

BS"D

YOM KIPPUR MACHZOR LITE

SING ALONG,
COMIC RELIEFS,
USEFUL INFO,
INSPIRATION,
AND MORE..

10 years
FORWARD



A SPECIAL THANKS TO LEAH FOR
MAKING THIS BOOKLET AND TO
RABBI ZVI FOR THE INSPIRATION



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MAISON CHABAD

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Dear Friends,

Welcome to Chabad NDG;

Whether you consider yourself Reform or Conservative, Vegan or Secular Humanist, Orthodox or unaffiliated, Sefardi or Ashkenazi, well-versed or unversed; at Chabad NDG, the labels and classifications fall away. If you have young children, a complete children's program is being offered, so your children can have a Jewish experience they will remember for years to come.

We will announce the page numbers so you know what page we are on. However that does not mean you have to keep turning the pages to keep up with the congregation. More important than keeping up with the congregation is that the prayers should be meaningful to you. If a particular prayer speaks to you spend time with it.

The reason why Chabads are called Chabad Houses is because it is a house to every Jew. That was the dream of the Rebbe, that every Jew no matter how near or far they were from the Torah had their place in shul - we encourage you to share with us your opinion, feedback, appreciation so we can all work on making this place YOUR CHABAD HOUSE.

Our custom is to stand whenever the Ark is opened - if you feel that you cannot stand every time the Ark is opened that is OK, you may remain seated.

Sincerely,

Rabbi Yisroel Bernath and the Chabad NDG Family.

It is important to note that there are five prohibitions on Yom Kippur, namely: • Eating and drinking • Anointing with perfumes or lotions • Marital relations • Bathing • Wearing leather shoes These five "afflictions" correspond to the five books of the Torah, which we accept without allowing our physical needs to intervene. They also correspond to the five senses with which man performs mitzvos and commits transgressions; to the five times the term nefesh is mentioned in the Yom Kippur Torah reading; to the five immersions of the Kohen Gadol on Yom Kippur day when the Temple stood; and to the five prayer services prescribed for the day: Maariv, Shacharis, Musaf, Mincha and Ne'ilah, you can read later in this booklet about the 5 stages of teshuva.

Tonight and tomorrow are the days of Atonement ; Yom Kippur

The Talmud states there are no days as joyous as Tu B'Av and Yom Kippur.

Rabbi Shimon ben Gamliel says, "There were never happier days for the Jews like the fifteen of Av and Yom Kippur for on those days the daughters of Jerusalem would go out wearing borrowed white clothing so that they should not embarrass those who did not own such.

Our souls are comprised of five spiritual levels. During the weekday, we access the three lower levels in our prayers. On Shabbat and holidays we access the fourth level. But it is only on Yom Kippur that it is possible for us to access the fifth, highest level — Yechidah — oneness with G-d, and only during Neilah, the final prayer service of the holiday.

Maariv for Erev Yom Kippur

Deaf man in the Shtiebel

Just a deaf man in the Shtiebel, and to everyone's surprise, he comes to shul each Shabbos, and he prays with tear-filled eyes, his son he is the Chazan but he sits there enjoying every word.

He watches every motion ,every gesture that he makes, and he stays till the very end how ever long it takes and when the davening is over he's the first to reach his son and the deaf man in the shteeble says "Well done"

Now it's right before Yom Kippur and in the Shtiebel there is fear. They want to start Kol Nidrei but the Chazan's still not there. Oh, the shul was filled with people As the night begins to fall but the deaf man's chair stands empty by the wall.

And suddenly the Chazan he comes rushing through the door he's wearing his white Chazan's hat he's never worn before, he pauses for a moment, at his father's empty chair and quietly he wipes away a tear

And he runs up to the bimah for there's no time left to wait and half the shul can hear the rabbi ask "How come so late?" "Oh, just getting ready for Yom Kippur" Is all he'd say "But now I'm going up to pray"

And he takes his place surrounded by the holy Torah ring, and in a voice so beautiful he begins to sing Oh, every heart was broken Oh, and every soul burned bright from his Kol Nidrei that Yom Kippur night

And when he finished davening the rabbi asked to tell what was it he was thinking of that made him sing so well "Well you knew my dad was deaf", he said "Last night he passed away it's the first time that my father's heard me pray"

And he takes his place surrounded by the holy torah ring and in a voice so beautiful He begins to sing Oh, every heart was broken Oh, and every soul burned bright From his Kol Nidre that Yom Kippur night Oh, every heart was broken Oh, and every soul burned bright from his Kol Nidre that Yom Kippur night

Kol Nidrei... p.36

(repeat 3 times)

Kol Nidrei Ve'esarei, Ush'vuei, Vacharamei, Vekonamei, Vekinusei, Vechinuyei D'indarna, Ud'ishtabana, Ud'acharimna, Ud'assarna Al nafshatana Miyom Kippurim zeh, ad Yom Kippurim haba aleinu etovah Bechulhon Icharatna vehon, Kulhon yehon sharan Sh'vikin sh'vitin, betelin umevutalin, lo sheririn v'lo kayamin Nidrana lo nidrei, V'essarana lo essarei Ush'vuatana lo shevuot.

The prayer called Kol Nidrei ("All Vows"), whose author is unknown, dates back at least to the 9th century, a period of Byzantine persecution -- though some say it was composed as early as the 6th century when the King of Spain ordered all the Jews to convert or die.

Scholars have speculated that the Kol Nidrei prayer first gained prominence during the Dark Ages of Medieval Europe. Back then, many Jews were forced to relinquish their Judaism or die, and as a result, many converted, vowing allegiance to another faith. On the eve of Yom Kippur, these poor Jews would secretly gather and whole-heartedly beg G-d that the vows they made in the previous year would be totally annulled, thus reaffirming their complete devotion to their roots. With such a history, it is obvious why this emotionally charged prayer evokes an intense response from us

Yom Kippur demands and inspires us to be more. As we begin the holiest of days, traveling deeper within, we annul future vows, saying to ourselves that we no longer need the external pressure of our words to inspire noble behavior. From now on, we plan to live mindful of what we feel deeply. We plan to fully integrate our actions, words and thoughts with our beliefs. Our minds and hearts will be in the same place. This is how we aspire to live in the year to come.

Yom Kippur affords us an amazing ability to tap into the deepest resources of soul, explore and reveal the essence of who we are, and then live accordingly for the entire year to follow.

Interesting fact: It was believed by some that because Jews said this prayer yearly, their vows were worthless. In medieval European courts Jews were required to take a special oath because of gentile suspicion of the effect of Kol Nidrei on testimony given by Jews.

In addition, the apostate Nicholas Donin (13th century) used the Kol Nidrei prayer to try to prove the perfidy of the Jews. This was such a widespread belief in 12th century France that perhaps for this reason and also for halachic reasons, Rabbi Jacob Tam (better known as Rabeinu Tam) changed the Kol Nidrei formula to refer only to vows made in the forthcoming year. This change has been incorporated in all Ashkenazi machzorim

Kol Nidrei is repeated 3 times corresponding to the three soul garments; thought, speech & action

V'Nislach.... p.36

V'nislach l'chol adat b'nei yisra-eil v'lageir hagar b'tocham, ki l'chol ha-am bishgagah
(repeat 3 times)

S'lach na la-avon ha-am hazeh k'godel chasdecha, v'cha-asher nasatah la-am hazeh mimitzrayim v'ad heinah. V'sham ne-emar (repeat 3 times)

Vayomer Adonai salachti kidvarecha. Baruch atah Adonai eloheinu melech ha-olam,

shehecheyanu v'kiy'manu v'higi-anu laz'man hazeh. (repeat 3 times)

Shema... p.44

Shema Yisroel Adonay Eloheinu Adonay Echad

BORUCH SHEM KEVOD MALCHUSO L'OLAM VA'ED

The Shema isn't a prayer it is a declaration. It declares not only that there is one G-d, but that there is nothing else other than G-d. G-d is one and the same as He was before and after the creation of the world, and all that exists is included within G-d.

The recitation of the Shema is commanded by the Torah, and ought to be done with complete and undivided attention since it expresses the basic principle of Torah—the belief in Divine oneness—and it speaks of the Creator's relationship with humanity and with our evolving history.

The statement following the Shema “Baruch Shem...” is generally recited quietly. Only on Yom Kippur is it read aloud. We are taught that Moses originally heard this prayer from the angels when he was on Mount Sinai and brought it back down with him. He told the Israelites to say it quietly, because it was “stolen” from heaven. Thus we say it quietly all year round. But on Yom Kippur we are spiritually raised to the level of angels and we say the verse out loud and in public.

Ve'Ahavta.. p.44

V'ahavta et Adonai Elohecha, b'chol l'vavcha uv'chol nafsh'cha uv'chol m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'vavecha v'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha.

Why do we pray?

We pray because our body requires nourishment, health, safety, comfort. We pray to acknowledge our dependency upon, our appreciation of, and our gratitude to the Source of all the needs, joys and achievements of life.

We pray because our soul is lonely. A spark of the Divine fire, it has journeyed to a world heavy and dark with "matter" — with things, forces and objects that shout forth their own reality, obfuscating their Source. So the spark yearns for the fire and strives to become reabsorbed in it. Eagerly it awaits the times set aside for prayer — those precious daily moments when the person it inhabits ceases to commune with the world and communes with his or her Creator.

So a person praying is a standing paradox, a swaying contradiction, a self divided against itself. Both body and soul are praying. The body is praying for life and existence. The soul is praying to escape life, to transcend existence.

And yet, as prayer progresses, a certain harmony emerges. As the soul prays, climbing the heavens and shedding the husks of selfhood that encumber it with an identity with "needs" and hold it distinct from its source, the body (who's praying on the same page — there's no escaping that) learns that spirituality, too, is a need; that transcendent strivings are also a pleasure; that union with G-d is also an

achievement. And the soul, who's praying on the same page as the body (there's no escaping that, either) learns that life, too, is Divine; that existence is also a way of fusing with G-d; that achievement can be the ultimate self-abnegation, if one's achievements are harnessed to a higher, G-dly end.

Why do we pray? Because the body needs the soul and the soul needs the body, and both need to be made aware that the other's need is also their own.

That, ultimately is the essence of prayer: to know our needs, understand their source, comprehend their true objectives. To direct our minds and hearts to He who implanted them within us, defined their purpose, and provides us with the means to fulfill them.

Maariv Amidah for Yom Kippur... p.47

During the Amidah of Yom Kippur we recite a unique prayer called 'al chet'. This is meant to be an intimate moment when we acknowledge our iniquities before G-d who knows "the mysteries of the universe and the hidden secrets of every human being." The first essential step in teshuvah – repentance – is acknowledgement of the wrongdoing. Repentance cannot be just a fleeting thought like other thoughts that come and go in a person's mind. By acknowledging our sins in words, our repentance becomes much more real and help us reach the complete understanding that our sins are wrong and cannot be rationalized away.

The Al Chet is broken down into four sections; in between each section we say: "for all these, G-d of pardon, pardon us, wipe away our sins, atone for us."

V'Al Culam Eloah Slichot Selach Lanu M'Chal Lanu Kaper Lanu

Pardon (selach) lightest – for sins we committed without even personal benefit

Atone (kapper) is the strongest – for unintentional sins, which can be entirely atoned for.

Sins in general are understood not as mere transgressions but as disconnections. When we sin we actually displace and disconnect ourselves from our own true self. As in is therefore not committed just against G-d, it is committed against the self as well. Teshuvah, which requires Viduy – confession – or acknowledgement, is the process of realigning and returning to our real self, our Divine soul.

In the Yom Kippur service, sins are expressed in the plural not only to save individuals from embarrassment but so that the congregation as a whole might attain true atonement. We cannot confess only for ourselves, rather we have to beg forgiveness for all Jews who sin. As the great 16th century Kabbalist, the Ari, said, "Confession is written in the plural, 'we have sinned' because all Israel is considered like one body and every person is a limb of that body. So we confess to all the sins of all the parts of our body.

Selichot.. p.58

Ya'ale Tachanuneinu Mee'erev, V'yovo Shavoseinu Miboker V'yeiro-e Rinuneinu Ad Orev.

Ya'ale L'oleinu Meierev. V'yovo Tzidkoseinu Miboker, V'yeiro-e Pidyoneinu Ad Orev.

Ya'ale Inuyeinu Meierev, V'yovo Slichoseinu Miboker, V'yeiro-e Na'akoseinu Ad Orev.

Ya'ale M'nuseinu Meierev, V'yovo L'ma'ano Miboker, V'yeiro-e Chipureinu Ad Orev.

Ya'aleh "May our supplications ascend". This poem serves as an overall introduction to the prayers of Yom Kippur. It follows the reverse aleph beis order, showing after man reaches the full extent of his understanding; he must realize that he should go back to the beginning and deepen his spiritual understanding even more. We beseech G-d to hear our prayers over the next 24 hours. We sing each stanza with the Chazan.

Darkecha.. p.61

*Darkecha elohaynu l'haarich apecha loroim velatovim v'hi sehilosecha L'ma'anecha
eloheinu aseh velo lanu re'eh amidosenu dalim ve'rekim*

The Lubavitcher Rebbe explained that just as G-d forgivingly overlooks our faults, going beyond that which is naturally expected of Him, so, too, must we exceed our self-created limits, even in the realm of good, and resolve to be even better tomorrow.

Annom Ken.. p.64

Rabbi Yom Tov of York is the author of one of the liturgical poems (*piyutim*) recited during the Yom Kippur evening service – the only High Holiday prayer to have as its author an English medieval rabbi.

Rabbi Yom Tov dedicated his life to helping the Jewish community of York he also invested much effort in making the prayers more inspiring and compassionate to the plight of the Jewish people of his times by authoring liturgical poems. He is particularly known for this *piyut* found in most Ashkenazic *machzorim*. There are seven *piyutim* or specially composed prayers in the evening service of Yom Kippur. Out of the seven liturgical pieces four are classical *piyutim*. It is interesting that out of the four *piyutim*, only two have known authors, one of which is this *piyut* by Yom Tov of York

Ki Hineh... p.66

*Ki Hinei Kachomer Beyad Hayotzeir, Birtzoso Marchiv Uvirtzoso Mekatzer, Kein
Anachnu Beyodcho Chessed Notzeir, Labris Habet Veal Teifen Layeitzer.*

*Ki Hinei Koeven Beyad Hamesates, Birtzoso Ochez Uvirtzoso Mechates, Kein Anachnu
Beyodcho Mechayeh Umemoseis, Labris Habet Veal Teifen Layeitzer*

*Ki hineh kagarzon byad hechorosh birtzoso dibayk loor uvirtzoso payrash ken anachnu
byodcho tomaych oni vorosh labris habayt val tayfen la yaytzer*

*Ki hineh kahege byad hamaloch birtzoso ochayz ivrtzoso shilach ken anachnu byodcho el
tov v saloch la bris ha bayt v al tayfen la yaytzer*

*Ki hineh kazchuchis byad hamzagayg birtzoso chogayg uvirtzoso m'mogageg ken
anachnu byodcho ma avir zodon vshogeg labris habayt v al tayfen la yaytzer*

*Ki hineh kayrio byad horokaym birtzoso myashayr uvirtzoso makaym ken anachnu
byodcho el kano vnokem la bris ha bayt v al tayfen la yaytzer*

*Ki Hineh kakesef byad hatzoref birtzoso msageg uvirtzoso mtzoref ken anachnu byodcho
mamtzi lmozor teref la bris ha bayt v al tayfen la yaytzer*

In this song, we describe how our lives are in G-d's hands- like clay in the sculptor's hands or material in the weaver's loom, our lives are molded by Him. We ask G-d to overlook our evil inclination that has led us to do wrong, and to rather recall His covenant to always look after us.

