

Yom Kippur Machzor Companion

יום כפור

כל נדרי, מעריב ושחרית

For those davening at home without a minyan, an easy to follow guide to the piyutim from chazoras hashatz with explanations, annotations and suggested niggunim.



Young Yeshivah

3rd Edition

Melbourne, Australia 5785

This **Machzor Companion** has been generously sponsored anonymously by two generous donors:

In the merit of a **רפואה שלמה** for a specific individual. In return, the sponsors ask that you please daven on their behalf for a **רפואה שלמה** and plentiful **ברכות** in their lives and the lives of their family members, and also for all of **כלל ישראל**, especially those who are in urgent need of a **רפואה שלמה** and a **ישועה קרובה**.



In the merit of **שידוכים** and having children. In return, the sponsors ask that you please daven for all who are in need of a Shidduch, or children, that they have their deepest wishes fulfilled speedily.



Let us also daven that the sponsors of this project have abundant **פרנסה** and **נחת** to enable them to continue embarking on ever bigger and greater projects for the sake of the community.

FOREWORD

Dear Mispallel,

It is almost a full year since the last Tishrei in lockdown, but we face the prospect again – although we remain hopeful this does not eventuate. The response we received for the Machzor Companions last year was unprecedented, to a degree that we had not envisioned when we embarked on this project. This has given us the encouragement to forge ahead with improving and updating the Machzor Companions for this year.

More than on **any** other day of the year, most of Yom Kippur is ordinarily spent in Shule – davening the five longest Tefillos of the year and saying constant Tehillim. Lockdown and / or restrictions means that this will be severely limited or curtailed. We will have to forego the Tefilos in a packed Shule and the experience of davening together with heartfelt melodies in unison.

On the practical side, davening at home presents its own logistical challenge. What parts of the Chazzan's repetition should we recite and which paragraphs should be omitted? In Shule, we can easily turn to the person closest to us if we lose our way in the Machzor. But when we are at home, to whom shall we turn?

There are some differences between Rosh Hashanah and Yom Kippur. As on Rosh Hashanah, there is no obligation to say Piyutim, although it is certainly appropriate to recite them – not during one's personal Shmoneh Esrei, but afterwards. However, unlike Rosh Hashanah, there are parts of the Chazzan's repetition which are obligatory, i.e. the Vidui.

In an effort to enhance your davening, Young Yeshivah has prepared this Machzor Companion, focussing on the Piyutim of Yom Kippur. Its main features:

1. For the first three Brochos of the Chazzan's repetition, The Machzor Companion contains only those Piyutim that are said without a Minyan. This eliminates page-flipping and searching, as well as second-guessing whether you did or didn't say the right thing.
2. Introductory explanations in English to provide insight into the background and purpose of the main Piyutim. [These have been adapted from the Artscroll Machzor, Machzor Meforash and other sources.]
3. The names of Nigunim to which these Piyutim are frequently sung to in Shule.

The Machzor Companion does **not** contain the Selichos and Vidui (and Avodah in Musaf) which appear in the fourth Brocho of the Chazzan's repetition. This is because those sections are much too large for this booklet, and more importantly, there is no "page flipping" – those sections are recited from start to finish.

How to use: Once you conclude your silent Shmone Esrei, turn to this pamphlet and recite the Piyutim in the exact order that it appears. [Everything in this booklet is recited, even parts which are labelled as "Chazzan", which merely serves to highlight what the Chazzan says aloud in Shule.] At the conclusion of each Piyutim section, there will be instructions regarding the recitation of Selichos and Vidui from your regular Machzor.

I would like to conclude with acknowledging our special thanks to **Rabbi Yosi Wolf** for preparing the Piyutim introductions, **Rabbi Menachem Lipksier** for his input in the Nigunim, **D-RA Creative** for layout and design, and **Motty Rabin** for seeing this project through from start to finish.

As we stand at the threshold of 5782, we wish everyone a Gmar Chasima Tova. May we speedily merit the imminent redemption with Moshiach Now!

Rabbi Shmuel Lesches

Davening Priorities - Maariv

Presented here is a list of sections to prioritise, prepared for those who cannot daven all of the פייטים and סליחות. It goes without saying that the intention is not, in **any** way, to diminish the importance of reciting **any** of the other sections, and one should strive to recite everything if this is possible.

However, for those who are not feeling well or otherwise cannot daven everything, the following sections should be prioritised:

MAARIV (after Shmone Esrei):

- שְׁמַע קוֹלֵנוּ
- Vidui. [Starting at אֶלֶּקִינוּ וְאַלֶּקִי אֲבוֹתֵינוּ תְּבוֹא לְפָנֶיךָ, which appears right before אֲשַׁמְנוּ, and continuing until the words הַתּוֹרָה הַזֹּאת at the end of the paragraph of עַל מִצְוֹת עֲשֵׂה.]
- אָבִינוּ מִלְכֵנוּ (unless it is Shabbos)
- לְדוֹד מִזְמוֹר

Included here are suggested Nigunim for Maariv, as well as the background to some of the Piyutim recited during the Selichos of Maariv:

יעלה

🎵 Suggested Niggun: Yaaleh (also subsequently known as Tattenyu)

סלח נא

📖 In this *piyut*, we use the words of Moshe Rabbeinu—when he sought Hashem's forgiveness for the scandal of the spies—סלח נא, to request that Hashem forgive our shortcomings. Each stanza uses a distinct adjective to refer to our sins (utilising a א then ג then ה sequence) and the Jewish people whom Hashem loves (utilising a ב then ד then ו sequence).

🎵 Suggested Niggun: Anim Zmiros

אמנם כן

📖 In the opening words of this *piyut*, we admit that, over the past year, we have allowed our hearts to get the better of us and therefore may be vulnerable to heavenly prosecutions. Despite this, the *piyut* continues, we ask Hashem that He ignore Satan's claims, recall the merit of our forefathers and clean away our sins. The end of each stanza concludes with the repeated request: exercise Your divine forgiveness expressed in the famous word סלחתי that you told Moshe when You forgave the Jewish people for the sin of the golden calf.

Some attribute this *piyut* to Rabbeinu Yom Tov ben Yitzchak, one of the English בעלי התוספות. Trapped together with the rest of York's Jewish population in York Castle in 1190, surrounded by a murderous mob of crusaders, he instructed the Jews to kill themselves על קידוש השם and set fire to the tower.

🎵 Suggested Niggun: Keili Attah

Kol Nidrei & Maariv

1. Remember to recite Vidui before the 9 chapters of Tehillim that precede Kol Nidrei. [This does not appear in most Machzorim before Kol Nidrei. Turn to another Shmonei Esrei of a silent Shemoneh Esrei (not the Chazzan's repetition) and recite the Vidui there. Start at **אלקינו ואלקי אבותינו תבא לפניך** which appears right before **אשמנו**, and continue until the words **וחלים רעים** which appears at the end of the paragraph of **אלקי** **עד שלא נוצרתי**.]

2. One who said Shehecheyanu when lighting candles should not repeat it at Kol Nidrei.

When Yom Kippur falls on Shabbos:

Kabbolas Shabbos begins with Mizmor L'Dovid, not with L'chu Neranenah. In Lecho Dodi, we say B'rina U'vetzahala.

All the Shabbos selections are added in Shmone Esrei. If one did not make **any** mention of Shabbos in the middle Brocho: If he did not yet say the second Yih'yu L'ratzon (at the end of the passage of Elokai N'tzor), he should return to the beginning of the middle Brocho (i.e. Atoh Vechartonu). Otherwise, he must repeat Shmone Esrei, including Vidui.

Vayechula and Me'ein Sheva is recited immediately after Shmoneh Esrei (before **יעלה**), whereas Mizmor Ledovid is recited right before **עלינו**.

3. After Shmone Esrei, start at the *Piyut* which begins with the word **יעלה** and recite everything until **אבינו מלכנו**, followed by **לדוד מזמור** and **עלינו**. The only omission is each instance of the Yud-Gimel Midos-Harachamim.

4. There are four chapters of Tehillim after **עלינו**. It is also customary to recite the entire Tehillim after Maariv.

Davening Priorities - Shacharis

*Presented here is a list of sections to prioritise, prepared for those who cannot daven all of the פיוטים and סליחות. It goes without saying that the intention is not, in **any** way, to diminish the importance of reciting **any** of the other sections, and one should strive to recite everything if this is possible.*

However, for those who are not feeling well or otherwise cannot daven everything, the following sections should be prioritised:

SHACHARIS (after the silent Shmone Esrei):

- האדָרֶת וְהַאֲמוּנָה
- לֹא-ל עוֹרֵךְ דִּין
- שְׁמַע קוֹלֵנוּ
- Vidui. [Starting at אֱלֹהֵינוּ וְאֱלֹקֵי אֲבוֹתֵינוּ תְּבוּאָה לְפָנֶיךָ, which appears right before אֲשַׁמְנוּ, and continuing until the words הַתּוֹרָה הַזֹּאת at the end of the paragraph of עַל מִצְוֹת עֲשֵׂה.]
- אָבִינוּ מִלְכֵנוּ (unless it is Shabbos)

שחרית

THE ARK IS CLOSED.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

אִמְצַת עֲשׂוֹר לְכַפּוֹר תָּמָה, בּוֹ לְצַחֲצַח צֵאוּי כְּתָמָה,
נְהוּץ צַחֲנָתָה עֲוִיָּה לְהַתָּמָה, דִּינָה לְהָאִיר
לְתַחִי לְחַתָּמָה: הוֹחֲרָדָה מִתְקַע יוֹם תְּרוּעָה, וּדְבָרִים
קָחָה סֶרַעַף לְקָרְעָה, זֶה אֵלֵי לְצֹדֵק הַכְרִיעָה, חֵי חֵי
יִדְוֹד בְּהַרְיָעָה: מַפִּיָּה וְיִשְׁיִשְׁיָה בְּעֲנוּי עֵיפִים, יִצִּיגָתָם
שׂוֹר בִּיחָף יַחֲפִים, כָּלָם צָגִים וְלִבָּן מְצַעֲפִים, לְאַדְרָךְ
בְּקֹדֶשׁ כְּשֶׁרָפִים עָפִים: מִגֵּן עֲקָרִימוֹ כֶּךָ חוֹסִים,
נִשְׁעָנִים בְּתָמָם וּבְצִלָּךְ חוֹסִים, סְמוּכִים בְּבְרִית
שְׁלֵשֶׁת יַחֲוִסִים, עוֹדֵדִם הֵיוֹת שׁוֹמְנִימוֹ הָסִים: פְּנֵה
בְּצִדְקָת אֶת מַעֲבָר, צֹאנֶךָ תַּחַת שֹׁכֵט כְּהַעֲבֹר, קֹדֶמָם
רַחֲמִיךָ בְּלִי הַתַּעֲבָר, רַחֵם עַל פֶּשַׁע עוֹבֵר: שְׁמִין
זֶדוֹנָם תִּכְבֵּם וּתְמַהֵר, שׁוּעָם קָשׁוּב וְאֵל תֵּאֱחָר:
—Chazzan תְּמוּכֵי יְמִינֶךָ פְּנִיָּהם נִהַר, תַּעֲתוּעַ חֲטָאִם
תִּכְפֹּר לְמַהֵר:

THE ARK IS CLOSED.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

אָמַעַר You have established the tenth day [of Tishrei] for atonement for [Israel,] the flawless people, thereon to purge the stain of their impurity, to cleanse their foulness, to make an end to their iniquities, so that their judgment be brought to light and be sealed for life. Frightened by the *shofar*-blast of Rosh Hashanah, they utter words of confession to rend the heart; O my God, tip the scale of judgment toward righteousness, so that all living creatures may extol You with jubilation. Their young and old are faint from fasting; behold how they stand barefoot [before You], they all stand robed in white, to glorify You in holiness like flying *Seraphim*.¹ In You they trust, O Shield [of Abraham] their root; they rely on the merit of [their ancestors,] the perfect ones, and take refuge in Your protective shade; they depend on the covenant of the three distinguished forefathers; strengthen them so that their adversaries be silenced. Turn to the righteousness of [Abraham] who came from the other side [of the river Euphrates]; when You make Your flock to pass under the staff, let Your mercy come toward them without being angry, O Merciful One, who forgives transgression. Cleanse and purify the blemish of their deliberate transgression; hearken to their cry and do not delay.

Chazzan: Lighten the face of those who are supported by Your right hand; grant atonement for the error of their sin so as to purify them.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

בַּצְהָרִים מְשַׁפְּטֵנוּ הָאֵל, חוֹכֵד לְטוֹב תִּשְׁאָר:
—Chazzan צִדְקָנוּ תַּחֲפֵשׁ וּתְבַאֵר, בְּמִגְנֵד
נִתְגַּוֵּן לְהַתְפַּאֵר:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

נִפְּשׁ נַעֲנֶה תְּבַשֵּׁר סְלִיחָה, פְּלִטָּם מַעֲוֵמָק שׁוּחָה:
—Chazzan מִתְקוֹמְמִינוּ יְהוּ בְּסוּחָה, הִחְיִינוּ בְּטֹל
אֲמוֹנַתְךָ לְשׁוּחָה:

Chazzan then congregation:

עַד יוֹם מוֹתוֹ, תַּחֲכֶּה לוֹ לְתִשׁוּבָה, לְהַנְטוֹתוֹ לְתַחִיהָ:

Chazzan and congregation:

יְמִלֵּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּהָ:
וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל,² אֵל נָא:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

כְּזָהָרִים Let our judgment shine forth like the noonday sun;
preserve for good those who place their hope in You. Chazzan:
Seek out and make clear our righteousness, let us be shielded
in Your protective shield so as to be glorified.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

נֹפֵשׁ Bring good tidings of pardon to those who afflict
themselves [by fasting]; deliver them from the depth of the
abyss. Chazzan: Let those who rise against us be extirpated;
revive us with dew, that we may proclaim Your faithfulness.

Chazzan then congregation:

עַד Until the day of man's death You wait for him to
repent, to turn him to [the path of] life.

Chazzan and congregation:

יְמִיד The Lord shall reign forever, your God, O Zion,
throughout all generations. Praise the Lord.¹

וְאַתָּה And You, holy One, are enthroned upon the praises of
Israel;² O benevolent God!



The *piyut* follows an alphabetic motif. Borrowing terms from Tanach, it describes Hashem's creation of the world and the way He interacts with its inhabitants, especially the Jewish people:

Though Hashem's conduct with the world may sometimes appear vengeful, in truth, underneath that clothing lies hidden an inner, upstanding, purpose.

In addition to the simple meaning of these words, which first appear in Sefer Iyov (26:7), the Gemarah (Chulin 89a) provides two instructive explanations:

—without anything. This symbolises complete humility, personified by Moshe who said regarding Aharon and himself —“What are we?” Ironically, it is only upon people with such subtle character that the world can firmly stand.

—one who closes one's mouth. Holding one's tongue during difficult conversations is well worthwhile; the social fabric of the world depends on it.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

אתה הוא אלהינו:

בְּשָׁמַיִם וּבָאָרֶץ:	גִּבּוֹר וְנִעְרָץ:
דָּגוּל מִרְכָּבָה:	הוּא שָׁח וַיִּהְיֶה:
וַיִּצְוֶה וַיִּבְרָא:	זָכָרוֹ לְנִצָּח:
חַי עוֹלָמִים:	טָהוֹר עֵינָיִם:
יּוֹשֵׁב סֵתֶר:	כָּתָרוֹ יְשׁוּעָה:
לְבוּשׁוֹ צִדְקָה:	מַעֲמָהּ קִנְיָה:
נֶאֱפֹד נִקְמָה:	סִתְרוֹ יֵשֶׁר:
עֲצָתוֹ אֱמוּנָה:	פַּעֲלָתוֹ אֱמֶת:
צִדִּיק וַיֵּשֶׁר:	קָרוֹב לְקוֹרְאָיו בְּאֵמֶת:
רֵם וּמִתְנַשֵּׂא:	שׁוֹכֵן שְׁחָקִים:

תּוֹלָה אֶרֶץ עַל בְּלִימָה:

Chazzan then congregation:

חַי וְקַיִם נוֹרָא וּמְרוֹם וְקְדוֹשׁ:

♪ Suggested Niggun: (beginning from the words **בשמים ובארץ**): Didan Notzach or Noda Be'yehuda or Hoaderes Vehoemunah.

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

Transliteration, page 446.

אתה You are our God

In Heaven and on earth;	He is mighty and awesome;
He is distinguished among	
myriads [of angels];	He spoke and it came to be;
He commanded and they	
were created;	His remembrance is eternal;
He lives forever;	His eyes are pure;
He is enthroned in mystery;	His crown is salvation;
Righteousness is His garment;	His cloak is zeal;
He is girded with retribution;	His mysterious ways are just;
His counsel is trustworthy;	His deeds are truth;
He is righteous and just;	He is close to those who call
	upon Him in truth;
He is sublime and exalted;	He abides in the heavens;
He suspends the earth in empty space.	

Chazzan then congregation:

חי He is living and eternal, awesome, exalted and holy.

THE ARK IS CLOSED.

אָנאַ סלַח נאָ, פֿשע וַעוֹן שָׂא נאָ, וְכַחַד — Chazzan then cong.

יִגְדֵּל נאָ, קדוֹשׁ:

אָנאַ רַחוּם פֶּפֶּר, עוֹן צָגִים תְּהַלֵּתֵךְ לְסִפֵּר, — Chazzan then cong.

וְיִחַקּוּ לְחַיִּים טוֹבִים פִּסְפֶּר, קדוֹשׁ:

Chazzan then cong: **אָנא** Pardon, we beseech You, forgive transgression and iniquity; and may Your power [of forbearance] increase; O holy One.

Chazzan then cong: **אָנא** O merciful One, we beseech You, grant atonement for the iniquity of those who stand [before You] to recount Your praise; and may they be inscribed for a happy life in the Book [of Life], O holy One.

 Suggested Niggun: Ashrei Yoshvei or Yifrach Beyamav

The following section is recited by the chazzan and congregation. While the chazzan recites the first verse aloud, the congregation recites it in an undertone. Then the congregation responds by reciting the second (Scriptural) verse aloud, while the chazzan recites it in an undertone. After every three stanzas, one of the previous two stanzas is recited in unison.

—Chazzan מוֹרֶה חַטָּאִים סְלוּל לְהַתְהַלֵּךְ, מְלַמֵּד לְהַדְרִיבִי
בְּדֶרֶךְ אֱלֹהִים:

—Cong. אֲרוּמָמָד אֱלֹהֵי הַמִּלֶּךְ:¹

—Chazzan שֹׁחַר וְנִשְׁפָּה אֶיִּחָד לְהַמְלִיכָהּ, שׁוֹבֵן עַד וְאֵין
כְּעֶרְכָּהּ:

—Cong. בְּכָל יוֹם אֲבָרְכָהּ:²

—Chazzan לְפִי חֲרֵד עֲבוּדָתְךָ לְחֵמוֹד, לְהַעֲרִיץ קִדְשֶׁךָ
בְּמִשְׁמֵר אֲעֵמֹד:

—Cong. גָּדוֹל יְיָ וּמַהֲלֵל מְאֹד:³

Chazzan and congregation:

אֲנֵנוּ סֵלַח נָא, פִּשְׁעֵנוּ וְעֹזֵן שָׂא נָא, וּבְחַד יִגְדֵּל נָא, קְדוֹשׁ:

—Chazzan מִיַּחֲלִים לְחֶסֶדְךָ וְרַע עֲמוּסֶיךָ,⁴ מֵלֵא מִשְׁאַלֹתֵם
וְיִשְׁמְחוּ חוֹסֶיךָ:

—Cong. דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ:⁵

—Chazzan בְּחֵלְוֵי וְצֹם גָּשִׁים לְעִבְדְּךָ, בְּרוּאִים כִּי הֵם
לְכַבֹּדְךָ:

—Cong. הִדֵּר כְּבוֹד הוֹדֶךָ:⁶

—Chazzan יָקָר מְלִכּוּתְךָ בְּרַעַד יֶאֱמִירוּ, יַחֲוֶדְךָ בְּזֵר לֹא יִמְירוּ:
וְעֹזוֹ נִזְרָאוּתֶיךָ יֶאֱמִירוּ:⁷

—Cong. Chazzan and congregation:

אֲנֵנוּ רַחוּם כִּפּוּר, עֹזֵן צָנִים תְּהַלֵּתְךָ לְסִפּוּר, וְיוֹחֲקוּ לְחַיִּים
מוֹכִים בְּסִפּוּר, קְדוֹשׁ:

The following section is recited by the chazzan and congregation. While the chazzan recites the first verse aloud, the congregation recites it in an undertone. Then the congregation responds by reciting the second (Scriptural) verse aloud, while the chazzan recites it in an undertone. After every three stanzas, one of the previous two stanzas is recited in unison.

