

Yom Kippur Machzor Companion

יום כפור

מוסף, מנחה ונעילה

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



Young Yeshiva
3rd Edition

Melbourne, Australia 5785

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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 Avidah 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 - Musaf

*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:

MUSAF (after the silent Shmone Esrei):

- וּנְתַנֶּה תְּקָרָה
- וְכָל מַאֲמִינִים
- The Avodah from אֶתְּהָ כּוֹנֵנֶת until מִרְאֵה כְּהֵן
- שְׁמַע קוֹלֵנוּ
- Vidui. [Starting at אֶלֶקִינוּ וְאֶלֶקִי אֲבוֹתֵינוּ תִּבּוֹא לְפָנֶיךָ, which appears right before אֲשַׁמְנוּ, and continuing until the words הַתּוֹרָה הַזֹּאת at the end of the paragraph of עַל מַצּוֹת עֲשֵׂה.]
- הַיּוֹם תִּאֲמָצֵנוּ

מוסף

THE ARK IS CLOSED.

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

שׁוֹשָׁן עִמָּךְ אֵימָה, שֶׁבֶת שֶׁבֶתוֹן לְקִימָה, שְׂרֵשׁ וְעִנָּה
סִימָה, שְׁוִים יַחַד לְצִימָה: בְּעֵת מָטוּ יְסוֹדוֹתֶיהָ,
בְּמַחֶה בְּחִין מוֹסְדוֹתֶיהָ, בָּם תִּקְעָה יְתוֹדוֹתֶיהָ, בְּכַפֵּל
לְהַשְׁעִין יְדוֹתֶיהָ: תִּמְכָּה בְּפֶעַל צוּרִים, תִּפְתַּח הַמָּה
הַיּוֹצְרִים, תִּרְוֹפָה יֵת לְעֲצוּרִים, תִּבֵּל לְהֶאֱפִיל לְצָרִים:
שְׁתִּילִי גְבָעוֹת אֲרָבָה, שְׁאֵג סֶפֶר הַמֶּרְבַּע, שׁוֹעַ פְּגִיעוֹת
אֲרָבָה, שְׁעָה צִדְקָם לְתַבַּע: בִּיטָה בְּמַתְהַלֵּךְ תָּמִים,
בְּמוֹסָר לְחוּמוֹ חֲתוּמִים, בְּצִדְקוֹ תִּדְיַח כְּתָמִים, בְּאַפָּם
אוּרִים וְתָמִים: תִּמּוֹר תִּשְׁלֹמִי פֶּר, תִּבְּן הֶגֶג הַמִּסְפָּר,
תּוֹקְעִי בַּחֲדָשׁ שׁוֹפָר, תִּלְאוּבָם בְּכַפּוֹר יִכָּפֵר: וְשִׁכַּךְ חֶמֶת
זַעֲמָךְ, וְתַחֲזוֹן שְׂרִידֵי עֲמָךְ, וְעֲלִינוּ יְהִי נֶעֱמָךְ, וְנַחֲיָה
מִמְקוֹר עֲמָךְ: נֶאֱוֹר עֲמָךְ הַסְּלִיחָה, נִכּוֹן מֵהֵר לְסִלְחָה:
—Chazzan נִיב שֶׁפְּתִינוּ הַצְּלִיחָה, נֶאֱק שְׁמָעָה וְסִלְחָה:

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

שֶׁפְּתִינוּ מְדוּבָבוֹת יְשָׁנִים, יִנְצְחוּךְ בְּעַל שׁוֹשָׁנִים:
—Chazzan חֲדָשִׁים וְגַם יְשָׁנִים, בְּמִגְנַת אָב
נִשְׁעָנִים:

THE ARK IS CLOSED.

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

שִׁשְׁ [Israel,] likened to a rose in the valley, observes in awe Yom Kippur, the day of complete rest, fulfilling in their entirety all the Biblical and Rabbinic precepts² pertaining to it, all alike fasting together. Now that the foundations of the Temple were shaken and are destroyed, she has placed her trust in the prayers instituted by the Patriarchs; on the merit of the Patriarchs she fastens the pegs of reliance, she leans her tenons on those who are buried in the Cave of Machpelah. She is upheld by the good deeds of the mighty Patriarchs, by the perfection of the ones in whose merit the world was created, in order to bring healing to her oppressed, to darken the world for her oppressors. Pay heed to the offspring of the four Patriarchs, to the cry of [Israel] who [in the desert] was grouped under four banners, to the supplications of the four prayers offered this day, and find them righteous in judgment. Regard Abraham who walked [before You] in perfection, in whose flesh the seal of circumcision was marked; in his righteous merit purge the blemish [of our misdeeds], since there is no *Urim v'Tumim*. In place of the offering of a bullock, accept the words of our prayer; on the Day of Atonement, grant atonement for the trespasses of those who blow the *shofar* on the New Moon [Rosh Hashanah]. Still Your fierce anger and be gracious to the remnant of Your people; let Your pleasantness be upon us so that we shall live from the fountain [of life] that is with You. O resplendent One, forgiveness is with You; You are ever-ready to forgive, hasten to pardon. Chazzan: Grant success to the utterance of our lips, hearken to our cry and pardon.

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

שְׁפִיתֵינוּ May our lips, which declare the merits of those who sleep in the Cave of Machpelah, find favor like those sung in the Temple accompanied by the musical instrument *shoshanim*. Chazzan: New generations and old rely on the shield of Abraham our father.

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

יִזְכֹּר מִיָּמִים הַזֶּה, יוֹם כְּפֹר הַמִּיחָס, יוֹדְעֵי חֲמוּל וְחָס,
יִקְשִׁי לְפִנֵּי הָאֵל: וְכֹל בְּתַחֲבוּלוֹת יוֹעֲצוֹ, וְדוֹ
בְּתַחֲנוּן יִצְוֶה, וְשׁוֹכְנֵי עִיר יִקְצִי, וּמְרַאשׁ הָרִים יִלְצִי:
מִפְּעֻלוֹת עוֹקֵד וְעָקוֹד, מֵאֵז בְּיָדָם פֶּקוֹד, מוֹפֵת הַכְּמוֹס
לְפֶקֶד, מוֹקֵשׁ לְהַבְעִית לְסִקּוֹד: כְּהַבְטָחַת סְבִיבַת אֵל,
כְּפָרוֹ הַנִּצּוֹר לְחֵיל, כֵּן תַעֲצִים חֵיל, כּוֹרְעֵךְ בַּעֲצָם וְלֵיל:
פְּחָדוֹ יִחֵל שׁוֹטְמִים, פִּיזָתָם הִיּוֹת אֲטוּמִים, פֶּרְחוֹ
בְּמִשְׁעָנוֹתָיו חֲתוּמִים, פִּלְטָם מֵרַכֵּל פְּטוּמִים: וְאִם אֵין
מַעֲשִׂים, וְזִבְחַ מִּבְּלֵי מִשִּׁים, וְזִכְרָה לְנִבְזִים וּמֵאֻסִּים,
וּמִגְזָעִים הָפֵר בְּעֵסִים: רֵם קוֹשֶׁט מֵעֲבָדֶיךָ, רָאָה תִּרְאָה
עוֹבְדֶיךָ, רַעִים בָּאֵי עֲדֶיךָ, רַחוּם זְכוֹר לְעַבְדֶּיךָ: יִבְקֹשׁ
עוֹן וְאִינְנוּ, יִמָּה בְּמִצּוֹלוֹת תִּנָּנוּ, יִלְד בְּשַׁעֲשׁוּעֵיוֹ תַעֲנֶנּוּ,
יִשָּׁר מִלִּין יִתְנַנוּ: מִבֶּרֶק חֶרֶב הַשָּׁנוֹן, מִלֵּט מֵאֲרִיכֵי רִנּוֹן:
Chazzan—מִלָּא מִשְׁאֲלוֹתָם בְּתַחֲנוּן, מִלֵּךְ רַחוּם וְחַנוּן:

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

כְּפָר פְּדִיּוֹן נַפֶּשׁ, פֶּדָה מִטְּבִיעַת רַפֶּשׁ: Chazzan—מִי־חֵלֶיךָ
בְּעֵנֵינוּ וּכְפֹשׁ, הַחַיִּים בְּטִלֵּי נַפֶּשׁ:

Chazzan then congregation:

עוֹד בּוֹ נִשְׁמָתוֹ, יָקוּ תְּשׁוּבַת יִצִּיר אֲדָמָתוֹ, לְהַחְיֹתוֹ
לְהִיטִיב אַחֲרֵיתוֹ:

Chazzan and congregation:

יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ:²
וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל,³ אֵל נָא:

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

יום The distinguished Day of Atonement is pre-eminent above all other days; have mercy and be gracious to those who know how to observe it, silence their accusers from opening their mouths. On this day they take counsel [to confound the Accuser] and hasten to make confession in the midst of their prayers; they awake [the Patriarchs] who sleep in the dust and invoke the merit of the first of them to be their intercessor. The [merit of the] deeds of the binder and the bound [Abraham and Isaac] is from that time preserved and wondrously stored away to be remembered [for good], to frighten and chastise the Accuser. In keeping with Your promise made when the ram caught in the thicket was substituted for Isaac—[may the merit of this deed] be preserved for Israel, Your hosts; thus fortify the strength of those who bow to You day and night. May the fear of Him terrify our enemies, so that their mouths will be silenced; deliver his offspring, marked with the seal of his merit, from the slanderous prattle [of the Accuser]. Though we lack meritorious deeds and cannot offer a sacrifice, remember the despised and rejected and remove all wrath from their progeny. Exalted One, whose deeds are truth, look upon [Israel] Your servants, the beloved ones who come before You; Merciful One, remember Your servants. Let iniquity be sought but there shall be none, [for You] cast it into the depths of the sea; answer Israel whom You have called a “precious child”¹; may the Upright Intercessor be gracious to them. Save those who prolong prayer from the flashing blade of the sword. Chazzan: Fulfill the request for which they plead, O merciful and gracious King.

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

כופר Deliver those who paid ransom for the redemption of their soul from sinking into the mire [of exile]. Chazzan: Revive those who yearn for You, in fasting and affliction, with refreshing dew.

Chazzan then congregation:

עוד As long as his soul is in him, the Almighty hopes for the repentance of man who was created from the earth, to give him life and to make his end happy.

ימלך The Lord shall reign forever, your God, O Zion, throughout all generations. Praise the Lord.²

ואתה And You, holy One, are enthroned upon the praises of Israel;³ O benevolent God!

נִחַשְׁבַּ כְּצַג בְּאִיתוֹן, דְּחוֹת בְּפִלּוּלִי —Chazzan then cong.

עֲקֻלָּתוֹן, וְנִקְדִּישָׁךְ בְּשִׁבְתַּ שְׁבַתוֹן, קְדוֹשׁ:

הַיּוֹם בְּפֶתַחְךָ סְפָרִים, חוֹן (אוֹם) שְׁמֶךָ —Chazzan then cong.

מִפְאָרִים, וְנִקְדִּישָׁךְ בְּיוֹם הַכְּפוּרִים, קְדוֹשׁ:

מִסְטִין בְּכָבֵל אֶסּוּר, וְתַקְנוֹת אֶסִּירִי בְּשׁוּר, —Chazzan then cong.

וְנִקְדִּישָׁךְ בְּצוֹם הָעֵשׂוּר, קְדוֹשׁ:



The twenty-one verses of this *piyut* contain the acrostic אליעזר בירבי קליר: Elazar the son of R' Kalir, with the first, third, fifth, etc, letter being doubled in the acrostic.

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 verse aloud, while the chazzan recites it in an undertone. After every three stanzas, one of the previous three stanzas is recited in unison.

אֶשָּׂא דְעִי לְמִרְחוֹק, שְׁעוֹן בָּאת מִרְחוֹק: —Chazzan

בְּפַעֲלוֹ צָרִי דְחוֹק: —Cong.

אֶסְפְּרָה אֶל חֵק, מִסְכּוֹ בְּלִי לְדְחוֹק: —Chazzan

חַיִּים לִי לְחוֹק: —Cong.

לְשׁוֹד בְּחֶתֶף יִמְחוֹק, לוֹחֲמִי לְבַל יִשְׁחוֹק: —Chazzan

וַיִּמָּלֵא פִי שְׁחוֹק: —Cong.

Chazzan and congregation:

נִחַשְׁבַּ כְּצַג בְּאִיתוֹן, דְּחוֹת בְּפִלּוּלִי עֲקֻלָּתוֹן, וְנִקְדִּישָׁךְ

בְּשִׁבְתַּ שְׁבַתוֹן, קְדוֹשׁ:

עוֹדְכִי שְׁוֹעַ לְרוֹב, חֵין עֲרָפִם יַעֲרוֹב: —Chazzan

פָּנֵי אֱלֹהִים מִקְרֹב: —Cong.

עֲתִירְתִּי אֲזַ תִּקְרֹב, עִבְרְתִּי לְבַל תִּאָּרוֹב: —Chazzan

אֵלֵי לְבַל קְרֹב: —Cong.

Chazzan then cong: **נחשב** May we be considered as [the *Kohen Gadol*] who stood at the Temple gate, that with my prayer I may repulse the Accuser; and we will sanctify You on this Shabbat of complete rest, O holy One.

Chazzan then cong: **היום** On this day, when You open the Books, be gracious to those (to the people) who glorify Your Name; and we will sanctify You on this Day of Atonements, O holy One.

Chazzan then cong: **מספין** Shackle the Adversary in chains; announce the fulfillment of the hope of my captives; and we will sanctify You on [this] fast of the tenth day [of the month], 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 verse aloud, while the chazzan recites it in an undertone. After every three stanzas, one of the previous three stanzas is recited in unison.

