

BH

Machzor Notes

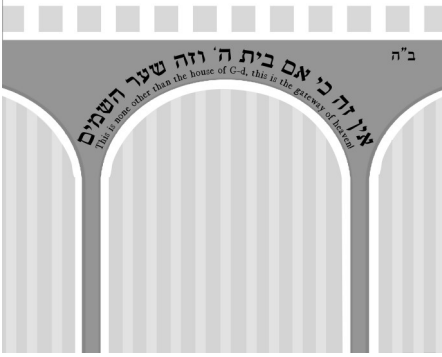
Yom-Kippur
UALBANY



Prepared by Rabbi Mendel Rubin
Shabbos House Rohr Chabad Jewish Student Center
serving UAlbany since 1976
www.shabboshouse.org

BH. High Holidays 5779 / 2018

Thanks to many students, alumni, parents and friends who responded quickly and generously to a brief summer 2018 Machzor (high holiday prayerbook) campaign, we now have new Machzor prayerbooks for both Rosh Hashanah and Yom-Kippur services at UAlbany. Each Machzor bears the personalized dedication that each donor sent in as an inscription. And therefore newly updated Machzor Notes, too!



The inscription design uses the motif of UAlbany's archways, bearing in mind the common metaphor of heaven's doors and heaven's gates throughout the high holiday prayer service.

The background lines recall the ubiquitous window lines of UAlbany's architecture (by Edward Durrell Stone) and also somewhat match the inside cover line design of the Machzor. The thicker lines on top are those repeated pattern voids

in the concrete at the edges of UAlbany's roof panels.

The verse we chose above the inscription comes from the Torah portion of Vayeitze in Genesis. It is Jacob's excited declaration after awakening from his dream of the ladder stretching to heaven (itself a metaphor for prayer): **"Indeed, this is none other than the house of G-d! This is the gateway to heaven!"**

Jacob was referring to that spot in this way because as the Midrash teaches us that very same spot of his dream later became the Temple Mount, home to the Jerusalem Temple.

However Chassidic teaching extends this to also mean that every spot we call home, anywhere in the world, can and should be a dwelling place for G-d, indeed, UAlbany itself can (through a synthesis of our spiritual & physical transformative efforts) be considered a gateway to heaven!

We hope that much heart and soul will be invested into these books, each student giving of themselves in prayer, each connecting in their own way, at their own level. We hope these books and the prayers (and improved translation) therein will enhance, deepen and strengthen our Jewish bonds and connections, adding to the many meaningful opportunities possible in making UAlbany a true gateway to heaven.

To paraphrase Rebbe Yosef Yitzchak Schneersohn: **"Our heartfelt individual personal input turns black and white paper letters into living colorful words of prayer"**. Hence - Machzor Notes.

We hope these notes will enhance and enrich your Yom Kippur experience and prayer. Best wishes for Shana Tova uMetukah!

Love,
Rabbi Mendel and Raizy Rubin

Page Numbers

All Page Numbers are in the newly dedicated Machzor (Chabad Edition)

In this book, Hebrew & English share the same page numbers, so no matter what language we're praying in, we are all on the same page!

Better a little with focus, than a lot without.

That's a quote from the opening of Code of Jewish Law. You don't have to keep pace with the cantor. If you find a meaningful line, phrase or prayer - feel free to stick with that, dwell on it a little and connect with it. At the same time, as a congregation we will try and stick to the traditional text as much as possible.

#PhrasePerPage Challenge

It's unrealistic to expect every word to be meaningful with so much text. But try to find one phrase per page, or something to stick and be meaningful.

Skipping Pages

Yes, while being traditional we may be skipping some pages or additional prayers. While of course, all prayer is important, there are many sections on Yom Kippur which are called Yotzros or Piyutim - additional liturgical poetry - some of which varies from community to community. I'll alert you to some of those changes in these notes, and of course, we'll announce them as well as we get there.

The Five Prayers of Yom Kippur

5 Alive!

Yom Kippur is the only day of the year with five prayer times. Weekdays have 3 (Maariv, Shachris and Mincha) - based on the prayers of our Patriarchs and Temple Services, Shabbos and Holidays have 4 with the addition of Musaf, but only Yom Kippur has the 5th - Neilah - the closing prayer. Five is an important number Kabbalistically, as it corresponds to the five levels of the Soul. Only Yom Kippur, that "Once a Year" (as the Torah puts it) reaches the core of the soul - the essence - or Pintele Yud.

(1) Kol Nidrei - Maariv (pages 35—86)

Perhaps the best-known by name of all Jewish prayers, Kol Nidrei is technically only a short introduction to the evening service called Maariv, but everyone refers to the whole eve of Yom Kippur evening service as Kol-Nidrei.

(2) Shachris (pages 97—197)

In addition to the regular holiday-type morning prayers it includes a lengthier Amidah repetition with lots of cantor-congregation interaction.

Morning Torah Reading & Yizkor (pages 198—211)

The Torah reading is of Parshat Achrei - about the Kohen's Service in the Holy Temple on Yom Kippur. Yizkor is said by those who have unfortunately lost a parent - remain alone in the synagogue with the closed Torahs on the Bima for this quiet and meaningful personal prayer.

(3) Musaf (pages 212—287)

Musaf is the longest of all the 5 prayers, and includes a rich liturgical Repetition, including many Selichot, Piyutim, details, poems and prayers of the Temple Service, recounting of the 10 Martyrs, the Blessing of the Kohanim, and more.

(4) Mincha & 2nd Torah Reading (pages 302—346)

The afternoon Prayer is the shortest of the 5. We read a different portion of Achrei (about forbidden relationships) in the Torah. Mincha is famous for the reading of the story of Jonah in the Haftarah. In fancy synagogues, the reading of Jonah is a coveted honor. The Talmud speaks highly of Mincha in general, as during the week it falls smack in middle of the busy day (work or academic) and it is hardest to stop and break away from to find time for prayer in the midst of our material pursuits and endeavors.

(5) Neilah (pages 347–379)

The Closing Prayer. No Al Cheit.. but many short moving pieces of prayer - including the many times of the communal refrain of the 13 attributes of Mercy. Just before this prayer is when we make our annual Yom Kippur Appeal (not for money). At the end of this Prayer a few verses are dramatically recited and the Shofar is blown.

Post Yom Kippur Maariv & Havdalah (pages 390–402)

Once the Shofar is blown the majority of congregants are off to the break-fast like horses out of the starting gate. But for those dedicated Minyaners there is one last short piece of the services, the first post-Yom-Kippur prayer of the new year.

Types of Prayer Additions:

Selichot

These prayer supplications are said on fast-days, often centered around the public recitation of "Hashem, Hashem..." the 13 attributes of Divine Mercy.

Piyut(im)

Liturgical poetry, using patterns like the letters of the Hebrew Alphabet, holiday themes, biblical verses etc. In recitation of these is the greatest variance between congregations, as they are more Minhag-based and vary from community to community.

This might be an inappropriate analogy, but it might explain why we will skip some of these beautiful poems and prayers. In college you have your MAJOR and your GEN ED - both are important and educational, but there's somewhat more flexibility with the Gen Ed stuff.

Viduy

A centerpiece of the Yom Kippur prayers, said both in the silent Amidahs as well as in the Repetition - 10 times beginning with the Mincha on the eve of Yom Kippur. It is a personal, verbal acknowledgment of wrongdoing - which is an important part of the process of Return (see Maimonides, and also in the AA's 12 Steps etc). The general Viduy "Ashamnu" is said aloud along with the Chazzan, but the specific Viduy "Al Chait" is said personally, with only the general refrain "V'Al Kulam.." said as a congregation.

Rosh Hashanah thru Yom Kippur Additions

Special inserts to the Amidah are said during the auspicious 10 Days of Return, spanning RH thru YK. "Holy KING" is substituted for "Holy G-D". We add lines like: "Remember us for Life, King who desires Life.." , "Inscribe us for a Good Year" and "Include us in the Book of Life.." etc..

Kol Nidrei

(pg 35) OK to pray with sinners (1) Hebrew word for Congregation "Tzibur" is made up of letters which stand for Righteous, Wicked and Folks in the Middle. It takes all types and we need everyone. (2) The Talmud (Keritot 6b) says: "A public prayer-fast which does not include sinners, is not a fast". (3) This was especially important in light of note below, when many Jews who were prior forced converts to Christianity rejoined the Jewish people in freer lands. This was said, so that people would feel comfortable praying together with them. (4) in the Haggadah, the wise son is seated next to the wicked son, so that the wise son not get "a holier than thou" attitude, and always stay in touch with his fellows, no matter their spiritual standing. (5) Beruriah, wise wife of Rebi Meir in the Talmud, said that sinners refers to behaviors and actions, not to people themselves. "By authority of the heavenly court" there's a good spark in everyone.

(pg 36) Kol-Nidrei This ritual of vow annulment became especially meaningful after the religious persecutions of the Crusaders and the Spanish Inquisition. Jews who made other commitments (symbolic of vows) because of pressures or force, tearfully sang this haunting prayer, praying that all those

external commitments be null and void. We, too, today often find ourselves committing and involving ourselves in places and things which we'd rather not be involved in. I'll sing it 3 times, and our cozy congregation says the words along.

