

תפלת מוסף ליום כפור

Yom Kippur Musaf Service



אִמְרֵי־פִינוּ וְהַגִּיזוֹן לִבֵּנוּ

The words of our mouths and
the meditations of our hearts

Preparing to call out to God

♪ Psalm 118:14

עֲזִי וְזִמְרַת יְהוָה לִי לִישׁוּעָה

Ozi v'zimrat yah vay'hi li lishu'ah.

God the Eternal is my strength and song and has become my salvation!

♪ Psalm 121: 1-2 - Esah Einai (Dan Nichols)

אֲשָׂא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֵא עֲזָרִי:
עֲזָרִי מִעַם יי' עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Esah Einai el he-harim, Esah Einai el he-harim

Mei'yin yavo, yavo ezri; Mei'ayin yavo, yavo ezri

My help will come from God, Maker of heaven and earth.

I lift my eyes to the hills, from where will my help come?

My help is from God alone, maker of heaven and earth.

♪ Psalm 13:6 - Ashira (Yonatan Razel)

וְאֲנִי בְּחַסְדְּךָ בְּטַחְתִּי יִגַּל לִבִּי בִישׁוּעַתְךָ אֲשִׁירָה לֵי יי' כִּי גַמַּל עָלַי:

Va'ani b'chasd'cha vatachti, yageil libbi bishuatecha

Ashira lAdonai ki gamal alai

As for me, I trust in Your faithfulness; My heart will exult in Your deliverance.

I will sing to the Eternal; For God has been good to me.

♪ Psalm 59: 17-18 - Va'ani Ashir Uzecha (Josh Warshawsky)

וְאֲנִי אֲשִׁיר עֲזֶךָ וְאֶרְנֶן לְבַקֵּר חַסְדְּךָ כִּי־הָיִיתָ מְשֹׁבֵב לִי וּמְנוּס בַּיּוֹם צָר־לִי
עֲזִי אֵלַיךָ אֲזַמְרָה

Va'ani ashir uzecha va'aranein la-boker chasdecha,

ki hayyita misgav li, u'manos l'yom tzar-li.

Uzi eileikha azameirah

But I will sing of your strength, extol each morning your lovingkindness;

For you have been my haven, my refuge in my time of trouble.

O my strength, to You I will sing.

***Based on the prayer of the Shaliach Tzibbur -
Recognising our imperfection before God***

הַנְּנִי הָעָנִי מִמַּעַשׁ נִרְעָשׁ וְנִפְחָד וְנִפְחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל :

Here I stand, poor in good deeds, worried and anxious as I consider the Presence which lives in the prayers of Israel.

Eternal God, we have come to plead for Your people Israel, though we are neither fit nor adequate. Yet we dare to ask You, God of our ancestors, ‘the One, the Eternal, a God of mercy and compassion’, God of Israel, transcendent, mighty and awesome. Help us as we try to find a way to forgiveness for ourselves and for the community.

Do not let our community come to grief through our failings.
Do not let them come to harm because of our weakness.
We know how weak we are.

Accept our prayer as if it were what it ought to be - wise, eager and worthy of those who are profound and able to express it, those whose good nature is known to all.

We have come to seek Your presence, for our awareness of love and truth come from You. God, do not send us away empty from this service.

Forgive us! Let salvation and mercy come to us from every place where You dwell, for You are good.

אוֹחִילָה לְאֵל . אֶחְלָה פָּנָיו . אֶשְׁאַלָּה מִמְּנוּ מַעֲנֵה לְשׁוֹן : אֲשֶׁר בְּקִהְל עַם
אֲשִׁיר עֲזוֹ . אֲבִיעָה רְנָנוֹת בְּעֵד מִפְּעָלָיו : לְאָדָם מֵעַרְכֵי־לֵב.
וּמִיהוּה מַעֲנֵה לְשׁוֹן :

I hope in God, whose presence I seek, awaiting an answer. Here among my congregation I sing of God’s power, and as I sing I think of all that God has done. Our task is to open our hearts for prayer, but the answer to prayer comes only from God.

*Ochilah la-eil, achalleh fanav, esh'alah mimmenu ma'aneh lashon.
Asher bikhal am ashir uzzo, abi'ah r'nanot b'ad mif'alav.
L'adam ma'archei leiv, umei'adonai ma'anei lashon.*

אֲדֹנָי שְׁפַתִּי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ :

Adonai s'fatai tiftach ufi yaggid t'hillatecha.

My God, open my lips and my mouth shall declare Your praise.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ	וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֱלֹהֵי אֲמוֹתֵנוּ .	אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי שָׂרָה .	אֱלֹהֵי יִצְחָק
אֱלֹהֵי רִבְקָה .	אֱלֹהֵי יַעֲקֹב
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה .	

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא . אֵל עֲלִיּוֹן קוֹנֵה בְּרַחֲמָיו שָׁמַיִם וָאָרֶץ : מְגוֹן אֲבוֹת וְאֵמָהוֹת בְּדַבְּרוֹ . מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ . הָאֵל הַקְּדוֹשׁ :

Blessed are You, our God, and God of our ancestors,

God of Abraham,

God of Sarah,

God of Isaac,

God of Rebecca,

and God of Jacob,

God of Rachel and God of Leah,

the great, the mighty, and the awesome God, God beyond, generous in love and kindness, and possessing all. You remember the good deeds of those before us, and therefore in love bring rescue to the generations, for such is Your being.

Sovereign who delights in life, recall us to life and record us in the Book of Life for Your own sake, God of life! The Sovereign who helps and saves and shields.

Blessed are You God, who shields Abraham, who remembers Sarah.

Baruch attah Adonai eloheinu veilohei avoteinu veilohei immoteinu.

elohei avraham,

elohei sarah,

elohei yitschak,

elohei rivkah,

veilohei ya'akov,

elohei rachel veilohei le'ah.

Ha'eil ha-gadol, ha-gibbor v'ha-nora, eil elyon, koneh v'rachamav shamayim va'arets. Magein avot bidvaro, m'chayyeih meitim b'ma'amaro.

וּבְכֵן לְךָ תַעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ :

To You, our God, these prayers of holiness ascend. You are the true and only Sovereign.

Uv'chein l'cha ta'aleh k'dushah ki attah eloheinu melech.

We declare how profound is the holiness of this day, for it arouses in us the deepest awe. Today the power of Your reign stirs within us. Love is the foundation of Your throne, and the spirit of truth rests upon it. Truly You are the one who judges and tests, who probes and bears witness. You record and seal, You count and measure. You remember all that is forgotten. You open the Book of Memory, and it speaks for itself, for each of us has signed it by our life.

Un'tanneh tokef k'dushat ha-yom, ki hu nora v'ayom, uvo tinnasei malchutecha, v'yikkon b'chesed kis'echah, v'teiseiv alav be'emet. Emet ki attah hu dayyan umochiach v'yodeia va'eid, v'choteiv v'choteim v'sofeir umoneh, v'tizkor kol ha-nishkachot, v'tiftach et seifer ha-zichronot, umei'eilav yikkarei v'chotam yad kol adam bo.

The great shofar sounds, and a still small voice is heard. God's messengers feel the alarm. Also possessed by fear and trembling, they announce: 'Behold the Day of Judgment!' For judgment comes upon the heavens as well as the world, for neither can stand before Your judgment. This day all who enter the world pass before You like a flock of sheep.

And as a shepherd gathers his flock and makes them pass beneath his staff, everything that lives passes in front of You, and You record, and count, and consider them. You set a limit to the life of every creature, and determine its destiny.

Uv'shofar gadol yittaka' v'kol d'mama dakkah yishama, umal'achim yeichafeizun v'chil ur'adah yocheizun v'yom'ru hinneih yom ha-din. Lifkod al ts'va marom ba-din ki lo yizku v'einecha ba-din, v'chol ba'ei olam ya'avrun l'fanecha kivnei maron.

K'vakkarat ro'eh edro ma'avir tsono tachat shivto, kein ta'avir v'tispod v'timneh v'tifkod nefesh kol chai, v'tachtoch kitsbah l'chol b'rivyah v'tichtov et g'zar dinam.