Shema Kolenu... p.70

*Shema Koleinu Adonoy Elohaynu Chus vRachem Aleinu vKabel bRachamim uveRotzon
Es Tefilosenu*

HaShivenu Adonoy Elecha vNashuva Chadesh Yamenu Kedem

Al Taslichenu Milfonecho vRuach Kodshecha al Tikach Minenu

We can always call out to the Infinite Light and ask forgiveness. That is not in the script. When we do teshuvah—when we return to God—we return to a spiritual place where we unite with God’s oneness.

So, when we cry out, “listen to our voice,” perhaps we mean that God should disregard what we are saying, for our intention and focus might not be good, but simply listen to whom is speaking. This is the power of teshuvah, revealing the internal bond between our deepest selves and the Infinite Source of all light.

Ki Anu Amecha... p.71

Introduction to Vidui in all services of Yom Kippur. This hymn is based on the Midrash that interprets the phrase “Ani lDodi v Ldodi Li” to show the parallel relationships between the Jews and HaShem. He is my God, my father, my shepherd, my keeper, and I am His nation, His son, His flock and His vineyard. It first lays out 12 aspects of the parallel relationship we have with G-d, and then 4 aspects of our sin and inadequacy, but G-d is merciful and infinite, therefore we confess our sins and seek His forgiveness.

Confessional Prayer ... p.73

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

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

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

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

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

Comic Relief..

Lying in the hospital bed, the dying man began to flail about and make motions as if he would like to speak.

The Rabbi, keeping watch at the side of his bed leaned quietly over and asked, "Do you have something you would like to say?" The man nodded to the affirmative, and the Rabbi handed him a pad and pen. "I know you can't speak, but use this to write a note and I will give it to your wife. She's waiting just outside."

Gathering his last bit of strength, the man took them and scrawled his message upon the pad which he stuffed into the Rabbi's hands. Then, moments later, the man died. After administering the last rites, the Rabbi left to break the sad news to the wife. After consoling her a bit, the Rabbi handed her the note. "Here were his last words. Just before passing on, he wrote this message to you."

The wife tearfully opened the note which read "YOU'RE STANDING ON MY OXYGEN HOSE!!"

Rachamanah...p.80

Rachamana d'anei la-aniyei aneina. Rachamana d'anei litvirei liba aneina.

Avinu Malkeinu... p.80

We rise for this section; and sing the first and last part in Hebrew, read the rest in english:

Avinu malkeinu Chatanu L'Fanecha, Avinu Malkeinu Ein Lanu Melech Eleh Ata

(...)

*Avinu Malkeinu Chanenu vaAnenu ki ein Banu m'Aasim Aseh imanu Tzedakah VaChesed
VeHoshienu*

Avinu Malkaynu is one of the most famous prayers of the Rosh Hashana and Yom Kippur service. It was introduced by the great Talmudic sage, Rabbi Akivah almost 2000 years ago. At that time no other form of prayer was successful in relieving a devastating drought that gripped Israel. As soon as Rabbi Akivah used this formula to ask for rain, it immediately began to rain. Since then, Avinu Malkeinu has occupied a very important place in our prayers.

It reflects the dual relationship of intimacy and awe we have with Hashem. He is our King with complete control and absolute power over us. Yet he is also our Father, denoting the compassion, love, care and mercy He extends to us despite our errors of the past. This theme is central and integral to the High Holidays.

We sing it in one of the ten melodies composed by the Alter Rebbe. The soulful melody, matching the earnestness of the text, is divided into three parts. The first, wordless, elevates the singers to a deeply spiritual mood. The second expresses yearning for the Divine, while the third is a declaration of faith in the help of our Father and King.

Aleinu... p.85

*Aleinu leshabeach laAdon haKol, laTet g'dulah l'yotzer b'reshit She'lo asanu k'goyei
haAratzot, ve'lo samanu k'mispchot haAdama She'lo sam chelkeinu kahem VeGoraleinu
k'chol hamonam VaAnachnu korim uMistachavim uModim
Lifnei Melech Malchei haM'lachim haKados Baruch Hu.*

*She hu note shamaim veYosed aretz UMoshav yekarov bashamaim mima'al
USh'chinat uzo b'govhei m'romim Hu Eloheinu ein od*

*Emet Malkenu efes zulato KaKatuv B'Torato v'yadata hayom vahashevotah el
levav'cha Ki Adonai Hu HaElohim*

BaShamaim MiMaal VeAlHaaretz Mitachat Ein Od.

*Ve'al ken nekaveh lecha adonai eloheinu, lirot mehera betiferet uzecha, leha'avir gilulim
min ha'aretz, ve'haelilim karot yikaretun, letaken olam bermalchut shadai, vechol benei
vasar yikru vishmecha, lehfnot eleicha kol rishei aretz.*

*Yakiru ve'yeidu kol yoshvei tevel, ki lecha tichra kol berech, tishava kol lashon. Lefanecha
adonai eloheinu yikaru ve'yipolu, ve'lichvod shimcha yekar yiteinu, vikablu chulam et ol
malchutecha, vetimloch aleihem meherah leolam vaed. Ki hamalchut shelcha hi, uleolmei
ad, timloch bechavod. Kakatuv betoratecha: adonai yimloch leolam vaed. Vene'emar:
vehayah adonai lemelech al kol ha'aretz, bayom hahu yiheyeh adonai echad u'shemo
echad.*

Aleinu, according to early Rabbinic sources was a declaration of faith and dedication composed by Joshua after he led Israel across the Jordan river. The Bach (Rabbi Yoel Sirkis 1561-1640) explains that Aleinu was added to the daily prayers to implant faith in the Oneness of G-d's kingship, and the conviction that he will one day remove detestable idolatry from the earth. As we can surmise from its authorship and its placement at the conclusion of every service, its significance is profound.

Al Tira... p.86

*Al tira' mippahad pit 'om umisho 'at resha 'im ki tavo 'utsu 'etsa vetufar dabberu davar
velo yakum ki 'immanu 'el ve 'ad zikna 'ani hu' ve 'ad seyva 'ani 'esbol 'ani asiti va 'ani
'e'sa va 'ani 'esbol va 'amallet*

Comic Relief

A visitor came to Israel and saw the Western Wall. Not being too versed in religious aspects, he inquired of another tourist about the significance of the wall. The other tourist explained, "This is a sacred wall. If you pray to it, G-d may hear you."

The visitor walked close to the wall and started to pray. "Dear Lord," he said, "bring sunshine and warmth to this beautiful land." A commanding voice answered, "I will, my son."

The visitor said, "Bring prosperity to this land." "I will, my son."

"Let Jews and Arabs live together in peace, dear Lord." The voice answered, "You're talking to a wall."

Shacharis Yom Kippur...p.115

Just months after the people of Israel left Egypt in the year 2448 from creation, they sinned by worshipping a golden calf. Moshe Rabenu ascended Mount Sinai and prayed to G-d to forgive them.

After two 40-day stints on the mountain, full Divine favor was obtained. The day Moses came down the mountain (the 10th of Tishrei) was to be known forevermore as the Day of Atonement—Yom Kippur.

For nearly 26 hours we “afflict our souls”: we abstain from food and drink, do not wash or apply lotions or creams, do not wear leather footwear, and abstain from marital relations. Instead, we spend the day in synagogue, praying for forgiveness.

After night has fallen, the closing Neilah service ends with the resounding cries of the Shema prayer: “Hear O Israel: G-d is our L-rd, G-d is one.” Then the congregants erupt in joyous song and dance (a Chabad custom is to sing the lively “Napoleon’s March”), after which a single blast is blown on the shofar, followed by the proclamation, “Next year in Jerusalem.”

We then partake of a festive after-fast meal, making the evening after Yom Kippur a yom tov (festival) in its own right.

Indeed, although Yom Kippur is the most solemn day of the year, it is suffused with an undercurrent of joy; it is the joy of being immersed in the spirituality of the day and expresses confidence that G-d will accept our repentance, forgive our sins, and seal our verdict for a year of life, health and happiness

Hodu... p.123

Hodu, hodu l'Adonai ki tov... ki le'olam chasdo Hodu l'Elohei ha'elohim... ki le'olam chasdo

Hodu l'Adonei ha'adonim...ki le'olam chasdo Le'oseh nifla'ot gedolot levado... ki le'olam chasdo

Le'oseh shamayim bitvunah... ki le'olam chasdo Leroka ha'araetz al hamayim...ki le'olam chasdo

Le'oseh orim gedolim... ki le'olam chasdot hashemesh lememshelet bayom... ki le'olam chasdo

Et yare'ach vechochavim lememsh'lot balayla... ki le'olam chasdo L'makeh Mitrayim bivchoreihem... ki le'olam chasdo

Veyotzei Yisrael mitocham...ki le'olam chasdo Beyad chazakah uvizro'a netuyah... ki le'olam chasdo

L'gozer yam suf ligzarim... ki le'olam chasdo V'he'evir Yisrael betocho... ki le'olam chasdo V'ni'er Paro v'cheilo beyam suf... ki le'olam chasdo L'molich amo bamidbar... ki le'olam chasdo

L'makeh m'lachim adirim... ki le'olam chasdo L'Sichon melech ha'Emori... ki le'olam chasdo

Ul'Og melech haBashan... ki le'olam chasdo V'natan artzam l'nachalah...ki le'olam chasdo Nachala l'Yisrael avdo... ki le'olam chasdo Sheb'shifleinu zachar lanu...ki le'olam chasdo Vayif're'keinu mitz'reinu... ki le'olam chasdo Notein lechem lechol basar... ki le'olam chasdo

Hodu l'El hashamayim... ki le'olam chasdo Hodu, hodu l'Adonai ki tov... ki le'olam chasdo

According to some Jewish Scholars this prayer is the oldest, continuously said, component of our daily prayers. It has been recited for some 3000 years by the Kohanim even before construction of the Temple, then subsequently by the general Jewish population and it was eventually incorporated into the Ashkenazi prayer book and then adopted by Sephardic Jews.

HoAderes... p.125

*Haderet v'haemunah l'chai olamim. Habinah v'habracha l'chai olamim.
Hagavah v'hag'dulah l'chai olamim. Hadeah v'hadibur l'chai olamim.
Hahod v'hehadar l'chai olamim. Haviud v'havatikut l'chai olamim.
Hazach v'hazohar l'chai olamim. Hachayil v'hachosen l'chai olamim.
Hateches v'hatohar l'chai olamim. Hayichud v'hayir'ah l'chai olamim.
Haketer v'hakavod l'chai olamim. Ham'lucha v'hamemshalah l'chai olamim.
Hanoi v'hanetzach l'chai olamim. Hasigui v'hasegev l'chai olamim.
Haoz v'ha'anavah l'chai olamim. Hap'dut v'hap'er l'chai olamim.
Hatz'vi v'hatzedek l'chai olamim. Hak'riah v'hak'dushah l'chai olamim.
Haron v'harom'mut l'chai olamim. Hashir v'hashevach l'chai olamim.
Hat'hilah v'hatiferet l'chai olamim.*

HoAderes - recited by the angels singing the praises of G-d. Meaning: all attributes that can be enumerated true and perfect only when applied to G-d, who is eternal and absolutely perfect. When applied to moral human being, they are not true since we have a limited life on earth and all his qualities are necessarily limited and imperfect. This should inspire a profound sense of humility.

Baruch SheAmar...p.125

We rise as we say:

Baruch she'amar vehayah ha'olam. Baruch hu. Baruch oseh vereisheet. Baruch omeir ve'oseh. Baruch gozeir umkayeim. Baruch meracheim al ha'arets. Baruch meracheim al habriot. Baruch meshaleim sachar tov lirei'av. Baruch chai la'ad vekayam lanetsach. Baruch podeh umatsil, baruch shemo. Baruch atah Adonai Eloheinu melech ha'olam, ha'Eil ha'av harachaman hamhulal beftee amo meshubach umfo'ar bilshon chasidav va'avodav uvshirei David avdecha. Nehalelcha Adonai Eloheinu bishvachot uvizmirot ungadelcha unshebeichacha unfa'ercha venazkir shimcha venamlichecha malkeinu Eloheinu □ Yachid chei ha'olamim melech meshubach umfo'ar adei ad shemo hagadol. Baruch atah Adonai melech mehulal batishbachot.

Baruch Sheamar contains 87 words, which is the numerical value of the word paz, meaning "pure gold." As it says in Psalms (21:4): "You set on his head a crown of pure gold (paz)." This, then, is a prayer of the finest quality, and it is also the golden crown of the entire Pesukei De'Zimra.

The word baruch ("bless") appears thirteen times in this prayer. The number 13, the numerical value of echad (meaning "one"), inspires us to realize the oneness, uniformity and harmony within nature.

Ashrei.. p.127

Ashrei yoshvei veitecha od yehalelucha selah. Ashrei ha'am sheh'cacha lo, ashrei ha'am sheh'adonai elohav. Tehilah ledavid, Aromimcha elohai hamelech va'avarcha shimcha leolam va'ed. Bechol yom avarcheka va'ahalela shimcha le'olam va'ed. Gadol adonai

umhulal meod veligdulato ein cheker. Dor ledor yishabach ma'asecha ugvurotecha yagidu. Hadar kevod hodecha vedivrei nifleotecha ashicha. Ve'ezuz norotecha yomeiru ugdulatecha asaprena. Zecher rav tuvcha yabiu ve'tzidkatecha yeraneinu. Chanun verachum adonai erech apayim ugdal chased.

Tov adonai lakol verachamav al kol ma'asav. Yoducha adonai kol-ma'asecha, vechasidecha yevarchucha. Kevod malchutecha yomeiru ugvuratecha yedabeiru. Lehodiah livnei ha'adam gevurotav uchvod hadar malchuto. Malchutecha malchut kol olamim, umemshaltecha bechol dor vador. Someich adonai lechol hanoflim vezokeif lechol hakefufim. Einei chol eilecha yeshabeiru veatah notein lahem et ochlam beito.

Poteiach et yadecha umasbiah lechol chai ratzon. Tzadik adonai bechol derachav vechasid bechol ma'asav. Karov adonai lechol korav, lechol asher yikrauhu ve'emet. Retzon yereiaiv ya'aseh ve'et shavatam yishma veyoshiem. Shomer adonai et kol ohavav ve'et kol harshaim yashmid. Tehilat adonai yedaber pi vivarech kol basar sheim kodsho leolam vaed. Va'anachnu nevareich ya, meatah vead olam halleluyah.

According to the Talmud (in Tractate Berachos 4b), any individual who recites this Psalm three times daily is certain to experience the World to Come. For this reason it is included in the prayers three times, twice in the morning prayers, and once in the afternoon prayers.

By meditating on the meaning of its verses, we are assured of being strengthened in our belief and resolve, and because of that, we will inherit life in a future world.

Shabechi... p.129

Shabechi Yerushalaim es Adonoy, Haleli Elohaich Tzion, Ki chizak Berichei Shearayich Berach banayich berkirbech

Halleluka..p.130

Halelu-El b'kadsho, Haleluhu birki'a uzo Haleluhu vig'vurotav, Haleluhu k'rov gudlo. Haleluhu b'teka shofar, Haleluhu b'nevel v'chinor Haleluhu b'tof umachol, Haleluhu b'minim v'ugav Haleluhu b'tziltzilei shama, Haleluhu b'tziltzilei tru'a. Kol han'shama t'halel Yah - Haleluya.

Tehilim 150; The last verse in this psalm is repeated on weekdays to signify the conclusion of Pesukei DZimrah. Jose the son of Halaftha expressed the wish, "May my portion be of those who recite Hallel every day." In the Talmud this refers to the six psalms (145-150) in Pesukei DZimrah. Another reason for repeating the verse is that Satan should not be tempted to say that the Jewish people hurry to finish their prayers.

Kippur Inspiration..