(pg 36) V'Nislach (transliterated)

V'Nislach L'chol Adas Bnai Yisrael, v'LaGair HaGahr b'Sohcham, Kee L'chal Ha'Am B'Shagah (3x)

(pg 36) for all the people acted unwittingly This Machzor gets it right. Many other Machzors mistakenly translate this as "all the people are at fault" but the Hebrew word "Shegaga" refers to mistakes rather than wanton negligence or outright transgressions. This phrase is more of a justification than blame. Forgive us, for we have not sinned willfully, we may not have known better, there have been external pressures and many other factors.

(pg 36) Shehechyanu... for sustaining us to reach this day! Though Yom Kippur is not exactly my type of holiday, and I can't say I eagerly await this day as I do Sukkot and Simchat Torah – the message here is that to get forgiveness, have a clean slate and start fresh again, is a wonderful opportunity – that we're very thankful to reach. Many students have shared that this clean-slate, fresh-start concept is very meaningful to them. Jack S. calls it The Listerine Effect.

(pg 44) Baruch Shem - Blessed be the Name This line isn't part of the original Shema in Deuteronomy and therefore is usually said silently in a whisper. Yom Kippur is the exception when this line (after the Shema line) is said aloud by the entire congregation: ***Baruch Shem Kevod Malchuto L'Olam Vaed!***

There's a historical tradition associated with this. Jacob on his deathbed gathered his sons around him, and he wished to share a prophecy concerning the end of days. But the spirit of G-d left him, and Jacob felt that perhaps his sons were unworthy. He asked them if they believed in one G-d, and their response was "Hear O' Israel (Jacob was also called Israel after the struggle with the angel) the L-rd is our G-d, the L-rd is One!" (i.e the first line of the Shema). Jacob was relieved & reassured to hear this affirmation of faith from his children and so he exclaimed, "Blessed be the Name of the glory of His kingdom forever and ever!" Later on, in the Book of Deuteronomy, Moses used the same line of "Hear O' Israel" but did not include Jacob's response. So while we include it in our daily liturgy it is said silently.

Another historical background to "Blessed be the Name" dates to Temple times. When the High Priest would utter the holiest name of G-d, all of Israel would respond with this line "Blessed be the Name..." as recounted in Musaf's Amidah.

(pg 46) Mi-Kamocho!

Who is like you G-d? No one! Nothing! We'll sing this line together, as interestingly it is one of the familiar lines that many congregations know and sing. ***Mi Kamocha BaAylom Ado-nay, Mee Kamocha Nehdar BaKodesh, Norah Shehilos Oseh Feleh.***

(pg 46) Last Words before the first Yom-Kippur Amidah

"Who spreads a shelter (Sukkah) of peace over us, over His entire people Israel, and over Jerusalem." and with that sentiment, and the following Kaddish, we begin the first Amidah of Yom Kippur. Love the shameless plug for Sukkah, too!

(pg 50) Before G-d you are Purified This is a verse from the Torah that is oft-repeated in the Amidah as kind of a theme for Yom Kippur. There's an interesting message here. Unlike other confessions (to a priest or to a judge) Yom Kippur is between us and G-d, and no one else. No human being has any authority or power to forgive us – only G-d alone. An important exception to this is when we have wronged someone else, G-d will not forgive us until we seek and get forgiveness from the person we wronged.

(pg 52) Ashamnu... We have sinned.. Why confess, if we aren't specifying the problems? What use is this general wording? (Maimonides wrote: There is no

need to articulate the specifics of our sins). This is an important insight into the value of the VIDUY or Jewish Confession. It's not about dredging up our past and delving into the murky problems. Instead it's about accepting and demonstrating responsibility and accountability for our actions.

(pg 52) For the sin of Violence, Bribery... We may not have even done these or other things. Yet we still confess to them, because: (1) Violence, for example, has a broader meaning than bombs or fist-fights. We are likely to have these sins or shortcomings in subtler forms. (2) The confession is said in the plural. We have sinned. Although we may not have done these things, we have to feel connected with those of our fellows who have done so.

(pg 53) You know the mysteries.. and innermost secrets of the soul.. darkest secrets? That's not the issue. The point of these powerful words is that there is more than just external behavior and actions that we have to be accountable for. G-d probes the innermost areas of our hearts and minds, and seeks (and we seek) to know who we really are deep down.

(pg. 58) Yaaleh.. sunset, sunrise, sunset.. The beautiful liturgical poem we'll sing to the Chabad melody composed by two Chassidic cantor brothers from Nikolayev, a city in Russia near the Black Sea. It refers to the duration of Yom Kippur, beginning at night, all thru the day and ending at night. It also mystically refers to the spiritual concepts of night and day – of revelation and concealment.

Many Yom Kippur poems (Piyutim) follow alphabetical sequence. This one, the first said on Yom Kippur, starts with the last letter "Taf" and works its way back up to the first letter "Alef". This may teach us something about starting from the ground up, climbing upwards rung by rung, the spiritual journey of Yom-Kippur and indeed, also true of all meaningful journeys in life.

(pg 61) The Soul, The Body.. famous line, how our physical and material lives as well should be bound up with G-d, not only the soul.

(pg 61) Darkecha! It is your way... These two lines form a Chabad melody, that is confident and upbeat: It is the way (it is normal) for G-d to be patient and understanding, towards the wicked, towards the good. It's expected. We will sing this double-stanza twice (with a quick few silent lines in between).

(pg 62) Almighty King, on the throne of Mercy.. This is the oft-repeated intro to the oft-repeated "13 attributes of Mercy" which we sing together beginning with a double-mention of G-d's name. After the Golden-Calf G-d taught Moses that this verse is the ultimate expression of G-d's mercy and compassion. We only say this as a community, not as an individual.

(pg 62) As a father has compassion for his children... here's the first of many Yom-Kippur mentions of this. We used former NYPD's Steve Osborne's Mug-Shot story as an extreme example of this.

(pg 63) Pardon Please! This was written by Rabbi Meir of Rothenberg (Germany) who was a scholar of world-renown and famed teacher. He was imprisoned for ransom monies, but when the Jews came up with the astronomical sum he refused to be freed, so that this would not become a way for the ruling authorities to squeeze money out of Jews.

(pg 64) I pardon! "Salachtee!" This is congregational refrain of the "Omnam Kayn" (Indeed, it is true...) poem. The Cantor will say the stanza, and the Cong. says the chorus of: "Salachtee" or I pardon. In some congregations everyone says all of it, but the refrain system seems like a good way to do it here. It's an easy, positive word and we can all pick it up quick.

An alphabetical note about this poem (on page 64): Each phrase begins with another Hebrew letter. Two phrases per stanza, 11 stanzas total = the 22 letters of the Hebrew alphabet. Maybe think of it as the letters teaming up, working in tandem to get that "Salachtee" pardoning effect.

(pg 66) K'Heenai Kachomer.. As clay in the hand of the Potter This is again a beautiful poem, one of the most vivid imagery of all Yom Kippur poems, and we'll use the melody sung by those Chassidic folks in Nikolayev Russia. Some read this to be a poem saying that G-d controls our destiny, or a little differently: that G-d is personally caring of and very involved with our destiny. Both messages are alluded to here. Each stanza uses the language of a different craft: Potter, mason, smith, sailor, glass-blower, weaver and silversmith.

The refrain expression: ***LaBris Habayt vAl Tayfen LaYetzer!*** "Look to the covenant and don't regard our evil inclination" could be said as a request of G-d, and it can also be seen as a warning or demand of ourselves: Focus on your commitment, your eternal bond & disregard the temporary temptation!

(pg 68) We have sinned, our Rock; pardon us, our Creator. We repeat this line twice here, and a few times on Yom Kippur. The transliteration reads: Chatanu Tzuraynu Slach Lanu Yotzraynu. In Hebrew the word for rock (as in fortress, a dependable, reliable source of strength) and Creator/Former/Shaper has a similar root, so this is a play on words. The message is: We took our rock for granted, and sinned against what we depend on most. But G-d, you shaped/formed us, you know our flaws & challenges, so please understand us.

(pg 70) Hear our Voice – Shema Koleinu

This is a famous part of Selichot, when the ark is opened, and we repeat each of the four lines after the cantor, one line at a time. The opening line recalls the Verizon commercial: "Can you hear me now?" The second line asks G-d to reach out first and not wait for us to do our part. The third line is fear of losing the connection, i.e. life without WiFi or cell-service. The last line is about aging. It's not something college students think about much, but your grandparents do, as do your parents in what they call now "the sandwich generation" of caregivers.

Transliteration (congregation repeats verse by verse)

***Shema Kolaynu Ado-nay Elo-haynu Chus v'rachem Aleynu v'Kabel
b'rachamim uv'ratzon es tefilosoaynu***

Hashivaynu Hashem Aleycha v'Nashuva - Chadesh Yameinu K'Kedem.

Al Tashlichaynu Milfanecha - vRuach Kodeshecha Al Tikach Mimenu.

Al Tashlichaynu l'As Zikna k'Chlos Kochaynu Al Tazvaynu.

(pg 71) We are your People, "Ki anu Amecha" This describes the various relationships we have with G-d, both from our end and from His. We'll sing it using the tune that I've found many Long Islanders seem to know.

