

מחזור לב שלם
MAHZOR LEV SHALEM

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MAḤZOR LEV SHALEM

לימים הנוראים

FOR ROSH HASHANAH

AND YOM KIPPUR



THE RABBINICAL ASSEMBLY

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INTRODUCTION

THE PRAYERBOOK represents the theology of the Jewish people throughout the generations. Not only is it an expression of popular religious feeling, but it is also a textbook of, and gateway into, the world of Jewish thought and imagination of the past two thousand years.

The prayerbook is a work of collective genius. On the one hand, learned and artful poets turned biblical verses and commentary into prayer; they even made legal texts into liturgical poems. On the other hand, the basic liturgy is simple and direct, reflecting its origin in common communal experience. On several occasions, the will of the people overrode the decision of rabbis in determining the text and customary practice of prayer.

Our hope is that this High Holy Day maḥzor will allow each congregant to engage the world of Jewish prayer in a vital way. In Jewish tradition, study and prayer have always been intimately linked. With this in mind, this maḥzor consists of four main elements linking study and prayer—the liturgical Hebrew text, translation, commentary, and meditational readings—each carefully prepared with attention to the contemporary worshipper.

The Hebrew Text

All Jewish prayerbooks are anthologies of liturgical materials produced by generations of Jews living in many lands. Traditional maḥzorim include biblical texts and prayers so old and so embedded in the liturgy that dating can only be approximated, sometimes only within hundreds of years. Moreover, because Jews in every land have adapted the liturgy for their own use, a variety of liturgical strands have come down to us. The standard liturgy has come to include poems written throughout the Middle Ages enhancing earlier prayers and expressing the religious sensibilities of their times. This maḥzor follows the form customarily used by Ashkenazic Jewry—the Jews descended from Central and Eastern Europeans. Our manuscript sources show that while many *piyyutim*, liturgical poems, have been added or removed over time, the foundational texts have remained fairly consistent for the last several centuries, and we have tried to remain faithful to that longstanding tradition. To these basic texts we have added some prayers used only by Sephardic Jewry—Jews descended from those living in the Iberian peninsula and Arab lands—and by Italian Jewry. We have also added

contemporary prayers, since the prayerbook must give voice to the needs of our own generation, as it did for those in the past.

The Translation

Several principles have guided this translation:

1. We believe the translation ought to reflect the Hebrew original as closely as possible, allowing the English reader to experience the text without a filter, and allowing the congregant who has some basic familiarity with Hebrew to find familiar words. When the Hebrew text is jarring, which it sometimes is, the English translation ought not to smooth over the difficulty.
2. The Hebrew prose frequently borders on the poetic, and the translation ought to convey some sense of that in its cadence, in its form, and in its use of language.
3. The translation ought to be prayerful; it ought to put the English reader in the mood of prayer.
4. Because each language has a distinct grammar, we have sometimes changed the word order, syntax, and sentence structure to create an appropriate English translation.
5. A contemporary American translation needs to be gender-neutral as far as possible, while conveying the intent and meaning of the original. Sometimes this has necessitated changing the third person in the original to the second person, in this translation.
6. We have consulted previous translations, especially the most recent version of the maḥzor for the Conservative movement (1972), which was edited and translated by Rabbi Jules Harlow, as well as the re-edited Shabbat and Festival prayerbook, *Siddur Sim Shalom* (1998). We owe these sources a debt of gratitude—they were always our starting point, though the reader will readily recognize this as a new and original translation. For the Morning Blessings and P’sukei D’zimra (Verses of Song), we have for the most part used the translations found in *Siddur Sim Shalom*. And for the Torah and Haftarah readings, we have adapted David E. S. Stein’s *The Contemporary Torah: A Gender-Sensitive Adaptation of the JPS Translation* and the Jewish Publication Society’s *TaNakh: The Holy Scriptures*, respectively.
7. The formula with which a *b’rakhah* begins, *Barukh atah Adonai*, is often translated as “blessed are You” or “praised are You.” We decided, however, not to translate these standard opening words, for we felt that neither “blessed” nor “praised” is an adequate translation of *barukh*, and that it was important to convey that these words in Jewish liturgy function primarily as the formal introduction of a *b’rakhah*. A few other basic Jewish vocabulary words such as *mitzvah* lose all their deep overtones when translated, so most often they have simply been transliterated when they appear in English.

VOWELS: *a* represents אָ אֶ אִ and is pronounced as in “father.”
e represents אֵ אֶ and is pronounced as in “red.”
ei represents אֵי אִי and is pronounced as in “eight.”
i represents אִ אֵ and is pronounced as in “antique.”
o represents אָ אֶ אִ אֵ אֶ and is pronounced as in “crow.”
u represents אֹ אִ and is pronounced as in “tuba.”
ai represents אֵי and is pronounced as in “aisle.”

APOSTROPHE: Vocal *sh’va* is represented by an apostrophe (e.g., *b’rakhah*, בְּרַכָּה).

HYPHEN: Hyphens are used to indicate prefixes (e.g., *ha-b’rakhah*, הַבְּרַכָּה).

RAISED DOT: Raised dots are used to indicate *patah g’nuvah* (e.g., *elo-ah*, אֱלֹהִים), as well as to break up a vowel cluster in the middle of a word (e.g., *yisra-el*, יִשְׂרָאֵל).

Our transliteration strives to facilitate accurate pronunciation of the Hebrew words, and so exceptions to these guidelines have been made, from time to time, in favor of a more user-friendly rendering; note also that the names of the prayers and services follow a more familiar transliteration style.

Acknowledgments

Throughout our work on *Mahzor Lev Shalem* we realized that this mahzor was not the product of our committee’s work, but rather represents a window into the legacy of generations of Jews for whom the High Holy Day liturgy was a heightened experience. Our hope is that our efforts continue in this tradition and serve as inspiration for our own generation. Each meeting of the mahzor committee began with the prayer recorded in the Mishnah that our work would not contain errors, mislead our readers, or be an impediment to true prayer. Now that we have completed our task, we hope that this mahzor will be a source of inspiration to all who pray from it.

Words cannot convey the gratitude we who served on the editorial committee felt as we met each month and grappled with this text. We learned much from our work and much more from each other. The fellowship that matured through these years will not be forgotten by us. Over the course of many years, members of the *Mahzor Lev Shalem* committee volunteered their time and energy for this new effort, and each member of the committee had a significant role in the production of *Mahzor Lev Shalem*. Rabbi Stuart Kelman wrote the commentaries for the evening and morning Sh’ma and Its Blessings. He also contributed to the titling of all the sections of the mahzor and, along with Rabbi Leonard Gordon, wrote the commentary for the Torah and Haftarah readings. Rabbi Gordon wrote the commentary for Kol Nidrei, prepared the section of home rituals, worked with me in editing the Eilleh Ezk’rah for Yom Kippur Musaf, and contributed creative material used throughout the mahzor. Rabbi Alan Lettofsky worked on Rosh Hashanah Musaf as well as Ne-ilah and devot-

edly corrected each page of the entire manuscript. The committee utilized his linguistic skills throughout. Cantor Joseph Levine read the entire manuscript, with particular attention to the indications for congregational singing and leader's chant, and helped in our preparation of Ne-ilah; he also wrote the chants for several of the new prayers included in the maḥzor. Cantor Kenneth Richmond also served as a consultant regarding the needs of musical leaders and he contributed several musical pieces. Rabbi Larry Sebert, along with Cantor Richmond, worked on the Torah service and Yizkor and made many helpful suggestions incorporated throughout the maḥzor. Rabbi Jan Uhrbach was responsible for a major share of Rosh Hashanah Musaf and added her literary sensibility to several other sections. Rabbi Robert Scheinberg was a source of expert advice on liturgical matters, as well as the author of the commentary on the Shaḥarit and Arvit Amidah for Rosh Hashanah and Yom Kippur. Rabbi Jan Kaufman served as the Rabbinical Assembly liaison for the committee. She coordinated our meetings, shared her insights and expertise, and reviewed and commented on the entire manuscript at every stage of development.

Several people served shorter terms on the committee: Francine Klagsbrun, who contributed an important early editorial voice and served as a representative layperson; Rabbi Nina Beth Cardin, whose liturgical sensibility was helpful in the development of our thinking and who composed several new prayers for Kol Nidrei; Rabbi Amy Eilberg, who developed the innovative Prayers of Brokenness and Wholeness; and Rabbi Lawrence Troster, who provided thoughtful insights.

Maḥzor Lev Shalem owes a tremendous debt to the editors of other Rabbinical Assembly prayerbooks, most especially to Rabbi Jules Harlow, editor and translator of the original *Siddur Sim Shalom*, published in 1985, and the *Rabbinical Assembly Maḥzor*, published in 1972. Many of the innovations that Rabbi Harlow pioneered in the daily, Shabbat and Festival, and High Holy Day liturgy have been incorporated in this maḥzor. One example is his addition—based on the 10th-century siddur of R. Saadia Gaon—of the word *ba-olam* to the final blessing of the Amidah, thus broadening the prayer for peace into a universal statement. We also used selections from the new edition of *Siddur Sim Shalom for Sabbath and Festivals* (1998), edited by Rabbi Leonard Cahan, and *Siddur Sim Shalom for Weekdays* (2002), edited by Rabbi Avram Reisner, as well as the forthcoming volume of *Siddur Sim Shalom—Home Rituals*, also edited by Rabbi Leonard Cahan.

Members of the Committee on Jewish Law and Standards of the Rabbinical Assembly reviewed the manuscript and made some important suggestions. Special thanks to its chair, Rabbi Elliot Dorff, and the chair of the Subcommittee on Liturgical Publications, Rabbi Robert Fine, for their cooperation and help.

Many volunteer readers contributed valuable editorial suggestions at different stages of development. Thanks are due to the many rabbis, cantors, scholars, and congregants who contributed feedback over the years. While it is not possible to name

everyone who commented, we appreciate the extensive suggestions we received. Special thanks to the following readers: Rabbis Martin Cohen, Michelle Fisher, David Freidenreich, Lilly Kaufman, Allan Kensky, Vernon Kurtz, Kenneth Leitner, Chai Levy, David Lincoln, Daniel Nevins, Perry Rank, Joel Rembaum, Michelle Robinson, Peretz Rodman, Daniel Shevitz, Michael Singer, Robert Slosberg, Max Ticktin and Jeffrey Wohlberg; as well as to Joy Ladin, Catherine Madsen, and Merle Feld. Special thanks to Michael Bohnen who commented on almost every page, corrected both Hebrew and English grammar, cross-checked the translation, and suggested felicitous phrasing. He engaged in this labor of love in memory of his father, Rabbi Eli Bohnen, who had been a member of the editorial committee of the first and pioneering Rabbinical Assembly maḥzor. Professor Avraham Holtz was always at the ready to respond to our liturgical and grammatical questions. He reviewed the preliminary Kol Nidrei booklet and made extensive corrections. Professors Menahem Schmelzer and Raymond Scheindlin were consulted at various stages of our work.

Sections of the maḥzor were piloted by six congregations and the participation of the rabbis, cantors, and members of the congregations in offering helpful feedback was greatly appreciated. Our thanks to Temple Israel Center (White Plains, New York); Har Zion Temple (Penn Valley, Pennsylvania); Congregation Beth Yeshurun (Houston, Texas); Beth Jacob Congregation (Mendota Heights, Minnesota); Congregation Netivot Shalom (Berkeley, California); and Congregation B'nai Israel (Northampton, Massachusetts).

The secretaries to the maḥzor committee, Evan Schreiber and Jonah Rank, ensured that we had the necessary source material available to us. Jonah Rank also contributed his knowledge of synagogue practice, compiled the glossaries that appear in this volume, and prepared the materials needed for permissions. Melissa Flamson handled the permissions requests with care and professionalism.

We owe a tremendous debt to the editorial and proofreading team, whose extensive knowledge, high standards, and painstaking devotion to detail is exemplary. Elisheva Urbas served as literary editor; her careful reading and extensive suggestions clarified and improved the volume. Michelle Kwitkin-Close served as primary copy-editor at each stage of production; she lived with this book for many years and her thoughtful editing is reflected on every page. At the final stages, Rabbi David E. S. Stein, chief proofreader, provided oversight and coordination for an extensive and complex proofreading process and we are grateful for his diligence and care. Thanks also to proofreaders Cynthia Goldstein, Emily Law, Eric Schramm, and Rabbi Reena Spicehandler.

Maḥzor Lev Shalem was expertly designed by Scott-Martin Kosofsky. His understanding and commitment to this project is apparent in the design, composition, and aesthetic of every page; it was a labor of love for him and he became a true partner in the process of publishing this volume. Adrienne Onderdunk Dudden, the maḥzor's

earlier designer, set the stage for our first preliminary edition. Her death was mourned by all of us who worked with her.

The staff of the Rabbinical Assembly helped at every stage of production. Rabbi Joel Meyers was the executive vice president of the Rabbinical Assembly during the years of this project's development. He ensured that the resources were available to bring this project to fruition, and he was the one who suggested *Lev Shalem* as the title of the mahzor. Rabbi Julie Schonfeld, the current executive vice president of the Rabbinical Assembly, brought this mahzor to its completion. Amy Gottlieb, publications director of the Rabbinical Assembly, coordinated and supervised editing, proofreading, and production.

Rabbi Wayne Franklin, chair of the publications committee, encouraged our work and helped smooth our way. Thank you to the former chairs of that committee, Rabbis Ira Stone, Ronald Isaacs, Martin Cohen, and especially Gordon Freeman, who originally invited me to take on this project. I would also like to acknowledge the current president of the Rabbinical Assembly, Rabbi Jeffrey Wohlberg, as well as his predecessors, Rabbis Alvin Berkun, Perry Rank, Reuven Hammer, Vernon Kurtz, and Seymour Essrog ל"ו.

A special debt of gratitude is owed to Irma and Paul Milstein, whose generous gift has enabled the publication of *Mahzor Lev Shalem*. May they and their family be blessed through the prayers of the community of Israel.

—RABBI EDWARD FELD
January 2010 / Tevet 5770

IT HAS BEEN A RARE PLEASURE and privilege to work together under the expert leadership of Rabbi Edward Feld, a creative and masterful editor, scholar, team-builder, and mensch. Over the years of this mahzor's development, Rabbi Feld delegated responsibilities, built consensus, nurtured our relationships, managed processes, and informed our decisions with his wide knowledge and fine sensibility. He focused our collective attention on the sacred work of producing a mahzor that would best facilitate meaningful prayer experiences in our diverse communities. The words in this mahzor come from a wide range of sources, but every page is imprinted by a single and singular intellect and *n'shamah*. We are all very grateful.

—Members of the Editorial Committee

ערבית
לראש
השנה

EVENING
SERVICE OF
ROSH HASHANAH

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הקדמה לתפילה

שְׁלוֹם שְׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יְהוָה.

שְׂדֵי, אֲשֶׁר יִקְשִׁיב לְדַל וְיִעֲתֶה,
עַד אֲן תִּהְיֶה רַחוּק מִנִּי וְתִסְתַּר?
לֵיל יוֹם אֶעֱטוֹף, אֶקְרָא בְּלֵב נֶכּוֹן,
אוֹדֶה לְךָ תְּמִיד, כִּי חֲסִדְךָ יִתֵּר.
מִלְכִי, לְךָ אוֹחִיל לְבִי בְךָ יִבְטַח,
חוֹלֵם חֵלוֹם סָתוּם יִבְטַח עָלַי פּוֹתֵר.
הִנֵּה שְׂאֵלָתִי: לְקָשִׁיב תְּחַנְּנֵתִי,
אוֹתָהּ אֲבַקֵּשׁ, לֹא פָחוֹת וְלֹא יוֹתֵר.

ROSH HASHANAH. The celebration of the New Year involves a mixture of emotions. On the one hand there is a sense of gratitude at having lived to this time. Last year, we may have prayed that we be given another year, and thankfully we are here to see this day. Many of us come to synagogue and joyously greet old friends and members of the community, both those we know well and those we have not seen for some time. Some of us celebrate

that we are once again with family. Traditionally, one wears new clothes on the holy day and we look forward to a festive meal.

On the other hand, the beginning of a new year raises anxiety: What will my fate be this year? Will I live out the year? Will I be healthy? Will I spend my time wisely, or will it be filled in a way that does not truly bring happiness? In turn these questions inspire even deeper self-reflection: What do I want out of life? What makes me proud? What makes me ashamed? What are my most fundamental commitments? Rightfully, this day is called the “Day of Judgment,” for in asking ourselves where we have been and where we are going, what have we done, and in what ways we need to strike out on different and new paths, our lives this past year are judged and our future is determined. To stand before God means that we must face ultimate questions.

The Rabbis formulated the variety of emotions of this day by having God say to us, “Half this day is for you and half for Me” (Babylonian Talmud, Pesahim 68b). It is a day of extraordinary seriousness as we face our Creator and reveal our deepest selves. It is a day of joy as we revel in the community surrounding us and celebrate the gift of life with them.

WELCOME שְׁלוֹם. Isaiah 57:19.

MIGHTY GOD שְׂדֵי. This poem by Solomon Ibn Gabirol (Spain, 11th century), written as a liturgical introduction (or *r'shut*), is recited in many different traditions, though at differing holy day times.

PREPARATORY PRAYERS

§ This Rosh Hashanah, each of us enters this sanctuary with a different need.

Some hearts are full of gratitude and joy: they are overflowing with the happiness of love and the joy of life; they are eager to confront the day, to make the world more fair; they have recovered from illness or have escaped misfortune. And we rejoice with them.