Chazzan: **אשא** I turn my thoughts to the distant past, relying on [Abraham] who came from afar.

Cong: In the merit of his deed, crush my oppressor.

Chazzan: **אספרה** I will recount my deeds according to the statute of the day, imploring Him not to remove Himself from His tabernacle.

Cong: May He inscribe me for life.

Chazzan: **לשוד** May He swiftly blot out the Destroyer so that my Foe shall not exult over me.

Cong: Then shall my mouth be filled with laughter.

Chazzan and congregation:

נחשב May we be considered as [the *Kohen Gadol*] who stood at the Temple gate, that with my prayer I may repulse the Accuser; and we will sanctify You on this Shabbat of complete rest, O holy One.

Chazzan: **עורכי** Those who set forth prayer in abundance—let the offering of their supplication be pleasing.

Cong: May it come near to the presence of God.

Chazzan: **עתירתי** Then let my entreaty draw near to You and my transgression not lie in wait for me.

Cong: It shall not come near to me.

— Chazzan זֹמֵם אִם יָרוּב, עֲדַת אֵל לַחֲרוּב:

— Cong. אֲשַׁעֵן בְּמִצְדִּיק וְקָרוּב:

Chazzan and congregation:

הַיּוֹם בְּפֶתַח־סִפְרִים, חוֹן (אוֹם) שְׁמֶךְ מַפְאֲרִים,
וְנִקְדִּישְׁךָ בְּיוֹם הַכַּפּוּרִים, קְדוֹשׁ:

— Chazzan רָשַׁע אִם הַכְרִיעִי, זְכוֹר לִי רוּעִי:

— Cong. בְּצַדְקוֹ עֲתָה לְרוּעֵעִי:

— Chazzan רֵעָה צֵאן מִרְעִי, בְּמִרְעָה טוֹב לְהִרְעִי:

— Cong. וּבֹאֹר חַיִּים לְזִרְעִי:

— Chazzan בְּעוֹן אֶרֶח רְבָעִי, וּבְקוֹ נִמִּית מִרְעִי:

— Cong. נָא אֵל יִאֲרָעִי:

Chazzan and congregation:

מִסְמִין בְּכָבֵל אֲסוּר, וְתַקְנוֹת אֲסִירֵי בְּשׂוֹר, וְנִקְדִּישְׁךָ
בְּצוּם הָעֲשׂוֹר, קְדוֹשׁ:

— Chazzan יִסְכִּיתוּ: שׁוּבוּ לְבִצְרוֹן, גָּשִׁים פָּנֵי אֲרוֹן:

— Cong. לְהַעֲצִים אֶרְשֶׁת רוֹן:

— Chazzan יַחֲלוּ רֵאשׁוֹן וְאַחֲרוֹן, מִשְׁבִּית אָף וְחֶרוֹן:

— Cong. בִּזְאֵת יָבֵא אֶהְרֵן:²

— Chazzan רוֹגְשִׁים קְרֹא בְּגֶרוֹן, פְּלוּשׁ אֲטוּמֵי חֶבְרוֹן:

— Cong. מִצָּא מַחִילַת וְתִרְוֹן:

Chazzan and congregation:

נִחְשֵׁב כְּצֶנַּח בְּאִיתוֹן, דְּחוֹת בְּפִלּוּלֵי עַקְלָתוֹן, וְנִקְדִּישְׁךָ
בְּשִׁבְתְּ שִׁבְתוֹן, קְדוֹשׁ:

Chazzan: **זומם** If the evil schemer were to be inflamed to destroy the congregation of God—

Cong: I will place my reliance on Him who vindicates me and is close to me.

Chazzan and congregation:

היום On this day, when You open the Books, be gracious to those (to the people) who glorify Your Name; and we will sanctify You on this Day of Atonements, O holy One.

Chazzan: **רשע** If my wickedness tips the scale, remember [Moses,] my shepherd, in my behalf.

Cong: Because of his righteous merit, let me now rejoice.

Chazzan: **רעה** Tend Israel, whom You have called “the sheep of My pasture,”¹ and nurture them in good pasture.

Cong: And sow for me the light of life.

Chazzan: **בעון** Despite my path of iniquity, and even if the scale inclines toward my wickedness—

Cong: I beseech You, let no evil befall me.

Chazzan and congregation:

מסמין Shackle the Adversary in chains; announce the fulfillment of the hope of my captives; and we will sanctify You on [this] fast of the tenth day [of the month], O holy One.

Chazzan: **יסכיתו** “Return to [Jerusalem] the stronghold!” Let it be heard by those who approach the Ark—

Cong: To strengthen words of prayer.

Chazzan: **יחלו** They implore Him who is first and last, who removes wrath and anger—

Cong: Through the service of Aaron,² the *Kohen Gadol*.

Chazzan: **רוגשים** They assemble to cry aloud, evoking the merits of those who are interred in Hebron—

Cong: In order to find gracious pardon.

Chazzan and congregation:

נחשב May we be considered as [the *Kohen Gadol*] who stood at the Temple gate, that with my prayer I may repulse the Accuser; and we will sanctify You on this Shabbat of complete rest, O holy One.

—Chazzan בְּשִׁבְתּוֹ בָּכֶם רִיב, יְרִיבִי לְעֵינַי יְרִיב:

—Cong. יְהִי נֶצֶב לְרִיב:

—Chazzan בּוֹזוּזִי חָרוֹב יַחְרִיב, כְּמוֹ קְדֻמוֹנִים הַחֲרִיב:

—Cong. וְנִאֲקִי לְפָנָיו יִקְרִיב:

—Chazzan יֵצֵג אֶתִּי בְּרִיב, מְלִיצִי שֵׁי לְהַקְרִיב:

—Cong. וְשִׁיחִי לְגוּחִי יַעֲרֵב:

Chazzan and congregation:

הַיּוֹם בְּפֶתַחְךָ סְפָרִים, חוֹן (אוֹם) שְׁמֶךָ מִפְּאֲרִים,

וְנִקְדִּישְׁךָ בְּיוֹם הַכַּפּוּרִים, קְדוֹשׁ:

—Chazzan קוֹל אָרִים בְּשׁוֹפָר, בְּמַתָּן אִמְרֵי שְׁפָר:

—Cong. לְפָנַי חֲזָקִים שְׁפָר:

—Chazzan קָצֵב שְׁעִירִים וּפָר, בְּנִיב שְׁפָתַיִם יִסְפָּר:

—Cong. וּבִכֵּן שׁוֹמֵן יַחֲפָר:

—Chazzan לְפָלוּסִים כְּבוֹכְבֵי מִסְפָּר, וְשָׁחִים עַד עָפָר:

—Cong. בְּצָעֵם וְעוּוּיִם יִכְפָּר:

Chazzan and congregation:

מִסְטִין בְּכָבֵל אֶסּוּר, וְתִקְנוֹת אִסְרֵי בְּשׂוֹר, וְנִקְדִּישְׁךָ

בְּצוּם הָעֶשׂוֹר, קְדוֹשׁ:

—Chazzan יִשְׁלְּגוּ אוֹדְמֵי שָׁנִים, שֶׁל כָּל יְמוֹת הַשָּׁנִים:

—Cong. חֲדָשִׁים וְגַם יִשָּׁנִים:

—Chazzan יִלְבְּנוּ בְּתַמֵּי שׁוֹשָׁנִים, וְיוֹשְׁכוּ לְתַעֲרֵם שְׁנוֹנִים:

—Cong. בְּפִלּוֹל אֲשֶׁר מְשָׁנִים:

Chazzan: בשבתי When He is seated on the throne of judgment, may He strive with my adversaries before my eyes.

Cong: The Almighty stands to do battle [against my foes].

Chazzan: בוזי May He utterly destroy those who despoil me, as He destroyed [my oppressors] in former times.

Cong: May He bring my cry near to Him.

Chazzan: יצג May He stand by me in judgment, so that my advocates may come forward [and be accepted] as a gift-offering.

Cong: And may my prayer be pleasing to my Creator.

Chazzan and congregation:

היום On this day, when You open the Books, be gracious to those (to the people) who glorify Your Name; and we will sanctify You on this Day of Atonements, O holy One.

Chazzan: קול I will raise my voice like the *shofar* which was sounded at the Giving of the Torah—

Cong: Before Him who fashioned the mighty heavens.

Chazzan: קצב May the prayer of our lips which we utter be in place of the number of goats and the bullock [which were offered in the Temple on Yom Kippur].

Cong: And thus will the Adversary be disgraced.

Chazzan: לפלסוים Israel, likened to stars without number, are bowed down to the dust.

Cong: May their avarice and iniquity be forgiven.

Chazzan and congregation:

מסבין Shackle the Adversary in chains; announce the fulfillment of the hope of my captives; and we will sanctify You on [this] fast of the tenth day [of the month], O holy One.

Chazzan: יושלגו May the sins of all the days of the year, though red as scarlet, become white as snow—

Cong: Both committed recently or long ago.

Chazzan: יורבנו May the stains of the rose [Israel] become white, and let the sharp swords be returned to their sheaths.

Cong: Through the prayer which they continually offer.

— Chazzan רַחֲצוּ וְהוֹצִיפוּ מַעֲשׂוּנִים, לְאַוֶּלֶת מַהֲיֹת שׁוֹנִים:

— Cong. וְעַל מִבְּטַחְמוֹ שְׁעוּנִים:

Chazzan and congregation:

נִחְשָׁב כְּצַג בְּאִיתוֹן, דְּחֹת בְּפִלּוּלִי עֲקֻלָּתוֹן, וְנִקְדִּישָׁךְ
בְּשִׁפְת שִׁפְתוֹן, קְדוּשׁ:

— Chazzan then cong. אֶת לִחְשֵׁי עֵנָה נָא, זַעֲקֵי רִצָּה נָא, הָאֵל

קְדוּשׁ:

— Chazzan then cong. אֲדוֹן לְקוֹל עֲמֻדָּה, זְכוֹר רַחֲמֶיךָ, נוֹרָא וְקְדוּשׁ:

Chazzan and congregation:

וּבִבְנֵי אֱמָרוֹ לְאֱלֹהִים מַה נוֹרָא מַעֲשֵׂיךָ:



The stanzas of this *Piyut*, ascribed to R' Elazar HaKalir, follow an alphabetical sequence. However, the stanzas from *ש* to *כ* are customarily omitted (although they appear in some machzorim). Each stanza closes with a verse from Divrei Hayamim I, Chapter 16. This *Piyut* is very similar in style to the *Piyut* of the same name recited during Shacharis.

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 אֱמָרוֹ לְאֱלֹהִים, these words are recited at the conclusion of the previous stanza.

אֱמָרוֹ לְאֱלֹהִים: אֵל מְלֶכֶךְ בְּעוֹלָמוֹ, מַחֲיֵשׁ פְּדוּת עַמּוֹ,
לְקַיִם דְּבַר נְוֹאֲמוֹ, כִּי סְלִיחָה עֲמּוֹ, הוֹדוּ לֵי
קִרְאוּ בְּשִׁמּוֹ:²

אֱמָרוֹ לְאֱלֹהִים: כְּרוּךְ וּמְהֻלָּל בְּרוֹב גְּדֻלּוֹ, מַחֲיֵשׁ
סְלִיחָה לְקַהֲלּוֹ, לְהִרְאוֹת לְכָל גְּדֻלּוֹ, מְדַד מִיָּם
בְּשַׁעֲלוֹ, שִׁירוּ לוֹ וְאָמְרוּ לוֹ:³

אֱמָרוֹ לְאֱלֹהִים: גּוֹאֵל עַם קְדוּשׁוֹ, בְּסְלִיחָה לְהַקְדִּישׁוֹ,
וּמְכוֹנֵן בֵּית מִקְדָּשׁוֹ, לְזַרַע אֲבֵרָהֶם קְדוּשׁוֹ,
הִתְהַלְלוּ בְּשֵׁם קְדָשׁוֹ:⁴

Chazzan: **רחצו** Wash yourselves and make yourselves pure of the sins which darken your soul, so as not to repeat wickedness.

Cong: Then can they rely on Him in whom they trust.

Chazzan and congregation:

נחשב May we be considered as [the *Kohen Gadol*] who stood at the Temple gate, that with my prayer I may repulse the Accuser; and we will sanctify You on this Shabbat of complete rest, O holy One.

Chazzan then cong: **את** I beseech You, answer my whispered prayer, find favor with my cry, O holy God.

Chazzan then cong: **ארון** Lord, at the sound of Your people's voice, remember Your mercy, O Awesome and holy One.

Chazzan and congregation:

ובכן And thus extol God: How awesome are Your deeds!¹

 Suggested Niggun: Anim Zemiros or Utzu Eitza

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.