וּנְתַנֶּה תְּקֵף קְדֻשַׁת הַיּוֹם
כִּי הוּא נוֹרָא וְאִים.
וּבוֹ תִנְשָׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד
כְּסֻפְךָ וְתִשָּׁב עָלֵינוּ בְּאֵמֶת:
אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ
וְיִודֵעַ וְעֵד. וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר
וּמוֹנֶה. וְתִזְכֹּר כָּל־הַנִּשְׁכָּחוֹת.
וְתִפְתַּח אֶת־סֵפֶר הַזְּכוֹרוֹנוֹת. וּמֵאֲלוֹ
יִקְרָא וְחוֹתֵם יַד כָּל־אָדָם בּוֹ:

וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה
דְּקָה יִשְׁמַע. וּמַלְאָכִים יִחַפְּזוּן וְחִיל
וְרַעְדָה יֵאֱחָזוּן וְיֵאֱמְרוּ הִנֵּה יוֹם
הַדִּין: לְפָקוֹד עַל צֶבֶא מְרוֹם בְּדִין
כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בְּדִין.
וְכָל־בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי
מְרוֹן:

כְּבָקֶרֶת רוֹעֶה עֹדְרוֹ מֵעֵבִיר צֹאנוּ
תַּחַת שִׁבְטוֹ. כֵּן תַּעֲבִיר וְתִסְפֵר
וְתִמְנֶה וְתִפְקֹד נַפְשׁ כָּל־חַי. וְתִחַתְךָ
קֶצֶבָה לְכָל־בְּרִיָּה וְתִכְתֹּב אֶת־גְּזֹר
דֵינָם:

On Rosh Hashanah we consider how
judgment is formed
On Yom Kippur we consider how
judgment is sealed,

מִלְּפָנֵי הַשֹּׁהֵן יִכָּתְבוּן
וּבְיוֹם צוֹם כְּפוּר יִתְחַמּוּן :

B'rosh ha-shanah yikkateivun, uv'yom tsom kippur yeichateimun.

all who pass away and all who are born,
all who live and all who die,
those who complete their normal span and
those who do not –
who perish by fire or water,
by the violence of people or the beast,
by hunger or thirst,
by disaster, plague
or execution;
for those who rest and those who wander,
for those at ease and those who are prey,
for the secure and the tormented,
for those who become poor and those who
become rich,
for the failures and the famous.

כָּמָה יַעֲבֹרוּן
וְכָמָה יִבְרָאוּן.
מִי יִחְיֶה וּמִי יָמוּת.
מִי בְקִצּוֹ
וּמִי לֹא בְקִצּוֹ.
מִי בְאֵשׁ וּמִי בַמַּיִם.
מִי בַחֲרֵב וּמִי בַחֲזֵה.
מִי בְרָעַב וּמִי בַצָּמָא.
מִי בְרַעַשׁ וּמִי בַמַּגָּפָה.
מִי בַחֲנִיקָה וּמִי בַסְּקִילָה :
מִי יְנוּחַ וּמִי יְנוּעַ.
מִי יִשְׁקִיט וּמִי יִטָּרֵף.
מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר.
מִי יַעֲנִי
וּמִי יַעֲשִׂיר.
מִי יִשְׁפֹּל וּמִי יָרוּם :

*Kammah ya'avorun v'chammah yibbarei'un,
mi yichyeh umi yamut,
mi v'kitso umi lo v'kitso,
mi va-eish umi va-mayim,
mi va-cherev umi va-chayyah,
mi va-ra'av umi va-tsama,
mi va-ra'ash umi va-mageifah,
mi va-chanikah umi va-s'kilah,
mi yanu-ach umi yanu-a,
mi yashkit umi y'toraf,
mi yishaleiv umi yityasseir,
mi ya'ani umi ya'ashir,
mi yushpal umi yarum.*

Sometimes I remember that my days are numbered.
My days for working are numbered.
My days for seeing a cloudless sky are numbered.
My days are numbered for sitting beneath tall trees.
And my days are numbered for learning.
My days for holding the ones I love are numbered,
As are my days of kisses.
My days of anguish, fear, and longing – they too are numbered.
And my days of walking the crests of high hills.
My days of deep conversation with friends and colleagues are numbered
And the days on which I can make a dent on the world.
My days for inventing, creating, demolishing, undoing,
subverting, contributing.
My days for mending and tearing apart.
My days of confusion.
My days of spreadsheets, keyboards, pens, paperclips.
My days for travelling by train, bus, boat, plane.
My days for reading, music, turning my face towards the stars,
and washing the dishes.
My days of getting to know myself.
My days for understanding what life is.
My days for loving.
My days for knowing.
All of these, too.
I don't think I can remember this all the time.
I am too forgetful for that.
Too easily absorbed in the work of the day.
But when I do remember, life shines with new depth and wonder.
And I find it much more straightforward
To do what I am here to do.

Justin Wise

Yet repentance and prayer and good deeds can transform the harshness in our destiny.

וְתִשׁוּבָה וְתַפְּלָה וְצְדָקָה
מְעַבְרִין אֶת־רֵעַ הַגְּזֵרָה :

Ut'shuvah ut'fillah uts'dakah ma'avirin et ro-a ha-g'zeirah.

Your glory is Your nature – slow to anger and eager to forgive. For You do not want sinners to die but to turn from their ways and live. To the day of their death You wait for them. Whenever they return, at once You are there to welcome them. As You are their Creator, You know the nature of Your creatures, the weakness of common flesh and blood.

כִּי כְשִׁמְךָ בְּן תְּהִלָּתְךָ. קָשָׁה לְכַעַס
וְנוֹחַ לְרַצּוֹת: כִּי לֹא תַחַפֵּץ בְּמוֹת
הַמֵּת כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וְחַיָּה:
וְעַד יוֹם מוֹתוֹ תַחַכְּהֶלּוּ. אִם יָשׁוּב
מִיַּד תִּקְבְּלוּ:

אֲמַת כִּי אַתָּה הוּא יוֹצֵרֵם וְיוֹדֵעַ
יִצְרֵם כִּי הֵם בְּשָׂר וְדָם:

We come from the dust, and end in dust. We spend our life earning our living, but we are fragile like a cup so easily broken, like grass that withers, like flowers that fade, like passing shadows and dissolving clouds, a fleeting breeze and dust that scatters, like a dream that fades away.

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר:
בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ: מְשׁוּל בְּחָרָס
הַנֶּשֶׁבֶר. כְּחֶצִיר יֵבֵשׁ וְכֶצִּיץ נוֹבֵל.
כְּצֶל עוֹבֵר וְכַעֲנַן כְּלֵה. וְכַרוּחַ
נוֹשֶׁבֶת. וְכַאֲבָק פּוֹרֵחַ וְכַחֲלוּם
יַעֲוֶף:

Ki ch'shimcha kein t'hillatecha, kasheh lich'os v'no-ach lirtsot.

Ki lo tachpots b'mot ha-meit ki im b'shuvo middarko v'chayah.

V'ad yom moto t'chakkeh lo, im yashuv miyyad t'kabb'lo.

Emet ki attah hu yots'ram v'yodei-a yitsram ki heim basar vadam.

Adam y'sodo mei'afar v'sofu le'afar. B'nafsho yavi lachmo. Mashul k'cheres ha-nishbar, k'chatsir yaveish uch'tsits noveil, k'tseil oveir uch'anan kaleh, uch'ru-ach noshavet, uch'avak porei-ach v'chachalom ya'uf.

But You are the Sovereign, the Living God, the everlasting.

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם:

V'attah hu melech eil chai v'kayyam.

Your years have no limit, and Your days have no end. We cannot encompass Your glory. We cannot explain what You are. Your glory is Your nature, Your nature Your glory, and we have linked our glory to Yours.

May Your name become holy through those who guard its holiness on earth for its own sake. So creatures in the world join with creatures in heaven as in Isaiah's vision. Together they reach out to the hidden source of Your holiness. They call to each other and say:

Holy, holy, holy is the Creator of all, whose glory fills all the earth.

God's glory fills the universe. Your servants ask each other, 'Where is the place of Your glory?' They cry in answer, 'Blessed...'

Blessed is God's glory, revealed in every place.

Ein kitsbah lishnotecha v'ein keits l'orech yamecha. V'ein shi'ur l'mark'vot k'vodecha v'ein peirush l'eilom sh'mecha. Shimcha na'eh l'cha v'attah na'eh lishmecha, ush'meinu karata vishmecha.

Aseih l'ma'an sh'mecha v'kaddeish et shimcha al makdishei sh'mecha, ba'avur k'vod shimcha ha-na'rats v'ha-nikdash k'sod si-ach sarfei kodesh ha-makdishim shimcha ba-kodesh, darei ma'lah im darei mattah ka-katuv al yad n'vi'echa, v'kara zeh el zeh v'amar.

Kadosh, kadosh, kadosh Adonai ts'va'ot, m'lo chol ha-arets k'vodo.
K'vodo malei olam m'shar'tav sho'alim ze la-zeh ayyei m'kom k'vodo, l'ummatam baruch yomeiru.

Baruch k'vod Adonai mimm'komo.

