

נספח למחזור

MAHZOR SUPPLEMENT

ROSH HASHANAH
AND YOM KIPPUR

הַקֵּם מִשְׁפָּלוֹת לְרֹאשׁ מַמְלַכֶּת
כִּי בְבוֹר גְּלוֹת נִפְשָׁה נִתְכַּת
וּכְרָם זְלוֹת לְבָה שׁוֹפְכֶת
בְּדִלֵי דְלוֹת מִשְׁכְּנוֹתֶיהָ
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ

מְתֵי תַעֲלֶה בְּתֶךְ מְבוֹר
וּמִבֵּית כָּלֵא עֲלֶה תִשָּׁבֵר
וְתִפְלִיא פְלֵא בְצִאתְךָ כְּגִבּוֹר
לְהֵתֵם וְכִלְה מִכְלוֹתֶיהָ
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ

חֲזֹק וּגִילוּ כִי שֵׁד גָּמַר
לְצוֹר הוֹחִילוּ בְרִיתוֹ שְׁמֵר
לְכֶם וְתַעֲלוּ לְצִיּוֹן וְאָמַר
סֵלוּ סֵלוּ מִסְלוֹתֶיהָ
תַּחֲלֵ שָׁנָה וּבְרִכּוֹתֶיהָ

אֲחוֹת קִטְנָה תִּפְלוֹתֶיהָ
עוֹרְכָה וְעוֹנָה תִּהְיוֹתֶיהָ
אֵל נָא רְפָא נָא לְמַחְלוֹתֶיהָ
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ

בְּנַעַם מַלִּים לָךְ תִּקְרָא
וְשִׁיר וְהַלּוּלִים כִּי לָךְ נָאָה
עַד מְתֵי תַעֲלִים עֵינֶךָ וְתִרְאָה
זְרִים אוֹכְלִים נְחָלוֹתֶיהָ
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ

רְעֵה אֶת צֵאנֶךָ אֲרִיּוֹת זָרוּ
וּשְׁפָךְ חֲרוֹנֶךָ בְּאוֹמְרִים עָרוּ
וּכְנַת יְמִינֶךָ פָּרְצוּ וְאָרוּ
לֹא הִשְׁאִירוּ עוֹלְלוֹתֶיהָ
תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ

Raise her from subjugation to the leading reign,
For in the pit of exile her soul melts away.
And as vileness is exalted she pours our her heart,
Making her home among the poorest of the poor.
Bring an end to the year and its curses.

When will You raise Your daughter from the pit,
And shatter the yoke of the prison she is in?
Working wonders as You ride forth like a hero
To quash and bring an end to those who destroy her.
Bring an end to the year and its curses.

Take strength and rejoice, for the plundering has come to an end.
Raise your hopes to your Rock for God has safeguarded the covenant with you;
and go up to Zion where it shall be declared:
"Pave her path, pave her path anew!"
Begin the year and its blessings.

—R. Abraham Hazan Girundi, Spain 13th century

Ahot Ketana

▷ Ahot ketana tefiloteha
Orkha ve'ona tehiloteha
El na refa na lemahaloteha
Tikhle shana vekileloteha
Beno'am milim lekha tikra-e
Veshir vehilulim ki lekha na-e
Ad matai talim einkha vetire
Zarim okhlim nahaloteha
Tikhle shana vekileloteha
Re'e et tzonkha arayot zaru
Ushfokh haronekha be-omrim aru
Vekhanat yeminkha partzu ve-aru
Lo hishiru oleloteha
Tikhle shana vekileloteha

Hakem mishiflut lerosh mamlekhet
Ki bevor galut nafshah nitekhet
Ukhrum zulut libah shofekhet
Bedalei dalut mishkenoteha
Tikhle shana vekileloteha
Matai ta'aleh bitekha mibor
Umibeit kele ulah tishbor
Vetafli fele betzetkha kegibor
Lehatem vekhale mekhaloteha
Tikhle shana vekileloteha
Hizku vegilu ki shod gamar
Letzur hohilu berito shamar
Lakhem veta'alu letziyon ve-amar
Solu solu mesiloteha
Tahel shana uvirkhoteha

▷ Little sister—her prayers
She prepares and declaims her praise for You.
God, please heal her maladies.
Bring an end to the year and its curses.