לאֱלֹהִים אָמְרוּ Extol God: The Almighty is King in His world; He hastens the redemption of His people, to fulfill the words of His promise, for pardon is with Him. Offer praise to the Lord, proclaim His Name.²

Extol God: Blessed and praised is He in His abounding greatness; He hastens pardon for His congregation, to show His grandeur to all; He measured the waters in the palm of His hand. Sing to Him, chant praises to Him.³

Extol God: He is the redeemer of His people, sanctifying them through pardon; He re-establishes His holy Temple for the descendants of His holy Abraham. Glory in His Holy Name.⁴

אָמְרוּ לַאלֹהִים: דָּגוּל מִשֶּׁבַח בְּרָקִיעַ עָזוֹ, סוֹלֵחַ לָעַם
זוֹ בָּזוּ, בְּדַבֵּר עָזוֹ וּמַעְזוֹ, לָכֵן עֲדַת מַעְזוֹ, דִּרְשׁוּ
יְיָ וְעָזוֹ:¹

אָמְרוּ לַאלֹהִים: הַכֹּל בְּמֵאֲמַר עֲשֵׂה, וְהוּא פָּעַל
וְעֲשֵׂה, סוֹלֵחַ לְאוֹם עֲמוּסָה,² לָכֵן עִם בּוֹ חֶסֶה,
זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עֲשֵׂה:³

אָמְרוּ לַאלֹהִים: וּמְקִים דְּבַר עֲבָדוֹ, עַל אֶרֶץ וְשָׁמַיִם
הוֹדוּ, סוֹלֵחַ לָעַם מִיַּחַדוֹ, אֲשֶׁר נִקְרָאוּ בְּדַבֵּר
סוֹדוֹ, זֶרַע יִשְׂרָאֵל עֲבָדוֹ:

אָמְרוּ לַאלֹהִים: זֶה רוֹקַע הָאָרֶץ, הַיּוֹשֵׁב עַל חוּג
הָאָרֶץ, סוֹלֵחַ לְגוֹי אֶחָד בְּאָרֶץ, לָכֵן אָמְרוּ לְיוֹסֵד
אָרֶץ, הוּא יְיָ אֱלֹהֵינוּ בְּכָל הָאָרֶץ:⁵

אָמְרוּ לַאלֹהִים: חַי בְּמַעֲוֹנָתוֹ, חֲנוּן וְחַנּוּן עֲדָתוֹ, יָשׁוּב
בְּרַחֲמִים לְבֵיתוֹ, לָכֵן לְבָאֵי בְּבְרִיתוֹ, זָכַר לְעוֹלָם
בְּרִיתוֹ:

אָמְרוּ לַאלֹהִים: טַפִּי נִחַלְתוֹ, טָלָאֵי יִרְשָׁתוֹ, יִקְיָם
עָלֵמּוֹ אֲמָרְתוֹ, כְּחֻקוֹ בְּתוֹרָתוֹ, אֲשֶׁר כָּרַת אֶת
אֲבֹרָהֶם וּשְׁבוּעָתוֹ:

אָמְרוּ לַאלֹהִים: יוֹעֵץ מִיִּשְׁרָיִם לְחֹק, יִרְאִיו לְחַיִּים
לְחֹק, סוֹלֵחַ לְחֹטָא לְמַחֲזֹק, בְּגִשְׁמַע לְרוּעָה
מִרְחוֹק, וַיַּעֲמִידָהּ לִיעֲקֹב לְחֹק:

Extol God: The distinguished God who is extolled in His mighty heavens, pardons this people on this day, in accordance with His strong and mighty word; therefore, congregation of His might, search for the Lord and His might.¹

Extol God: He who called all things into existence by His word, and who acted and brought [everything] into being, pardons the people borne [by Him];² therefore, the people who trust in Him, remember the wonders that He has wrought.³

Extol God: He fulfills the word of His servant; His majesty is upon earth and heaven; He grants pardon to the nation who affirms His Oneness, who are called in His Torah—descendants of Israel His servant.⁴

Extol God: It is He who spreads forth the earth [above the waters]; who dwells [in heaven] which encircles the earth; who pardons Israel, the one nation on earth; therefore, extol the One who establishes the earth, He is the Lord our God in all the earth.⁵

Extol God: He who lives in His heavenly abode, who is gracious and compassionate to His congregation, He will in mercy return to His Temple; therefore, for those who have entered into His covenant, He remembers His covenant forever.⁶

Extol God: The children of His heritage, the lambs of His inheritance—He will fulfill for them His promise, as it is inscribed in His Torah, which He made with Abraham and His oath.⁷

Extol God: He is the counselor to inscribe uprightness, to inscribe for life those who fear Him; He is the pardoner to wipe away sin, as He made [Moses] the shepherd hear, in the distant past, and established it to [the children of] Jacob as a statute.⁸

אָמְרוּ לְאֱלֹהִים: תְּקִיף אֱלֹהֵי עוֹלָם, דְּבָרוּ נֹצֵב לְעוֹלָם,
וְהוּא מְכַל נְעֵלָם, וְאַנְחָנוּ מִהֲלָלִים שְׁמוֹ לְעוֹלָם,
בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם:

Chazzan and congregation:

וּבָכֵן גְּדוֹלִים מַעֲשֵׂי אֱלֹהֵינוּ:



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 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 *מַעֲשֵׂה אֱלֹהֵינוּ*, these words are recited at the conclusion of the previous stanza.

מַעֲשֵׂה אֱלֹהֵינוּ: אֲדִיר בְּעוֹדוֹ, בָּרוּם וּבְתַחַת הוֹדוֹ,
גְּלָה אוֹר לְעַבְדּוֹ, דְּבָר מְקִים לְעַבְדּוֹ, לָכֵן
יִתְנָאָה אֵין עוֹד מְלַבְדּוֹ:²

מַעֲשֵׂה אֱלֹהֵינוּ: הַמְכִּיר עוֹלָמִי עַד, וְסוֹפֵר וּמוֹנֶה עָדִי
עַד, זִיו מוֹשְׁבּוֹ נוֹעַד, חֵלֶד צוֹפֶה בְּמִסְעָד, לָכֵן
יִתְנָאָה הַמְבִּיט לָאָרֶץ וְתִרְעַד:³

מַעֲשֵׂה אֱלֹהֵינוּ: טוֹעֵן עוֹלָמוֹ, יוֹדֵעַ הֲדוּמוֹ, כָּלְלוֹ
בְּנֶאֱמָו, לְעַד לְהַקִּימוֹ, לָכֵן יִתְנָאָה יְיָ צְבָאוֹת
שְׁמוֹ:⁴

מַעֲשֵׂה אֱלֹהֵינוּ: מוֹשֵׁל בְּמַפְעָלוֹ, נוֹרָא עַל זִבּוּלוֹ,
סְלוּדוֹ בְּגִדְלוֹ, עֶזוֹ כָּרֵב חִילוֹ, לָכֵן יִתְנָאָה
שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ:⁵

מַעֲשֵׂה אֱלֹהֵינוּ: פֶּאֱרוֹ בְּשָׁמִי מְעוֹנִי, צוֹפֶה וּמְבִיט
לְעֵינֵי, קְלוּם שְׁמוֹ בְּהִמּוֹנִי, רוֹדֶה בְּקֶרֶב מוֹנִי,
לָכֵן יִתְנָאָה גְּדוֹלִים מַעֲשֵׂי יְיָ:⁶

Extol God: The God of the universe is all-mighty; His word stands firm forever; He is concealed from all; we offer praise to His Name forever. Blessed is the Lord, the God of Israel, to all eternity.¹

Chazzan and congregation:

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

♪ Suggested Niggun: Keli Atoh or Niggun sung at conclusion of Yedid Nefesh

מעשה אלהינו The work of our God: He is majestic in the assembly [of those who extol Him]; His splendor pervades heaven and earth; He revealed the light [of Torah] to [Moses] His servant; He fulfills His word to His servant. Therefore let Him be glorified—there is none else aside from Him.²

The work of our God: He knows all things in all the worlds; He counts and reckons the deeds of all beings for all times; His glorious throne is ever ready [to receive the penitent]; He looks down upon the earth to support it. Therefore let Him be glorified, the One who looks at the earth and it trembles.³

The work of our God: He upholds His world; He knows the needs of the earth, His footstool; He created the world in its entirety by His word, to give it existence forever. Therefore let Him be glorified—the Lord of hosts is His Name.⁴

The work of our God: He rules over His works; He is awesome over His heavenly beings, His praise is commensurate with His grandeur; His might is consistent with the multitudes of His hosts. Therefore let Him be glorified, the One near whom the *Seraphim* stand.⁵

The work of our God: His glory is in the supernal heavens; He looks and gazes into my eyes; the exaltation of His Name is among my multitudes; He holds sway over my oppressors. Therefore let Him be glorified—the works of the Lord are great.⁶

THE ARK IS CLOSED for the following paragraph.

Chazzan and congregation in an undertone:

מַעֲשֵׂה אֱנוֹשׁ וְתַחבֻּלוֹתָיו מְזֻמָּה, שִׁבְתּוֹ בְּתוֹךְ מַרְמָה, רְפִידָתוֹ
רָמָה, קָבוֹר בְּסַעֲיָף אֲדָמָה, וְאֵיךְ יִתְגַּאֲהַר אָדָם לְהַבִּיל
דָּמָה: ¹

THE ARK IS IMMEDIATELY RE-OPENED.

Congregation then chazzan:

אֲבָל מַעֲשֵׂה אֱלֹהֵינוּ: שְׂדֵי רוֹקַע הָאָרֶץ עַל בְּלִימָה,
שׁוֹכְנִיָּה בְּלִי הָיוֹת לְשִׁמָּה, תִּפְּן עַל מִים אֲדָמָה,
תִּקְיֵף שְׁמוֹ לְרוֹמָמָה, לָכֵן יִתְגַּאֲהַר עֲטָה אוֹר
בְּשִׁלְמָה: ²

Chazzan and congregation:

וּבִכֵּן לְנוֹרָא עָלֵיהֶם בְּאִימָה יַעֲרִיצוּ:



The theme of this *Piyut* is to accentuate Hashem's humility and mercy. Although Hashem is feared and praised by the angels, He nevertheless desires the praise and loyalty of the lowly human beings. The *Piyut* follows a double alphabetical sequence and alternates between depictions of the lofty majesty of the angels and the puny frailty of human beings.

אֲשֶׁר אֵימָתֶךָ, בְּאֶרְאֵלִי אֱמֹן, בְּאַפְרִי אֱמֵן, בְּבִלְוִי קָרַח,
בְּבִדּוּדִי קָדַח, וּמִזְרָאֶךָ עָלֵיהֶם:

וְאֵבִיתָהּ תְּהִלָּה, מְגֻלּוּמֵי גּוֹשׁ, מְגֻרֵי גֵיא, מְדִלּוּלֵי פָעַל,
מְדִלֵי מַעַשׁ, וְהִיא תְּהִלָּתֶךָ:

אֲשֶׁר אֵימָתֶךָ, בְּהֶמּוֹן מְלָאכִים, בְּהִלּוּךְ מַחֲנוֹת, בְּנוֹעַד
אֶלְפִים, בְּנוֹכַח רַבּוּת, וּמִזְרָאֶךָ עָלֵיהֶם:

וְאֵבִיתָהּ תְּהִלָּה, מְזִיו שׁוֹנֶה, מְזֹהֵר כְּבֹהַ, מַחֲסֵרֵי שִׁבְל,
מַחֲוֹרְשֵׁי רָשָׁע, וְהִיא תְּהִלָּתֶךָ:

אֲשֶׁר אֵימָתֶךָ, בְּטַפּוֹת עֲרֻבוֹת, בְּטַפּוֹס שְׁחָקִים, בְּיִשְׁרֵת
עֲרָפֶל, בִּירֵיעוֹת מְעֹנָה, וּמִזְרָאֶךָ עָלֵיהֶם:

וְאֵבִיתָהּ תְּהִלָּה, מִכְּתוּמֵי שְׁמֵן, מִכְּמוּסֵי כֶּתֶם, מִלְּכוּדֵי
פַח, מִלְּעֻגֵי מָר, וְהִיא תְּהִלָּתֶךָ:

THE ARK IS CLOSED for the following paragraph.

Chazzan and congregation in an undertone:

מעשה אנוש 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?¹

THE ARK IS IMMEDIATELY RE-OPENED.

Congregation then chazzan:

אבל But the work of our God: The Omnipotent God who spreads the earth over empty space, that the inhabitants should not be destroyed, established the earth upon water; [thus it is fitting] that His mighty Name be exalted. Therefore let Him be glorified, the One who enwraps Himself with light as with a garment.²

Chazzan and congregation:

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

 Suggested Niggun: Orech Yomim

אשר Though awe of You is upon the faithful angels, the mighty, powerful [celestial hosts], the [supernal beings formed from] a mixture of ice, the fiery beings; and the fear of You is upon them—

ואביתה Yet You desire praise from [mortal men] who are formed from a clod of earth, who dwell in the vale of the earth, who are deficient in good deeds, who are poor in meritorious actions; and this is Your praise.

אשר Though awe of You is upon the multitudes of angels, the moving camps of [celestial hosts], the assembly of thousands [of supernal beings], the council of myriads [of angelic beings]; and the fear of You is upon them—

ואביתה Yet You desire praise from [men] whose facial features change, whose brightness fades away, who are lacking intelligence, who plot evil; and this is Your praise.

אשר Though awe of You is upon the span of heaven called *aravot*, the adorned *shechakim*, the dark firmament *arafel*, the heavenly *me'onah*; and the fear of You is upon them—

ואביתה Yet You desire praise from those who are stained with wrongdoing, tainted with hidden sins, caught in the snare [of suffering], surfeited with bitterness; and this is Your praise.