Chazzan: מורה You instruct sinners in the path in which to walk; You teach me the way in which I should go—

Cong: I, [therefore,] will exalt You, my God the King.¹

Chazzan: שחר Morning and evening I affirm Your Oneness, proclaiming Your sovereignty; You abide for eternity and there is none comparable to You—

Cong: Every day I will bless You.²

Chazzan: לבי My heart is eager to continually do Your service; I stand watch to adore Your holiness—

Cong: The Lord is great and exceedingly exalted.³

Chazzan and congregation:

אנא Pardon, we beseech You, forgive transgression and iniquity, and may Your power [of forbearance] increase, O holy One.

Chazzan: מיהלים The offspring of those borne by You⁴ hope for Your kindness; grant their requests and let those who place their trust in You rejoice—

Cong: One generation to another will laud Your works.⁵

Chazzan: בחלוי With supplication and fasting they approach to serve You, for they were created for Your glory—

Cong: The splendor of Your glorious majesty.⁶

Chazzan: יקר With awe they extol the splendor of Your kingship; they will not exchange belief in Your Oneness for belief in anything else—

Cong: They will proclaim the might of Your awesome acts.⁷

Chazzan and congregation:

אנא O Merciful One, we beseech You, grant atonement for the iniquity of those who stand [before You] to recount Your praise; and may they be inscribed for a happy life in the Book [of Life], O holy One.

— Chazzan רֹזֵן פְּגִיעוֹת לְפָנֶיךָ יִרְבְּעוּ, רַחֵשׁ הַלּוֹלֶךְ בַּיּוֹם
יִשְׁבְּעוּ:

— Cong. זָכַר רַב מְוִכָּךְ יִבְעִי: ¹

— Chazzan בָּקָר אֶעֱרֹךְ לְךָ חֲנוּנִי, בַּפְּנוֹת עֶרֶב תִּמְחֶה זְרוֹנִי:
— Cong. חֲנוּן וְרַחוּם יִי: ²

— Chazzan יְהִי צוּר כְּפָר אֲשַׁכֵּל, ³ יִכְבֹּשׁ עוֹוִינִי וַיֹּאמְרוּ הַכֹּל:
— Cong. טוֹב יִי לְכֹל: ⁴

Chazzan and congregation:

אָנָּה סֶלַח נָא, פֶּשַׁע וְעוֹן שָׂא נָא, וּבְחַד יִגְדֵל נָא,
קְדוֹשׁ:

— Chazzan קוֹמִם אֹוֵי קִרִּית מְשׁוֹשֶׁךְ, קְדֹשֶׁת אֲבֵי גֹוֶר
בְּנוֹסֶסֶךְ:

— Cong. יוֹדוּךָ יִי כָּל מַעֲשִׂיךָ: ⁵

— Chazzan לוֹיִיךָ וַחֲסִידֶיךָ בְּנֵעָם יֹאמְרוּ, לְבוֹשֵׁי שָׂרָד רַקַּח
יִתְמָרוּ:

— Cong. כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ: ⁶

— Chazzan וּשְׁתוּלִים בְּגֹוֶךְ יִפְרִיחוּ בַּחֲצֹרֹתָיו, וַיְנוּכוּן בְּשִׁיבָה
דְּשָׁנִים בְּטִירוֹתָיו:

— Cong. לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתָיו: ⁷

Chazzan and congregation:

אָנָּה רַחוּם כָּפֹר, עוֹן צָנִים תַּהֲלֶתְךָ לְסִפָּר, וַיּוֹחֲקוּ
לְחַיִּים מְוִכִּים בַּסִּפָּר, קְדוֹשׁ:

Chazzan: רון A fourfold service they chant before You; with expressions of Your praise they satiate You this day—

Cong: They will express the remembrance of Your abounding goodness.¹

Chazzan: בקר In the morning, I arrange my prayer before You; toward evening erase my willful sins—

Cong: The Lord is gracious and compassionate.²

Chazzan: יה God, the Rock, the “Pardoner who possesses all,”³ may He suppress our iniquities so that all may proclaim—

Cong: The Lord is good to all.⁴

Chazzan and congregation:

אנא Pardon, we beseech You, forgive transgression and iniquity; and may Your power [of forbearance] increase, O holy One.

Chazzan: קומם You will re-establish [Jerusalem,] the desirable city of Your rejoicing, when You will elevate [Israel,] the holy “crown jewels”—

Cong: Lord, all Your works will give thanks to You.⁵

Chazzan: לוייך Your Levi'im and Your pious ones will sing sweetly; [Kohanim] garbed in their vestments will cause the smoke of the incense-offering to ascend—

Cong: They will declare the glory of Your kingship.⁶

Chazzan: ושתולים Those planted in Your dwelling-place shall blossom in its courtyards; they shall be fruitful in old age, full of sap in His palaces—

Cong: To make known to men His mighty acts.⁷

Chazzan and congregation:

אנא O merciful One, we beseech You, grant atonement for the iniquity of those who stand [before You] to recount Your praise; and may they be inscribed for a happy life in the Book [of Life], O holy One.

— Chazzan נִצְחָד יִנְגְּנוּ תְּמִימִים וְשְׁלָמִים, נִשְׁאַד כְּסֻאָד
בְּבֵית עוֹלָמִים:

— Cong. מְלָכוּתָד מְלָכוּת כָּל עוֹלָמִים:

— Chazzan יַחַד בְּכַנְסָד לְשִׁכְנָד גְּאוּלִּים, יִלְבִּישׁוּד עוֹז
בְּעוֹבְרֵי גְּלִים:

— Cong. סוּמָד יִי לְכָל הַנְּפָלִים:²

— Chazzan מְבִיעֵי טוֹבָד בְּוַעַד יִתְחַבְּרוּ, מַחִים חֲשׁוֹב תַּחֲנוּ
יִדְבְּרוּ:

— Cong. עֵינֵי כָל אֱלֹהִי יִשְׁבְּרוּ:³

Chazzan and congregation:

אֲנָא סְלַח נָא, פִּשְׁעַ וְעוֹן שָׂא נָא, וְכִחָד יִגְדֵּל נָא,
קְרוֹשׁ:

— Chazzan וְדוּיִם יְנוּחַח כְּשִׁי עֲדִידָ, וְיִשְׁלַם פָּרִים אֲרָשׁ
עֲדִידָ:

— Cong. פּוֹתַח אֶת יְדָד:

— Chazzan סְלָה בְּרַחֲמֵי יִצִּיץ מַחֲרַפֵּי, סְלוֹחַ יִרְבֶּה לְעַם
מְבָרְכֵי:

— Cong. צִדִּיק יִי בְּכָל דְּרָכָיו:⁵

— Chazzan חֵין יִשַׁע מְגוּי מְקוֹרָאֵי, חוֹן יַחֲוֹן קוֹרְאֵי מְקַרְאֵי:

— Cong. קְרוֹב יִי לְכָל קְרָאֵי:⁶

Chazzan and congregation:

אֲנָא רַחוּם כְּפֹר, עוֹן צָגִים תְּחַלְתָּד לְסַפֵּר, וְיִוְחָקוּ
לְחַיִּים טוֹבִים בְּסַפֵּר, קְרוֹשׁ:

Chazzan: נצחך The sincere and perfect ones shall sing of Your victory, when You will establish Your Throne in the everlasting House—

Cong: Your kingship is a kingship over all worlds.¹

Chazzan: יחד When You will gather together the redeemed to Your dwelling-place, they will garb You with majesty as did those who passed through the waves of the sea—

Cong: The Lord supports all who fall.²

Chazzan: מביעי Those who join together in assembly to express Your goodness—reckon the supplication they utter as an offering of fatlings—

Cong: The eyes of all look expectantly to You.³

Chazzan and congregation:

אנא Pardon, we beseech You, forgive transgression and iniquity; and may Your power [of forbearance] increase, O holy One.

Chazzan: ודוים May their confession be like a pleasing offering for You, and may the uttered prayer of those who attest [to Your Oneness] be accounted in place of a sacrifice of bullocks—

Cong: You open Your hand.⁴

Chazzan: סלה In His mercy, may He ever look down from the apertures of heaven and increase pardon for the people He has blessed—

Cong: The Lord is righteous in all His ways.⁵

Chazzan: חין May He turn to the prayer of the nation whom He called [Israel]; may He be gracious to those who convoke His holy assemblies—

Cong: The Lord is close to all who call upon Him.⁶

Chazzan and congregation:

אנא O merciful One, we beseech You, grant atonement for the iniquity of those who stand [before You] to recount Your praise; and may they be inscribed for a happy life in the Book [of Life], O holy One.

זֶה אֵלֵינוּ פֶּלֶא עֲשֵׂה, זַעֲקָתָנוּ יִרְץ וְשׁוּמְנֵינוּ יַעֲסֶה: —Chazzan

רְצוֹן יִרְאִיו יַעֲשֶׂה: —Cong.

קוּוֹי יִתֵּן לָלוּ מִשְׁלִיךְ יִהְיֶה, קְדוֹשׁ פִּשְׁעֵינוּ יִכְסֶה —Chazzan

בְּאַהֲבָיו:

שׁוֹמֵר יִי אֶת כָּל אַהֲבָיו: —Cong.

קָבֵל צָקוֹנֵי כְּבִמְכַלֵּל יָפִי, קוּלִי תַאֲזִין וְתַצְלִיל —Chazzan

דְּפִי:

תְּהִלַּת יִי יִדְבֵּר פִּי: —Cong.

Chazzan and congregation:

אֲנֵנוּ סֶלַח נָא, פִּשְׁעֵנוּ וְעוֹן שָׂא נָא, וְכִחַד יִגְדֵּל נָא,
קְדוֹשׁ:

מִלֶּךְ שׁוֹכֵן עַד, לְבַדֶּךָ מְלוֹךְ עַדִּי עַד, הָאֵל —Chazzan then cong.

קְדוֹשׁ:

מִלֶּךְ מַאֲזִין שׁוֹעָה, לְעַמּוֹ מַחִישׁ יְשׁוּעָה, —Chazzan then cong.