She calls upon You with pleasant words,
In song and festive joy that befits You.
Why do You turn a blind eye when You see
Foreigners consuming the land of her inheritance?
Bring an end to the year and its curses.

Tend to Your flock that the lions scattered round,
And pour our Your wrath upon those who cry "Raze it to the ground!"
Your right hand's root of foundation they have breached, and plucked
what fruit they found, leaving her not a single fruit.
Bring an end to the year and its curses.

בְּךָ חִשְׁקִי וְאַהֲבָתִי	לֵךְ אֵלַי תְּשׁוּקָתִי
לֵךְ רוּחִי וְנִשְׁמָתִי	לֵךְ לִבִּי וְכַלְיוֹתַי
וּמִמֶּנּוּ הִיא תְּכַוֵּנֶנִּי	לֵךְ יָדַי לֵךְ רַגְלִי
וְעוֹרֵי עִם גּוֹיֹתַי	לֵךְ עֲצָמַי לֵךְ דָּמַי
וְצוּרְתִי וְתַבְנִיתִי	לֵךְ עֵינַי וְרַעֲיוֹנַי
וּמִבְּטַחִי וְתַקְוֹתִי	לֵךְ רוּחִי לֵךְ כְּחִי
לֵךְ תְּאוֹת תְּהַלְתִּי	לֵךְ מַלְכוּת לֵךְ גְּאוֹת
לֵךְ עֲזָרָה בְּעֵת צָרָה	לֵךְ עֲזָרָה בְּצָרְתִּי
עָלֵי חֹטְאֵי וְרִשְׁעֹתַי	לֵךְ אוֹדָה וְאַתְוָדָה
וְאֵת פְּשָׁעֵי וְאִשְׁמֹתַי	לֵךְ יִשְׁעֵי סֶלַח רִשְׁעֵי
חָמַל עַל כָּל-תִּלְאוֹתַי	לֵךְ חֶסֶד לֵךְ חֲמִלָּה
וְגָדוֹל מִנְּשׂוֹא חֹטְאֵי	וְגָדוֹל מִנְּשׂוֹא חֹטְאֵי
וּמִה בְּחַי וְעֲצָמַתִּי	וּמִה אֲנִי וּמִה חַיִּי
וְאִיךָ תִּזְכֹּר מִשׁוּגָתִי	בְּקֶשׁ נְדָף מְאֹד נִהְדָּף
עַנְנֵי יְהוָה דְּרִישְׁתִּי	בְּכָל לִבִּי דְּרִישְׁתִּיךָ
מִחָה חֹטְאֵי בְּדַמְעָתִי	אֲנִסֶּף אֶת דְּמַעְי לֵךְ
וַיִּצְאוּ נָא לְעַמְּתִי	וְתִשְׁלַח מַלְאֲכֵי הַחַן
בְּקוֹל אֶחָד בְּבִיאָתִי	וְשָׁלוֹם בּוֹאֵךְ יֵאמְרוּ
יְהִי סִתְרִי וְסִכָּתִי	וְאוֹר גְּנוּז לְפָנֶיךָ
תִּנְהַ נָּא אֶת מִחְצָתִי	וְתַחַת צֶל כַּנְּפִיךָ

With all my heart I seek You; answer me, O God, the focus of my search;
I shall pour my tears to You as a libation, wipe away my transgression with
my tears.

Send forth the angels of grace, that they will, please, go out toward me.
"Peace unto you in your coming!" they shall say in one voice upon
my arrival.

The light stored away before You shall be my concealment, my shelter.
Within the shadow of Your wings, please set my eternal residence.

