

וּתְהֵאָדָר, describing in exalted language the heavenly procedure on the day of judgment, is said to have been published by Rabbi Kalonymus ben Meshullam of Mayence, one of the most eminent *payyetanim* of the eleventh century. This stirring poem has been the subject of a popular story, the oldest mention of which is found in the thirteenth century work *Or Zaru'a* by Rabbi Isaac of Vienna. The story runs as follows:

Rabbi Amnon, a wealthy scholar of noble descent, was repeatedly but fruitlessly pressed by the rulers of Mayence to change his faith. On one occasion he evasively asked to be given three days in which to consider the matter. Upon reaching home he would neither eat nor drink: he was sad at heart and

wept bitterly because he had given the impression that he might renounce his belief in one God. When at the end of the three days he failed to appear before the tyrants, he was arrested and compelled to plead guilty. As a punishment, his hands and feet were cut off. On New Year's Day, Rabbi Amnon was brought to the synagogue at his own request. When the *hazzan* was about to recite the *Kedushah*, Rabbi Amnon asked him to pause. Dying from his wounds, Rabbi Amnon then recited the prayer-poem וּתְהֵאָדָר which had come to him by inspiration. No sooner had he finished the prayer than he expired. Three days later he appeared to Rabbi Kalonymus ben Meshullam in a dream and taught him this prayer to be introduced to all congregations.

B'Rosh HaShanah yikateivun;

uvYom Tzom Kippur yeichateimun:

kamah yaavorun,

v'chamah yibarei-un;

mi yichyeh, umi yamut;

mi v'kitzo, umi lo v'kitzo;

mi va-eish, umi vamayim;

mi vacherev, umi vachayah;

mi varaav, umi vatzama;

mi varaash, umi vamageifah;

mi vachanikah, umi vas'kilah;

mi yanuach, umi yanua;

mi yashkit, umi y'toraf;

mi yishaleiv, umi yityaseir;

mi yaani, umi yaashir;

mi yushpal, umi yarum —

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,

וּבְיוֹם צוֹם כִּפּוּר יִחְתְּמוּן:

כַּמָּה יַעֲבֹרוּן,

וְכַמָּה יִבְרְאוּן.

מִי יִחְיֶה, וּמִי יָמוּת.

מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.

מִי בָאֵשׁ, וּמִי בַמַּיִם.

מִי בַחֶרֶב, וּמִי בַחַיָּה.

מִי בְרֵעֵב, וּמִי בַצָּמָא.

מִי בְרֵעֵשׁ, וּמִי בַמַּגֵּפָה.

מִי בַחֲנִיקָה, וּמִי בַסְקִילָה.

מִי יִנּוּחַ, וּמִי יִנּוּעַ

מִי יִשְׁקִיט, וּמִי יִטְרֹף.

מִי יִשְׁלֵוּ, וּמִי יִתְיַסֵּר.

מִי יַעֲבִי, וּמִי יַעֲשִׂיר.

מִי יִשְׁפַּל, וּמִי יָרוּם —

On Rosh HaShanah this is written;
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,
how many will be born into it;
who will live and who will die;
who will reach the ripeness of age,
who will be taken before their time;
who by fire and who by water;
who by war and who by beast;
who by famine and who by drought;
who by earthquake and who by plague;
who by strangling and who by stoning;
who will rest and who will wander;
who will be tranquil and who will be troubled;
who will be calm and who tormented;
who will live in poverty and who in prosperity;
who will be humbled and who exalted —