable to assume

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Congregation and chazzan:

וְאָפִי He, too, would intend to complete the Name simultaneously with those reciting the blessing; * then he would say to them: 'You will be cleansed!' 1. May You* in Your abundant goodness arouse Your mercy and forgive Your devout man.

צ צ He strode* to the east of the Courtyard, where there was a pair of he-goats purchased with community funds. 2. They were matched, of equal value, alike in appearance and height; 3. standing to atone for the sin of the wayward nation. He grasped the golden lots* and lifted them from the lottery box. He reached out to place the lots for the One Above and for the cliff. * His cried out in a loud voice, 'For HASHEM — a sin-offering.' his listeners responded and blessed the Name. 4. He tied red-eyed wool to the head of the goat to be sent away, and it was made to stand precisely facing its destination. * Thereupon he crossed over to his bull again, * and confessed the malodorous sins of his tribe before the Rock.

Chazzan recites the following two paragraphs aloud; congregation recites along in an undertone: וְכִי And so would he say: I beg of You, HASHEM, I have erred, been iniquitous, and willfully sinned before You, I and my household and the children of Aaron, Your holy people. I beg of You — with Your Name HASHEM forgive now the errors, iniquities, and willful sins that I have erred, been iniquitous, and willfully sinned before You, I and my household, and the children of Aaron, Your holy people. As it is written in the Torah of Moses, Your servant, from Your glorious expression: For on this day he shall atone for you to cleanse you; from all of your sins before HASHEM's —

Upon reaching the word פִּלְעָרִים, kneel, the congregation and chazzan fall to their knees; at the word הַמִּשְׁתַּחֲוִּיִּים, and prostrate themselves, they bring their faces to the floor and complete the paragraph in that position.

וְהַכְהֵנִים The Kohanim and the people standing in the Courtyard — when they would hear the glorious, awesome Name, the Ineffable One, emanating from the Kohen Gadol's mouth, in holiness and purity, they would kneel and prostrate themselves, give thanks, fall upon their faces and say: 'Blessed is the Name of His glorious kingdom for all eternity.' 6

(1) Leviticus 16:30. (2) Cf. Yoma 3:9 [p. 204]. (3) Cf. 6:1 [p. 214]. (4) Cf. 4:1 [p. 206]. (5) Leviticus 16:30. (6) Cf. Yoma 4:2.

The procedure of the service involving these two he-goats is set forth below in chronological order.

וְכִי יִרְאֶה פָּנָיו פְּנֵי הַיָּם Facing its destination. While the lots were being drawn, the goats were facing westward (Hil. Avodaa Yom HaKippurim 3:2). Now he returned to the same bull and confessed the sins of all the Kohanim. The confession was

was turned around to face eastward, the direction in which it would be led later in the day (Yoma 4:2).

וְכִי יִרְאֶה פָּנָיו פְּנֵי הַיָּם — To his bull again. Earlier he had confessed the sins of himself and his family. Now he returned to the same bull and confessed the sins of all the Kohanim. The confession was

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Congregation and chazzan:

וְאָפִי הוא היה מתכוון לנמור את השם בנגד המברכים* ואומר להם: תטְהֹרוּ. ואתה* בטובך הגדול מעורר רחמיך וסולֶךְ לְאִישׁ חַסִּידְךָ.

צ צ לילך לו למזרח עזרה, צמד שעירים שם מהון עזרה, צמורים אחרים שנים בהאר ובקומה, צנים לכפר עון פת השובבה, צהוב חלשימי טרף והעלה מקלפי, צנה והגדיל לשם גבוה לצונק. צען בקול רם ליהיה השאת, צוחקני ענו לו וברכו את השם, צבע יהודית קשר בראש המשפלה, צינתו אמן נגד בית שלות, צלח ובה אצל פרו שנית, צתן מטרו פני צור התורה.