אין קצבה לשנותיך ואין קץ לארך ימיך: ואין שעור למרפבות כבודך ואין פרוש לעילום שמך: שמך נאה לך ואתה נאה לשמך. ושמנו קראת בשמך:

עשה למען שמך וקדש את-שמך על מקדישי שמך. בעבור כבוד שמך הנערץ והנקדש כסוד שיח שרפיקדש המקדישים שמך בקדש. דרי מעלה עם דרי מטה פפתוב על יד נביאך. וקרא זה אל זה ואמר.

קדוש קדוש קדוש יהוה צבאות. מלא כלהארץ כבודו:

כבודו מלא עולם משרתיו שואלים זה לזה איה מקום כבודו. לעצמתם ברוך יאמרו: ברוך כבוד יהוה ממקומו:

May You turn from Your place in mercy, and be gracious to the people who in love declare Your unity twice each day, evening and morning, with the words of the *Sh'ma*...

Hear O Israel, the Eternal is our God, the Eternal is One.

Our God is One, our source of life, our Sovereign, our deliverer who will repeat to us in mercy, in the presence of all living, the promise to be your God.

I am your God, the Eternal!

Our Living God, You are our true glory. How glorious is Your name in all the earth. The Eternal shall be as a Sovereign over all the earth. On that day the Eternal shall be One, and known as One. And in Your holy writing it is said:

The Almighty shall rule forever! Your God, O Zion, for all generations! Praise God!

מְמַקְוֵמוּ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֲוֶן עִם
הַמְיַחֲדִים שְׁמוֹ עָרַב וּבָקֵר בְּכָל־יּוֹם
תָּמִיד פַּעַמַּיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים :

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד :

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא
מְלִכְנוּ הוּא מוֹשִׁיעֵנו . וְהוּא יִשְׁמַעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי לְהִיּוֹת
לְכֶם לְאֱלֹהִים :

אֲנִי יְהוָה אֱלֹהֵיכֶם :

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדוֹנֵינוּ .
מָה אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ .
וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ .
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ
אֶחָד : וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמֵר :

יְמֶלֶךְ יְהוָה לְעוֹלָם .
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ :

*Mimm'komo ifehu yn b'rachamim v'yachon am ha-m'yachadim sh'mo erev
vavoker b'chol yom tamid pa'amayim b'ahavah sh'ma om'rim.*

Sh'ma yisra'el Adonai eloheinu Adonai echad.

*Echad hu eloheinu hu avinu hu moshi'einu, v'hu yashmi'einu b'rachamav sheinit
l'einei kol chai lihyot lachem leilohim.*

Ani Adonai eloheichem.

*Addir addireinu Adonai adoneinu, mah addir shimcha b'chol ha-arets, v'hayah
Adonai l'melech al kol ha-arets, ba-yom ha-hu yihyeh Adonai echad ush'mo echad.
Uv'divrei kodsh'cha katurv leimor.*

Yimloch Adonai l'olam, elohayich tsiyyon l'dor vador hal'luyah.

We declare Your greatness to all generations, and to all eternity we proclaim Your holiness. Your praise shall never depart from our mouth, for You are God, the great and holy Sovereign.

Blessed are You, the holy Sovereign.

לְדוֹר וָדוֹר נְגִיד גְּדוֹלָךְ.
וּלְנֵצַח נְצָחִים קְדוּשַׁתְךָ נְקַדִּישׁ.
וְשִׁבְחְךָ אֶלְהֵינוּ מִפִּינוּ לֹא יִמוּשׁ
לְעוֹלָם וָעֶד.
כִּי אֵל מְלֶךְ גְּדוֹל וְקָדוֹשׁ אַתָּה:
בְּרוּךְ אַתָּה יְהוָה. הַמְלֶךְ הַקָּדוֹשׁ:

*L'dor vador nagid godlecha, u'neitsach n'tsachim k'dushat'cha nakdish,
v'shivchacha eloheinu mippinu lo yamush l'olam va'ed,
ki eil melech gadol v'kadosh attah.*

Baruch attah Adonai, ha-melech ha-kadosh.

Preparing for the Avodah

God's world is great and holy. The holiest in the world is the Land of Israel. In the Land of Israel, the holiest city is Jerusalem. In Jerusalem, the holiest spot was the Holy of Holies.

There are seventy peoples in the world. The holiest among these is the People of Israel. The holiest of the People of Israel was the tribe of Levi. In the tribe of Levi, the holiest were the priests. Among the priests the holiest was the High Priest.

There are 354 days in the year. Among these the holidays are holy. Higher than these is the holiness of the Sabbath. Among Sabbaths, the holiest is the Day for Atonement, the Sabbath of Sabbaths.

There are seventy languages in the world. The holiest is Hebrew. Holier than all else in this language is the holy Torah, and in the Torah the holiest part is the Ten Commandments. In the Ten Commandments the holiest of all words is the name of God.

And once during the year, at a certain hour, these four supreme sanctities of the world were joined with one another. That was on the Day for Atonement, when the High Priest would enter the Holy of Holies and there utter the name of God.

And because this hour was beyond measure holy and awesome, it was the time of utmost peril not only for the High Priest but for the whole of Israel. For if in this hour there had, God forbid, entered the mind of the High Priest a false or sinful thought, the entire world would have been destroyed.

Every spot where we raise our eyes to heaven is a Holy of Holies. Every person, having been created by God in the divine image and likeness, is a High Priest. Every day of our life is a Day for Atonement, and every word that we speak with sincerity is the name of God. Therefore it is, that every sin and every wrong that we commit brings the destruction of the world.

S. Anski (1863-1920)

The Journey to the Avodah

The Avodah begins with the story of creation.

In the imagination of the paytanim, the Avodah service was the end point of the human and Jewish journey from the very beginning.

♪ Psalm 148: 1-6 (Yoel Sykes)

¹Praise God!

Praise God from heaven,
give praise in the heights.

²Praise God all you messengers,
praise God all hosts.

³Praise God, sun and moon,
praise God, shining stars.

⁴Praise God, heaven of heavens,
and waters above the sky.

הַלְלוּ אֶת־יְהוָה
הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם
הַלְלוּ אֶת־יְהוָה בְּמַרוֹמִים
הַלְלוּ אֶת־יְהוָה כָּל־מַלְאָכָיו
הַלְלוּ אֶת־יְהוָה כָּל־צָבָאָיו
הַלְלוּ אֶת־יְהוָה שֶׁמֶשׁ וְיָרֵחַ
הַלְלוּ אֶת־יְהוָה כָּל־כּוֹכָבֵי אֹרֶךְ
הַלְלוּ אֶת־יְהוָה שָׁמַי הַשָּׁמַיִם
וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם

⁵Let them praise the name of their
Creator, who commanded, and they
were formed.

⁶God established them for ever and
ever by unchangeable decree.

יְהִי־הַלְלוּ אֶת־שֵׁם יְהוָה
כִּי הוּא צִוָּה וַנְּבָרָאוּ
וַיַּעֲמִידֵם לְעַד לְעוֹלָם
חֲקֵנָתָן וְלֹא יַעֲבוֹר

¹Hal'luyah

*Hal'lu et Adonai min ha-shamayim
hal'luhu ba-m'romim
Hal'luhu kol mal'achav
hal'luhu kol ts'va'av
Hal'luhu shemesh v'yare'ach
hal'luhu kol kochvei or
Hal'luhu sh'mei ha-shamayim
v'ha-mayim asher mei'al ha-shmayim*

*Y'hal'lu et sheim Adonai ki hu tsivvah v'niv'ra'u
Va-ya'amideim la'ad l'olam chok natan v'lo ya'avov*

Taken from "Atah Konanta Olam mei'Rosh" - "You established the world from the beginning", the earliest true example of an Avodah, including a reworking of the sacrifice ritual. Commonly used in Sephardi ritual, and in Hasidic communities. The full version is a long alphabetic acrostic that goes forwards and backwards through the alphabet. The confessions are woven into the body of the poem.

As the universe came into being, You ordered what evolved. You founded our world, making everything in it, and forming all its creatures.

אָתָּה כּוֹנְנַת עוֹלָם מְרֹאֵשׁ.
יְסֻדָּתְךָ תְּכַלּוּ וְהַכֹּל פִּעֲלִיתְּ.
וּבְרִיּוֹת בָּהּ יִצְרִיתְּ:

Being lacked shape and form, like the darkness over the deep. This blackness You drove away and, in its place, set light.

בְּשׁוֹרֵךְ עוֹלָם תְּהוּ וְכָהוּ.
וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם.
גִּרְשָׁתְּ אֶפֶל וְהִצַּבְתְּ נֹגֵה:

Creating out of common earth the form of human beings, made in Your likeness, You entrusted to their care the tree of knowledge.

גִּלְמֵם צִלְמָךְ מִן הָאֲדָמָה יִצְרִיתְּ.
וְעַל עֵץ הַדַּעַת אֶתוֹ פָּקַדְתְּ:

Disrespecting this trust, they were expelled from their innocence in Eden. Nevertheless, they were not destroyed, for they were still Your creatures.