נוֹרָא וְקְדוֹשׁ:

הַיּוֹם יִכְתֹּב בְּסֵפֶר הַזְכוֹרוֹת הַחַיִּים —Chazzan then cong.

וְהַמּוֹת. אֲנֵנוּ כְּנֶה, עוֹרֵי נָא, הַתְּעוֹרְרֵי נָא,

עֲמָדֵי נָא, הַתִּיַּצְבֵי נָא, קוּמֵי נָא, חֲלֵי נָא,

בְּעַד הַנֶּפֶשׁ חֲנִי נָא, פָּנֵי דֶר עֲלִיוֹן:

Chazzan and congregation:

וּבִכֵּן אָמְרוּ לְאֱלֹהִים מֶה נוֹרָא מַעֲשִׂיךָ:

THE ARK IS OPENED.

Chazzan: **זה** This is my God who performs wonders; may He favorably accept our cry and crush our enemies—

Cong: He fulfills the desire of those who fear Him.¹

Chazzan: **קוּי** May He fulfill the hope of him who casts his burden on Him; may the holy One cover our transgressions with His love—

Cong: The Lord watches over all who love Him.²

Chazzan: **קבל** Accept the outpouring of my lips as in [the Bet Hamikdash,] the perfection of beauty; hearken to my voice and cast our misdeeds into the deep—

Cong: My mouth will utter the praise of the Lord.³

Chazzan and congregation:

אנא Pardon, we beseech You, forgive transgression and iniquity; and may Your power [of forbearance] increase, O holy One.

Chazzan then cong: **מלך** O King, who abides for eternity, reign alone for all eternity, holy God.

Chazzan then cong: **מלך** O King, who hearkens to supplication, may He speedily bring deliverance to His people—Awesome and Holy!

Chazzan then cong: **היום** On this day, life and death is written in the Book of Remembrance. O Israel, awake, rouse yourself, get up, rise, stand firm, implore, plead for your soul before Him who dwells on high.

Chazzan and congregation:

ובכן And thus extol God: How awesome are Your deeds!⁴

THE ARK IS OPENED.



This aleph-beis *piyut* of praise was composed by R' Meshullam ben Klonimos, whose name משלם appears in the acrostic of the final four stiches. Although the word אמרו usually means “say”, most commentators translate it in its contextual meaning of “give praise” [see commentaries to Deuteronomy 26:18]. The Chazzan calls upon the congregation to join him in extolling Hashem, using a long series of praises based on Scriptural references and allusions. Machzor Kol Bo notes that אמרו is the acrostic of “G-D, the King, merciful and gracious.”

אָמְרוּ יְיָ אֱלֹהִים: אֶרֶךְ אַפַּיִם וְגָדֹל כֹּחַ, מְכִין הָרִים
בְּכַח, חֲכָם לֵבָב וְאִמְיָץ כֹּחַ, נוֹתֵן לַיַּעַף כֹּחַ, לָבֵן
יִתְנַאֶה גָדוֹל אֲדוֹנֵינוּ וְרֵב כֹּחַ:

אָמְרוּ יְיָ אֱלֹהִים: בּוֹנֵה בִשְׁמַיִם מַעְלוֹתָיו, מַשְׁקֵה הָרִים
מַעְלִיּוֹתָיו, זָכָר עֲשֵׂה לְנַפְלָאֲתָיו, וְלוֹ נִתְכַּנּוּ
עַלִּיּוֹתָיו, לָבֵן יִתְנַאֶה הַמְקַדֵּה בַּמִּים עַלִּיּוֹתָיו:²

אָמְרוּ יְיָ אֱלֹהִים: גָּאֵה וְגִבּוֹהַּ בִּשְׁמִי מַעְלָה, עֲמָה אֹזֶר
בְּשִׁמְלָה, לוֹ הַגְּבוּרָה וְהַגְדֻלָּה, וְהַעֲזֵז וְהַמְמַשְׁלָה,
לָבֵן יִתְנַאֶה וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:

אָמְרוּ יְיָ אֱלֹהִים: דָּגוּל מִרְכָּבוֹת קֹדֶשׁ, וְנֶאֱדָר בְּקֹדֶשׁ,
דִּרְכּוֹ בְּקֹדֶשׁ, וּמִשְׁתַּחֲוִים לוֹ בְּהִדְרַת קֹדֶשׁ, לָבֵן
יִתְנַאֶה הַלִּיכּוֹת אֵלַי מִלְכִּי בְּקֹדֶשׁ:

אָמְרוּ יְיָ אֱלֹהִים: הוֹדוּ כֹפֶה שָׁמַיִם, רוֹקַע הָאָרֶץ עַל
הַמִּים, יִרְעַם מִשְׁמַיִם, לְקוֹל תִּתּוֹ הַמֶּזֶן מִים
בִּשְׁמַיִם, לָבֵן יִתְנַאֶה הַנוֹטֶה כֹּדֶק שָׁמַיִם:³

אָמְרוּ יְיָ אֱלֹהִים: וְכָל בִּשְׁלִישׁ עֶפְרַיִם הָאָרֶץ, יְדוּ יִסְדָּה
אָרֶץ, וַיְמִינוּ טַפְחָה שְׁמִי עָרֶץ, וְהַעֲמִידֵם בְּלִי
פָּרֶץ, לָבֵן יִתְנַאֶה הַיּוֹשֵׁב עַל חוּג הָאָרֶץ:⁴

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan. Although each stanza begins with *Extol God*, these words are recited at the conclusion of the previous stanza.

אָמרו לַאֲדָרִים Extol God: He is slow to anger and of great might; He establishes mountains with strength; He is wise of heart and powerfully mighty; He gives strength to the weary. Therefore let Him be glorified—great is our Master and abounding in might.¹

Extol God: He builds His chambers in the heavens; He waters the mountains from His clouds above; He has made His wonders to be remembered; by Him [all] deeds are reckoned. Therefore let Him be glorified, He who roofs His heavens with water.²

Extol God: He is lofty and exalted in the heavenly heights; He enwraps Himself with light as with a garment; His is the might and the greatness, the power and the dominion. Therefore let Him be glorified, He whose kingship has dominion over all.³

Extol God: He is distinguished among the myriads of holy beings, He is majestic in holiness, His way is holiness; they bow down to Him in resplendent holiness. Therefore let Him be glorified, my God, my King, whose ways are in holiness.⁴

Extol God: His splendor covers the heavens; He spreads forth the earth above the waters; He thunders from the heavens; He gives resounding voice to the great mass of water in the heavens. Therefore let Him be glorified, He who stretches out the heavens as a curtain.⁵

Extol God: He calculated with a measure the dust of the earth; His hand founded the earth; His right hand spanned the mighty heavens, and He made them to stand firmly without a breach. Therefore let Him be glorified, He who dwells [in heaven] which encircles the earth.⁵

אָמְרוּ לַאלֹהִים: זֶהְר כֶּסֶּא שְׂכִיבֵי אֵשׁ, מְשַׁרְתֵּי לֹהֲטֵי
אֵשׁ, נִגְהָ לְאֵשׁ וּמִבְרִיק הָאֵשׁ, לִפְנֵי נִמְשָׁכִים נִהְרֵי
אֵשׁ, לָכֵן יִתְנַאֵה אֵשׁ אוֹכֵלָה אֵשׁ:

אָמְרוּ לַאלֹהִים: חֵי עוֹלָמִים, צַר בֵּיהַ עוֹלָמִים, אֹהַ
בֵּית עוֹלָמִים, מְכוֹן לְשִׁבְתָּךְ עוֹלָמִים, לָכֵן יִתְנַאֵה
עֲתִיק יוֹמִין:

אָמְרוּ לַאלֹהִים: מָהוֹר עֵינַיִם, סְכִיבוֹתֵי חֲשֶׁרֶת מַיִם,
עָבִי שְׁחָקִים חֲשַׁכַת מַיִם, טוֹעֲנֵי מְרַכְּבָתוֹ גִּבְתָּם
מְלֹאוֹת עֵינַיִם, לָכֵן יִתְנַאֵה מְצוֹת יְיָ בָּרָה מְאִירַת
עֵינַיִם:

אָמְרוּ לַאלֹהִים: יוֹדֵעַ מַה בִּסְתָרֵי חֲשֶׁךְ, לֹא יַחְשִׁיד מִנּוֹ
כָּל חֲשֶׁךְ, קֵץ שֵׁם לְחֲשֶׁךְ, הוֹפֵךְ לִבְּקָר צִלְמוֹת
וְחֲשֶׁךְ, לָכֵן יִתְנַאֵה יוֹצֵר אוֹר וּבוֹרֵא חֲשֶׁךְ:

אָמְרוּ לַאלֹהִים: כּוֹנֵן כֶּסֶּא לְמִשְׁפָּט, מְכוֹן כֶּסֶּא צֶדֶק
וּמִשְׁפָּט, אֱלֹהֵי הַמִּשְׁפָּט, תֹּאחֲזוּ יְדוֹ בַּמִּשְׁפָּט, לָכֵן
יִתְנַאֵה וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט:

אָמְרוּ לַאלֹהִים: לוֹ יֵאָתֶה מְלוּכָה, שׁוֹכֵן עַד וְאֶת דָּכָא,
מְשִׁיב אֲנֹשׁ עַד דָּכָא, וְאוֹמֵר שׁוּבוּ בְרוּחַ נְמוּכָה,
לָכֵן יִתְנַאֵה כִּי לִי הַמְּלוּכָה:

אָמְרוּ לַאלֹהִים: מוֹשֵׁל בְּגִבּוֹרָתוֹ עוֹלָם, הַכֹּל צָפוּי וְלֹא
נֶעְלָם, זֶה שְׁמוֹ לְעוֹלָם, חֲסִדּוֹ מֵעוֹלָם וְעַד עוֹלָם,
לָכֵן יִתְנַאֵה בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם
וְעַד הָעוֹלָם:

Extol God: The splendor of His throne is sparks of fire; His servants are blazing fire, brilliant fire and flashing fire; before Him flow streams of fire. Therefore let Him be glorified, He who is like fire consuming fire.¹

Extol God: He lives forever; with His holy Name He formed the worlds; He desired the Temple, an everlasting dwelling, an everlasting place for Your abode. Therefore let Him be glorified, the Ancient of Days.²

Extol God: His eyes are pure; surrounding Him there is an abundance of water, dense clouds and dark waters; those who bear His chariot—their rims are full of eyes. Therefore let Him be glorified, the Lord whose commandment is clear, enlightening the eyes.³