אֲשֶׁר אִמְתָּךְ, בְּמַסְלֹוֹלֵי זָבוּל, בְּמִרְוֵמי שָׁפֶר, בְּנִטְיֹת דֶּק,
בְּנִחִית עֲבִים, וּמִרְאָךְ עֲלֵיהֶם:

וְאֲבִיתָה תְּהַלָּה, מִסְּרוּחֵי מַעַשׁ, מִשְׁבְּעֵי רָגֹז, מַעְדֹוֹרֵי
אֶמֶת, מַעֲמוּסֵי בָטָן, וְהִיא תְּהַלָּתְךָ:

אֲשֶׁר אִמְתָּךְ, בְּפֹתְחֵי קְדוּשׁ, בְּפֹצְחֵי כְרוֹךְ, בְּצִדֹודֵי
אַרְבַּע, בְּצִנּוּפֵי שֵׁשׁ שֵׁשׁ, וּמִרְאָךְ עֲלֵיהֶם:

וְאֲבִיתָה תְּהַלָּה, מִקְרוּאֵי אֵין, מִקְוֵרְאֵי בְּחִנָּה, מִרְחוּקֵי
אֶמֶת, מִרִיקֵי צֶדֶק, וְהִיא תְּהַלָּתְךָ:

אֲשֶׁר אִמְתָּךְ, בְּשִׁבְיֵי אֵשׁ, בְּשִׁבְלֵי מַיִם, בְּתִלּוּלֵי רוֹם,
בְּתִלְתְּלֵי גִבְהַ, וּמִרְאָךְ עֲלֵיהֶם:

וְאֲבִיתָה תְּהַלָּה, מִבְּשֹׁר וָדָם, מִהֶכֶל וְתֵהוּ, מִחֲצִיר יֵבֶשׁ,
מִצֵּל עֹוֹבֵר, וּמִצִּיץ נוֹבֵל, מִמִּשְׁלֵימֵי נֶפֶשׁ,
מִמִּפְרִיחֵי רוּחַ, וּמִמְעֹוֹפְפֵי חַיָּה, וּמִחֲנִיטֵי נִשְׁמָה, וּמוֹצִיאֵי
יְחִידָה, וְנִשְׁמָעִים בְּדִין, וּמִתִּים בְּמִשְׁפָּט, וְחַיִּים בְּרַחֲמִים,
וְנוֹתְנִים לָךְ פֶּאֶר חֵי הָעוֹלָמִים, וְתִפְאַרְתְּךָ עֲלֵיהֶם:

THE ARK IS CLOSED.

לְיוֹשֵׁב תְּהִלּוֹת. לְרוֹכֵב עֲרֵבוֹת. קְדוּשׁ וּכְרוֹךְ: —Chazzan then cong.

Chazzan and congregation:

וּבִכֵּן שִׁרְפִים עֹוֹמְדִים מִמַּעַל לוֹ:

אֵלֹו לָאֵלֹו שׁוֹאֵלִים, אֵלֹו לָאֵלֹו מְמַלִּים, אָנְהָ —Chazzan then cong.

שׁוֹכֵן מַעְלִים, לְהַעֲרִיצוֹ לְהַקְדִּישׁוֹ בְּפֶאֶר
מִסְלָסִים:

Chazzan and congregation:

וּבִכֵּן וּלְךָ תַעֲלֶה קְדֻשָּׁה, כִּי אַתָּה אֱלֹהֵינוּ מִלְךְ מוֹחֵל וְסוֹלֵחַ:

אשר Though awe of You is upon the paths of *zvul*, in the beautiful supernal heights, in the expanse of heaven, on the movement of the clouds; and the fear of You is upon them—

ואביתה Yet You desire praise from those whose acts are corrupt, who are full of trouble, who are devoid of truth, who were carried in the womb; and this is Your praise.

אשר Though awe of You is upon [the angels] who begin their praises with “holy,” who proclaim “blessed,” who have faces on four sides, who are covered with six wings; and the fear of You is upon them—

ואביתה Yet You desire praise from those who are called naught, who speak out in flattery, who are far from truth, who are empty of righteousness; and this is Your praise.

אשר Though awe of You is upon sparkling angels, the paths of the waters, the lofty heights, the sublime heavens, and the fear of You is upon them—

ואביתה Yet You desire praise from [mortal men] who are but flesh and blood, naught and nothingness, withering grass, a passing shadow, and a fading flower; from those whose life-force expires, whose spirit passes away, whose vitality departs, whose soul leaves, and whose divine spark returns to its Source; and who are heard in judgment, who die in accordance with justice and who will live again through mercy; and who proclaim Your glory, O Eternal One; Your splendor is upon them.

THE ARK IS CLOSED.

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

Chazzan and congregation:

ובכן And so *Seraphim* stand by Him.¹

Chazzan then cong: אל They ask one another, they say to one another: Where is He who abides in the supernal heights? That they may adore Him, hallow Him, extol Him with glory.

Chazzan and congregation:

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



אדם יסודו מעפר: If man originates from dust, why is it tragic that he returns to dust? In its simple meaning, this is one more illustration of man's weakness. However, Chiddushei HaRim explained it homiletically: Though man was created from dust, he is able to rise to great spiritual heights. How tragic it is, therefore, if he ends his life without having risen higher than the dust!

וַיִּתְּנָהּ תִּקְוָה קִדְשָׁת הַיּוֹם, כִּי הוּא נֹרָא וְאִיּוֹם, וְבוֹ
תִּנְשֵׂא מְלֻכוֹתָיִךְ, וַיִּכּוֹן בְּחֶסֶד כְּסֵאֲךָ, וְתִשָּׁב
עָלָיו בְּאַמֶּת. אֲמַת כִּי אֶתָּה הוּא דִּין וּמוֹכִיחַ וַיִּוָּדַע וְעַד,
וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה, וְתִזְכּוֹר כָּל הַנְּשָׁכָחוֹת,
וְתִפְתַּח אֶת סֵפֶר הַזְּכוּרוֹת, וּמֵאלָיו יִקְרָא, וְחוֹתֵם יָד
כָּל אָדָם בּוֹ. וּבִשְׁוֹפֵר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה
יִשְׁמַע. וּמִלְּאָכִים יִחְפְּזוּן, וְחֵיל וּרְעָדָה יֵאֱחָזוּן, וַיֹּאמְרוּ
הִנֵּה יוֹם הַדִּין, לְפָקוֹד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ
בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבִירוּן לְפָנֶיךָ כְּבִנֵּי מְרוֹן:
—Chazzan— כְּבִקְרַת רוּעָה עֲדָרוּ, מֵעֲבִיר צֹאנֹו תַּחַת שְׁבָטֹו,
כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה, וְתִפְקֹד נֶפֶשׁ כָּל חַי,
וְתַחֲתוֹךְ קִצְבָּה לְכָל בְּרִיּוֹתֶיךָ, וְתִכְתּוֹב אֶת גְּזֵר דִּינָם:

 The Rebbe would stand for this *piyut*

ונתנה Let us proclaim the mighty holiness of this day, for it is awe-inspiring and fearsome. Thereon Your Kingship is exalted, Your throne is established with lovingkindness, and You are seated on it in truth. It is true that You are the judge, the one who presents evidence, the knower and the witness, who records and seals, who counts and reckons, and You remember all things that are forgotten. You open the Book of Remembrance and it reads itself; every man's signature is in it. The great *shofar* is sounded, and a still, soft voice is heard; the angels tremble, fear and dread seize them, and they exclaim: the Day of Judgment is here! The heavenly hosts are to stand in judgment, for [even] they will not be found meritorious in Your eyes in judgment. All created beings pass before You, [one by one,] like a flock of sheep. Chazzan: As a shepherd examines his flock, making his sheep pass under his staff, so do You cause to pass [before You] every living soul, and You count, reckon and are mindful of [them], and You allocate the fixed portion for the needs of all Your creatures, and inscribe the verdict of their judgment.

Congregation then chazzan:

בְּרֹאשׁ הַשָּׁנָה יִכְתִּיבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחַתְמוּן, כִּמָּה
יַעֲבִירוּן, וְכִמָּה יִפְרֹאוּן, מִי יַחֲיֶה, וּמִי יָמוּת,
מִי בִקְצוֹ, וּמִי לֹא בִקְצוֹ, מִי בַמַּיִם, וּמִי בָאֵשׁ, מִי בַחֲרֵב,
וּמִי בַחֲיָה, מִי בָרָעַב, וּמִי בַצָּמָא, מִי בָרָעַשׁ, וּמִי בַמַּגָּפָה,
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה. מִי יָנוּחַ וּמִי יָנוּעַ, מִי יִשְׁקַט
וּמִי יִפְרֹץ, מִי יִשְׁלֹוּ וּמִי יִתִּיֶסֶר, מִי יַעֲנֶה וּמִי יַעֲשֶׂה,
מִי יִשְׁפֹּל וּמִי יָרוּם:

Congregation then chazzan:

צוֹם קוֹל מְמוֹן
וּתְשׁוּבָהּ וּתְפִלָּה וְצַדִּיקָה
מַעֲבִירִין אֶת רוּעַ הַגָּזֶזָה:

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

כִּי בְשִׁמְךָ כֵּן תִּהְלָתֵךְ, קָשָׁה לִכְעוֹם וְנוֹחַ לְרִצּוֹת, כִּי לֹא
תַחֲפִץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וְחַיָּה, וְעַד
יוֹם מוֹתוֹ תִּתְחַכֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ: —Chazzan
כִּי אַתָּה הוּא יוֹצֵרָם, וְאַתָּה יוֹדֵעַ יִצְרָם, כִּי הֵם בְּשֵׁר וְדָם.
אָדָם יִסּוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר, בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ. מְשׁוּל
בַּחֲרָם הַנִּשְׁפָּר, בַּחֲצִיר יָבֵשׁ, וּבְצִיץ נוֹבֵל, בְּצֵל עוֹכֵר, וּבְעֵנָן
פֹּלָה, וּבְרוּיָח גּוֹשְׁשֶׁת, וּבְאֶבֶק פּוֹרֵחַ, וּבְחֵלוֹם יַעֲוֶה:

Congregation then chazzan:

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם:

Chazzan and congregation:

אֵין קִצְבָה לַשְּׁנוּתֶיךָ, וְאֵין קֶץ לְאֶרֶץ יְמֶיךָ, וְאֵין לְשֹׁעַר
מִרְכְּבוֹת כְּבוֹדֶךָ, וְאֵין לְפָרֵשׁ עֲלוֹם שְׁמֶךָ. שְׁמֶךָ נָא
לֵךְ, וְאַתָּה נָא לְשִׁמְךָ, וְשִׁמְנוּ קִרְאָתְךָ בְּשִׁמְךָ:

 Suggested Niggun: Essen Est Zich

Congregation then chazzan:

בראש On Rosh Hashanah they are inscribed, and on the fast day of Yom Kippur they are sealed: How many shall pass away and how many shall be born; who shall live and who shall die; who shall live out his allotted time and who shall depart before his time; who [shall perish] by water and who by fire; who by the sword and who by a wild beast; who by hunger and who by thirst; who by earthquake and who by pestilence; who by strangulation and who by lapidation; who shall be at rest and who shall wander; who shall be tranquil and who shall be harassed; who shall enjoy well-being and who shall suffer tribulation; who shall be poor and who shall be rich; who shall be humbled and who shall be exalted.

Congregation then chazzan:

ותשובה But Repentance, Prayer and Charity
avert the severity of the decree.

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

כי For as is Your Name so is Your praise. You are slow to anger and easy to pacify, for You do not desire the death of the one deserving death, but that he return from his path and live. And [even] until the day of his death You wait for him; if he will but repent, You will welcome him at once. Chazzan: Truly, You are their Creator and You know their evil inclination, for they are but flesh and blood. Man's origin is dust and his end is unto dust. He earns his bread at the risk of his life. He is likened to a broken potsherd, to withering grass, to a fading flower, to a passing shadow, to a vanishing cloud, to a blowing wind, to dust that scatters and to a fleeting dream.

Congregation then chazzan:

ואתה But You are the King, the living and eternal God.

Chazzan and congregation:

אין There is no limit to Your years and no end to the length of Your days; it is not possible to estimate [the countless angelic hosts of] Your glorious Chariot, nor can one explain Your inscrutable Name. Your Name befits You and You befit Your Name, and You have called our name by Your Name.

חֲמוּל עַל מַעֲשֵׂיךָ, וְתִשְׁמַח בְּמַעֲשֵׂיךָ, וַיֹּאמְרוּ לְךָ
 חוֹסֵיד, בְּצִדְקָךָ עֲמוּסֵיד, תִּקְדֵּשׁ אֲדוֹן עַל כָּל
 מַעֲשֵׂיךָ, כִּי מְקַדִּישֶׁיךָ בְּקִדְשֶׁתְךָ (בְּעֶרְבְּךָ) קִדְשָׁתְךָ, נָא
 לְקַדֵּשׁ פָּאָר מְקַדְּוִשִׁים:



This brief prayer asks Hashem to remember the merit of the three patriarchs. They are not named, but are bestowed with titles that allude to their individual greatness.

עוֹד יִזְכֹּר לָנוּ אֶהְבֵּת אִיתְּךָ, אֲדוֹנֵינוּ, וּבִפְנֵי הַנֶּעֱקָד
 יִשְׁבִּית מְדִינָנוּ, וּבִזְכוּת הַתָּם יוֹצִיא אִיוִם (הַיּוֹם)
 לְצִדְקָ דִּינָנוּ, כִּי קַדּוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ:²
 בְּאֵין מַלְיָן יִשָּׁר מוֹל מְגִיד פֶּשַׁע, תִּגִּיד לִיעֲקֹב דְּבַר חֶק
 וּמִשְׁפָּט, וְצִדְקָנוּ בְּמִשְׁפָּט הַמֶּלֶךְ הַמְּשַׁפֵּט:

חַמּוּל Have mercy upon Your works, and find delight in Your works. When You vindicate [Israel,] the people borne by You,¹ 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.

עוֹד 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.²

בְּאֵין 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.



This *Piyut* contains a double alphabetical motif. In the first stich of each verse, the alphabet follows the definite article ה, “the” or “Who”, while in the second stich, it follows the phrase וכל מאמינים שהוא, “All believe that He”. Nevertheless, it is customarily recited as if this latter phrase were the beginning of a new verse.

The Kabbalists were particularly fond of this *Piyut*, composed by Ezra and Zerubavel (5th century BCE). The Arizal amended the spelling of many words – by adding or subtracting the letter vav and the like – to ensure that they reflected the correct Kabbalistic associations. For whatever reason, many of these amendments are not reflected in the Chabad Machzor.