Chazzan recites the following two paragraphs aloud; congregation recites along in an undertone: וְכִי הִיָּה אומר: אָנָּה הַשֵּׁם, הַטָּהוֹר, עֲוִיתִי, פְּשַׁעְתִּי לְפָנֶיךָ אָנִי וּבֵיתִי וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ. אָנָּה בְּשֵׁם, כִּפֵּר נָא לְחַטָּאִים, וְלַעֲוֹנוֹת וְלַפְשָׁעִים, שְׁחַטָּאתִי וְשַׁעֲוִיתִי, וְשִׁפְשַׁעְתִּי לְפָנֶיךָ אָנִי וּבֵיתִי וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ, כִּכְחוֹב בְּתוֹרַת מֹשֶׁה, עֲבָדְךָ, מִפִּי כְבוֹדְךָ; כִּי כִּיּוֹם הַזֶּה יִכְפֹּר עַלְיֵכֶם לְטוֹהַר אֲתוֹכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנֵי יְהוָה — 5

Upon reaching the word פִּלְעָרִים, the congregation and chazzan fall to their knees; at the word הַמִּשְׁתַּחֲוִּיִּים, they bring their faces to the floor and complete the paragraph in that position.

וְהַכְהֵנִים והַעֲמִידִים הַגְּזֵרָה, בְּשִׁחְטוֹ שׁוֹמְעִים אֶת הַשֵּׁם הַנּוֹבֵד וְהַנּוֹרָא, מִפְּלֵשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקִרְבָּהּ וּבְטְהֹרָה, הֵיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּיִּים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. 6

This response was also given when God's Ineffable Name was pronounced as it is spelled — as it was on Yom Kippur by the Kohen Gadol.

— Simultaneously with those reciting the blessing. The listeners would begin chanting ... while blessed is the name ... while the Kohen Gadol was pronouncing the ineffable Name. He would time his completion of the Name to coincide with their completion of their chant. Then, he would complete the verse, with the word תִּטְהַרְךָ, you will be cleansed (Abudraham).

May You. This sentence, which appears twice more below in slightly altered form, is our prayer to God today.

He strode. The Kohen Gadol now proceeded to the next step of the service as set forth in Yoma 3:9 [p. 204].

The golden lots. The lots were originally made of boxwood. Later, upon his appointment as Kohen Gadol, Ben Gamla made golden lots and donated them to the Temple (see Yoma 3:9; p. 204).

For the One Above and for the cliff. One of the two identical he-goats would become an offering to the One Above and the other would be dispatched to the cliff known as Azzel. The name Azzel is derived from the words צ, strong, and ב, mighty, words that refer to the physical characteristics of the cliff.

Congregation and chazzan:

ואף He, too, would intend to complete the Name simultaneously with those reciting the blessing; then he would say to them: 'You will be cleansed!' May You in Your abundant goodness arouse Your mercy and forgive the tribe of Your servants.

p He would take a sharp knife and slaughter* [the bull] according to the proper procedure. He would accept the blood in a basin and hand it to the one who would stir to prevent its congealment* until the time of sprinkling, lest it become congealed and atonement be prevented. He would gather glowing coals by scraping with a shovel of reddish gold,² which was light, thin-walled, and long-handled. Into it he shoveled three kabs of coals.* They brought him a ladle filled with fine incense,³ he scooped up [incense] with both hands and emptied it into a ladle. He quickly grasped the shovel in his right hand and the ladle in his left, and his footsteps were heard between the curtains* as he neared the staves [of the Ark].* He placed the incense between them and caused their smoke to rise, then he left.*

ר From the young [Kohen] who had been stirring it, he took the blood. He immediately re-entered [the Holy of Holies] and stood between the protruding staves.

Chazzan — For the appeasing sprinklings [of blood], he would dip his finger and whip [the blood] outward with this count: one motion upward and seven downward.*

וכן And so would he count: One, one plus one,* one plus two, one plus three, one plus four, one plus five, one plus six, one plus seven.*

Congregation and chazzan:

ר He would run and place the basin [of blood] on a stand and slaughter the he-goat,* lovingly he would accept the blood in a holy basin. Chazzan — As was his custom* he would stand at the designated place near the Ark, and count the sprinklings as he had done with the blood of the bull.

וכן Chazzan and congregation in unison: And so would he count: One, one plus one, one plus two, one plus three, one plus four, one plus five, one plus six, one plus seven.*

(1) Leviticus 16:30. (2) Cf. Yoma 4:3. (3) Cf. 4:4 [208]. (4) Cf. 5:1 [p. 210]. (5) Cf. 5:3. whipped with a downward motion toward the side of the Ark. one downward, one upward plus two downward, and so on. The Kohen Gadol counted aloud in order not to skip or duplicate any sprinkling. He did not just count from one until eight, instead, he separated the counts, thus emphasizing the distinction between the first sprinkling, which

Congregation and chazzan:

ואף הוא היה מתכוון לגמור את השם בנגד המברכים ואומר להם: תטקרו, ואתה בטובה הגדול מעורר