Some hearts ache with sorrow: disappointments weigh heavily upon them, and they have tasted despair; families have been broken; loved ones lie in bed in pain; death has taken those whom they cherished. May our presence and sympathy bring them comfort.

Some hearts are embittered: they have sought answers in vain; they have had their ideals mocked and betrayed; life has lost its meaning and value. May the knowledge that we too are searching restore their hope that there is something to find.

Some spirits hunger: they long for friendship; they crave understanding; they yearn for warmth. May we in our common need gain strength from one another, sharing our joys, lightening each other's burdens, and praying for the welfare of our community.

—CHAIM STERN (*adapted*)

Words of Welcome

Shalom: shalom to those who are far off, shalom to those who are near, says ADONAI.

Mighty God who listens to the poor and hears their prayer: how long will You be distant and hidden from me? Night and day I turn, calling out with a true heart, always thanking You, for Your kindness, so great. My sovereign, my hope is in You; my heart trusts in You, as a dreamer of dreams depends on an interpreter. This I ask: hear my prayer. This I seek—not more, not less.

—SOLOMON IBN GABIROL

TO SEEK RENEWAL

On this night, O God, we have come into Your house to pray in Your sanctuary.

But if the heavens are merely Your throne, if the earth is but Your footstool,

If the heaven of heavens cannot contain You, how much less this house, built by mere human hands.

Yet although Your dwelling place is every place, and although You can be sought and found in any place,

It is to this place that we come most confidently—to seek renewal in Your purifying presence.

—HERSHEL J. MATT
(*Mahzor Hadash*)

A Meditational Psalm for the New Year

Bless ADONAI, O my soul,
all my being, God's holy name.
Bless ADONAI, O my soul,
and do not forget all God's bounties.

*God forgives all your sins,
heals all your diseases.
God redeems your life from destruction,
surrounds you with steadfast love and mercy.*

ADONAI acts justly,
ruling in favor of the oppressed.
God has not dealt with us according to our sins,
nor punished us according to our iniquities.

*For as the heavens are high above the earth,
so is God's steadfast love great toward those who
stand in awe of God.*

*As a father has compassion for his children,
so does ADONAI have compassion for those who
stand in awe of God.*

For God knows how we are formed;
God is mindful that we are dust.
The days of humans are like grass;
they bloom like a flower of the field.
But a wind passes by and they are no more,
and where they were planted is no longer known.

*But ADONAI's steadfast love toward those who
fear God is for all eternity, lasting through the
generations, for those who keep God's covenant
and remember to observe God's precepts.*

Bless ADONAI, all you messengers of God,
people of strength, doing God's will,
obeying God's word.

*Bless ADONAI, all God's creatures,
through the length and breadth of God's realm.
Bless ADONAI, O my soul.*

Psalms 103 (selected verses)

לְדוֹד. בָּרְכִי נַפְשִׁי אֶת־יְהוָה,
וְכָל־קִרְבִּי אֶת־שֵׁם קְדֹשׁוֹ.
בָּרְכִי נַפְשִׁי אֶת־יְהוָה,
וְאַל־תִּשְׁכַּחִי כָּל־גְּמוּלוֹיו.
הַסֵּלַח לְכָל־עֲוֹנוֹכִי,
הַרְפָּא לְכָל־תַּחֲלָאִיכִי.
הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי,
הַמַּעֲטֵרְכִי חֶסֶד וְרַחֲמִים.
עֲשֵׂה צְדָקוֹת יְהוָה,
וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים.
לֹא כַחֲטָאֵינוּ עָשָׂה לָנוּ,
וְלֹא כְעֹנֹתֵינוּ גָּמַל עָלֵינוּ.
כִּי כִגְבַהַ שָׁמַיִם עַל־הָאָרֶץ,
גָּבַר חֶסְדוֹ עַל־יְרֵאָיו.
כָּרַחַם אָב עַל־בָּנָיִם,
רַחַם יְהוָה עַל־יְרֵאָיו.
כִּי הוּא יָדַע יְצַרְנוּ,
זָכוֹר כִּי־עָפָר אָנַחְנוּ.
אָנוּשׁ כַּחֲצִיר יָמָיו,
כַּצִּיץ הַשֶּׁדָּה בֶּן יָצִיץ.
כִּי רוּחַ עָבְרָה־בוּ וְאֵינָנוּ,
וְלֹא־יִפְרָנוּ עוֹד מִקוֹמוֹ.
וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם
עַל־יְרֵאָיו, וְצִדְקָתוֹ לְבָנֵי בָנִים.
לְשִׁמְרֵי בְרִיתוֹ
וּלְזִכְרֵי פְקֻדָּיו לַעֲשׂוֹתָם.
בָּרְכוּ יְהוָה מִלְּאֲכוּיוֹ,
גְּבַרֵי כַח עֲשֵׂי דְבָרוֹ,
לְשִׁמְעַע בְּקוֹל דְּבָרוֹ.
בָּרְכוּ יְהוָה כָּל־מַעֲשָׂיו
בְּכָל־מְקוֹמוֹת מְמִשְׁלָתוֹ,
בָּרְכִי נַפְשִׁי אֶת־יְהוָה.

תהלים קג

The Powerful Prayer

Once on the eve of the New Year, when they were in synagogue, Rabbi Naḥum of Chernobyl was reciting the afternoon prayer with great fervor, but his grandson-in-law who stood near him felt a sinking spirit. Everyone seemed to be praying with great concentration, but it took all the strength he could muster just to be able to figure out a single word and to grasp its meaning. Afterward he approached Rabbi Naḥum, concerned that his prayer was unacceptable, for he had been unable to make his way through the service. Rabbi Naḥum said to him: “My son, how your prayer took Heaven by storm today! It lifted up all those prayers that could not come through the gates.”

—A HASIDIC TALE

NOW IS THE TIME FOR TURNING

To everything there is a season,
and there is an appointed time for every purpose
under heaven.

Now is the time for turning.

The seasons change
as does the balance of day and night.

*The birds are beginning to turn
and are heading once more toward the south.*

The animals are beginning to turn
to storing their food for the winter.

*For the earth, for birds and animals,
turning comes naturally,
but for us, turning does not come so easily.*

It takes an act of will
for us to make a turn.

*It means breaking with old habits.
It means admitting that we have been wrong;
and this is never easy.*

It means losing face;
it means starting all over again;
and this is always painful.

*It means saying: “I am sorry.”
It means admitting that we have the ability to change;
and this is always embarrassing.*

These things are terribly hard to do.
But unless we turn, we will be trapped forever
in yesterday’s ways.

*Dear God, help us to turn—
from callousness to sensitivity,
from hostility to love,
from pettiness to purpose,
from envy to contentment,
from carelessness to discipline,
from fear to faith.*

*Turn us around, O God, and bring us back toward You.
Revive our lives, as at the beginning.*

And turn us toward each other, God,
for in isolation there is no life.

—JACK RIEMER
(Mahzor Hadash)

מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת.
 טוֹב לְהִדּוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ.
 לְהַגִּיד בְּבִקְרַח חֶסֶדְךָ וְאַמוּנָתְךָ בְּלִילוֹת.
 עָלֵי-עֵשׂוֹר וְעָלֵי-נָבֶל, עָלֵי הַגִּיּוֹן בְּכִנּוֹר.
 כִּי שָׁמַחְתָּנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרָנוּ.
 מִהֲגִדְלוֹ מַעֲשֵׂיךָ יְהוָה, מֵאֵד עִמָּקוֹ מִחֲשַׁבְתֶּיךָ.
 אִישׁ-בָּעַר לֹא יִדַע וְכֹסִיל לֹא-יִבִין אֶת-זֹאת.
 בְּפִרְחֵי רְשָׁעִים כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל-פְּעֻלֵי אָנוּ,
 לְהַשְׁמָדֵם עַד־יָעַד.
 וְאַתָּה מָרוֹם לְעֵלָם יְהוָה.
 כִּי הִנֵּה אֵיבִיךָ יְהוָה, כִּי הִנֵּה אֵיבִיךָ יֹאבֵדוּ,
 יִתְפָּרְדּוּ כָּל-פְּעֻלֵי אָנוּ.
 וְתָרֵם כְּרָאִים קִרְנֵי, בְּלַתֵּי בְשָׁמֹן רַעֲנָן.
 וְתִבְטַע עֵינֵי בְשׂוֹרֵי, בְּקַמִּים עָלֵי מְרַעִים, תִּשְׁמַעְנָה אֲזִנֵּי.
 < צִדִּיק כְּתֹמֵר יִפְרַח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָה.
 שְׁתוּלִים בְּבַיִת יְהוָה, בְּחֲצֵרוֹת אֶלְהִינוּ יִפְרִיחוּ.
 עוֹד יִנּוּבֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
 לְהַגִּיד כִּי-יִשָּׁר יְהוָה, צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ. תהלים צב

יְהוָה מֶלֶךְ גָּאוֹת לְבָשׁ, לְבָשׁ יְהוָה עַז הַתְּעָזָר,
 אֶף-תִּכּוֹן תִּבְל בַּל-תִּמּוֹט.
 נִכּוֹן כְּסֵאֶךָ מֵאֵז, מֵעוֹלָם אֶתָּה.
 נִשְׂאוּ נְהָרוֹת יְהוָה, נִשְׂאוּ נְהָרוֹת קוֹלָם,
 יִשְׂאוּ נְהָרוֹת דְּכָיִם.
 < מְקוֹלוֹת מַיִם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם,
 אֲדִיר בְּמָרוֹם יְהוָה.
 עֲדוּתֶיךָ נֶאֱמָנוּ מֵאֵד לְבֵיתְךָ נֶאֱוָה קִדְשׁ, יְהוָה,
 לְאֶרֶץ יָמִים. תהלים צג

Many congregations recite Mourner's Kaddish (page 26) following the Shabbat psalms.

SHABBAT. When any holy day falls on Friday night, the evening service begins with an abridged Kabbalat Shabbat, and only traces of the Shabbat liturgy are included.

PSALM 92. This psalm includes themes appropriate to Shabbat. Contemplating creation, the poet begins with an expression of wonder and ends with hope: a vision of future peace and wholeness is captured in the image of being firmly planted in God's house. Shabbat is both a remembrance of creation and a foretaste of redemption.

PALM TREE . . . CEDAR
 כְּתֹמֵר . . . כְּאֶרֶז. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits; cedars bear no fruit, though their wood is precious. Both will be planted in God's house, for all difference is united in the God who is one.

PSALM 93. This psalm describes God's enthronement as Sovereign. It may have become associated with Shabbat because it is only with rest, peace, and the sense of completion on Shabbat that God can be seen as truly enthroned.

*The Angelic Song of
Shabbat: Psalm 92*

This psalm inspired a legend that as the sixth day ended and the sun set, Adam began to be afraid that permanent darkness would be his fate. Angels descended from heaven and began to sing this psalm. Reassured that new days would come, he was filled with joy and joined in the song.

—AVOT OF RABBI NATAN

§ *Psalm 93: An Interpretive Translation*

Entwined in worlds,
enwrapped in glory,
You are.

*So has it been,
and so it is—*

eternally You are.

Waves pounding out their
song reach up to God
from their depths,

*for the song of the sea,
beaten to the sound of
the breakers, tells of the
God within.*

These are proof enough
for the faithful—that You
are the lord of time.

—EDWARD FELD
and ARTHUR GOULD

ON SHABBAT, WE RECITE THESE PSALMS:

PSALM 92: A SONG FOR SHABBAT

It is good to thank You, ADONAI,
to sing Your praise, exalted God,

*to speak of Your love each morning,
and of Your faithfulness at night,*

to the music of the lute and the melody of the harp.

Your creation, ADONAI, gives me joy; I sing of Your handiwork.

*How vast Your works, ADONAI,
how intricate Your designs.*

The thoughtless cannot comprehend,
the foolish cannot fathom this:

*the wicked flourish like grass, those who commit evil blossom,
only to be destroyed in the end.*

But You, ADONAI, are supreme forever.

*Surely, Your enemies, ADONAI, surely, Your enemies shall perish;
those who commit evil shall crumble.*

And You will raise my head high, like the horn of the ox,
anointing me with fragrant oil.

*Were enemies to gather against me, my gaze would remain
steady, for my ears would hear:*

The righteous shall flourish like the palm tree; they shall endure
like a cedar in Lebanon, transplanted in the house of ADONAI,
thriving in our God's courtyard.

*In old age, they are yet fruitful, always fresh and fragrant,
proclaiming that ADONAI is flawless, my stronghold, never unjust.*

*Tzaddik ka-tamar yifrah, k'erez ba-l'vanon yisgeh. Sh'tulim b'veit
Adonai, b'hatzrot eloheinu yafrihu. Od y'nuvun b'seivah, d'sheinim
v'ra-anannim yihyu, l'haggid ki yashar Adonai, tzuri v'lo avlatah bo.*

PSALM 93

ADONAI is sovereign, robed in splendor, girded in strength.

Surely the earth stands firm; it will not be shaken.

Your kingdom stands from earliest time, You are eternal.

The rivers rise to You, ADONAI, the rivers raise their voices,
the rivers raise up their waves,

from the roaring of the deep, and the mighty breakers of
the sea: "ADONAI is supreme."

Your teaching, ADONAI, never fails.

Holiness befits Your house, ADONAI, until the end of time.

*Many congregations recite Mourner's Kaddish
(page 26) following the Shabbat psalms.*

קריאת שמע וברכותיה

We rise. Leader:

בָּרְכוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

† בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרָבִים,
בְּחֻכְמָה פּוֹתַח שְׁעָרִים,
וּבְתִבּוֹנָה מְשַׁנֵּה עֵתִים,
וּמַחְלִיף אֶת־הַיָּמִנִים,
וּמַסְדִּיר אֶת־הַפּוֹכְבִּים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרָא יוֹם וָלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם, תְּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֲרָבִים.

THE SH'MA AND ITS BLESSINGS קריאת שמע וברכותיה. The evening service (Arvit) always includes two climactic moments: the Sh'ma and the Amidah. The Sh'ma, the affirmation of faith in the One God, has often been called Judaism's only creed. *B'rakhot* surround the Sh'ma and serve to interpret the themes enunciated in the biblical verses that make up the Sh'ma itself. Two *b'rakhot* precede the Sh'ma: the first reflects on God's presence in the cycle of the day and the cycle of seasons, while the second acknowledges God's love, represented by the gift of Torah, God's instruction as to how we should live. Two *b'rakhot* also follow the Sh'ma: the first acknowledges the Exodus from Egypt, which has set us on the path of freedom and responsibility; the last speaks to our concrete concerns for safety in the darkness of night.

בְּחֻכְמָה פּוֹתַח שְׁעָרִים **WHOSE WISDOM OPENS THE GATES OF DAWN** שְׁעָרִים. Some of our liturgical texts reflect biblical and rabbinic metaphorical understandings of the operation of the heavenly bodies—for instance, this depiction of the sun marching from and toward gates in the sky in the east and west. These images should be taken as representations of subjective experiences, rather than as astronomical observations; they can evoke for us the sense of awe people have had throughout time as they contemplated the wonders of the universe.

בוֹרָא **CREATES**. The word בוֹרָא, “creates,” is used as a verb in the Bible only when the subject is God, for ultimately creation of the world is a mystery.

ADONAI TZ'VA-OT **יְהוָה צְבָאוֹת**. In the ancient world, the sun, the moon, and the stars were all seen as divine powers. Biblical monotheism deposed these ancient gods and they were then depicted as handmaidens of God, God's army. Thus this phrase, which has sometimes been translated as “Lord of hosts,” alludes to God's mastery of all the forces of the universe.

THE SH'MA AND ITS BLESSINGS

Beginning to Pray

Where do I begin?
Where do I find God?
How do I begin to pray?

There is a *tzelem*
Elohim, an image of God,
implanted in me. The
image of God is found
in myself, in whom
God breathes *nishmat*
hayyim—the divine
breath of life. In each of
us is a *n'shamah*, a soul
whose origin is God. In
prayer, I enter into the
deepest parts of my self,
discover who I am, and
touch God's presence.

—HAROLD SCHULWEIS
(*adapted*)

¶ *God and Nature: An Interpretive Translation*

Beloved are You,
eternal God,
by whose design the
evening falls,
by whose command
dimensions open up
and eons pass away and
stars spin in their orbits.
You set the rhythms of
day and night;
the alternation of light
and darkness
sings Your creating word.
In rising sun and in
spreading dusk,
Creator of all, You are
made manifest.
Eternal, everlasting God,
may we always be aware
of Your dominion.
Beloved are You,
Adonai, for this hour
of nightfall.

—ANDRÉ UNGAR

Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all prayer is directed
forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

First B'rakhah before the Sh'ma: The Evening Light

*Barukh atah ADONAI, our God, ruler of time and space,
whose word brings the evening dusk,
whose wisdom opens the gates of dawn,
whose understanding changes the day's division,
whose will sets the succession of seasons and arranges the
stars in their places in the sky,
who creates day and night,
who rolls light before darkness and darkness from light,
who makes day pass into night,
who distinguishes day from night;
Adonai Tz'va-ot is Your name.
Living and ever-present God,
may Your rule be with us, forever and ever.
Barukh atah ADONAI, who brings each evening's dusk.*

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת, תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְהוָה אֱלֹהֵינוּ,
 בְּשִׂכְבְּנוּ וּבְקוֹמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְץ יְמִינוּ,
 וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה, ◀ וְאֶהְבֶּתְךָ אֵל תְּסִיר מִמֶּנּוּ
 לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

TORAH AND GOD'S LOVE
 אֶהְבֶּת עוֹלָם. The Sh'ma is our affirmation of God as well as a statement of our obligation to God. In the *b'rakhah* before the Sh'ma, we affirm God's gifts to us—first as the creator of the universe, and second by giving us instruction as to how to live: the Torah. Similarly, since the Sh'ma commands that we love God “with all our hearts,” this *b'rakhah* emphasizes God's antecedent love of human beings and the people Israel. Jewish tradition teaches that God's love for us and our own love of each human being (“Love your neighbor as yourself,” Leviticus 19:18) live in our hearts side by side.