Extol God: He knows what is in the secrets of darkness; no darkness obscures for Him; He puts an end to darkness; He turns the shadow of death and darkness into dawn. Therefore let Him be glorified, He who forms light and creates darkness.⁴

Extol God: He sets His throne for justice; righteousness and justice is the foundation of His throne; He is the God of justice, who holds in His hand [the attribute of] justice. Therefore let Him be glorified—the Lord of hosts who is exalted in justice.⁵

Extol God: Sovereignty is fitting for Him; He dwells in supernal heights as well as with the humble; He turns man to contrition, and He says: Return with a humble spirit. Therefore let Him be glorified, for sovereignty is the Lord's.⁶

אָמְרוּ לַאלֹהִים: נוֹצֵר חֶסֶד לְאַלְף דּוֹר, לוֹחֵם קָמְיוֹ
מִדּוֹר דּוֹר, מְקִים סֶבֶת מְשִׁיחוֹ לְגִדּוֹר, הָאוֹר
חוֹנֶה עַמּוֹ בְּמִדּוֹר, לָכֵן יִתְנַאֶה זֶה זָכְרוֹ לְדּוֹר
דּוֹר:¹

אָמְרוּ לַאלֹהִים: סוֹבֵל עֲלִיּוֹנִים וְתַחְתּוֹנִים, שׁוֹמֵעַ אֶל
אֲבִיּוֹנִים, מֵאֲזִין שִׁיחַ חֲנוּנִים, מְקַשֵּׁב שְׁוַע רְנָנִים,
לָכֵן יִתְנַאֶה אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים:²

אָמְרוּ לַאלֹהִים: עֲזוּז וְגִבּוֹר אִישׁ מְלַחֲמָה, נוֹקֵם לְצָרָיו
וּבֹעַל חֲמָה, מְכַרִּית קָמְיוֹ בְּמַהוּמָה, נוֹהֵם עֲלֵיהֶם
בְּנִהימָה, לָכֵן יִתְנַאֶה יְיָ אִישׁ מְלַחֲמָה:³

אָמְרוּ לַאלֹהִים: פֹּעֵל וְעֹשֶׂה הַכֹּל, בִּידּוֹ לְגִדֹּל וּלְחַזֵּק
לְכֹל, אֱלֹוֵ יִשְׁכְּרוּ עֵינָיו כֹּל, וְעֵינָיו מְשׁוֹטְטוֹת
בְּכֹל, לָכֵן יִתְנַאֶה עֲלִיּוֹן עַל כֹּל:⁴

אָמְרוּ לַאלֹהִים: צַדִּיק בְּכֹל דְּרָכָיו, יֵשֶׁר מִצִּיץ מִחֶרֶפוֹ,
חָפֵץ בְּעַם מִמְּלִיכָיו, יִירָשׁוּ אֶרֶץ מְבוֹרָכָיו, לָכֵן
יִתְנַאֶה בָּרָכוּ יְיָ מִלְּאֲבָיו:⁵

אָמְרוּ לַאלֹהִים: קוֹרָא הַדּוֹרוֹת מִרָאשׁ, מְגִיד אַחֲרִית
מִרָאשׁ, בָּחַר בְּעַם דִּלְתָּ רֹאשׁ, עֲזוּ יוֹם יוֹם
לְדָרוֹשׁ, לָכֵן יִתְנַאֶה הַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:⁶

אָמְרוּ לַאלֹהִים: רֵם וְנִשָּׂא שׁוֹכֵן עַד, בְּמַחוּ בּוֹ עֲדֵי
עַד, בְּבוֹדוֹ בְּסוֹד קְדוּשִׁים וְעַד, וּלְעַם קְדוּשׁוֹ
נוֹעַד, לָכֵן יִתְנַאֶה הַמִּבְיט לָאָרֶץ וְתִרְעַד:⁷

Extol God: He preserves kindness for a thousand generations; He wages war against those who rise up against Him from generation to generation; He will restore the tabernacle of His anointed and place a fence around it; light dwells with Him in His abode. Therefore let Him be glorified, He whose remembrance is throughout all generations.¹

Extol God: He sustains the celestial and terrestrial beings; He hears the destitute; He listens to words of supplication; He hearkens to the cry of prayers. Therefore let Him be glorified, He who is the God of the supernal beings and the Master of the heavenly hosts.²

Extol God: He is strong and mighty, the master of war; He brings retribution upon His adversaries and is wrathful; He cuts down His foes in terror, He roars with a mighty roar over them. Therefore let Him be glorified, the Lord who is the Master of war.³

Extol God: He has made and brought all things into existence; it is in His hand to grant greatness and strength to all; the eyes of all look expectantly to Him, and His eyes oversee all. Therefore let Him be glorified, He who is exalted above all.⁴

Extol God: He is righteous in all His ways; upright, He looks down from the apertures of heaven; He desires [Israel,] the nation who proclaims Him King; those blessed by Him shall inherit the earth. Therefore let Him be glorified, the Lord who is blessed by His angels.⁵

Extol God: He summons the generations from the beginning; He declares the end from the beginning; He has chosen a people few in number, to search His strength [the Torah] day by day. Therefore let Him be glorified, He who is supreme over all rulers.⁶

Extol God: He is lofty and exalted; He abides for eternity; trust in Him forever and ever; He has placed His glory in the assembly of the holy beings and set [His Divine Presence] among His holy people. Therefore let Him be glorified, He who looks at the earth and it trembles.⁷

אָמְרוּ לַאלֹהִים: שְׁבִילוּ בְּמִים רַבִּים, שְׁמִי מְרַעֵיף
רַבִּיבִים, שְׁמוֹ מִיַּחֲדִים שָׁחַר וְעָרְבִים, בְּשַׁעַר פֶּת
רַבִּים, לָכֵן יִתְנַאֶה יי צְבָאוֹת יוֹשֵׁב הַכְּרוּבִים:
אָמְרוּ לַאלֹהִים: תְּהַלֵּתוּ מְלָאָה הָאָרֶץ, מֵעֵבִיר בְּלִיּוֹן
וְחֶרֶץ, מִשֵּׁיב אֶף וְחֶרוֹן וְקָרָץ, שׁוֹעַ מְחַנְּנֵי יָרֵץ,
לָכֵן יִתְנַאֶה יי אֲדַנִּינוּ מָה אֲדִיר שְׁמֶךָ בְּכָל
הָאָרֶץ:

Extol God: His path is in mighty waters; He makes raindrops fall from His heavens; morning and evening they affirm the Oneness of His Name at the gates where multitudes congregate. Therefore let Him be glorified, the Lord of hosts who dwells upon the *Keruvim*.¹

Extol God: Praise of Him fills the earth; He removes extirpation and annihilation; He turns away anger, wrath and destruction; He accepts with favor the cry of those who entreat Him. Therefore let Him be glorified—O Lord, our Master, how mighty is Your Name throughout the earth!²

Chazzan and congregation:

ובכן גדולים מעשי אלהינו:



This *Piyut* follows an alphabetical acrostic. Essentially it continues the theme of the previous one, in that it praises Hashem's greatness and deeds. The word מעשה refers to a completed work or activity, whereas the similar word פעלה, activity, refers to a work in progress, but not yet complete.

Machzor Kol Bo notes that מעשה is the acrostic of שר העולם, “Supreme King, Master of the Universe.”

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan. Although each stanza begins with מעשה אלהינו, these words are recited at the conclusion of the previous stanza.

מעשה אלהינו: אין מי בשחק יערך לו, בבני אלים
ידמה לו, גבוהים עלה למושב לו, דרי גיא
כחגבים למולו, לכן יתגאה הצור תמים פעלו.³

מעשה אלהינו: המשל ופחד עמו, והרבה פדות
עמו, זעק ולחש עמו, חש ומאזין ממרומו, לכן
יתגאה יי צבאות שמו:

מעשה אלהינו: טרף נתן ליראיו, יובילו שי למוראיו,
כתי גדודי צבאיו, לא ישורו כבוד מראיו, לכן
יתגאה הנה עין יי אל יראיו:⁵

מעשה אלהינו: מלאכיו עשה רוחות, נקדש בשירות
ותשפחות, סוכת שפיכות שיחות, עונה
ומעמיד רוחות, לכן יתגאה אלהי הרוחות:⁶

Chazzan and congregation:

ובכן And so too, great is the work of our God!

🎵 Suggested Niggun: Ki Hinei Kachomer

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan. Although each stanza begins with *The work of our God*, these words are recited at the conclusion of the previous stanza.

מעשה אלהינו The work of our God: There is none in heaven that compares with Him, nor among the supernal beings that is like Him; He has elevated the lofty heavens to be His dwelling-place; the inhabitants of the earth are as grasshoppers before Him. Therefore let Him be glorified, the Rock, whose deeds are perfect.³

The work of our God: Dominion and fear are with Him; abounding deliverance is with Him; from His heavenly heights He hastens to hear the cry and supplication of His people. Therefore let Him be glorified—the Lord of hosts is His Name.⁴

The work of our God: He gives food to those who fear Him; they will bring a gift-offering to Him whose fear is upon them; the numerous bands of His [angelic] hosts cannot behold the glory of His likeness. Therefore let Him be glorified, the Lord whose eye is directed toward those who fear Him.⁵

The work of our God: He makes His winds His messengers; He is sanctified with songs and praises; He pays heed to the outpourings of prayers; He answers and brings forth abounding relief. Therefore let Him be glorified, the God of spirits.⁶

מַעֲשֵׂה אֱלֹהֵינוּ: פֹּדָה מִשַּׁחַת עֲמוּסָיו,¹ צוֹר יוֹדֵעַ
 חוֹסֵין, קְדוֹשׁ מִפְּלִיא נָפִין, רַחוּם לְמַרְצֵיו
 וּמַכְעִיסוֹ, לָכֵן יִתְנַאֵה וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:²

THE ARK IS CLOSED.

Chazzan and congregation in an undertone:

מַעֲשֵׂה אֱנוֹשׁ וְתַחֲבֻלוֹתָיו מְזֻמָּה, שִׁבְתּוֹ בְּתוֹךְ מְרֵמָה, רִפְדָּתוֹ
 רָמָה, קְבוּר בְּסַעֲיָהּ אֲדָמָה, וְאֵיךְ יִתְנַאֵה אָדָם לְהִבֵּל
 דָּמָה:³

THE ARK IS IMMEDIATELY RE-OPENED.