בדמיון וסולח לשבט משורקיה. קח מאכלת חדה ושחטו בפרך, קבל דם במזרק ונתנו למקדס, קרשטו יפסי עד צת הניח, אפוי פן יהי והצדק סליחה, קום לוחשות חת במחמת פרונים, קלה וקלך רך וארובת יד, קדר לתורה שלשת קבין וקלים, קרבו לו פוך והדושת בדקה, קלט וקפו והריק לתוך פוך, קפץ מחמה בקמין וכוך בשמאל, קוש צערו לפרכותו וקרב לפדיוס, קטרת שם בינימו ועשן וקרא, רובה מקדס מגו נטל דם, רצה ונבנס וקם בין שדרים, רצוי הניח טבל והצליח במזגו, רום מצלה אחת וקטפה שבע.*

Chazzan and congregation in unison:

וכן היה מונה: אחת ואחת,* אחת ושקום, אחת ושלש, אחת וארבע, אחת וקמט, אחת ונש, אחת

ושבע.⁵

Congregation and chazzan:

רץ והניחו פכו ושחט שעירי, רצה וקבל דמו באגן קדש, רגל ועמד מקום ועוד ארון, רצה הניח במצודה דם פך.

Chazzan and congregation in unison:

וכן היה מונה: אחת ואחת, אחת ושקום, אחת ושלש, אחת וארבע, אחת וקמט, אחת ונש, אחת

ושבע.⁵

made to the Rock, i.e., God.

השוקק ... קח — He would take ... and slaughter. The commentators disagree on whether the Kohen Gadol did the entire slaughter himself, or whether he did most of it and let another Kohen complete the cut (see ArtScroll Mishnah Yoma, p. 70). Assumedly, the psayan agrees with the former view, for he does not mention another Kohen.

דם קדושהו — To prevent its congealment. The blood of this offering would not be sprinkled until later. In order to prevent it from becoming congealed and hardened, a Kohen was assigned to stir it.

שלוש קבין וקלים — Three kabs of coals. A kab is approximately six quarts, thus the Kohen Gadol carried six quarts of burning coals, the full capacity of the shovel. He scraped up coals with the shovel until it was full.

וכן — Between the curtains. There were two

parallel curtains separating the Holy of Holies from the rest of the Temple. The Kohen Gadol entered the space between the curtains from the south and walked northward to the end of the inner curtain. Then he turned left into the Holy of Holies and made a U-turn, walking southward along the curtain until he reached the staves.

לערוך — The staves [of the Ark]. The Ark had been hidden by King Yoshiyahu near the end of the First Temple era, and its location was revealed to those who built the Second Temple. Thus, in performing the incense service, the Kohen Gadol went not to the Ark itself, but to the place where the Ark had stood during the First Temple era. The staves were two poles that were attached to the Ark and pointed toward the Sanctuary.

רוב קטלה אחר וקטף עקר — One motion upward and seven downward. The first sprinkling would be done with a whiplike motion upward toward the cover of the Ark. The next seven were

n Immediately he offered his ram and the ram of the people.
 He offered the fats of the sin-offering and additional-offerings as required.¹
 He hurried, sanctified, undressed, immersed, and sanctified,²
 having donned the linen clothing he entered the Sanctuary.
 He removed the number of incense vessels* and sanctified.
 He took off his [white] vestment clothing and concealed them forever.*
 He readied himself and immersed, donned beautiful gold and sanctified,³
 performed the order of the continual offering and burned it,⁴
 and kindled the lamps.

Upon concluding the services he sanctified his hands and feet,
 thus completing the five immersions and ten sanctifications.
 His beautiful visage* was like the sun rising powerfully.
 Invigorated and joyous, he donned his own clothing;
 the wholesome nation escorted its faithful emissary* to his home.²
 It rejoiced when informed that the scarlet wool had turned snow white,*³
 it was adorned with sabbation, draped in a garment of righteousness,⁴
 exuding cheer, expressing pleasure and delight.
 The loftily distant heavens let flow their droplets of dew,
 nourishing the furrows of the fields that they may yield their produce.
 Those who tranquilly harvest crops give thanks,⁵
 those who bear their sheaves with glad song announce their praise;⁶
 the very depths of the coveted land make song heard;⁷
 those who walk on graveled paths speak of His righteousness.⁸
 The hope of those who send [the Kohen Gadol] is an undisciplined faith;⁹
 their anticipation is like a refreshing snow on a harvest day.¹⁰