THE SH'MA. The Sh'ma is recited twice daily: morning and evening. It is a קְרִיאָה (*k'ri-ah*), a reading or declaration. The three paragraphs from the Torah that comprise the Sh'ma

were selected because they express basic aspects of Jewish belief. According to the Rabbis, the first of the three paragraphs proclaims allegiance to the sovereignty of heaven, על מַלְכוּת שָׁמַיִם (*ol malkhut shamayim*); the second proclaims allegiance to the commandments, על מִצְוֹת (*ol mitzvot*); and the third reminds us of the Exodus, יְצִיאַת מִצְרַיִם (*y'tziat-mitzrayim*), our primary sacred story.

HEAR שְׁמַע. To hear is to emphasize the nonmaterial over the physical, to internalize the sense of God.

ALONE אֶחָד. The word *ehad* literally means “one.” As an affirmation about God, it can be understood in multiple ways. The present rendering emphasizes the monotheistic claims of Jewish faith. Others translate *ehad* as “unique,” emphasizing God's otherness. Mystic commentators interpret “oneness” as a unity of heaven and earth, saying that we are ultimately all connected to the One.

PRAISED BE THE NAME שְׁמוֹ בְּרוּךְ. According to the Mishnah, when God's name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses—though the memory of how it was recited in the Temple remains with us in a whisper.

קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the oneness of God. These words are added in the absence of a minyan: אל מִלֵּךְ נֶאֱמָן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
 בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
 עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָד וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבִלְכֹתְךָ בְּדֶרֶךְ וּבְשִׂכְבְּךָ וּבְקוֹמְךָ: וּקְשַׁרְתָּם לְאָזְנוֹת עַל-
 יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: דְּבָרִים ו ד-ט

Faith

Faith is not something that we acquire once and for all. Faith is an insight that must be acquired at every single moment. . . . Those who honestly search, those who yearn and fail, we did not presume to judge. Let them pray to be able to pray, and if they do not succeed, if they have no tears to shed, let them yearn for tears, let them try to discover their heart and let them take strength from the certainty that this too is a high form of prayer.

—ABRAHAM JOSHUA HESCHEL

¶ Sh'ma:

Declaration of Faith

Loving life
and its mysterious source
with all our heart
and all our spirit,
all our senses and strength,
we take upon ourselves
and into ourselves
these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,
to love kindness and
compassion.
We will teach this to our
children
throughout the passage of
the day—
as we dwell in our homes
and as we go on our
journeys,
from the time we rise
until we fall asleep.
And may our actions
be faithful to our words
that our children's children
may live to know:
Truth and kindness
have embraced,
peace and justice have
kissed
and are one.

—MARCIA FALK

Second B'rakhah before the Sh'ma:

Torah and God's Love

You have loved Your people, the House of Israel, with infinite love; You taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down or rise up, we shall think of Your laws and speak of them, rejoicing in Your words of Torah and Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we will meditate day and night. May You never withdraw Your love from us. *Barukh atah ADONAI*, who loves the people Israel.

Ahavat olam beit yisra-el am'kha ahavta. Torah u-mitzvot, hukkim u-mishpatim otanu limmadta. Al kein Adonai eloheinu, b'shokhveinu u-v'kumeinu nasi-ah b'hukkekha, v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed. Ki heim hayyeinu v'orekh yameinu, u-va-hem nehgeh yomam va-lailah.

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the oneness of God. These words are added in the absence of a minyan: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone.

Sh'ma yisra-el Adonai eloheinu Adonai ehad.

Praised be the name of the One whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children, and speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes. Inscribe them upon the doorposts of your home and on your gates. Deuteronomy 6:4–9

V'ahavta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinnantam l'vanekha v'dibbarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְרֵ-אֶרְצְכֶם בְּעֵת יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׂדֶךָ לְבַהֲמֹתֶךָ וְאֶכְלֵת וּשְׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת-יִבּוֹלָהּ וְאֲבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדֹכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצֵת עַל-כַּנְפֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנּוּ עַל-צִיצֵת הַכֹּהֵן פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא-תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאַלְהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאַלְהֵים אֲנִי < יְהוָה אֱלֹהֵיכֶם:

במדבר טו לז-מא

אמת

וְאָמוּנָה כָּל-

זאת, וְקִיָּם עֲלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין זולָתוֹ, וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים, מִלְּכָנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל-הָעֲרִיצִים. הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָ לְכָל-אִיְבֵי נַפְשָׁנוּ,

וְהָיָה אִם שָׁמַעַתְּ. This passage, like many in the Torah, reflects the tradition's insistence that moral coherence underlies the world. The text's plain meaning describes a very literal form of the idea of divine reward and punishment, one with which every generation of Jews since biblical times has struggled theologically. Some Reform and Reconstructionist liturgists have gone so far as to remove this paragraph from their recitation of the Sh'ma. Traditional Jewish prayer, however, has retained it, reflecting a deep belief that in a way we may not grasp, the consequences of our moral and immoral behavior resound in the world.

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה. The Rabbis emphasized the last words of this paragraph as the prime reason for its inclusion in the Sh'ma: the remembrance of the Exodus from Egypt. In Jewish theology, the historical Exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught, is remembering our responsibility to live lives that are holy.

TRULY—THIS IS OUR FAITHFUL AFFIRMATION אָמֵת אֱמִתָּה. So closely was the Sh'ma linked with this next *b'rakhah*, the blessing of redemption, that the Rabbis insisted that the first word—truly—be recited along with the very last words of the Sh'ma, so we always read the *(continued)*

§ *Faithfulness:*
An Interpretive
Translation

If you faithfully obey
My laws today, and love
Me, I shall give you your
livelihood in good time
and in full measure. You
shall work and reap the
results of your labor,
satisfied with what you
have achieved. Be careful,
however. Let not your
heart be seduced, lured
after false goals, seeking
alien ideals, lest God's im-
age depart from you and
you sink into dissolute-
ness and lose your joyous
God-given heritage.

—ANDRÉ UNGAR

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil—I will also provide grass in your fields for cattle—and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you.

Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up; inscribe them upon the doorposts of your home and on your gates.

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly—

This is our faithful
affirmation, binding on us: that ADONAI is our God and
there is none other, and we, Israel, are God's people.
God redeems us from earthly rulers,
our sovereign delivers us from the hand of all tyrants,
God brings judgment upon our oppressors, retribution
upon all our mortal enemies,

הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים, וְלֹא נִתַּן לְמוֹט רְגֵלָנוּ,
הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיָּרֵם קַרְנֵנוּ עַל כָּל־
שׁוֹנְאֵינוּ. הַעֲשֵׂה לָנוּ נְסִים וּנְקָמָה בְּפָרְעָה, אוֹתוֹת
וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. הַמְכֵּה בְּעֶבְרַתוֹ כָּל־בְּכוֹרֵי
מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.
הַמְעֵבִיר בְּנָיו בֵּין גְּזָרֵי יַם סוּף, אֶת־רוּדְפֵיהֶם וְאֶת־
שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע, וְרָאוּ בְּנָיו גְּבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ.

◀ וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם, מִשָּׁה וּמְרִים וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

מִי־כִמְכָה בְּאֵלֶם יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקִדְשׁ,
נֹרָא תְהִלַּת, עֲשֵׂה פְּלֵא.

מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה, זֶה אֵלֵי עָנוּ
וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמְרָ: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֵק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה, גְּאֹל יִשְׂרָאֵל.

(continued from previous page)
יהוה אֱלֹהֵיכֶם two together: Adonai eloheikhem
אֱמַת (Adonai eloheikhem emet). Thus we affirm that
God is true, or truth itself.
The world as it is presented
to us is a world in which
truth is hidden: its full
revelation constitutes re-
demption. When we recite
the Sh'ma and affirm God's
oneness, we may have a
token of that redemption.

GOD SMOTE הַמְכֵּה. The
reality is that the cost of
achieving freedom may
be violence. America, for
instance, won its indepen-
dence through revolution.
In the Italian liturgical
tradition, this sentence is
omitted on Shabbat, since
it is not considered to be in
keeping with the peaceful
mood of the day.

MIRIAM מִרְיָם. After the
deliverance at the Sea, we
are told that Moses led the
men in song and Miriam
led the women in response,
joyously singing מִי כִמְכָה
"Who is like You . . ."

WHO IS LIKE YOU מִי כִמְכָה.
Exodus 15:11.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus
15:18.

ADONAI HAS RESCUED כִּי פָדָה יְהוָה.
Jeremiah 31:11.

REDEEMED גְּאָל. The verb is in the past
tense, unlike all the other b'rakhot of
the Sh'ma, which are in the present
tense. It is as if a community that truly
is able to recite the Sh'ma together
must already have been redeemed.
(adapted from Franz Rosenzweig)

¶ *A Prayer for
Redemption*

True redemption will arrive when enemies understand the humanity common to us all, when the praises sung by Israel can be sung by all peoples, forever rescued from their fears and hates, their cowardice and cruelty.

As our ancestors sang Your praise all alone by the Sea of Reeds, so we sing Your praise here, in the hope that soon, in our days, we may be joined by people of good will everywhere and sing . . . —RICHARD LEVY
(adapted)

God performs wonders beyond understanding,
 marvels beyond all reckoning.

*God places us among the living,
 not allowing our steps to falter,
 and leads us past the false altars of our enemies.*

God exalted us above all those who hated us,
 avenged us with miracles before Pharaoh,
 offered signs and wonders in the land of Egypt.

*God smote, in anger, all of Egypt's firstborn,
 brought Israel from its midst to lasting freedom,
 led them through the divided water of the Sea of Reeds.*

As their pursuing enemies drowned in the depths,
 God's children beheld the power of the Divine;
 they praised and acknowledged God's name,
 willingly accepting God's rule.

Then Moses, Miriam, and the people Israel joyfully sang this song to You:

*"Who is like You, ADONAI, among the mighty! Who is like You,
 adorned in holiness, revered in praise, working wonders!"*

*Mi khamokha ba-eilim Adonai, mi kamokha ne-dar ba-kodesh,
 nora t'hillot, oseih fele.*

Your children recognized Your sovereignty, as You split the sea before Moses. "This is my God," they responded, and they said:

"ADONAI will reign forever and ever."

Adonai yimlokh l'olam va-ed.

And so it is written: "ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he."
 Barukh atah ADONAI, who redeemed the people Israel.

הַשְּׂכִיבְנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידְנוּ מִלְּפָנֶיךָ לְחַיִּים,
וּפְרוֹשׁ עֲלֵינוּ סֶפֶת שְׁלוֹמְךָ,
וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ,
וְהִגֵּן בְּעַדְנוּ,

וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ.

כִּי אֵל שׁוֹמְרָנוּ וּמִצִּילָנוּ אַתָּה,
כִּי אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה,
וְשׁוֹמֵר צִיאַתְנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
◀ וּפְרוֹשׁ עֲלֵינוּ סֶפֶת שְׁלוֹמְךָ.

בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עֲלֵינוּ וְעַל כָּל־
עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

We rise.

ON SHABBAT WE RECITE:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדוֹרֹתֵם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעוֹלָם, כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

ALLOW US . . . TO SLEEP
הַשְּׂכִיבְנוּ. Nighttime may
provoke fear: Who will
protect us as we sleep?
Will we wake up? We
beseech God to protect
us from those threatening
forces that we can see, as
well as from those we can-
not observe. Ten verbs are
enunciated in this prayer,
creating a powerful drama
of motion and movement,
an expression of the will
to live.

עֲוִיל פִּשְׁטָן. "Satan,"
in the Bible, is a term
generally used to refer
either to evil impulses or
to a celestial adversary, but
never to a fallen angel.

סֶפֶת שְׁלוֹם. This phrase is not
found in the Bible but
may allude either to Amos
9:11, where the prophet
sees the rebuilding of the
fallen *sukkah* of David as
an image of redemption,
or to Psalm 27:5, where the
poet prays to be hidden in
God's *sukkah*, protected
from enemies, while gazing
peacefully at God's coun-
tenance.

יְרוּשָׁלַיִם. In

Jewish thought, the peace of Jerusalem symbolizes universal peace.

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל. Exodus 31:16–17.

וַיִּנָּפֵשׁ. Or: "was refreshed." The basic root meaning of this
verb is "to breathe" and it is related to the noun נֶפֶשׁ (*nefesh*), "life" or
"soul" (i.e., that which breathes). When one rests, one infuses oneself
with a new breath of life. The peculiarity of the phrasing of this verse gave
birth to the idea of the יְתֵרָה נְשָׁמָה (*n'shamah y'teirah*), the "additional
soul" granted us on Shabbat. (*Reuven Hammer*)

Peace

Peace comes to us in the recognition that even in our weakest and most fragile moments, redemption can be achieved. The central image in this prayer is the “*sukkah* of peace.” The *sukkah* is a fragile structure, temporary and open to the elements. Peace is pictured not as a temple, solidly built, gilded, perhaps ornate, but rather as created out of the most fragmentary of materials, leaving us vulnerable, at risk.

Shabbat

We are obsessed with work. During the week we rest so we can go back to work. We play so that we can go back to work. We love so that we can go back to work. One ulterior motive after another. Worrying over the past, living in the future. But one day each week there is a day devoted to being present, the seventh day. On that day, we do not have to go anywhere or do anything. Everything is done and we are already here.

—LAWRENCE KUSHNER

Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully and to awaken again to life, our sovereign.

*Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.*

Shield us: Remove from us enemies and pestilence, sword, starvation, and sorrow, and remove the evil forces that surround us.

*Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You are the Sovereign, merciful and compassionate.*

Ensure our going and coming for life and peace, now and forever.

May You spread over us Your canopy of peace.

Barukh atah ADONAI, who spreads the canopy of peace over us, and over all the people Israel, and over Jerusalem.

Biblical Sanctification of the Day

We rise.

ON SHABBAT WE RECITE:

The people Israel shall observe the Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

*V'sham'ru v'nei yisra-el et ha-shabbat,
la-asot et ha-shabbat l'derotam b'rit olam.
Beini u-vein b'nei yisra-el ot hi l'olam,
ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,
u-va-yom ha-sh'vi-i shavat va-yinnafash.*

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגְנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

תִּקְעוּ **SOUND THE SHOFAR** בַּחֲדָשׁ שׁוֹפָר
Psalm 81:4–5. On each holy day and every Shabbat, a biblical passage relating to the special character of the day is inserted before the Amidah of the evening service. The Rabbis understood this verse from Psalms as referring to Rosh Hashanah because it mentions the shofar's being sounded on the new moon. They may also have had in mind the dual meaning of the word מִשְׁפָּט, here translated as "ordinance." It can also mean "judgment," and Rosh Hashanah is the day on which the world is judged.

KADDISH קָדִישׁ. This Kaddish marks the break between the recitation of the Sh'ma and Its Blessings, the public declaration of our faith, and the more private, introspective part of our liturgy, the Amidah.

MAY GOD'S GREAT NAME יְהֵא שְׁמֵהּ רַבָּא. The seven words of this response are an almost exact Aramaic translation of the Hebrew refrain commonly used in the ancient Temple in Jerusalem, בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד, "Praised be the name of the One whose glorious sovereignty is forever and ever." This is familiar to us today as the response following the first verse of the Sh'ma.

TRULY FAR BEYOND לְעֵלְא לְעֵלְא. Distinctively during the High Holy Day period, Ashkenazic versions of the Kaddish emphasize God's sovereignty by repeating the word *l'eilla*, "beyond." Evidently that was already an alternate version of this prayer, given that some Jewish communities, including those of Rome and Yemen, repeat the word *l'eilla* all year long. Ashkenazim preserved both versions—reciting one year round, the other from Rosh Hashanah through Yom Kippur.

May God's
Great Name

Be Acknowledged

Whenever the people Israel enter the synagogue and house of study and proclaim: יהא שמה ויקרא מברך לעלם ולעלמי עמיה, "May God's great name be acknowledged forever and ever," the Holy One nods and says: "Happy is the sovereign in whose house such praise is spoken!"

—BABYLONIAN TALMUD,
BERAKHOT

Sound the shofar on our feast day, on the new moon, when it is hidden. For it is Israel's law, a decree of the God of Jacob.

Tik-u va-ḥodesh shofar, ba-keseh l'yom ḥaggeinu.

Ki ḥok l'yisra-el hu, mishpat leilohei ya-akov.

Ḥatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

תפילת העמידה בלחש

We recite this Silent Amidah at the evening and morning services of Rosh Hashanah.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words בָּרוּךְ אַתָּה on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word יהוה. We repeat these motions at the end of the first b'rakhah when we come to the words בָּרוּךְ אַתָּה יהוה. The sign ♪ indicates the places to bow.