— Rabbi Abraham Ibn Ezra, Spain, 12th century

Lekha Eli

- ▷ Lekha eli teshukati, bekha heshki ve-ahavati
Lekha libi vekhilyotai, lekha ruhi venishmati
 Lekha yadai lekha raglai, umimakh hi tekhunati
 Lekha atzmi lekha dami, ve'ori im geviyati
Lekha eynai vera'yonai, vetzurati vetavniti
Lekha ruhi lekha khohi, umivtahi vetikvati
 Lekha malkhut lekha ge-ut, lekha te-ot tehilati
 Lekha ezra be'et tzarah, he-yeh ezri betzarati
Lekha odeh ve-etvadeh, alai heti verish'ati
Lekha yish'i slah rish'i ve-et pish'i ve-ashmati
 Lekha hesed lekha hemla, hamol al kol tela-oti
 Vegadol mineso heti, vegoadla yad meshuvati
Uma ani uma hayai, uma kohi ve'atzmati
Kekash nidaf me-od nehdaf, ve-eikh tizkor meshugati
 Bekhol libi derashtikha, aneni yah derishati
 Ansekha et dema'ai lakh, mehe heti vedim'ati
Vetishlah malakhei hahen, veyetzu na le'umati
Veshalom bo-akha yomru, bekol ehad bevi-ati
 Ve-or ganuz lefanekha, yehi sitri vesukati
 Ve-tahat tzel kenafekha, tenah na et mehitzati
- ▷ Towards You, my God, is directed my fervent yearning, on You are focused my longing and my love;
 to You are consecrated my mind and my emotions, O to You belong my spirit and my soul!
To You are dedicated my hands and feet—from You is my body's fundamental plan—
 to You are dedicated my flesh and blood, O my very skin and body!
Yours is kindness, yours is compassion: O pity me for all my hardship.
 My transgression is too great to bear; so great has grown the force of my waywardness.
What am I and what is my life; what is my strength and my power?
 I am like wind-blown straw' so easily driven about; how can You then recall in judgment my errors?

בֹּחֵן לְכָבוֹת	אֲדוֹן הַסְּלִיחוֹת
דּוֹבֵר צְדָקוֹת.	גּוֹלֵה עֲמוּקוֹת
	חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.
וְתִיק בְּנִחְמוֹת	הַדּוֹר בְּנִפְלְאוֹת
חֹקֵר כְּלִיּוֹת.	זוֹכֵר בְּרִית אָבוֹת
	חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.
יֹדֵעַ כָּל-נִסְתָּרוֹת	טוֹב וּמְטִיב לְבְרִיּוֹת
לוֹבֵשׁ צְדָקוֹת.	בוֹבֵשׁ עֲוֹנוֹת
	חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.
נוֹרָא תְהִלּוֹת	מְלֵא זְכוֹיּוֹת
עוֹנֶה בְּצָרוֹת.	סוֹלֵחַ עֲוֹנוֹת
	חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.
צוֹפֵה עֲתִידוֹת	פוֹעֵל יְשׁוּעוֹת
רוֹכֵב עַרְבוֹת	קוֹרָא הַדּוֹרוֹת
תְּמִים דַּעוֹת.	שׂוֹמֵעַ תְּפִלוֹת
	חֲטֵאֵנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.

Overflowing in virtue, **P**ardoning sins,
Quelling sinfulness,
Remembering the covenant with the fathers,
Searcher of inmost feelings,
Tester of hearts, **U**ncovering the depths,
Venerated in praises, **W**orking salvation.
 God, we have sinned before You; have mercy on us.

Adon Haselihot

Adon hasel <u>ih</u> ot	Bo <u>h</u> en levavot
Gole amukot	Dover tzedakot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	
Hadur benifla-ot	Vatik bene <u>h</u> amot
Zokher berit avot	<u>H</u> oker kelayot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	
Tov umetiv laberiyot	Yode'a kol nistarot
Kovesh avonot	Lovesh tzedakot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	
Male zakhiyot	Nora tehilot
Sole-a <u>h</u> avonot	Oneh vatzarot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	
Po'el yeshu'ot	Tzofe atidot
Kore hadorot	Rokhev aravot
Shome'a tefilot	Temim de'ot
<u>H</u> atanu lefanekha ra <u>h</u> em aleinu.	