m From their filth they were washed,
 from the muck of their stench they were purified;
 w perfect ones, wholesome ones — they were purified;
 through the integrity of his hands,¹¹
 to declare that the One Who cleanses them is the Source of living waters,
 in the Mikveh of Israel.¹² Who cleanses them, like faithful waters.
 n With purity and cleanliness they will be cleansed and purified,
 i they will be renewed like the new [angels] of morning,*
 with their stain scrubbed clean.
 r They will utter from their throat, the exaltations of God,¹³
 a glad song with their tongue, new song with their mouth.¹⁴
 s They will rejoice with trembling, serve with awe,¹⁵
 p the Holy One of Israel, Who sanctifies the holy people,
 to express, to sing, to drum, to sound the cymbal,
 u to conduct the instruments and to sing sweetly,
 z to be embraced by the power of His exalted right hand,
 v supported together by the righteousness-filled [hand of God],
 n drawn to approach His gates with glad songs,
 i and attaining joy and gladness forever.
 s Joyous and celebrating with His Name all day long,¹⁷
 n happy with the gladness of His Presence,¹⁸
 p Chazan — their radiant light will burst through like the dawn,¹⁹
 q they will raise their voices and sing of the grandeur
 of the Rock of the worlds.²⁰

Praiseworthy is the people for whom this is so,
 praiseworthy is the people whose God is HASHEM.²¹

תָּכַף וְעָשָׂה אֵילָן וְאֵיל עֵמָּה, תָּרַב טָפָאָת וּמוֹסָפִין הַקָּרִיב בַּחֲקֵי.
 תָּר וְקָדַשׁ פָּשֵׁט טָבֵל וְקָדַשׁ, תְּכַרְיֵן פְּרִים עַט וְגִדְנָם לְדִבְרֵי,
 תְּכַוֵּן כְּלֵי קְטֹרֶת, הוֹצֵא וְקָדַשׁ, תְּכַלְכֵּשׁ מִיַּיִן הַפְּשִׁט וְגַזְזֵהוּ,
 תְּרַגֵּל וְטָבַל חֲרָצִים עַט וְקָדַשׁ, תְּמַיֵד הַסְּדִיר וְהַמָּר וְגִרֹת הַעֲלָה,