The Shelah Hakadosh criticised those who, based on grammatical considerations, omitted the word שהוא in the second stich of some of the stanzas, explaining that “every single word is another Kabbalistic reference to Hashem”. The Chabad Machzor indeed reflects this.

טובות זכרונות: Hashem deals with people measure for measure. If they recall Him always and plan their actions to please Him, then He remembers the good that they do and ignores the bad.

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.

הַאֹרֶחַ בִּיד מִדַּת מִשְׁפָּט:

וְכָל מְאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:	הַבּוֹחַן וּבּוֹדֵק גְּנוּי נִסְתָּרוֹת:
וְכָל מְאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלִיּוֹת:	הַגּוֹאֵל מִמּוֹת וּפּוֹדֶה מִשַּׁחַת:
וְכָל מְאֲמִינִים שֶׁהוּא גּוֹאֵל חֹזֵק:	הַדֵּן יְחִידִי לְבָאֵי עוֹלָם:
וְכָל מְאֲמִינִים שֶׁהוּא דֵּין אֱמֶת:	הַהֲגוֹי בְּאֶהֱיָ אֲשֶׁר אֶהֱיָ:
וְכָל מְאֲמִינִים שֶׁהוּא הָיָה הוּא וַיְהִיָּה:	
הַיּוֹדֵא שְׁמוֹ בֵּין תְּהִלָּתוֹ:	
וְכָל מְאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ:	הַזּוֹכֵר לְמִזְבִּירָיו טוֹבוֹת
זְכוֹנוֹת:	

 Suggested Niggun: Zol Shoin Zein Di Geulah, Keli Atoh

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 344.

הַאֱלֹהִים He holds in His hand the attribute of judgment.

And all believe that He is the faithful God.

He probes and searches hidden secrets.

And all believe that He probes man's thoughts.

He redeems from death and delivers from the grave.

And all believe that He is the mighty Redeemer.

He alone judges all created beings.

And all believe that He is the true Judge.

He is called "I Will Be What I Will Be."³

And all believe that He was, He is, and He will be.

Sure is His Name, likewise His praise.

And all believe that He is, and there is none besides Him.

He remembers with a favorable remembrance those who remember Him.

וְכָל מַאֲמִינִים שֶׁהוּא זֹכֵר הַבְּרִית: הַחֹתֶךְ חַיִּים לְכָל חַי:
 וְכָל מַאֲמִינִים שֶׁהוּא חַי וְקַיִם: הַטּוֹב, וּמִטִּיב לְרָעִים וְלַטּוֹבִים:
 וְכָל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל: הַיּוֹדֵעַ יֵצֵר כָּל יִצּוּרִים:
 וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵרם בְּבִטָּן: הַכֹּל יָכוֹל וְכוֹלֵלם יַחַד:
 וְכָל מַאֲמִינִים שֶׁהוּא כָּל יָכוֹל: הַלֵּן בְּסֶתֶר בְּצֵל, שְׂדֵי:
 וְכָל מַאֲמִינִים שֶׁהוּא לְבָדּוּ הוּא: הַמְמַלֵּךְ מְלָכִים וְלוֹ הַמְלוּכָה:
 וְכָל מַאֲמִינִים שֶׁהוּא מְלֶךְ עוֹלָם: הַנּוֹהֵג בְּחֶסֶד כָּל דּוֹר:
 וְכָל מַאֲמִינִים שֶׁהוּא נּוֹצֵר חֶסֶד: הַסּוֹבֵל, וּמַעֲלִים עֵינַי מִסּוֹרְרִים:
 וְכָל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֵּלָה: הַעֲלִיז, וְעִינָיו אֵל יִרְאִיו:
 וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֶה לַחֹשׁ: הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בְּתִשּׁוּבָה:
 וְכָל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוֹ: הַצּוֹפֶה לְרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ:
 וְכָל מַאֲמִינִים שֶׁהוּא צָדִיק וְיֵשֶׁר: הַקָּצֵר בְּזַעַם וּמֵאֲרִיד אָף:
 וְכָל מַאֲמִינִים שֶׁהוּא קָשָׁה לִכְעוֹס: הַרְחוּם, וּמַקְדִּים רַחֲמִים לְרָגֹז:
 וְכָל מַאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת: הַשְׁוֶה, וּמַשְׁוֶה קָטָן וְגָדוֹל:
 וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צָדֵק: הַתֵּם, וּמִתְּמָם עִם תְּמִימִים:
 וְכָל מַאֲמִינִים שֶׁהוּא תָּמִים פְּעֻלּוֹ:

THE ARK IS CLOSED.

And all believe that He remembers the Covenant.
 He apportions life to all living beings.
 And all believe that He lives and is eternal.
 He is good and does good to the wicked and to the good.
 And all believe that He is good to all.
 He knows the inclination of all creatures.
 And all believe that He has formed them in the womb.
 He is all-powerful and contains them all.
 And all believe that He is all-powerful.
 He, the Omnipotent, abides in mystery, in shadow.
 And all believe that He is One Alone.
 He enthrones kings and Kingship is His.
 And all believe that He is King of the world.
 He guides every generation with loving-kindness.
 And all believe that He preserves kindness.
 He is patient and He overlooks [the actions of] the rebellious.
 And all believe that He pardons forever.
 He is the Most High, and His eye is directed to those who fear Him.
 And all believe that He answers silent prayer.
 He opens the gate for those who knock in repentance.
 And all believe that His hand is open.
 He waits for the evildoer, and desires that he be exculpated.
 And all believe that He is righteous and upright.
 His wrath is brief and He is forbearing.
 And all believe that He is hard to anger.
 He is merciful and causes mercy to precede wrath.
 And all believe that He is easily appeased.
 He is immutable, and treats small and great alike.
 And all believe that He is the righteous Judge.
 He is perfect and acts with perfection to those who are sincere.
 And all believe that His work is perfect.

THE ARK IS CLOSED.

THE ARK IS OPENED.

Chazzan and congregation:

עֲלֵינוּ לְשֹׁבַח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שְׁלֹא עֲשֵׂנוּ כְּגִוְי הָאֲרָצוֹת, וְלֹא

שְׁמָנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, THE ARK IS CLOSED TEMPORARILY.

שְׁלֹא שָׁם חָלַקְנוּ בָּהֶם, וְגִזְרָלְנוּ כָּכָל הַמוֹנֶם, שֶׁהֵם
מִשְׁתַּחֲוִים לַהֶבֶל וְלָרִיק.

THE ARK IS RE-OPENED.

While saying the word בִּרְעִים, kneel on the floor,² and at ומִשְׁתַּחֲוִים, bow until your forehead touches the floor and remain so until saying הוּא בָרוּךְ.

וְאַנְחֵנוּ בִּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשֵׁב יְקָרָו בְּשָׁמַיִם מְפֹעֵל, וְשֹׁכֵנִת עִזּוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד,
אַמֶּת מִלְכֵנוּ, אָפֶס זִוְלָתוֹ, כְּפָתוּב
בְּתוֹרָתוֹ:³ וַיִּדְעַתְּ הַיּוֹם וְהֵשַׁבְתְּ אֶל
לִבְכָּךְ, כִּי יְיָ הוּא הָאֱלֹהִים, בְּשָׁמַיִם
מְפֹעֵל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

One may bow during עלינו said right before the עבודה.

At this point, turn to the Avoidah in the Machzor, beginning with אתה כוננת (soon after עלינו in the Machzor), and continue reciting everything until מימי קדם.

The paragraph of והכהנים appears four times in the עבודה.
We bow at times 1,3 and 4.

THE ARK IS OPENED.

Chazzan and congregation:

Transliteration, page 334.

עליו It is incumbent upon us to praise the Master of all things, to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth; THE ARK IS CLOSED TEMPORARILY. that He has not assigned us a portion like theirs, nor a lot like that of all their multitudes, for they bow to vanity and nothingness.

THE ARK IS RE-OPENED.

While saying the words *bend the knee*, kneel on the floor,² and at *bow down*, bow until your forehead touches the floor and remain so until saying *blessed be He*.

But we bend the knee, bow down, and offer praise before the supreme King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth, the seat of whose glory is in the heavens above, and the abode of whose majesty is in the loftiest heights. He is our God; there is none else. Truly, He is our King; there is nothing besides Him, as it is written in His Torah:³ Know this day and take unto your heart, that the Lord is God, in the heavens above and upon the earth below there is nothing else.⁴



Before concluding the Musaf service, we make this direct series of brief pleas that Hashem judge us for the good. The first four of these brief pleas follow the order of the aleph-beis. [In some machzorim, this series continues through the entire alphabet.]

Arugas Habosem (12th century explanation on the Machzor) explains that by the end of davening, we have attained the status of בעלי תשובה. We therefore ask Hashem to strengthen us – to help us maintain the spiritual heights that we have reached.

THE ARK IS OPENED.

The following phrases are recited responsively. The congregation says the first phrase, followed by the chazzan. After the chazzan recites each phrase, the congregation responds אמן as indicated, and then recites the subsequent phrase.

הַיּוֹם תִּשְׁמַע שְׁוֹעֵתֵנוּ: (אָמֵן)	הַיּוֹם תִּאֲמָצֵנוּ: (אָמֵן)
הַיּוֹם תִּקְבֹּל פְּרַחֲמִים וּבְרָצוֹן (אָמֵן)	הַיּוֹם תִּבְרַכֵּנוּ: (אָמֵן)
אֶת תַּפְלָתֵנוּ: (אָמֵן)	הַיּוֹם תַּגְדִּילֵנוּ: (אָמֵן)
הַיּוֹם תַּתְמַכֵּנוּ בְּיָמִין צְדָקָךְ: (אָמֵן)	הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה: (אָמֵן)

At the conclusion of Mussaf, we do not say אין כאלוקנו and עלינו; we do say תהילים.

 Suggested Niggun: Reb Levik's Niggun (The Rebbe's Father)

THE ARK IS OPENED.

The following phrases are recited responsively. The congregation says the first phrase, followed by the chazzan. After the chazzan recites each phrase, the congregation responds Amen as indicated, and then recites the subsequent phrase.

Transliteration, page 346.

On this day, strengthen us. (Amen)	On this day, hear our cry. (Amen)
On this day, bless us. (Amen)	On this day, accept our prayer
On this day, exalt us. (Amen)	with mercy and goodwill. (Amen)
On this day, seek us out for good. (Amen)	On this day, sustain us with the
	right hand of Your righteousness.
	(Amen)

Davening Priorities - Mincha

*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:

MINCHA (after the silent Shmone Esrei):

- שְׁמַע קוֹלֵנוּ
- Vidui. [Starting at אֶלֶקִינוּ וְאֵלֶקִי אֲבוֹתֵינוּ תְּבוּא לְפָנֶיךָ, which appears right before אֲשַׁמְנוּ, and continuing until the words הַתּוֹרָה הַזֹּאת at the end of the paragraph of עַל מַצּוֹת עָשָׂה.]
- אָבִינוּ מֶלֶכֵּנוּ (unless it is Shabbos)

מנחה

THE ARK IS CLOSED.

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

אִיתָן הַכִּיר אֲמוֹנְתְּךָ, בְּדוֹר לֹא יָדְעוּ לְרִצּוֹנְךָ, גָּהֵן בָּךְ
וַיֵּדַע יִרְאַתְךָ, דָּן לְהוֹדִיעַ לְכָל הַדֶּרֶךְ: הַדֶּרֶךְ
תּוֹעִים בְּנִתְיַבְתָּךְ, וְנִקְרָא אָב לְאַמְתְּךָ, זֶהֱרָ לַעֲשׂוֹת
דְּבָרְתְּךָ, חֲפֵץ לְחִסּוֹת בְּצֵל שְׂכִינְתְּךָ: טַעַם לְעוֹבְרִים
בְּלִפְלִתְךָ, יָדַע לְשָׁבִים כִּי אֵין בְּלִתְךָ, כִּי הָאֱמִין בָּךְ
לְחִלּוֹתְךָ, לְטַע אֲשֶׁל וּלְהַזְכִּיר גְּבוּרֹתֶיךָ: צְדָקָה תַּחֲשִׁב
לָנוּ, בְּצֶדֶק אָב סֶלַח לָנוּ: Chazzan — לֹא כַחֲטָאִינוּ תַעֲשֶׂה
לָנוּ, מְגַנְנוּ כִּי לָךְ יִחַלְנוּ:

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

מֵאַהֲבָה וַיַּחֲדֵד לְאִמּוֹ, נִפְשׁוֹ לְטַבַּח בְּהַשְׁלִימוֹ, שְׂרָפִים
צָעֲקוּ מִמְרוֹמוֹ, עוֹנִים חֹסֶה לֹאֵל מְרַחֲמוֹ:
פֹּדֶה וּמַצִּיל רַחֲמוֹ, צֹוֶה שֶׁהַ תְּמוּרָה בְּמִקְוָמוֹ, קָשָׁב אֵל
תִּשְׁפּוֹד דָּמוֹ, רַחֲפוֹ רַחוּם לְרוֹמְמוֹ: שְׁמָרוּ וְקִימוֹ לְשִׁמּוֹ,
שִׁפְרָ תִּאָּרוּ בְּגִגָּה יוֹמוֹ: Chazzan — תִּרְאֶהוּ הַיּוֹם בְּשִׁרְוֹף
בְּאוּלָּמוֹ, תִּזְכּוֹר עֲקֶדְתּוֹ וְתַעֲזוֹר (וְתַחֲוֹן) עִמּוֹ:

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

לְפָנָיו יְקִימֵנו וְנַחֲיָה, בְּצֶדֶק אָב נַחֲיָה: Chazzan — יְיָ מִמִּית
וּמַחֲיָה, בְּטָלְלֵינוּ רְדוּמִים יַחֲיָה:

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

אֵיתָן The mighty [Abraham] recognized the [truth of] belief in You in a generation in which they did not know how to please You; he rejoiced in You and made known the fear of You, he was happy to proclaim Your glory to all. He led to Your path those who strayed, and was called the father of Your people; he was scrupulous to carry out Your word, desiring to be sheltered in the shade of Your presence. He gave the wayfarers to eat of Your sustenance, and informed passersby that there is none aside from You; because he believed in You, he turned to You in prayer; he established an inn [through which] to declare Your might. Let [his faith] be reckoned as righteousness [also] for us; in the merit of the righteousness of the Patriarch, grant us pardon. Chazzan: Do not deal with us commensurate with our sins, O our Shield, for we place our hope in You.