דְּבָרְךָ זָנַח וְנִגְרַשׁ מֵעֵדֶן.
וְלֹא כִלִּיתוּ לְמַעַן הַיּוֹתוֹ
יִצִּיר כְּפִידְךָ:

Eventually You let them increase in number and in blessing. You showed them how to grow in goodness and how to live in safety.

הַגְדִּילְתְּ פְרִיָו וּבִרְכָתְךָ זָרְעוּ וְהִפְרִיתְּם
בְּטוֹבְךָ
וְהוֹשַׁבְתֶּם שְׂקָר:

Fearful of any restraint on their freedom, the people said to God: 'Get away from us!' So, You took away Your protecting hand and in an instant, they became like withered grass.

וַיִּפְרְקוּ עוֹל וַיֹּאמְרוּ
לֹא לֵאלֹהֵינוּ מִמָּנוּ.
וְהִסִּירוֹתְךָ יָד כְּרָגַע.
כַּחֲצִיר אֲמָלְלוּ:

Graciously, You then recalled the covenant You made with Noah, a person who was perfect in his day. Because of his goodness a remnant was saved.

זָכַרְתְּ בְרִית לְתַמִּים בְּדוֹרוֹ.
וּבְזִכּוֹתוֹ שָׁמַתְּ
לְעוֹלָם שְׂאֵרִית:

Having the rainbow, we remember the promise made for his sake. With love for his offering You blessed his descendants.

חַק בְּרִית קָשֶׁת לְמַעַן כְּרַת.
וּבְאַהֲבַת נְחוּחוֹ בְּנֵי בְרַכְתָּ:

Inflated by wealth and success, they said: 'Let us build our own city, with a tower whose top rears up to heaven.'

טָעוּ בְּעֶשְׂרָם. וַיֹּאמְרוּ הָבָה נִבְנֶה
לָנוּ עִיר וּמִגְדָּל וְיֵאָשׁוּ בַשָּׁמַיִם:

Journeying from Ur of the Chaldees, like a star that suddenly shone out, once more one man dared to stand out alone, and this was Abraham, the ancestor of peoples.

יָחִיד אַב הַמּוֹן פְּתָאוֹם
כְּכּוֹכַב זָרַח מֵאוּר
כְּשָׂדִים לְהָאִיר בְּחֶשֶׁךְ:

Knowing him through and through, You saw what he accomplished, and Your anger went away. Even when he was an old man You gazed into his heart.

כְּעֶסֶד הַפְּרֶת בְּשׁוֹרֵךְ פְּעֵלוֹ.
וּלְעֵת שִׁיבְתוֹ לִכְבוֹ חֲקֵרְתָּ.

Loving him deeply, You gave him a son Isaac, blessed with grace and goodness, as innocent as a lamb and fit to offer to God.

לְבֵית חַן וְחֶסֶד מִמְּנוּ הוֹצֵאתָ.
טֵלָה טְהוֹר מְכַבֵּשׁ נִבְחָר:

Marvelling at his humility, You let him conceive Jacob, a man who sought honesty; he was sealed in Your covenant from the womb.

מִגִּזְעוֹ אִישׁ תָּם הוֹצֵאתָ
חֲתוּם בְּכְרִיתְךָ. מִרְחֵם לֶקַח:

Next came his twelve sons who were destined to be the ancestors of the twelve tribes, who were known as 'God's beloved' even before their birth.

נָתַתָּ לּוֹ שְׁנַיִם עָשָׂר שְׁבָטִים.
אַהוּבֵי עֲלִיוֹן מִכְּטָן נִקְרְאוּ:

One of them, Levi, was shown by You such kindness and love that by this crown he was marked out from his brothers.

שָׁמַתָּ לּוֹי לְוֵית חַן וְחֶסֶד.
מִכָּל־אֶחָיו כְּתָר לוֹ עֲטָרְתָּ:

Picking out Amram from the children of Levi, You allowed him to inherit the mantle of priesthood and from his descendants You hallowed Aaron to be holy and set apart for God.

עֲמַרְם נִבְחָר מִזֶּרַע לּוֹי. אֶהְוֶן
קְדוֹשׁ יְהוּה מִשְׂרָשָׁיו קְדָשְׁתּוֹ:

Qualified to serve, he was clothed in the garments of holiness;
You accepted his offerings to atone for
Your people.

פָּאָרְתּוֹ בְּבִגְדֵי קֹדֶשׁ.
וּבְקַרְבָּנֹתָיו רָצִיתָ לְכַפֵּר בְּעַד
עַמֶּךָ:

Reaching out for the divine, he would appear wearing the frontlet, the robe, the breastplate, the priestly garment and the vestments of linen.

צִיץ וּמַעֲלֵל חֹשֶׁן וְאַפֹּדֶר.
כְּתָנֹת וּמְכַנְסֵי בַד. מִצְנֻפֶת וְאַבְנֵי טוֹב:

Sheep and bulls were presented as offerings, goats and rams for sacrifice, the wealth of his time.

קַרְבָּנֹת פָּרִים וְעֹלֹת כְּבָשִׂים.
וְשְׁחִיטַת שְׁעִירִים וְנִתְּוַח אֱלִים:

Trailed by the smell of burning incense and the sweetness of its perfume, he would take glowing coals and sprinkle the blood.

רִיחַ קְטֹרֶת רֶקַח מְרֻקַחַת. וּבִיעוֹר
גִּחְלִים וְזִרְיַקַת דָּם:

Understanding the significance of his task, he would bear the incense, and all the while he would pray in sincerity. By this priestly ritual he sought to atone for sins.

שׁוֹעֵת קְטֹרֶת וּתְפִלַּת אֱמֶת.
וּקְדָשְׁתּוֹ מְכַפֵּרַת עַל עֲוֹנוֹתֵינוּ:

עבודה AVODAH

THE TEMPLE SERVICE FOR THE DAY FOR ATONEMENT

THE FIRST CONFESSION

*The first confession of the High Priest was made for himself and his household.
We take the opportunity before we re-enact his confession to reflect on our own
lives and how we behave in the world.*

♪ Elohai – Our souls

My God, the soul
You have given me is pure,

♪ אֱלֹהֵי. נְשָׁמָה שֶׁנָּתַתָּ בִּי
טְהוֹרָה הִיא:

Elohai, n'shamah shennatatta bi t'horah hi.

 **Kanfei Ruach, Wings of Spirit**

(Words from Rav Kook, Orot HaKodesh 1:4:1, music by Avigail Uziel-Amar)

בן אדם עלה למעלה עלה
 כי כח עז לך, יש לך כנפי רוח, יש לך כנפי נשרים אבירים.
 אל תכחש בם, פן יכחשו לך, דרוש אותם דרוש בן אדם וימצאו לך מיד.

Human being, ascend towards the heights, ascend!
 For you have the strength. You have wings of spirit, wings of mighty eagles.
 Do not forsake them, lest they forsake you.
 Seek them, and they will find you immediately.

Ben adam, aleh l'ma'alah aleh; Aleh l'ma'alah aleh ben adam, aleh l'ma'alah aleh

*Ki koach az l'cha, yesh l'cha kanfei ruach
 Yesh l'cha kanfei ruach, kanfei n'sharim abirim
 Al t'chachesh bam, pen y'chachashu l'cha
 D'rosh otam, d'rosh ben adam, v'yimatzu l'cha miyad*

Ben adam, aleh l'ma'alah aleh; Aleh l'ma'alah aleh ben adam, aleh l'ma'alah aleh

Bat adam, ali l'ma'alah ali; Ali l'ma'alah ali bat adam, ali l'ma'alah ali

B'nei adam, alu l'ma'alah alu; Alu l'ma'alah alu b'nei adam, alu l'ma'alah alu

*Ki koach az lachem, yesh lachem kanfei ruach
 Yesh lachem kanfei ruach, kanfei n'sharim abirim
 Al t'chachashu vam, pen y'chachashu lachem
 Dirshu otam, dirshu b'nei adam, v'yimatzu lachem miyad*

Thus came the High Priest to the holy place. He used to come with a bull which was then a sacrifice for sin, to atone for himself and his family. He used to lay his hands on the bull's head. And he confessed:

'To God, whose name I dare to utter, I declare that I have erred, I have sinned, I have done wrong.