 תְּכַל עֲבוֹדוֹת ד' וְרַגַל קָדַשׁ, תְּמַם טְבִילוֹת חֲמֵשׁ וְקִדְוִשִׁים עֲשֶׂהוּ,
 תִּאָּר מְגַמְתֵּי בְּצֵאת הַשֶּׁמֶשׁ בְּבִבְרַת, תְּכַף וְרַץ וְעָשָׂה בְּיַד הוֹנֵה,
 תְּמַה תְּלֹזֵז צִיר נְאֻמָּי לְבִיתֵי, תְּגַל בְּהִתְכַשֵּׁר הַשֶּׁלֵּל אֵדָם תוֹלַעֵי.¹
 תְּעַרְה לִשְׁע פִּתְעָה מַעֲוֵל צְדָקָה, תְּפִיֵק צְדָקָה תְּכַרֵּע רֵיץ וְקוֹרָה,
 תְּלִלֵי רֹם תְּרַעֲפוּ וְרוֹזֵף טָעַם, תְּלַמְּי שְׂרֵי רוּחַ תַּת יְבוֹלֵם,
 תוֹרֵה נִתְּנוּ אוֹסֵפֵי יָדַע שְׁלוֹם,² תוֹדֵלָה בְּשֶׁרֶף נוֹשָׂאֵי אֲלֵמוֹת אֲלֵמוֹ,³
 תִּסְתַּחֲוִית אַרְצָךְ זָבִי וְמָר שְׁמַעֲנֵי, תוֹנוּ צְדָקוֹתַי וְחַצֵּי הוֹלֵכֵי תְּחִיבוֹתֵי,⁴
 תִּקְוֵת שׁוֹלְחֵי אֱמוּנָה לֹא אֶבְקֵי, תוֹסַלְתָּם בְּצֵאת שְׁלֵךְ יוֹזֵם קִצְרֵי.⁵
 מִצְוֹתֶיךָ רָחֵם מִטְּוֵף צִדְקָתְךָ יָפוּ, שְׁלָמִים תְּמַיֵמִים פֶּרַח בְּפִימוֹ וְקִבְנוֹ,⁶
 לְהַגִּיד בִּי מִסְתַּדְּרִים מְקוֹר מָנוֹס סוּיִם, מִקְוֵה יִשְׂרָאֵלֵיִי מִנְּקָם מִיָּם נְאֻמָּי,⁷
 בְּטַחֵר וּבְנִבְיָו יִקְוֵי וְהַטְּוֵרֵי, וְהִרְשֵׁוּ בְּחוֹשֵׁי בְּקוֹרִים מִנְּקָם וְיִחַצְחוּ,⁸
 רוֹמְמוֹת אֵל יִהְיוּ בְּרִוּוֹנָם,⁹ בְּלִשׁוֹנָם לֹא בְּפִימוֹ שִׁיר חֲדָשִׁי,¹⁰
 וְיִזְלוּ בְּרַעַר יַעֲבֹדוּ בְּוִיחָה, קָדוֹשׁ יִשְׂרָאֵל מְקַדֵּשׁ קְדוֹשִׁים,¹¹
 לְשִׁפְן לְרַץ לְחוֹפֵף וְלִצְלָל, וְלִבְצָם בְּנִיבוֹת וְלִסְתוּעִים וְמָר,¹²
 וְתִבְלִים בְּעוֹ יִמֵּי רוֹמְמוֹה, יִהְיוּ נִתְמַכִּים בְּמַלְאָה אֲדָקִי,¹³
 מְשׁוֹבְבִים לְבָא שְׁעָרָיו בְּרִגְזָה, וְשִׁשׁוֹן וְשִׁמְחָה יִשְׁוִיגוּ וְנָצַח,¹⁴
 שְׁשִׁים וְנִלְיִם בְּשִׁמּוֹ כֵּל הַיּוֹם,¹⁵ חָרִים בְּשִׁמְחָה אֵת פְּנֵינוּ,¹⁶
 זִיו אוֹרָם פֶּשְׁתֵּר יִבְקָעוּ,¹⁷ קוֹלָם יִשְׁאוּ וְיָנוּ בְּנֵאוֹן צוֹר עוֹלָמִים.¹⁸
 אֲשֶׁרֵי הַעֵם שֶׁבְּכָה לוֹ, אֲשֶׁרֵי הַעֵם שִׁיחֹה אֲלֵינוּ.¹⁹

