

מתזזר קורן לימים נוראים • נוסח אשבנו

The Koren Maḥzor Yamim Nora'im

Rosh HaShana & Yom Kippur • Nusah Ashkenaz



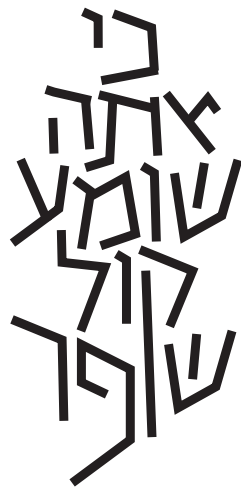
קורן ירושלים

THE ROHR FAMILY EDITION

מתזור קורן לימים נוראים

THE KOREN MAHZOR YAMIM NORA'IM

ROSH HASHANA & YOM KIPPUR



WITH TRANSLATION AND COMMENTARY BY

Rabbi Lord Jonathan Sacks שליט"א



KOREN PUBLISHERS JERUSALEM

דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ...

*The Rohr Family Edition
of
The Koren Rosh HaShana and Yom Kippur Mahzor
pays tribute to the memory of*

Mr. Sami Rohr ז"ל
ר' שמואל ב"ר יהושע אליהו ז"ל

who served his Maker with joy
and whose far-reaching vision, warm open hand, love of Torah,
and love for every Jew were catalysts for the revival and growth of
vibrant Jewish life in the former Soviet Union
and in countless communities the world over

and to the memory of his beloved wife

Mrs. Charlotte Rohr (née Kastner) ע"ה
שרה בת ר' יקותיאל יהודה ע"ה

who survived the fires of the Shoah to become
the elegant and gracious matriarch,
first in Colombia and later in the United States,
of three generations of a family
nurtured by her love and unstinting devotion.
She found grace in the eyes of all those whose lives she touched.

Together they merited to see all their children
build lives enriched by faithful commitment
to the spreading of Torah and *Ahavat Yisrael*.

Dedicated with love by
The Rohr Family
NEW YORK, USA

The Koren Mahzor Yamim Nora'im, Rosh HaShana & Yom Kippur
The Rohr Family Edition
Nusah Ashkenaz, First North American Hebrew/English Edition, 2018

Koren Publishers Jerusalem Ltd.
POB 4044, Jerusalem 91040, ISRAEL
POB 8531, New Milford, CT 06776, USA

www.korenpub.com

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The creation of this Mahzor was made possible through the generous support
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Standard Size, Hardcover, ISBN 978 965 301 959 1

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PREFACE

Let us voice the power of this day's sanctity – it is awesome, terrible.

On the *Yamim Nora'im*, the holiest of days, we stand before God in judgment. We fear His *Din*, and crave His *Raḥamim*. We are both humbled and strengthened by the belief that our very future depends on our *tefilla*.

It is with this sense of humility, hope and the awesomeness of the task, that we offer *The Koren Maḥzor Yamim Nora'im*. We have created this Maḥzor to mitigate the trepidation with which one enters the High Holy Days, and to highlight the transformative potential they hold. We hope that the Maḥzor helps those seeking to understand their place in the world, and their place before God, and serves as a steady guide through the encounter with God's majesty on Rosh HaShana and Yom Kippur.

A project of this scope would have been virtually impossible without the partnership of the Rohr family, who have dedicated this Maḥzor in memory of their dear parents, Charlotte and Sami Rohr. The Rohr family's passion for *Avodat HaShem* and books come together in their support for the creation of this Maḥzor. On behalf of the scholars, editors and designers of this volume, we thank you; on behalf of the users and readers of this Maḥzor, we are forever in your debt.

We could not have embarked on this project without the moral leadership and intellectual spark of Rabbi Lord Jonathan Sacks. Rabbi Sacks provides an invaluable guide to the liturgy through his remarkable translation and commentary. His work not only clarifies the text and explains the teachings of our sages, but uniquely and seamlessly weaves profound concepts of Judaism into the reality of contemporary life. It was our distinct privilege to work with Rabbi Sacks to create a Maḥzor that we believe appropriately mirrors the complexity and richness of life itself.