'To God, whose name I dare to utter, pardon the errors, the sins and the wrongdoing: mine and that of my family. For the words are written in the Torah of Moses Your servant:

בְּזֹאת בָּא הַכֹּהֵן הַגָּדוֹל אֶל הַקֹּדֶשׁ :
 בְּפֶר הַחֲטָאת אֲשֶׁר לוֹ לְכַפֵּר בְּעֵדוֹ
 וּבְעֵד בֵּיתוֹ. וְסָמַךְ יָדָיו עַל רֹאשׁ הַפָּר.
 וְכֵן הִתְנַדָּה :

אָנֹכָה הַשֵּׁם. חֲטָאתִי. עֲוִיתִי. פָּשַׁעְתִּי
 לְפָנֶיךָ אֲנִי וּבֵיתִי :

אָנֹכָה בַשֵּׁם. כִּפְרִינָא לְחֲטָאִים וְלַעֲוֹנוֹת
 וְלַפְשָׁעִים. שְׁחָטָאתִי. וְשָׁעוּתִי.
 וְשָׁפַשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי : כִּכְתוּב
 בַּתּוֹרַת מֹשֶׁה עַבְדְּךָ מִיַּי כְּבוֹדְךָ.

“For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal...”

פִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה...

And when the priests and the people standing in the Temple court heard the glorious and awesome NAME of God, which was uttered by the mouth of the High Priest in holiness and purity, only on the Day for Atonement, then they bowed down and knelt and fell down, prone with their face to the ground, and they cried out:

וְהִפְתָּנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה. כָּשָׁהּיוּ שׁוֹמְעִים אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָה מִפְּרֹשׁ יוֹצֵא מִפִּי פֶהֶן גָּדוֹל בְּקִדְשָׁהּ וּבְטָהָרָה. הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם וְאוֹמְרִים.

‘Blessed is God’s name, whose glorious kingdom is forever and ever.’

בְּרוּךְ הוּא שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד:

And the High Priest continued to dwell on the holy name while the people finished their response. Only then would he complete the verse he had begun:

וְאַף הוּא הָיָה מִתְכוּן לְגַמֵּר אֶת־הַשֵּׁם כְּנִגְדַת הַמְּבָרְכִים וְאוֹמֵר לָהֶם.

‘...you shall be cleansed.’

...תִּטְהָרוּ...

THE SECOND CONFESSION

*The second confession of the High Priest was made for the priesthood.
We take the opportunity before we re-enact his confession
to reflect on the state of our community.*

*Are we a kehillah k'doshah - a holy community?
What can we do to ensure that we fulfil the Psalmist's vision
of being in unity together?*

🎵 Psalm 133:1

A Pilgrim Song. David's.
How good it is
and how pleasant
when brothers live in unity together.

אֲשִׁיר הַמַּעֲלוֹת לַדָּוָד
הִנֵּה מַה־טוֹב וּמַה־נְּעִים
שִׁבְתָּת אֲחִים גַּם־יַחַד:

And then he would take two goats, marking out one of them for the Eternal and marking out the other as a scapegoat for the sins of our people. But first he approached the bull which was a sacrifice for sin, not only for himself and his family but also for his colleagues, the priests. And he confessed:

‘To God, whose name I dare to utter, I declare that I have erred, I have sinned, I have done wrong, and with me my family and also the sons of Aaron, the example of holiness among Your people.

‘To God, whose name I dare to utter, pardon the errors, the sins and the wrongdoing: mine and my family’s, and also of my colleagues, the sons of Aaron, the examples of holiness among Your people. For the words are written in the Torah of Moses Your servant:

“For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal...”

And when the priests and the people standing in the Temple court heard the glorious and awesome NAME of God, which was uttered by the mouth of the High Priest in holiness and purity, only on the Day for Atonement, then they bowed down and knelt and fell down, prone with their face to the ground, and they cried out:

‘Blessed is God’s name, whose glorious kingdom is forever and ever.’

וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהֶעֱמִיד
אוֹתָם לִפְנֵי יְהוָה.
וַנִּתֵּן עֲלֵיהֶם גּוֹרָלוֹת. גּוֹרַל אֶחָד
לַיהוָה. וּגּוֹרַל אֶחָד לְעֹזְאֵזֶל: וּבָא
אֶל פֶּר הַחֲטָאת אֲשֶׁר לוֹ.
לְכַפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד
אֶחָיו הַכֹּהֲנִים. וְהִתְוַדָּה:

אָנָּה הַשֵּׁם. חֲטָאתִי. עֲוִיתִי. פָּשַׁעְתִּי
לִפְנֵיךָ אֲנִי וּבֵיתִי.
וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ:

אָנָּה בַשֵּׁם. כִּפֶּרְנָא לְחֲטָאִים
וְלַעֲוֹנוֹת וְלַפְשָׁעִים. שְׁחֲטָאתִי.
וְשַׁעֲוִיתִי. וְשִׁפְשַׁעְתִּי לִפְנֵיךָ אֲנִי
וּבֵיתִי. וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ.
כְּכַתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ מִיַּפֵּי
כְבוֹדְךָ.

**כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵכֶם לְטָהָר
אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה...**

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה.
כְּשֶׁהָיוּ שׁוֹמְעִים אֶת־הַשֵּׁם הַנִּכְבֵּד
וְהַנּוֹרָא מִפְּרֹשׁ יוֹצֵא מִפִּי כַהֵן גָּדוֹל
בְּקִדְשָׁה וּבְטָהָרָה.
הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם וְאוֹמְרִים.

**בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:**

And the High Priest continued to dwell on the holy name while the people finished their response. Only then would he complete the verse he had begun:

וְאִי הוּא הָיָה מִתְפַּוֵּן לְגַמֵּר אֶת־הַשֵּׁם
כַּנְּגִיד הַמְּבָרָכִים וְאוֹמֵר לָהֶם.

‘...you shall be cleansed.’

...תְּטַהְרוּ:

ENTERING THE HOLY OF HOLIES

Before the third and final confession, the High Priest entered the Holy of Holies.

What does this concept of holiness mean for us?

Have we created the space for God to dwell among us?

♪ V'asu Li Mikdash

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכְכֶם.
וְאַנְחִנוּ נְבָרְךָ יְיָ מֵעַתָּה וְעַד־עוֹלָם:

And let them make Me a Sanctuary that I may dwell among them (Exodus 25:8)

We bless God now and ever more (Psalm 115:18)

V'asu li mikdash v'shachanti b'tocham.

Va-anachnu n'varech yah, mei-atah v'ad olam

God prepare me, to be a sanctuary, pure and holy, tried and true

With thanksgiving, I'll be a living, sanctuary for you.

Then the High Priest slew the bull which was the sacrifice for his own sin, and accepted its blood. He took a censer full of glowing coals from the altar in God's presence. His hands were filled with incense made from spices beaten small. After he brought them behind the veil he put the incense on the fire that burnt in the presence of the Eternal. Then he took the blood of the bull and sprinkled it seven times upon and before the Seat of Mercy.

וְשָׁחַת אֶת־פָּר הַחֹטֵאת אֲשֶׁר לוֹ.
וְקָבַל אֶת־דָּמוֹ. וְלָקַח מֵלֵא הַמִּזְבֵּחַ
גִּחְלֵי אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלְּפָנֵי יְהוָה.
וּמֵלֵא חֲפָנָיו קִטְרֵת סַמִּים יִדְקֶה.
וְהֵבִיא מִבֵּית לְפָרְכֶת. וְנָתַן אֶת־
הַקִּטְרֵת עַל הָאֵשׁ לְפָנֵי יְהוָה: וְלָקַח
מִדַּם הַפָּר. וְהִזָּה בְּאֶצְבָּעוֹ עַל
הַכַּפֹּרֶת וְלְפָנֵי הַכַּפֹּרֶת שִׁבַע
פְּעָמִים:

THE THIRD CONFESSION

*The third confession of the High Priest was made for all of Israel .
We take the opportunity before we re-enact his confession
to reflect on People Israel, and our role in the world.*

*Are we the 'kingdom of priests' that we were charged to be?
What do we see in the world that we need to change and how will we do so?
How do we engage with those around us?*



הַרִינִי מִקַּבֵּל עָלַי אֶת מִצְוַת הַבּוֹרָא וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ

Behold, I hereby take upon myself the Instruction of the Creator:
“You shall love your fellow as yourself”

Hareini mekabel alai et mitzvot ha boreh v'ahavta l'rei'acha kamocho

And then all that has divided us will merge;
And then compassion will be wedded to power;
And then softness will come to a world that is harsh and unkind;
And then both men and women will be gentle;
And then both women and men will be strong
And then no person will be subject to another's will;
And then all will be rich and free and varied;
And then the greed of some will give way to the needs of many;
And then all will care for the sick and the weak and the old;
And then all will nourish the young
And then all will cherish life's creatures;
And then all will live in harmony with one another and the Earth;
And then everywhere will be called Eden once again.

Judy Chicago

And he also slew the goat which was marked out for the Eternal, and did the same with its blood as he had done with that of the bull.

And he came to the altar and took from the blood of both, and put it on the horns of the altar and sprinkled it seven times.