(1) Cf. Yoma 7:3 (p. 220). (2) Cf. 7:4. (3) Cf. Isaiah 1:18. (4) Cf. 61:10. (5) Cf. Zechariah 8:12. (6) Cf. Psalms 126:6. (7) Cf. Isaiah 24:16. (8) Cf. Judges 6:11. (9) Cf. Proverbs 14:5. (10) 25:13. (11) Cf. Job 9:30. (12) Cf. Jeremiah 17:13. (13) Cf. Psalms 149:6. (14) Cf. 40:4. (15) Cf. 2:11. (16) Cf. Isaiah 35:10. (17) Cf. Psalms 89:17. (18) Cf. 21:7. (19) Cf. Isaiah 58:8. (20) Cf. 24:14. (21) Psalms 144:15.

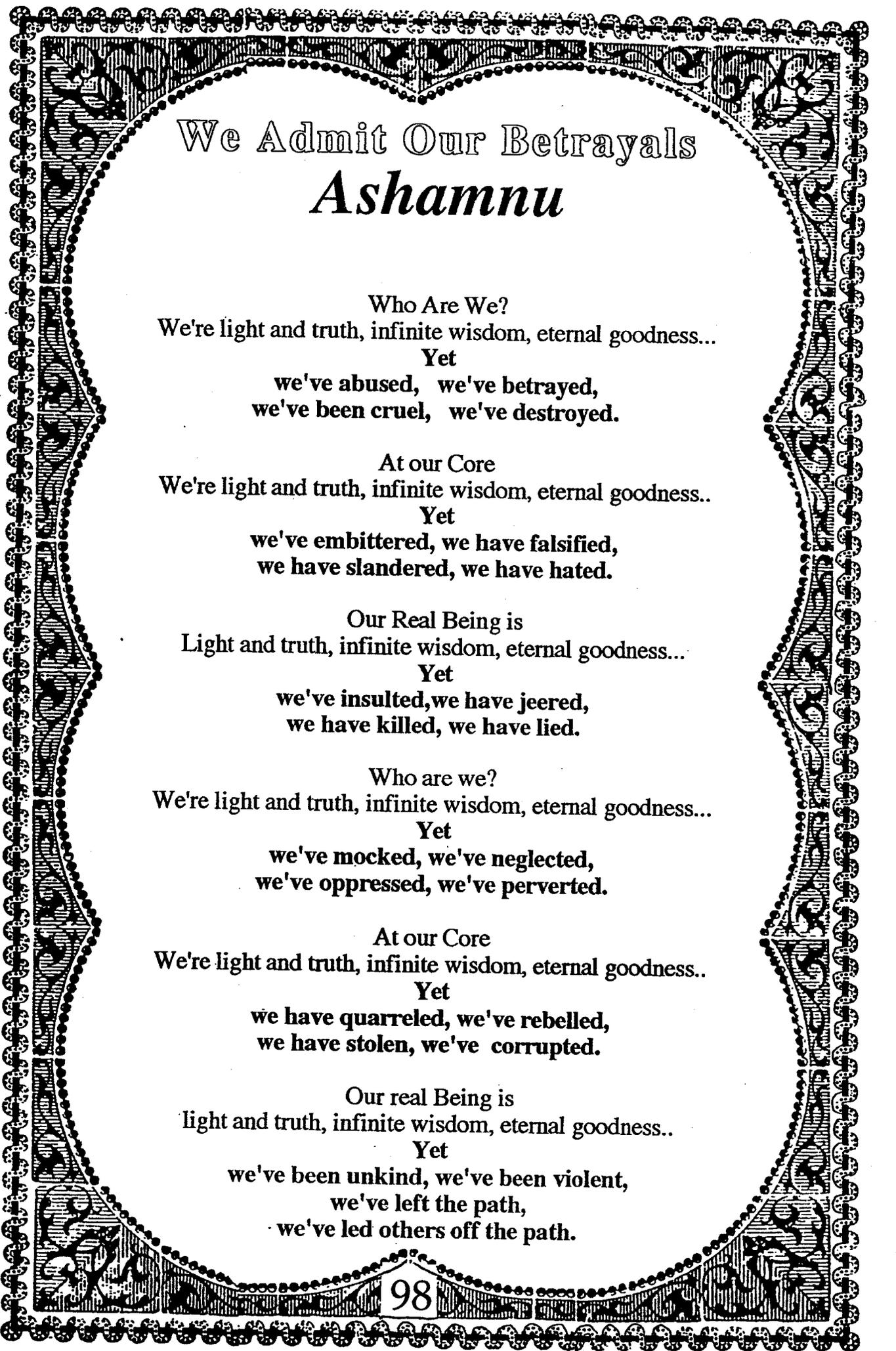
הַטְּוֵרֵי וְהַטְּוֵרֵי — The number of incense vessels. Two vessels — a shovel of coals and the incense-ladle — had been left in the Holy of Holies. Now, wearing the white vestments, the Kohen Gadol removed them.

וְיִזְלוּ בְּרַעַר יַעֲבֹדוּ בְּוִיחָה, קָדוֹשׁ יִשְׂרָאֵל מְקַדֵּשׁ קְדוֹשִׁים, חָרִים בְּשִׁמְחָה אֵת פְּנֵינוּ, — And concealed them forever. Each year the white vestments were stored away in the chamber where the Kohen Gadol had disrobed, never to be used again.

זִיו אוֹרָם פֶּשְׁתֵּר יִבְקָעוּ, — His beautiful visage. The account of the actual service has now been completed. The rest of this piyyut and those that follow describe the ecstatic celebration that resulted from Israel's confidence that God had forgiven their sins.

אֲשֶׁרֵי הַעֵם שֶׁבְּכָה לוֹ, אֲשֶׁרֵי הַעֵם שִׁיחֹה אֲלֵינוּ, — Like the new [angels] of morning. Like the multitudes of angels that are newly created every morning (see Lamentations 3:23).

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We Admit Our Betrayals

Ashamnu

Who Are We?

We're light and truth, infinite wisdom, eternal goodness...

Yet

we've abused, we've betrayed,
we've been cruel, we've destroyed.

At our Core

We're light and truth, infinite wisdom, eternal goodness..

Yet

we've embittered, we have falsified,
we have slandered, we have hated.

Our Real Being is

Light and truth, infinite wisdom, eternal goodness...

Yet

we've insulted, we have jeered,
we have killed, we have lied.

Who are we?