At the age of 21 Bruce Seldon had already spent almost half his life in prison. Most of the crimes he committed took place in his home town of Atlantic City. In 1985 he was sentenced to 10 years in jail. The prison guards found Bruce Seldon to be a difficult prisoner.

But Somewhere along the way, Seldon stopped being difficult and turned his life around. He started to think about his mother who raised him.. "She'll never cry for me again" Seldon remembered thinking. "I found it hard to believe this was me. I said I won't do this anymore."

Bruce Seldon stopped being a difficult prisoner, earned his high school diploma and was paroled after 4 years. By April 1995 he was the WBA boxing champion and ready to make his title "count for something". He went back to Atlantic City to make amends with the owner of a liquor store he robbed, has visited Mountainview prison to speak with inmates and has spoken at almost every school in Atlantic City. And what does he have to say to the young people he speaks with?

I tell them that dreams can come true.

HaMelech...p.135

To emphasize the concept of HaShem's sovereignty which is expressed in the High Holiday services, it is customary to recite Ha Melech before Yishtabach. The central theme of Rosh Hashanah and Yom Kippur is the concept of Malchut, the Kingship of the Almighty. Rosh Hashanah celebrates the anniversary of creation. We are coming together, so to speak, for the coronation of the King of kings, as we recall the beginning of His earthly reign. During the Ten Days of Repentance, our prayers are geared toward this emphasis on Kingship. The entire world comes before G-d as servants in the presence of their King.

Yishtabach...p.136

Yish-ta-bach shim-cha la-ad, mal-kei-nu, ha-Eil, ha-Me-lech ha-Ga-dol ha-Ka-dosh, ba-sha-ma-yim u-va-a-rets. Ki l'cha na-eh, A-do-nai E-lo-hei-nu, Vei-lo-hei A-vo-tei-nu, Shir ush-va-cha, ha-leil v'zim-rah, oz u-mem-sha-lah, ne-tsach, 'du-lah ug-vu-rah, t'hi-lah v'tif-e-ret, k'du-shah u-mal-chut, b'ra-chot v'ho-da-ot, mei-a-tah v'ad o-lam.

Ba-ruch a-tah A-do-nai, Eil me-lech ga-dol [um-hu-lal] ba-tish-ba-chot, Eil ha-ho-da-ot, A-don ha-nif-la-ot, Bo-rei kawl han-sha-mot, ri-bon kol A-ma-a-sim, ha-bo-cheir b'shi-rei zim-rah, Me-lech, Ya-chid, Eil, Chei Ha-O-la-mim.

Yishtabach is a prayer in the final portion of the Pesukei DeZimra recited before the second kaddish leading to the Shema prayers.

The theme of the number fifteen plays a pivotal role in the blessing; there are fifteen expressions conveying praise in the beginning half of the paragraph and fifteen words in the concluding blessing (after "Blessed are You, God..."). The number fifteen is an allusion both to the Divine Name whose gematria is 15 and to the 15 Songs of Ascent composed by King David (Tehilim 120-134)

There are two themes of Yishtabach: God's power and might are deserving of our praise and adoration, and that one must continually praise God.

Since Baruch Sheamar and Yishtabach are both blessings, this gives the sense that Pesukei DeZimra is one single prayer. Yishtabach is not recited unless Baruch Sheamar is recited, because Baruch Sheamar is the opening blessing, and Yishtabach is the closing blessing

Kulam Ahuvim...p.139

Kulam Ahuvim, Kulam Berurim, Kulam Giborim, Kulam Kedoshim
V'Chulam Osim B'Eimah, U'ViYirah RiTzon Konam.
V'Chulam Poschim Es Pihem
B'Kedushah, B'Kedushah U'VTehorah
B'Shira U'VZimrah, U'MeVorchim U'MeShabechim
U'MiFoarim, U'Maritzim, U'MaKdishim, U'MaMlichim – Et Shem

Shema...p.141

Shema Yisroel Adonay Eloheinu Adonay Echad

BORUCH SHEM KEVOD MALCHUSO L'OLAM VA'ED

V'ahavta et Adonai Elohecha, b'chol l'vavcha uv'chol nafsh'cha uv'chol m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'vavecha v'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha

The two words Shema Yisroel became a password for Jews to recognize each other; the verse is also said when in danger or as an omen against evil tidings. It is also customary for one on a deathbed to utter Shema Yisroel. This is based on the talmudic account of Rabbi Akiva prolonging the word echad in Shema “until he expired while saying it”

Shacharit Amidah and Vidui (Confessions)..p.145

During the Amidah of Yom Kippur we recite a unique prayer called “Al Chet”. This is meant to be an intimate moment when we acknowledge our iniquities.

About Teshuva...

The Ari, R. Yitzchak Luria writes that *teshuvah* is an acronym for these spiritual tools:

Taanis– fasting **Sak** – (wearing) sack cloth **V'eifer** – (placing) ashes on one's head

Bechia – wailing **Hesped** – moaning

The *Chida*, R. Chaim Yoseph David Azulai writes that *teshuvah* is an acronym for

Torah – study of Torah **Shabbas**- keeping the Shabbas **Vidui** – verbal confession

Busha – bashfulness **Hachna'ah** – humility.

R. DovBer, the Magid of Metzrich taught that “**You shall return to Hashem Elokecha**” means turn to Hashem – the Transcendent One – until transcendence becomes Elokecha the immanent power to which you personally relate and resonate. In other words, ‘**You shall become aware that That which is beyond nature is also your own nature.**’

How do we accomplish such profound change within ourselves? In order to do so, we must first believe we can. Our greatest obstacle and adversary is our limited self—when it comes to change, we often get in our own way. In order to step out of the way, we must place “Elokecha” or “Elokim” upon ourselves. “Elokim” alludes to *Tzim-tzum*, the Creator's Self-constriction, finite, limitation. Therefore, we trade our self-limitation for Divine Self-limitation. Since *Tzim-tzum* is ultimately not real—G-d is not actually limited in any way—our limited nature has become one with the essential, unlimited Divine Infinite nature.

After the Maggid gave this teaching, his beloved student, Reb Zusya of Anipoli, said that the word *teshuvah* is an acronym for five sacred verses that help us open our whole selves to the Transcendent One:

T: *Tamim* – “Be sincere with Hashem your G-d.” (Devarim, 18:13)

Sh: *Shivisi* – “I have set Hashem before myself continuously.” (Tehillim, 16:8)

U: *V’ahavta* – “Love your fellow as yourself.” (Vayikra, 19:18)

V: *B’chol* – “In all your ways, know Him.” (Mishlei, 3:6)

H: *Hatznei’a* – “Walk discreetly with your G-d.” (Micha, 6:8)

The five verses suggest a precise map for deep *teshuvah*. There are five levels of the soul, so we can use each verse to progressively unshackle and expand higher levels of soul-constriction.

The fifth and highest level of the soul does not experience even a shadow of limitation, so we will only speak of the four lower levels of the soul, in ascending order. We will investigate the constrictions of each level, and also the remedies—the ‘paths of return’ for each.

FOUR LEVELS OF SOUL-CONSTRICTION

1) NEFESH/ PHYSICAL:

Physical limitations appear when we believe we cannot change because it’s not in the ‘stars.’ We imagine there are physical forces, such as our genes, body energy or lack thereof that make any real movement impossible.

2) RU’ACH/ EMOTIONAL:

Emotional limitations appear when we are emotionally affected by the negative criticism of others. We internalize feelings of weakness or unworthiness, and believe we are incapable of being more.

3) NESHAMA/ INTELLECTUAL:

Intellectual limitations appear when our own thoughts and analyses get in the way of return. Here you yourself begin thinking that you are unworthy and incapable of any greatness.

4) CHAYA/ EXISTENTIAL:

‘Wholistic’ or existential limitations appear when, on a supra-rational level, we believe that the whole context of our lives is limited. When, we believe that the structure of reality itself is limited, whether it is because of our nature or nurture, and thus being one with our deepest nature seems ultimately impossible.

FOUR LEVELS OF TESHUVAH

1)

The remedy for physical limitation is the first letter of the acronym: *Tamim*, ‘sincerity in action.’ The Talmud (Pesachim) says that one shouldn’t pay attention to star gazers, but be *tamim*. This means we shouldn’t believe we are bound by *mazal*, luck, or the world of causality; cause and effect. “Be *tamim*” means, ‘be whole, present, and focused.’ Simplify your life by focusing on Hashem, rather than on lesser sources of guidance.

Teshuvah demands *Tamimus* –serious focus and sincerity, but this should not be confused with bitterness or heaviness. To make *teshuvah* via ‘*tamim*’ is to be ourselves—more alive, more whole and empowered. Teshuvah is not supposed to be a terrifying experience, reducing the person to feel insignificant and guilt ridden, rather, it is to be redeeming, reenergizing and rejuvenating. The pinnacle of *teshuvah* is attained when we attain a level of *wholeness* and a healthy sense of being fully alive.

When we are sincerely focused on our purpose and we make Hashem our “Elokecha,” and we are released from limitations within the level of *nefesh*.

2)

The remedy for emotional limitation is the second letter, corresponding to *Shivisi*, ‘placing Hashem before oneself.’ The word *shivisi* alludes to *histavus*, ‘equanimity.’ When we are emotionally equanimous, we don’t react negatively to criticism, because we don’t feel it can limit us. Any input arising before us is felt to be the input of the Transcendent. There is then no obstruction before the *ruach*, and there is a free flow of our emotions as our soul returns to her infinity.

3)

The remedy for intellectual limitation is symbolized by the letter U: *V’ahavta*, ‘Love your fellow as yourself.’ From this verse we see that love must begin with self-care, but it must also extend outward to others—first to the people closest to us, then to our wider family, community, and world. Extending and expanding ourselves through loving action gets us out of our heads, and breaks our limited mental judgments of other people. This verse concludes, “*Ani Hashem*”, ‘I (G-d) am the Transcendent Infinite One.’ In other words, we must love ourselves and others simply because we are each part of Hashem. This is the unifying vision, the soul-perspective that comes from the *teshuvah* on the level of thinking – *neshama*. *

“As yourself” in Hebrew is *Ka’mocha* which in numeric value is 86. The Name Elokim the Divine Self-limitation is also numerically 86, as is the word for nature. So what begins as our own limited nature and as self love, “as yourself” expands into a paradigm of *Ani Hashem* – I am the Infinite One, coming from a soul perspective of Unity.

4)

The remedy for ‘wholistic’ or existential limitations is symbolized by the letter V: *B’chol* – “In all your ways, know Him.” It suggests the comprehensive awareness called *da’as elyon*, ‘higher knowing’. This is also our alignment with the total context of reality; it is the lens through which we view the whole of our life. The *chaya* level of soul is the totality of who we are. If we are constricted on this level, we are not aligned with our existential freedom. When we turn and align our *da’as* with ‘Him,’ Hashem, our whole existence resonates with the frequency of the Infinite. Our greater context is not limited, confined or constricted and it is completely open to the Transcendent.

The final letter of the word *teshuvah* is H, standing for *Hatznei’a* – ‘walking discreetly with Hashem’. To be private, or alone, with the Transcendent, is to be one with the One. This is the essence of ‘returning’: realizing that ultimately, we never left, and there is nowhere to go.

Chazzan Repetition of the Amidah... p.156

Zochreinu...p.158

*Zochreinu LChaim Melech Chofetz BaChaim VeChosvenu Besefer haChaim LMaanecha
Elohim Chaim*

Mechalkel...p.158

*M'chalkeil chayim b'chesed, m'chayeih meitim b'rachamim rabim, someich noflim, v'rofei
cholim, umatir asurim, um'kayeim emunato lisheinei afar, mi chamocha ba-al g'vurot
umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah.*

Attah Hu Elokainu.. p.159

A very important prayer, it is the first piyyut (Jewish liturgical poem) we say on both days of Rosh HaShanah and on Yom Kippur. Written in alphabetical acrostic. It is of unknown authorship, the poem

is recited responsively, the ark is opened and the congregation stands throughout. At the conclusion of the poem the worshipers respond:

Chai veKayam Norah uMaron VeKadosh

Asher Ometz...p.168

Asher Chometz Tehilosecha Beilei Shachak BeVirkei Nogeh Bigdudei Govai BiDmumei Dakoh UKedushosecha BeFihem

VeRatzis Shevach Mehomei Vregesh VOrchei Sheva Zoakei Sechinoh Chochei Chaninoh VeHi Chevodecho

Asher Ometz Tehilosechah Betafsrei Tohar Byidodun Yidodun BiChruvei Chavod BLogyonei Lahav UKedushosecha Befihem

Recited responsively. The Chazzan recites the first paragraph followed by the congregation and the subsequent paragraphs are recited by the congregation followed by the Chazan

HoAderes... p.170

*Haderet v'haemunah l'chai olamim. Habinah v'habracha l'chai olamim.
Hagavah v'hag'dulah l'chai olamim. Hadeah v'hadibur l'chai olamim.
Hahod v'hehadar l'chai olamim. Haviud v'havatikut l'chai olamim.
Hazach v'hazohar l'chai olamim. Hachayil v'hachosen l'chai olamim.
Hateches v'hatohar l'chai olamim. Hayichud v'hayir'ah l'chai olamim.
Haketer v'hakavod l'chai olamim. Ham'lucha v'hamemshalah l'chai olamim.
Hanoi v'hanetzach l'chai olamim. Hasigui v'hasegev l'chai olamim.
Haoz v'ha'anavah l'chai olamim. Hap'dut v'hap'er l'chai olamim.
Hatz'vi v'hatzedek l'chai olamim. Hak'riah v'hak'dushah l'chai olamim.
Haron v'harom'mut l'chai olamim. Hashir v'hashevach l'chai olamim.
Hat'hilah v'hatif'eret l'chai olamim.*

In Chabad Nusach we say this following Hodu. For other nusachs this hymn is known from its inclusion in the piyutim of the Morning Service on Yom Kippur. The source of this hymn is in Pirkei Hechalot, a mystical Midrash said to have been taught by Rabbi Yishmael ben Elisha Kohen Gadol, one of the 10 martyrs who were cruelly executed by the romans in the period from the destruction of the Beis Hamikdash through the religious persecution of the reign of Emperor Hadrian.

LEil Orech Din..p.170

Le El Orech Din

Levochen Levavot beYom Din Legoleh Amukot badin Ledover Meisharim beYom Din leHogeh deot badin

*Levatik VeOseh Chesed be Yom Din Lezoher berito ba din Lechomel ma asav be Yom Din
Lechovesh ka aso baDin*

*LeLovesh Tzedakot beYom Din Lemochel Avonot ba Din Lenorah tehilot be Yom Din
Lesoleach la amusav ba din*

*Le Oneh Lekorav be Yom Din Lefoel rachamav ba Din Letzofeh nistarot be Yom Din
Lekoneh avadav baDin*

Lerachem amo be Yom Din LeShomer ohavav baDin Letomech Temimav be Yom Din

A Piyyut describing God's ways in judging mankind. Ascribed to Rabbi Eleazar haKallir, who wrote more than 200 hymns, His linguistic style was very complex and often obscure and he therefore had many critics

Kedushah...p.171

Congregation then chazzan: *Nakdishcha vna aritzoch, k'noam siach sof sarfei kodesh,
hamshalshim lcho kdusho kakosuv al yad n'vi-echa: v'kara zeh el zeh v'amar:*

Congregation then chazzan: *Kadosh, kadosh, kadosh, Adonai tz'vaot, m'lo chol ha-aretz
k'vodo. Oz bkol ra ash godol adir vchozok mashmiim kol misnasim lumas hasrofim
lumosom mshabchim vomrim*

Congregation then chazzan: *Baruch k'vod Adonai mim'komo. Mim'komo malkeinu sofia v
simloch olaynu ki mchakim anachnu loch mosai timloch btziyon bkorov byomaynu lolom
voed. Tishkon tisgadayl vsiskadaysh bsoch yrusolayim ircho ldor vodor ulnaytzach
ntzochim. V'aynaynu sir eno malchusecho kadovor ho omur bshiray uzecho al yday dovid
mshiach tzidkecho*

Congregation then chazzan: *Sh'ma yisra-eil, Adonai eloheinu, Adonai echad. Hu eloheinu,
hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmieinu b'rachamav sheinit l'einei kol
chay, lihyot lachem leilohim, ani Adonai eloheichem. Adir adireinu, Adonai adoneinu,
mah adir shimcha b'chal ha-aretz. V'hayah Adonai l'melech al kol ha-aretz, bayom hahu
yihyeh Adonai echad ush'mo echad. Uv'divrei kodsh'cha katuw leimor:*

Congregation then chazzan: *Yimloch Adonai l'olam, elohayich tziyon, l'dor vador,
hal'luyah.*

In the third brachah of the Amidah, Kedushah is recited. The essence of the Kedushah is in the responses, “Kadosh, kadosh, kadosh (...)” and “Baruch kevod Hashem mimkomo”. Originally, it was customary for only the chazan to recite the connecting passages and the congregation would answer the verses, “Kadosh,” “Baruch,” and “Yimloch” (Shulchan Aruch 125:1). Nowadays, according to the Arizal, the congregation also recites the connecting passages, the chazan repeats them aloud afterwards, and the congregation responds with the verses of the Kedushah (Mishnah Berurah 125:2; Kaf HaChaim 2).