(pg 73) for the sins we did in public and in private Public sins are a big issue because they are a negative display to others, and especially at a place like a university might be a *Chilul Hashem*, embarrassing not only yourself, but the people and religion you represent (whether we like it or not). Private sins have a deep effect on our character and are a significant and telling factor in determining who we become – not only for others, but even for ourselves.

(pg 73) for the sins of improper thoughts We are only liable for the sins committed in thought if we dwell extensively on them, or develop them further into action. But while it is hardest to control our thoughts, they are the prime motivators for our behavior, and we should not think little of negative fantasies or thoughts since they have a penetrating and lasting effect on the inside of us.

Between Al-Chait sets, this refrain is sung together:

V'Al Kulam Elo-ha Selichos, Slach Lanu, Mechol Lanu, Kaper Lanu.

(pg 79) He who answered (then) ...Answer Us (now)!

Judaism is almost impossible to understand or appreciate without Jewish History.

Actually better said: "Jewish Memory". History is the story of the past, while memories live within us and affect our lives today. (Think of the difference between hard-drive file storage vs. functional active RAM memory in a computer). In our prayers as well, we like to "remind" G-d of our rich history, of our great righteous people, and of the sacrifices and great difficulties we've endured over the years – just for being Jewish. The congregational refrain will be: **Hu Yaneinu!**

(pg 80) Avinu Malkeinu – Our Father, Our King! This prayer formula, of talking to G-d on two tracks – both as formal, official King and as compassionate, loving Father: closeness & distance, love & respect, conditional and unconditional at the same time. In contrast to a Dr. Jekyll Mr. Hyde, this is not a split personality rather two complementary aspects, a very healthy & desired balance!

This formula was introduced by the famous Rabbi Akiva, an ignorant shepherd who married a heiress Rachel daughter of Kalba Savuah. Her father disinherited her on the spot, but she persisted and encouraged her husband to go and study while she earned a living and kept a poor home. Rabbi Akiva, descendant of converts, and a late beginner at age 40, became the greatest teacher in Israel, and is known as the Father of the Mishna. He lived during the period following the destruction of the 2nd Temple.

This is a famous beautiful prayer with many stanzas, we'll sing the 2nd stanza to the tune of the Alter Rebbe, Rabbi Schneor Zalman and the last stanza to the popular tune most synagogues use.

(pg 85) Aleinu: Historical Notes: It is said that Joshua wrote this prayer, making it one of our oldest dating back over 3,000 years, and it was sung by Jews burning in auto-da-fes during the Spanish Inquisition. It is a high affirmation of faith, and on the High holidays it is included as part of the Amidah prayer. It is usually sung after every prayer service. The last line of the 1st paragraph comes from Deuteronomy and is a meaningful declaration of the Oneness of G-d, present in all of existence, especially as explained in the book of Tanya.

(pg 86) Al Tirah Singing these 3 lines after every prayer is a Shabbos House special. The Lubavitcher Rebbe encouraged its singing following the prayers because of the very relevant message of hope and overcoming terror its history tells. The connection of these verses dates back to Mordechai, a hero of the Purim story, who was distressed when he heard of Haman's evil decree to destroy the Jews. On his way, he met 3 Jewish kids leaving school. He asked them to quote what they just learned. They told him these three verses of hope.

(pg 102) Adon Olam!

We're jumping ahead to the morning service to sing Adon Olam, because it is a classic ending of the service. Who doesn't know Adon Olam? A magnificent poem written (many say) by Solomon ibn Gabriel of Spain back when we had good times there. It really is a testament of faith more than a prayer. It has two parts: In the first part it shows how G-d is above and beyond the world, existing before and after (inside and outside) it. In the 2nd part it talks of a personal G-d, OUR refuge, OUR salvation... G-d is with me - I do not fear! (that closing line connects with Al Tirah, too!)

Shachris

(pg 97) Morning Blessings

These are thankful for very basic things we often take for granted, such as sight, freedom, terra firma to stand on, and the ability to wake up in the morning (well, college students may struggle with that). A little further in on page 99 are the blessings on Torah which we say each morning even without a Torah scroll, because we're grateful for the tremendous gift, heritage and opportunity for study and connection in our personal lives, not only when the Torah is publicly read.

(pg 104) A Prayer Paradox

We did a whole class once on Prayer Paradoxes, this page leading up to the pre-

prayer early-morning Shema is a classic example.

(pg 117) The Psalm of Ups and Downs

Psalm 30 was written for the dedication of the Temple, which King David did not live to see. It speaks to the downs and ups, descents and ascents of life.

(pg 122) The Jerusalem Psalm

How do you like that? Psalm 122 ends up on page 122! Jerusalem gets a lot of play (nearly 700! mentions) in the Jewish bible, but this Psalm stands out as a shout-out to Jerusalem with a few well-known biblical Jerusalem expressions.

(pg 123) The Hodu Song

This, too, is a Psalm (#136) but we know it and love it as the Hodu Song. All the lines on the left are constant: "**Kee L'Olam Chasdo!**" while the lines on right are the variable that changes. Life is like that, filled with constants and variables, but without a constant, without an anchor, without roots, we'd just drift off into ever-changing variables.

(pg 130) The Last Hallelukah!

This Psalm on bottom of page 130 and into top of 131 is #150 and last chapter of the whole book of Psalms. It speaks of praising G-d using various musical instruments (which we don't do on Shabbat and Holidays outside of the Jerusalem Temple). A message for us? Drums depend on tension, as do string instruments. The flute and wind instruments are based on the narrows of the channel, and their openings. These limitations (tightness, narrows, tension and restriction) can actually create music if channeled and utilized properly. As Naomi Shemer paraphrases Judah HaLevi in her Jerusalem of Gold song: "I am the violin/harp.."

(pg 132) The Unstuck Prayer—Song at the Sea

Why do we recall the Splitting of the Sea everyday in our prayers? Perhaps it is to instill within us to undying optimism, eternal hope. Jews felt trapped: Pharaoh was closing in behind them, the sea loomed before them. Often people nowadays can feel trapped, with no options, as the Jews felt then. But then the unexpected and never imagined Option C (pun intended) literally opened up! And we should feel this way as well, never give up, don't feel trapped without hope. You may not be able to see it now from your cornered vantage point but there will be options!

(pg 134) Another Prayer Paradox...

Towards the top of the page it says that no matter what we do, even if we sang like the sea, lips like the sky, hands like eagles wings... it would all be inadequate to properly praise G-d. OK, we get that. Humans have built-in limitations. But then on the bottom third of the page it goes on to say how each of our limbs do indeed praise G-d! Wait, is this something we can or can't do? There's a nice parable about this (for another time) but its something prayerful to think about.

(pg 135) Hamelech! The King!

The Chassidic Rebbe, Rabbi Aaron of Karlin fainted when saying "haMelech" (the King). When revived he explained that a piece of Talmud hit home - where Vespasian asks Rabbi Yochanan Ben Zakkai: "You can not call me King, while Ceasar sits in Rome, and if I am a King - where were you until now?" That last line Rabbi Aaron of Karlin took as a personal message in his relationship with G-d. By the way, this same word is said every Shabbat morning, but it is heavily emphasized for the High Holiday spirit, of closeness to and coming before G-d.

(pg 136) Shir Hamaalos - Song of the Ascents

The Ark is opened, Congregation repeats - verse by verse..

Shir Hamaalos, Mimamakim Koraseecha Ado-nay.

Adon-ay Shimah b'Koli Teheeyena Oznecha Kashoovos L'Kol Tachanunoy.

Eem Avonos Tishmor Ya-h, Ado-nay Mee Yaamod.

Kee Imcha Haselicha L'maan Teevoray.

Kiviyssee Ado-nay Kivsah Nafshi, v'Lidvoro Hochaltee

Nafshee l'Ado-nay Mishomrim LaBoker, Shomrim LaBoker

Yachel Yisroel el ado-nay Kee Im Ado-nay haChesed, v'Harbeh Eemo Fedus.

Vehu yifdeh es Yisroel mkol Avonosov.

(pg 137) Barchu...

We get up and bow a little, when we respond to the Cantor with...

Baruch Ado-nay hamevorach L'Olam Vaed.

(pg 141) Shema..

There is a biblical commandment to recite this twice daily, once in the morning and once in the evening. It is a basic credo of our faith, and many a Jew has had these words on his/her dying lips. It is one of the first verses taught to children and it affirms the Unity of G-d.

(pg 143) Emes... Vyatziv.. (True and Certain)

15 synonyms are used to affirm that which was said in the Shema. Browse around in the archives "Time Out for Torah" on www.shabboshouse.org for a engaging story my grandfather, Rabbi Moshe Rubin, would tell to illustrate the need for so many words saying the same thing.

(pg 145–155) The Shachris Morning Amidah

In addition to the usual holiday amidah, and references to the holiness of the day and Yom Kippur selections - it includes at the end a silent recitation of the Viduy, where we tap lightly on our hearts, and confess our sins and wrongdoing.

(pg 156–190) The Repetition of the Shacharit Amidah

with lots of extras, including songs, poems, congregational interactions and another set of the Viduy confession of sins.

(pg 156–157) Introductory Passages

mostly said by Cantor - prepares one for Prayer, asking G-d for them to be as meaningful and as beautiful as possible - and to be accepted on High!