We're light and truth, infinite wisdom, eternal goodness...

Yet

we've mocked, we've neglected,
we've oppressed, we've perverted.

At our Core

We're light and truth, infinite wisdom, eternal goodness..

Yet

we have quarreled, we've rebelled,
we have stolen, we've corrupted.

Our real Being is

light and truth, infinite wisdom, eternal goodness..

Yet

we've been unkind, we've been violent,
we've left the path,
we've led others off the path.

אֲשָׁמְנוּ. בָּגַדְנוּ. גִּזְלָנוּ. דִּבַּרְנוּ דָּפִי.
 הֶעֵינֵנוּ. וְהִרְשַׁעְנוּ. זָדְנוּ. חָמְסְנוּ. טָפְלָנוּ שֶׁקֶר.
 יַעֲצָנוּ רָע. כְּזָבְנוּ. לָצָנוּ. מָרְדְנוּ. נֶאֱצָנוּ.
 סָרְדְנוּ. עֵינֵנוּ. פִּשְׁעֵנוּ. צָרְדְנוּ. קִשְׁיֵנוּ עֵרֶף.
 רִשְׁעֵנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיֵנוּ. תַּעֲתָעֵנוּ:

*Asham'nu
 Bagad'nu
 Gazal'nu
 Dibarnu dofi*

*He-e'vinu
 V'hir'shanu
 Zad'nu
 Chamas'nu
 Tafal'nu sheker*

*Ya-atz'nu ra
 Kizav'nu
 Latz'nu
 Marad'nu
 Ni-atz'nu
 Sarar'nu
 A-vee-nu
 Pasha'nu
 Tzarar'nu
 Kishinu oref*

*Rasha'nu
 Shichat'nu
 Tee-av'nu
 Ta-ee-nu
 Tee'ta'nu*

על חטא

Al Cheit • For All Sins

*Our God and God of our ancestors,
have compassion on all Your people
on this Yom Kippur.*

*You are aware of our misdeeds,
whether performed openly or in
secret, whether consciously or
unwittingly, whether by choice or
under duress, whether against You
or against our sisters and
brothers. Nothing is concealed from
Your sight.*

*Help us find strength to turn from
our wrong-doing, May it be Your
will to forgive us.*

עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב:

For the sin we have committed against You in our thoughts,

וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּדַבָּר פֹּה:

and for the sin we have committed against You with our words;

עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן:

For the sin we have committed against You through our arrogance,

וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע וּבְרִכְיָלוֹת:

and for the sin we have committed against You through slander and idle gossip;

עַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁפּוֹט הַזּוּלָּת:

For the sin we have committed against You by passing judgment on others,

וְעַל חֵטְא שְׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ וּבְעֲזוֹת מְצָח:

and for the sin we have committed against You by our irreverence and insolence;

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַבִּיעוֹת:

For the sin we have committed against You by our hypocrisy,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׂנְאָה עֲצָמִית:

and for the sin we have committed against You by self-hatred;

וְעַל כָּלֵם אֱלֹהִי סְלִיחוֹת סִלַּח לָנוּ. מַחֵל לָנוּ. כַּפֵּר לָנוּ:

V'al kulam Eloha slichot slach lanu, m'chal lanu, kaper lanu.

For all these, God of mercy, forgive us, pardon us, grant us atonement.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמוֹזֵג אֶהְבָּה עִם הַשּׂוֹקָה
וְהִנָּאת הַרְגֵעַ:

For the sin we have committed against You by confusing love with lust and fleeting pleasure,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּק בְּיוֹפֵי טַבְעֵי:

and for the sin we have committed against You by our obsession with physical beauty;

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלוּי עֲרִיוֹת:

For the sin we have committed against You by sexual immorality,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהַעֲמַדַת פָּנִים לְרַגְשׁוֹת
שֶׁאֵין אָנוּ חֲשִׁים:

and for the sin we have committed against You by pretending to emotions we do not feel;

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהַתְּפָאָרוֹת עֲצָמִית
וּבְאֲנוּכִיוֹת:

For the sin we have committed against You through vanity and egocentricity,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאֲמוּץ הַלֵּב:

and for the sin we have committed against You by hardening our hearts;

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁתִּיקָה וּבְאֲדִישׁוֹת:

For the sin we have committed against You through silence and indifference,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַפְלָיָה גְזֻעָנִית:

and for the sin we have committed against You through racial prejudice;

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סָלַח לָנוּ. מָחַל לָנוּ. כִּפֹּר לָנוּ:

V'al kulam Eloha slichot slach lanu, m'chal lanu, kaper lanu.