He approached the live goat and put two hands on its head. And he confessed upon it all of the sins of the People of Israel and their wrongdoings.

‘To God, whose name I dare to utter, I declare that Your people, the family of Israel, has erred, it has sinned, it has done wrong.

‘To God, whose name I dare to utter, pardon the errors, the sins and the wrongdoing which have been committed against You by Your own people, the family of Israel. For the words are written in the Torah of Moses Your servant:

“For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal...”

And when the priests and the people standing in the Temple court heard the glorious and awesome NAME of God, which was uttered by the mouth of the High Priest in holiness and purity, only on the Day for Atonement, then they bowed down and knelt and fell down, prone with their face to the ground, and they cried out:

‘Blessed is God’s name, whose glorious kingdom is forever and ever.’

וְשַׁחַט אֶת־הַשֶּׁעִר אֲשֶׁר עָלָה עָלָיו
הַגֹּרֵל לַיהוָה. וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר
לְדַם הַפָּר: וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי
יְהוָה. וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשֶּׁעִיר.
וַנְתֵּן עַל קַרְנוֹת הַמִּזְבֵּחַ סָבִיב. וְהִזָּה
עָלָיו שֶׁבַע פְּעָמִים:
וּבָא אֶל הַשֶּׁעִיר הַחַי. וְסָמַךְ אֶת־שְׁתֵּי
יָדָיו עַל רֹאשׁוֹ.
וְהִתְוֹדָה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל
וְאֶת־כָּל־פְּשָׁעֵיהֶם:

אָנָּה הַשֵּׁם. חָטְאוּ. עָווּ. פָּשְׁעוּ לְפָנֶיךָ
עַמְּךָ בֵּית יִשְׂרָאֵל:

אָנָּה בַּשֵּׁם. כִּפְרָנָא לַחַטָּאִים וְלַעֲוֹנוֹת
וְלַפְשָׁעִים. שְׁחַטְאוּ. וְשַׁעְווּ. וְשַׁפְּשַׁעוּ
לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל. כִּכְתוּב
בַּתּוֹרַת מֹשֶׁה עַבְדְּךָ מִיַּי כְּבוֹדְךָ.

**כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵכֶם לְטָהָר
אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי
יְהוָה...**

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעִזְרָה.
כְּשֶׁהָיוּ שׁוֹמְעִים אֶת־הַשֵּׁם הַנִּכְבֵּד
וְהַנּוֹרָה מִפְּרֹשׁ יוֹצֵא מִפִּי כַּהֵן גָּדוֹל
בְּקִדְשָׁה וּבְטָהָרָה.
הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם וְאוֹמְרִים.

**בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:**

And the High Priest continued to dwell on the holy name while the people finished their response. Only then would he complete the verse he had begun:

וְאֵף הוּא הָיָה מְתַפְּנֵן לְגַמֵּר אֶת-
הַשֵּׁם כְּנִגְדַּת הַמְּבָרָכִים וְאוֹמֵר לָהֶם.

‘...you shall be cleansed.’

...תְּטַהֲרוּ:

AZAZEL - THE SCAPEGOAT

And he sent the live goat with an appointed man, who let it into the wilderness. Then the High Priest made the offering for himself and the people, to atone for himself and for the people.

וְשָׁלַח אֶת־הַשְּׂעִיר בְּיַד אִישׁ עֲתִי
הַמְּדַבֵּרָה :
וְיֵצֵא וְעֹשֶׂה אֶת־עֹלֹתוֹ וְאֶת־עֹלֹת
הָעָם. וְכִפֹּר בְּעֵדוֹ וּבְעֵד הָעָם:

Mishnah, Tractate Yoma, Chapter 6, Mishnayot 3-4

מסרו למי שהיה מוליכו... עשר סוכות מירושלים ועד צוק... על כל סוכה
וסוכה אומרים לו, הרי מזון והרי מים

[The High Priest] delivered [the scapegoat] to the one who would lead it [into the wilderness]... There were ten booths from Jerusalem to the cliff... At each and every booth they would say to him: here is food and here is water.

Yerushalmi, Yoma 6:4, 44a

לייפות את כוחו למה שאין יצר הרע תאב אלא דבר שהוא אסור לו

AT EACH AND EVERY BOOTH THEY WOULD SAY TO HIM: HERE IS FOOD, HERE IS WATER. [They did so] to enhance his strength [to enable him to continue fasting] Why? Because the evil inclination only desires something that is forbidden to it.

Bavli, Yoma 67a

תנא: מעולם לא הוצרך אדם לכך, אלא שאינו דומה מי שיש לו פת בסלו למי שאין לו פת בסלו.

A Tanna taught: No-one ever found it necessary to use it, but you cannot compare one who has bread in his basket with one who has no bread in his basket.

THE PRAYER OF THE HIGH PRIEST

This was the prayer of the High Priest on the Day for Atonement after he had come out of the Holy of Holies peaceful and unharmed.

Our Living God and God of our ancestors, may it be Your will this year to bring us and all Your people a year of bounty and blessing, a year of good decisions, a year of grain, wine and oil, a year of relief and success, of meeting in Your holy presence, a year of abundance, of all the good things that come from You, a year of dew, rain and warmth, and of ripened fruit, a year of atonement for our misdeeds, a year in which you bless our food and drink, a year of commerce and a year in which we arrive in Your holy presence, a year of plenty and delight, a year in which You bless the fruit of the womb and the fruit of the land, a year in which You bless all our comings and our goings, a year in which our congregation thrives, a year of compassion, peace and tranquility, a year in which You bring us home rejoicing to our land, a year in which Your people Israel will not require support from one another or from other people, the work of their hands being fully blessed by You.'

And for those who lived in the region of Sharon, in danger of sudden earthquakes, he said a special prayer: 'Our Living God and God of our ancestors, do not let their homes become their graves.'

וְכַךְ הִיְתָה תְּפִלָּתוֹ שֶׁל כֹּהֵן גָּדוֹל
בְּיוֹם הַכַּפּוּרִים בְּצֵאתוֹ מִבֵּית קֹדֶשׁ
הַקְּדוּשִׁים בְּשָׁלוֹם בְּלִי פְגַע :

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁתַּהֲי הַשָּׁנָה הַזֹּאת
הַבָּאָה עֲלֵינוּ וְעַל כָּל-עַמְּךָ בֵּית
יִשְׂרָאֵל שְׁנַת אֶסֶס. שְׁנַת בְּרָכָה. שְׁנַת
גְּזֻרוֹת טוֹבוֹת מִלְּפָנֶיךָ. שְׁנַת דְּגָן
תִּירוֹשׁ וַיְצִיָּהּ. שְׁנַת הַרְוָחָה
וְהַצְלָחָה. שְׁנַת וְעוֹד בַּיִת מִקְדָּשְׁךָ.
שְׁנַת זֹל. שְׁנַת חַיִּים טוֹבִים מִלְּפָנֶיךָ.
שְׁנָה טְלוּלָה וּגְשׁוּמָה אִם שְׁחוּבָה.
שְׁנַת יַמְתִּיקוּ מְגִדִים אֶת תְּנוּבָתָם.
שְׁנַת כַּפָּרָה עַל כָּל-עֲוֹנוֹתֵינוּ. שְׁנַת
לְחֻמְנוּ וּמִימֵינוּ תְּבָרֶךְ. שְׁנַת מִשָּׂא
וּמִתָּן. שְׁנַת נְבוֹא לְבַיִת מִקְדָּשֵׁנוּ.
שְׁנַת שִׁבְעָה. שְׁנַת עֲנָג. שְׁנַת פְּרִי
כַּטְנָנוּ וּפְרִי אֲדָמַתְנוּ תְּבָרֶךְ. שְׁנַת
צִאֲתָנוּ וּבֹאֲנוּ תְּבָרֶךְ. שְׁנַת קְהָלָנוּ
תּוֹשִׁיעַ. שְׁנַת רַחֲמֶיךָ יִפְמְרוּ עֲלֵינוּ.
שְׁנַת שָׁלוֹם וְשִׁלוֹה. שְׁנָה שְׁתַּעֲלָנוּ
שְׂמִחִים לְאַרְצֵנוּ. שְׁנַת אוֹצְרֶךָ הַטוֹב
תִּפְתַּח לָנוּ. שְׁנָה שְׁלֵא יִצְטָרְכוּ עַמְּךָ
בַּיִת יִשְׂרָאֵל זֶה לְזֶה וְלֹא לְעַם אֲחֵר
בְּתַתֶּךָ בְּרָכָה בְּמַעֲשֵׂה יְדֵיָהֶם :

וְעַל אֲנָשֵׁי הַשְּׂרוּן הִיָּה אוֹמֵר :
יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁלֵא יַעֲשׂוּ בְּתֵיבָתָם
קְבָרֵיהֶם :



Ufros Aleinu (Evening Liturgy) / Lo Yissa Goy (Isaiah 2:4)

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ.