We only hope that Rabbi Sacks's contribution is matched by the scholarship, design and typography that have been hallmarks of Koren Publishers Jerusalem for more than fifty years. Rabbi David Fuchs supervised the textual aspects of the work, and we thank Esther Be'er for the layout and typesetting. Rachel Meghnagi edited the English texts. Efrat Gross edited the Hebrew texts, and these were ably proofread by Barukh Brener and Naor Kahalani. Jessica Sacks translated *Keriat HaTorah*, and

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מתזור קורן לימים נוראים

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ROSH HASHANA & YOM KIPPUR

some of the festival prayers and we are grateful to Sara Daniel, Binyamin Shalom and Adina Luber for their translation of the *piyutim*.

This new edition of the Koren Maḥzor continues the Koren tradition of making the language of prayer more accessible, thus enhancing the prayer experience.

One of the unique features of the Maḥzor is the use of typesetting to break up a prayer phrase-by-phrase – rather than using a block paragraph format – so that the reader will naturally pause at the correct places. No commas appear in the Hebrew text at the end of lines, but in the English translation, where linguistic clarity requires, we have retained the use of commas at the end of lines. Unlike other Hebrew/English maḥzorim, the Hebrew text is on the left-hand page and the English on the right. This arrangement preserves the distinctive “fanning out” effect of the Koren text and the beauty of the Koren layout.

We hope and pray that this Maḥzor, like all our publications, extends the vision of Koren's founder, Eliyahu Koren, to a new generation to further *Avodat HaShem* for Jews everywhere.

Matthew Miller, Publisher
Jerusalem 5779 (2018)

This piyut, with its double alphabetic acrostic, is attributed to Yannai (a poet who lived in the Byzantine era). In recent generations the custom to say it responsively has spread; many congregations are accustomed to saying the second stich of each couplet together with the first of the next one. Some sing the entire piyut collectively.

The Ark is opened.

הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט
 וְכָל מֵאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה.
 הַבוֹחֵן וּבּוֹדֵק גְּנוּי נִסְתָּרוֹת
 וְכָל מֵאֲמִינִים שֶׁהוּא בּוֹחֵן בְּלִיּוֹת.
 הַגּוֹאֵל מִמָּוֶת וּפּוֹדֵה מִשַּׁחַת
 וְכָל מֵאֲמִינִים שֶׁהוּא גּוֹאֵל חָזֵק.
 הַדֵּן יְחִידִי לְבָאֵי עוֹלָם
 וְכָל מֵאֲמִינִים שֶׁהוּא דֵּן אֶמֶת.
 הַהֲגוּי בְּאֵהִיָּה אֲשֶׁר אֵהִיָּה
 וְכָל מֵאֲמִינִים שֶׁהוּא הָיָה וְהוּהוּ וְיִהְיֶה.
 הַוּדָאִי כְּשֵׁמוֹ כֵּן תִּהְלֶתוּ
 וְכָל מֵאֲמִינִים שֶׁהוּא וְאֵין בְּלֶתוּ.
 הַזּוֹכֵר לְמִזְבִּירָיו טוֹבוֹת וְכְרוֹנוֹת
 וְכָל מֵאֲמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית.
 הַחֹתֵךְ חַיִּים לְכָל חַי
 וְכָל מֵאֲמִינִים שֶׁהוּא חַי וְקַיִם.

And all believe. A sustained declaration of faith in divine justice and compassion. Rosh HaShana, the Day of Judgment, is the living expression of Judaism's greatest leap of faith: the belief that the world is ruled by justice. No idea has been more revolutionary, and none more perplexing.

There are questions that challenge faith, and there are questions that come from the heart of faith. Those who asked about the apparent injustices of the

This piyut, with its double alphabetic acrostic, is attributed to Yannai (a poet who lived in Israel in the Byzantine era). In recent generations the custom to say it responsively has spread; many congregations are accustomed to saying the second stich of each couplet together with the first of the next one. Some sing the entire piyut collectively.

The Ark is opened.

הָאוֹחֵז בְּיַד The One who holds in His hand the trait of stern judgment.
 And all believe that He is the faithful God.

The One who examines and scrutinizes the hidden stores.
 And all believe that He examines the conscience of all.

The One who redeems from death and ransoms from hell.
 And all believe that He is a mighty Redeemer.

The sole Judge of all who enter the world.
 And all believe that He is a truthful Judge.