Awesome God, **B**eneficent and good to all Your
creatures, **C**lothed in right, **D**eclaring truth.
Ever constant in comforts, **F**oreseeing,
Glorious in wonders, **H**earkening to prayers.
Invoking the generations, **J**udging in knowledge,
Knowing all that is hidden, **L**ovingly forgiving,
Moving over the skies, **N**igh in trouble,

מי אל כָּמוֹךָ.	בּוֹרָא דוֹק וְחַלְדָּה.
מי אל כָּמוֹךָ.	גּוֹלָה עֲמָקוֹת. דְּיֹבֵר צְדָקוֹת.
מי אל כָּמוֹךָ.	הַדּוֹר בְּלְבוּשׁוֹ. וְאֵין זוֹלָתוֹ.
מי אל כָּמוֹךָ.	זוֹכֵר הַבְּרִית. חֹנֵן שְׂאֲרִית.
מי אל כָּמוֹךָ.	טָהוֹר עֵינָיִם. יוֹשֵׁב שָׁמַיִם.
מי אל כָּמוֹךָ.	כּוֹבֵשׁ עֲוֹנוֹת. לּוֹבֵשׁ צְדָקוֹת.
מי אל כָּמוֹךָ.	מְלַךְ מְלָכִים. נוֹרָא וְנִשְׁגָּב.
מי אל כָּמוֹךָ.	סוֹמֵךְ נוֹפְלִים. עוֹנֶה עֲשׂוּקִים.
מי אל כָּמוֹךָ.	פוֹדֶה וּמַצִּיל. צוֹעֶה בְּרַב כַּח.
מי אל כָּמוֹךָ.	קָרוֹב לְקוֹרְאָיו. רַחוּם וְחַנוּן.
מי אל כָּמוֹךָ.	שׁוֹכֵן שְׁחָקִים. הַתּוֹמֵךְ תְּמִימִים.

Sovereign of sovereigns, who is awesome and exalted.

You who support those who have fallen, who answers the oppressed.

You who redeems and saves, who relocates the nations with great might.

You who are near to those who call You, who is compassionate and gracious.

You who dwell in the high heavens, who supports the perfect.

Who is an all-powerful God like you?

Adir Vena-or

▷ Adir vena-or.	Bore dok va <u>h</u> eled.	Mi el kamokha.
Gole amukot.	Dover tzedakot.	Mi el kamokha.
Hadur bilvusho.	Ve-ein zulato.	Mi el kamokha.
Zokher haberit.	<u>H</u> onen she-erit.	Mi el kamokha.
Tehor einayim.	Yoshev shamayim.	Mi el kamokha.
Kovesh avonot.	Lovesh tzedakot.	Mi el kamokha.
Melekh melakhim.	Nora venisgav.	Mi el kamokha.
Somekh noflim.	One ashukim.	Mi el kamokha.
Pode umatzil.	Tzo'e berov ko-a <u>h</u> .	Mi el kamokha.
Karov lekorav.	Ra <u>h</u> um ve <u>h</u> anun.	Mi el kamokha.
Shokhen she <u>h</u> akim.	Tomekh temimim.	Mi el kamokha.

▷ Mighty and Illuminating One, Creator of heaven and earth—Who is an all-powerful God like You?

You who reveal profound secrets, who speaks righteous matters.

You who is magnificent in Your attire, and there is none besides You.

You who remembers the Covenant, who is gracious to the remnant (of Israel).

You who are pure of eyes, who dwells in the heavens.

You who suppresses iniquities, who is adorned in righteousness.