אַדְנֵי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

♪ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמַבִּיא גּוֹאֵל לְבָנָי בְּנִיָּהֶם
לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Version with Patriarchs:

♪ בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבָנָי בְּנִיָּהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

AMIDAH. The Amidah, literally “the prayer said while standing,” is the moment of personal meditation and is also known as the “Silent Prayer.” It always contains three introductory *b'rakhot*. The first recalls our ancestors and their relation to God; the second describes God's continuing presence in the world; the third emphasizes God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three *b'rakhot*. The first looks toward the restoration of God's presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace. On holidays, the middle *b'rakhah* concerns itself with themes of the day.

BENDING THE KNEES AND BOWING. The Babylonian Talmud encourages us to pay attention to the movement of each of our vertebrae as we bow, enabling us to focus on the miracle of

our bodies' construction. We stand up straight when we reach God's name, for we speak to God face to face (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first *b'rakhah* and to the beginning and end of the next-to-last *b'rakhah*, which thanks God for the gift of life (Berakhot 34b).

ADONAI, OPEN MY LIPS אַדְנֵי שְׁפָתַי תִּפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. Why don't we say *eloheinu melekh ha-olam*, “ruler of time and space,” as part of the opening *b'rakhah* as we do with every opening *b'rakhah*, but immediately proceed to “God of Abraham”? Because Abraham was the first to discover that God is the ruler of the entire universe, by mentioning him we also acknowledge God's sovereignty.

GOD OF SARAH אֱלֹהֵי שָׂרָה. Many congregations add the names of the four matriarchs at the beginning of this *b'rakhah* because of their significance as founders of our people and as part of our effort to reclaim women's voices and to honor women's experiences.

GREAT, MIGHTY, AWE-INSPIRING הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God's might is characterized by the befriending of the stranger, the widow, and the orphan.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word *g'ullah* (גְּאֻלָּה), “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world's healing.

THE SILENT AMIDAH

Meditation on Prayer

In the Bible, God speaks to us, and we listen. At the moment of prayer, we speak to God and God listens.

—ISAAC ARAMA

God of Abraham, God of Isaac, and God of Jacob

Why is the word “God” repeated each time? We might more easily have said it once. The repeated use of the word “God” highlights that each patriarch—and matriarch—knew God personally and sought a distinct relationship with God.

—A HASIDIC TEACHING

We recite this Silent Amidah at the evening and morning services of Rosh Hashanah.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words “barukh atah” on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word “Adonai.” We repeat these motions at the end of the first b'rakhah when we come to the words “barukh atah Adonai.” The sign † indicates the places to bow.

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

† *Barukh atah* ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† *Barukh atah* ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

REMEMBER US זְכַרְנוּ. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word חַיִּים (*hayyim*), “life.”

Version with Patriarchs and Matriarchs:

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
פָּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם.
פָּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם וּפּוֹקֵד שָׂרָה.

SHIELD OF ABRAHAM מַגֵּן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH פּוֹקֵד שָׂרָה. Or: “the One who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God’s promise to Abraham and Sarah.

SUPPORT THE FALLING סוּמֵךְ נוֹפְלִים. After Psalm 145:14.

HEAL THE SICK רֹפֵא חוֹלִים. After Exodus 15:26, following God’s self-description there as “the One who heals.”

LOOSEN THE CHAINS OF THE BOUND מַתִּיר אֲסוּרִים. Psalm 146:7.

BRINGS DEATH AND LIFE מְמִית וּמְחִיָּה. 1 Samuel 2:6.

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֱב הֶרְחַמְתִּים. Jewish mystical tradition highlights

אַתָּה גְבוּר לְעוֹלָם אֲדָנִי, מְחִיָּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,
סוּמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה
לָךְ, מֶלֶךְ מְמִית וּמְחִיָּה וּמְצַמֵּחַ יְשׁוּעָה.

מִי כְמוֹךָ אֱב הֶרְחַמְתִּים, זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים. פָּרוּךְ אַתָּה יְהוָה,
מְחִיָּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל-יּוֹם
יְהִלְלוּךָ, סֵלָה.

the theological tension between God’s qualities of power and strict judgment, and God’s qualities of mercy and lovingkindness, גְּבוּרָה (*g’vurah*), and God’s qualities of mercy and lovingkindness, חֶסֶד (*hesed*). Throughout the year, this *b’rakhah* reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

GIVES LIFE TO THE DEAD מְחִיָּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God’s supreme power: God cares even for the dead.

HOLY קָדוֹשׁ. We become holy when we imitate God’s qualities: “As God is called ‘merciful’ so should you be merciful . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Babylonian Talmud, Sotah 14a).

Immortality

Each morning You
restore consciousness to
my sleep-filled body, and
I awake.

Each spring You restore
vitality to trees, plants,
and animals that have
hibernated through the
winter, and they grow
once more.

Each day I remember
those who have died;
they live on beyond the
grave.

Each moment I contem-
plate the rebirth of our
people; I recall that You
put the breath of life into
dry bones.

Praised are You, Adonai,
for planting immortality
in my soul, in my people,
and in our world.

—ROBERT SCHEINBERG

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.

Version with Patriarchs:

You are the sovereign
who helps and saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the sovereign who
helps and guards, saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You? —
Sovereign, who brings death and life,
and causes salvation to flourish.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

Holy are You and holy is Your name;
holy ones praise You each day.

וּבְכֵן תֵּן פְּחָדֶיךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ
וְאִימַתְךָ עַל כָּל־מַה־שֶּׁבְרָאתָ,
וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וַיַּעֲשׂוּ כָל־מַה־אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ,
וְשִׁמְךָ נֹרָא עַל כָּל־מַה־שֶּׁבְרָאתָ.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
תְּהַלְלֵה לִירֵאֶיךָ וְתִקְוֶה לְדוֹרְשֶׁיךָ,
וּפְתַחֲחוֹן פֶּה לַמִּיחָלִים לָךְ,
שִׁמְחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ
וְצִמְיַחַת קֶרֶן לְדוֹד עַבְדְּךָ,
וְעִרְיַכַת נֵר לְבֵן־יִשְׂרָאֵל מִשִּׁיחְךָ, בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמַחוּ
וַיִּשְׂרִים יַעֲלֹזוּ,
וְחֹסֵידִים בְּרִנָּה יִגְלוּ,
וְעוֹלָתָה תִּקְפֹּץ־פִּיָּהּ
וְכָל־הַרְשָׁעָה כָּלָה כְּעֵשֶׂן תִּכְלָה,
כִּי תַעֲבִיר מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל־מַעֲשֵׂיךָ,
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁךְ,
כְּפִתּוּב בְּדַבְרֵי קְדֻשָּׁךְ:
יְמֹלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּ־יָהּ.

קְדוֹשׁ אַתָּה וְנֹרָא שִׁמְךָ, וְאִין אֱלוֹהַּ מִבְּלַעְדֶּיךָ,
כְּפִתּוּב: וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

ADONAI TZ'VA-OT WILL BE EXALTED יְהוָה יִגְבַּהּ צְבָאוֹת. Isaiah 5:16. In concluding the *b'rakhah*, this verse highlights its themes as expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

THE HOLY SOVEREIGN הַמְּלֹךְ הַקְּדוֹשׁ. The rest of the year, this *b'rakhah* concludes with the words הַאֵל הַקְּדוֹשׁ "the Holy God." God's sovereignty is a central theme of the High Holy Days.

וּבְכֵן U-V'KHEIN. These three paragraphs, which are introduced by the same word, *u-v'khein* (u-v'khein), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the High Holy Day Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of the people Israel to its land and specifically to Jerusalem, and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem. (adapted from Reuven Hammer)

AWE . . . FEAR . . . פְּחָדֶיךָ . . . וַאִימַתְךָ. These emotions are meant to describe obedience to God's will and inspire us to bring sanctity to the world.

THE LIGHT OF DAVID קֶרֶן לְדוֹד. See Psalm 132:17.

YOU ALONE . . . WILL RULE וְתִמְלֹךְ אַתָּה לְבַדְּךָ. God's sovereignty is always envisioned as the rule of justice, and therefore a time of peace. It is the ultimate conclusion of history.

ADONAI WILL REIGN FOREVER יְמֹלֶךְ יְהוָה לְעוֹלָם. Psalm 146:10.

*May All Be
Bound Together*

The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body. . . . Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they atone for each other. —MARTIN BUBER

*All Wickedness
Will Disappear*

There were once some lawless men who caused Rabbi Meir a great deal of trouble. Rabbi Meir accordingly prayed that they should die. His wife, Beruriah, said to him: “How can you think that such a prayer is permitted? . . . When sin ceases there shall be no more wicked people. Therefore pray for them that they turn from their ways, and there will be no more wicked people.” Then he prayed on their behalf.

—BABYLONIAN TALMUD,
BERAKHOT

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.
As it is written in the Book of Psalms:
“ADONAI will reign forever;
Your God, O Zion, from generation to generation. Halleluyah!

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “*Adonai Tz'va-ot* will be exalted through justice, the holy God sanctified through righteousness.”

Barukh atah ADONAI, the Holy Sovereign.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
 אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
 וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

CALLING US BY YOUR GREAT AND HOLY NAME וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ. The name "Israel" means "wrestling with God" (Genesis 32:28). Our relationship with God is part of our self-definition as Jews.

CONCLUSION OF SHABBAT וְתוֹדִיעֵנוּ. This prayer, which distinguishes Shabbat from the rest of the week, is slightly different from the one ordinarily recited at the conclusion of Shabbat. The standard prayer emphasizes the difference between the holiness of Shabbat and the weekday. Since Rosh Hashanah is not an ordinary weekday but itself a holy day, this alternative prayer focuses on the differentiation between the holiness of Shabbat and the holiness of the festivals.

AT THE CONCLUSION OF SHABBAT:

וְתוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה וְתִלְמִדְנוּ
 לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ. וְתִתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ, מִשְׁפָּטִים
 יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים, וְתִנְחַלְנוּ זְמַנֵּי
 שָׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי נְדָבָה. וְתוֹרִישֵׁנוּ קִדְשַׁת שַׁבָּת
 וְכַבּוֹד מוֹעֵד וְחֻגֵיגַת הַרְגָּל. וְתִבְדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ
 לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה, בֵּין קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב
 הַבְּדִלָּת, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ.
 הַבְּדִלָּת וְקִדְשַׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.

All services continue:

וְתִתֵּן־לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה
 וְאֶת־יוֹם] הַזְּכוֹרֹן הַזֶּה, יוֹם [זְכוֹרוֹן] תְּרוּעָה [בְּאַהֲבָה]
 מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם.

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וַיָּבֵא. This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present—us—to the past—our ancestors—and then to future hope—the redemption of the people Israel. It is recited on every festival and New Moon, though some scholars think that it was originally composed for the Rosh Hashanah liturgy since it emphasizes remembrance; the traditional name for Rosh Hashanah is "the Day of Remembrance."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], יַעֲלֶה וַיָּבֵא, וַיַּגִּיעַ
 וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֵד וַיִּזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדוֹנָנוּ,
 וְזְכוֹרוֹן אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], וְזְכוֹרוֹן מְשִׁיחַ בְּיָדְךָ
 עַבְדְּךָ, וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזְכוֹרוֹן כָּל־עַמְּךָ בֵּית
 יִשְׂרָאֵל לְפָנֶיךָ לְפִלְטָה לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזְּכוֹרוֹן הַזֶּה. זְכַרְנוּ יְהוָה אֱלֹהֵינוּ
 בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,
 וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מִלֶּךְ חַנוּן
 וּרְחוּם אַתָּה.

You Have Chosen Us

“Never doubt that a small group of thoughtful, committed people can change the world,” Margaret Mead once said. “Indeed, it is the only thing that ever has.”

Judaism is about changing the world. That statement would seem too grand, even absurd, if history did not show that Judaism has indeed changed the world. . . . The idea of mission is at the heart of the concept of chosenness. To be chosen is not to be better than others. To be chosen is to have a mission to improve the world and to feel that when we slight that task or abandon it, we are renegeing on our deep purpose. There have been times of persecution and difficulty when Jews, powerless and besieged, have interpreted chosenness as meaning that they are better than those who victimize them. But that is the message of chosenness disfigured by the ugliness of history. And even under such conditions, Judaism did not insist that only its adherents could be saved or that only Jews were under the care of Providence. In the face of a world that often told them they had to convert in order to be saved, Judaism declared, in the words of the Rabbis, that “the righteous of all nations have a share in the world to come.”

— DAVID WOLPE (*adapted*)

Fourth B'rakhah: The Holiness of Rosh Hashanah

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

AT THE CONCLUSION OF SHABBAT:

You, ADONAI our God, have instructed us with Your laws of righteousness, and You have taught us to observe the precepts that accord with Your will. ADONAI our God, You gave us true teachings, just laws, and goodly precepts and mitzvot. You bestowed upon us times for joy, days of holiness, and festivals celebrated with generous gifts. You have endowed us with the holiness of Shabbat, glorious festival times, and pilgrimage feasts. ADONAI our God, You have distinguished between the holy and the weekday, light and darkness, Israel and the peoples of the world, between the seventh day and the six days of creation. You have differentiated the holiness of Shabbat from the holiness of the festival, by granting the seventh day a sanctity above all other days, enabling Your people Israel to share in Your holiness.

All services continue:

With love, You have bestowed on us, ADONAI our God, [**this Shabbat and**] this Day of Remembrance, a day for [**recalling**] the shofar sound [**with love**], a day for holy assembly and for recalling the Exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On this Day of Remembrance respond to us with deliverance, goodness, compassion, love, life, and peace. Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
מֶלֶךְ עַל כָּל־הָעוֹלָם כְּלוּ בְּכַבֹּדְךָ
וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ,
וְהוֹפֵעַ בְּהִדְרָךְ גָּאוֹן עֲזָרְךָ
עַל כָּל־יֹשְׁבֵי תֵבֶל אֶרֶץךָ.
וַיֵּדַע כָּל־פֶּעוּל כִּי אַתָּה פְּעַלְתּוֹ,
וַיִּבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרַתּוֹ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:
יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמְלֻכוֹתָו בְּכָל מַשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצָה בְּמִנוּחַתָּנוּ]
קִדְשָׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׁבַעֲנוּ מְטוֹבְךָ
וְשִׂמְחָנוּ בִישׁוּעֶתְךָ [וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ, וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ]
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־
הָאָרֶץ, מִקִּדְשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל יוֹם הַזְּכוּרֹן.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשִּׁב
אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד,
צוּר חַיִּינוּ מִגֵּן יִשְׁעָנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיִּינוּ הַמְּסוּרִים
בִּידְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיף שְׁבַכְלִיּוֹם
עִמָּנוּ, וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל־עַת,
עָרֵב וּבָקָר וְצִהָרִים.
הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קוִינּוּ לָךְ.

RESTORE WORSHIP TO
YOUR SANCTUARY וְהַשִּׁב
אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ.
According to the Babylo-
nian Talmud, “Ever since
the day when the Temple
was destroyed, there
has been an iron bar-
rier separating Israel from
God” (Berakhot 32b). The
destructions of the Temple
in Jerusalem, first by the
Babylonians in 586 B.C.E.
and then by the Romans
in 70 C.E., were cataclysmic
events in early Jewish
history. The prayer for
restoration of the Temple
service expresses longing
to recover the sense of
immediate connection
with God that is believed
to have characterized the
Temple service.

וְאֲשֵׁי
יִשְׂרָאֵל. The phrase “fiery of-
ferings” originally referred
to the sacrifices in the
Temple, but later medieval
and Hasidic commentators
understood it as a descrip-
tion of the intensity of
religious fervor required of
true prayer. It is as if to say,
“May our prayers have the
same meaning and effect
as burnt offerings once did
for our ancestors.”

YOUR DIVINE PRESENCE
וְשְׁכִינָתוֹ. The Hebrew word
shekhinah has been used
for centuries to refer to
God’s immanence, the
presence of God that is
felt in the world. The word
shekhinah is grammati-
cally feminine. Accordingly,
Jewish mystical tradition
has tended to personify
as female the Divine Pres-
ence, who is known as the
Shekhinah.

What Do I Want?

You know what is for my good. If I recite my wants, it is not to remind You of them, but so that I may better understand how great is my dependence on You. If, then, I ask You for the things that may not be for my well-being, it is because I am ignorant; Your choice is better than mine and I submit myself to Your unalterable decree and Your supreme direction.

—BAHYA IBN PAKUDA

Fiery Offerings

The fire that was on the altar entered into the hearts of the priests and worshippers so that their song was full of passion, and the power of prayer filled their beings.

—THE ZOHAR

Your Miracles That Accompany Us Each Day

The 20th-century Hasidic master, the Netivot Shalom, remarks that each day we are confronted with new tasks of repair of the world, but each day God renews creation and so there is new energy that we may call on for the new day.

Our God and God of our ancestors: May You be exalted over the entire universe in Your glory, may You be raised up over all the earth in Your splendor, and may You manifest Yourself to all the inhabitants of the world in the majestic beauty of Your strength. Then all creatures will know that You created them; all living things will understand that You gave them life; and everything that breathes will proclaim: ADONAI, the God of Israel, is sovereign, ruling over all.

Our God and God of our ancestors, [*embrace our rest,*] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [*ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.*] Purify our hearts to serve You truly, for You are the God of truth, and Your word is true, eternal, and unchanging. *Barukh atah ADONAI*, ruler of all the earth, who makes [*Shabbat,*] Israel and the Day of Remembrance holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [*fiery offerings and*] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

† We thank You,

You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תַמִּיד
לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאַמֶּת,

הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךָ נֶאֱדָה לְהוֹדוֹת.