(pg 158) Zachraynu L'chaim: Remember us for Life!

Sing along - this line is added to all Amidahs on Rosh Hashana thru Yom Kippur. L'chaim is a popular Jewish toast, "to Life!" and is the name of the Jewish Student Group promoting Holiday experiences at UAlbany (working closely with SH).

Zachraynu L'chaim, melech chafetz bachaim, vchasvaynu bsefer hachayim, lmaanacha elo-him chaim.

(pg 159) Atah Hu Eolkaynu - You are Our G-d..

The Ark is opened, we'll sing this one along with the cantor. It ends off with the line about "earth being suspended in empty space". More than a piece of astronomical information, this is a message about life in limbo; everything awaits our action. It's our move and it depends on us.

(pg 160–163) The 'Ashrey' Poem..

Just follow the Chazzan (Cantor) Cong (Congregation) directions. The Cong lines are actually selections from the everyday Ashrey Prayer. Every few sets, there is a break - and we just say aloud the bold passage as appropriate. They alternate.

A note on all these poems about G-d...

Following the translations you'll no doubt notice the many poems and praises of G-d. Bear in mind, more than a day of forgiveness - Yom Kippur is simply a day of getting closer to G-d. While important and relevant throughout our lives, and every day of our existence, daily living doesn't allow for this type* of close proximity with such holiness. So talking about it, and getting more familiar, perhaps with more love or more awe, is an important goal of this holy day.

* Interestingly, Chassidic thought teaches that the type of closeness to G-dliness we can experience in our regular, earthly and daily lives surpasses even Yom Kippur. But that's a story for another day.

(pg 164–168) Eemru LayLo-him

It's possible we will skip this set of poems but if we're saying it, cantor says/sings the passages of the poem and we respond with the simple refrain: **Eemru LayLo-him** and later on **Maasei Elo-haynu** that are in bold for each stanza.

(pg 169) Al Yisroel - On the Jews..

Here are some wonderful things G-d has graced us with. Not always easy to live up to, but they are His gifts for being the folks that stick with Him.

(pg 170) Haderet V'Emunah.. To the Life of the Worlds!

Here's a nice story that goes along with this beautiful prayer/poem (whether we sing this tune or another for it). A group of French Jews came to the Rebbe in the early 60's for the joyous holiday of Simchat Torah, and they couldn't really participate since they didn't know any of the songs. The Rebbe noticed this, and began to sing this poem - Haderet V'Emunah - to the tune of the French National Anthem (which any decent Frenchmen would know) - the Marseilles. The Chassidim were are baffled, but the French guys went wild, and it became a popular Chassidic melody after that.

It's an insightful story of the Rebbe's concern that everyone feel comfortable and welcome and have a chance to participate but I always wondered: why specifically THIS poem? And then I went to France to study/teach for 2 years - and this is what I came up with: The French are very nationalistic, very proud of their food, their culture, their art. And this poem proclaims: Beauty and Splendor? Majesty and Strength? not to me nor my country but to the Life of the Worlds!

By the way, an alternate translation for the refrain (instead of "to Him who lives forever") is "To (G-d) the Life of the worlds".

(pg 170) Ay-I Orech Din - G-d in Judgment

Here's another important poem which we respond to - line by line.

Take a look at the opening line - "to the One who tests hearts.. and reveals the depth.." G-d in judgment is different than a human judge who knows only the evidence and the hard, cold facts. G-d looks inside our lives and brings to the fore (often with our help) that which is within - far beyond what others can see.

(pg 171) The Kedusha..

We rise for this. Congregations says each stanza first, repeated by the cantor.

(pg 172) Sit back, Relax..

OK you said plenty. Now Cantor has to say some stuff and you can take a seat.

(pg 175) back on with Selichot.. top of page

(pg 177) Shema Kolaynu repeat line by line, the ark is opened.

Shema Kolaynu Ado-nay Elo-haynu Chus v'rachem Aleynu v'Kabel b'rachamim uv'ratzon es tefilosoaynu

Hashivaynu Hashem Aleycha v'Nashuva - Chadesh Yameinu K'Kedem.

Al Tashlichaynu Milfanecha - vRuach Kodeshecha Al Tikach Mimenu.

Al Tashlichaynu l'As Zikna k'Chlos Kochaynu Al Taazvaynu.

(pg 178) in the middle: Ki Anu Amecha..

We are Your people, You are our G-d, we are Your children and You are our father... this goes through various relationships we have with G-d on different levels. We sing this part to a tune that many folks seem to know.

(pg 179) at the top: Ashamnu

This is the start of the Viduy-confession (repeated many a time on Yom Kippur). This one is the more general, abstract one which we say as a community aloud with the Cantor. At each word we tap lightly on our hearts.

Ashamnu, Bagadnu, Gazalnu, Dibarnu Dofee.

Hehevinu, Hirshanu, Zadnu, Chamasnu, Tefalnu Sheker.

Yahatznu Rah, Keezavnu, Latznu, Moradnu, Niatznu, Sorranu, Ovinu, Pashanu, Torranu, Keeshinu Oref.

Rashanu, Sheechasnu, Teeavnu, Taheenu, TeeTanoo.

(pg 180) The Al Cheit Series

Each one is said to ourselves, lightly tapping our chest. Hey we might not have done each of these things, but (1) in a subtle sense, even bribery and theft can be applicable to each of us, and (2) we say this collectively as a community. Although in Judaism, we can not repent for someone else, the same way no one can repent for us, still we have others in mind in our prayers.

(pg 180) Al Cheit for hard-heartedness

This "Eemutz HaLev" can go both ways. Ometz HaLev is courage, but Eemutz is hard-heartedness, the former is a desirable trait, the latter something to confess about. Think about when heart hardening works wonders and when it goes bad.

(pg 181) V'Al Kulam..

This is the communal refrain for the Al Cheit series, it is said a couple of times after the Cantor concludes the earlier set.

V'Al Kulam Elo-ha Selichos, Slach Lanu, Mechol Lanu, Kaper Lanu.

(pg 186) Mee E-L Kamocha? Who's like G-d?

In this poem, the congregational refrain is *Mee E-L Kamochah*. It starts with that expression, and the Chazzan will do all the changing variables, while we keep saying Mee E-L Kamocha as he pauses for our response.

(pg 187) The Blessing for Yom-Kippur

Read this one in English as the cantor says it aloud. After all the poems, songs, confessions, this paragraph is Amidah's blessing for the holiday of Yom Kippur.

(pg 190) uvSefer Chaim...

This congregational refrain is transliterated and italicized right there inside your English Machzor text. Read below the line for what it actually means, but first say it aloud along with all of us.

(pg 190) Repetition of Amidah's done, now Avinu Malkeinu

The two stanzas we sing - 2nd and Last (pg 192) - are transliterated here:

Avinu Malkeinu, Ayn Lanu Melech, Elah Ata.

Avinu Malkeinu, Chaneinu VaAneinu, Kee Ayn Banu Massim, Asey Eemanu Tzedakah vaChesed v'Hoshiyanu.

(pg 198–200) TAKING OUT THE TORAHS**(pg 202–208) MORNING TORAH READING & HAFTORAH**

Aside for a detailed description of the High Priest (Kohain Gadol) doing the Temple (Beit HaMikdash) service on the holiest of holy days, the key line in the morning Torah Reading is the last verse of the second to last Aliyah: "For on this day atonement shall be made for you, to purify you; you shall be cleansed of all your sins before G-d."

A little Chassidus on this key verse: (1) At-ONE-Ment = atonement, and (2) BEFORE G-d, means on this day we rise higher and deeper than any G-dly name or expression, to connect with G-d's Essence, Oneness (beyond names or titles).

Haftorah-wise, it begins with "make a path, make a path, clear the way.." i.e. cut through all the X, and let's get to the real meaning of what makes a fast-day a meaningful one. Half-way in it speaks truth to power, and gets honest about what piety ought to mean when it comes to treating others. And the last few lines are rich text about Shabbat observance, not only its law but its spirit. Sephardic Jews use this text for Shabbat morning Kiddush, Chabad says it as well but not aloud.

(pg 210—211) YIZKOR Memorial Service

All those who thankfully have both parents among the living usually exit the Shul at this time, allowing those remembering their loved ones this quiet, personal time. In addition to the few paragraphs in the Machzor, it is a time for reflection and memories, thoughts on the past and towards the future. It is also a time to think of the legacy and heritage they left for us - their future - to carry on.

(pg 211) Av HaRachamim - a Communal Yizkor

All return for this communal memorial for those who died as Martyrs, for no reason other than being Jews. This is a most appropriate time to remember the many victims of terror in Israel. May G-d avenge their deaths, and bring us to a time when there will be peace in the land, and we will not fear terror.

Musaf

(pg 213) Hineni.. Here I am..

A Cantor's introductory prayer, that his leading of the services find favor before G-d, etc etc.. Part of this is said aloud, part softly.

(pg 214) 4 lines of beautiful, haunting verses before Kaddish

What makes them so beautiful and haunting? Not sure, especially now that I see the English translation. But as a child hearing them sung with so much emotion in the build up to the longest Amidah of the year, something struck a chord.

(pg 215—226) Personal Amidah of Musaf

(pg 227—287) The Longest Amidah Repetition of the Year

(pg 230—233) Nachosheiv KiTzog - Like the High Priest...