Al Het

We sin against You when we sin against ourselves and each other;
for our failures of truth, O God, we ask forgiveness:

For projecting emotions we do not feel;
for using the sins of others to excuse our own;
for denying our responsibility for our own misfortunes;
for refusing to admit our share in the troubles of others;
for condemning in our children the faults we tolerate in ourselves;
for condemning in our parents the faults we tolerate in ourselves;
for passing judgment without knowledge of the facts;
for remembering the price of things but forgetting their value;
for teaching our children everything but the meaning of life;
for loving our egos better than the truth;
for not respecting God's image in every human being;
for running to do violence yet crawling to make peace.

וְעַל כָּל־מִלְּמִינֵי הַחַטּוֹת, סָלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

Ve'al kulam Elohah selihot, selah lanu, mehal lanu, kapper lanu.

We sin against You when we sin against ourselves and each other;
for our failures of love, O God, we ask forgiveness:

For using people as stepping stones to advancement;
for confusing love and lust;
for withholding love to control those we claim to love;
for hiding from others behind an armor of mistrust;
for treating with arrogance people weaker than ourselves;
for acting condescendingly towards those whom we regard as inferiors;
for shunting aside those whose age is an embarrassment to us;
for giving ourselves the fleeting pleasure of inflicting lasting hurts;
for cynicism, which eats away our faith in the possibility of love;
for not respecting God's image in every human being;
for running to do violence yet crawling to make peace.

וְעַל כָּל־מַעֲלֹתֵינוּ, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

Ve'al kulam Elohah selihot, selahh lanu, mehal lanu, kapper lanu.

We sin against You when we sin against ourselves and each other;
for our failures of justice, O God, we ask forgiveness for us and all
humankind:

For false and deceptive advertising;
for keeping the poor in the chains of poverty;
for withholding social justice from workers;
for racial hatred and prejudice;
for denying its existence in us;
for using violence to maintain our power;
for using violence to bring about change;
for separating ends from means;
for threatening the survival of life on this planet;
for war; for aggressive war;
for appeasing aggressors;
for building weapons of mass destruction;
for obeying criminal orders;
for ethnic cleansing;
for lacking civic courage;
for silence and indifference;
for not respecting God's image in every human being;
for running to do evil but limping to do good.

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

Ve'al kulam Elohah selihot, selah lanu, mehal lanu, kapper lanu.

— From "Forms of Prayer for Jewish Worship,"
London, The Reform Synagogue of Great Britain

We have sinned against You and against each other,

By not having cried out for peace;

by making guns easily available;

by ignoring the poor;

by trying to outdo each other in displaying wealth;

by closing our hearts and our neighborhoods to other races;

by teaching children prejudice through our attitudes;

by tolerating the existence of slums;

by not respecting God's image in every human being;

by conforming;

by keeping silent in the face of evil;

by neglecting our parents;

by indulging our children;

by rejecting our tradition through the ignorance of it;

by our failure to rebel against the evil in our midst;

by wasting our lives on vanity;

by running after recognition;

by being sexist;

by being homophobic.

וְעַל כָּל־מַעֲשֵׂי אֱלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

Ve'al kulam Elohah selihot, selahh lanu, mehhal lanu, kapper lanu.

נִכְנַס לְמָקוֹם שְׁנֹכְנִס
וְעָמַד בְּמָקוֹם שְׁעָמַד
רַחֵץ יָדָיו וְרַגְלָיו, טָבַל עֵלָה וְנִסְתַּפַּג
בָּא מִמָּקוֹם שֶׁהוּא בָּא
וְהֵלֵךְ לְמָקוֹם שֶׁהֵלֵךְ
פָּשַׁט בְּגָדֵי הַחַל, לְבִשׁ בְּגָדֵי לְבָן