Kedushah is recited a total of three times in Shacharit. The Kedushah in the Amidah repetition is the essence of Kedushah and it is only recited with a minyan. In practice, the halachic ruling is that an individual is permitted to recite them. However, to avoid uncertainty, it is best that he recite them in a melody of cantillation as if reading from the Torah. It is proper to stand with one's feet together

for *Kedushah*, since we recite this like the angels whose legs are so close together that they resemble one leg (*Shulchan Aruch* 125:2). There are those who enhance the mitzvah by remaining with their legs together until the end of *Birkat HaKel HaKadosh* (*Eliyah Rabbah* 125:6). However, this is not an obligation.

It is customary to raise one's heels slightly when saying "*Kadosh Kadosh Kadosh*," "*Baruch*," and "*Yimloch*," and to turn one's closed eyes upward, thereby expressing the desire to transcend physical boundaries and soar upward. The source for this resides in the *Midrash* (*Beit Yosef* and *Rama* 125:2; *Mishnah Berurah* 6; *Kaf HaChaim*, paragraphs 2 and 9).

Ata Vechartanu.. p.174

*Ata Vechartanu Mikol Haamim Ahavta Otanu Veratzita Vanu Veromamtanu Micol
Haleshonot (2x)*

*Vekidashtanu B'mitzvotcha V'keravtanu Malkeinu LaAvodatecha Veshimcha Hagadol
Vehakadosh Aleinu Kauroso.*

Inspiration..

On Yom Kippur, an extraordinary fifth prayer is added: Neilah "Closing of the Gates." This either refers to the closing of the Temple gates at the end of the day or this alludes to the closing of the gates of heaven, as the day is coming to a close.

On the two days of Rosh Hashanah (considered a single "extended day"), we pray eight times; on Yom Kippur we pray five times. But, according to a mystical principle, each of Yom Kippur's five prayers comprises ten, for a total of 50. Altogether the prayers of the Days of Awe number 58 (which is the numerical value of the Hebrew word *chen* meaning "grace." These 58 prayers are meant to elicit G-d's grace for the renewal of creation on Rosh Hashanah and to forgive iniquity on Yom Kippur. "The poor use entreaties," says King Shlomo in his

Proverbs (18:23), for *chen* represents the most beloved aspect of prayer.

According to Kabbalah, each of these prayers has the power to access a different level of soul, as follows:

Level of Soul Prayer

5 Yechidah (Unique One) Neilah (Locking of the Gates)

4 Chayah (Living One) Musaf (Extra)

3 Neshama (Breath of Life) Minchah (Afternoon)

2 Ruach (Spirit) Shachrit (Morning)

1 Nefesh (Life Force) Maariv (Evening)

The nefesh is the lowest and densest level of the soul, the part of the soul that most clearly interfaces with the physical. It is the nefesh that ensures survival and impels the body to nourish and protect itself. For the most part, the nefesh represents functional consciousness.

The ruach manifests as emotional consciousness. It gives us the spiritual ability to rise above immediate existential needs and appreciate matters of emotional value. Music and all the fine arts are expressions of ruach, albeit in its lowest form.

The neshama is the soul level of our intellectual ability. It gives us the power to rise above ourselves and elect our own destiny by exercising our freedom of choice. It helps us see beyond ourselves and catch a glimpse of transcendence.

The chayah is the level of our dearest will, our want to be one with our source in G-d. With this level of soul, we not only have an awareness of transcendence but, in fact, do transcend.

The yechidah is the highest, deepest, most profound level of soul—it represents uniqueness, oneness. It is the part of us that does not seek oneness, but is one with the Ultimate One.

Neilah gives us the chance to reach this the fifth level of soul, yechidah. As the sun is setting and the heavenly gates are slowly closing, we are faced with a moment of truth, and we respond by a full awakening of the deepest level of our soul.

As we recite the fifth and last prayer, we enter the deepest chamber above, and we move heaven to arouse Divine blessings for Ketivah Vechatima Tova, so that we

are "written and sealed for good"—physically, emotionally, mentally and spiritually.

During the course of Yom Kippur we rip our hearts asunder, we open up completely, for this is what real teshuvah is all about, exposing ourselves, facing ourselves honestly. And so, as the day comes to a close, we recite this lofty neilah, which also means closing up, as in a closing-up prayer, putting everything that was spilled out back, and reintegrating and becoming whole again.

Selach Lanu.. p.178

Eloheinu vElohei Avoteinu Selach Lanu Mechal Lanu Kaper Lanu

Ki Anu amecha ve atah Eloheinu Anu vanecha ve atah Avinu

Anu avadecha ve atah Adoneinu Anu kehalecha ve atah Chelkenu

Anu nachalatecha ve atah goralenu Anu tzonecha ve atah roeinu

Anu charmecha ve atah notrenu Anu feulatecha ve atah yotzrenu

Anu rayatecha ve atah dodenu anu segulatecha ve atah krovenu

Anu Amecha ve atah malkeinu Anu ma amirecha ve atah ma amirenu

Anu Azei Fanim ve atah rachum veChanunAnu keshei Oref ve atah erech apayim

*Anu meleï ei avon ve atah maleh rachamin Anu yameinu ketzel oveir ve atah hu
ush'notecha lo yitamu*

Every negative act, not only effects us negatively but has cosmic influence—repercussions that are felt throughout all worlds. When we commit by omission or commission a negative deed, we blemish the Divine light apportioned to existence, distorting, as well as reducing the divine energy immanent

within creation. To replenishing what our actions has taken away requires reaching the divine energy that encompasses and is transcended of creation.

This encompassing surrounding infinite light is hinted at by the circular letter samech, which also points to our essential request in the Selichos penitential prayers: Selach lanu - "Pardon us, forgive us, atone for us." The first letters of "Pardon us, forgive us, atone for us" comprise the phonetic spelling of the word samech.

Pardon us for closing our eyes to the divine presence, for not honoring the Divine presence. Forgive us for not humbly fulfilling our obligations and Atone for our insensitivity to our Beloved, for blemishing our deep-rooted mutual love through a lack of awareness. And therefore, pardon, forgive, atone for us through the energy of samech, the infinite surrounding light.

Ashamnu...p.179

*Ashmenu Bagednu Gozalnu Dibarnu Dofi Heevinu veHirshaenu Zadnu Chomasnu
Tofalnu Sheker Yoatznu Roh, Kizavnu Latznu Moradnu Niatznu Sorarnu Ovinu
Poshanu Tzorarnu Kishinu Oref Roshanu Shichasnu Tiavnu To'inu Titonu*

The question whether the sins committed should be enumerated one by one as part of the Confession was the subject of lively debates between Rabbi Akiva and Rabbi Yehuda with each citing pertinent Scriptural passages in support of his view. The efforts to determine what the actual Halacha is gave rise to extensive discussion. According to Tur it is the purpose of the alphabetically arranged Confession of Sins to enumerate the sins one by one.

Confessions...p.180

V Al Culam eloah slichot selach lanu machal lanu caper lanu

Modim dRabbanan...p.188

Please rise

During the shliach tzibur's repetition of the silent shemoneh esrei we find an interesting phenomenon, we listen attentively to the repetition and answer amen to all the brachot except for modim. When the shliach tzibur recites the bracha of modim, we, the congregation, recite our own modim quietly at the same time. This is called "modim derabanan" or "the thanksgiving of the rabbis." What is the purpose of the congregation reciting modim derabanan and why is it called by this name?

Modim derabanan arose out of a simple, practical need. In the time before written siddurim, many common people did not know the tefillot by heart. In order to help these people fulfill their obligation to pray, it was established that the shliach tzibur or chazzan should recite out loud the shemoneh esrei that the congregation had just prayed silently. These people would listen attentively, answer amen and, hence, fulfill their obligation. In this way, the shliach tzibur, translated literally as "the messenger of the congregation," acted as an actual agent of the people.

This arrangement worked for all of the blessings except for modim. Each of the other eighteen blessings are tefillot or prayers beseeching God for particular needs. As such, an agent or emissary can recite them for the congregation that need only concentrate on the words and answer "amen" for it to

fulfill its obligation. Modim however, is different in that it is a prayer of thanksgiving. In the words of the Avudraham, a rishon who lived in the late 13th century, just as a servant cannot praise his master through an emissary or messenger, so too, each member of the congregation is obligated to personally praise, thank and accept upon themselves God's kingship. To do this through an emissary would not be proper.

It's interesting to note that the tefila we say in modim derabanan is different than the one we say in the silent shemoneh esrei. The Ri Migash, the rebbe of the Rambam, explains that this is to specifically add additional words of gratitude and praise to our Creator who has kept us alive and given us everything that we have.

As we have mentioned many times before, almost all of our tefillot were composed prophetically by the Anshei Keneset HaGedolah, the Men of the Great Assembly, during the period after the destruction of the first Beit Hamikdash. Modim derabanan is an exception. It was composed by the rabbis of the Gemara many generations later. In fact, there were four different Amoraim who disagreed as to what the exact text should be. In the end, we incorporate all four of these texts into the prayer that we actually say today. This gives this tefila its name, modim derabanan, the modim of the rabbis.

Avinu Malkeinu...p.189

We recite it before the chazzan does

*Avinu Malkeinu zechor rachamecha uchwosh kaasecha vechaleh dever vecherev veraav
ushvi umashchit ve avon ushemad umagefa ugefa rah vechol nachalah vechol tekalah
vechol ketatah vechol minei furaniyot vechol hezerah raah vesinat chinam maleinu ume
akol benei veritecha*

And when the chazzan is done we say:

Uchtov LeChaim tovim col bnei vrisecha

Uve Sefer Chaim... p.190

*Uvesefer Chaim Bracha veShalom ufarnsah tovah yeshuah venechamah uGzeirot tovot
Nizacher VeNikosev Lefanecha Anachnu vechol amecha beis yisroel leChaim tovim
uleShalom*

Avinu Malkeinu..p.190

Avinu Malkeinu Chatanu Lefanechoh Avinu Malkeinu Ein Lanu Melech Ele Atah

(read rest in english)

*Avinu Malkeinu Chonenu vaAnenu ki ein bonu maasim aseh imanu tzedakah vaChesed
veHoshienu*

Tehilim of the day Wednesday...p.194

Ata Horeisa..p.198

*Ata Horeisa Ladeas Ki Adonoy hou haElohim EIn od Mlvado Malchusecha malchus col
olamim umemsaltecha bechol dor vador adonoy melech adonoy malach adonoy ymloch
lolam vaed adonoy oz l'Amo yiten Adonoy yvorech es amo vashalom*

The ark is opened and we stand.

Comic Relief..

Moishe sees a long line, he doesn't know what it's for but he gets on. After a while, he thinks to himself, what am I waiting here for? He asks guy in front of him, Sir, what are we waiting for? He replies, I don't know, I saw a line so I got on... and so the next guy and so the next....finally he goes to the first guy online, what is this line for? I'll tell you what happened, I bent down to tie my shoe and when I got up a look behind me and there's a line. It kept growing longer and longer. Moishe asks: So why are you still standing here?

Now that I'm first online you think I'm gonna give it up?!!!"

VaAni Tefilati...p.199

Va Ani Tefilasi lecha adonoy es ratzon elohim berov chasdecha aneni be emes yishecha

A verse culled from tehilim 69:14 "May my prayer to You Lord be at a gracious time; God in your abounding kindness answer me with Your true deliverance.

Shema Yisroel..p.199

Chazzan then congregation: *Shema Yisroel Adonoy Eloheinu Adonoy Echad*

Chazzan then congregation: *Echad Eloheinu Godol Adoneinu Kodosh VeNoro Shemoh*

**Welcome to the Torah reading for this day of Yom Kippur year
5779**

**Here at Chabad NDG, we try to make the service as interactive as we can,
so everyone big and small can learn and follow along.**

Join Rabbi Zvi's games during the Torah Reading

What to do if you are called up to the Torah: You are called an Oleh and you should use the shortest route possible to the Bimah. Once you get there touch the beginning and end of the Torah Reading with the corner of your tallit and kiss it. Close the Torah hold both handles turn your head slightly to the right and say:

Borchu es Adonoy haMvorach

Then with the congregation say: *Boruch Adonoy Hamvorach lOlam Vaed*

Then recite this blessing: *Boruch Atah Adonoy Eloheinu Melech haOlam asher bochar banu mikol ha amim ve nosan lanu es torato boruch atah Adonoy Nosen ha Torah*

Torah Reading for Yom haKippurim...p.202

Torah reading Summary: The Torah reading for Yom Kippur morning describes the service performed on this day by the Kohen Gadol (high priest) in the Holy Temple in Jerusalem.

A special feature of the Yom Kippur service was the casting of lots over two he-goats — equal in age, size and appearance — to determine which shall be offered to G- d in the Holy Temple, and which shall be dispatched to carry off the sins of Israel to the wilderness.

The climax of the service was when the Kohen Gadol entered the innermost chamber in the Temple, the "Holy of Holies." Wearing special garments of pure white linen, the Kohen Gadol would enter the sacred place with a pan of burning coals in his right hand, and a ladle containing an exact handful of ketoret in his left. Inside the Holy of Holies, he would place the ketoret over the coals, wait for the room to fill with its aromatic smoke, and hastily retreat from the holy place.

‘This shall be an everlasting statute for you,' the Torah reading concludes. "...For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G- d... once a year."

To Draw close..

We read this verse today:

16:14 And he shall take some of the bull's blood and sprinkle [it] with his index finger on top of the ark cover on the eastern side; and before the ark cover, he shall sprinkle seven times from the blood, with his index finger.

The Ceremony of sprinkling the blood seven times in a downward motion also included an eight sprinkling in an upward fashion. This world was created in seven days and thus the number seven represents the physical world and life as it is lived on a daily basis. The number eight goes one step beyond and represents that which is transcendent. This is why the bris mile, the covenant between man (this world) and God (transcendence), takes place on the eighth day. The Kohen would first execute one sprinkle upward followed by seven downward. Our first inclinations must be directed toward that which transcends the superficial mundanity of this world. But beware. If our spiritual lives and experiences are not translated into how we live on a daily basis. In the here and now, then it is

spirituality corrupted. Yes yom kippur is a day imbued with lofty potential but it is a potential that must express itself in the weeks and months that ensue..