Congregation then chazzan:

אֲבָל מַעֲשֵׂה אֱלֹהֵינוּ: שׁוֹמֵעַ שְׁוֹעוֹת, שׁוֹעָה עֶרְךָ
 שְׁוֹעוֹת, תוֹרוֹתָיו מְשַׁעֲשְׁעוֹת, תַּכְסִּיסוֹ פּוֹכַע
 יְשׁוּעוֹת, לָכֵן יִתְנַאֵה הָאֵל לָנוּ אֵל לְמוֹשְׁעוֹת:⁴

Chazzan and congregation:

וּבִכֵּן לְנוֹרָא עֲלֵיהֶם בְּאִימָה יַעֲרִיצוּ:

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan.

אֲשֶׁר אֶמֶץ תְּהִלָּתְךָ, בְּאֵילֵי שַׁחַק, בְּבָרְקֵי נִגְהָ, בְּגִדְדֵי
 גְבוּהָ, בְּדִמוּמֵי דָקָה, וּקְדָשְׁתְּךָ בְּפִיהֶם:

וְרִצִּיתָ שְׁבַח, מֵהוּמֵי בְרָגֶשׁ, וְעוֹרְכֵי שְׁוַע, זוֹעֵקֵי
 תַחֲנֻנָּה, חוֹכֵי תַנִּינָה, וְהִיא כְבוֹדְךָ:

אֲשֶׁר אֶמֶץ תְּהִלָּתְךָ, בְּטַפְסֵרֵי מַהֲרָה, בִּידְדוֹן יִדְדוֹן,
 בְּכֻרְבֵי כְבוֹד, בְּלִגְיוֹנֵי לֵהָב, וּקְדָשְׁתְּךָ בְּפִיהֶם:

The work of our God: He redeems [Israel,] borne by Him,¹ from going down to the grave; He is the Rock who knows those who trust in Him; He is the holy One who performs wondrous miracles; He shows compassion to those who carry out His will as well as to those who arouse His ire. Therefore let Him be glorified, He whose mercies extend over all His works.²

THE ARK IS CLOSED.

Chazzan and congregation in an undertone:

מַעֲשֵׂה אָנוּשׁ The work of mortal man and his schemes are machinations; he resides in the midst of deceit; his bed is filled with worms when he is buried in the cleft of the earth. How then can man glorify himself when he is like a fleeting breath?³

THE ARK IS IMMEDIATELY RE-OPENED.

Congregation then chazzan:

אֲבָל But the work of our God: He hears suppliant cry; He turns to prayers offered before Him; His [Written and Oral] Torah bring delight; a helmet of deliverance is His ornament. Therefore let Him be glorified, the God who is for us a God of deliverance.⁴

Chazzan and congregation:

וּבִכְן And thus in fear they revere the One who inspires awe in them.

 Suggested Niggun: Ani Maamin

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan.

אֲשֶׁר Though Your mighty praise is proclaimed by heavenly angels, by [celestial beings] who flash like lightning, by angelic bands of lofty stature, by [supernal beings] of still, soft voices; [the affirmation of] Your sanctity is in their mouths—

וּרְצִית Yet You desire praise from the prayerful throngs [of Israel,] who arrange their pleas before You, who cry out in supplication, who hope for Your graciousness; and this is Your glory.

אֲשֶׁר Though Your mighty praise is proclaimed by [supernal] princes of purity, by swiftly-moving angelic messengers, by glorious *Keruvim*, by fiery legions; [the affirmation of Your] sanctity is in their mouths—

וְרָצִיתָ שָׁבַח, מְפֹעוּטֵי יָמִים (עַמִּים), נְשׁוּיֵי טוֹבָה,
שְׁבִיעֵי רָגוּ, עֲגוּמֵי נֶפֶשׁ, וְהִיא כְּבוֹדְךָ:

אֲשֶׁר אִמָּץ תִּהְלָתְךָ, בְּפִלְיֵי שִׁמּוֹת, בְּצִבְאוֹת עִירֶיךָ,
בְּקִדּוּשֵׁי קָדֶם, בְּרִכְבּ רַבְתִּים, וּקְדֻשָּׁתְךָ
בְּפִיהֶם:

וְרָצִיתָ שָׁבַח, מְשׁוֹקְדֵי דְלָתוֹת, שׁוֹפְכֵי שִׁיחַ, תוֹבְעֵי
סְלִיחָה, תֹּאבֵי כִפָּרָה, וְהִיא כְּבוֹדְךָ:

THE ARK IS CLOSED.

Chazzan and congregation:

וּבִכֵּן תִּגְוֶה עוֹז לֵאלֹהִים עַל יִשְׂרָאֵל גְּאוּתוֹ:²¹

ורצית Yet You desire praise from [mortal men] whose years are few,¹ who have forgotten good fortune, who are surfeited with anguish, whose souls are grieved; and this is Your glory.

אשר Though Your mighty praise is proclaimed by [celestial beings] whose names are inscrutable, by hosts of angels, by ancient holy beings, by many myriads of chariots; [the affirmation of Your] sanctity is in their mouths—

ורצית Yet You desire praise from [Israel] who hasten to Your gates, who pour out words of prayer, who seek pardon, who long for atonement; and this is Your glory.

THE ARK IS CLOSED.

Chazzan and congregation:

ובכן And thus ascribe might to God whose majesty is over Israel.²

Chazzan and congregation:

וּבְכֵן חָנּוּ עַל לֵאלֹהִים עַל יִשְׂרָאֵל גְּאוּתוֹ:²



"And so . . . upon Israel is His pride." Based upon the phrase in Psalms 68:35, that Hashem takes special pride in the Jewish people, this *piyut* follows the aleph-beis in depicting Hashem's special relationship to Israel in all areas. In some verses, the *piyut* describes how Hashem gives something (majesty; purity; pleasantness) to Israel. In other stanzas, it describes how certain characteristics of the world (His Kingdom; His Presence) depend upon Israel's performance of the commandments.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

עַל יִשְׂרָאֵל אֲמוּנָתוֹ, עַל יִשְׂרָאֵל בְּרַכְתּוֹ, עַל יִשְׂרָאֵל
גְּאוּתוֹ, עַל יִשְׂרָאֵל דְּבָרָתוֹ, עַל יִשְׂרָאֵל הִדְרָתוֹ,
עַל יִשְׂרָאֵל וְעֵידָתוֹ, עַל יִשְׂרָאֵל זְכִירָתוֹ, עַל יִשְׂרָאֵל
חֲמֻלָּתוֹ, עַל יִשְׂרָאֵל טְהוֹרָתוֹ, עַל יִשְׂרָאֵל יִשְׁרָתוֹ, עַל
יִשְׂרָאֵל כְּנֻתוֹ, עַל יִשְׂרָאֵל לְאֻמָּתוֹ, עַל יִשְׂרָאֵל
מַלְכוּתוֹ, עַל יִשְׂרָאֵל נְעִימָתוֹ, עַל יִשְׂרָאֵל סִגְלָתוֹ, עַל
יִשְׂרָאֵל עֲדָתוֹ, עַל יִשְׂרָאֵל פְּעֻלָּתוֹ, עַל יִשְׂרָאֵל
צְדָקָתוֹ, עַל יִשְׂרָאֵל קִדְשָׁתוֹ, עַל יִשְׂרָאֵל רוּמְמוֹתוֹ:
—Chazzan עַל יִשְׂרָאֵל שְׂכִינָתוֹ, עַל יִשְׂרָאֵל תְּפִאֲרָתוֹ:

Chazzan and congregation:

וּבְכֵן נֶאֱדָרָךְ חַי³ עוֹלָמִים:

Chazzan and congregation:

ובכן And thus ascribe might to God whose majesty is over Israel.²

 Suggested Niggun: Hoshiah Es Amecha

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

על Faith in Him is in the people of Israel; His blessing is upon Israel; His majesty is upon Israel; His word is for Israel; His splendor is upon Israel; His convocation is with Israel; His remembrance is upon Israel; His mercy is upon Israel; His purity is upon Israel; His uprightness is upon Israel; His vineyard is Israel; His nation is Israel; His sovereignty is upon Israel; His pleasantness is upon Israel; His beloved treasure is Israel; His community is Israel, His handiwork is Israel, His righteousness is upon Israel, His holiness is upon Israel; His grandeur is upon Israel; Chazzan: His Divine Presence is upon Israel; His glory is upon Israel.

Chazzan and congregation:

ובכן And so we will glorify You who lives forever.



With some variations, this song is found in Sefer Heichalos (Rabbasi, Chapter 26). It is recited by the angels when Israel recites Baruch She'amar. On Yom Kippur, Israel rises to the level of the angels, and thus, it is especially appropriate to recite this angelic song.

The following is sung by the chazzan and congregation in unison:

הַאֲדָרַת וְהָאֲמוֹנָה	לְחֵי עוֹלָמִים:	הֶלֶקֶח וְהַלְבוֹב	לְחֵי עוֹלָמִים:
הַבִּינָה וְהַבְּרָכָה	לְחֵי עוֹלָמִים:	הַמְּלוּכָה וְהַמְּשָׁלָה	לְחֵי עוֹלָמִים:
הַנְּאֻוָּה וְהַגְּדֻלָּה	לְחֵי עוֹלָמִים:	הַנּוֹי וְהַנִּצָּח	לְחֵי עוֹלָמִים:
הַדַּעַה וְהַדְּבוּר	לְחֵי עוֹלָמִים:	הַסְּגוּי וְהַשְּׁגָב	לְחֵי עוֹלָמִים:
הַהוֹד וְהַהֲדָר	לְחֵי עוֹלָמִים:	הָעוֹז וְהָעֲנוּה	לְחֵי עוֹלָמִים:
הַנֶּעַד וְהַנְּחִיָּקוֹת	לְחֵי עוֹלָמִים:	הַפְּדוּת וְהַפָּאָר	לְחֵי עוֹלָמִים:
הַיּוֹי וְהַיִּחָר	לְחֵי עוֹלָמִים:	הַצְּבִי וְהַצֶּדֶק	לְחֵי עוֹלָמִים:
הַחִיל וְהַחֲסֹן	לְחֵי עוֹלָמִים:	הַקְּרִיאָה וְהַקְּדָשָׁה	לְחֵי עוֹלָמִים:
הַטָּכֶם וְהַטָּהָר	לְחֵי עוֹלָמִים:	הַרוֹן וְהַרוֹמָמוֹת	לְחֵי עוֹלָמִים:
הַיִּחוּד וְהַיִּרְאָה	לְחֵי עוֹלָמִים:	הַשִּׁיר וְהַשְׁבַּח	לְחֵי עוֹלָמִים:
הַכְּתָר וְהַכְּבוֹד	לְחֵי עוֹלָמִים:	הַתְּהִלָּה וְהַתְּפָאֶרֶת	לְחֵי עוֹלָמִים:

THE ARK IS CLOSED.