The One whose name was pronounced "I will ever be what I am now."
 And all believe that He was, is, and shall forever be.

The One whose praise is as affirmed as His name.
 And all believe that He is One and there is no other.

The One who recalls kindly those who utter His name.
 And all believe that He recalls His covenant.

The One who allots life to all the living.
 And all believe that He lives and is everlasting.

world were not doubters or sceptics. They were Judaism's supreme prophets. Moses asked, "O LORD, why have You brought trouble upon this people?" (Ex. 5:22). Jeremiah asked, "Why does the way of the wicked prosper? Why do all the faithless live at ease?" (Jer. 12:1). They did not ask because they did not believe. They asked because they *did* believe. If there were no Judge, there would be no justice and no question. There *is* a Judge. When then is justice? Above all else, Jewish thought through the centuries has been a sustained meditation on this question, never finding a final answer, realizing that here was a sacred mystery no human mind could penetrate. All other requests Moses made on behalf of the Jewish people, says the Talmud (*Berakhot* 7a), were granted except this: to understand why the righteous suffer.

As tenaciously as they asked, so they held firm to the faith without which there was no question: that there is a moral rule governing the universe and

הַטוֹב וּמִיֵּטִיב לְרָעִים וְלְטוֹבִים
 וְכֹל מֵאֱמוּנִים שֶׁהוּא טוֹב לְכֹל.
 הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים
 וְכֹל מֵאֱמוּנִים שֶׁהוּא יוֹצֵרם בַּבֶּטֶן.
 הַבֹּל יָכוֹל, וְכוֹלֵלם יַחַד
 וְכֹל מֵאֱמוּנִים שֶׁהוּא כֹל יָכוֹל.
 הַלֵּן בְּסֵתֶר בְּצֵל שָׁדַי
 וְכֹל מֵאֱמוּנִים שֶׁהוּא לְבָדוּ הוּא.
 הַמְמַלֵּךְ מַלְכִים, וְלוֹ הַמְּלוֹכָה
 וְכֹל מֵאֱמוּנִים שֶׁהוּא מֶלֶךְ עוֹלָם.
 הַנּוֹהֵג בְּחֶסֶדוֹ עִם כָּל דּוֹר
 וְכֹל מֵאֱמוּנִים שֶׁהוּא נוֹצֵר חֶסֶד.
 הַסּוֹבֵל, וּמַעֲלִים עֵינַי מְסוֹרְרִים
 וְכֹל מֵאֱמוּנִים שֶׁהוּא סוֹלֵחַ סְלָה.
 הָעֹלֶיז, וְעֵינָיו עַל יְרֵאָיו
 וְכֹל מֵאֱמוּנִים שֶׁהוּא עוֹנֵה לְחַשׁ.
 הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בַתְּשׁוּבָה
 וְכֹל מֵאֱמוּנִים שֶׁהוּא פְּתוּחָה יְדוּ.

that what happens to us is in some way related to what we do. Good is rewarded and evil has no ultimate dominion. No Jewish belief is more central than this. It forms the core of the Hebrew Bible, the writings of the rabbis and the speculation of the Jewish mystics. Reward and punishment may be individual or collective, immediate or deferred, in this world or the next, apparent or veiled behind a screen of mystery, but they are there. For without them life is a tale told by an idiot, full of sound and fury, signifying nothing. The faith of the

The One who acts kindly with both the good and evil.
And all believe that He is kind to all.

The One who knows the devices of all creatures.
And all believe that He is the One who forms them in the womb.

The One who is omnipotent and formed the world at once.
And all believe that He is all-powerful.

The One who dwells concealed in His holy shade.
And all believe that He alone is God.

The One who crowns kings yet the reign is His alone.
And all believe that He is an everlasting King.

The One who acts kindly with each generation.
And all believe that He reserves kindness.

The One who acts patiently with evildoers
and turns a blind eye to the wayward.
And all believe that He is forgiving and exalted.

The lofty One whose eyes are turned to those who fear Him.
And all believe that He answers whispered prayers.

The One who opens the gates to those who come knocking penitently.
And all believe that His hand is ever open.