Haftorah...p.207

During the morning service we read from the Book of Yeshayahu (Isaiah), which contains one of the greatest of all prophetic calls for teshuvah. The prophet reminds us during our Yom Kippur fast that fasting without any ethical conduct is meaningless.

We need to keep in mind that our fasting is not mere affliction of the body, but a means to transcend our body—to transcend our ego-oriented existence and tap into the deepest resources of our soul. We do this in order to discard any negativity that holds us back from being one with God, and by extension one with our authentic self

Haftorah Summary: Today's *haftorah* discusses the concepts of repentance and fasting, the theme *du jour* of Yom Kippur.

The prophecy begins with the words "Pave, pave, clear the way; remove the obstacles from the way of My people." A reference to the *Yetzer Hara* ("evil inclination") which must be removed to pave the way for sincere repentance. G-d assures that He will not be forever angry at those who repent, and that instead He will heal them and lead them. The wicked, on the other hand, are compared to a turbulent sea: "there is no peace for the wicked."

G-d exhorts the prophet Isaiah to admonish the people regarding their fasting ways which G-d finds reprehensible — a message which resonated to this very day:

"Daily they pretend to seek Me, desiring knowledge of My ways . . . 'Why have we fasted and You did not see?' they ask. 'We have afflicted our soul and You do not know?' Behold, on the day of your fast you pursue your affairs, and from all your debtors you forcibly exact payment. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness. You do not fast in keeping with the spirit of the day, to make your voice heard on high. Is this a fast that I will choose? . . . Is it to bow down his head like a bulrush and spread out sackcloth and ashes beneath him?"

Instead, Isaiah teaches the Jews the proper way to fast:

"Loosen the fetters of wickedness, untie the bands of perverseness, send the oppressed free, and break every oppressive yoke. Offer your bread to the hungry, bring the wandering poor into your home. When you see someone naked, clothe him . . . Then you shall call and the L-rd shall answer, you shall cry and He shall say, 'Here I am.' . . . G-d will always guide you and satiate your soul with radiance; He will strengthen your bones and you will be like a well-watered garden, like a spring whose waters never cease..."

The *haftorah* concludes with the promise of great rewards for those who honor and take delight in the Shabbat.

Torah Reading through the Ages:

The scholarly consensus is that the period in which the various strands of tradition were woven together to create the Pentateuch—the moment at which the various torot became Torah—was sometime after the return to Judea from the Babylonian exile, probably around the time of Ezra (who came to Judea c. 458 B.C.E.). Indeed, some scholars have suggested that Ezra himself was responsible for the final editing of the Torah. The Book of Nehemiah describes a ceremony in which Ezra, who was both priest and scribe, and the Levites read “from the scroll of the Teaching of God, translating it and giving the sense, so they understood the reading” (Nehemiah 8:8). Moreover, this was done in public,

in the presence of the people. From that moment on, the Torah became a sacred book that embodied God's word and will; from then on Jews were enjoined to study and observe its commandments.

Two important changes occurred during the Second Temple period. Although initially, as was the case during the period of the First Temple, the Torah was studied and taught mainly by the priests—see, for example, Malachi 2:7—the circle of scholars began to widen to include sages who were not of priestly descent. Additionally, during this period the public reading of the Torah became a regular practice among many Jews. The first-century Jewish historian Josephus boasts that the Jews actually read their sacred book, the Torah, in public every Sabbath, in contrast to other peoples who reserved their sacred texts only for their priesthoods (Josephus, Against Apion 2.175). In fact, the scholarly consensus is that, at least in the Land of Israel, synagogues were used for public reading of the Torah even before they were used for communal prayer.

My Zeidy..

*My Zaidy lived with us in my parent's home He used to laugh, he put me on his knees
And he spoke about his life in Poland He spoke, but with a bitter memory*

*And he spoke about the soldiers who would beat him They laughed at him, they tore his
long black coat And he spoke about a synagogue that they burnt down
And the crying that was heard beneath the smoke*

CHORUS:

*But Zaidy made us laugh, Zaidy made us sing And Zaidy made a kiddush Friday night
And Zaidy, oh my Zaidy, how I love him so And Zaidy used to teach me wrong from right*

*His eyes lit up when he would teach me Torah He taught me every line so carefully
He spoke about our slavery in Egypt And how g-d took us out to make us free*

*But winter went by, summer came along I went to camp to run and play
And when I got back home, they said "Zaidy's gone." And all his books were packed and
stored away*

*I don't know how or why it came to be I happened slowly over so many years
We just stopped being Jewish like my Zaidy was And no one cared enough to shed a tear*

CHORUS

*But many winters went by And many summers came along
And now my children sit in front of me And who will be the Zaidy of my children
Who will be their Zaidy, if not me ho will be the Zaidy of our children
Who will be the Zaidy if not we*

Yizkor Service...p.210

It is customary for those whose parents are alive to leave the room for this prayer. One who is in the first year of mourning should remain in the shul but not say Yizkor.

Matsiyahu - One day

*Sometimes I lay Under the moon And thank God I'm breathing
Then I pray Don't take me soon 'Cause I am here for a reason*

*Sometimes in my tears I drown But I never let it get me down
So when negativity surrounds I know some day it'll all turn around because...*

*All my life I've been waiting for I've been praying for
For the people to say That we don't wanna fight no more
There will be no more wars And our children will play
One day*

*It's not about Win or lose 'Cause we all lose
When they feed on the souls of the innocent Blood-drenched pavement
Keep on moving though the waters stay raging*

*In this maze you can lose your way (your way)
It might drive you crazy but don't let it faze you, no way (no way)*

*Sometimes in my tears I drown But I never let it get me down So when negativity
surrounds I know some day it'll all turn around because...*

*All my life I've been waiting for I've been praying for For the people to say
That we don't wanna fight no more There will be no more wars
And our children will play
One day*

*One day this all will change Treat people the same
Stop with the violence Down with the hate*

*One day we'll all be free And proud to be
Under the same sun Singing songs of freedom like
One day*

Mussaf Service

Hineni...p.213

It is a petition to God to accept the Sheliach Tzibbur's prayers on behalf of the congregation. The reference to the adversary in this prayer reflects the popular legend that during the High Holiday season God holds a court session in Heaven at which Satan is the accuser and prosecutor of Israel while a beneficent angel serves as its defender and advocate.

Musaf Amidah..p.215

It has been noted that our daily prayers as well as our Shabbat, Rosh Chodesh and festival prayers correspond to the korbanot in the Beis Hamikdash. Since on Shabbat, Rosh Chodesh and on the festivals there were additional offerings (musafim) we have on these festive days a special additional Amidah called Musaf

Repetition of Amidah...p.227

Zochreinu...p.228

*Zochreinu lChaim Melech Chofetz baChaim vChasvenu Besefer haChaim Lmaanecha
Elohim Chaim*

A short petition inserted into every Amidah in the Avot section during the Aseret Yemay Teshuva. Introduced in the post talmudic period in the ninth century, there was objection to their acceptance. "Rab Judah said: A man should never petition for his requirements either in the first three benedictions or in the last three benedictions but in the middle ones." However the majority of authorities ruled that since these are petitions for collective welfare and not personal needs they should be allowed to be included. R. Menahem Meiri argued even further for their acceptance in that they do not ask for material goods but for life itself.

Mechalkel...p.228

*Mechalkel Chaim beChesed meChaiye Mesim beRachamim Rabim Somech Noflim vRofe
Cholim Umatir asurim Umekayem Emunaso Lishnei Afar Mi Comocha baal Gvuuros Umi
Domeh Loch Melech Memis Umechayeh UMatzmiach Yeshuah*

Unetana Tokef...p.238

*U-netanéh tókef kedushát ha-yóm Ki hu norá ve-'ayóm
U-vó tinaséi malkhutékha Ve-yikón be-ḥésed kis'ékha
Ve-teishéiv ṣaláv be-'emét 'Emét ki 'atáh hu dayán u-mokháḥ
Ve-khotéiv ve-ḥotéim ve-soféir u-monéh
Ve-tizkór kol nishkaḥót Ve-tiftáh 'et séifer ha-zikhronót
U-meí'eiláv yikaréi Ve-ḥotám yad kol 'adám bo
U-ve-shofár gadól yitaká Ve-kól demamáḥ dakáh yishamá
U-mal'akhím yeihaféizun Ve-ḥíl u-readáh yohéizun
Ve-yomrú hinéi yom ha-dín Lifkód al tzevá maróm ba-dín
Ki lo yizkú ve-einéikha ba-dín Ve-khól ba'úi olám yaavrún lefanéikha ki vnei marón
Ke-vakarát roéh edró Maavír tzonó táḥat shivtó
Kein taavír ve-tispór ve-timnéh ve-tifkód néfesh kol ḥai
Ve-taḥtókh kitzváḥ le-khól briyotékha Ve-tikhtóv et gezár dinám*

More than eight hundred years ago there lived a great man in the city of Mayence (Maintz). His name was Rabbi Amnon. A great scholar and a very pious man, Rabbi Amnon was loved and respected by Jews and non-Jews alike, and his name was known far and wide. Even the Duke of Hessen, the ruler of the land, admired and respected Rabbi Amnon for his wisdom, learning, and piety. Many a time the Duke invited the Rabbi to his palace and consulted him on matters of State.

Rabbi Amnon never accepted any reward for his services to the Duke or to the State. From time to time, however, Rabbi Amnon would ask the Duke to ease the position of the Jews in his land, to abolish some of the decrees and restrictions which existed against the Jews at the time, and generally to enable them

to live in peace and security. This was the only favor that Rabbi Amnon ever requested from the Duke, and the Duke never turned down his request. Thus, Rabbi Amnon and his brethren lived peacefully for many years.

Now the other statesmen of the Duke grew envious of Rabbi Amnon. Most envious of them all was the Duke's secretary, who could not bear to see the honor and respect which Rabbi Amnon enjoyed with his master, which was rapidly developing into a great friendship between the Duke and the Rabbi. The secretary began to seek ways and means to discredit Rabbi Amnon in the eyes of the Duke.

One day, the secretary said to the Duke:

"Your Highness, why should you not persuade Rabbi Amnon to become a Christian, like ourselves? I am sure that considering the honor and many favors he has enjoyed at your generous hand, he will gladly abandon his faith and accept ours.

The Duke thought it was not a bad idea. When Rabbi Amnon came to his palace the next day, the Duke said to him:

"My good friend, Rabbi Amnon, I know you have been loyal and devoted to me for many years. Now I wish to ask you a personal favor. Abandon your faith, and become a good Christian like me. If you do, I shall make you the greatest man in the whole of my State; you shall have honor and riches like no other man, and next to me, you shall be the most powerful man in my land . . ."

Rabbi Amnon grew very pale. For a moment he could find no words to reply to the Duke, but after a while he said:

"O, illustrious Monarch! For many years I have served you faithfully, and my being a Jew in no way lessened my loyalty to you or to the State. On the contrary, my faith bids me to be loyal and faithful to the land of my sojourn. I am ready and willing to sacrifice everything I possess, even my very life, for you as well as for the State. There is one thing, however, that I can never part with - this is my faith. I am bound by an unbreakable covenant to my faith, the faith of my forefathers. Do you want me to betray my people, my G-d! Would you want a man to serve you that has no respect for his religion, for the bonds and ties he holds most sacred! If I betray my G-d, could you ever trust me never to betray you! Surely, the Duke cannot mean it. The Duke is jesting! "

"No, no," the Duke said, though he sounded a little uncertain, for inwardly the Duke was pleased with Rabbi Amnon's reply. Rabbi Amnon hoped the matter was settled, but when he arrived at the palace the next day, the Duke repeated his request. Rabbi Amnon became very unhappy, and began to avoid visiting the palace, unless it was absolutely necessary.

One day, the Duke, impatient at Rabbi Amnon's obstinacy, put it very bluntly to him; he must either become a Christian or suffer the consequences.

Pressed to give his answer immediately, Rabbi Amnon begged the Duke to allow him three days in which to consider the matter. This, the Duke granted him.

No sooner did Rabbi Amnon leave the Duke, than he realized his grave sin. "My G-d!" he thought. "What have I done?! Am I lacking in faith and courage that I requested three days for consideration! Can there be any but one answer! How could I show such weakness even for one moment! O, gracious G-d, forgive me . . ."

Rabbi Amnon arrived home brokenhearted. He secluded himself in his room and spent the next three days in prayer and supplication, begging G-d's forgiveness.

When Rabbi Amnon did not arrive at the palace on the third day, the Duke became very angry, and ordered his men to bring Rabbi Amnon in chains.

The Duke hardly recognized Rabbi Amnon; so much did the venerable man change in the course of the last three days. However, the Duke quickly brushed aside whatever feeling of sympathy he might have felt for his erstwhile friend, and said to him sternly:

"How dare you disregard my command! Why did you not appear before, in time to give me your answer! For your sake, I trust you have decided to do as I tell you. It will be bad for you otherwise."

Although Rabbi Amnon was now a broken man physically, his spirit was stronger than ever.

"Your Highness," Rabbi Amnon answered him fearlessly, "There can be but one answer: I shall remain a loyal Jew as long as I breathe!"

The Duke was beside himself with wrath. "It is now more than the question of your becoming Christian. You have disobeyed me by not coming voluntarily to give me your answer. For this you must be punished . . ."

"Your Highness," Rabbi Amnon said, "By requesting three days for consideration, I have sinned gravely against my G-d."

These brave words enraged the Duke even more. "For sinning against your G-d," the Duke said angrily, "let Him avenge Himself. I shall punish you for disobeying my orders. Your legs sinned against me, for they refused to come to me; therefore your legs shall be cut off!"

With very faint signs of life, the legless body of Rabbi Amnon was sent back to his home, to his grief-stricken family. It was the day before Rosh Hashanah.

The news about Rabbi Amnon's dreadful fate spread throughout the whole city. Everyone was horrified and distressed. It was a very tragic Day of Judgment for the Jews of Maintz, who assembled in synagogue the following morning.

Despite his terrible suffering, Rabbi Amnon remembered that it was Rosh Hashanah, and he requested to be taken to synagogue. At his request, he was placed in front of the Holy Ark.

All the worshippers, men, women and children, wept terribly seeing their beloved Rabbi in such agony, and never were any more heart-rending prayers offered than on that day of Rosh Hashanah.

When the cantor began to recite the *Musaf* prayer, Rabbi Amnon motioned that there be made an interval while he offered a special prayer to G-d. Silence fell upon the worshippers, and Rabbi Amnon began to recite *Unetanneh Tokef* ("Let us express the mighty holiness of this day"). The congregation repeated every word, and their hearts went out to G-d in prayer and tears. "*Kedusha*" was then recited, followed by the prayer of "*Oleinu*". When the words "He is our G-d, and no other" were reached, Rabbi Amnon cried them out with his last remaining strength, and passed away.

The prayer 'Unetanneh Tokef' is now one of the most solemn prayers of Rosh Hashanah and Yom Kippur. The undying courage of Rabbi Amnon, the author of this prayer, serves as an inspiration to all of us.