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

מֵאֵרֶב When the beloved [Isaac], his mother's only son, wholeheartedly offered himself as a sacrifice, the *Seraphim* cried out from heaven, pleading with God who loves him, "Spare him!" The Redeemer and Deliverer had compassion on him; He commanded a sheep as a substitute in his stead. [Abraham] heard, "Do not shed his blood!" The Merciful One hovered over him to exalt him, guarding him and sustaining him for His Name's sake, beautifying his face like the radiance of the daylight sun. Chazzan: Consider it today as if he had been a burnt-offering in the Temple; remember his binding on the altar and help (be gracious to) his people.

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

לִפְנֵי May He raise us up that we may live before Him; in the merit of the righteousness of the Patriarch may we live. Chazzan: May the Lord who brings death and restores life revive with His dew those who slumber [in the dust].

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

אֲרָאִלִּים בְּשֵׁם תָּם מִמְּלִיכִים, לְמִלְךָ מַלְכֵי הַמְּלָכִים,
יִפְּיוּ לְשׁוֹר בְּכֶם הַוֹּלָכִים, יִלְדּוּ הַיּוֹם צָגִים
בְּמִלְאָכִים: הַמְּקַדְּשִׁים וְתַחַן עוֹרָכִים, בְּיוֹם זֶה אֵיבָה
מִשְׁלִיכִים, יַחַד בְּשֵׁם אֲבִיהֶם מְבָרְכִים, רָם לְרָצוֹת
בְּדִבְרֵים רַבִּים: בּוֹכּוֹת הֵתָם יִצִּיץ מִחֲרָפִים, יֵה יֵאִיר עֵינָי
חֲשִׁכִּים, מִלְךָ נֶצֶב בַּעֲדַת בְּרוּכִים, רוֹצֶה בְּעַמּוֹ יִפְאֹר
נְמוּכִים: דּוֹפְקִים בְּתַפְלָה לְהַשְׁפִּים. כְּטוֹב וְסֶלַח עִמָּם
יִסְפִּים: Chazzan — יִשְׁמִיעַ לֹא תִבְשׂוּ דְבָרִים. יֹאמֶר לְכֵן לְבֵית
הַמִּחְכִּים:

Chazzan and congregation:

יְמִלְךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ:²
וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל,³ אֵל נָא:

אֲמוֹנֶת אִם נוֹמֶרֶת, לְמַעַנְךָ עֶזְרֵךְ — Chazzan then cong.

לְנִשְׁאָרֶת, זַעֲקָה רִצָּה נָא כְּקִמְרֶת, קְדוֹשׁ:

יִכְפֹּר וְיִסְלַח, אֵל טוֹב וְסֶלַח, נוֹרָא וְקְדוֹשׁ: — Chazzan then cong.

תְּפִלָּתֵנוּ מִמְּעוֹנוֹת, יִקְבֵּל כְּקִרְבָּנוֹת, הָאֵל — Chazzan then cong.

קְדוֹשׁ:

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

אֱלֹהִים With the name of Jacob the perfect one¹, the angelic beings crown the supreme King of kings; they go to look at the beauty of Jacob whose image is engraved on the Divine Throne. His children are standing like angels this day, sanctifying Him and offering supplication; on this day they cast away enmity, together they bless God with the words expressed by [Jacob] their father, to propitiate the Sublime One with tender words. In the merit of the perfect one, may He look down from the apertures of heaven, may God lighten the eyes [of Israel] darkened [by adversity]. The King stands in the assembly of the blessed; He looks with favor upon His people, He brings glory to the downtrodden. May He accede [to the requests] of those who early in the morning knock at His gates in prayer, as befits the One who is good and forgiving. Chazzan: Therefore may He proclaim to the afflicted, may it be said to the House of Israel who yearn [for redemption], "You shall not be disgraced!"

Chazzan and congregation:

יְמִלֵךְ The Lord shall reign forever, your God, O Zion, throughout all generations. Praise the Lord.²

וְאַתָּה And You, holy One, are enthroned upon the praises of Israel;³ O benevolent God!

Chazzan then cong: **אֱמוּנָה** For Your own sake, help the remnant of the people who preserve their faith; we implore You, favorably accept as an incense-offering their supplication, O holy One.

Chazzan then cong: **יְכַפֵּר** Grant atonement and forgiveness, O God who is good and forgiving, awesome and holy.

Chazzan then cong: **תַּפְלִיתֵנוּ** May He from His heavenly abode accept our prayer as offerings, O holy God.

Chazzan then congregation:

מִיבְּאֵל מִיָּמִין מְהִלָּל, וְגִבְרִיאֵל מְשֻׁמָּאל מְמַלֵּל,
בְּשָׁמַיִם אֵין כָּאֵל, וּבָאָרֶץ מִי כַעֲמֹד יִשְׂרָאֵל:

Chazzan and congregation:

וּבִכְּנֹן וְלֹד תַּעֲלֶה קְדֻשָּׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל
וְסוֹלָח:

חֲמוּל עַל מַעֲשֵׂיךָ, וְתִשְׁמַח בְּמַעֲשֵׂיךָ, וַיֹּאמְרוּ לְךָ
חוֹסֵיד, בְּצִדְקָךָ עֲמוּסֵיד, תִּקְדֹּשׁ אֲדוֹן עַל כָּל
מַעֲשֵׂיךָ, כִּי מְקֻדְשֵׁיךָ בְּקֻדְשְׁתֶּךָ (כְּעֶרְכֶּךָ) קְדֻשָּׁתְךָ, נֶאֱדָה
לְקֹדֶשׁ פָּאָר מְקֻדָּשִׁים:

בְּאֵין מְלִיץ יֵשֶׁר מוֹל מַגִּיד פֶּשַׁע, תִּגִּיד לִיעֲקֹב דְּבַר חֶק
וּמִשְׁפָּט, וְצִדְקָנוּ בְּמִשְׁפָּט, הַמֶּלֶךְ הַמְּשַׁפֵּט:

עוֹד יִזְכֹּר לָנוּ אֶהְבַּת אֵיתָן, אֲדוֹנֵינוּ, וּבִכְּנֹן הַנֶּעֱקָד
יִשְׁבִּית מְדִינָנוּ, וּבִזְכוּת הַתָּם יוֹצִיא אֵיוֹם (הַיּוֹם)
לְצִדְקָ דִּינָנוּ, כִּי קְדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ:

At this point, turn to זכור רחמך 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).

Chazzan then congregation:

מיכאל [The angel] Michael praises on the right side [of the *Shechinah*], Gavriel proclaims on the left: In heaven there is none like God, and on earth who is like Your people Israel!

Chazzan and congregation:

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

חמור Have mercy upon Your works, and find delight in Your works. When You vindicate [Israel,] the people borne by You,⁴ 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.¹

נעילה

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

אָב יִדְעָךְ מִזֵּנֶר, בְּחִנְתּוֹ בְּעָשֶׁר בֶּל עֲבוּר בְּרֹאשׁ תַּעֲר:
—Chazzan **גָּשׁ לְחֻלוֹתֶיךָ בְּנֶעַר וְלֹא כִבֵּעַר, דִּגְלִיו לָבוֹא
בְּזֶה הַשָּׁעַר:**

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

אָמוּנִים גָּשׁוּ לְנִצְחָתְךָ אִיוִם, נִצַּח כָּל הַיּוֹם: —Chazzan **עֲבוּר
כִּי פָנָה יוֹם, גּוֹנְנֵנוּ בְּצֶדֶק יוֹשֵׁב בְּחֵם הַיּוֹם:**

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

חֲנֻכָּא לָאב זָרַע, וְנִפְנָה לְסוּר מִמּוֹקְשֵׁי רָע: —Chazzan **זַעַק
וְחִנּוּ וְשִׁיחָה לֹא גָרַע, חֶסֶן בְּרַכָּה בְּאִשְׁרֵי זָרַע:**

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

יְהִי שְׁמֶיךָ בָּנוּ יַעֲרֵב, וְיִשְׁעֶיךָ לָנוּ תִּקְרֹב: —Chazzan **גְּאֻלָּתֵנוּ לָנוּ
תִּקְרֹב, הַחַיִּינוּ בְּטַל בְּשַׁח לְפָנוֹת עָרֵב:**

Chazzan and congregation:

**יְמִלֵּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיוֹן לְדֹר וָדֹר, הַלְלוּיָהּ:¹
וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל,² אֵל נָא:**

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

אב The Patriarch [Abraham] recognized You from his [early] youth; You tested him with ten trials, but he did not fail by even a hair's breadth. Chazzan: He approached to implore You like a [beloved] child, not like a brute, that his descendants, the tribes of Israel, shall enter this gate [of prayer].

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

אמונים [Israel, Your] faithful ones have come to extol You, O awesome One, singing Your praise all the day. Chazzan: Now, since the day has declined, shield us through the righteous merit of Abraham who sat waiting in the heat of the day.

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

הנקרא He [Isaac] who was called the heir of his father, turned away so as to evade the snares of evil men. Chazzan: He cried out, made entreaty, and did not lessen praying; he was made rich with blessing in whatever he had sown.

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

יה O God, may it be sweet to You that Your Name is linked to us; bring our deliverance near to us. Chazzan: Hasten our redemption for us; revive us with dew as [You revived Isaac] who offered prayer toward evening.

Chazzan and congregation:

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

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

שְׁמַע נָא סֶלַח נָא הַיּוֹם, עֲבוּר כִּי פָנָה
—Chazzan then cong.
יּוֹם, וְנִהְלָלְךָ נוֹרָא וְאִיוֹם, קְדוֹשׁ:

Chazzan and congregation:

וּבְכֵן וְלֶךְ תַּעֲלֶה קְדָשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ:



Rav and Rav Yochanah disagree whether the Tefillah of Neilah corresponds to the closing of the gates of heaven or that of the Beis Hamikdash (Yerushalmi, Berachos 4:1). The lines of this *Piyut* can be interpreted both ways.

שְׁעָרֵי אֲרָמוֹן, מְהֵרָה תִּפְתָּח לְבוֹאֲרֵי דֵת
—Chazzan then cong.
אֲמוֹן:

שְׁעָרֵי גְנוּזִים, מְהֵרָה תִּפְתָּח לְדָתְךָ אַחֲזוּזִים:
—Chazzan then cong.

שְׁעָרֵי הֵיכַל הַנְּחֻמָּדִים, מְהֵרָה תִּפְתָּח
—Chazzan then cong.
לְוַעֲדִים:

שְׁעָרֵי זְבוּל מַחֲנֵים, מְהֵרָה תִּפְתָּח לְחֻכְלִילֵי
—Chazzan then cong.
עֵינִים:

שְׁעָרֵי טְהָרָה, מְהֵרָה תִּפְתָּח לִיפָּה וּבָרָה:
—Chazzan then cong.

שְׁעָרֵי כְּתֹר הַמִּיָּמֶן, מְהֵרָה תִּפְתָּח לְעַם לֹא
—Chazzan then cong.
אֱלֹמֶן:

Chazzan and congregation:

וּבָהֶם תַּעֲרֹץ וְתִקְדֹּשׁ, כְּסוּד שִׁיחַ שְׂרָפֵי קִדְשׁ
הַמִּקְדָּשִׁים שְׂמֹךְ בְּקִדְשׁ:

Chazzan then cong: שמע Hear, we beseech You, pardon, we implore You, this day, for the day has declined; we will extol You, O awesome and fearful One, O holy One.

Chazzan and congregation:

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

Transliteration, page 450.

Chazzan then cong: שער Hasten to open the gates of the [heavenly] palace for those who elucidate the beloved Torah.

Chazzan then cong: Hasten to open the gates to the [supernal] hidden treasures for those who hold fast to Your Torah.

Chazzan then cong: Hasten to open the gates to the precious [celestial] chamber for those who are gathered together [in prayer].

Chazzan then cong: Hasten to open the gates of the abode of the angelic hosts for those whose eyes are reddened [from Torah study].

Chazzan then cong: Hasten to open the gates of purity for the beautiful and pure [people].

Chazzan then cong: Hasten to open the gates of prayer, which forms a faithful crown, for the people that is not widowed.

Chazzan and congregation:

וכהם And by them You are adored and hallowed, as by the words of the assembly of the holy *Seraphim* who sanctify Your Name in holiness.

