

¶ When we really begin a
 new year it is decided,
 and when we actually repent
 it is determined:
 who shall be truly alive and
 who shall merely exist;
 who shall be happy and who
 shall be miserable;
 who shall attain fulfillment
 in their day and who shall
 not attain fulfillment in
 their day;
 who shall be tormented by
 the fire of ambition and
 who shall be overcome by
 the waters of failure;
 who shall be pierced by the
 sharp sword of envy and
 who shall be torn by the
 wild beast of resentment;
 who shall hunger for compan-
 ionship and who shall thirst
 for approval;
 who shall be shattered by
 the earthquake of social
 change and who shall be
 plagued by the pressures
 of conformity;
 who shall be strangled by
 insecurity and who shall be
 stoned into submission;
 who shall be content and
 who shall wander in
 search of satisfaction;
 who shall be serene and who
 shall be distraught;
 who shall be at ease and
 who shall be afflicted with
 anxiety;
 who shall be poor in their
 own eyes and who shall be
 rich in tranquility;
 who shall be brought low
 with futility and who
 shall be exalted through
 achievement.
 But repentance, prayer, and
 good deeds have the power
 to change the character of
 our lives.
 Let us resolve to repent, to
 pray, and to do good deeds
 so that we may begin a
 truly new year.

Third B'rakhah: God's Holiness

May our sanctification ascend to You,
 for You are our Sovereign, God.

U-NETANEH TOKEF—THE SACRED POWER OF THE DAY
The ark is opened.

Let us speak of the sacred power of this day—profound and
 awe-inspiring. On it, Your sovereignty is celebrated, and Your
 throne, from which You rule in truth, is established with love.
 Truly, You are Judge and Prosecutor, Expert, and Witness,
 completing the indictment, bringing the case, and enumerat-
 ing the counts. You recall all that is forgotten, and will open
 the book of remembrance, which speaks for itself, for our own
 hands have signed the page.

The great shofar will be sounded and the still small voice will
 be heard.

Angels will be alarmed, seized with fear and trembling, declar-
 ing, "This very day is the Day of Judgment"—for even the
 hosts of heaven are judged; no one is innocent in Your sight.
 All that lives on earth will pass before You like a flock of sheep.
 As a shepherd examines the flock, making each sheep pass
 under the staff, so You will review and number and count,
 judging each living being, determining the fate of everything
 in creation, inscribing their destiny.

On Rosh Hashanah it is written, and on the Fast of the Day of
 Atonement it is sealed!—

B'rosh ha-shanah yikkateivun, u-v'yom tzom kippur yeihateimun.

How many will pass on, and how many will be born;
 who will live and who will die;
 who will live a long life and who will come to an untimely end;
 who will perish by fire and who by water; who by sword and
 who by beast; who by hunger and who by thirst; who by
 earthquake and who by plague.
 who will be strangled and who will be stoned;
 who will be at peace and who will be troubled;
 who will be serene and who will be disturbed;
 who will be tranquil and who will be tormented;
 who will be impoverished and who will be enriched;
 who will be brought low, and who will be raised up.

פיוט למוסף *Piyyut for Musaf*
 של ראש השנה *of Rosh Hashanah*
 ואיך אתה מביט *And just how are You*
 מלמעלה? פותח *looking down from on*
 עוד שנה? *high? Beginning another*
 ואיך אתה סופר *year?*
 אותנו, כמו כבשים, *And just how do You*
 פועים, *take account of us, as*
 קרבים אליך, לבמה? *bleating sheep,*
 ומה אתה אומר *approaching You, on the*
 עלינו, *platform?*
 על העץ, ועל הפרי, *And what are You saying*
 ועל העוף, *about us,*
 על החיה, והבהמה? *about the tree, the fruit,*
 ואיך אתה מונה *the bird,*
 אותנו לפניך *the animal, and the beast?*
 בחגים של השנה? *And just how is it that*
 על איזה תעריך *You measure us front and*
 דברת?! וכמה *center on the holidays of*
 תבקש?! *the year?*
 ואיך אתה מדליק *Just what tax were You*
 אותנו? אתימי תזרק *talking about?! How*
 למים קודם? ומי *much will You ask?! And*
 ראשון יפל לאש? *just how will You*
 ומה כתוב לך למעלה, *burn us? Who will You*
 במטותא, *throw into the water*
 על שבועים מיתות *first? And who will be*
 בית־דין? *the first to fall into the*
 ומה הפעם תחדש?? *fire??*
 תשמע אתה לבד *What have You written*
 אחד ששט למעלה. *above—please tell me—*
 אתה גבור, מדהים, *about the seventy types*
 אדיר. *of death sentences?*
 אנחנו ציץ עובר. *What new forms will*
 אנחנו עדר צאן *You create this time??*
 פועה בדיר, *Listen, You alone are the*
 אתה מונה, סופר. *One that hovers above.*
 אנחנו קש נדף, פרוע, *You—Valiant, Dumb-*
 על גרגיר־הערמה. *founding, Impressive.*
 ורק אתה משיב *We are a withering bud.*
 הרוח, *We are a flock of sheep*
 על קלפת־האדמה. *bleating in the pen.*
You measure and count.
We—straws in the wind,
tossed wildly,
upon the grain heap.
Yet only You stir the
spirit
on the earth's crust.

—ADMIEL KOSMAN
 (trans. Aubrey L. Glazer)

But T'shuvah, T'fillah, and Tz'dakah have the
power to transform the harshness of our destiny.
U-t'shuvah u-t'fillah u-tz'dakah ma-avirin et ro-a
ha-g'zeirah.

Our praise of You accords with Your essential
 nature: slow to anger and easily appeased.
 You do not desire the death of the sinner, but
 rather that we change our ways and live.
 You wait until the day of death, and if one returns,
 You accept that person back immediately.
 Truly, You are their Creator, and know the nature
 of Your creatures, that they are only flesh and
 blood.

Each person's origin is dust, and each person will
 return to the earth having spent life seeking
 sustenance. Scripture compares human beings
 to a broken shard,
 withering grass,
 a shriveled flower,
 a passing shadow,
 a fading cloud,
 a fleeting breeze,
 scattered dust,
 a vanishing dream.

And You—You are the Sovereign, living God,
 ever-present.

V'atah hu melekh El hai v'kayyam.

Your years never end,
 Your time has no measure,
 the extent of Your glory can never be imagined,
 for there is no understanding of the mystery of
 Your nature.

Your name befits You,
 as You befit Your name,
 and You have linked our name with Yours.

The ark is closed and we remain standing.

Act kindly for the sake of Your name,
 and sanctify Your name with those who hallow
 Your name.

Do so for the honor of Your revered and holy name.