On Rosh HaShanah..p.238

*Be-rósh ha-shanáh yikatéivun U-ve-yóm tzom kipur yeichatéivun
Kámah yaavrún ve-khámah yibaréi'un Mi yihyéh u-mí yamút
Mi ve-kitzó u-mí lo ve-kitzó Mi va-máyim u-mí va-éish
Mi va-ḥérev u-mí va-ḥayáh Mi va-ráṣav u-mí va-tzamá
Mi va-ráash u-mí va-mageifáh Mi va-ḥanikáh u-mí va-sekiláh
Mi yanúah u-mí yanúa Mi yishakéit u-mí yitaréif
Mi yishaléiv u-mí yityasár Mi yeiṣaní u-mí yeiashéir
Mi yishapéil u-mí yarúm U-teshuwáh u-tefiláh u-tzedakáh*

Kedusha... p.239

Cong then Chazzan: Keser Ti tnu Lcho Adonoy Eloheinu malcohim hamonay malo v amscho yisroel kvutzay mato yachad kulom kdusho lcho yshalayshu kakosuv al yad nviecho vkoro ze el ze v omar

Cong then Chazzan: Kodosh Kodosh Kodosh Adonoy Tzvoos mlo chol ho oretz kvodo kvodo molay olom mshorsov sho alim ze loze ayay mkom kvodo lhaaritzo lumosom mshabchim v omrim

Cong then Chazzan: Boruch Kvod Adonoy mimkomo. Mimkomo hu yifen brachamov lamo hamyachadim shmo erev vovoker bchol yom tomid paamayim bahavo shma omrim

Cong then Chazzan: Shema Yisroel Adonoy Eloheinu Adonoy Echad Hu Elohaynu Hu ovinu Hu malkaynu Hu moshiaynu Hu yoshiaynu vyigolaynu shaynis bkorov vyashmiaynu brachamvov l aynay kol chai laymore hayn goalti eschem acharis kiv rayshis lihyos lochem laylohim

Cong then Chazzan: Ani Adonoy elohaychem

Cong then Chazzan: Yimloch Adonoy lolom elohayich tzion ldor vodor hal'luyoh

Ve Chol Maaminim..p.241

Vechol ma aminim shehu el emunah habochen uvodek ginzek nistarot Vechol ma aminim shehu bochen klayot hago el mimavet ufodeh mishachat

Vechol ma aminim shehu goel chazak hadan yechidi leva'ei olam Vechol ma aminim shehu dayan emet hehagui be ehyeh asher ehyeh

Vechol ma aminim shehu hayah vehoveh veyiheyeh havadai shemo ken tehilato Vechol ma aminim shehi ve ein bilto hazocher lemazkirav tovot zichronot

Vechol ma aminim shehu zocher habrit hachotech chayim lechol chai Vechol ma aminim shehu Chai vekayam hatov umetic lara im velatovim

Vechol ma aminim shehu tov lakol hayode ah yetzer kol yetzurim Vechol ma aminim shehu yotzram babten hakol yachol vecholelam yachad

Vechol ma aminim shehu kol yachol halan beseter betzel shadai Vechol ma aminim shehu levado hu hamamlich melachim velo hamluchah

Vechol ma aminim shehu melech olam hanoheg bechasdo kol dor Vechol ma aminim shehu notzer chased hasovel uma lim ayin misore

Vechol ma aminim shehu sole ach selah ha elyon ve eino el yereav Vechol ma aminim shehu oneh lachash hapote ach shaar ledofkei bitshuva

Vechol ma aminim shehu petuchah yado hatzofeh lerasha vechafetz behitzadko Vechol ma aminim shehu tzadik veyashar haktzar bezaam uma arich af

Vechol ma aminim shehu kasheh lochos harachum umakdim rachamim lerogez Vechol ma aminim shehu rach lirtzot hashaveh umashveh katon vegadol

Vechol ma aminim shehu shofet tzedek hatam umitamem im temimim Vechol ma aminim shehu tamim po olo

We all believe. "Israel are believers, the sons of believers." Some of us are consciously aware of our innate beliefs; others of us are not because life experiences and negative indoctrination have covered over our essential selves. At times, the very fact of speaking about our beliefs makes our inner beliefs manifest.

The voice arouses intention, which is, incidentally, one of the reasons why prayers need to be verbalized. It is through verbalization that our inner beliefs are revealed and discovered. The more we speak about a yearning (for example), the more augmented and real the yearning becomes. In fact, speaking of it will eventually bring us to the realization of that yearning.

Ata veChartanu...p.243

Ata veChartanu mikol haamim ohavta otanu veerotzisa banu veromamtanu mikol halshonot vedidashtanu bemitzvosecha vekeravtanu malkeinu laavodasecha vshimcha hagadol vehakadosh aleinu korosh

We now invite the Levites to wash the Kohen's hands.

The Kohen is required to ritually wash and sanctify his hands before *Birkat Kohanim*. The *al netilat yadayim* blessing is not recited after this hand-washing. The hands should be washed in the closest possible time-proximity to the *Birkat Kohanim* (typically after the *Kedushah* is recited in the Repetition of the *Amidah*).

G-d conferred upon the holy tribe of Levi the privilege of assisting and serving the Kohanim while they are in the "line of duty." Thus the honor of washing the Kohanim's hands belongs to the Levites. If no Levite is present, a firstborn son does the honors. (Although the priesthood was removed from the firstborn following the Golden Calf debacle, they still retain an added measure of holiness.) If no Levite or firstborn is in attendance, the Kohen should wash his own hands.

Before washing the Kohen's hands, the Levite (or firstborn) should wash his own hands. Chabad custom is for the Levite to wash his hands three times intermittently—as one does after waking in the morning. Conversely, the Kohen's hands are washed as is customary when washing for bread—right hand three times and then left hand three times.

The Kohen should not speak between the hand-washing and the *Birkat Kohanim*.

The Kohen removes his shoes before the *Birkat Kohanim*. The shoe removal prevents the congregation from snickering at a Kohen who, happening to have a torn shoelace, remains behind to fix the lace, and refrains from joining his Kohen brethren.

The Kohen should remove his shoes before washing his hands, or at the very least loosen or untie his shoelaces so that he needn't touch his shoes afterwards to remove them, since this would obligate him to rewash his hands.

Out of respect for the congregation, the shoes should not be strewn in the synagogue aisles. Instead, they should be neatly tucked out of sight, beneath a chair or table, for the duration of the blessing.

The *chazzan* beginning the *Retzay* blessing is the cue for the Kohanim to rise and make their way to the front of the sanctuary (all hands should be washed *before* this point). The Kohanim *must* start making their way to the front of the sanctuary when the *chazzan* begins this blessing. If, for some reason, a Kohen has not left his place by the time the *chazzan* ends the blessing of *Retzay*, he can no longer administer the priestly blessing, and should instead leave the sanctuary for the duration of the blessing. In many communities (though not in Chabad congregations), a brief prayer — recited only when the Kohanim administer the Priestly Blessing — is recited by both *chazzan* and congregation in middle of the *Retzay* blessing, starting with the words *Vite'arev lifanecha*.

The Kohanim stand in front of the congregation facing the Holy Ark. In the interim moments, after reciting the "*Rabanan Modim*" with the congregation, the Kohen silently recites a short prayer (found in the prayer book) beseeching G-d that the forthcoming blessing be "a perfect blessing; that it should have no impediment or iniquity..." Ideally, the Kohen should conclude this blessing as the *chazzan* finishes the *Modim* blessing—allowing the congregation to respond "Amen" to both prayers simultaneously.

The Kohen then covers his head and upper body with his *tallit* and awaits the start of the *Birkat Kohanim*.

Aleinu...p.245

We kneel at the words korim, we bow at umishtachavim until Boruch Hu

Aleinu leshabeach laAdon haKol, laTet g'dulah l'yotzer b'reshit

She'lo asanu k'goyei haAratzot, ve'lo samanu k'mispchot haAdama

She'lo sam chelkeinu kahem VeGoraleinu k'chol hamonam

VaAnachnu korim uMistachavim uModim

Lifnei Melech Malchei haM'lachim haKados Baruch Hu.

She hu note shamaim veYosed aretz UMoshav yekarov bashamaim mima'al

USh'chinat uzo b'govhei m'romim Hu Eloheinu ein od

Emet Malkenu efes zulato KaKatuv B'Torato v'yadata hayom vahashevotah el levav'cha

Ki Adonai Hu HaElohim BaShamaim MiMaal VeAlHaaretz Mitachat Ein Od

On normal weekdays one should slightly bend the knee at the word *kore eim* and bow the head at *umishtachavim*. On Rosh HaShanah and Yom Kippur the congregation recites *Aleinu* during the repetition of the Musaf Amidah in an undertone together with the *chazzan*.

Avodah...p.246

Avodah (literally, "service"), the name for the Temple ritual, is now applied to an essential element of the Musaf service on Yom Kippur. It vividly describes the sacrificial ritual in the Temple on the Day of

Atonement, based on Leviticus 16 and detailed in Mishnah Yoma(1-7) and the Talmudic tractate of the same name.

The Avodah service has preserved the quintessential rite of ancient Judaism, the most solemn moment of the Jewish year involving the holiest person (Kohen Gadol), the holiest time (Yom Kippur), and the holiest place (Temple in Jerusalem). Although not one of the pilgrimage festivals on which Jews were biblically required to appear at the Temple in Jerusalem (Deut. 16:16), on Yom Kippur huge throngs of worshipers came to see the awesome ritual and to hear the words of the Kohen Gadol.

Origins of the Service

After the destruction of the Second Temple and the cessation of the sacrificial rites, how could the people achieve atonement? The Rabbis ruled that in this emergency situation, one could perform the Temple duties by reading about them, since the utterance of a person's lips is equivalent to the actual performance of the ritual.

In addition, the Rabbis were convinced that a yearly recitation of the Yom Kippur ritual in the Temple would give Jews a sense of historical continuity and an intense longing for the restoration of their ancient homeland. The Avodah service was initially just a narration of the Temple ritual on Yom Kippur as related in Mishnah Yoma, but during the Middle Ages, numerous piyyutim were added.

Yom Kippur was the only time during the year when the Kohen Gadol entered the Holy of Holies in the Temple. Preparation for this event began a week before the Day of Atonement, when the Kohen Gadol went to a designated area of the Temple court to study the sacrificial ritual for Yom Kippur.

Recounting the Actions of the Kohen Gadol

On the day before Yom Kippur, the Kohen Gadol emerged and was taken to another chamber in the Temple compound, where he met with other priests and continued his study. On the Day of Atonement, the Kohen Gadol, dressed in gold-embroidered garments, conducted the daily cultic rituals. When performing the rituals exclusively associated with the sacrifices of atonement, the Kohen Gadol wore white linen vestments. During the course of the day, he immersed himself and changed his clothes five times and washed his hands and feet 10 times.

The Kohen Gadol first offered a bull as his personal sin offering. He confessed his sins and those of his family, then the sins of the tribe of Aaron (the Kohanim), and finally those of all Israel (Lev. 16:17). Every time the Kohen Gadol uttered the holy name of God (the Tetragrammaton), which was spoken only on Yom Kippur, the people prostrated themselves and responded: "Praised is His name, whose glorious kingdom is forever and ever."

It remains a custom in some communities for worshipers to completely bow down on the floor of the synagogue when this part of the Avodah service is read. A cloth or piece of paper must be placed between one's head and the floor (not between one's knees and the floor, as many erroneously do), because it is forbidden to bow down on a stone floor, except in the Temple.

After drawing lots to determine which of the two male goats was sent off to the wilderness for Azazel and which would be sacrificed as a sin offering for the Lord, and after a special incense offering was made in the Holy of Holies, the Kohen Gadol recited a prayer that Israel be blessed with peace, prosperity, and fertility and that no earthquake harm the inhabitants of the Sharon plain ("their houses may not become their graves"). Some modern prayer books used in liberal congregations have minimized the references to sacrifice and either a bridge the Avodah or make it optional.

VeHaCohanim..p.249

We kneel at the words *Hu Korim*, we prostrate ourselves at the words *Umishtachavim* until the word *VaEd*

*VehaKohanim vehaam haomdim baazarah keshhayu shomim et hashem hanichbad
vehanorah meforah yotzeh mipi chohen gadol bidkusha uwetohorah hayu korim
umishtachavim umodim venoflim al peniehem ve omrim*

BORUCH SHEM KEVOD MALCHUTO LEOLAM VAED

VeHaCohanim...p.250

Repeat

VeHaCohanim...p.254

Repeat

K'Ohel haNimtach..p.257

*K'Ohel hanimtach bdoray malo maray chohayn Kivrokim hayotzim miziv hachayos
maray chohayn*

*Kgodel gdilim barba ktzovos maray chohayn Kidmus hakeshes bsoch heonon maray
chohayn*

*Khod asher hilbish tzur litzurim maray chohayn Kvered hanosun bsoch ginas chemed
maray chohayn*

*Kzayr hanosun al maytzach melech maray chohayn Kchesed haniton al pnay choson
maray chohayn*

*Ktorah hanosun bitznif tohor maray chohayn Kyoshayv bsayser lchalos pnay melech
maray chohayn*

Kchochov hanogah bigvul mizroch mar ay chohayn

10 Martyrs.. p.266

One of the most moving narratives to emerge from our history of martyrdom is the account of the Ten Martyrs—the heart-rending narrative describing in graphic detail the deaths of 10 Mishnaic-era Torah luminaries who were slaughtered on the altar of senseless hatred.

Midrash Eleh Ezkerah lists the following sages as the Ten Martyrs:

- Rabbi Yishmael Ben Elisha the High Priest
- Rabbi Shimon Ben Gamliel Hazaken
- Rabbi Chanina Ben Tradyon
- Rabbi Akiva
- Rabbi Yehudah Ben Bava

- Rabbi Chutzpit Hameturgeman
- Rabbi Yeshevav Hasofer
- Rabbi Elazar Ben Shamua
- Rabbi Chanina Ben Chachinai
- Rabbi Yehudah Ben Dama

The Rambam says:

When a wicked king like Nebuchadnezzar or his like will arise and issue a decree against the Jews to nullify their faith or one of the mitzvahs, one should sacrifice one's life rather than transgress any of the other mitzvahs."

Since the time of our forefather Abraham,³ and throughout a long history of suffering and oppression, the Jewish people have been imbued with the ability and the willpower to lay down their lives for G-d.

There is some disagreement among the rabbis as to who the 10 sages were and when they were killed. The widely accepted source for the account of the Ten Martyrs, the famous poetic lamentation of Midrash Eleh Ezkerah, seems to indicate that the 10 sages were all summoned by a Roman governor and killed at once. However, most agree that the 10 sages could not have been killed at the same time, or even in near succession, since they were not contemporaries.

All other accounts of the Ten Martyrs conclude that two of them were killed during the Great Revolt, which was staged by the Jews against the Roman oppressors between the years 66 and 74 CE, while the rest were killed in the Bar Kochba Revolt some 60 years later, between 132 and 136 CE.

During the Great Revolt, which ultimately led to the destruction of the second Beit Hamikdash (Holy Temple), Jewish blood was spilled in barbaric ways and at staggering rates, yet the final blow to the morale of the people was dealt with the tragic martyrdom of the Jewish leaders, who were publicly tortured and executed. This is why only their deaths are meticulously recorded and described.

Who were they?

The dispute over when the deaths of the Ten Martyrs occurred hinges on a disagreement as to their identity.

As mentioned above, many of these sages were not contemporaries, and could therefore not have been killed at the same time.

Some sources deal with this issue by coming to different conclusions about who some of the martyrs were: they mention Bar Kappara, Rabbi Shimon Ben Azzai and Rabbi Yehuda Hanachtom as possible martyrs, which would diminish the chronological gaps.

The sages also disagree regarding the reason for the punishment of the Ten Martyrs. However, the reasons given are not mutually exclusive, and can all be embraced as different facets of the same concept. Indeed it is written, "There are 70 faces to Torah"⁷ —meaning that differing opinions can, and indeed do, offer more insight into one incident than a single explanation could.

The Talmud tells us that when Rabbi Akiva and his colleagues visited a dying Rabbi Eliezer, the latter said that he would be "surprised if they [his visitors] would die a natural death." When Rabbi Akiva asked him what kind of death he would suffer, Rabbi Eliezer answered, "Yours will be worse than theirs."⁸

However, according to Eleh Ezkerah, and thus according to most opinions, the story of the Ten Martyrs has its roots in an incident involving the Roman prefect of Jerusalem, the wicked Turnusrufus,⁹ who was well-versed in Jewish literature.