לְיוֹשֵׁב תְּהִלּוֹת. לְרוֹכֵב עֲרֻבוֹת. קְדוֹשׁ וּבְרוּךְ: —Chazzan then cong.

Chazzan and congregation:

וּבָכֵן שָׂרָפִים עוֹמְדִים מִמַּעַל לוֹ:
 זֶה אֵל זֶה שׁוֹאֵלִים. אֵיָּה אֵל אֱלִים. —Chazzan then cong.
 אָנָּה שׁוֹכֵן מַעְלִים. וְכֹלָם מַעְרִיצִים
 וּמַקְדִּישִׁים וּמַהֲלִלִים:

Chazzan and congregation:

וּבָכֵן לֵךְ הַכֹּל יִכְתִּירוּ:

 The Rebbe would stand for this *piyut*

THE ARK IS OPENED.

The following is sung by the chazzan and congregation in unison:

Transliteration, page 445.

הַאֲדָרָתָא Power and trustworthiness

Understanding and blessing

Grandeur and greatness

Knowledge and speech

Majesty and splendor

Convocation and zealousness

Resplendence and radiance

Valor and might

Adornment and purity

Oneness and awe

Crown and honor

Torah and perception

Kingship and dominion

Beauty and victory

Supremacy and transcendence

Strength and humility

Redemption and magnificence

Glory and righteousness

Invocation and sanctity

Song and exaltation

Chant and praise

Adoration and grace

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever;

to Him who lives forever.

THE ARK IS CLOSED.

Chazzan then cong: **לְיוֹשֵׁב** To Him who is enthroned upon praises, who dwells in the heavens, [is said:] Holy and blessed.

Chazzan and congregation:

וּבָנִי And so *Seraphim* stand by Him.

Chazzan then cong: **זֶה** They ask one another: Where is God the all-mighty? Where is He who abides in the supernal heights? And they all adore, hallow and praise.

Chazzan and congregation:

וּבָנִי And thus shall all crown You as King.



Composed by Rabbi Eliezer HaKalir, the *piyut* of לא-ל עורך דין, too, follows an alphabetic motif. It describes how Hashem conducts judgement on the ימים נוראים. Though a plain reading of the *piyut* may evoke fear, between its lines, the mefarshim point out, are numerous hints as to the forgiving attitude Hashem displays toward His beloved people during judgement. Here is one such example:

לבוּחַן לְבָבוֹת, לְגוּלָּה עֲמוּקוֹת, לְהוֹגָה דְּעוֹת – Plainly read, these words imply that Hashem sees past our actions and reads our private thoughts, exposing our true motives, which may be less than noble. But, applying a Chassidic lens, they provide encouragement: Hashem sees past our self-centred motives, which are a product of our animal soul, and discerns the true, pure intent of our neshamah.

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

לֹאֵל עוֹרֵךְ דִּין:

לְבֻחַן לְבָבוֹת בְּיוֹם דִּין:	לְגוּלָּה עֲמוּקוֹת בְּדִין:
לְדוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין:	לְהוֹגָה דְּעוֹת בְּדִין:
לְדוֹתִיק וְעֵשֶׂה חֶסֶד בְּיוֹם דִּין:	לְזוֹכֵר בְּרִיתוֹ בְּדִין:
לְחֹמֶל מַעֲשָׂיו בְּיוֹם דִּין:	לְטָהֵר חוּסָיו בְּדִין:
לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין:	לְכֹבֵשׁ כַּעֲסוֹ בְּדִין:
לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין:	לְמוֹחֵל עֲוֹנוֹת בְּדִין:
לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין:	לְעֲמוּסֵי לַעֲמוּסֵי בְּדִין:
לְעוֹנָה לְקוֹרְאָיו בְּיוֹם דִּין:	לְפוֹעֵל רַחֲמָיו בְּדִין:
לְצוּפָה נִסְתָּרוֹת בְּיוֹם דִּין:	לְקוֹנֶה עֲבָדָיו בְּדִין:
לְרַחֵם עַמּוֹ בְּיוֹם דִּין:	לְשׁוֹמֵר אֲהָבָיו בְּדִין:

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:

THE ARK IS CLOSED.

וּבִכְנָן וּלְךָ תַּעֲלֶה קִדְשָׁהּ, כִּי אַתָּה אֱלֹהֵינוּ — Chazzan and cong.
מִלֶּךְ מוֹחֵל וְסוֹלֵחַ:

 The Rebbe would stand for this *piyut*

THE ARK IS OPENED.

The following section is recited across the page paragraph by paragraph. The chazzan recites the first paragraph followed by the congregation. The subsequent paragraphs are recited by the congregation followed by the chazzan.

Transliteration, page 446.

אלהים To the Almighty who arranges judgment;
To Him who probes hearts on the day of judgment;
to Him who reveals hidden things in judgment;
To Him who speaks justly on the day of judgment;
to Him who analyzes attitudes in judgment;
To Him who is benevolent and acts kindly on the day of judgment;
to Him who remembers His covenant in judgment;
To Him who has pity on His creatures on the day of judgment;
to Him who purifies those who trust in Him in judgment;
To Him who knows [hidden] thoughts on the day of judgment;
to Him who suppresses His wrath in judgment;
To Him who garbs Himself in righteousness on the day of judgment;
to Him who forgives iniquities in judgment;
To Him who is awesome yet accepts praises on the day of judgment;
to Him who pardons those borne by Him, in judgment;
To Him who answers those who call upon Him on the day of judgment;
to Him who performs His acts of mercy in judgment;
To Him who beholds what is concealed, on the day of judgment;
to Him who acquires His servants in judgment;
To Him who has compassion on His people on the day of judgment;
to Him who watches over those who love Him in judgment;
To Him who supports His sincere ones on the day of judgment.

THE ARK IS CLOSED.

Chazzan and cong: וּבָכָן And thus may our *kedushah* ascend to You, for
You, our God, are a King who forgives and pardons.

חֲמוּל עַל מַעֲשֵׂיךָ, וְתִשְׁמַח בְּמַעֲשֵׂיךָ, וַיֹּאמְרוּ לְךָ חוֹסֵיד,
 בְּצִדְקָךָ עֲמוּסִיד, ³ תְּקַדֵּשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיךָ, כִּי
 מְקַדֵּשִׁיד בְּקַדְשֶׁתְךָ (בְּעִרְכְּךָ) קַדְשֶׁתְךָ, נֶאֱדָה לְקַדוֹשׁ פֶּאֶר
 מְקַדוֹשִׁים:

בְּאֵין מְלִיץ יֵשֶׁר מוֹל מְגִיד פֶּשַׁע, תִּגִּיד לְיַעֲקֹב דְּבַר חֶק
 וּמִשְׁפָּט, וְצִדְקָנוּ בְּמִשְׁפָּט, הַמְלִיךְ הַמִּשְׁפָּט:

עוֹד יִזְכֹּר לָנוּ אֶהְבֵּת אִיתָן, אֲדוֹנֵינוּ, וּבִבְנֵי הַנְּעֻקָּד יִשְׁבִּית
 מְדִינָנוּ, וּבִזְכוּת הַתָּם יוֹצִיא אִיוֹם (הַיּוֹם) לְצִדְקָךָ
 דִּינָנוּ, כִּי קַדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ:

At this point, turn to זכור רחמיד in the Machzor (right after ויבא יעלה in the Chazzan's repetition) and say everything until מימי קדם.

This is then followed by אבינו מלכנו (unless it is Shabbos).

חמור Have mercy upon Your works, and find delight in Your works. When You vindicate [Israel,] the people borne by You,³ those who put their trust in You shall declare: Be sanctified, Master, over all Your works! For You have sanctified those who hallow You with Your holiness (akin to You). It is fitting to the Holy One [to receive] praise from the holy ones.

באין When there is no defender to intercede in our behalf against the Accuser who reports our transgression, You speak for Jacob [and invoke the merit of the observance of] the statutes and ordinances, and vindicate us in judgment, O King of Judgment.

עוד May our Master yet remember in our favor the love of the steadfast Patriarch [Abraham]; for the sake of the son [Isaac] who was bound on the altar, may He silence our Accuser; and in the merit of the perfect one [Jacob], may the Awesome One (He today) bring forth our verdict finding us righteous, for this day is holy to our Master.⁴

דברי תורה

The content on the following pages is produced by **Chabad.org**, and is copyrighted by the author and/or **Chabad.org**. If you enjoyed these articles, we encourage you to distribute it further, provided that you do not revise any part of it, and you include this note, credit the author, and link to www.chabad.org. If you wish to republish this article in a periodical, book, or website, please email permissions@chabad.org.

Who is Knocking?

Ashamnu - By Moshe Bogomilsky

אשמנו

“We have transgressed.”

QUESTION: Why does one strike his chest over his heart with his hand when reciting the confession?

ANSWER: According to Torah law, one cannot be found guilty lest there are witnesses who testify to the crime. In the prayer of “Unetanah tokef kedushat hayom” — “Let us proclaim the mighty holiness of this day” — we proclaim, “You open the Book of Remembrance and it reads itself; every man’s signature is in it.” Thus, by applying his signature to all his deeds, the person serves as the witness who attests to the validity of his actions.

The Torah prescribes that when punishment is meted out, “The hand of the witnesses shall be upon him first to put him to death” (Devarim 17:7). Thus, in keeping with this rule, the hand — which is the witness — is, so to speak, the first to apply punishment. It strikes the heart because it is the power in the body that, through expressing its desires, causes man to sin.

(אגרת הטיול, ועי' מדרש רבה קהלת ז: ה)

Perhaps, the striking of the chest over the heart is because it is the person’s life source and through sin one affects his very life.

(עי' אגרת התשובה פ"ה)

The Chofetz Chaim once said, “It is not the one who knocks on his heart for his sins that Hashem forgives; rather it is the one whose heart pounds him for the sins he committed.”