Spread over us the shelter of Your peace

Uf'ros aleinu sukkat sh'lomecha

לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

Nation shall not lift up sword against nation;
never again shall they train for war

Lo yissa goy el-goy cherev, v'lo yilm'du od milchamah

AFTER THE TEMPLE

All this was while the Temple was a reality and a Holy of Holies existed. Then a High Priest used to come forward and conduct the ritual, and the people of his time looked on and it filled them with joy.

כָּל אֵלֶּה בְּהִיּוֹת הַהֵיכָל עַל
יְסוּדוֹתָיו וּמִקְדָּשׁ הַקֹּדֶשׁ עַל
מְכוֹנוֹתָיו וְכַהֵן גָּדוֹל עוֹמֵד
וּמִשָּׂרֵת. דִּוְרוֹ רָאוּ וְשָׂמְחוּ:

Kol eilleh bihyot ha-heichal al y'sodotav umikdash ha-kodesh al m'chonotav v'chohein gadol omeid um'shareit, doro ra'u v'samachu.

The Holy Temple is destroyed, this form of service is no more. How then may we come into God's presence?

חֶרֶב מִקְדָּשׁ. וּבִטְלָה עֲבוֹדָה.
בְּמָה נִקְדָּם יְהוָה:

Charav mikdash uvutt'lah avodah. Ba-mah n'kadeim Adonai.

עַל־שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חַסְדִּים:

The world stands on three things:
on **Torah**, on **service** and on **acts of loving kindness**.

Al sh'loshah d'varim ha-olam omeid. Al ha-torah, v'al ha-avodah, v'al g'milut chasadim.

TORAH

The Sages taught:

Once the Roman Empire decreed that Israel may not engage in the study of Torah. Pappos ben Yehuda came and found Rabbi Akiva who was creating public assemblies and engaging with Torah.

He said to him: Akiva, are you not afraid of the Empire?

Rabbi Akiva answered him: I will tell you a parable. What is this like? A fox was walking along a riverbank and saw fish gathering and fleeing from place to place. He asked them: From what are you fleeing? They answered: From the nets that people cast for us. The fox said to them. Do you wish to come up onto dry land, and we can dwell together as our ancestors dwelt with your ancestors? The fish replied: Are you the one of whom they say he is the cleverest of animals? You are not clever; you are a fool. If we are afraid in the place that gives us life, how much more so in a place that causes us death. Now that we sit and engage in Torah, about which it is written: 'For that is your life, and the length of your days' (*Deuteronomy 30:20*) yet we live in fear, if we abandon Torah how much worse it will be. (*Babylonian Talmud, B'rachot 61b*)

אֵיט צַיִיִּים הִיא לְמַחֲזִיקִים בָּהּ.
 וְתִמְכֶּה מְאֹד:
 דְּרָכֶיהָ דְרָכֵי־נֵעַם.
 וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:

It is a tree of life to all who grasp it
and those who hold fast to it are happy. Its ways are ways of pleasantness
and all its paths are peace.

*Eits chayyim hi la-machazikim bah, v'tom'cheha m'ushar.
D'racheha darchei no'am, v'chol n'tivoteha shalom.*

AVODAH

Rabbi Yochanan and Rabbi Elazar both said:

While the Temple still stood, the altar used to make atonement for people, but now that the Temple no longer stands, people's tables make atonement for them. (*Babylonian Talmud, B'rachot 55b*)

What is 'service of the heart', 'avodah shehi ba-lev'? You should say, it is prayer. (*Babylonian Talmud, Ta'anit 2a*)



Ivdu (Psalm 100:2 and 95:3)

Music: Or Zohar

עֲבֹדוּ אֶת־יְהוָה בְּשִׂמְחָה בָּאוּ לְפָנָיו בְּרִנָּה :
כִּי אֵל מֶלֶךְ גָּדוֹל יְהוָה

Serve God in gladness; Come into God's Presence with joy.
For God is a great Sovereign.

Part 1:

Ivdu

et Adonai b'simcha

Bo'u

l'fanav birna'na...ah

Part 2:

(Ivdu...u...u)

(simcha, simcha, simcha...)

(Bo'u, bo'u bo'u...u)

(na, na, na, na, na....)

Ki El melech gadol Adonai (x4)

G'MILUT CHASADIM

One time Rabban Yochanan ben Zakkai was out in Jerusalem and Rabbi Joshua was walking after him and saw the Temple was destroyed. He said, 'Woe to us because this has been destroyed! The place that atoned for all of Israel's sins.'

Rabban Yochanan ben Zakkai said to him, 'My son, don't be grieved. We have a form of atonement that is similar to that one, and which is it? Acts of loving kindness - *g'millut chasadim*. As it says, 'For I desire goodness, not sacrifice; obedience to God rather than burnt offerings' (*Hosea 6:6*)'

(Avot d'Rabbi Natan 4:5)



Psalm 89:3

Music: Menachem Creditor

עוֹלָם חֶסֶד יִבְנֶה

The world will be built with loving kindness

Olam chesed yibaneh, yai dai dai, dai dai dai dai dai dai

THE HOLINESS OF THE FESTIVAL

Our God and God of our ancestors, may
Your regard and concern for us and our
ancestors, for the time of our
redemption, for Jerusalem the city of
Your holiness, and for all Your people
the family of Israel, be close to You and
be pleasing to You.

Favour us all with freedom and
goodness, with grace, love and mercy,
on (this day of rest and) this day for
Atonement, to be merciful to us and
show us salvation.

Our Living God,
remember us for good, (Amen)
bring us Your blessing, (Amen)
and save us for a good life. (Amen)

Spare us and be kind to us according to
Your promise of deliverance and mercy.
Our eyes are turned towards You, for
You are a Sovereign of mercy and
compassion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרוּנוּ
וּפְקֹדוּנוּ וְזִכְרוֹן אֲבוֹתֵינוּ
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ.
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
לְפַלְיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד
וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם
בְּיוֹם (הַמְּנוּחַ הַזֶּה וּבְיוֹם)
הַכַּפּוּרִים הַזֶּה.
לְרַחֵם בּוֹ עָלֵינוּ וְלְהוֹשִׁיעֵנוּ:
זְכֹרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה (אָמֵן)
וּפְקֹדְנוּ בּוֹ לְבִרְכָה (אָמֵן)
וְלְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים (אָמֵן)
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן.
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:

*Eloheinu veilohei avoteinu ya'aleh v'yavo v'yaggi'ah v'yeira'eh v'yeiratseh
v'yishama vayippakeid vayizzacheir zichroneinu ufikdoneinu v'zichron avoteinu
v'zichron mashi'ach ben david avdecha, v'zichron y'rushalayim ir kodshecha
v'zichron kol amm'cha beit yisra'el l'fanecha lifleitah ul'tovah l'chen ul'chesed
ul'rachamim, l'chayim ul'shalom, b'yom (ha-mano'ach ha-zeh uv'yom) ha-kippurim
ha-zeh, l'rachem bo aleinu ul'hoshi'einu.*

Zochreinu Adonai eloheinu bo l'tovah (Amen)

U'fokdeinu vo livracha (Amen)

V'hoshi'einu vo l'chayim tovim (Amen)

*Uvidvar y'shu'ah v'rachamim chus v'chonneinu, ki eilecha eineinu, ki eil melech
chanun v'rachum attah.*

Our God and God of our ancestors, reign over all the world in glory, supreme in splendour over all the earth. Shine out in the beauty and majesty of Your might over all who dwell on earth. Then every creature will know that You are its Creator, and all Your handiwork realise that You are its Maker. May everything that has life declare that the God of Israel reigns, and that God's rule governs all.

Eloheinu veilohei avoteinu, m'loch al kol ha-olam kullo bichvodecha, v'hinnasei al kol ha-arets bikarecha, v'hofa bahadar g'on uzzecha, al kol yosh'vei teiveil artsecha. V'yeida kol pa'ul ki attah p'alto, v'yavin kol yatsur ki attah y'tsarto, v'yomar kol asher n'shamah b'appo, Adonai elohei yisra'el melech, umalchuto ba-kol mashalah.

Our God and God of our ancestors, (may our rest be pleasing to You) make us holy by doing Your commands and let us share in the work of Your Torah. Make us content with Your goodness and let our souls know the joy of Your salvation. (In Your love and goodwill let us inherit Your holy Shabbat and may all Israel who seek holiness find in it their rest.) Purify our hearts to serve You in truth, for You, God, are truth, and Your word is truth and endures forever. Blessed are You God, the sovereign who pardons and forgives our sins, and the sins of all Your people Israel, removing guilt from year to year; sovereign over all the earth, who hallows (the Shabbat and) Israel and the Day for Atonement.