Bible is neither optimistic nor naive. It contains no theodicies, no systematic answers, no easy consolations. At times, in the books of Job and Ecclesiastes and Lamentations, it comes close to the abyss of pain and despair. "I saw," says Ecclesiastes, "the tears of the oppressed – and they have no comforter" (4:1). "The LORD," says Lamentations, "has become like an enemy" (2:5). But the people of the Book refused to stop wrestling with the question. To believe was painful, but to disbelieve was too easy, too superficial, untrue.

The Rabbi of Klausenbourg, Rabbi Yekutiel Yehuda Halberstam, who survived Auschwitz and lost his wife and eleven children in the Holocaust, once said: "The biggest miracle of all is that we, the survivors of the Holocaust, after all that we witnessed and lived through, still believe and have faith in the Almighty God, may His name be blessed. This, my friends, is the miracle of miracles, the greatest miracle ever to have taken place." As he said these words, he wept. But still he believed.

הַצּוֹפֶה רָשָׁע, וְחָפֵץ לְהַצְדִּיקוֹ
 וְכָל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר.
 הַקָּצֵר בְּזַעַם, וּמְאַרֵיךְ אָף
 וְכָל מַאֲמִינִים שֶׁהוּא קָשָׁה לְכַעַם.
 הַרְחוּם, וּמְקַדִּים רַחֲמִים לְרַגֵּז
 וְכָל מַאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת.
 הַשְּׂוֶה, וּמְשׂוֶה קָטָן וְגָדוֹל
 וְכָל מַאֲמִינִים שֶׁהוּא שׂוֹפֵט צַדִּיק.
 הַתָּמ, וּמְתַמֵּם עִם תְּמִימִים
 וְכָל מַאֲמִינִים שֶׁהוּא תָּמִים פְּעֹלוֹ.

The Ark is closed (in some communities, the Ark remains open until the end of the next paragraph).

תִּשְׁגַּב לְבַדְךָ, וְתִמְלֹךְ עַל כָּל בְּיַחֲוֹד
 כַּפְתּוֹב עַל יַד נְבִיאֶיךָ
 וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ
 בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

The Shlichyot continues:

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ
 וְאִימַתְךָ עַל כָּל מַה שִּׁבְרָאתָ
 וְיִירְאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים
 וְיַעֲשׂוּ כְּלָם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם
 כְּמוֹ שִׁידְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ
 עוֹ בְיָדְךָ וּגְבוּרָה בְּיַמֶּינְךָ
 וְשִׁמְךָ נֹרָא עַל כָּל מַה שִּׁבְרָאתָ.

זכריה יד

The One who spies the evildoer and wishes to justify him.
 And all believe that He is righteous and upright.

The One who is slow to anger and defers wrath.
 And all believe that His ire is hard to arouse.

The compassionate One who lets pity precede rage.
 And all believe that He is easily appeased.

The constant One who considers great and small equally.
 And all believe that He is a righteous Judge.

The perfect One who deals in integrity with the innocent.
 And all believe that His works are perfect and complete.

The Ark is closed (in some communities, the Ark remains open until the end of the next paragraph).

תִּשְׁגַּב לְבַדְךָ You will be elevated, peerless,
 and will rule over all that is, alone,
 as is written by Your prophet,
 "Then the LORD shall be King over all the earth;
 on that day the LORD shall be One and His name One."

Zech. 14

The Leader continues:

וּבְכֵן תֵּן פְּחָדְךָ And so place the fear of You, LORD our God,
 over all that You have made,
 and the terror of You over all You have created,
 and all who were made will stand in awe of You,
 and all of creation will worship You,
 and they will be bound all together as one
 to carry out Your will with an undivided heart;
 for we know, LORD our God,
 that all dominion is laid out before You,
 strength is in Your palm,
 and might in Your right hand,
 Your name spreading awe over all You have created.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ
 תְּהִלָּה לִירֵאִיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ
 וּפְתִיחוֹן פֶּה לַמִּיַּחֲלִים לָךְ, שְׂמֵחָה לְאַרְצְךָ, וְשִׂשׂוֹן לְעִירְךָ
 וְצִמְחַת קֶרֶן לְדוֹד עֲבֹדְךָ, וְעֵרִיבֵת נֵר לְבֵן יִשִׁי מְשִׁיחְךָ
 בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ
 וַחֲסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ פִּיהָ
 וְכָל הַרְשָׁעָה כָּלָה כַּעֲשָׂן תִּבְלָה
 כִּי תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ.