This lengthy poem, runs a few pages, the Machzor breaks it up clearly between Chazzan (cantor) and Cong. We might skip it (as this is more of a Gen-Ed than a Yom-Kippur Major) but if we go for it, try to follow along with the Cong segments.

(pg 233—236) Imree LayLo-him and later Mayseh Elo-haynu

We did the same in the Morning Prayer. Cantor sings/says the passages and we respond with *Imru Laylo-him* (or later *Maaseh Elo-haynu*). Of course, should you want to say all the passages as well, go right ahead, but this is a nice way to get all involved with a simple refrain and it's Kosher.

(pg 236) Of Angels and Men... More Prayer Paradox!

These stanzas alternate between *UMoracha Aleihem* or *Vhee Sehilosecha* those are the words in bold we'll say as a congregation. But pay attention to each alternating paragraph: The first speaks glory of angels, and weakness of man, and the stanzas keep alternating this way, but bottom line: G-d wants us, and is glorified by us, very flawed physical beings—not super spiritual perfect angels!

(pg 238) uNesana Tokef

Composed by the dying Rabbi Amnon of Mainz Germany, who refused to convert despite the pressures of a once-friendly Duke. It is a famous cantorial piece since the drama of life and death is spelled out so vividly.

(pg 238) Teshuva, Tefilah Tzedakah..

3 things: Repentance (or better Return), Prayer and Charity - are change-makers. They all save from the evil decree. We say this line loud, very loud - when the cantor finishes the above Prayer. Here's the transliteration:

Uteshuva, Utefilah, UTzedakah - Maaveerin es Roah Hagezirah!!**(pg 239) Adam Yesodo MeiAfar.. (Man is from dust)**

".. earns his bread with his very life... is likened to a pot that breaks, the flower that fades, the dream that floats away.." As Tanya explains, and as many learned in the School of Hard Knocks, earning a living is no easy matter and is often so consuming and stressful, and requires so much energy and personal resources.

(pg 239) The Kedusha..

This one starts with Keter—Crown! Congregation recites each stanza, followed by the Chazzan.

(pg 241) v'Chol Maaminim (All Believe!)

A alphabetical poem describing G-d in judgment. We will sing this one right along with the cantor.

There's a line here that's translated "Sure is His name, so is His praise". There's an important lesson here. The more confident, assured and certain we are about whatever we are about to do, the more effective and dynamic that will be. If we are wishy-washy, waffling or uncertain - that shows up in what we do.

Another line reads: "... to those who knock with repentance". The knocking is important, too. (1) Sometimes we get the feeling that no one is home, but we need to keep knocking - if we don't give up, if we're persistent: G-d will answer. (2) Knocking on heavens door is saying we're outside & eager to come in. It says "We are here" before any specific request or prayer. (3) In Hebrew the word Dofek is the same word for knock and for pulse. Knocking is a sign of life!

Another line reads "treats small and great alike". Now, great and small ARE different, the passage itself says so, and we know that from countless texts. But on a different dimension - G-d sees the common denominator and the inner link between various things that seem to be of different scale. We can and should do the same, and realize the importance of the little things. They really matter!

BTW, the poem's title and refrain says, "All Believe!" But do all believe? Certainly not all in the same way, but you'd be very surprised to see belief creep up and express itself in the strangest ways, in life's twisty circumstances, in people you'd never expect. That Pintele Yid, deep down Jewish core, has its mysterious ways.

In another vein, belief (i.e. that supra-rational attachment or connection to something you can't fully explain or prove) pops up all over nowadays, even far from anything religious. It seems to be wired into the human psyche, built into the soul. How we use or express it is our choice, of course.

(pg 242) Tikvah Tova—Good Hope

This line was written long before the Cape of Good Hope down in South Africa was so named. Isn't all hope good? What does good hope mean? How is it different?

(pg 243) Ata VChartonu (You chose us..)

This is said in the Musaf of all Holidays. It describes G-d's love and interest in us, and how the Mitzvot are opportunities of sanctification and connection given as an extension of this special relationship. And how this uplifts and elevates us! We'll sing it in the lively tune that the Rebbe taught one Simchat Torah.

(pg 245) Aleinu

Usually at the end of the prayer service, when people are often one foot at the door, on Rosh Hashana and Yom Kippur Aleinu is inserted in the middle of the Amidah. When the Cantor reaches the words (we bow before the King of Kings etc..) the entire congregation (or those who wish to do so) kneels down completely (something we only do on the Musaf of the High Holidays). If you're

not comfortable doing this we will not hold it against you. But if you think we're going Muslim on you, this was done in the Jerusalem Temple long before Islam.

(pg 246) Oh'chilah.. (I put my hope..)

A Cantor's (or every Jew's) introductory prayer request that the prayers be said as beautifully as possible.

(pg 246—248) The Avodah - The Holy Temple Yom Kippur Service

Poetry and Prayers describing the service of Yom Kippur in the Holy of Holies etc in the Beit HaMikdash (Holy Temple in Jerusalem) are a focal point of the Musaf Amidah called "The Avodah" - or The Service. This also includes a series of prostrations which were done in the Temple, and are now done only on Yom Kippur. See above at Aleinu, if you're not comfortable doing it, that's alright.

The Plain White Clothes vs. the 8 Vestments of the High Priest

One of the notable things described on pages 246-248 was how the Kohain Gadol, the High Priest, would switch between the plain white clothes, to the gold clothes (with the breastplate and all) depending on the service. Interestingly, when he did the innermost most Yom-Kippur-esque service he wore the plain white instead of the fancier, most sophisticated garments. One reason is not to recall the sin of the Golden Calf at a time when we're trying to atone for it. On a deeper level, this speaks to things like simplicity vs. complexity, how sometimes less is more, the balance between the full expression of Jewish identity vs. the inner-core at our essence, an important key Chassidic concept called "Bittul" and much more.

Just a word about the Temple's Service..

A lot of it seems to be about animal sacrifices and sprinkling of blood and incense on the altar.. It helps to understand that this was a very holy place with Divine Revelation and the highest degrees of holiness available on earth. The service we read was the commandments and observances which were fulfilled, but do not share the total spiritual experience, the emotional uplifting and the opening of the heart and mind in a very special way. The Jews bowed when they heard the greatest of G-d's names uttered (and it could only be said in the Beit Hamikdash - and nowadays we use Ado-nay instead) because of the awe-inspiring and meaningful revelation that came along with saying it.

(pg 249—250) v'HaKohanim..

This refrain is done several times in the Musaf, and (most of the times) we bow down (reminding us of the Temple) as in the Aleinu service.

(pg 252—253) The Counting

Count along after the Chazzan. Achas! Achas v'Achas! Etc. We do this counting aloud a few times on these two pages.

(pg 256) May it be a year of these Alphabetical Blessings

Bottom of page 256 up thru top of 257. Hebrew alphabet of course, but you can read along all these beautiful blessings we wish for—on the English side, too.

(pg 257) Maarei Kohen

Seeing the Kohen Gadol emerge from the Service on Yom Kippur was a very unique and special sight. "Like a rose in a garden of delight" "Like the grace on the face of a bridegroom"... The Cantor will read/sing on the right - and we do the refrain on left: **Maarei Kohain!** We'll do the tune that alumni Aaron W. and Ben Z. would burst into singing at Shabbos House at any given time, all year long!

(pg 258—266) Happy was... and our Soul (now) grieves..

We miss having all this spirituality and holiness. There is a void in our Judaism, and in our lives. The next bunch of pages describe our loss of the Temple, loss of broad spiritual revelation and our national unity and the sorrow and anguish and persecution of the exile of 2,000 years. This is all very meaningful stuff, but we might skip a couple of paragraphs or pages to get onto the next part.

(pg 266—270) The 10 Martyrs..

This is a heartfelt poetic recounting of 10 Martyrs of the Mishanic period (not all at the same time) all great Rabbis and Jewish Leaders including Rabbis Akiva,

Ishmael, Simeon ben Gamliel etc.. killed by the Romans. Each of these Rabbis has a fascinating biography and a wealth of recorded teachings.

The line that keeps repeating is: ***Chahtanu Tzuraynu, Slach Lanu Yotzraynu.***

(pg 272) Shema Kolaynu

Ark is opened. Line by line after the Chazzan.

(pg 273) Kee Anu Amecha

We are your people, You are our G-d.. we did this a few times now.

(pg 273) Ashamnu...

(pg 275–278) Al Cheit...

and the chorus between each set of the Al-Cheit confessions: ***V'Al Kulam Elo-ha Selichos, Slach Lanu, Mechol Lanu, Kaper Lanu.***

(pg 279-ish) Now is a good time for the Levites to take the Kohens and do the ritual handwashing - also going back to temple days - before the Kohen goes up for the Kohen's Blessing..

(pg 281) The Key Blessing of Yom-Kippur

We had it before in the Shacharit Amidah, here it is again in the Musaf.

(pg 284) The Kohen's Blessing

The Kohen takes off his shoes (Moses had to take off his shoes at the burning bush) and faces the people draped in a Tallis, and doing the hand-symbols Leonard Nimoy used.

The blessings the Kohain says before giving the priestly blessing is a beautiful one: "Who commanded us to bless His people Israel WITH LOVE!" (There's a good "tire tracks" story about this, remind me another time).