**MAY YOUR NAME BE
PRAISED AND EXALTED**
In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

AND INSCRIBE וּכְתוּב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance. There is a progression of thought: at first we prayed for God’s mercy that we may live another year; now we pray that the life we are granted be good.

IN THE BOOK OF LIFE בְּסֵפֶר חַיִּים. This is the last of the four special insertions in the Amidah, added for the Ten Days of Repentance. In this final addition, the theme of a “good life” is expanded to include peace and prosperity.

WHO BRINGS PEACE עוֹשֵׂה הַשְּׁלוֹם. In the words of the Midrash, “Great is peace, for all the prayers conclude with pleas for peace” (Sifrei Numbers 42). In addition to the Amidah, the Grace after Meals, Priestly Blessing, Kaddish Shalem, Mourner’s Kaddish, and evening Sh’ma and Its Blessings all conclude with prayers for peace.

When the Silent Amidah is recited in the morning, the following is said:

שֵׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה
וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ
כְּאַחַד בְּאוֹר פְּנִיךָ, כִּי
בְאוֹר פְּנִיךָ נִתַּת לָנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְצַדִּיקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת־עַמָּךְ יִשְׂרָאֵל,
בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוּמָךְ.

All services continue:

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

The Blessing of Shalom
When the blessing of *shalom* is lacking, however much we have of other blessings—wealth or power, fame or family, even health—these all appear as nothing. But when *shalom* is present, however little else we have somehow seems sufficient.

Shalom means “peace,” of course, but it means so much more as well: wholeness, fullness, and completion; integrity and perfection; healing, health, and harmony; utter tranquility; loving and being loved; consummation; forgiveness and reconciliation; totality of well-being.

And even all of these together do not spell out sufficiently the meaning of *shalom*. But though we cannot accurately translate or adequately define *shalom*, we can experience it.

—HERSHEL J. MATT

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI*, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

In the evening, we say:

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

In the morning, we say:

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

All services continue:

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

On the first day the following may be added:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תַדּוּם, וְנַפְשֵׁי כְּעַפְרָה לְכָל תַּהֲיָה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה, מֵהֲרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה לְמַעַן
יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן אֲמְרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יֹשְׁבֵי
תְּבֵל] וְאֲמָרוּ: אָמֵן.

On the second day the following may be added:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי [וְאֲמוֹתַי], יוֹצֵר
בְּרֵאשִׁית, כְּשֵׁם שֶׁהִמְצֵאתָ עוֹלָמְךָ בְּיוֹם זֶה וְנִתְיַחַדְתָּ בְּעוֹלָמְךָ
וְתִלִּיתָ בוֹ עֲלִיוֹנִים וְתַחְתּוֹנִים בְּמֵאֲמָרֶיךָ, כֵּן בְּרַחֲמֶיךָ הַרְבִּים
תִּיחַד לְכָבִי וּלְכָב כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לְאַהֲבָה וּלְרֵאָה
אֶת-שְׁמֹךְ. וְהָאֵר עֵינֵינוּ בְּמֵאוֹר תּוֹרַתְךָ, כִּי עַמְּךָ מְקוֹר חַיִּים,
בְּאוֹרְךָ נִרְאָה אֹר. וְזָכַנּוּ לְרֵאוֹת בְּאוֹר הַצֶּפּוֹן לְצַדִּיקִים
לְעֵתִיד לְבוֹא. יְהִי לְרִצּוֹן אֲמְרֵי-פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוּה
צוּרֵי וְגוֹאֲלֵי.

On Rosh Hashanah morning, continue on p. 81.

MY GOD אֱלֹהֵי. The Babylonian Talmud says that every Amidah must be accompanied by a personal prayer (Berakhot 17a). The prayer that is printed here for the first day is one of the Talmud's exemplars; it is attributed to Mar son of Ravina (5th century). The prayer for the second day appears in the Prague prayerbook *Sha'arei Tziyon* (1662); its English rendering is by Jules Harlow. Both prayers are distinguished by their use of the first-person singular ("I," "me," "my"), whereas almost all other prayers are in the first-person plural ("we," "us," "our").

יְהִי לְרִצּוֹן
Psalm 19:15.

FOR IN YOUR LIGHT DO WE
SEE LIGHT אֹר נִרְאָה אֹר
Psalm 36:10.

Personal Prayers Concluding the Amidah

On the first day the following may be added:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

On the second day the following may be added:

Creator of beginnings, as You created Your world on this day, uniting fragments into a universe, so may it be Your will to help unite my fragmented heart and the heart of all Your people Israel to love and revere You. Illumine our lives with the light of Your Torah, for in Your light do we see light. Grant us this year a hint of the light of redemption, healing, and peace. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

On Rosh Hashanah morning, continue on p. 81.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.
 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
 וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,
 כִּי בּו שְׁבַת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת.

THE HEAVENS AND THE
 EARTH וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
 Genesis 2:1–3.

PROTECTION TO OUR
 ANCESTORS מִגֵּן אֲבוֹת
 Literally, “shield of our
 ancestors.” The evening ser-
 vice contains no repetition
 of the Amidah. This para-
 graph, which includes the
 themes of each of the seven
b'rakhot of the Shabbat
 Amidah, is added on Shab-
 bat eve. As elsewhere in the
 High Holy Day liturgy, the
 word מֶלֶךְ (*melekh*), “sover-
 eign,” is substituted for the
 word אֵל (*El*), “God” (which
 is recited in the year-round
 version of this prayer), to
 emphasize the metaphor
 of God’s sovereignty on
 this day.

Version with Patriarchs and Matriarchs:

◀ בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
 וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה,
 אֱלֹהֵי רִבְקָה, אֱלֹהֵי רַחֵל,
 וְאֱלֹהֵי לָאָה, הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
 קוֹנֵה שָׁמַיִם וָאָרֶץ.

Version with Patriarchs:

◀ בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
 יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
 וְהַנּוֹרָא, אֵל עֲלִיוֹן,
 קוֹנֵה שָׁמַיִם וָאָרֶץ.

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מַחִיהַ מַתִּים בְּמַאֲמָרוֹ, הַמֶּלֶךְ הַקְּדוֹשׁ
 שְׂאִין כְּמוֹהוֹ, הַמְנַיֵחַ לְעַמּוֹ בַּיּוֹם שְׁבַת קְדָשׁוֹ, כִּי בָם רָצָה
 לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ בְּכָל-
 יוֹם תְּמִיד. מְעוֹן הַבְּרֻכּוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,
 מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי, וּמְנַיֵחַ בְּקִדְשָׁהּ לְעַם
 מְדֻשָּׁנֵי-עֲנַג, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רָצָה בְּמִנּוּחָתָנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
 שְׂבַעֲנוּ מִטּוֹבֶךָ, וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ,
 וְטַהַר לְבָנֵנוּ לְעִבְדֶּךָ בְּאַמֶּת,
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבַת קְדָשְׁךָ,
 וַיְנוּחֻהוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שִׁמְךָ.
 בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבַת.

WHEN ROSH HASHANAH FALLS ON SHABBAT:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

Va-y'khullu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah, va-yishbot ba-yom ha-sh'vi-i mi-kol m'lakhto asher asah. Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kaddeish oto, ki vo shavat mi-kol m'lakhto, asher bara Elohim la-asot.

Version with Patriarchs:

Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, Creator of heaven and earth.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, Creator of heaven and earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy sovereign, desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks, each day, always, to God. The source of blessings, the master of peace, God, whom we praise, sanctifies Shabbat, blesses the seventh day, and provides sacred rest to a people overflowing with joy, as a symbol of the work of creation.

Magein avot bi-d'varo, m'hayyeih meitim b'ma-amaro, ha-melekh ha-kadosh she-ein kamohu, ha-meini-ah l'ammo b'yom shabbat kodsho, ki vam ratzah l'hani-ah la-hem. L'fanav na-avod b'yir-ah va-fahad, v'nodeh li-sh'mo b'khol yom tamid. M'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kaddeish ha-shabbat u-m'vareikh sh'vi-i, u-meini-ah bi-k'dushah l'am m'dush'nei oneg, zeikher l'ma-aseih v'reishit.

Our God and God of our ancestors,
embrace our rest.

Make us holy through Your mitzvot
and let the Torah be our portion.

Fill our lives with Your goodness
and gladden us with Your triumph.

Purify our hearts to serve You faithfully.

ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly,
so that the people Israel, who sanctify Your name, may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

קִדִּישׁ שְׁלֵם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְנֵי קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא לְעֵלְמָא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְיָרָן
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תַבְל], וְאִמְרוּ אָמֵן.

KADDISH SHALEM קִדִּישׁ שְׁלֵם is recited at the end of every worship service that features an Amidah. Its distinguishing sentence is the line צְלוֹתָהוֹן וּבְזִמְנֵי קָרִיב, "May the prayers . . . of all Israel be accepted."

PEACE . . . HARMONY שְׁלָמָא וְחַיִּים marking the end of the service, this prayer ends with thoughts of peace.

AND TO ALL WHO DWELL ON EARTH וְעַל כָּל-יּוֹשְׁבֵי תַבְל. Our mahzor follows the liturgical practice begun in some earlier Conservative movement prayerbooks by adding these words after mentioning Israel. (See, for example, the Shalom Rav prayer just recited at the end of the Amidah, page 16, above.)

At many moments in the liturgy, prayers focus on "Israel" or "the people Israel." The 20th-century philosopher Emmanuel Levinas pointed out that the designation "Israel" focuses our attention outward into the broader world of humanity and all those to whom we owe an ethical obligation of caring. In our prayers, we may move among various understandings of "Israel": Israel as Jewish community, Israel as national home, and Israel as symbolic of all those who uphold an ethical universe.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

INTRODUCTION TO KIDDUSH HA-SHANAH.

Whereas some *piyyutim* (liturgical poems) were composed specifically for the evening of Rosh Hashanah, they did not become a standard part of the liturgy. This mahzor introduces a series of readings—biblical readings, medieval *piyyutim*, and modern readings—to dedicate the new year. Opinions in the Babylonian Talmud consider the first day of the month of Tishrei (Rosh Hashanah) as the first day of creation (Rosh Hashanah 10b–11a). Yet the Midrash records an opinion that the world was created on the 25th day of the preceding month, Elul (Pesikta D'rav Kahana, Piska 23:1). That is, the sixth day of creation—the day on which God created human beings—fell on the first day of Tishrei. Thus according to this opinion, Rosh Hashanah celebrates the creation of humankind. As we dedicate the new year, we keep both opinions in mind, and in this ceremonial moment we celebrate both views with the appropriate verses from Genesis and also with poetic reflections.

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הִיְתָה תְהוֹ וְכָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־
אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים | לְאוֹר יוֹם וְלַחֹשֶׁךְ
קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: בראשית א א-ה

מִי יִסַּד שְׁמַי גְבוּהִים, מִי נָטָה גִלְגַּל נְגָהִים?
מִי אֵל גָּדוֹל פְּאֵלֵהִים, מִי יִמְלַל גְּבוּרוֹת אֱלֹהִים?
לֵךְ דּוֹמְיָה תְהִלָּה אֱלֹהִים!

מִי אָמַר וְתִהְיֶה אִמְרָתוֹ יוֹם מְתִיחַת שְׁחָקָיו?
מִי בָט וַיִּכּוֹן מִבְּטָאוֹ יוֹם נְטִיחַת אֲרָקָיו?
מִי גָדַר גְּדָרוֹת מַצְלוּלִים יוֹם שׁוֹמוֹ חֻקָיו?
מִי דָבַק רִגְבֵי אֲרֶץ יוֹם הִכִּינוֹ עֲמָקָיו?
מִי שָׁם מְמִדְיָהּ כִּי תִדַע אוֹ מִי נָטָה עָלֶיהָ קוֹ?
לֵךְ דּוֹמְיָה תְהִלָּה אֱלֹהִים!

מִי קָבַע בְּרֵאשִׁית אֲנוּשׁ הַרְבֵּה נִימִין בְּגָדְלוֹ?
מִי רָשָׁם לְכָל נִימָה וְנִימָה בְּפָנָי עֲצָמָה
מְלַחֶכְחִישׁ נְהוּלוֹ?
מִי שִׁפַּר תֵּאֲרָה כָּל יִצּוֹר כְּתֵאֲרָה אָדָם הָרֵאשׁוֹן וְכִלּוּלוֹ?
מִי תִכַּן לְהַשְׁווֹת לְזוֹ לְזוֹ בְּצוּרָתוֹ וְאִמְרָתוֹ וְקוּלוֹ?
מִי יִגִּיד עַל פְּנָיו דְּרָכּוֹ, וְהוּא עֹשֶׂה – מִי יִשְׁלָם לוֹ?
לֵךְ דּוֹמְיָה תְהִלָּה אֱלֹהִים!

WHO ESTABLISHED מִי יִסַּד. The poem excerpted here was written by Joseph Ibn Abitur (10th–11th centuries, Spain) to be recited as a *piyyut* on the new year. It takes its inspiration from God's speech at the end of the Book of Job (chapter 38), where God questions Job as to whether the latter truly understands what powers are at work in the universe. The images that Abitur uses are taken both from Job and from talmudic midrashim.

EVEN SILENCE לֵךְ דְּמִיָּה. Psalm 65:2.

WHO EXACTLY MEASURED מִי שָׁם מְמִדְיָה. Job 38:5.

WHO CAN DESCRIBE מִי יִגִּיד עַל פְּנָיו. Job 21:31.

WHO CAN BATTLE מִי הִקְשָׁה. Job 9:4.

THE DEDICATION OF THE NEW YEAR

B'REISHIT

Each year we sit expectantly,
waiting to hear how it all began.
We strain and stretch ourselves,
not to imagine darkness, chaos—
darkness and chaos are states
with which we are well acquainted.
No, we begin

by trying to conjure first light,
form and order and sense emerging
from *tohu va-vohu*. And how can it be
that on Day One there was light,
night and day, but sun and moon
not till Day Four? OK, we think,
put aside that question
for the moment

as we struggle to see how it was,
for light has limitless possibilities
to consider—shimmering white heat
of the Negev, June sunset over
the Pacific, the way it sparkles
on early morning maple leaves
in Maine woods when everything
seems new and promising.

And yes, before sun and moon,
the Yangtze, the Nile, Mississippi,
Danube, North Sea, Finger Lakes,
Victoria Falls, Ein Gedi.
And fig trees, fuchsia, redwood,
rhubarb, palm, eucalyptus, birch,
blueberries, mango, mustard seed,
dogwood, dill, the mighty oak,
oregano, arugula, climbing roses,
cinnamon and cyclamen.

A fifth day brings us dolphin and
wren, duck and swan, seagull and
whale, crocodile, crab, bat, octopus,
butterfly, sockeye salmon and shark,
trout, snapping turtle, blue jay,
hawk and dove, ladybug, lobster,
falling sparrow, heron and herring
and hummingbird,
whooping cranes, and bees.
Now our hearts are pounding wildly,
our eyes fill with tears
at the glory of this world—

(continued)

The Creation of the World

FROM THE TORAH: THE FIRST DAY OF CREATION

When God began to create heaven and earth, the earth was unformed and void, darkness was over the surface of the deep, and the spirit of God swept over the water. God said, “Let there be light,” and there was light. God saw that the light was good, and God separated the light from the darkness. God called the light Day and the darkness Night. And there was evening and there was morning, one day. Genesis 1:1–5

CREATION: A MEDIEVAL PIYYUT

Who established the highest heights?

Who propelled the sphere's rays?

Who is as great as the Divine?

Who can describe the Most Sublime?

Even silence is Your praise!

Who spoke and with word day came to be?

Who glanced, and in that gaze created land?

Who propelled the waves and set limits to the seas?

Who raised up mountains and formed the valleys?

Who exactly measured the distance the world
spanned?

Even silence is Your praise!

Who placed hair on human heads and caused it
to grow?

Who made each worm slither, and move only
that way?

Who formed each person, each in Adam's mold?

Who created species, members alike, numbers
untold?

Who can describe God's ways; and what God
has given, who can repay?

Even silence is Your praise!

וַיְבָרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְם אֱלֹהִים בָּרָא
אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדוּ
בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הַרְמִשָּׁה עַל־
הָאָרֶץ: . . . וַיִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב
מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: בראשית א כז-כח, לא

One or more of the following selections may be included.

א

קִרְבִּי, לְבִי, נַפְשִׁי –
יוֹצְאִים אֶל נִיחוּחַ הַחֲבֻצֹת.
נְשִׁימַת הָאֲשֶׁר
מְשׁוֹשׁ הַחוּלוֹת,
הִנֵּה הִיא עוֹלָה אֵלַי מִן הַטַּחֵב
מִן הָרִיק
מֵאֵין אָפֶק,
פּוֹרַחַת בְּכַנְפֶיהָ הַלְבָנוֹת,
שׁוֹב הָעוֹלָם מִמְשׁוֹת מְלֻטָּשׁוֹת
מְזֹל עֲלִיוֹן
בְּעַל קִדְשָׁה וְדָאִי.

MY BEING, MY HEART

קִרְבִּי, לְבִי. A poem by the modern Israeli poet Zelda Schneerson Mishkovsky (1914–1984), known simply as “Zelda.”

(continued from previous page)

all in a jumble then, frantically
getting ready for Shabbos,
come antelope and alley cat,
Irish setter, polar bear, black bear,
beaver, tiger, squirrel, chipmunk
and camel, lioness and spring lamb,
zebra, elephant, rattlesnake,
hippopotamus, giraffe,
monkey, mountain goat—
and just as it's time to reach into
the box at the back of the cupboard
to pull out two candles and find
the matches for *licht bentschen*—

miraculously comes the human
who can strike the match
and sanctify all the work
that God has done, eons ago
and every moment since,
battling *tohu va-vohu*,
the chaos that threatens
to once again engulf it all.
Shaken and humbled, we
reach for the match
and the blessing,
full of gratitude
for this holy world.