וְכִף הָיָה אוֹמֵר
אָנָּה ה' כִּפֵּר לַחַטָּאִים לְעִוּוֹנוֹת וְלַפְּשָׁעִים
שְׁחַטְאֵתִי לְפָנֶיךָ אָנִי וּבֵיתִי
וְאִם אָדָם הָיָה יָכוֹל לְזַכֵּר
אֶת הַפְּגָמִים אֶת הַחֲסָרוֹנוֹת
אֶת כָּל הַפְּשָׁעִים אֶת כָּל הָעִוּוֹנוֹת
בְּטַח כִּף הָיָה מוֹנֵה
אֶחָת אֶחָת וְאֶחָת אֶחָת וּשְׁתֵּי
אֶחָת וְשְׁלוֹשׁ אֶחָת וְאַרְבַּע אֶחָת וְחֲמִשׁ
יֶשֶׁר הָיָה מִתְיָאֵשׁ
כִּי לֹא יָכוֹל הָיָה לְשָׂאת
אֶת הַמְרִירוֹת, הַחֲטָא
אֶת הַבוֹשָׁה, אֶת הַפְּסוּס, אֶת הַהֶפְסֵד

He would enter into the place where he had entered
And stand on the place on which he had stood
Wash his hands and his feet
Immerse himself, come up and dry himself
Come from the place from where he came
And go to the place to which he went
Take off his ordinary clothes
Put on white garments.

And thus he would say
Please, O God, forgive the sins, the wrongdoings and the
transgressions
which I have sinned before You, I and my household.
And if a person could remember
the flaws, the shortcomings
All the transgressions, all the wrongdoings
Thus he would surely count:
One, one and one, one and two
One and three, one and four, one and five
He would give up right away
Because he wouldn't be able to bear
the bitterness, the sin
The shame, the missed opportunity
The loss.

וְהִכְהַנִּים וְהָעַם הָעוֹמְדִים בְּעֶזְרָה
בְּשֵׁהֵיו שׁוֹמְעִים אֶת שֵׁם ה' הַמְּפָרֵשׁ
יוֹצֵא מִפִּי כֹהֵן גָּדוֹל
הֵיו בּוֹרְעִים מִשְׁתַּחֲוִים וְנוֹפְלִים עַל פְּנֵיהֶם
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Vehakohanim vecha'am ha'omdim ba'azara
Keshehayu shome'im et shem hashem hameforash
Yotze mipi Kohen Gadol
Hayu kore'im mishtahavim venofelim al peneihem
Barukh shem kevod malkhuto le'olam va'ed

פָּסַע לְמָקוֹם שֶׁפָּסַע
פָּנְיו לְקִדְשׁ אַחֲרָיו לְהִיכַל
בְּלֹא רִבּוּב הָיו שׁוֹיִם פִּיּו וּמַעֲשָׂיו
בְּאֵ מִמָּקוֹם שֶׁהוּא בָּא
וְהֵלֵךְ לְמָקוֹם שֶׁהֵלֵךְ
פָּשַׁט בְּגָדֵי לְבָן, לְבַשׁ בְּגָדֵי זָהָב

וּכְךָ הָיָה אוֹמֵר
אֲנִי ה' כִּפָּר לַחַטָּאִים לְעוֹנוֹת וּלְפִשְׁעִים
שֶׁחַטָּאתִי לִפְנֵיךְ אָנִי וּבֵיתִי
וְאִם אָדָם הָיָה יָכוֹל לְזַכֵּר
אֶת הַחֲסָדִים אֶת הַטּוֹבוֹת
אֶת כָּל הַרְחָמִים אֶת כָּל הַיְשׁוּעוֹת
בְּטַח כֶּף הָיָה מוֹנֶה, אַחַת אַחַת וְאַחַת אַחַת וּשְׁתֵּי
אַחַת מֵאֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ וְרַב רַבֵּי רַבּוֹת
נִסִּים נִפְלְאוֹת, שְׁעֵשִׂית עִמָּנוּ יָמִים וְלֵילוֹת

And when the priests and all the people standing in the Temple Court
would hear God's ineffable name
coming out of the High Priest's mouth,
they would bow and kneel and fall prostrate to the ground, saying:
"Barukh Shem Kevod Malkhuto Le'olam Va'ed—
Blessed is the name of the One whose glorious sovereignty will be
forever and ever!"

He would step unto the place where he had stepped
His face turned to the Holy, his back to the Sanctuary
Faultless, his words and his deeds as one,
He would come from the place from where he came
And go to the place to which he went
Take off the white garments,
Put on golden garments.