The custom is NOT to look at the Kohen at this time. Some drape themselves in their Tallis (my custom is to get as many of my kids under there with me - as I can..) or look down into the prayerbook or at the floor.

The Cantor intones the 15 words on bottom of page 284 using a melody and the Kohen repeats them aloud - usually with some song at some intervals, depending on what song they know or feel like doing. Congregation is quiet aside for an AMEN! at the end of the Kohen saying each segment.. Anything the book tells congregation to say is done silently.

By the way, it is a custom to thank the Kohen for his blessings after the prayer.

(pg 286) HaYom! Today!

Here's a joyous song, we can do the Amens to the Cantors few words on the right (or say it all along)...

An elder Chassid used to say: "Tomorrow!" is the name of a problem. Today (Hayom!) is ideal, do whatever you can right now. Don't procrastinate, don't live in a wishful state. Live in the present.

Hey, Musaf is over... Come back for Mincha (about 2 hours before the fast ends) **and Neilah** (about an hour before the fast ends)

Mincha

(pg 302) Vayihe Binsoah

Almost every synagogue has the same tune for this paragraph which is said as soon as the Ark is opened to take out the Torahs. The first two lines are from the Torah, describing the tremendous effect surrounding the holy ark when it traveled. The last line (Torah go forth from Zion) is from Isaiah, and the message is "Have Torah, Will Travel". Torah is not locked up and limited to one place, but

is applicable and relevant and “takeable” wherever we go.

(pg 304) Mincha Torah Reading

Funny thing to read on Yom Kippur. This is a listing of all the forbidden marriages and incestuous unions. Not your brother or sister, not your mom. So, why do we read this at so holy a time? (1) One answer is, that this drives home the message that holiness is not only about spirituality. Holiness is also concerned with personal, sexual matters. Not just the synagogue but also the home life.

(2) Another thought is that the greatest holiness is only possible within the context of (an appropriate) marriage - which is why there was an absolute requirement for the High Priest performing the service on Yom Kippur to be married. Judaism is about finding G-dliness WITHIN our lives, WITHIN our world.

(pg 306–308) Haftorah - the Book of Jonah

This is one of the most prominent synagogue honors of the year. It is known as “Maftir Yonah”. The entire book of Jonah (a small book, with a great storyline) is read. For an enjoyable read - see Rabbi Israel Rubin’s Torah Times, writing this all up in newspaper format. There are many messages in Jonah: (1) You can run but you can’t hide away from your mission (2) G-d’s vision and love is for all peoples, as Ninveh was a non-Jewish city (3) be proud of who you are, Jonah’s declaration of his identity “I am a Jew—Ivri Anochi” became a song that has 10M views on Youtube as of 2018 and recalls Daniel Pearl’s famous “I am a Jew” declaration before his murder at the hands of terrorists. (4) Don’t underestimate the incredible good people might do if properly encouraged, Ninveh transformed itself! (5) The Kikayon-plant self-benefit, and sensitivity to the needs of others.

(pg 309) Bringing the Torah back to the Ark

There’s a ceremony in bringing the Torah back to the Ark. First the cantor takes it from the one who lifted it (who’s been sitting and holding it the whole time while Jonah was read) and walks through the congregation for people to kiss the Torah. Then as it nears, and before the ark is closed we sing Eitz Chaim Hee (also same tune as many congregations use) before the Ark is closed and Kaddish recited.

(pg 310–319) Personal Amidah

(pg 320–342) Chazzan’s Repetition

(pg 320) Eitan Hikeer (The mighty..)

This paragraph is about our father Abraham, the first Jew. It opens with the word “Eitan” (a modern Hebrew name) which is translated here as mighty - but also means: “Old, Hard, Strong”. It is a name given to our forefathers, and to the ‘Pintele Yid’ - that indestructible, eternal spark within our souls. Eitan is like the boulder in Prudential ads (not budging) or Chevy ads (Like a Rock). Dependable, consistent throughout - “always there, always ready” (those old Onstar ads).

(pg 321) MaAhav viYachid (When beloved Issac)

This paragraph is about Issac. The references are to the “Binding of Isaac” on Mt. Moriah, today the Temple Mount in Jerusalem. He had a near-death experience and this paragraph introduces the blessing of reviving the dead (literally in the days of Moshiach and figuratively in terms of rejuvenation and enlivening etc).

(pg 322) v’Atata Kadosh (Thou, Holy G-d..)

“You are enthroned on the praises of Israel”. The Baal Shem Tov would like to ask people “How are you doing?” to elicit a “Baruch Hashem” (Thank or Blessed be - G-d) as an answer. Once he encountered an egotistical scholar who refused to give him the time of day, and wouldn’t interrupt his learning for a peasant (as the Baal Shem Tov, in his travels, dressed as a common man). But the Baal Shem Tov persisted in making small talk, inquiring after his welfare, until this man got angry and began to shout at him. The Baal Shem Tov said, “Why do you insist on denying G-d His livelihood?” The man was perplexed at hearing this, so the Baal Shem Tov explained: The (above) verse says that G-d is enthroned on the praises of Israel. G-d “lives off” our praises! When we thank G-d, when we praise G-d - He gets something out of it! (and similar, in a human way, is true of people, too).

(pg 323) Kedusha..

This responsive (congregation first, then Chazzan) prayer is an integral part of all Amidah repetitions all year long. We're supposed to stand for the Kedusha, and keep our feet together.

(pg 323) L'dor vaDor (Through all the generations)

These words have become part of modern Jewish organizational lingo, because they mean "from generation to generation" and can be used as part of a fundraiser for the aging, a project that bridges the generation gap, or anything that has to do with Jewish continuity (all big Jewish buzzwords). But the truth is, they are right. We are links in a chain. A chain is only as strong as its weakest link. From generation to generation only works if we pass it on.

(pg 324) B'ayn Malitz Yosher (When there is no one..)

Much of this page is repeated a lot on Yom Kippur. This passage says, since we don't have a good lawyer, would G-d please stand in against the prosecution? Seems like there might be some hope even without a dream team.

R' Levi Yitzchak of Berditchev was known to be a beloved defender of Israel, always seeking to see the positive side of his fellow Jews. (He once saw a wagon driver greasing his wagon wheels while wearing the Tallit and Tefillin. The guy was in a rush and wanted to save time, so he prayed while he prepared his wagon. Instead of berating the driver for obvious disrespect of his prayer and tallis, the Rabbi turned to heaven and exclaimed: "Look at Your people Israel! Even when they grease their wagon wheels, they pray!")

R' Levi Yitzchak had another twist to this prayer, based on a story he experienced. One eve of Yom Kippur he sensed a difficult year ahead for the Jewish people, and he was desperately seeking a unique merit which he could present to Heaven as an advocate for the Jewish people. He looked high and low until he met a poor, but beautiful woman about whom he sensed a great spiritual aura. He made small talk with her, interested in hearing her personal story.

Her parents leased a dairy from the local landowner, a wealthy gentile. Her father took ill, and soon after her mother, and then this girl was left all alone in the world after their passing. She went to the landowner to speak to him about taking over the dairy for her livelihood, but the landowner was more interested in her beautiful flowing hair than in her request. He began stroking her hair and making advances. She fled, and taking a few belongings left her hometown forever. In her great anxiety and distress, she cut off all her long locks. All she had left was one curl that she saved as a reminder.

R' Levi Yitzchak found the unique merit he was looking for. He cried out to G-d, no matter how heavy our sins are on the heavenly scale, the "weight" of this curl can outweigh it all!

(pg 325) Yaaleh vYavo (may we ascend, come and reach...)

The joke goes that this is the Jewish elevator prayer. This is actually said on all major Jewish holidays (the High Holidays, Sukkot, Passover, even Rosh Chodesh—the first of every Jewish month) in the Amidah prayers and also inserted into the grace after meals. It speaks a lot about remembrance, recall... it speaks of Jerusalem, Moshiach and your People the House of Israel.

(pg 327–328) Chatanu Tzuraynu (We have sinned, our Rock)

This congregational refrain "*Chatanu Tzuraynu, Slach Lanu Yotzraynu*" gets repeated eight times here. G-d is our Rock (dependable, reliable, we lean on Him) and also our Creator/Former/Shaper. The Hebrew for these two words "tzuraynu" and "Yotzraynu" share the same root, so this is a play on words. Now we may have let down He whom we depend on (in relationships that's not a good thing) but being that G-d created and shaped us, he knows and understands our flaws and weaknesses, so hopefully he'll recognize that and take it into account.

(pg 330) Shema Kolaynu

This is a famous part of Selichot, when the ark is opened, and we repeat the Chazzan, line by line.

**Shema Kolyanu Ado-nay Elo-haynu Choos v'Rachem Alaynu v'Kabel
b'Rachamim oo'viRatzon es Tefilasayn**

Hear our voice, accept our prayers! (Like the Verizon ad: Can you hear me now?)

Hashivaynu Ado-nay Aylecha v'Nashuvah Chadesh Yameynu KiKedem

Bring us back to You, & we will return to You, renew good times of old! (asking G-d to take the initiative & not insist on waiting for us to make the 1st move)

Al Tashlichaynu Milfaneche, vRuach Kodshecha al Tikach Mimenoo

Don't cast us away, don't take your holy presence from us! (Like the fear of losing Wifi or cell-service, we can't live without the connection!)