—MERLE FELD

The Creation of Humanity

FROM THE TORAH: THE SIXTH DAY OF CREATION

And God made human beings in God's image—
thus were they created: God created them male and
female. And God blessed them and said to them, "Be
fruitful and multiply, fill the earth and conquer it;
rule over the fish of the sea, the birds of the heavens,
and all living things that crawl on earth." . . . And God
saw all that had been done and thought it very good.
And there was evening and there was morning, the
sixth day. Genesis 1:27–28, 31

One or more of the following selections may be included.

N

THE ROSE OF SHARON

My being, my heart, my soul
set out toward the fragrance of the rose.
The smell of happiness,
the joy of the sand dunes,
rises toward me through the damp,
through the emptiness
of endless space,
flies on its white wings,
and the world again becomes a discernible reality,
a heavenly charm,
an instrument of holiness, surely.

ב

בְּצַלְמֶךָ בְּדַמוֹתֶךָ בְּרֵאתָ אוֹתָנוּ
וְחָיֵב אֶתְּהָ לְהִיּוֹת נוֹכַח לָנוּ.

עֲלִינוּ לְהַשְׁתַּחֲוֹת אֵלֶיךָ
לְבַקֵּשׁ אֶת־סְלִיחָתְךָ
וְלַחְיֵב אוֹתְךָ עַל כָּל־הָאֵי־צַדִּיק וְהַמְּכַעַר בְּעוֹלָם.

עֲלִינוּ לְשׁוּב אֵלֶיךָ
וּלְבַקֵּשׁ דִּין וְחֶשְׁבוֹן עַל כָּל־שְׂלֵא מוֹבָן
שְׂאֵז נוֹכַח לְפָנֹת אֵלֶיךָ בְּכוֹנָה
לְהוֹדוֹת לְךָ עַל הַעֲתִים וְעַל הַפּוֹכְבִּים,
עַל הַיּוֹם וְעַל הַלַּיְלָה.

לְפָנַי פְּלֵאֵי הָעוֹלָם אָנוּ מוֹשְׁפָלִים
אֲסִירֵי תוֹדָה עַל חֲנוּן הַדַּעַת
עַל כָּל־חֲלוּמוֹתֵינוּ וְתַקּוּתֵינוּ
עַל אֲשִׁלּוּתֵינוּ שְׂאִין לָהֶן סוּף
וְעַל הַנְּשֻׁמוֹת הַיְפּוֹת שְׁחִיּוֹת חַיֵּי עוֹלָם.

אֵל הַכּוֹפְרִים
וְאֱלֹהֵי הַמְּאֲמִינִים
אֱלֹהֵי בְּכַל־דְּמוּיוֹת וְשְׂאִין לוֹ דְּמוּת
שְׁהִיָּה הוּוֹה וְיִהְיֶה
אֶתְּהָ הוּוֹה אֱלֹהֵינוּ לְעוֹלָם וָעֶד.

ג

כָּל הַנְּשֻׁמָּה תִּהְיֶה יְהוָה, הַלְלוּ־יְהוָה.

ד

תִּכְלֶה שָׁנָה וְקַלְלוֹתֶיהָ.
תִּחַל שָׁנָה וּבִרְכוּתֶיהָ.

IN YOUR IMAGE בְּצַלְמֶךָ בְּדַמוֹתֶךָ. This poem, composed in French by Myriam Kubovy and published in 1956, draws upon recognizable phrases of the liturgy. It asserts that the "image of God" in human beings includes not only the ability to appreciate the wonder of creation and the Creator's wisdom, but also the ability to struggle with God. The English translation of this excerpt is by Amy Gottlieb; the Hebrew translation, by Alan Letofsky.

TIKHALEH תִּכְלֶה. This refrain is taken from a popular Rosh Hashanah Arvit piyyut in the Sephardic liturgy.

כ

IN YOUR IMAGE

In Your Image You fashioned us;
You owe us Your Presence.

*We need to bow to You, ask Your forgiveness,
hold You responsible for the unfair, the ugly.*

We need to return to You,
hold You accountable for what defies comprehension,
that we may turn to You more fervently, with gratitude for
the seasons and the stars and the day and the night.

*We are humbled by the wonder of the world,
grateful for the gift of thought,
grateful for our dreams, our hopes,
grateful for our never-ending illusions,
grateful for these beautiful souls that transcend death.*

God of the faithless,
God of the faithful,
God in all forms and formless,
who was and who is and who will be:
You are the Eternal One.

ג

Let every breath of life praise ADONAI. Halleluyah!

Kol ha-n'shamah t'hallel yah, hal'luyah.

ד

May this year's troubles end, and a year of blessing begin.

*Tikhleh shanah v'kil'loteha,
taheil shanah u-virkhoteha.*

יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], שֶׁתַּחַדְּשׁ עָלֵינוּ אֶת-הַשָּׁנָה הַזֹּאת, שְׁנַת
חֲמִשָּׁת אֲלָפִים _____ וְתִהְיֶה זֶה שָׁנָה שֶׁל שְׂגִיּוֹג
שְׂקוּל לָנוּ לְמִשְׁפָּחוֹתֵינוּ וְלִקְהֵלוֹתֵינוּ. יְהִי רְצוֹן שְׂגִיּוֹב
בְּשָׁנָה הַבָּאָה לְמָקוֹם הַזֶּה בְּבְרִיאוֹת וּבְרִגְשֵׁי הוֹדָאָה
לְשָׁנָה שֶׁל שְׁלוֹם, שָׁנָה בָּהּ נִמְצָא דְרָכִים לְהִיטִיב אֶת-
חַיֵּינוּ בְּלִמּוּד תּוֹרָה וְקִיּוּם מִצְוֹת,
שָׁנָה בָּהּ נִהְיֶה פְּתוּחִים לְנוֹכְחוֹת הַשְּׂכִינָה,
שָׁנָה בָּהּ נַחֲזֵק אֶת-יְחֻסֵּינוּ הָאִישִׁיִּים לְאַחֲרִים וְשׂוֹתֵף
פְּעוּלָתָנוּ בְּתִקּוּן עוֹלָם. כֵּן יְהִי רְצוֹן.

MAY IT BE YOUR WILL יְהִי רְצוֹן. This meditation is adapted from the writings of the 20th-century rabbi and liturgist, Chaim Stern.

תַּעֲזָרְנוּ יְהוָה אֱלֹהֵינוּ, בְּרַחֲמֶיךָ הַרְבִּים שְׂנִזְכֶּה לְקַבֵּל
אֶת-רֵאשׁ הַשָּׁנָה, מִתְּנֶה טוֹבָה שְׂנִתְתֶּ-לָנוּ, בְּאַהֲבָה
וּבְשִׂמְחָה רַבָּה. וּבְזִכּוֹת קִדְשֵׁי רֵאשׁ הַשָּׁנָה נִזְכֶּה
לְאַמוּנָה שְׁלֵמָה בְּאַמְת. וְתַעֲזָרְנוּ וְתוֹשִׁיעֵנוּ שִׁיתְקַבְּצוּ
יָחַד כָּל-נִיצוּצוֹת הָאַמוּנָה הַקְּדוּשָׁה שֶׁבְּתוֹכָנוּ, עַל יְדֵי
הַקְּבוּץ הַקְּדוּשׁ שֶׁל עַמְּךָ יִשְׂרָאֵל הַמְּתַקְבְּצִים בְּכָל-
הַקְּהֵלוֹת יָחַד בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם בְּיַמֵּי רֵאשׁ
הַשָּׁנָה הַקְּדוּשִׁים לְבָרְךָ אֶת-שֵׁם קְדֻשָּׁךְ.

IN YOUR GREAT KINDNESS תַּעֲזָרְנוּ. A prayer adapted from Rabbi Nathan Sternharz (1780–1845), the chief student of the Hasidic master Nahman of Bratzlav and the compiler of the main body of the Bratzlav corpus. Nahman's teachings stress a life of faith and joyfulness.

May it be Your will, ADONAI our God and God of our ancestors, that the year _____ be one of balanced and mindful growth for us as individuals, for our families, and our communities. May we return next year in good health and in appreciation of a year of greater peace, a year in which we deepened our lives through learning and the performance of mitzvot, a year in which we were conscious of the Divine Presence, a year in which we strengthened our shared commitment to *tikkun olam*, the betterment of the world.

MEDITATION

In Your great kindness, aid us, ADONAI our God, to embrace this Rosh Hashanah with love and overwhelming joy, as a gift from You. Through the celebration of this sacred Rosh Hashanah may we attain a full and true faith. Help us to gather together the sparks of holiness within ourselves, as we join with all the people Israel congregating from their individual homes and joining together on these holy days of Rosh Hashanah to bless Your sacred name.

קִדּוּשׁ

We rise.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל-עַם וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-
לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יּוֹם [הַשַּׁבָּת הַזֶּה וְאֶת-
יּוֹם] הַזְּכוּרֹן הַזֶּה, יּוֹם [זְכוּרֹן] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא
קִדְּשׁ, זְכוּר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים, וְדָבַרְךָ אָמֵת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ עַל כָּל-הָאָרֶץ מִקְדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם
הַזְּכוּרֹן.

On Saturday night, we add the following two b'rakhot. While reciting the first, we view our upraised fingers in the light of the holy day candles.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין
קִדְּשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה, בֵּין קִדְּשַׁת שַׁבָּת
לְקִדְּשַׁת יוֹם טוֹב הַבְּדֻלָּת, וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת
יָמֵי הַמַּעֲשֵׂה קִדְּשַׁת, הַבְּדֻלָּת וְקִדְּשַׁת אֶת-עַמּוֹךְ
יִשְׂרָאֵל בְּקִדְּשַׁתְךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין
קִדְּשׁ לְקִדְּשׁ.

On all nights, we conclude:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה.

KIDDUSH. Every Shabbat and festival is sanctified by a *b'rakhah* recited over wine and a second *b'rakhah* centered on the holiness of the day. When a festival begins or continues after Shabbat, a *b'rakhah* is recited over a lit candle as well as a *b'rakhah* formally marking the end of Shabbat. Unlike Shabbat, the use of fire is permitted on the festival, save that rather than kindling a new flame, the fire is passed from one already kindled.

LOVINGLY . . . WITH LOVE בְּאַהֲבָה . . . בְּאַהֲבָה. The holy day is seen as a gift from God—a special moment in the relationship between God and Israel, a time when the love between God and Israel is self-evident. Each weekly Shabbat is also a moment of personal quiet and rest as well as communal prayer and study, on which it is possible to experience the spiritual in one's life; thus the Kiddush also uses the word "love" in connection with Shabbat.

Kiddush

We rise.

*Barukh atah ADONAI, our God, ruler of time and space,
who creates the fruit of the vine.*

Barukh atah Adonai eloheinu melekh ha-olam, borei p'ri ha-gafen.

Barukh atah ADONAI, our God, ruler of time and space, who has chosen and distinguished us by sanctifying our lives with the commandments. With love, You have bestowed on us, ADONAI our God, [this Shabbat and] this Day of Remembrance, a day for [recalling] the shofar sound [with love], a day for holy assembly and for recalling the Exodus from Egypt. For You have chosen us, sanctifying us among all people, and Your faithful word endures forever. Barukh atah ADONAI, ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.

Barukh atah Adonai eloheinu melekh ha-olam, asher bahar banu mi-kol am v'rom'manu mi-kol lashon, v'kid'shanu b'mitzvotav. Va-titten lanu Adonai eloheinu b'ahavah et yom [ha-shabbat ha-zeh v'et yom] ha-zikkaron ha-zeh, yom [zikhron] t'ru-ah [b'ahavah] mikra kodesh, zeikher litzi-at mitzrayim. Ki vanu vaharta v'otanu kiddashta mi-kol ha-ammim, u-d'var'kha emet v'kayyam la-ad. Barukh atah Adonai, melekh al kol ha-aretz m'kaddesh [ha-shabbat v'] yisra-el v'yom ha-zikkaron.

On Saturday night, we add the following two b'rakhot. While reciting the first, we view our upraised fingers in the light of the holy day candles.

*Barukh atah ADONAI, our God, ruler of time and space,
who creates the lights of fire.*

Barukh atah Adonai eloheinu melekh ha-olam, borei m'orei ha-eish.

Barukh atah ADONAI, our God, ruler of time and space, who distinguishes the sacred from the everyday, light from darkness, Israel from the nations, and Shabbat from all other days. As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness. Barukh atah ADONAI, who distinguishes one holy day from another.

On all nights, we conclude:

*Barukh atah ADONAI, our God, ruler of time and space,
for granting us life, for sustaining us, and for bringing us to this moment.*

*Barukh atah Adonai eloheinu melekh ha-olam,
she-hefeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.*

עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַפֶּלַל,
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
 שְׁלֵא שָׁם חָלְקְנוּ כִּהֵם,
 וְגִרְלָנוּ כְּכָל-הַמוֹנִים.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,

לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם

מִמַּעַל, וְשֹׁכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין

עוֹד. אֲמַת מַלְכָּנוּ אָפֶס זוֹלָתוֹ, כְּפִתּוּב בְּתוֹרָתוֹ:

וַיְדַעְתָּ הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבְּךָ, כִּי יְהוָה הוּא הָאֱלֹהִים

בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרֶת

עֲזָרְךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים פְּרוֹת יִכְרֹתוֹן,

לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל-בְּנֵי בֶשֶׂר יִקְרְאוּ בְּשִׁמְךָ,

לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אָרֶץ. יִפְּיֵרוּ וַיִּדְעוּ כָּל-יּוֹשְׁבֵי תֵבֵל,

כִּי לָךְ תִּכְרַע כָּל-בְּרֵךְ, תִּשְׁבַּע כָּל-לִשׁוֹן. לְפָנֶיךָ יְהוָה

אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ

כָּלֶם אֶת-עַל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכִבוֹד.

כְּפִתּוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ,

בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

ALEINU. This prayer was originally composed for, and recited during, the Malkhuyot (“Sovereignty”) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite the line וְאֲנַחְנוּ כּוֹרְעִים וּמוֹדִים (va-anahnu kor'im), “And so we bow.”

וַיְדַעְתָּ הַיּוֹם. Deuteronomy 4:39, Moses’ speech enunciating the meaning of God’s revelation at Sinai.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. Beginning in the 19th century, this phrase came to be seen as similar to Isaiah’s call to be “a light unto the nations,” and it was reinterpreted as a call to universal justice. In this vein, the phrase לְתַקֵּן עוֹלָם (l’takken olam) was understood to mean “to repair the world,” to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th

century) had argued that the single most important characteristic of God’s sovereignty would be an end to one people dominating another.

ADONAI WILL REIGN FOREVER AND EVER וַיְדַעְתָּ הַיּוֹם לְעֹלָם וָעֶד. From the Song at the Sea, Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE וְהָיָה יְהוָה אֶחָד. Zechariah 14:9. In reciting the Sh’ma, we declare that God is one. Through our prayer we hope to make the world at one with God.

CONCLUDING PRAYERS

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l'shabbei-ah la-adon ha-kol, la-teit g'dullah l'yotzeir b'reishit, she-lo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah, she-lo sam helkeinu ka-hem, v'goraleinu k'khol hamonam.

¶ *Va-anahnu kor'im u-mishta'avim u-modim,*

lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

She-hu noteh shamayim v'yoseid aretz, u-moshav y'karo ba-shamayim mi-ma-al, u-sh'khinat uzzo b'govhei m'romim, hu eloheinu ein od. Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata ha-yom va-hashevota el l'vavekha, ki Adonai hu ha-Elohim ba-shamayim mi-ma-al, v'al ha-aretz mi-tahat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone all knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yihyeh Adonai ehad, u-sh'mo ehad.

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 (next page).

קַדִּישׁ קַדִּישׁ. The custom of mourners reciting Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. It is not a private prayer; rather, it is recited in community with a minyan present. In that context the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes a way of acknowledging the mourner.

קַדִּישׁ יְתוּם

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דֵּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזַמַּן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא,
לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תַבְּלַ],
וְאָמְרוּ אָמֵן.

A Kavvanah for Kaddish

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the House of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose. —CHAIM STERN

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 (next page).

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].

And respond with: *Amen*.

Mourners and those observing Yahrzeit:

*Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih,
v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon
u-v'hayyei d'khol beit yisra-el,
ba-agala u-viz'man kariv,
v'imru amen.*

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

*Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar
v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu,
l'eilla l'eilla mi-kol birkhata v'shirata tushb'hata v'nehamata
da-amiran b'alma, v'imru amen.*

*Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el,
v'imru amen.*

*Oseh shalom bi-m'romav hu ya-aseh shalom aleinu
v'al kol yisra-el [v'al kol yosh'vei teiveil],
v'imru amen.*

לְדוֹד.