For all these, God of mercy, forgive us, pardon us, grant us atonement.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִיצוּל עֲמֻדַת כּוֹחַ:

For the sin we have committed against You through the abuse of power,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיְצִיאָה לְמַאֲבָק תּוֹקֶפְנִי:

and for the sin we have committed against You by waging aggressive war;

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן:

For the sin we have committed against You through dishonesty in our work,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשְׁבוּעַת שָׁוְא:

and for the sin we have committed against You with vain oaths;

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁמוּשׁ בְּאַמְצָעִים

שְׁלִילִיִּים לְהַשְׁגָּת מְטָרוֹת חַיּוּבִיּוֹת:

For the sin we have committed against You by using evil means to accomplish good ends,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָגִיעָה בְּזוּלַת בְּדָרְךָ

כָּל־שֶׁהִי:

and for the sin we have committed against You by hurting others in any way;

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סָלַח לָנוּ. מָחַל לָנוּ. כִּפֹּר

לָנוּ:

V'al kulam Eloha slichot slach lanu, m'chal lanu, kaper lanu.

For all these, God of mercy, forgive us, pardon us, grant us atonement.

Concluding the Amidah

מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Melech al col ha'aretz, m'kadeysh [ha'Shabbat v'] Yisrael, v'Yom Ha'Kippurim

You channel Your life-giving power into every physical thing that is,
You fill [Shabbat and], the People Yisrael, and Yom Kippur with holiness.

Rtzey

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם; וְהִשֵּׁב
אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתְּפִלָּתָם
בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ.

וְתַחֲוִינָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה,
יי, הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן.

We are Your people *Yisra-el*, the God-wrestlers. Please want us! Receive our prayers with love. May our connection be deep. Let us live to experience Your reunion with Zion. You are a fountain of blessing, guiding Your *Shekhinah* back to us and Zion.

Modim

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֵלֵהֵי
אֲבוֹתֵינוּ (וְאֵלֵהֵי אֲמוֹתֵינוּ) לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדֶה לָךְ, וְנִסְפָּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל גְּשׂוֹמֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיף שְׂבָבֶל יוֹם עַמָּנוּ, וְעַל
נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֶל עֵת, עָרֵב וּבִקֵּר וְצַהֲרָיִם.
הַטוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם בִּי לֹא תָמוּ
חַסְדֶיךָ, מְעוֹלָם קִנִּינוּ לָךְ.

We deeply feel our gratitude for Your guidance to our ancestors. You are forever a source of strength. You have been our people's guarding force in every generation. We praise You for our lives and souls, which both belong to You. Yours are the miracles that are with us every day, Your goodness permeating morning, noon and night. You are the Great Source of goodness, compassion and eternal hope.

וְעַל כָּלֵם יִתְפָּרֵךְ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּכָנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת,
הָאֵל, יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה, יי, הַטוֹב
שְׁמֶךָ, וְלָךְ נֶאֱדָה לְהוֹדוֹת.

For all these things, may we sing praises for Your *Melech* flow of blessings forever! May all the children of the covenant be inscribed for good lives! May all living creatures sing you their songs of praise. You are a fountain of blessings. Your Name is Goodness, and we send You our gratitude.

Sim Shalom

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.

Sim Shalom...

May there be

...Tovah u'vracha

perfection, wholeness, and peace
throughout the world;
graciousness, kindness, and compassion
for us and all Your people.

בְּרַכְנוּ אָבִינוּ, בְּלִנּוּ בְּאַחַד, בְּאוֹר פְּנִיָּה.

Barcheynu Avinu Kulanu K'Echad b'Or Panecha

Bless us, our Source with Your Light

for by that Light You have allowed us to know *Torah*,
and have taught us kindness, righteousness, mercy and peace.

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכָּר
וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*B'Sefer Chayim, Bracha, V'Shalom, U'Farnassah Tova...N'Zacher
V'N'Katev L'fanecha! Anachnu V'Kol Amcha Beyt Yisrael : L'Chayim
Tovim , L'Chayim Tovim, U'L'Shalom.*

May we be written in the Book of Life and Blessing, Peace and Prosperity
for a life of goodness and peace.

Praised are You, Source of Peace.