Al Tashlichaynu L'ays Ziknah, K'chlos Kochaynu Al Ta'azvaynu

Don't cast us off in old age, don't desert us when our strengths ebb. (College students may not feel for this one, but your parents get it. And their parents certainly do).

An old Russian Jew in the Bnai Brith apartments sang these to my father, and he added that the last one (about old age) means, G-d don't make us depend on our children. Not sure what to make of that, but something to think about.

(pg 331) Ki Anu Amecha—top paragraph

Before we go into the confession piece, first we establish our relationship with G-d, which is multifaceted from both ends, both on our end and on G-d's end.

(pg 331) Ashamnu

We tap/bang our chests with our right hand with mention of each of these words. We say them all together, with a little yadayada tune before each set. Note: the Hebrew suffix "nu" means "WE have" or "WE were" etc. That's because we say this as a collective people, as a community, not only as individuals. (People are more familiar with the Yiddish "Nu?" which means "come on" "shake a leg" "and so?" and many other things.) This list follows the Hebrew alphabet.

WE'RE / WE'VE

Ashamnu, Bagadnu, Gazalnu, Dibarnu, Dohfee.

Guilty, Betrayed, Robbed, Slandered.

Hehveenoo, viHirshanu, Zadnu, Chamasnu, Tafalnu Sheker.

Perverted, Wicked, Intentional, Extorted, Accused.

Yahatznoo Rah, Keezavnu, Latznu, Moradnu, Neeahztzu, Sarahnu, Ahveenu, Pahshanu, Tzaranu, Keeshinu Oref.

Bad Advice, Deceit, Ridiculed, Rebelled, Provoked, Turned Off, Perverse, Sinned, Persecuted, Obstinate.

Rahshanoo, Shichasnoo, Teeavnoo, Taheenoo, TihTahnoo.

Wicked, Corrupt, Abominable, Strayed, led others astray.

Wait, did I do all this? Perhaps not all of it. But: (1) While these sound harsh they may be true on different levels, perhaps in a subtle form. (2) We say this communally, not as individuals. Some of us may have behaved this way, and we all collectively try to atone for it. (3) A big part of prayer is translating it into our own lives, maybe using our own language, then it becomes more relevant.

(pg 333–336) Al Chait—the more detailed confession

with the chorus refrain of: **V'AL Kulam Elo-ha Selichos, Slach Lanu, Mechal Lanu, Kaper Lanu**, between each set where we lightly tap our chests.

(pg 339) The Key Blessing of Yom-Kippur

It's this one big paragraph on page 339, that appears in each of the Yom Kippur Amidahs and spells out the key agenda of the day, and concludes with a blessing.

(page 340) Modim (We ever thankfully acknowledge)

This prayer appears in each and every Amidah. There's a Congregational Modim that's said by the Congregation during the Chazzan's Repetition. Giving thanks

and being appreciative is an important part of being human and certainly an important part of the Jewish religious experience.

The next 3 items are among those special additions to all the Amidahs starting with Rosh Hashana thru Yom Kippur. The Congregation says this aloud, followed by the Chazzan.

(pg 341) Avinu Malkeinu (Our Father Our King)

We ask that we be saved from tragedy and war, hunger and disease.

(pg 341) uChesov L'chaim (Inscribe all they people)

We ask that we be inscribed for a good year. The Congregation says this aloud, followed by the Chazzan.

(pg 342) B'Sefer Chaim (May we and all Israel)

We ask that we be inscribed in the "Book of Life" for a good year, with blessings if peace, and livelihood, salvations and favorable decrees etc.

(pg 342–344) Avinu Malkeinu

This formula was invented by Rabbi Akiva, it balances seeing G-d as both father and king, blending closeness and distance. Each Avinu Malkeinu line asks for something else. We'll sing the second line as well as the last line.

Neilah

(page 347) Ashrei (Happy)

This prayer, from Psalm (144 and) 145 is part of our everyday morning and afternoon prayers. It runs in alphabetical order, and the Talmud says there's special benefits to those who say it three times daily. The opening verse says: "Happy are those who live in Your House." Our religious experience is best when we rejoice in it. One of its most famous lines is towards the end, where it asks G-d to "open your hands and satisfy the desire of all living things."

(page 348) Uvah L'tzion (A redeemer shall come)

This daily prayer is multi-lingual as it flows between Hebrew and Aramaic, and includes elements of the Kedusha. Big mix of a lot of Jewish themes. It concludes with "Yagdil Torah v'Yaadir" that G-d wants us to broaden and expand Torah, beautifying it with our input.

(page 350–357) Personal Amidah

E-I Norah Alillah (Sephardic Intro to Neilah Amidah Repetition)

This Sephardic prayer poem is sung before the repetition of the Amidah. It isn't in your Machzor but our Sephardic reps will make sure you feel it anyways.

(page 358–376) Repetition of Neilah Amidah

(page 358) Misod Chachomim (Invoking the doctrine)

An opener for the Chazzan on High Holiday Amidahs, these lines credit the mystical depth of the Rabbis and Sages who composed these prayers. By emphasizing that these prayers have mystical meaning, it allows and encourages us to find multiple layers of meaning, especially personal meaning, within these words of prayer.

The following two are special additions to all Amidah prayers between Rosh Hashana and Yom Kippur, and the whole congregation sings/says them together aloud during the Chazzan's Repetition.

(pg 359) Zachraynu L'Chaim (Remember us to Life!)

Zachraynu L'chaim Melech Chafetz baChaim v'Chasmaynu b'Sefer HaChaim, L'manchah Elo-him Chaim!

The wording of the above line changes slightly in this Neilah Prayer. Instead of asking to be WRITTEN in the Book of Life, we now ask to be SEALED in the Book of Life. This final prayer is the clincher.

(pg 359) Mi Kamocha (Who is like You?)***Mi Kamocha Av HaRachamim Zocher Yetzurav L'Chaim b'Rachamim*****(page 360) Shaarei (Speedily open..)**

First word of each of these lines is "Gates". Long ago, the gate of a city would be a prominent meeting place, and a place of commerce. Look at Jerusalem's "Jaffa Gate" and all the other historic entranceways to the city. Nowadays - we think of USB and data ports allowing data in and out of our computers. While G-d is always accessible, some ports are only open on Yom Kippur, and just after Neilah, the final prayer, these gates close (don't worry there's always some way to connect). We're asking for unrestricted, speedy access for the best connection.

(page 360-361) Kedusha

Kedusha again. Each repetition of the Amida has one. We stand, feet together and say each stanza before its repeated by the Chazzan.

(pg 364) more mention of gates closing...

So let's Chap-Areim! That's Yiddish for grab what you can, make the most of it!

(pg 365) Ado-nay, Adon-nay...

The recital of the "13 attributes of G-d's Mercy" is oft-repeated in the Neilah prayer. Now that it's our last chance, we use all our ammo, even more than in the previous prayers of the day.

Ado-nay Ado-nay E-I Rachoom v'Chanoon Erech Apayim v'Rav Chesed v'Emes, Notzair Chesed La'Alafim, Nosay Avohn vaFeshah v'Chatah v'Nakay. (Vsalachta La'avonainu, uLchatosaynu, Unichaltanu!)

(page 365) uMee Yaamod (If you were to...)

Without forgiveness, who could survive? Can you imagine a keyboard without "delete" or "backspace"? Can you think nowadays of writing a paper on a typewriter? If there is no way to deal with our mistakes - how can we live on? Teshuva and Selicha (repentance and forgiveness) are truly blessings.

Most of the phrases on bottom of 365 and atop 366 are metered in 5 words per phrase. This is the 5th prayer, and the only day a year we pray 5 times. We'll sing this to a Chassidic Russian song about a cry for help from a little boat.

(pg 366) Merubim Tzarchei (The needs of your people)

We might not be able to articulate what our needs really are. We have so many needs, and we don't always have the presence of mind to deal with all of them. We have a lot on our plate. And we don't always realize what's best for us or how to express that.

(pg 368) 4 Mini-Selichot Paragraphs

Each of these stanzas are taken from longer sets of Selichot prayers (for different occasions) written by Italian and French Rabbis approx 700-1000 years ago.

"Enkas" 1st Stanza: "Fill the Request"

At a pizza shop, at the pharmacist, or wherever - filling the request means following the instructions exactly. In G-d's case, we can't exactly order Him around. But the word "Fill" is important, since it doesn't leave "empty space" or "unfulfilled desires".

"Yisrael" 2nd Stanza: "Israel is always being saved by G-d"

Historically, we defy statistics. Many more powerful nations have come and gone, and we're still around (Thank G-d!) to tell the story. But many a time, it's been a close save, and we barely made it through. But somehow!

"Yachbiaynu" 3rd Stanza: "In the Shadow of G-d's Hand"

Sometimes we see G-d's "hand" guiding and pointing, and sometimes all we see is its shadow. Shadows aren't as obvious, and can be subtle. It's up to us and seek out and realize G-d's hidden (indirect) involvement.