And thus he would say
Please, O God, forgive the sins, the wrongdoings and the
transgressions
which I have sinned before You, I and my household.
And if a person could remember
the kindness, the goodness,
All the mercy and all the saving grace,
Thus she would surely count:
One, one and one, one and two
One of the thousands and myriad
of miracles and wonders
which You have done for us,
during days and nights.

וְהִכְהִנִּים וְהָעַם הָעוֹמְדִים בְּעֶזְרָה
בְּשֵׁהָיו שׁוֹמְעִים אֶת שֵׁם ה' הַמְּפָרֵשׁ
יוֹצֵא מִפִּי כֹהֵן גָּדוֹל
הָיו כּוֹרְעִים מִשְׁתַּחֲוִים וְנוֹפְלִים עַל פְּנֵיהֶם
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Vehakohanim vеха'am ha'omdim ba'azara
Keshehayu shome'im et shem hashem hameforash
Yotze mipi Kohen Gadol
Hayu kore'im mishtahavim venofelim al peneihem
Barukh shem kevod malkhuto le'olam va'ed

יֵצֵא מִמְּקוֹם שֵׁיִצָּא,
וְרָעַד בְּמִקְוֹם שֶׁעָמַד
פָּשַׁט בְּגָדֵי זָהָב,
לְבַשׁ בְּגָדֵי עֶצְמוֹ

וְכָל הָעָם וְהַכֹּהֲנִים,
הָיוּ מְלֹוִים אוֹתוֹ לְבֵיתוֹ
וְיוֹם טוֹב לְאוֹהֲבָיו,
כִּי נִסְלַח לְכָל עַדְתֵּי יִשְׂרָאֵל

כִּאֲהֵל הַנִּמְתַּח בְּדָרֵי מַעְלָה מֵרָאה כֹּהֵן
בְּבִרְקִים הַיּוֹצֵאִים מִזִּיּוֹ הַחִיּוֹת מֵרָאה כֹּהֵן
בְּדַמּוֹת הַקִּשָּׁת בְּתוֹךְ הָעֵנָן מֵרָאה כֹּהֵן
בְּחֶסֶד הַנִּתֵּן עַל פְּנֵי חֶתֶן מֵרָאה כֹּהֵן

And when the priests and all the people standing in the Temple Court
would hear God's ineffable name
coming out of the High Priest's mouth,
they would bow and kneel and fall prostrate to the ground, saying:
"Barukh Shem Kevod Malkhuto Le'olam Va'ed—
Blessed is the name of the One whose glorious sovereignty will be
forever and ever!"

He would leave the place he had left
And tremble in the place on which he had stood
Strip off the golden garments,
And put on his own clothes.

And all the people and the priests
would accompany him to his house
and a day of celebration for his loved ones,
for the entire community of the Children of Israel was forgiven.

Like a tent stretched over the supreme beings—was the appearance
of the Priest.

Like thunderbolts issuing from the brilliance of the angels—was the
appearance of the Priest.

Like the image of the rainbow in the cloud—was the appearance
of the Priest.

Like the love glow on the groom's face—was the appearance
of the Priest.

**Asherei ha'am shekakha lo
Asherei ha'am shehashem elohav**

**אֲשֵׁרֵי הָעַם שֶׁכָּכָה לוֹ
אֲשֵׁרֵי הָעַם שֶׁה' אֱלֹהָיו...**

Joyous are the people who are so favored;
joyous are the people whose God is Adonai.

**וְהַכֹּהֲנִים וְהָעַם הָעוֹמְדִים בְּעֶזְרָה
בְּשִׁהְיוֹ שׁוֹמְעִים אֶת שֵׁם ה' הַמְפָּרָשׁ
יוֹצֵא מִפִּי כָהֵן גָּדוֹל
הָיו בּוֹרְעִים מִשְׁתַּחֲוִים וְנוֹפְלִים עַל פְּנֵיהֶם
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד**

**Vehakohanim veba'am ha'omdim ba'azara
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