This alphabetic piyut, author unknown, celebrates the future universal recognition of God by all the nations. It is usually sung collectively.

וַיָּאֲתָנוּ כָּל לְעֲבָדְךָ / וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ
 וַיְגִידוּ בְּאִיִּים צְדָקָךָ / וַיְדַרְשׁוּךָ עַמִּים לֹא יָדְעוּךָ
 וַיְהַלְלוּךָ כָּל אֶפְסֵי אָרֶץ / וַיֹּאמְרוּ תָמִיד יִגְדַּל יְהוָה
 וַיִּזְנְחוּ אֶת עֲצִבֵיהֶם / וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם
 וַיִּטּוּ שִׁבְמָם אֶחָד לְעֲבָדְךָ / וַיִּירָאוּךָ עַם שְׂמֵשׁ מִבְּקִשֵׁי פִנְךָ

And all shall come... to offer You the royal crown.
 Rabbi Joseph Soloveitchik used to speak about his childhood in Chaslavitch:

Our teacher, who was a Chabad Hasid, said to us: “Do you know what Rosh HaShana is? The Rebbe, the Tzemah Tzedek, would call the night of Rosh HaShana *Karanatzia Nacht* [Coronation Night].” Then he would ask the children, “Do you know whom we will be crowning?” Once I replied, “Czar Nicholas” [Nicholas II, the last Emperor of Russia]. The teacher responded: “Nicholas? He was crowned years ago. Why do we need to crown him again? Besides, he is not the real king. No, tonight, my dear children, we crown God.

“And do you know who places the crown on his head?” the teacher continued. “Yankel the tailor, Berel the shoemaker, Zalman the water-carrier, Yossel the painter, Dovid the butcher...”

And so place honor, LORD, upon Your people, praise on those who fear You and hope into those who seek You, the confidence to speak into all who long for You, gladness to Your land, and joy to Your city, the flourishing of pride to David Your servant, and a lamp laid out for his descendant, Your anointed, soon, in our days.

And then righteous people will see and rejoice, and the upright will exult, and the pious revel in joy, and injustice will have nothing more to say, and all wickedness will fade away like smoke as You sweep the rule of arrogance from the earth.

This alphabetic piyut, author unknown, celebrates the future universal recognition of God by all the nations. It is usually sung collectively.

וַיָּאֲתָנוּ And all shall come forth to worship You
 and they shall bless Your honorable name.
 And they shall tell of Your righteousness in the islands,
 and nations that have not known You shall seek You out.
 And all the ends of the earth shall praise You
 and shall always say, “May the LORD forever be exalted.”
 And they shall spurn their idols
 and be ashamed of their graven images.
 And they shall turn their shoulder as one to worship You,
 and those who seek Your presence
 shall see You with the rising sun forever.

Rabbi Soloveitchik concluded:

I have given many sermons and written many discourses on the concept of Rosh HaShana, but nothing ever made me feel the true depth and power of the day as those words of my childhood teacher. Every year, when I recite in the Rosh HaShana prayers the words, “Rule over the whole world in Your glory,” I remember my teacher in Chaslavitch.*

* Rabbi Joseph Soloveitchik’s “Teshuva Derasha,” lecture given on September 23, 1974 (Yiddish). Summarized and published in Soloveitchik’s *Yemei Zikaron* [17:6], (Jerusalem: World Zionist Organization, 1986), pp. 149–150.

תהלים סח

The שליח ציבור *then the* קהל *:*

וּבִבְּנֵי, תִּגְדַּל עֵז לְאֱלֹהִים, עַל־יִשְׂרָאֵל גְּאֻלוֹתָו:

All:

עַל יִשְׂרָאֵל בְּרַכְתּוֹ	עַל יִשְׂרָאֵל אֱמוּנָתוֹ
עַל יִשְׂרָאֵל דְּבָרְתּוֹ	עַל יִשְׂרָאֵל גְּאֻלוֹתוֹ
עַל יִשְׂרָאֵל וְעִידָתוֹ	עַל יִשְׂרָאֵל הַדְּרָתוֹ
עַל יִשְׂרָאֵל חֲמֻלָּתוֹ	עַל יִשְׂרָאֵל זְכוּרָתוֹ
עַל יִשְׂרָאֵל יִשְׁרָתוֹ	עַל יִשְׂרָאֵל טְהוּרָתוֹ
עַל יִשְׂרָאֵל לְאַמְתּוֹ	עַל יִשְׂרָאֵל בְּנֵיתוֹ
עַל יִשְׂרָאֵל נְעִימָתוֹ	עַל יִשְׂרָאֵל מְלֻכוֹתוֹ
עַל יִשְׂרָאֵל עֲדָתוֹ	עַל יִשְׂרָאֵל סִגְלָתוֹ
עַל יִשְׂרָאֵל צְדָקָתוֹ	עַל יִשְׂרָאֵל פְּעֻלָּתוֹ
עַל יִשְׂרָאֵל רוֹמְמוֹתוֹ	עַל יִשְׂרָאֵל קְדוּשָׁתוֹ
עַל יִשְׂרָאֵל תְּפָאֲרָתוֹ.	עַל יִשְׂרָאֵל שְׁכִינָתוֹ

Some congregations recite this piyut. Others continue with וּבִבְּנֵי נֶאֱדָרֵךְ *on the next page.*

In the following piyut, the first stich of each stanza describes God's qualitative superiority to the heavenly hosts, and the second describes the uniqueness of Israel.

תהלים פו

וּבִבְּנֵי, אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֵׂיךָ:

וְאֵין כְּמַעֲשֵׂיךָ בְּבְרוּרֵי מְטָה	אֵין כְּמוֹךָ בְּאֲדִירֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּדָרֵי מְטָה	אֵין כְּמוֹךָ בְּגִדְוֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּעוֹדֵי מְטָה	אֵין כְּמוֹךָ בְּהַמוֹנֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּחִילֵי מְטָה	אֵין כְּמוֹךָ בְּזוֹבֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּיָקִירֵי מְטָה	אֵין כְּמוֹךָ בְּטְהוּרֵי מַעְלָה

עַל יִשְׂרָאֵל *Over Israel.* The poet continues his paradoxical line of thought. We are frail, fallible creatures, yet You have endowed Your people Israel with Your faith, blessing, presence and glory.

Ps. 68

The congregation then the Leader:

וּבִבְּנֵי And so, ascribe strength to God,
over Israel is His majesty.

All:

עַל יִשְׂרָאֵל	Over Israel is His faith.	Over Israel is His blessing.
Over Israel is His majesty.		Over Israel is His word.
Over Israel is His glory.		Over Israel is His assembly.
Over Israel is His remembrance.		Over Israel is His compassion.
Over Israel is His purity.		Over Israel is His candor.
Over Israel is His heritage.		Over Israel is His nationhood.
Over Israel is His kingdom.		Over Israel is His pleasing song.
Over Israel is His cherishing love.	Over Israel, is His congregation.	
Over Israel is His accomplishment.	Over Israel is His righteousness.	
Over Israel is His sanctity.		Over Israel is His loftiness.
Over Israel is His Divine Presence.		Over Israel is His splendor.

Some congregations recite this piyut. Others continue with "And so, we shall glorify You" *on the next page.*

In the following piyut, the first stich of each stanza describes God's qualitative superiority to the heavenly hosts, and the second describes the uniqueness of Israel.

וּבִבְּנֵי There is none like You among the heavenly powers, LORD,
and there are no works like Yours.

Ps. 86

There is none like You among the powers above,
And there are no works like Yours among the elite below.

There is none like You among the hosts above,
And there are no works like Yours among those who dwell below.

There is none like You among the multitudes above,
And there are no works like Yours among the assemblies below.

There is none like You among the virtuous ones above,
And there are no works like Yours among the forces below.

There is none like You among the pure ones above,
And there are no works like Yours among the dear ones below.