חֲמוּל עַל מַעֲשֵׂיךָ, וְתִשְׁמַח בְּמַעֲשֵׂיךָ, וַיֹּאמְרוּ לְךָ
חוֹסֵיד, בְּצִדְקֶךָ עֲמוּסֵיד, תִּקְדֹּשׁ אֲדוֹן עַל כָּל
מַעֲשֵׂיךָ, כִּי מִקְדִּישֶׁיךָ בְּקִדְשְׁתָּךְ (בְּעֶרְכָּךָ) קִדְשְׁתָּ, נָא
לְקָדוֹשׁ פֶּאֶר מִקְדוּשִׁים:
עוֹד יִזְכֹּר לָנוּ אֲהַבַת אִיתָךְ, אֲדוֹנֵינוּ, וּבִפְנֵי הַנֶּעֱקָר
יִשְׁבִּית מְדִינָנוּ, וּבְזָכוֹת הָהֵם יוֹצִיא אִיוֹם (הַיּוֹם)
לְצִדְקַת דִּינָנוּ, כִּי קָדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ:²
בְּאֵין מִלִּיץ יֵשֶׁר מוֹל מַגִּיד פֶּשַׁע, תִּגִּיד לְיַעֲקֹב דְּבַר חֶק
וּמִשְׁפָּט, וְצִדְקָנוּ בְּמִשְׁפָּט הַמֶּלֶךְ הַמִּשְׁפָּט:

חמוּל Have mercy upon Your works, and find delight in Your works. When You vindicate [Israel,] the people borne by You,¹ 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.

עוֹד 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.²

באֵין 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.

At this point, turn to **פתח לנו שער** in the Machzor (right after **יעלה ויבא** in the Chazzan's repetition) and say everything until the words **אתה יודע** (right after **אשמנו**). The only omission is each instance of the Yud-Gimel Midos-Harachamim.

This is then followed by **אבינו מלכנו** (even when Yom Kippur falls on Shabbos) and the **פסוקים** which mark the conclusion of **נעילה**, along with Napoleon's March.

Included here is the background of several Piyutim recited during the Selichos of Neilah:

מרבית צרכי עמך

 The Sages teach (Berachos 29b) that one traveling in a place of extreme danger (e.g., bandits, wild animals) should forgo the regular Shemoneh Esrei and pray **תפלה קצרה**, a short prayer, instead. One of several versions of this "short prayer" is paraphrased here: Our needs are many but we do not know how to express them.

Although the original *Piyut* contains an acrostic for the complete alphabet from **א** through to **ת**, the prevalent custom is to say only the lower half of the alphabet, **מ** through to **ת**, followed by the author's name **יוסף**, Yosef [bar Yitzchak, the Tosafist known as R' Yosef Bechor Shor of 12th-century Orleans, France].

אנקת מסלך and continuation.

 This and the following paragraphs were originally the refrains of longer *Piyutim*: **אנקת**, by R' Silano of 9th century Italy; **ישראל נושע** by R' Shephatiah of 9th-century Oria, Italy; **יחביאנו**, by R' Yitzchak ben Shmuel of 12th-century Dampierre, France, who was a great-grandson of Rashi, and who is better known as the Ri; **ישמענו** by R' Shlomo ben Shmuel of the 13th century.

שמע ישראל

 The objective of Yom Kippur is not simply atonement for ourselves but our resolve to use Hashem's mercy properly. Therefore, we end Neilah with Israel's historic declaration of loyalty to Hashem. This verse should be recited loudly and with inner resolve that we are ready to give up our lives, if need be, to sanctify Hashem's name. Hashem reckons such sincerity as if we had truly done so (**של"ה**).

ברוך שם

 In a matter of seconds, Yom Kippur will be over, and we will descend from the exalted level of the angels. While we are still at this spiritual zenith, we proclaim this angelic praise loudly and vigorously for the last time. It is repeated three times to signify our acknowledgment of Hashem's complete sovereignty – past, present, and future. Thus we proclaim Hashem's kingdom in the sense of **ה' מלך ה' מלך ה'** – "Hashem reigns, Hashem has reigned, Hashem shall reign for all eternity."

ה' הוא האלקים

 The entire nation called out this acknowledgment of Hashem's sovereignty on Mount Carmel, after Eliyahu Hanavi proved that Achav's false prophets had no power (Melachim I 18:39). It remains one of history's greatest public sanctifications of Hashem's Name and faith in His total power. Arizal writes that this fervent declaration has enormous effect in the Heavenly spheres. When it is recited at this point on Yom Kippur, everyone should dedicate his total loyalty to Hashem.

This proclamation is recited seven times to symbolise the seven heavens above which Hashem "dwells" (Tosafos, Berachos 34a). The sevenfold recitation also serves to "escort" Hashem, Who had descended to hear Israel's prayers, back up through the seven heavens (Levush).

Napoleon's March

 This march is remarkable for its joyous, rhythmic character. It was played in 1812 by the armies of Napoleon when they crossed the border near Prussia in their invasion of Russia. The Alter Rebbe had left his native town of Liadi when the armies of the enemy were approaching. He asked that the march be sung for him and, after a moment's contemplation, designated the march as a song of victory.

It is traditional for Lubavitcher Chassidim to sing Napoleon's march at the conclusion of the *Ne'ilah* service on Yom Kippur, before the sounding of the Shofar.

The singing of this melody symbolizes the victory of the Jewish people over "Satan"; that their prayers have been accepted and they are assured of a Happy New Year.

דברי תורה

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Holy of Holies

Vehakohanim - By Tali Loewenthal

“And when the Priests and the people standing in the Temple Court heard the glorious and awesome Name fully pronounced issuing from the mouth of the High Priest...”

In the Reader's Repetition of the Additional Service (Musaf) on Yom Kippur there is a description of the procedure in the Temple on this day.

The High Priest would pronounce the Divine Name which is otherwise never heard. Hearing this, the people would prostrate themselves. He would also enter the Holy of Holies. Yom Kippur is the only day when anyone could enter this most sacred place. Only the High Priest would go there, as the representative of the entire Jewish people.

Today the Temple does not yet stand again in Jerusalem, but there is a Temple in the heart of every Jew. Each one of us, man or woman, is the High Priest in our own Temple within.

On Yom Kippur we enter the Holy of Holies and make contact with the Divine Power which dwells within us.

The challenge for each person is to find a way to harness this immense power and to use it in a positive way during the weeks and months ahead. Jewish teaching is the guide, showing how the inner Divine power can be expressed in every aspect of life.

Hence Yom Kippur is a good time for making resolutions about strengthening one's relationship with Jewish teaching and Jewish law.

It is a joyous time of spiritual freedom with fresh opportunities to make a permanent step forward in life. Although we fast, and the mood of the day is serious, Yom Kippur is a time of inner joy.

Procession to Reality

Umelavin Oto - By Moshe Bogomilsky

ומלוין אותו עד ביתו

“All the people accompanied him to his house.”

QUESTION: Why, upon the completion of the services did he go specifically to his house?

ANSWER: The Gemara (Yoma 2a) says, “Seven days before Yom Kippur they sequester the Kohen Gadol from his house. According to Rabbi Yochanan (Ibid. 3b) this practice is derived from the inauguration of the Tabernacle where Aharon and his sons were instructed, “To dwell seven days and nights at the entrance of the Ohel Mo’eid — Tent of Meeting” (Vayikra 8:35). According to Reish Lakish it is derived from Mount Sinai that one who enters an area of intense sanctity needs seclusion away from his home in preparation for the event. After Moshe received the commandments at Sinai, he went up to Heaven for forty days. At the start of the forty-day period Moshe ascended the mountain. The Torah (Shemot 24:15-16) relates, “The glory of Hashem rested upon Mount Sinai, and the cloud covered it for a six-day period. Hashem then called Moshe on the seventh day from the midst of the cloud.” (From Sinai we learn that a sequester of six days is required before entering an area of intense sanctity, the seventh day is added to insure against the possibility of Tumah — see ibid.).

Hence, the seclusion of the Kohen Gadol spent away from his home was not merely a preventive measure lest he become contaminated, but an integral detail of the Yom Kippur services. Consequently, just as the services commence with the Kohen Gadol’s being sequestered from his home, it concludes with his return home after Yom Kippur.

The lesson to be learned from this is the following: On Yom Kippur, the holiest day of the year, the Kohen Gadol, the holiest person of the community, after a period of seclusion, sequesters himself in the Kodesh Hakodeshim, the holiest place in the world — and there he achieves the greatest revelation of G-dliness. Nevertheless, he must bear in mind that this was not Hashem’s ultimate interest in the creation. Rather, He desired to have an abode in the lower worlds (Tanchuma, Nasso 7:1, Tanya, ch. 36), and this cannot be accomplished through seclusion from the world and sequestration within the Holy of Holies, but through involvement in the mundane world and observance of Torah and mitzvot.

For this reason, immediately after completing the Yom Kippur service, the Kohen Gadol would return to his house to emphasize that the sublime elevation attained on this day must be transferred to his house and become a way of life for him and his household throughout the entire year. (The same also applies to every individual on his particular level.)

(לקוטי שיחות חל”ב ועי’ ספר סדר יומא פ”א אי פרישת כהן גדול הוי מדאורייתא או מדרבנן)

Thanksgiving at Night or Day

Veyom Tov Haya Oseh - By Moshe Bogomilsky

ויום טוב היה עושה בצאתו בשלום מן הקדש

“He would celebrate a festive-day for his coming out from the Holy of Holies in peace.”

QUESTION: Some say the Kohen Gadol made the feast at night and others say it was made on the following day. What is the basis for their views?

ANSWER: There are two reasons for this festivity:

1) When a person is in a dangerous situation and emerges from it safely, it is incumbent on him to make a thanksgiving offering (karban todah). Thus, the Kohen Gadol made a feast to express his thanks to Hashem that unlike other Kohanim Gedolim who were unworthy of the position or may have deviated in the incense offering and who would not come out alive from the Holy of Holies, he survived.

2) Because his service of the day was accepted by Hashem. This was proven by the fact that he came out in peace.

If the reason is that his services were received by Hashem, it makes sense that the feast should be at night, immediately following the service of the day. However, according to the view that it was a personal expression of thanks to Hashem and was in lieu of a karban todah — thanksgiving offering — he intentionally waited till the morning because a karban — sacrifice — can only be offered during the day and not at night.

(לקוטי שיחות חל"ב ע' 105, שפעת רביבים על סדר העבודה מחזיק ברכה להחיד"א או"ח סרי"ט)

The Letters Are Still Flying

Nisraf Vesefer Torah Imo - By Moshe Bogomilsky

“צוה להוציא רבי חנניא בן תרדיון מבית אולמו... מיד נשרף וספר תורה עמו”

“The tyrant commanded them to bring out Rabbi Chananya ben Teradyon... he was immediately consumed with the Torah Scroll [in which he was wrapped].”

QUESTION: Rabbi Chananya ben Teradyon was one of the ten martyrs who were killed by the Roman government. His body was wrapped in a Sefer Torah and consumed by fire. While he was experiencing excruciating pain, his students asked him, “Our teacher, what do you see?” He responded, “I see the parchment being burnt and the letters flying into the sky” (Avodah Zarah 18a). What did he mean to convey by telling them this vision?

ANSWER: He meant that all attempts of the gentile world to destroy the Jewish community and the Torah would fail. Even at a time when the “parchment” (the Jewish community) was being destroyed, the “letters” of Torah would ascend and be transferred to another part of the world, where another Jewish community would be built anew.

(מצאתי בכתבי אבי הרב שמואל פסח ז”ל באגמילסקי)

This has been true throughout the history of the Jewish people. Our generation witnessed a holocaust where a tyrant sought to eradicate the Jewish people. Miraculously, the survivors have reestablished themselves in other parts of the world and have succeeded in building new citadels of Torah learning which are, thank G-d, greater and larger than the ones destroyed.

In Place of G-D

Vehotziu Et Rabi Akiva - By Moshe Bogomilsky

“והוציאו את רבי עקיבא... וסרקו בשרו במסרקות פניות”

“They brought out Rabbi Akiva... and lacerated his body with sharp pointed iron combs.”

QUESTION: The martyring of the ten Sages was done by the Romans as a punishment for the brothers kidnapping and selling of Yoseph.

When Yosef was sold, only nine brothers were present (Reuven had returned home and Binyamin did not participate). Why were ten Sages killed?

ANSWER: According to the Midrash the brothers had agreed not to reveal to Yaakov the whereabouts of Yosef and had made Hashem a party to the agreement (see Rashi, Bereishit 37:33). The Roman King thus calculated that ten (counting Hashem) had cooperated in the kidnapping, and therefore he killed ten Sages.

Commentaries ask why Rabbi Akiva was among the ten Sages killed since he was a descendant of converts and his ancestors had taken no part in the kidnapping.

The answer given is that Rabbi Akiva was punished on behalf of Hashem, who participated in the kidnapping by not revealing to Yaakov the whereabouts of Yosef.

A hint to this in the Torah can be found in the pasuk “Vechol ma’aseir bakar vatzon kol asher ya’avor tachat hasheivet ha’asiri yiheheh kodesh la’Hashem” — “and all the tithe of cattle and sheep, whatever passes under the rod, the tenth shall be holy to G-d” (Vayikra 27:32). The words “Vechol ma’asar” (וכל מעשר) are an acronym for “וידעו כולם” — “let it be known to all” — “למה מת עקיבא” — “the reason for the death of Akiva,” — “שהיה רועה” — “who was a shepherd of” — “bakar vatzon” — “cattle and sheep.” The pasuk continues “kol asher ya’avor” — “all those who died” (literally “went under”) — “tachat hashavet” — “represented one of the tribes (the shevatim).” But Rabbi Akiva had no relationship to the tribes, so why was he killed? We must conclude that “ha’asiri” — “the tenth” sage, that is, Rabbi Akiva — was “kodesh laHashem” — martyred on behalf of Hashem.

(ר' שמשון זצ"ל מאסטרפאפלי)

QUESTION: Why was Rabbi Akiva selected to be the one martyred on behalf of Hashem?