“Yashmiyanu” 4th Stanza: “a poor and needy people”

Depending on our current (modern) circumstance, while we might not be wealthy, we might not think of ourselves as poor and needy. But (1) if we're not in great need ourselves, we probably know someone who is, and if we don't, we probably should get out more. (2) need has many meanings, beyond the financial. We have health needs, emotional needs, spiritual needs... a prerequisite for prayer is to recognize that we have unfilled needs.

(pg 369) “Ezkerá” interspersed with 13 Attributes

Here are another 4 stanzas, these all by the same author, Rabbi Amittai of Italy.

“Ezkerá” Stanza #1: “Other cities are built up, while G-d’s city is down..”

Contrast is striking and unfortunate irony makes the pain harder to bear. When good people suffer it is all the more difficult.

“Middas” Stanza #2: “Overflow us with Mercy”.

It is customary to overflow the cup of wine for Havdalah, to signify overflowing blessing. In fact, in the Baal Shem Tov's Siddur, which is on display in the Lubavitch Library in Brooklyn, there is a change in one letter in the grace after meals, which thanks G-d not only for “filled blessings” but “overflowing blessings”. Another interesting note that is visible in the Baal Shem Tov's Siddur is that he wrote the names of many of his students on the pages of the Amidah, so that he could have them in mind in his prayers.

“Tamachtee” Stanza #3: “Gates of Tears are never closed”.

The Baal Shem Tov once taught his student Reb Volf Kitzes deep mystical meanings and intentions for the Shofar Blowing. Reb Volf wrote them down on a small piece of paper to use as a ‘cheat sheet’ during Shofar Blowing. But alas, when he came up to the Bima to blow Shofar he realized that he lost that precious piece of paper. His mind was blank, and he was heartbroken that he was unable to recall any of the mystical thoughts. The Baal Shem Tov later told him that each of those intentions are “keys” to “doors” in heaven. But a “broken-heart” and heartfelt feelings are like an AX that can open any door, regardless of it being locked.

“Yehi Ratzon” Stanza #4: “tears collected in a vial”

In our “bottom-line” results driven society, we tend to overlook the lasting effect of our emotions. Tears don't just go down the drain. Our emotional responses help shape the person we become. It is also important that we know that tears aren't just for cry-babies. Even as mature people, we have to allow ourselves to have a meaningful emotional outlet and response.

(pg 368-369) 13 Attributes on Repeat

13 Attributes (Ado-nay, Ado-nay...) interspersed very frequently on these pages.

(pg 370) Ki Anu Amecha—one last time!

(pg 371) The Ashamnu Confession—one last time!

Ashamnu, Bagadnu, Gazalnu, Dibarnu, Dohfee.

Hehveenoo, viHirshanu, Zadnu, Chamasnu, Tafalnu Sheker.

Yahatznoo Rah, Keezavnu, Latznu, Moradnu, Neeahznu, Sarahnu,

Ahveenu, Pahshanu, Tzaranu, Keeshinu Oref.

Rahshanoo, Shichasnoo, Teeavnoo, Taheenoo, TihTahnoo.

(pg 376–378) Avinu Malkeinu!

We'll sing the 2nd and the last lines together and say all the lines in between:

(2nd) *Avinu Malkeinu Ayn Lanu Melech Elah Atah!*

(Last) *Avinu Malkeinu Chanaynu va'anyanu (2x) ki ayn banu ma'asim, asay eemanu Tzedakah vaChesed, viHosheeyanoo.*

UAlbany Yom Kippur Appeal

It's become an annual tradition for us to do a short but memorable Jewish appeal with a different relevant theme every year at the closing moments of Yom Kippur. Being college, it isn't about money, but about a specific Mitzvah, an awareness or perspective shift, some food-for-thought (when you can't eat anything yet) to take with you into the Jewish year ahead.

Last Words & Shofar

(pg 379) Last, but poignant words!

At the very end of Yom Kippur, all the congregation says aloud (with great feeling) the following three important lines of Jewish belief.

The holy Shaloh writes that we should reach deep into our hearts for our strongest Jewish conviction and dedication possible while saying these words, and it can be then considered (in some sense) as if we gave our very lives for the sanctification of G-d's name (as Jews have done throughout our history).

Shema Yisrael Ado-nay Elo-haynu Ado-nay Echad! (1x)

Baruch Shem Kevod Malchuto l'Olam Va'ed! (3x)

Ado-nay Hoo HaElo-him! (7x)

Then a joyous concluding Kaddish is recited. The Shofar is sounded and everyone shouts out in unison:

L'shana Habah b'Yerushalayim!

(by) next year in Jerusalem!

Maariv & Havdalah

(pg 391) Yom Kippur is now over, but...

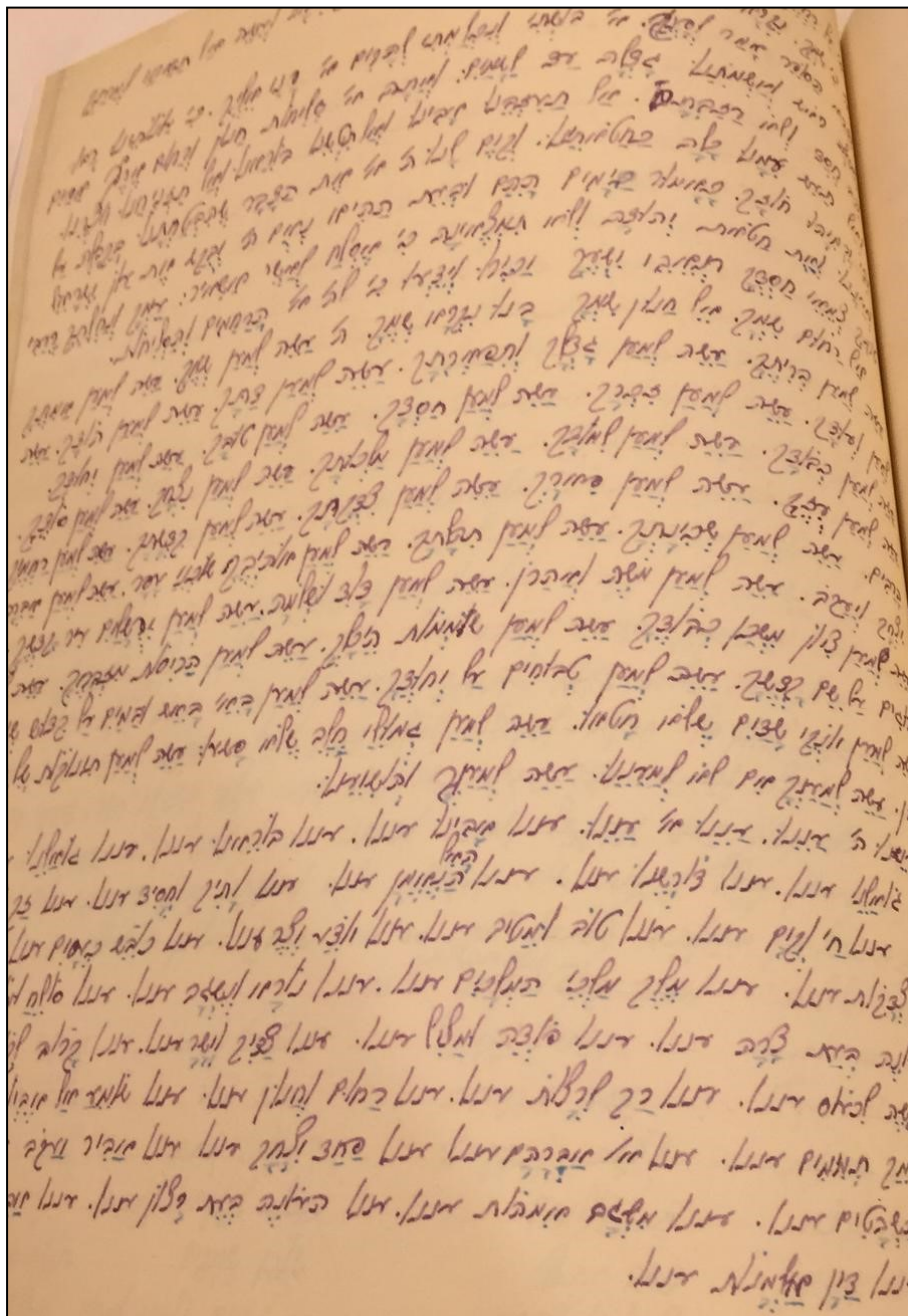
We still have a short evening service to finish up. Then we make Havdalah (similar to after Shabbat) and can then dig in and enjoy some bagels and nosh.

Now Onto Sukkot & Simchat Torah!

Don't stop at Yom Kippur! The holiday season continues into its joyous & celebratory Sukkot and Simchat Torah and that spills over year 'round!

Look for the Sukkah Building BBQ, many Holiday Meals in the Sukkah and the big night of dancing and celebration on Simchat Torah!

See: www.shabboshouse.org or search online for Shabbos House, UAlbany, Sukkot and the year (i.e. 2018) for schedules and details.



A HAND-WRITTEN MACHZOR, 1951.

My brother-in-law, Rabbi Schneor Greenberg's father, Rabbi Moshe Greenberg, was in a Siberian labor camp, without a Machzor. He borrowed the sole Machzor from a nearby village and copied each word by hand, clearly, even with vowels!

Something to think about when worrying about the length of the prayer.