וְאִין כְּמַעֲשֵׂיךָ בְּלִגְיוֹנֵי מַטָּה	אִין כְּמוֹךְ בְּכְרוּבֵי מַעְלָה
וְאִין כְּמַעֲשֵׂיךָ בְּנִגְיֵי מַטָּה	אִין כְּמוֹךְ בְּמַלְאֲכֵי מַעְלָה
וְאִין כְּמַעֲשֵׂיךָ בְּעַרְיָצֵי מַטָּה	אִין כְּמוֹךְ בְּשֵׂרָפֵי מַעְלָה
וְאִין כְּמַעֲשֵׂיךָ בְּצַבָּאוֹת מַטָּה	אִין כְּמוֹךְ בְּפַלְיָאי מַעְלָה
וְאִין כְּמַעֲשֵׂיךָ בְּרוֹזְנֵי מַטָּה	אִין כְּמוֹךְ בְּקְדוּשֵׁי מַעְלָה
וְאִין כְּמַעֲשֵׂיךָ בְּתַקִּיפֵי מַטָּה.	אִין כְּמוֹךְ בְּשִׁנְאָנֵי מַעְלָה

The Ark is opened.

The Sh'ema then the Leader:

וּבְכֹן, נִאֲדָרְךָ חַי עוֹלָמִים.

All:

לְחַי עוֹלָמִים	הַאֲדָרַת וְהָאֱמוּנָה
לְחַי עוֹלָמִים	הַבִּינָה וְהַבְּרָכָה
לְחַי עוֹלָמִים	הַגְּאוּוֹה וְהַגְּדֻלָּה
לְחַי עוֹלָמִים	הַדְּעָה וְהַדְּבוּר
לְחַי עוֹלָמִים	הַהוֹד וְהַהֲדָר
לְחַי עוֹלָמִים	הַהַעֲדָה וְהַהֲתִיקוֹת
לְחַי עוֹלָמִים	הַהִזְדָּר וְהַהִזְהָר
לְחַי עוֹלָמִים	הַחִיל וְהַחֲסוֹן
לְחַי עוֹלָמִים	הַטָּבָס וְהַטָּהָר
לְחַי עוֹלָמִים	הַיְחוּד וְהַיְרָאָה
לְחַי עוֹלָמִים	הַכְּתָר וְהַכְּבוֹד

הַאֲדָרַת וְהָאֱמוּנָה Majesty and faithfulness. The source of this poem is the mystical tract *Heikhalot Rabati*, a classic of what is known as *Heikhalot* literature, itself a branch of *Merkava* ("Chariot") mysticism based on Ezekiel's vision of God enthroned on the divine chariot. *Heikhalot Rabati* is an ancient text from Talmudic times, describing the ascent of Rabbi Yishmael to heaven. Jewish mystics, after long preparation involving fasting and meditation, would

There is none like You among the cherubim above,
And there are no works like Yours among the legions below.
There is none like You among the angels above,
And there are no works like Yours among the leaders below.
There is none like You among the seraphim above,
And there are no works like Yours among the rulers below.
There is none like You among the wonders above,
And there are no works like Yours among the hosts below.
There is none like You among the holy ones above,
And there are no works like Yours among the nobles below.
There is none like You among the celestial powers above,
And there are no works like Yours among the powers below.

The Ark is opened.

The congregation then the Leader:

וּבְכֹן And so, we shall glorify You who lives forever.

All:

הַאֲדָרַת	Majesty and faithfulness	are His who lives forever.
	Understanding and blessing	are His who lives forever.
	Loftiness and greatness	are His who lives forever.
	Knowing and speech	are His who lives forever.
	Splendor and honor	are His who lives forever.
	Destiny and antiquity	are His who lives forever.
	Clarity and light	are His who lives forever.
	Power and intense might	are His who lives forever.
	Ceremony and purity	are His who lives forever.
	Unity and awe	are His who lives forever.
	The crown and the honor	are His who lives forever.

experience ecstatic visions of an ascent into heaven, encountering there the mysteries of the divine palace, the *Heikhal*. Mystic texts such as these have often had a subterranean influence on Jewish prayer, understood itself as a heavenward ascent. According to *Heikhalot Rabati*, this is the song sung by the angels while we recite the Verses of Praise. Some rites (Sephardi and Nusah Ari) say this psalm every Shabbat. Others do so only on Yom Kippur since on this day we are "like the angels," neither eating nor drinking but focused entirely on prayer. Therefore on this day alone may we sing the angels' song.

