

Body and Soul

Originally the holy (kadosh) meant that which is set apart, isolated, segregated. In Jewish piety it assumed a new meaning, denoting a quality that is involved, immersed in common and earthly endeavors; carried primarily by individual, private, simple needs rather than public ceremonies.

—ABRAHAM JOSHUA HESCHEL

The soul is Yours, the body is Your creation.

Have compassion on Your handiwork.

*The soul is Yours, the body is Yours.*

*Deal with us according to Your nature.*

*Ha-n'shamah lakh v'ha-guf po-olakh, husah al amalakh.*

*Ha-n'shamah lakh v'ha-guf she-lakh, Adonai, aseih l'ma-an sh'mekha.*

*Atanu al shimkha, Adonai, aseih l'ma-an sh'mekha.*

We come before You relying on who You are.

*According to Your glorious nature, help us.*

You are known as "gracious, compassionate God."

*Forgive, then, our sin, though it is great.*

Your way is to be patient with sinners, not only with the righteous.

That is the source of our praise for You.

*For Your sake, not ours, God, help us.*

*See how we stand before You, humbled and empty-handed.*

Grant relief to this driven leaf.

Have compassion on that which is but dust and ashes.

*Cast away our sins; be kind to Your creations.*

*No human being can plead for us; have mercy on us.*

*Dark'kha eloheinu l'ha-arikh appekha*

*la-ra-im v'la-tovim,*

*v'hi t'hillatekha.*

*L'ma-ankha eloheinu aseih v'lo lanu,*

*r'eih amideinu dallim v'reikim.*

*Ta-aleh arukhah l'aleh niddaf, tinnaheim al afar va-eifer.*

*Tashlikh hata-einu v'tahon b'ma-asekha.*

*Teireh ki ein ish, aseih immanu tz'dakah.*

הַנְּשָׁמָה לְךָ וְהַגּוּף פְּעֵלְךָ, חוֹסֵה עַל עֲמָלְךָ.  
הַנְּשָׁמָה לְךָ וְהַגּוּף שְׁלֶךָ, יְהוּה עֹשֶׂה לְמַעַן שְׁמִיךָ.  
אֲתָאֲנוּ עַל שְׁמִיךָ יְהוּה, עֹשֶׂה לְמַעַן שְׁמִיךָ.  
בְּעֵבוֹר כְּבוֹד שְׁמִיךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמִיךָ.  
לְמַעַן שְׁמִיךָ יְהוּה, וְסַלַּחַת לְעוֹנֵנוּ, כִּי רַב הוּא.

*We repeat after the leader:*

דְּרַכְךָ אֱלֹהֵינוּ לְהֶאֱרִיךְ אַפְּךָ  
לְרַעִים וְלְטוֹבִים, וְהִיא תְהִלָּתְךָ.

לְמַעַנְךָ אֱלֹהֵינוּ עֹשֶׂה וְלֹא לָנוּ,  
רְאֵה עֲמִידָתְנוּ דְלִים וְרִיקִים.

תַּעֲלֶה אֲרוּכָה לְעֵלֶה נִדָּף,  
תִּנְחֶם עַל עַפָּר וְאַפָּר.

תְּשַׁלֵּיךְ חַטָּאֵינוּ וְתַחֲנוּן בְּמַעֲשֶׂיךָ,  
תִּרְאֵה כִּי אֵין אִישׁ עֹשֶׂה עִמָּנוּ צְדָקָה.

25:11, the verse reads "forgive my sin." Here it is changed to first person plural, as in much of our liturgy.

**PATIENT WITH SINNERS, NOT ONLY WITH THE RIGHTEOUS** אֶרְכֶּךָ אֱלֹהֵינוּ insight is based on a passage in the Babylonian Talmud (Eruvin 22a) which asks why the Torah refers to God's patience in the plural as אֶרְכֶּימִים (appayim) and not the singular, אֶרְכֶּךָ (erekh af). The response is that God is patient with sinners as much as with the righteous, and therefore the plural.

**DRIVEN LEAF** עֵלֶה נִדָּף. Leviticus 26:36 describes the punishment of those whose sins are so fearful that even "the sound of a driven leaf causes them (Israel) to flight." The poet reverses that image and prays that even though we may be in exile, may we still experience God's love.

**NO HUMAN BEING** כִּי אֵין אִישׁ. A phrase recalling the biblical story of Moses looking around and seeing that "there was no human being" who could help him then killing the Egyptian taskmaster (Exodus 2:12). Today, we pray for God to protect us; only God can redeem us.

THE SOUL IS YOUR CREATION. The soul is Yours, the body is Your creation. Originally the holy (kadosh) meant that which is set apart, isolated, segregated. In Jewish piety it assumed a new meaning, denoting a quality that is involved, immersed in common and earthly endeavors; carried primarily by individual, private, simple needs rather than public ceremonies.