

Focusing Prayer

God of All Generations

God's Powers

The Power of This Day

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

THE RIGHTEOUS, they say, are invisible to all. Hidden and unknown, they live in quiet decency, hurting no one but suffering the pain of the world. Were it not for these thirty-six, the Sages say, the universe could not exist.

If you think you might be one of the thirty-six, chances are you're wrong.

They labor in obscurity, bombarded every minute of every day by unbearable sounds from everywhere: the weeping of sick and hungry children, abused women; sad and wounded men, tormented souls who feel they're all alone.

The thirty-six shudder; they cover their ears. They can't bear the anguish, the assault of tears—and their hearts break, over and over and over again, and the bleeding never stops. But they are the righteous; they have to endure it every minute of every day so that the world can go on, and the rest of us can live in peace.

FOR RIGHTEOUS GENTILES

Our Sages teach: The righteous of all nations have a place in the world-to-come. And Scripture says: My House shall be called a house of prayer for all peoples. So let them be blessed: all those who pursue justice and act with compassion; those who give strength to the Jewish people and help to build our future; cherished family and friends; allies and supporters. With gratitude and love, we give them praise.

INVISIBLE TO ALL. Based on the legend of the *Lamed-Vavniks*, thirty-six hidden righteous individuals for whose sake the world endures. (In *gimatriyah*, the numerical value of the letters *lamed* and *vav* is thirty-six.) The legend comes from a Talmudic statement: "There are no less than thirty-six righteous persons in the world who receive the Divine Presence" (*Sanhedrin* 97b; *Sukkah* 45b).

THE RIGHTEOUS OF ALL NATIONS, *Tosefta Sanhedrin* 13:2; Maimonides, *Laws of T'shuvah* 3:5. **MY HOUSE SHALL BE CALLED,** Isaiah 56:7.

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How Do We Sense God's Holiness?

Through Righteousness

*Uvchein tzadikim yiru v'yismachu,
visharim yaalozu,
vachasidim b'rinah yagilu;
v'olatah tikpotz-piha,
v'chol harishah kulah k'ashan tichleh,
ki taavir memshelet zadon min haaretz.*

And so, in Your holiness,
give the righteous the gift of a vision bright with joy:
a world where evil has no voice
and the rule of malevolence fades like wisps of smoke.
Good people everywhere will celebrate
the stunning sight of arrogance gone from the earth.

קדוש

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,
וַיִּשְׁרִים יַעֲלֹזוּ,
וַחֲסִידִים בְּרִינָה יַגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ-פִּיָּהּ,
וְכֹל הָרִשָּׁעָה כָּלָה כְּעָשָׁן תִּכְלֶה,
כִּי תַעֲבִיר מִמְּשֻׁלַּת זָדוֹן מִן הָאָרֶץ.

כְּוָנָה
Kavanah

אֲבוֹת וְאִמָּהוֹת
Avot v'Imahot

גְבוּרוֹת
G'vurot

וּבְתִנְיָה תִקְוֶה
Untaneh Tokef

קְדוּשַׁת הַשֵּׁם
K'dushat HaShem

קְדוּשַׁת הַיּוֹם
K'dushat HaYom

עֲבוּדָה
Avodah

הוֹדָאָה
Hodaah

שְׁלוֹם
Shalom

תְּפִלַּת הַלֵּב
T'flat HaLev

GIVE THE RIGHTEOUS THE GIFT OF A VISION יִרְאוּ וַיִּשְׂמְחוּ. The Yom Kippur prayers emphasize honest self-scrutiny and unflinching acknowledgment of how we have harmed ourselves, those around us, and the larger world. Yet, at the same time, the Day of Atonement is rich in the liturgy of hope. Here, in the conclusion of a three-part sequence that explores divine holiness, the poet imagines a world in which evil has been vanquished and good people celebrate the fulfillment of their dreams. Confrontation with dispiriting realities must be balanced by a beautiful vision that inspires us to persist in the work of *tikkun* (healing and repair).