How Dare You Ask!

Ki Anu Amecha - By Shais Taub

“Our G-d and G-d of our fathers, pardon us, forgive us, grant us atonement — for we are Your people and You are our G-D; we are Your children and You are our Father...”

What makes a request inappropriate? Is it the nature of what you are asking for or from whom you are doing the asking?

If you were to need a large sum of money — say a few thousand dollars — in order to buy a car or to pay your child's tuition or get your creditors off your back, would you call the top fifty wealthiest people in the country expecting them to have pity on you, or would you call a trusted friend or relative who is certainly not nearly as rich but much more likely to feel for your plight? It's not just that asking the billionaire is impractical. It's inappropriate. What relationship does he have with you that warrants your advances?

What if you were to suffer a major setback in life, G-d forbid? Something went very wrong and you're feeling hurt. You need someone to talk to, a literal shoulder to cry on. Should you ask the newspaper vendor who you pass everyday on the way to work? Or how about the neighbor down the hall to whom you've been waiting to introduce yourself? Or should you bare your soul to a parent, a sibling, a spouse? Again, it's not just that the newspaper vendor or the down-the-hall neighbor would be unable to comfort you. It's that asking them to do so is inappropriate.

On Yom Kippur, we ask G-d to give us life and happiness and a fresh start. What gives us the bravado to make such grandiose a request? It is that our request does not come out of the blue. It comes from within the context of a long-running and deeply meaningful relationship. “We are Your people; You are our G-d. We are Your flock; and You are our Shepherd.” It is this relationship that justifies our request on this day and makes it not only appropriate to ask, but, more so, an expression of true intimacy.

Why the Continuous Confession?

Al Chet - Levi Brackman

“For the sin which we have committed before You...”

Yom Kippur comes and goes every year. We approach the Day of Judgment with trepidation, we know that on this day G-d will seal our fate for the next year and this is our final chance to influence the outcome of the judgment. But if we think about it, although we made resolutions and promises last Yom Kippur, can we honestly say that this year was much better than the previous year? Does Yom Kippur really change the way we live our lives? Does it have a permanent effect? Unfortunately, for many of us the answers to these questions are in the negative. So what is the point of this annual Yom Kippur exercise?

Yom Kippur or Day of Judgment holds within it one of the Torah's most profound messages: there is always a second chance. No matter how far we have strayed and no matter how sinful we have been there is always an opportunity to start afresh. Even if we repented last year for the same exact sins, our all-merciful Father in heaven is nonetheless prepared to accept our repentance as if we are saying sorry for the first time.

Nowhere is this more powerfully expressed than in the Yom Kippur prayers. The confession of sins is an integral part of the Yom Kippur liturgy. The confessions are first made during the afternoon service on Yom Kippur eve. For our sins can be atoned for on Yom Kippur we must first confess to the sins that were committed. Thus, before the Day of Atonement starts we confess our sins. The question, however, is why does one need to repeat the confessions in four of the five Yom Kippur prayers; shouldn't one pre-atonement confession suffice?

We may have inadvertently sinned after one of the previous confessions we are given the opportunity to re-confess in a subsequent prayer thus enabling us to seek a second atonement. So, although we confessed just two hours earlier but again sinned, the chance for atonement is still available.

The message is loud and clear: no matter what went before, G-d judges us based on the here and now. Since at this moment we are full of remorse and are confessing our sins G-d forgives us. What happened in the past and what may happen in the future is irrelevant.

In order for our confession to affect atonement our confession and remorse must be sincere. We may not say to ourselves, “I am just going through the Yom Kippur motions of confessing but after Yom Kippur I will return to ‘normal’ life again.” In order to ensure atonement on Yom Kippur, when we confess on we must not have such feelings in our heart. And here is where the next idea behind our annual Day of Judgment comes in.

In the fast paced world that we live in, when lots of us don't even have enough time to spend with our families, we virtually never have time for introspection. We therefore, on the whole, live life unchecked. We rarely have the opportunity to examine whether we have behaved to others in a decent manner or whether we are growing spiritually.

Once a year, on Yom Kippur, we are forced to face our inner demons. We are forced to confront our shortcomings and stand up to them. We are given the opportunity to feel real regret and remorse and make positive resolutions for the coming year. This yearly introspection, subconsciously at least, ensures that we live a life of accountability. We know that once a year we will have to account for our actions, not only to G-d, but to ourselves as well. So, Yom Kippur helps to make sure that we do not get carried away with life to the extent that we are unaware of our shortcomings; it ensures that we maintain not only our spiritual health but our personal decency as well.

Let us make sure that we make the most of our annual Yom Kippur and reserve our place not only in G-d's book of life but in our own as well – remember it is all in our hands.

~~~

## Release of Vows

***Kol Nidrei - By Tali Loewenthal***

*“All vows, prohibitions, oaths, consecrations, restrictions, interdictions or equivalent expressions of vows, which I may vow, swear, dedicate, or which I may proscribe for myself or for others... Let our vows not be considered vows...”*

Starting very softly, Kol Nidrei begins. It is sung three times, louder and louder, as if entering a spiritual Palace and coming closer to the Eternal King.

The words of the Kol Nidrei prayer refer to cancelling vows. In medieval Spain, Jews were forced at sword-point to swear that they will abandon Judaism. It is said that on Yom Kippur they would gather together and formally cancel any such vows, past or future. They could then pray on the Sacred Day with a clear conscience.

Today, no-one forces us to deny Judaism. But our spiritual weakness often leads us to feel that we are restricted, tied down or trapped in various ways and therefore prevented from full self-expression as Jews. Such as - “I would like to eat kosher but I must eat with my clients at West End restaurants...” Or - “I simply do not have the time to put on Tefilin”...

These limitations are a form of “vow,” a pledge to not grow Jewishly. On Yom Kippur, in response to our sincerity, G-d dissolves away all these restrictions. Whatever our apparent normal commitments and pledges to material and secular values, on Yom Kippur we are given freedom and can openly express total love and dedication to G-d.

Then, when the sacred day draws to a close, it is up to us...

# Our Voice is Telling

**Shema Koleinu - By Moshe Bogomilsky**

“שמע קולינו ה' אלקינו”

*“Hear our voice, G-d our G-d.”*

**QUESTION:** Instead of asking Hashem to hear our voice, shouldn't we ask him to hear “tefilateinu” — “our prayers” — or “bakashateinu” — “our supplication”?

**ANSWER:** A king had an only son, whom he brought up in princely fashion, denying him nothing. He loved him, had him well educated, and when the boy grew up, had him wed to a lovely princess. The king hoped to have his son follow a righteous path and eventually rule the kingdom. However, the son did not follow his father's advice. He associated with bad company, people whose goals in life were pleasures and the satisfaction of lust. Soon, he left his wife and became attached to other women. This caused his parents great heartache, so much so, that in time the father banished him from the palace. The son left the place of his birth and wandered from city to city all over the world. His clothing became tattered. The features of his face changed so that it was impossible to recognize him, let alone believe that he was once a prince.

Years passed. The former prince suffered greatly. He began to think about the causes for his exile and his great suffering. He regretted his behavior and decided to turn over a new leaf. He planned to return to his father and beg forgiveness, and after many difficulties he succeeded in reaching his father's palace. When he approached the king, he fell to his knees, sobbing and pleading for forgiveness for the sins he had committed against him. His father did not recognize him because conditions had so changed his physical features. In desperation the son exclaimed, “Father, if you don't recognize my face because of the change in me, surely you recognize my voice. My voice has not changed.” The father listened carefully and did recognize it. He had mercy on his only son and took him back into the palace.

So it is with us. We are the children of Hashem. He loves us, takes pleasure in us, exalted us above all people, escorted us under the wedding canopy, gave us the holy Torah that teaches righteousness. But we turned away from his commandments and were exiled from our land. The multitude of our sins has caused our features to change and become unrecognizable. But now that the Holy Days have arrived, we are indeed sorry for our misbehavior. We want to return to Hashem. We therefore exclaim, “Hear our voice, Hashem our G-d. If you do not recognize our features, please recognize our voice because we are Your children. Spare us and have mercy on us and accept us in mercy and with favor.”

(רועה ישראל)

# In Cash Please

**Utshuvah Utefilah Utzedakah - By Moshe Bogomilsky**

ותשובה ותפלה וצדקה

*“Repentance, Prayer, and Charity.”*

**QUESTION:** In all Machzorim the word “tzom” — “fasting” — is printed over the word “teshuvah,” the word “kol” — “voice” — is printed over the word “tefilah,” and the word “mamon” — “money” — is printed over the word “tzedakah.”

Why is it necessary to explain that tzedakah means money — isn't it well known?

**ANSWER:** When responding to a charitable cause, many (instead of giving according to their financial means) give according to a gematria — numerical value. They feel that the merit of giving “chai” — “eighteen dollars” — will assure them with “chai” — “a good life.” Therefore, the placing of the word “mamon” above the word “tzedakah” is to emphasize that a person should not limit his giving to a numerical value, but if possible he should give a significant amount.

A wise man once said, if one who wants “a good life” would contribute the numerical value of “mitah” — “death” — (455 = מיתה) instead of “chai” — “life” (18 = חי), he would definitely have a better chance to merit “chai” — “a good life.”

(שי לחגים ומועדים)

\*\*\*

Alternatively, during the Rosh Hashanah and Yom Kippur period of the year, people customarily give charity more generously than they would give throughout the year. There are many who graciously make magnificent pledges, but when it comes to redeeming them they are lax or find excuses not to pay. The word “mamon” — “money” — above the word “tzedakah” is to emphasize that tzedakah consists of money and not just pledges. To pledge is commendable but for the organization to exist and flourish, they must have your actual mamon — money.

\*\*\*

A person who was very sick and obviously frightened said to his rabbi, “Pray for me, and if I get well, I'll donate \$25,000 to the synagogue building fund.”

Several months later the rabbi met the person on the street. “How are you?” he asked. “Just marvelous, Rabbi,” the other replied.

“I have been meaning to speak to you,” continued the rabbi, “about that money for the synagogue.”

“What are you talking about?”

“You asked that I pray for you and that if you got well, you would donate \$25,000 to the fund for the new synagogue.”

“If I said that,” the former patient exclaimed, “then I really must have been sick.”



גמר וחתימה טובה  
**Gmar Chasima Tova**

**May You Be Sealed  
For A Good And  
Sweet New Year**