ANSWER: The Gemara (Pesachim 22b) says that Shimon Ha'amsuni had a practice of interpreting every occurrence of the word “et” in the Torah to mean a reference to something additional. When he reached the pasuk, “Et Hashem Elokecha tira” — “Hashem, your G-d, shall you fear” (Devarim 10:20) — he stopped because what could there be in addition to G-d? Rabbi Akiva interpreted the word “et” as including

talmidei chachamim — Torah scholars. Since it was Rabbi Akiva who equated Torah scholars with Hashem, he was the one selected to represent Hashem.

The Gemara (Berachot 61b) says that while Rabbi Akiva was being put to death, he recited the Shema, and when he said the word “echad” he expired. A voice emanated from heaven and said, “Lucky are you, Rabbi Akiva, that your soul ‘went out’ with ‘echad.’” In light of the above, we may say that the voice also meant, “Lucky are you Rabbi Akiva that your soul went out on behalf of ‘Echad’ — Hashem — the One and only One.”

(אֶחָד יְיָ לֶחֶד)

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## Letters That Burn

***Nisraf Vesefer Torah Imo - By Shimon Posner***

“Then the tyrant commanded them to bring out ben Tradyon from his place of study. They burned his body on a pyre of bundles of vine-twigs, and placed wet layers of wool on his chest to prolong his suffering. When they were removed from him, he was immediately consumed together with the Torah scroll [in which he was wrapped].”

The young, Hasidic woman removed her shaitel, her wig; letting down her long, blond hair.

Styled in the latest fashion, she would pass; she was not so sure about her baby.

Hopefully he wouldn't cry on the train, forcing her to change his diaper.

The Gestapo came through her car doing a spot-check. A dark-haired, German woman was removed.

Bronia, the Hasidic 'Aryan', was complimented as the paradigm of German motherhood.

The SS soldiers were horsing around. "Pipe down," Bronia admonished, "you don't want to be waking up a future soldier."

Late that night an Einsatzgruppen SS guard took the seat next to her. He was agitated, and must have judged her a sympathetic woman. The killings out east were too much, he said. He showed her pictures of the mass shootings.

She hoped her horror would be taken as sympathy for his shattered nerves. "In Zhitomer," he said, "was the worst."

I read this story in Yafa Eliach's book. It was the most current reference of that once-vibrant Jewish city that I had heard. That line "in Zhitomer was the worst" stuck with me.

Years after I had read that dreadful story, I was in 770 — the address in Brooklyn that

conveys the world of Lubavitch. As I finished davening, I overheard two young men, bochurim, they are called, probably about nineteen years old, talking about — the name caught my attention — Zhitomer.

They were too lighthearted to be talking about, well, that. I eavesdropped. They were talking about a day camp one of them had just finished. He did or didn't like the head-counselor, color-war was good, the 200 pair of fringes didn't arrive 'til the second week of camp, Russian kids like "American football" better than baseball; yeh, you try doing line-up in Russian...

The Romans were burning Rabbi Chanania at the stake; they had wrapped his body in Torah scrolls and drenched them in water to prolong his agony. His students, (how lacking a word!) his Chassidim, displaying a presence of mind I can't call my own, asked him, "Rebbe, what do you see?" He, displaying a selflessness I see clearly in my Rebbe, answered "I see the scrolls burning, but the letters float into the air."

Those letters — floating into the air — casually drop from the mouths of teenagers who talk of Zhitomer in terms of day camps instead of concentration camps.

In terms of Jewish continuity (though it's doubtful they know the term) instead of mass murder.

Oblivious of the revolution they are making they do line-ups and camp cheers.

In Zhitomer!

Like it was Brooklyn, Petach Tikvah or El Paso.

Singing Shma Yisrael where once it was screamed.

Oblivious to the miracle coursing through them.

It's been over ten years since the scroll of flesh and blood was removed from the ark that was the only frame of reference I ever had. I could never have imagined spending a Tishrei — the Hebrew month from the High Holidays until after Sukkot — without once joining the Rebbe. Hundreds came for the entire season. (When France passed legislation banning vacations abroad for longer than a two-week duration, there was talk of making an exemption for Jews going to New York for the month of Tishrei. I don't know how that all ended up.) Thousands more came for parts of Tishrei, a Rosh Hashanah, a Simchat Torah. Rabbis and stalwarts of communities in the New York area had to be in their places for Yom Tov. You would see them rushing in after havdalah at the end of Rosh Hashanah, the end of Simchat Torah, to get Kos Shel Bracha, some of the blessed wine from the Rebbe's Havdalah cup. They came to "Bet Lekach", to say the blessing on the lulav and etrog.

I feel loneliness come Tishrei, this month of breathtaking awe, unmitigated joy, exuberance, quietude: all wrapped up in so fleeting a month. Did the Chassidim of

Rabbi Chanania feel lonely? Or does the question 'what do you see' convey a dimension that is not tempered by the temporal? Perhaps if I had what they had I wouldn't feel lonely.

But so what? I have heard the most eloquent response to the most unimaginable loss:

Teenage counselors in Zhitomer. The landing of letters of fire. Burning, but never consumed. conclude that "ha'asiri" — "the tenth" sage, that is, Rabbi Akiva — was "kodesh laHashem" — martyred on behalf of Hashem.

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To be Aware

BeYodim Ubelo Yodim - By Moshe Bogomilsky

“על חטא שחטאנו לפניך בידעים ובלא יודעים”

“For the sins that we have committed before You, knowingly and unknowingly.”

QUESTION: Since it already says, “For the sins that we have committed before You *bezadon u'bishgagah* — intentionally and unintentionally” — isn't this redundant?

ANSWER: In the Gemara (Kiddushin 20a) Rav Huna says, “When one commits a transgression and repeats his wrongdoing a second time, the deed becomes something which seems permissible to him, for his repeated performance of the sin has removed his inhibition regarding it.”

The intent of the person in this confession is that in the beginning when he committed a transgression he was aware that he did something wrong and felt remorse. However, after the sin was repeated a few times it became a habitual way of life and he continued doing it callously and no longer felt that he was doing something wrong.

(פון אונזער אלטען אוצר בשם אור כשלמה)

Who is Worthy?

Mi Yaaleh - By Moshe Bogomilsky

“מי יעלה בהר ה' ומי יקום במקום קדשו ובר נקי כפים ובר לא נשא אשר לא נשא נפשי ולא נשבע למרמה”

“Who may ascend the mountain of Hashem, and who may stand in His holy place? He who has clean hands and a pure heart, who has not sworn in vain by My soul and has not sworn deceitfully.” (Psalms 24:3-4)

QUESTION: To swear falsely is one of the many transgressions Torah forbids; why would the particular virtue of avoiding false oaths qualify as sufficient merit to ascend the mountain of Hashem?

ANSWER: The Gemara (Niddah 30b) says that before a child leaves the womb to enter the world, an oath is administered to him: “Be a righteous person and not a wicked one.” (The “oath” is also explained in terms of a delegation of power to the soul so that it be able to fulfill its destiny in life on earth — Kitzurim VeHa’orot LeTanya.)

This Psalm is referring to this prenatal oath. One who honors this significant oath, i.e. one who fulfills the oath he took as an unborn child and strives to develop into a righteous person over the course of his life, did not take the oath deceitfully and is thus qualified to be among those who merit to “ascend the mountain of Hashem.”

(מס' נדה דף ל ע"ב רש"י ד"ה ולא נשבע)

* * *

Regarding the word “nefesh” — “soul” — in the verse, the keri — traditional pronunciation — of the word is “nafshi” (נַפְשִׁי) — My [G-d’s] soul. However, the ketiv — traditional spelling of the word is “nafsho” (נַפְשׁוֹ) — his [man’s] soul. How can the two translations be reconciled?

In actuality the soul is man’s soul. It is his source of life. In reality, however, the (G-dly) soul in man is “truly a part of G-d above, as it is written, (Bereishit 2:7) ‘And He breathed into his nostrils the breath of life’ ” (see Tanya ch. 2).

Thus, the one who has not lifted up nafsho — his [man’s] soul — in vain and does not use it improperly, because he bears in mind that it is nafshi — My [G-d’s] soul, i.e. a part of Hashem, is righteous and will not only merit to temporarily ascend to the mountain of Hashem, but also stand firmly in His holy place.

(שמעתי מדודי ר' אליהו מרדכי שי' קאפלאן בשם זקני הרב צבי ז"ל קאפלאן)

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This Psalm is recited on Rosh Hashanah and Yom Kippur after the Maariv Amidah. It is a vessel through which one elicits gashmiut — material success — for the entire year. Thus, it should be said with much kavanah — proper thought and intention.

(ספר השיחות תרפ"ז ע' 112, ועי' אוצר מנהגי חב"ד ע' ע"ה)

U Turns Permitted

Ata Noten Yad - By Moshe Bogomilsky

“אתה נותן יד לפושעים וימיןך פשוטה לקבל שבים”

“You extend a hand to transgressors, and Your right hand is stretched forth to receive penitent.”

QUESTION: By emphasizing “*Atah*” — “You” — over whom are we singling out Hashem?

ANSWER: A question was posed: What penalty is appropriate for the sinning soul? Wisdom (*chachmah*) answered; “The sinning soul should be punished with suffering.” Prophecy (*nevu'ah*) answered; “The soul who sins should be put to death. Torah responded; “He should bring a sacrifice and he will be forgiven.” Hashem Himself said; “The sinner should repent and he will be pardoned” (see Jerusalem Talmud, Makot 2:6).

According to the first three opinions the concept of Teshuvah does not exist, and either man or animal suffers. It is only Hashem’s advice that the sinner should do teshuvah and he will be pardoned.

(ביאור נפלא ע”ז נמצא באגרות קודש כ”ק אדמו”ר ח”ה, א’ רכה)

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# Good — For Us

***Veotzarcho Hatov - By Moshe Bogomilsky***

“Open the gates of heaven, open for us Your good treasure.”

The previous Lubavitcher Rebbe, Rabbi Josef Isaac Schneersohn asks, “From G-d emanates only good and all that He does is for our good, so why the emphasis ‘Your good treasure?’ ”

The punctuation in the prayer needs adjustment. The comma in the statement has to be moved and placed after the word “for us.” Since man does not know what is really good for him, we implore G-d that, “The treasure which is good **for us** You should open.”

# Am I Ready?

**Hashem Hu HaElokim - By Elisha Greenbaum**

“Hear, O, Israel, the L-rd us our G-d, the L-rd is one.

Blessed be the name of the glory of His kingdom for ever and ever.

G-d is the L-rd..”

As the *Neila* service (ultimate prayer of Yom Kippur) draws to its conclusion, we engage in a group ritual simultaneously thought-provoking and inspiring.

We proclaim in unison the *Shema* (once), *Boruch Shem* (three times) and then, as the dramatic finale, we cry out seven times “*Hashem Hu HaElokim*” — G-d who created all existence, is the L-rd who rules and watches over us.

As we pronounce these sentences we are asserting our readiness and willingness to lay down our lives for G-d and His Torah.

Yom Kippur a few years ago I caught myself wondering how ready am I? If I was called on tomorrow to make the choice between embracing the cross or death by firing squad, would I really choose the bullet? If the forces of Islam came rampaging through the streets of Melbourne, would I have the courage to lay down my life, just to stay true to my ancestors and my G-d?

Untold millions of martyrs for Judaism have graced our bloodstained history. Rich and poor alike, educated or ignorant, religiously inspired or hereto untouched by Judaism, they all found that grace and courage to make the ultimate sacrifice in the face of all logic and compulsion to the contrary. Where did they find that supreme dedication which persuaded them to sacrifice all for an undefined and improvable ideal?

I don't believe that self-sacrifice can be practiced. The only possible source for such awe-shattering faith must be instinctive and not developed. Within every Jew wells a font of belief, which is drawn on only when the only available choice left is between commitment to Judaism or rejection of G-d (G-d forbid). With a choice so stark and the stakes so manifest, the innate nature of a Jew is truly revealed.

Perhaps our making this proclamation; at the conclusion of Yom Kippur, after a long day spent fasting and reaffirming our connection to G-d, is the closest we get to exhibiting this faith out a choice and not necessity.

## To die like a Jew?

The sacrifices I am called upon to make are more prosaic. I live in a blessed country, which provides freedom to practice and preach my religion with impunity. I needn't run a gauntlet of Katushyas to get to the Supermarket, and the local Parishes are anything

but rabble-rousers. But because my back isn't against the wall, sometimes I find it harder to summons the clarity and sense of purpose I need to do the right thing. No one forces me to get out of bed and act like a Jew, and without the reaction, I often struggle to get the traction going on my journey through life.

A while ago I was approached by a teenage with a dilemma. She 'desperately' wanted to indulge in a tattoo, but had been informed that doing so would preclude her ever being buried in a Jewish cemetery. Was this true?

I didn't answer her directly, but related a story.

The town miser was dying. A blood disorder had left him with a dangerously high fever. The doctor's diagnosis was that his last slim hope of survival would be if he could somehow manage to perspire and thus lower his temperature.

He'd tried steam baths, eating jalapeno peppers, nothing worked. He was condemned to die.

He called in the Rabbi and gasped, "Rabbi, all these years when you've approached me to contribute to various charitable causes, I've always answered 'No.' Today, I say 'Yes.'

"Rabbi, take a pen and record my last will and testament.

"To the town orphanage, I leave \$25,000. To the free-loan fund, I leave fifty thousand. To the yeshiva.... to the yeshiva... rabbi, **give me back that paper, I'm shvitzing.**"

You care so much about dying as a Jew, that as a 16 year old you are already obsessing about where you'll be buried, but what are you prepared to sacrifice in order to live as a Jew?

If I can center my values on Torah values, living my life of mitzvot and good deeds, not out of fear, or the possibility that I might be forced into it at the end of a sword, but because I know it to be the right thing to do, that is my sacrifice, and that is my commitment to the future.





גמר וחתימה טובה  
**Gmar Chasima Tova**

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