יְהוָה אֹרְזֵי וַיִּשְׁעֵי מִמֶּנִּי אִירָא,
יְהוָה מְעוֹז־חַיֵּי מִמֶּנִּי אֶפְחָד.
בְּקֶרֶב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי,
צָרִי וְאִיבֵי לִי הֵמָּה כְּשִׁלּוֹ וְנִפְלוּ.
אִם־תִּחְנֶנּה עָלַי מִחְנֶה לֹא־יִירָא לְבִי,
אִם־תִּתְקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ.
אֶחָת שְׂאֵלְתִי מֵאֵת־יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,
שַׁבְּתִי בְּבֵית־יְהוָה, כָּל־יְמֵי חַיֵּי
לְחַזוֹת בְּנַעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֹפֶה בְּיוֹם רָעָה,
יִסְתַּרְנִי בְּסֹתֵר אֲהֶלּוֹ, בְּצוּר יְרוּמָמַנִּי.
וְעֵתָה יְרוּם רֵאשִׁי עַל אִיבֵי סְבִיבוֹתַי
וְאִזְבַּחַהּ בְּאֲהֶלּוֹ זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאִזְמַרְהָ לִיהוָה.
שְׁמַע־יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.
לִךְ אָמַר לְבִי בְּקִשׁוֹ פָּנָי, אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ.
אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי,
אֶל תִּט־בְּאֵף עַבְדְּךָ, עֲזַרְתִּי הִיִּתִּי,
אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבְנִי אֱלֹהֵי יִשְׁרָאֵל.
כִּי־אֲבִי וְאִמִּי עֲזָבוּנִי, וַיְהוֶה יֶאֱסֹפְנִי.
הוֹרְנִי יְהוָה דְּרָכְךָ, וּנְחַנֵּנִי בְּאַרְחַ מִישׁוֹר, לְמַעַן שׂוֹרְרִי.
אֶל־תִּתְנֵנִי בְּנַפֵּשׁ צָרִי,
כִּי קָמוּבִי עַד־יִשְׁקֵר וַיִּפַּח חָמָס.
◀ לֹלֵא הָאֲמֵנָתִי, לְרֵאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים.
קִנְיָה אֶל־יְהוָה, חֲזֹק וַיֵּאֱמַץ לְבָבְךָ וְקִנְיָה אֶל־יְהוָה. תהלים כז

PSALM 27 is recited on each of the ten days from Rosh Hashanah to Yom Kippur. It has also become customary to recite it during the entire month before Rosh Hashanah, in preparation for the High Holy Days. In mystical Jewish tradition, the days of judgment are extended through the seventh day of Sukkot, known as Hoshana Rabbah, and so the psalm is recited until then.

Psalm 27 expresses two opposite feelings, each of which may be felt on this day. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: "Though my father and mother abandon me, Adonai will gather me in. . . ." But at the same time, the psalmist experiences God's absence—the speaker longs to "see God," yet receives no response to this longing. The poem's last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend on faith.

DO NOT HIDE YOUR FACE FROM ME פְּנֵיךָ אֶל־תִּסְתֵּר מִפְּנֵיךָ אֶל־תִּסְתֵּר מִפְּנֵיךָ. "Face" suggests "presence"; the concrete metaphor serving the poet more than the abstract sense behind it. The speaker desperately seeks God's face (a privilege denied

Moses). The practical manifestation of God's turning away would be the abandonment of the person to the enemies gathered about. (Robert Alter)

IF I COULD ONLY TRUST לֹלֵא הָאֲמֵנָתִי. This is the only verse in the psalm that has no parallel. It is as if the speaker's voice simply trails off and then hears an inner voice calling: קִנְיָה אֶל־יְהוָה, "place your hope in Adonai." Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond and asks that the person not lose faith.

Some congregations recite Mourner's Kaddish after the recitation of this psalm; see previous page.

To Hold On to Life

The Ḥasidic master Simḥah Bunam once remarked: “On New Year’s Day the world begins anew; and before it begins anew, it comes to a close. Just as before dying, all the powers of the body clutch hard at life, so too a person at the turn of the year ought to clutch at life with all of that person’s might.”

—MARTIN BUBER

Psalm 27

Psalm 27 seems anything but a single, unified psalm. The first verses bespeak self-assurance, while later, the poem asks God to have pity and not to abandon the worshipper. It is both a psalm of confidence as well as a psalm of desperation. No wonder, then, that scholars have claimed that Psalm 27 is essentially composed of two psalms. Yet, there are others who are able to see the unity in the psalm and its use ritually during these Days of Awe. Psalm 27 offers an unanswered challenge, not a solution; a question to be dealt with, not a response. It does so by describing two contradictory situations, which share certain terminology, a framework, and a call for “one” understanding. It describes two well-known extremes of life: total assurance or belief and a deep, almost incurable, despondency. Out of these the reader is to create one life of faith.

—BENJAMIN SEGAL
(adapted)

A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh
it is they, my enemies and those who besiege me,
who stumble and fall.

Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

One thing I ask of ADONAI—this I seek:
to dwell in the House of God all the days of my life,
to behold God’s beauty and visit in God’s sanctuary.

*Aḥat sha-alti mei-eit Adonai, otah avakkeish
shivti b’veit Adonai, kol y’mey ḥayyai
la-ḥazot b’no-am Adonai u-l’vakkeir b’heikhalo.*

Were God to hide me in God’s *sukkah* on the calamitous day,
were God to enfold me in the secret recesses of God’s tent,
I would be raised up in a protecting fort.

Now, I raise my head above the enemies that surround me,
and come with offerings, amidst trumpet blasts, to God’s tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.

It is You of whom my heart said, “Seek my face!”

It is Your presence that I seek, ADONAI.

Do not hide Your face from me; do not act angrily toward me.

You have always been my help; do not forsake me;

do not abandon me, my God, my deliverer.

Though my father and mother abandon me,

ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.

Do not hand me over to the grasp of those who besiege me;

for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God’s goodness
in the land of the living . . .

Place your hope in ADONAI.

Be strong, take courage, and place your hope in ADONAI.

*Some congregations recite Mourner’s Kaddish after the recitation of this psalm;
see previous page.*

יגְדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.
אֶחָד וְאֵין יְחִיד כִּיחֻדּוֹ,
נְעֵלָם, וְגַם אֵין סוּף לְאַחַדוֹתָיו.

אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוּ גּוֹף,
לֹא נְעֵרוּף אֵלָיו קִדְשָׁתוֹ.
קִדְמוֹן לְכָל־דְּבָר אֲשֶׁר נִבְרָא,
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הֵנוּ אֲדוֹן עוֹלָם וְכָל־נוֹצֵר
יּוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
שִׁפְעַנְיָנוּ נְבוֹאָתוֹ נִתְּנָנוּ
אֶל אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד
נִבְיָא וּמִבֵּיט אֶת־תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נִתַּן לְעַמּוֹ אֵל,
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוּלָתוֹ.

צוּפָה וְיֹדֵעַ סִתְרֵינוּ,
מִבֵּיט לְסוּף דְּבָר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ,
נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.
יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחָנוּ,
לְפָדוֹת מַחְכֵי קֶץ יִשׁוּעָתוֹ.

מִתִּים יַחֲיֶה אֵל בְּרוּב חֶסְדּוֹ,
בְּרוּף עַדֵי עַד שֵׁם תְּהַלְתּוֹ.

בְּרִכַּת פְּרִיָדָה
לְשָׁנָה טוֹבָה תִּפְתָּבוּ וְתַחַתְמוּ.

YIGDAL יגְדַל. This song was written by Daniel ben Yehudah of Rome in the 14th century. It is a poetic summary of Maimonides' thirteen articles of faith.

Although it has become a popular hymn, recited both before the morning blessings and at the conclusion of many services, there have always been objections to its use since many have argued that Judaism cannot be reduced to thirteen articles of faith. Some have altered the last lines, objecting to the affirmation that the dead will one day be resurrected.

In at least one of the cities of Hungary, the *Hevra Kaddisha* (Burial Society) would proceed from house to house on the 7th day of Adar, the legendary anniversary of the birth and death of Moses, and would sing Yigdal, repeating the last stanza declaiming the resurrection of the dead.

(Macy Nulman)

*Maimonides' Thirteen
Articles of Faith*

God is Creator.
God is one, unique,
eternal.
God is incomparable, with
neither body nor form.
God precedes all and is
beyond all.
Only God is to be
worshipped.
The words of the
prophets are true.
Moses was the spiritual
ancestor of all the
prophets.
The Torah was given to
Moses.
The Torah is immutable.
God, as Creator, knows
our deeds and thoughts.
Reward and punishment
issue from God.
The Messiah will come.
God, in God's own time,
will give life to the dead.

YIGDAL

Revere the living God, sing praises to God's name,
both immanent and timeless, through eternity.
God's oneness is unique, no other can compare;
unlimited and boundless is God's majesty.
No image can be seen, no form or body known;
no mortal mind can fathom God's totality.
Before creation's start, the world as yet unformed,
the living God endured in endless mystery.
The ruler of the world, whose creatures all declare
the glory and the greatness of God's sovereignty.
God chose devoted servants, wise and faithful seers,
and showered on each one the gift of prophecy.
In Israel none arose like Moses—touched by God—
whose visions probed the limits of humanity.
The Torah, in its truth, God granted to us all,
which loyal servant Moses taught us faithfully.
Our God will neither change nor modify God's law,
its place remains established for eternity.
God penetrates our minds, the promptings of our hearts,
anticipating actions that are yet to be.
God grants reward to those who lead a noble life,
while punishing transgressors sinning wantonly.
Our Messiah, God will send, to greet the end of days,
redeeming all who long for God to make them free.
In love our God restores the life to all our souls—
may God be ever praised until eternity.

<i>Yigdal Elohim hai v'yishtabbah</i>	<i>nimtza v'ein et el m'tzi-uto.</i>
<i>Ehad v'ein yahid k'yihudo</i>	<i>ne-lam, v'gam ein sof lahduto.</i>
<i>Ein lo d'mut ha-guf v'eino guf</i>	<i>lo na-arokh eilav k'dushato.</i>
<i>Kadmon l'khol davar asher nivra</i>	<i>rishon v'ein reishit l'reishito.</i>
<i>Hinno adon olam, v'khol notzar</i>	<i>yoreh g'dullato u-malkhuto.</i>
<i>Shefa n'vu-ato n'tano el</i>	<i>anshei s'gullato v'tifarto.</i>
<i>Lo kam b'yisra-el k'mosheh od</i>	<i>navi u-mabbit et t'munato.</i>
<i>Torat emet natan l'ammo El</i>	<i>al yad n'vi-o ne-eman beito.</i>
<i>Lo yahalif ha-El v'lo yamir dato</i>	<i>l'olamim l'zulato.</i>
<i>Tzofeh v'yodei-a s'tareinu</i>	<i>mabbit l'sof davar b'kadmato.</i>
<i>Gomel l'ish hesed k'mif-alo</i>	<i>notein l'rasha ra k'rish-ato.</i>
<i>Yishlah l'keitz yamin m'shiheinu</i>	<i>lifdot m'hakkei keitz y'shu-ato.</i>
<i>Meitim y'hayyeh El b'rov hasdo</i>	<i>barukh adei ad shem t'hillato.</i>

Traditional High Holy Day Greeting

May you be inscribed and sealed for a good year.

L'shanah tovah tikkateivu v'teihateimu.

ראש השנה
בבית

ROSH HASHANAH
AT HOME

Candlelighting

On the first night, we light candles eighteen minutes before sunset, as on Shabbat. On the second night, we light candles from an existing flame after nightfall. It is traditional to light a minimum of two candles, although some light more, corresponding to the number of people in one's family.

After lighting the candles, we customarily cover our eyes while reciting the following two b'rakhot, which we recite on both nights:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשָׁל] יוֹם טוֹב.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to light the [Shabbat and] festival candles.

Barukh atah Adonai, eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivvanu l'hadlik neir shel [shabbat v'shel] yom tov.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai, eloheinu melekh ha-olam, she-heḥeyanu v'kiy'manu v'higgi-anu la-z'man ha-zeh.

ROSH HASHANAH EVE. Beginning on the new moon of Tishrei, Rosh Hashanah lasts for two days in both the Land of Israel and the Diaspora. In ancient times there was doubt about the exact starting date of the new month. Today, when we follow a precise calendar rather than astronomical observations to determine the date of Rosh Hashanah, we nevertheless preserve the tradition of celebrating two days. To justify the recitation of the prayer Sheheḥeyanu (the blessing over new events and things) on the eve of the second night, it is customary to wear new clothing and eat new fruits at the evening meal.

I LIGHT THE CANDLES.

T'hinnot (תְּחִנוּת) are prayers, mostly from the European Yiddish tradition, written by or for women as introductions to rituals and statutory

prayers. *T'hinnot* (*tkhines* in Yiddish) often have a deeply personal character and may serve as a model for our own personal prayers. The *t'hinnah* printed here is a contemporary prayer.

LA ORACION DE LA MUJER. A contemporary Judeo-Spanish prayer by Flory Jagoda, modeled after traditional women's prayers for candlelighting.

BLESSING THE FAMILY. After lighting the candles, it is customary to bless the family with blessings based on biblical verses that express our hopes for peace and protection during the year ahead. For sons, we fulfill Jacob's blessing to his grandsons Manasseh and Ephraim, in which he told them, "By you shall the people Israel invoke blessings, saying: 'May God make you like Ephraim and Manasseh'" (Genesis 48:20). For daughters, Jews have long recited a parallel blessing naming the four matriarchs. We follow that with a recitation of the Priestly Blessing (Numbers 6:24–26).

Candlelighting

One or more of these three meditations may accompany the candlelighting.

א

With these lights we welcome (Shabbat and) Rosh Hashanah. In the glow of contrasting colors we discern the light and dark of our lives. We recall the disappointments and joys we have shared, and the hopes and intentions we now nurture for the year ahead.

—MITCHELL SILVER (*adapted*)

ב

T'hinnah for Today

I light the candles, close my eyes, shield my face with my hands and retreat into solitude to find my way to You.

Please, a new year, fresh, a clean slate, a true beginning. A year of health and strength, work which brings sustenance and meaning, permission to rest and savor, abundant love, laughter, joy.

The same and more for my beloved family, my cherished friends. Cessation of the horrors, the throbbing of war, violence, cruelty. Peace for us, the human family, and for our home, Your world.

I chant the ancient words, uncover my face, open my eyes. I am ready for a new year.

—MALKA ALIZA BAT LEIBA

Blessing the Children

For a son:

יְשִׁימֶךָ אֱלֹהִים כְּאַפְרַיִם
וְכַמְנַשֶּׁה.

May God make you like Ephraim and Manasseh.

Y'sim'kha elohim k'efrayim v'khi-m'nasheh.

Recited for all:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פְּנֵי אֱלֹהֶיךָ וְיַחַנְךָ.
יִשָּׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם.

May ADONAI bless and protect you.

May ADONAI's countenance shine upon you and grant you kindness.

May ADONAI's countenance be lifted toward you and grant you peace.

Y'varekh'kha Adonai v'yishm'rekha.

Ya-eir Adonai panav eilekha vi-hunnekka.

Yissa Adonai panav eilekha v'yaseim l'kha shalom.

ג

La Orasion de la Mujer / The Woman's Prayer

Kun estas kandelas arrogamos al Dio, el Dio de nuestros padres Avram, Isak i Yakov, ke muz de vida saludoza a todus miz keriduz i al mundo intero. Kun estas kandelas arrogamos al Dio, el Dio de nuestros madres Sara, Rifka, Lea i Rachel, ke muz de vida saludoza a todus miz keriduz i al mundo intero.

With these candles we pray to God, the God of our fathers Abraham, Isaac, and Jacob, to grant us good life and health to all our dear ones and the whole world. With these candles we pray to God, the God of our mothers Sarah, Rebecca, Leah, and Rachel, to grant us good life and health to all our dear ones and the whole world. —FLORY JAGODA

For a daughter:

יְשִׁימֶךָ אֱלֹהִים כְּשָׂרָה
רִבְקָה רָחֵל וְלֵאָה.

May God make you like Sarah, Rebecca, Rachel, and Leah.

Y'simeikh elohim k'sarah, rivkah, raheil, v'lei-ah.

Kiddush

ON SHABBAT, BEGIN HERE:

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל־צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת
מִכָּל־מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

There was evening and there was morning, the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

On other days, begin here:

סְבָרֵי מְרַנֵּן וְחַבְרֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

With the assent of teachers and friends:

Savri maranan v'haverai:

*Barukh atah ADONAI, our God, ruler of time and space,
who creates the fruit of the vine.*

Barukh atah Adonai, eloheinu melekh ha-olam, borei p'ri ha-gafen.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ
מִכָּל־עַם, וְרוֹמַמְנוּ מִכָּל־לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן־
לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשְּׁבֹת הַזֶּה וְאֶת־
יוֹם] הַזְּכוֹרֹן הַזֶּה, יוֹם [זְכוֹרֹן] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא
קִדְּשׁ, זָכָר לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל־הָעַמִּים, וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
מִקְדָּשׁ [הַשְּׁבֹת וְ] יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרֹן.

*Barukh atah ADONAI, our God, ruler of time and space, who
has chosen and distinguished us by sanctifying our lives with
the commandments. With love, You have bestowed on us,
ADONAI our God, [this Shabbat and] this Day of Remem-
brance, a day for [recalling] the shofar sound [with love], a day*

KIDDUSH קִדּוּשׁ. The day is sanctified, and the spirit of the holy day is formally welcomed into our homes, through the recitation of the blessing over a cup of wine. This blessing is introduced on Shabbat by verses that recognize Shabbat as the culminating moment in creation (Genesis 2:1–3). The blessings that follow introduce the themes of Israel's chosenness, Rosh Hashanah as a day of memory, and the story of the Exodus from Egypt. On Saturday night, Havdalah, defining the transition from Shabbat to weekday Holy Day, is recited. The latter differs from the Havdalah service recited at the conclusion of Shabbat, for the day after Shabbat on Rosh Hashanah is not a day of work, but a holy day.