לְחֵי עוֹלָמִים	הַלֶּקַח וְהַלְבוֹב
לְחֵי עוֹלָמִים	הַמְּלוּכָה וְהַמְּשָׁלָה
לְחֵי עוֹלָמִים	הַנְּוִי וְהַנִּצָּח
לְחֵי עוֹלָמִים	הַסְּגוּי וְהַשְּׁגָב
לְחֵי עוֹלָמִים	הָעֵז וְהָעֲנוּה
לְחֵי עוֹלָמִים	הַפְּדוּת וְהַפְּאָר
לְחֵי עוֹלָמִים	הַצְּבִי וְהַצֶּדֶק
לְחֵי עוֹלָמִים	הַקְּרִיאָה וְהַקְּדוּשָׁה
לְחֵי עוֹלָמִים	הַרְןָּ וְהַרְוֵמָמוֹת
לְחֵי עוֹלָמִים	הַשִּׁיר וְהַשִּׁבַּח
לְחֵי עוֹלָמִים	הַתְּהִלָּה וְהַתְּפָאֶרֶת

The Ark is closed.

After "Majesty and faithfulness," which concluded the sequence of piyutim focusing on God's greatness, there follows a series of piyutim leading to Kedusha. Some congregations recite the piyutim "We will affirm You with awe" and "Exalt the God" at this point. Others continue with "To the One enthroned" on the next page.

וּבִבְּנֵי נֶאֱמִירְךָ אֱלֹהֵינוּ בְּאִימָה.
 נֶאֱמִירְךָ בְּאִימָה / נְבֹרְכֶךָ בְּבִינָה
 נְגַדְלֶךָ בְּגִדְלָה / נְדַרְשֶׁךָ בְּדַעָה
 נְהַדְרֶךָ בְּהוֹדְיָה / נוֹדְךָ בְּוַעֲדִיָה
 נוֹכִירְךָ בְּזִמְרָה / נְחַסְנֶךָ בְּחִילָה
 נְטַעִימְךָ בְּטַהֲרָה / נִיחַדְךָ בְּיִרְאָה
 נְכַבְּדֶךָ בְּכְרִיעָה / נְלַבְּבֶךָ בְּלִמְדָה
 נְמַלִּיכְךָ בְּמְלוּכָה / נְנַצְחֶךָ בְּנַעֲמִיָה
 נְשַׁבְּחֶךָ בְּשִׁירָה / נְעִרִיצֶךָ בְּעֲנוּה
 נְפָאֶרְךָ בְּפַצִּיחָה / נְצַלְצֶלְךָ בְּצַהֲלָה
 נְקַדִּישֶׁךָ בְּקְרִיאָה / נְרוֹמְמֶךָ בְּרִנְנָה
 נְשׁוֹרְרֶךָ בְּשִׁבְחָה / נְתַמְיֶדְךָ בְּתַהֲלָה.

Teaching and learning	are His who lives forever.
The realm and the rule	are His who lives forever.
Beauty and eternity	are His who lives forever.
Greatness and transcendence	are His who lives forever.
Strength and humility	are His who lives forever.
Salvation and glory	are His who lives forever.
Radiance and righteousness	are His who lives forever.
Declaration and sanctity	are His who lives forever.
Fanfare and sublimity	are His who lives forever.
► The song and the celebration	are His who lives forever.
Praise and adoration	are His who lives forever.

The Ark is closed.

After "Majesty and faithfulness," which concluded the sequence of piyutim focusing on God's greatness, there follows a series of piyutim leading to Kedusha. Some congregations recite the piyutim "We will affirm You with awe" and "Exalt the God" at this point. Others continue with "To the One enthroned" on the next page.

וּבִבְּנֵי And so, we will affirm You, our God, with awe.

We will affirm You with awe,
 We will bless You with wisdom,
 We will magnify You with greatness,
 We will seek You knowingly,
 We will glorify You with thanksgiving,
 We will thank You in assembly,
 We will mention You in song,
 We will laud Your strength as we tremble,
 We will offer You exquisite song in purity,
 We will proclaim Your Oneness with reverence,
 We will honor You in prostration,
 We will offer You our hearts intimately,
 We will make You King over us,
 We will chorus to You sweetly,
 We will exalt You as our authority,
 We will revere You with humility,
 We will open our mouths to You in praise,
 We will play music to You in joy,
 We will call out to sanctify You,
 We will raise You up with delight,
 We will sing Your praises,
 We will laud You always.