He had been learning the passage in Exodus that states, "He who kidnaps a man and sells him, and [the victim] is found in his possession, he shall surely be put to death."¹⁰ Turnusrufus immediately

realized that his interpretation of this law offered him a golden opportunity to humiliate the Jewish faith and murder its chief exponents.

Turnusrufus summoned Rabbi Shimon Ben Gamliel and his colleagues and presented a question before them:

What is the law with regards to he who kidnaps a man from the Jewish nation and sells him [into slavery]?" The rabbis replied that Torah mandates that such a man be put to death. "If so," continued Turnusrufus, "where are your forbearers who sold their brother into slavery? Had they been here, I would have prosecuted them before your eyes. As for you, accept the decree of heaven, for since the times [of the 12 tribes] there have never been 10 sages of your stature [alive at one time]. Take upon yourself to die in accordance with your law; for Joseph the son of Jacob was kidnapped and sold by his 10 brothers, and their punishment has never been exacted.

The holy men listened, and rather than dismissing this claim as a mere pretext for murder, rather than pleading for their lives, they asked the wicked prefect to grant them three days to verify whether their martyrdom had indeed been sanctioned by the heavenly court.

Rabbi Yishmael the High Priest invoked the Holy Name of G-d, which it is prohibited to utter or write (under normal circumstances), and ascended to heaven to ascertain the verity of the decree.

Rabbi Yishmael was greeted by the angel Gavriel, who said to him, "Yishmael, my son, I swear by your life that I have heard from behind the veil¹¹ that 10 sages have been delivered to be killed by the wicked kingdom."

"But why so?" Rabbi Yishmael asked. And the angel confirmed what Turnusrufus had said—that they were to stand in place of the 10 brothers who sold Joseph into slavery and suffer their punishment.

Upon his return to his colleagues, Rabbi Yishmael related what he had heard from Gavriel the angel and urged his fellow sages to accept that this was a heavenly decree.

Even after the decree had been issued, the martyrs remained steadfast in their adherence to the Torah, which only enraged Turnusrufus further.

Eleh Ezkerah describes in detail how each of the sages was killed while he was in the middle of performing a mitzvah, and thus returned his soul to her Maker in purity and holiness. Elijah the Prophet came to collect their souls when they departed their bodies, and divine proclamations announced their individual merits to the world.

The Midrash relates that as heaven and earth stormed with the sacrifice of these lofty souls, the angels wept and protested before G-d against such brutality. G-d responded by telling the angels to be silent, making this story one of the most powerful paradigms describing the incomprehensible mystery of G-d's ways.

The story of the Ten Martyrs is the story of the Jewish soul, which "wants not and cannot be severed from the living G-d," even if for just one instant, and will endure any suffering to keep that connection intact.

This is the story of the world until its inherent goodness will be brought to the fore, "and all wickedness will go up in smoke, when You will remove the rule of evil from the world."

The murder of the Ten Martyrs marked the beginning of the end of Jewish sovereignty in the Holy Land and the subsequent exile of the Jewish people onto foreign soil. This is the exile that envelops us until today, and from which we yearn to be redeemed with the immediate coming of Moshiach.

Shema Kolenu..p.272

*Shema Koleinu Adonoy Elohaynu Chus vRachem Aleinu vKabel bRachamim uveRotzon
Es Tefilosenu*

*HaShivenu Adonoy Elecha vNashuva Chadesh Yamenu Kedem Al Taslichenu Milfonecho
vRuach Kodshecha al Tikach Minenu*

Ashamnu..p.273

*Ashmenu Bagednu Gozalnu Dibarnu Dofi Heevinu veHirshaenu Zadnu Chomasnu
Tofalnu Sheker Yoatznu Roh, Kizavnu Latznu Moradnu Niatznu Sorarnu Ovinu
Poshanu Tzorarnu Kishinu Oref Roshanu Shichasnu Tiavnu To'inu Titonu*

Comic Relief..

A middle-aged, wealthy Jewish woman has a heart attack. While on the operating table she has a near death experience. She sees G-d, and asks if this is it.

G-d says no, that she has another 30-40 years to live. She recovers, and decides to stay in the hospital and have a face lift, liposuction, tummy tuck, hair dyed, etc. She figures since she's got another 30 or 40 years, she might as well make the most of it.

As she walks out of the hospital after the last operation she is immediately struck and killed by an ambulance.

When she arrives at heaven's gate, she sees G-d and asks, "I thought you said I had another 30 or 40 years?"

"To tell you the truth," G-d replied..."I didn't recognize you."

V Al Culam...p.276 & 277

V Al Culam eloah slichot selach lanu machal lanu caper lanu

Avinu Malkeinu...p.283

We recite it before the chazzan

*Avinu Malkeinu zechor rachamecha uchvosh kaasecha vechaleh dever vecherev veraav
ushvi umashchit ve avon ushemad umagefa ugefa rah vechol nachalah vechol tekalah
vechol ketatah vechol minei furaniyot vechol hezerah raah vesinat chinam maleinu ume
akol benei veritecha*

When the chazzan is done say :

Uchtov LeChaim tovim col bnei vrisecha

Birkas HaKohanim..p.284

It is customary for the congregation to stand for the duration of the *Birkat Kohanim*, out of respect for the Divine Presence which graces the occasion.

Only those standing in front of the Kohanim are included in the blessing. In synagogues where seats directly abut the eastern wall of the sanctuary (this is especially common with the rabbi's or *chazzan's* place), their occupants should move back several paces for the *Birkat Kohanim*, so that they do not stand behind the Kohanim. (The *chazzan* should move back before starting the Repetition of the *Amidah*.)

The congregation should face the Kohanim as they are being blessed – it isn't respectful to turn one's back (or side) to a blessing – but should not gaze at them. The men customarily cover their heads and faces with their *tallit*. Young children join their fathers beneath the *tallit*, which makes for a memorable childhood experience.

The congregation listens attentively and responds "Amen" to the Kohanim's preliminary blessing, and at the conclusion of each of the three verses of the *Birkat Kohanim*. The congregation should wait until the Kohanim have completely enunciated the final word of the verse before responding with Amen.

While the Kohanim sing the melody before the final three words of the Birkat Kohanim, the congregation recites a prayer requesting the "healing" of all their negative dreams.

After the Birkat Kohanim, with faces still covered by the tallit, the congregation silently recites the short Adir bamarom prayer.

Congregations prayers during Priestly blessing...p.285

read while they sing the Kohanim blessing

U've Sefer Chaim...p.286

*Uvesefer Chaim Bracha veShalom ufarnsah tovah yeshuah venechamah uGzeirot tovot
Nizacher VeNikosev Lefanecha Anachnu vechol amecha beis yisroel leChaim tovim
uleShalom*

MINCHA YOM KIPPUR SERVICE

Vayehi Binsoa...p.302

Vayehi binsoa ha-aron, vayomer Moshe, Kumah Adonai veyafutzu oyvehcha,

ve-yanusu me-san-echa mi-panecha.

*Ki mi-Tzion tetze Torah, Ki mi-Tzion tezte Torah, Udavar Adonai mi-rushalayim.
Baruch shenatan Torah, Baruch shenatan Torah, L'amo Yis-rael bikdushato.*

Torah Reading..p.304

The Torah reading on the afternoon of Yom Kippur consists of the list of forbidden sexual relations (Leviticus 18). How do these laws connect to Yom Kippur?

The beginning of the Yom Kippur afternoon Torah reading (Leviticus 18:3) exhorts the Israelites to be different from the Egyptians and from the Canaanites and not to follow their “laws” but to follow God’s laws:

Lev 18:3 You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws.18:4 My rules alone shall you observe, and faithfully follow My laws: I HaShem am your God.

The rest of the reading explains what laws ostensibly differentiate the expected Israelite behavior from that of their Canaanite neighbors and their former Egyptian hosts:

Various laws of incest (vv. 6-18).

Four other sexual infractions (v. 19, 22-23).

Molech worship (child sacrifice?, v. 21).

The chapter ends with further exhortations, explaining that the Canaanites’ failure to observe these laws caused them to be spewed out of the land:

Lev 18:24 Do not defile yourselves in any of those ways, for it is by such that the nations that I am casting out before you defiled themselves. 18:25 Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants.

According to Rabbinic Jewish custom, this section is read during the minchah service on Yom Kippur. The practice is first mentioned in the Babylonian Talmud (Megillah31a): On Yom Kippur [morning] we read Acharei Mot and for the prophetic reading— “For thus said He who high aloft forever dwells” (Isaiah 57:14-58:14). In the afternoon we read [the section about] incest, and for the prophetic reading—the book of Jonah.

The other readings are intuitive. Leviticus 16 is an appropriate choice for the morning reading as it describes the Temple service on Yom Kippur. Isaiah 58 describes what a fast day that God approves of should look like, and the book of Jonah puts sharp focus on repentance. But the reason for reading the passage about incest is unclear; what is its connection to Yom Kippur? A variety of explanations have been offered over the centuries—often a sign that no single compelling answer exists.

In his Halachot, R. Isaac ibn Ghiyyat writes:

During minchah, they take out a Torah scroll and three read from the incest laws, as perhaps there is someone [in the synagogue] who succumbed to a sexual sin but forgot, and when he hears the reading he will remember and repent for it.

Moses Maimonides picks up on ibn Ghiyyat’s core idea but suggests that it is read in order to embarrass the sinners in the synagogue into repentance. So that whoever may have succumbed and sinned with one of these will remember, and be ashamed, and repent.

In a similar vein, in his Siddur, Rashi suggests that the reading is to scare people into repentance: So that people hear the punishment of excision which comes to those who violate the sexual prohibitions, and then they will separate themselves from these sins.

R. Abraham ben Nathan Even HaYarchi, in his Sefer HaManhig, describes a custom that went along with the reading: The custom is to announce a public warning about sexual sins, and anyone who has sinned with any of these should accept upon himself to separate from them and to confess them, and receive atonement for them.

The difficulty with all of these interpretations, however, is that they do not explain why this sin and not any other sin gets such close attention on Yom Kippur.

In his Talmud commentary, Rashi explains why these specific sins were chosen: All who have been guilty should separate themselves from these sins. For sexual violations are widespread, since people are continually attracted to these [sins], and their impulses overcome them.

Rabbenu Asher ben Yehiel offers a similar argument: [Forbidden sexuality] is something that people lust for and infractions take place every day of the year, even on Yom Kippur itself... That is why we read about the punishments for improper sexual conduct, so people take note and repent.

Haftorah...p.306

The entire Book of Jonah is read today as it contains an important and timely message on prayer and repentance.

G-d ordered the prophet Jonah to travel to Nineveh and present its wicked inhabitants with an ultimatum: repent or be destroyed. Jonah refused to comply with this directive, and fled on a boat. Strong winds threatened to destroy the ship, lots were cast among the crew and passengers and the lottery indicated that Jonah was the cause of the turbulent storm. He admitted his guilt and requested to be cast into the sea. Jonah was thrown into the raging sea and the storm abated.

Jonah was swallowed by a big fish, and while in its belly, was moved to repent. The fish regurgitated Jonah.

Jonah proceeded to Nineveh and broadcasted G-d's word that Nineveh would be overturned in forty days. The people fasted and repented and the divine decree was annulled. When Jonah expressed his displeasure with this result, G-d taught him a lesson. As Jonah sat on the outskirts of the city, the *kikayon* plant which was providing him with shade was destroyed by a worm, and Jonah was very upset. "And G-d said: You took pity on the *kikayon*, for which you did not toil nor did you make it grow, which one night came into being and the next night perished. Now should I not take pity on Nineveh, the great city, in which there are many more than one hundred twenty thousand people?..."

The *haftorah* concludes with a brief portion from the Book of Micah, which describes G-d's kindness in forgiving the sins of His people. "He does not maintain His anger forever, for He is a lover of kindness. He will have mercy on us, He will grasp our iniquities and cast all our sins into the depths of the sea." Micah concludes with an enjoiner to G-d to remember the pacts He made with the Patriarchs, Abraham, Isaac and Jacob.

Rabbi Gavriel Zinner, in his book Nitei Gavriel on the laws of Yom Kippur (chapter 62, paragraph 16) brings sources citing the Rebbe of Lubavitch, that the Aliyah of Maftir Yonah on Yom Kippur "gives the power of Teshuva (repentance) and also is a segulah for wealth" (HaMelech Bimsibo, Vol. I, p. 73). He also cites the brother-in-law of the previous Rebbe of Lubavitch who asked the Rebbe why people strive to attain this Aliyah. He answered: "It has many segulot".

Amidah...p.301

Amidah Repetition..p.320

Zochreinu...p.321

*Zochreinu LChaim Melech Chofetz BaChaim VeChosvenu Besefer haChaim LMaanecha
Elohim Chaim*

Mechalkel...p.321

*M'chalkeil chayim b'chesed, m'chayeih meitim b'rachamim rabim, someich noflim, v'rofei
cholim, umatir asurim, um'kayeim emunato lisheinei afar, mi chamocho ba-al g'vurot
umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah.*

Kedushah...p.323

Congregation then chazzan: *Nakdishoch vna aritzoch knoam siach sof sarfay kodesh
hamshalshim lcho kdusho kakosuv al yad nviecho ukoro ze el ze ve omar*

Congregation then chazzan: *Kodosh Kodosh Kodosh Adonoy tvoos mlo chol ho oretz kvodo*

Congregation then chazzan: *Boruch kvod Adonoy mimkomo*

Congregation then chazzan: *Yimloch Adonoy Lolom Elohayich Tziyon Idor vo dor
hal"luyoh*

Ata VeChartanu.. p.325

*Ata Vechartanu Mikol Haamim Ahavta Otanu Veratzita Vanu Veromamtanu Micol
Haleshonot Vekidashtanu B'mitzvotcha V'keravtanu Malkeinu LaAvodatecha
Veshimcha Hagadol Vehakadosh Aleinu Kauroso*

Shema Koleinu...p.330

*Shema Koleinu Adonoy Elohaynu Chus vRachem Aleinu vKabel bRachamim uveRotzon
Es Tefilosenu*

HaShivenu Adonoy Elecha vNashuva Chadash Yamenu Kedem

Al Taslichenu Milfonecho vRuach Kodshecha al Tikach Minenu

Confessions.. p.333

V Al Culam..p.334

V Al Culam eloah slichot selach lanu machal lanu caper lanu

Comic Relief...

The local pub was so sure that its barman was the strongest man around that they offered a standing \$1,000 bet. The barman would squeeze a lemon until all the juice ran into a glass and then hand the lemon to a customer. Anyone who could squeeze one more drop of juice out would win the money. Many people had tried over time (weight lifters, rowers, wrestlers, etc.) but nobody could do it.

One day Morrie, a scrawny little man, came into the bar wearing thick glasses and a cheap jacket.

Hyman went up to the barman and said in a squeaky voice, "I'd like to try the bet"

After the laughter had died down, the barman said OK, grabbed a lemon and squeezed away. Then he handed the wrinkled remains of the rind to Hyman. But the laughter turned to silence as Hyman clenched his fist around the lemon and four more drops fell into the glass.

As the crowd cheered, the barman paid the \$1,000 and asked, "What do you do for a living? Are you a professional strong man, or what?"

Hyman replied, "No. I'm not, I work for the Jewish National Fund."