Eloheinu veilohei avoteinu (r'tseih vimnuchateinu) kadd'sheinu b'mitsvotcha, v'tein chelkeinu b'toratecha, sabb'einu mittuvecha, v'samm'cheinu bishu'atecha, (v'hanchileinu Adonai eloheinu b'ahavah uv'ratson shabbat kodshecha, v'yanuchu vah yisra'el m'kadd'shei sh'mecha,) v'taheir libbeinu l'ovd'cha be'emet, ki attah elohim emet, ud'var'cha emet v'kayyam la'ad. Baruch attah Adonai, melech mocheil v'soleach la'avonoteinu v'la'avonot ammo beit yisra'el, uma'avir ashmoteinu b'chol shanah v'shanah, melech al kol ha-arets m'kaddeish (ha-shabbat v') yisra'el v'yom ha-kippurim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלֹךְ עַל
כָּל־הָעוֹלָם כְּלוֹ בְּכֹבוֹדְךָ. וְהַנְּשֹׂא עַל
כָּל־הָאָרֶץ בִּיקָרְךָ. וְהוֹפֵעַ בְּהַדָּר
גָּאוֹן עֲזָךָ. עַל כָּל־יוֹשְׁבֵי תְּבֵל
אֶרֶץךָ: וַיַּדַּע כָּל־פֶּעוּל כִּי אַתָּה
פְּעַלְתָּו. וַיִּבִין כָּל־יִצְוֹר כִּי אַתָּה
יִצְרָתוּ. וַיֹּאמֶר כָּל־אֲשֶׁר נִשְׁמָה
בְּאִפּוֹ. יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ.
וּמַלְכוּתוֹ בְּכֹל מְשָׁלָה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצָה)
בְּמִנוּחֵתָנוּ קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ.
וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעְנוּ מִטוֹבְךָ.
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. (וְהַנְּחִילָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשְׁךָ.
וַיְנוּחוּ בְּהַ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.)
וְטַהַר לִבָּנוּ לְעִבְדְּךָ בְּאֵמֶת.
כִּי אַתָּה אֱלֹהִים אֱמֶת. וּדְבָרְךָ אֱמֶת
וְקַיָּם לְעַד.
כְּרוֹךְ אַתָּה יְהוָה. מְלֹךְ מוֹחֵל וְסוֹלֵחַ
לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה.
מְלֹךְ עַל כָּל־הָאָרֶץ מְקַדֵּשׁ (הַשְּׁבֶת
וְיִשְׂרָאֵל יוֹם הַכִּפּוּרִים):

Our Living God, be pleased with Your people Israel and listen to their prayers. In Your great mercy delight in us so that Your presence may rest upon Zion. Our eyes look forward to Your return to Zion in mercy! Blessed are You God, ever restoring Your presence to Zion.

R'tseih Adonai eloheinu b'amm'cha yisra'el, v'litfillatam sh'eih. Uv'rachamecha ha-rabbim tachpots banu, v'tashreh sh'chinat'cha al tsiyyon. V'techezenah eineinu b'shuv'cha l'tsiyyon b'rachamim. Baruch attah Adonai ha-machazir sh'chinato l'tsiyyon.

We declare with gratitude that You are our God and the God of our ancestors. You are our rock, the rock of our life and the shield that saves us. In every generation we thank You and recount Your praise for our lives held in Your hand, for our souls that are in Your care, and for the signs of Your presence that are with us every day. At every moment, at evening, morning and noon, we experience Your wonders and Your goodness. You are goodness itself, for Your mercy has no end. You are mercy itself, for Your love has no limit. Forever have we put our hope in You.

And for all these things may Your name, our Sovereign, be blessed, exalted and honoured forever and ever. Record all the children of Your covenant for a good life. May every living being thank You; may they praise and bless Your great name in truth for You are the God who saves and helps us. Blessed are You God, known as goodness, whom it is right to praise.

Modim anachnu lach, she'attah hu Adonai eloheinu veilohei avoteinu l'olam va'ed, tsureinu tsur chayyeinu umagein yish'einu, attah hu. L'dor vador nodeh l'cha un'sappeir t'hillatecha, al chayyeinu ha-m'surim b'yadecha, v'al nishmoteinu ha-p'kudot lach, v'al nissecha sheb'chol yom immanu, v'al nifl'otecha v'tovotecha sheb'chol eit, erev va'voker v'tsohorayim. Ha-tov ki lo chalu rachamecha, ha-m'racheim ki lo tammu chasadecha, ki mei'olam kivvinu lach.

V'al kullam yitbarach v'yitromeim v'yitnassei tamid shimcha malkeinu l'olam va'ed. Uch'tov l'chayyim tovim kol b'nei v'ritecha. V'chol ha-chayyim yoducha selah, vihal'lu vivar'chu et shimcha ha-gadol be'emet, ha-eil y'shu'ateinu v'ezrateinu selah. Baruch attah Adonai, ha-tov shimcha ul'cha na'eh l'hodot.

רְצֵה יְהוָה יְהוּדָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל.
וְלִתְפִלָּתָם שְׁעָה. וּבְרַחֲמֶיךָ הַרְבִּים
תַּחֲפֹץ בָּנוּ וְתִשְׁרֶה שְׁכִינְתְּךָ עַל צִיּוֹן.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה. הַמְחַזֵּיר
שְׁכִינְתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֶד. צוּרֵנוּ צוּר חַיֵּינוּ וּמִגֵּן יְשַׁעֲנוּ
אַתָּה הוּא: לְדוֹר וָדוֹר נִזְדָּה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ. וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.
וְעַל נִסְיָךְ שְׁבַכְל־יוֹם עָמְנוּ. וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל־עַת
עָרַב וּבָקֵר וְצָהָרִים: הַטּוֹב כִּי לֹא
כָלוּ רַחֲמֶיךָ. הַמְּרַחֵם כִּי לֹא תָמוּ
חַסְדֶּיךָ. כִּי מֵעוֹלָם קוִינּוּ לָךְ.

וְעַל כָּלֶם יְתַבְרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
תְּמִיד שְׁמֶךָ מִלְּפָנֶינוּ לְעוֹלָם וָעֶד:
וּכְתוֹב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.
וְכֹל־הַחַיִּים יוֹדוּךָ סֵלָה. וַיִּהְיֶה לָלוּ
וַיְבָרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל בְּאֵמֶת. הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה: בְּרוּךְ אַתָּה
יְהוָה. הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לַהֲדוֹת:

Grant us peace, goodness and blessing; life, grace and kindness; justice and mercy. Source of our life, bless us all together with the light of Your presence, for in the light of Your presence You give us, our Living God, law and life, love and kindness, justice and mercy, blessing and peace. And in Your eyes it is good to bless Your people Israel with the strength to make peace. In Your presence may we and all Your people, the family of Israel, be remembered and recorded in the Book of Life for a good life and for peace. Blessed are You God, blessing Your people Israel with peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן
וְחֶסֶד צְדָקָה וְרַחֲמִים עָלֵינוּ. וּבְרַכְנוּ
אֲבֵינוּ כְּלָנוּ יַחַד בְּאוֹר פְּנֵיךָ. כִּי בְאוֹר
פְּנֵיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרָה
וְחַיִּים. אֲהַבָה וְחֶסֶד. צְדָקָה וְרַחֲמִים.
בְּרָכָה וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּרַב־עֵז וּבְשְׁלוֹם:
בְּסֶפֶר חַיִּים נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלְשְׁלוֹם:
בְּרוּךְ אַתָּה יְהוָה. הַמְבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם:

Sim shalom tovah uv'rachah chayyim chein vachesed, ts'dakah v'rachamim aleinu, uvar'cheinu avinu kullanu yachad b'or panecha, ki v'or panecha natatta lanu Adonai eloheinu torah v'chayyim, ahavah vachesed, ts'dakah v'rachamim, b'rachah v'shalom, v'tov b'einecha l'vareich et amm'cha yisra'el b'rov oz uv'shalom. B'seifer chayyim nizzacheir v'nikkateiv l'fanecha anachnu v'chol amm'cha beit yisra'el, l'chayyim tovim ul'shalom. Baruch attah Adonai, ha-m'vareich et ammo yisra'el ba-shalom.



עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל וְעַל־כָּל־הָעוֹלָם. וְאִמְרוּ. אָמֵן:

May the Maker of peace in the highest
bring this peace upon us and upon all Israel
and upon all the world. Amen.

*Oseh shalom bimromav hu ya'aseh shalom aleinu
v'al kol yisra'el v'al kol ha-olam, v'imru amen.*