Avinu Malkeinu Zechor..p.341

We recite it before the chazzan:

*Avinu Malkeinu zechor rachamecha uchvosh kaasecha vechaleh dever vecherev veraav
ushvi umashchit ve avon ushemad umagefa ugefa rah vechol nachalah vechol tekalah
vechol ketatah vechol minei furaniyot vechol hezerah raah vesinat chinam maleinu ume
akol benei veritecha*

When the chazzan is done:

Uchtov LeChaim tovim col bnei vrisecha

Uve Sefer Chaim..p.342

*Uvesefer Chaim Bracha veShalom ufarnsah tovah yeshuah venechamah uGzeirot tovot
Nizacher VeNikosev Lefanecha Anachnu vechol amecha beis yisroel leChaim tovim
uleShalom*

Avinu Malkeinu...p.342

Avinu Malkeinu Chatanu Lefanechoh

Avinu Malkeinu Ein Lanu Melech Ele Atah

(read rest in english)

*Avinu Malkeinu Chonenu vaAnenu ki ein bonu maasim aseh imanu tzedakah vaChesed
veHoshienu*

“Our Father, our King, inscribe us in a book.” The five petitions of “Inscribe us in a book” correspond to the Five Books of Moses.

The first, “Inscribe us in the book of happy life” corresponds to the Book of Genesis, in which the creation of all things, meaning life, is spoken of. The second, “Inscribe us in the book of redemption and salvation” corresponds to the Book of Exodus, which speaks of the redemption from Egypt. “Inscribe us in the book of maintenance and sustenance” corresponds to the Book of Leviticus, which speaks of the holy sacrifices and thank-offerings, for the essence of sustenance must be in holiness. “Inscribe us in the book of aiding merit” corresponds to the Book of Numbers, which speaks of the Twelve Tribes that camped near their standards, every tribe being a Chariot to its root, that is to say, to the patriarchs, because of whose aiding merit we are alive. “Inscribe us in the book of forgiveness and pardon” corresponds to the Book of Deuteronomy, in which Moses our master upbraids Israel for all they did that was wrong, and which contains the scriptural portion of *teshuvah* (repentance), by means of which we merit forgiveness and pardon.

Neilah Service

What’s so special about Chabad NDG..

We believe everyone deserves a special time with HaShem. We will leave the Ark open to allow people to go up and have a moment on this emotional and important day.

Silent Amidah...p.350

Notice the slight changes in this last Amidah

Repetition of the Amidah...p.358

The Chazzan will sing this in more solemn tunes

Zochreinu...p.359

*Zochreinu LChaim Melech Chofetz BaChaim VeChosvemu Besefer haChaim LMaanecha
Elohim Chaim*

Mechalkel...p.359

*M'chalkeil chayim b'chesed, m'chayeih meitim b'rachamim rabim, someich noflim, v'rofei
cholim, umatir asurim, um'kayeim emunato lisheinei afar, mi chamocha ba-al g'vurot
umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah*

Shaarei Armon..p.360

Shaarei Armon m'hayro siftach l'vo-aray das omon. Shaarei Gnuzim m'hayro siftach
l'doscho achuzim. Shaarei haychol hanechemodim, m'hayro siftach liv-udim. Shaarei zvul
machanoyim mhayro siftach lchachlilay aynoyim. Shaarei tohoro mhayro siftach lyofo
uvoro. Shaarei keser hamyumon m'hayro siftach l'am lo almon. Uvohem tu arotz vsukdosh
ksod siach sarfay kodesh hamakdishim shimcho bakodesh

Kedusha...p.360

This is the only Kedusha we sing at evening throught out the year

Congregation then chazzan: *Keser yi tnu lcho Adonoy Eloheinu malochim hamonay malo
v am cho yisroel kvutzey mato yachad kulom kdusho l'cho y'shalayshu kakosuv al yad
nviecho vkoro ze el ze v'omar*

Congregation then chazzan: *Kodosh Kodosh Kodosh Adonoy Tsvo'os mlo chol ho'oretz
kvodo K'vodo molay olam mshorsov shoalim ze loze ayay mkom kvodo l'ha'aritzo
l'umosom m'shabchim v'omrim*

Congregation then chazzan: *Boruch Kvod Adonoy Mimkomo. Mimkomo hu yifen
brachamov l'amo ha myachadim sh'mo erev vovoker bchol yom tomid pa amayim b
ahavo shma omrim*

Congregation then chazzan: *Shema Yisroel Adonoy Eloheinu Adonoy Echad Hu Eloheinu
Hu Avinu Hu Malkaynu Hu moshiaynu hu yoshiaynu vyigolaynu shaynis bkorov
vyashmiaynu brachamov laynay kol chai laymor hayn goalti eschem acharis kivrayshis
lihyos lochem laylohim*

Congregation then chazzan: *Ani Adonoy elohaychem*

Congregation then chazzan: *Yimloch Adonoy Lolom elohayich tziyon ldor vodor hal'luyoh*

Ata VeChartanu..p.363

*Ata Vechartanu Mikol Haamim Ahavta Otanu Veratzita Banu Veromamtanu Micol
Haleshonot Vekidashtanu B'mitzvotcha V'keravtanu Malkeinu LaAvodatecha
Veshimcha Hagadol Vehakadosh Aleinu Kauroso*

Pesach Lanu..p.364

Chazzan then congregation: Psach lonu shaar b'ays n'ilas shaar ki fono yom.

Hayom yifne hashemesh yovo v'yifne novo'o sh'orecho

Ono El no so no s lach no mchal no chamol no rachem no kaper no kvosh chayt v ovon

A sentence requesting HaShem to open the gate. Serving as an introduction to the Selichot. Pesach lanu shaar is symbolized by the Ark that is open during the Neilah service.

Rachum vChanun...p.365

*Adonoy Adonoy El Rachum vChanun Erech Apayim veRav Chesed vEmes Notzer Chesed
Loalofim Noseh Avon vaPesha veChata'ah. veNakeh veSolachto lavonenu ulchatasenu
ven'chaltonu*

Rachum vChanun...p.367

*Adonoy Adonoy El Rachum vChanun Erech Apayim veRav Chesed vEmes Notzer Chesed
Loalofim Noseh Avon vaPesha veChata'ah. veNakeh veSolachto lavonenu ulchatasenu
ven'chaltonu*

Comic Relief...

Yankel goes to his boss for a raise...

A: Excuse me sir, may I talk to you?

B: Sure, come on in. What can I do for you?

A: Well sir, as you know, I have been an employee of this prestigious firm for over ten years.

B: Yes.

A: I won't beat around the bush. Sir, I would like a raise. I currently have four companies after me and so I decided to talk to you first.

B: A raise? I would love to give you a raise, but this is just not the right time.

A: I understand your position, and I know that the current economic down turn has had a negative impact on sales, but you must also take into consideration my hard work, pro-activeness and loyalty to this company for over a decade.

B: Taking into account these factors, and considering I don't want to start a brain drain, I'm willing to offer you a ten percent raise and an extra five days of vacation time. How does that sound?

A: Great! It's a deal! Thank you, sir!

B: Before you go, just out of curiosity, what companies were after you?

A: Oh, the Electric Company, Gas Company, Water Company and the Mortgage Company! '

Ashamru...p.371

*Ashmenu Bagednu Gozalnu Dibarnu Dofi Heevinu veHirshaenu Zadnu Chomasnu
Tofalnu Sheker Yoatznu Roh, Kizavnu Latznu Moradnu Niatznu Sorarnu Ovinu
Poshanu Tzorarnu Kishinu Oref Roshanu Shichasnu Tiavnu To'inu Titonu*

The twenty four terms are a combination of the 22 Hebrew letters and two extra Tav's. Twenty four invokes thoughts of the 24 hours in the day, the 24 books of Tanach, 24 mishmaros of the Cohanim, etc. The Vilna Gaon explains regarding the extra two Tav's, that they allude to the two expressions of desire (Yetzer) within a person. The first type is an internal type that is not apparent to others but affects the person. The second type displays externally what is desired. A person that does not control these desires seeks means to fulfill them.

Avinu Malkeinu...p.375

We recite it before the chazzan does

*Avinu Malkeinu zechor rachamecha uchvosh kaasecha vechaleh dever vecherev veraav
ushvi umashchit ve avon umagefa ugefa rah vechol nachalah vechol tekalah vechol
ketatah vechol minei furaniyot vechol gezerah raah vesinat chinam maleinu ume al kol
benei veritecha*

And when the chazzan is done we say:

Va chasom lchayim tovim kol bnei verisecho

Uve Sefer..p.376

*Uvesefer Chaim Bracha veShalom ufarnsah tovah yeshuah venechamah uGzeirot tovot
Nizacher VeNechosev Lefanecha Anachnu vechol amecha beis yisroel leChaim tovim
uleShalom*

Avinu Malkeinu..p.377

Avinu Malkeinu Chatanu Lefanechoh Avinu Malkeinu Ein Lanu Melech Ele Atah

(read rest in english)

Avinu Malkeinu Chonenu Vaanenu ki ein bonu maasim aseh imanu tzedakah vachessed vehoshienu.

Shema...p.379

SHEMA YISROEL ADONAY ELOHEINU ADONAY ECHAD

BORUCH SHEM KVOD MALCHUSO LOLAM VAED x3

ADONAY HU HAELOHIM x7

It is written in Shaloh that when, in the Neilah prayer, Shema Yisroel is recited aloud with heartfelt kavannah every Jew should have the intention of giving up his soul for the sanctification of God's name. This intention will then be considered for him as if he had indeed done so and as if he had actually withstood the test to sanctify the Divine Name.

Shema is said once, declaring G-d's absolute Unity – Yechida/Atzilus.

Boruch Shem three times signifies our effort to infuse the unity of yechidah into the three dimensions of existence: nefesh, ruach, neshamah (three worlds of Beriyah, Yetzirah, Asiyah).

Seven times Hashem Hu HaElokim is a further infusion of the unity into the seven (emotional) faculties of each level of the soul (the seven levels in each world). These seven also elevate us through the seven heavens as the Divine presence on Yom Kippur returns upward with the conclusion of the day.

We then integrate and conclude this yechida experience of unity with the saying of kaddish, in which we sing a victory march, known as Napoleon's March appropriated by the first Lubavitcher Rebbe, the Alter Rebbe, demonstrating our triumph against all physical and spiritual adversaries.

Shofar...p.379

The shofar is sounded once and we all exclaim:

L'SHONOH HABO'O BIRUSHOLOYIM

This blast of the Shofar, which is the level of the Shofar G-dol (the Great Shofar) that will be heard with the coming of Moshiach, as we declare: Next Year in Jerusalem! May it happen now, and then we will inevitably be in Jerusalem by next year.

Ein KElokeinu...p.380

Ein keloheinu, ein kadoneinu, ein kemalkeinu, ein kemosheinu. Mi keloheinu, mi kadoneinu, mi kemalkeinu, mi kemosheinu. Nodeh leloheinu, nodeh ladoneinu, nodeh lemalkeinu, nodeh lemosheinu. Baruch eloheinu, baruch adoneinu, baruch malkeinu, baruch mosheinu. Ata hu eloheinu, Ata hu adoneinu, Ata hu malkeinu, Ata hu mosheinu. Ata hu she'hiktiru avoteinu lefaneicha et ketoret hasamim

Aleinu...p.382

*Aleinu leshabeach laAdon haKol, laTet g'dulah l'yotzer b'reshit
She'lo asanu k'goyei haAratzot, ve'lo samanu k'mispchot haAdama
She'lo sam chelkeinu kahem VeGoraleinu k'chol hamonam
VaAnachnu korim uMistachavim uModim Lifnei Melech Malchei haM'lachim haKados
Baruch Hu.*

*She hu note shamaim veYosed aretz UMoshav yekarov bashamaim mima'al
USh'chinat uzo b'govhei m'romim Hu Eloheinu ein od
Emet Malkenu efes zulato KaKatuv B'Torato v'yadata hayom vahashevotah el
levav'cha Ki Adonai Hu HaElohim BaShamaim MiMaal VeAlHaaretz Mitachat Ein Od.*

*Ve'al ken nekaveh lecha adonai eloheinu, lirot mehera betiferet uzecha, leha'avir gilulim
min ha'aretz, ve'haelilim karot yikaretun, letaken olam bermalchut shadai, vechol benei
vasar yikru vishmecha, lehfnot eleicha kol rishei aretz.*

*Yakiru ve'yaidu kol yoshvei tevel, ki lecha tichra kol berech, tishava kol lashon. Lefanecha
adonai eloheinu yikaru ve'yipolu, ve'lichvod shimcha yekar yiteinu, vikablu chulam et ol
malchutecha, vetimloch aleihem meherah leolam vaed. Ki hamalchut shelcha hi, uleolmei
ad, timloch bechavod. Kakatuv betoratecha: adonai yimloch leolam vaed. Vene'emar:
vehayah adonai lemelech al kol ha'aretz, bayom hahu yiheyeh adonai echad u'shemo
echad.*

With the Aleinu as a firm proclamation of God's Kingship, the prayer became associated with Jewish martyrs. Joseph ha Kohen records in his Emek ha Bakha: During the persecution of the Jews of Blois in France, in 1171, where many Masters of the Law died as martyrs at the stake, an eye witness wrote that the death of the saints was accompanied by a weird song resounding through the stillness of the night and causing the church men who heard it from afar to wonder at the melodious strains, the likes of which they had never heard before. It was ascertained afterward that the martyred saints had made use of the Aleinu as their dying sons. Aleinu takes place of the Shema as a declaration of faith and as an act of witnessing God. Just as the last letters of Shema and Echad form the word Ayd (witness), that is, he who recites the shema bears witness that God is One, so do the first and last letters of the first and last word in each paragraph of Aleinu form the same word Ayd.

Al tira...p.384

*'al tira' mippahad pit'om umisho 'at resha'im ki tavo 'utsu 'etsa vetufar dabberu davar
velo yakum ki 'immanu 'el ve'ad zikna 'ani hu' ve'ad seyva 'ani 'esbol 'ani asiti va'ani
'e'sa va'ani 'esbol va'amallet*

A prayer comprising 3 verses. Customarily recited after Aleinu. The source and significance for linking these verses together is found in the Midrash on the book of Esther. When Mordechai learned of Haman's evil plan to exterminate the Jews of Persia. He went into the street and met three small Jewish boys. He asked each to tell him what they had learned that day in heder. The first quoted the verse *al tira* from proverbs "be not afraid", the second quoted a verse from Isaiah *Utzu aytzah* "Take council together" and the third cited another sentence from Isaiah *Ve ad ziknah ani hu* "And even to old age I am He". Moredchai then knew that Haman's ideas would come to naught and that God would deliver the Jews from all danger.

MAARIV SERVICE

As Yom Kippur comes to a close, a heavenly voice rings out, "Go your way, eat your bread with joy, and drink your wine with a merry heart; for G-d has already accepted your works." (Ecclesiastes 9:7.) It is a time of great joy, as our teshuvah has been accepted, and our repairs are complete

Shema...p.392

Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-chad.

Whisper:

Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed.

V'a-hav-ta eit A-do-nai E-lo-he-cha, B'chol l'va-v'cha, u-v'chawl naf-sh'cha, u-v'chawl m'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-leh, A-sher a-no-chi m'tsa-v'cha ha-yom, al l'va-ve-cha. V'shi-nan-tam l'-va-ne-cha, v'di-bar-ta bam b'shiv-t'cha b'vei-te-cha, uv-lech-t'cha va-de-rech, u-v'shawch-b'cha uv-ku-me-cha. Uk-shar-tam l'ot al ya-de-cha, v'ha-yu l'to-ta-fot bein ei-ne-cha. Uch-tav-tam, al m'zu-zot bei-te-cha, u-vish-a-re-cha.

Havdallah...p.403

As soon as Havdallah is finished we are Breaking the Fast :)

Why should you come back to Chabad NDG?

Join us for amazing thought provoking Torah classes, Chassidut classes and/or Jewish History classes, we got some learning for every type.

We have fun and meaningful Shabbat mornings services and Mincha. We hope you appreciated spending the High Holidays with us, We are open to any comment, critic, opinion, shmoozing you want.

Looking forward to spending more time with you