Two Personal Prayers
for the New Year

א

Compassionate God, grant us the understanding and the will to love mercy, to live justly, and to walk humbly before You. May our hearts be open with generosity and our hands ready with kindness. May our faith in the attainment of harmony and peace for all humanity remain unshaken.

ב

May the words of our mouths and the meditations of our hearts find expression in our lives day by day, helping us to fulfill our potential to live up to the divine image in which we are created. May all our aspirations for good be fulfilled. Amen.

—BERNARD RASKAS
(adapted)

for holy assembly and for recalling the Exodus from Egypt. For You have chosen us, sanctifying us among all people, and Your faithful word endures forever. *Barukh atah ADONAI*, ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.

(For transliteration, see page 24.)

On Saturday night, we add the following two *b'rakhot*. While reciting the first, we view our upraised fingers in the light of the holy day candles.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ
לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב
הַבְּדִלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת,
הַבְּדִלְתָּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה
יְהוָה, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Barukh atah ADONAI, our God, ruler of time and space, who creates the lights of fire.

Barukh atah ADONAI, our God, ruler of time and space, who distinguishes the sacred from the everyday, light from darkness, Israel from the nations, and Shabbat from all other days. As You have distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness. *Barukh atah ADONAI*, who distinguishes one holy day from another.

On all nights, we conclude:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזְמַן הַזֶּה.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

*Barukh atah Adonai, eloheinu melekh ha-olam,
she-heheyanu v'kiy'manu v'higgi-anu la-z'man ha-zeh.*

Hand Washing

It is customary to pour water two or three times over each hand.

After this ritual washing of the hands, we each recite the following b'rakhah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot by instructing us to wash our hands.

*Barukh atah Adonai, eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivvanu al n'tilat yadayim.*

Ha-motzi: The B'rakhah before the Meal

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Barukh atah ADONAI, our God, ruler of time and space, who brings forth bread from the earth.

*Barukh atah Adonai, eloheinu melekh ha-olam,
ha-motzi lehem min ha-aretz.*

Prayer for a Sweet Year

We recite the following over an apple dipped in honey:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Barukh atah ADONAI, our God, ruler of time and space, who creates the fruit of the tree.

Barukh atah Adonai, eloheinu melekh ha-olam, borei p'ri ha-eitz.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ] שֶׁתְּחַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

May it be Your will, ADONAI our God, and God of our ancestors, to renew for us a new, sweet, and good year.

*Y'hi ratzon mi-l'fanekha Adonai eloheinu veilohei avoteinu
[v'immoteinu] she-t'haddeish aleinu shanah tovah u-m'tukah.*

HAND WASHING. After the destruction of the Temple in 70 C.E., the home table took on some of the rules governing the ritual altar. Washing hands before a meal reflects the Temple ritual that required purity for all those involved in the handling of sacrificial offerings.

THE MEAL. The *hallot* used on the evenings of Rosh Hashanah (as well as at the midday meals) are customarily round, to represent the cyclical nature of the year. The blessing over bread constitutes the blessing of all that is consumed during the meal. It is also customary to dip the *hallah* in honey. The meal concludes with *br'ket ha-mo'vin*, the Grace after Meals.

AN APPLE DIPPED IN HONEY. It is customary to eat an apple dipped in honey, representing the promise of a sweet new year. Customs differ as to whether the apple is eaten before the meal or during the meal. Similarly, customs differ as to whether a formal *b'rakhah* is said when the apple is eaten during the meal. On the second night of Rosh Hashanah it is traditional to taste a new fruit (one not yet tasted that year) and to keep it in mind during Kiddush when reciting the Shehechyanu blessing for special occasions. This new fruit is often

a pomegranate, which is said to have 613 seeds, equal to the number of mitzvot in the Torah.

KIDDUSH קִדּוּשׁ. Kiddush is recited before the midday meal. The paragraphs added for Shabbat (Exodus 31:16–17 and Exodus 20:11) are recited before the meal on each Shabbat. The final passages are from Leviticus 23:44 and Psalm 81:4–5.

Kiddush for the Midday Meal

Before the midday meal on Shabbat, we recite the following paragraph; some add the second paragraph as well:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שָׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפָשׁ.

The people Israel shall observe the Shabbat to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time that in six days ADONAI made the heavens and the earth and on the seventh day ceased from work and rested.

V'sham'ru v'nei yisra-el et ha-shabbat, la-asot et ha-shabbat l'dorotam, b'rit olam. Beini u-vein b'nei yisra-el ot hi l'olam, ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz, u-va-yom ha-sh'vi-i shavat va-yinnafash.

עַל כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Therefore ADONAI blessed Shabbat and made it holy.

Al kein beirakh Adonai et yom ha-shabbat va-y'kad'sheihu.

On all days:

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל.

Moses declared to the Israelites the sacred occasions of God.

Ya-y'dabbeir moshe et mo-adei Adonai el b'nei yisra-el.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגְנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

Sound the *shofar* on our feast day, on the new moon, when it is hidden.

For it is Israel's law, a decree of the God of Jacob.

Tik'u va-hodesh shofar ba-keseh l'yom haggenu.

Ki hok l'yisra-el hu mishpat leilohei ya-akov.

סִבְרֵי מְרֻנָּן וְחֻבְרֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

With the assent of teachers and friends:

Savri maranan v'haverai:

*Barukh atah ADONAI, our God, ruler of time and space,
who creates the fruit of the vine.*

Barukh atah Adonai, eloheinu melekh ha-olam, borei p'ri ha-gafen.

שחרית לראש השנה וליום כיפור

MORNING SERVICE OF ROSH HASHANAH AND YOM KIPPUR

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Upon entering the synagogue:

מֵה־טָבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.
וְאֲנִי בְּרַב חֲסִדֶּיךָ אָבוֹא בֵיתְךָ,
אֲשֶׁתַּחֲוֶה אֶל־הַיְכָל־קֹדֶשְׁךָ בִּירְאָתְךָ.
יְהוָה אֶהְבֵּתִי מְעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁפַּן כְּבוֹדְךָ.
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה, אֲבָרְכָה לְפָנַי־יְהוָה עֹשֵׂי.
וְאֲנִי תַפְלְתִי־לְךָ, יְהוָה, עֵת רְצוֹן.
אֱלֹהִים בְּרַב־חֲסִדֶּיךָ, עֲנֵנִי בְּאַמַּת יִשְׂרָאֵל.

עֲטִיפַת טָלִית

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we first wrap the tallit around our head and body, symbolically enclosing ourselves in a sacred garment, and then drape it around our shoulders.

בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה. יְהוָה אֱלֹהֵי גְדֻלַּת מַאֲדָה, הוֹד וְהֶדָר
לְבַשְׁתָּ. עֲטָה־אוֹר כְּשִׁלְמָה, נוֹטָה שְׁמַיִם כְּפִרְיָה.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצוּנָנוּ לְהַתְעַטֵּף בְּצִיצִית.

כְּשֶׁם שְׂגוּפֵי מִתְעַטֵּף בְּטָלִית, כֹּךָ תִתְעַטֵּף נִשְׁמַתִּי בְּאוֹר
שְׁכִינְתְּךָ.

all those *b'rakhot* that were considered appropriate to recite upon arising. The Mishnah records that “the pious men of old would pause for an hour before praying in order to direct their hearts toward God” (Berakhot 5:1). Individuals also had their own ways of approaching prayer. Some would recite the Book of Psalms; others created their own meditations.

HOW LOVELY מֵה קָבוֹ (Numbers 24:5). These words were uttered by the gentile prophet Balaam, who had been hired to curse Israel; they have the distinction of being the only prayer in the classical siddur attributed to a non-Jew. Balaam's blessing of Israel's dwelling place, together with the verses from Psalms that follow, were seen as appropriate for entering a synagogue, as many rabbinic readings of this verse understood the dwellings of Jacob (literally, “tents of Jacob”) and the “sanctuaries of Israel” to be houses of study and of worship.

YOUR HOUSE בֵּיתְךָ (Psalm 5:8). The verse refers to the Temple. The prophet Ezekiel, comforting the exiles in Babylonia, assures them that God is with them in the small sanctuaries of foreign lands. The Sages understood Ezekiel as referring to the synagogue, which they called a מִקְדָּשׁ מִעוֹט “minor sanctuary.” Thus, words originally describing the Temple were also deemed appropriate when applied to the synagogue.

I LOVE YOUR HOUSE אֶהְבֵּתִי (Psalm 26:8). Here too the original reference was to the Temple, and it was later applied to the synagogue.

FOR MY PRAYER וְאֲנִי תַפְלְתִי (Psalm 69:14). Perhaps the most primal prayer. May our words be heard and responded to.

PUTTING ON THE TALLIT. The fringes of the *tallit*, the *tzitzit*, as explained in Numbers 15:39–40, serve to remind us of the Torah's mitzvot, and the ideal of holiness to which we are summoned. (*T'fillin* would normally be donned next, but they are not worn on Shabbat and festivals.)

LET ALL MY BEING PRAISE בְּרַכֵּי נַפְשִׁי. Psalm 104:1–2.

ברכות השחר

MORNING SERVICE

שַׁחֲרִית. The core sections of the morning service are the Sh'ma and the Amidah. Over the centuries, two preliminary sections have been added. First, P'sukei D'zimra, featuring selections from the Book of Psalms (page 47), was added as preparation for reciting the main service itself. Later, בְּרֻכּוֹת הַשַּׁחַר (Birkhot Ha-shahar), *b'rakhot* and other readings that had originally been recited individually upon arising, were moved from their private setting in the home to public recitation in the synagogue service. In the 13th and 14th centuries, biblical verses, prayers, and poems were added to the liturgy to mark the opening and closing of the service.

Birkhot Ha-shahar has become a generic name for

MORNING BLESSINGS

Morning Prayer

The Bible mentions that Abraham rose early in the morning to greet God. The Rabbis envisioned Abraham's act as the model of morning prayer. We follow in Abraham's path.

The Effect of Prayer

Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

Upon entering the synagogue:

How lovely are your dwellings, people of Jacob;
your sanctuaries, people of Israel!
As for me, God,
Your great love inspires me to enter Your house,
to worship in Your holy sanctuary, filled with awe for You.
ADONAI, I love Your house, the place where Your glory dwells.
Before my maker I humbly bow in worship.
May this be an auspicious time, ADONAI, for my prayer.
God, in Your abundant mercy,
answer me with Your faithful deliverance.

Mah-tovu ohalekha ya-akov, mishk'notekha yisra-el.

Va-ani b'rov hasd'kha avo veitekha,

eshtahaveh el heikhal kodsh'kha b'yir-atekha.

Adonai ahavti m'on beitekha, u-m'kom mishkan k'vodekha.

Va-ani eshtahaveh v'ekhrah, evr'khah lifnei Adonai osi.

Va-ani t'fillati l'kha, Adonai, eit ratzon.

Elohim b'rov hasdekha, aneini be-emet yish-ekha.

Putting on the Tallit

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we first wrap the tallit around our head and body, symbolically enclosing ourselves in a sacred garment, and then drape it around our shoulders.

Let all my being praise ADONAI.
ADONAI, my God, You are great indeed:
clothed in splendor and majesty,
wrapped in light as in a garment,
unfolding the heavens like a curtain.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to wrap ourselves in tzitzit.

Barukh atah Adonai eloheinu melekh ha-olam,

asher kid'shanu b'mitzvotav v'tzivvanu l'hit-atteif ba-tzitzit.

Just as I wrap my body in a *tallit*, so may my soul wrap itself in the light of Your Presence.

מִה־יִקָּר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֶל כְּנָפֶיךָ יִחְסִיוּ.
יְרוּיָן מִדְּשֹׁן בֵּיתְךָ, וְנָחַל עֲדֻנֶיךָ תִּשְׁקֶם.
כִּי עִמָּךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה-אוֹר.
מִשֶּׁךְ חֲסִדְךָ לִידְעֶיךָ, וְצִדְקַתְךָ לְיִשְׂרָאֵל-לֵב.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יִצַּר אֶת-
הָאָדָם בְּחֻכְמָה וּבְרָא בּוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים.
גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ שָׁאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ
יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשֶׁר לְהִתְקִים וּלְעַמֵּד לִפְנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל-בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא. אַתָּה בְּרַאתָה,
אַתָּה יִצַּרְתָּהּ, אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי,
וְאַתָּה עֲתִיד לְטַלְהָ מִמֶּנִּי, וְלִהְיוֹתָּ בִּי לְעֵתִיד לְבוֹא.
כָּל-זְמַן שֶׁהִנְשַׁמָּה בְּקִרְבִּי, מוֹדָה/מוֹדָה אֲנִי לִפְנֶיךָ,
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי [וְאִמּוֹתַי] רְבוּן כָּל-הַמַּעֲשִׂים
אֲדוֹן כָּל-הַנְּשָׁמוֹת. בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר נְשָׁמוֹת
לִפְגָּרִים מֵיָמִים.

הַרִּינִי מִקַּבֵּל/מִקַּבְּלַת עָלַי מִצּוֹת הַבוֹרָא: וְאַהֲבַת לְרַעְךָ
כְּמוֹךָ.

בְּרֻכּוֹת הַתּוֹרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תּוֹרָה.
וְהַעֲרַב-נָא יְהוָה אֱלֹהֵינוּ אֶת-דִּבְרֵי תּוֹרָתְךָ בְּפִינוּ וּבְפִי
עַמָּךְ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמָּךְ
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תּוֹרָתְךָ לְשִׁמְהָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

מִה־יִקָּר HOW PRECIOUS
Psalm 38:8–11. These verses
speak of God's protection.
With their recitation, being
enwrapped in the tallit
becomes an embodiment
of the metaphor of being
enfolded in God's wings.
The tallit thus becomes
symbolic of the Shekhinah,
God's presence.

WHO FASHIONS THE HU-
MAN BODY WITH WISDOM
אֲשֶׁר יִצַּר אֶת-הָאָדָם בְּחֻכְמָה
This prayer (Babylonian
Talmud, Berakhot 60b) is a
b'rakhah to be recited after
taking care of bodily func-
tions. Even these private
acts become a moment of
marvelling at the miracle
of creation.

WHO RESTORES THE SOUL
TO THE LIFELESS BODY
הַמְּחַזֵּיר נְשָׁמוֹת לִפְגָּרִים
מֵיָמִים. According to the
Rabbis, sleep is a taste of
death; thus, when we arise
in the morning we recog-
nize the gift of a new day.

LOVE YOUR NEIGHBOR
וְאַהֲבַת לְרַעְךָ. Leviticus
19:18. Rabbi Isaac Luria
(Safed mystic, 1534–1572)
began each day with this
reminder of the command
to love, believing that
through its fulfillment
redemption would be
achieved.

וְצִאֲצֵאֵינוּ OUR CHILDREN
Torah is an ongoing pro-
cess of teaching and learn-
ing, from one generation to
the next.

How precious is Your constant love, God! Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights. With You is the fountain of life; in Your light we are bathed in light. Maintain Your constant love for those who know You, and Your righteousness for those who are upright.

THE BODY

Barukh atah ADONAI, our God, ruler of time and space, who fashions the human body with wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. It is known and revealed to You that should but one of them fail to function, it would be impossible to exist. *Barukh atah ADONAI*, healer of all flesh, sustaining our bodies in wondrous ways.

THE SOUL

The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, ADONAI my God, my ancestors' God, master of all creation, sovereign of all souls. *Barukh atah ADONAI*, who restores the soul to the lifeless body.

THE WORLD

I hereby accept the obligation of fulfilling my Creator's mitzvah as written in the Torah: Love your neighbor as yourself.

B'rakhot for the Study of Torah

Barukh atah ADONAI, our God, ruler of time and space, who instills in us the holiness of mitzvot by commanding us to study words of Torah. May the words of Torah, ADONAI our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and study Your Torah for its own sake. *Barukh atah ADONAI*, who teaches Torah to Your people Israel.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה,
נוֹתֵן הַתּוֹרָה.

Passages from the Torah:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשְׂם לְךָ שְׁלוֹם. במדבר ו כד-כו
קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. לֹא־תִקְלַל
חֵרֶשׁ, וְלִפְנֵי עוֹר לֹא תִתֵּן מִכְשָׁל. לֹא־תַעֲשׂוּ עוֹל
בְּמִשְׁפָּט, לֹא־תִשָּׂא פְּנֵי־דָל וְלֹא תִהְדָּר פְּנֵי גָדוֹל, בְּצַדֵּק
תִּשְׁפֹּט עַמִּיתְךָ. לֹא תַעֲמִד עַל־דַּם רֵעֶךָ. לֹא־תִשָּׂא
אֶת־אֲחִיךָ בַלְבָּבָךָ. וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ, אֲנִי יְהוָה.
ויקרא יט ב, יד-יח

A passage from the Mishnah:

אֵלוּ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפֶּאֶה וְהַבְּכוֹרִים
וְהַרְאִיוֹן וְגַמְיִלוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה. משנה פאה א א

A passage from the Gemara:

אֵלוּ דְבָרִים שְׂאֲדָם אוֹכַל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקָּרוֹן
קִיָּמַת לוֹ לְעוֹלָם הַבָּא, וְאֵלוּ הֵן: כְּבוֹד אָב וְאִם,
וְגַמְיִלוֹת חֲסָדִים, וְהַשְׁכַּמַּת בֵּית הַמִּדְרָשׁ שְׁחִירִית
וְעֵרְבִית, וְהַכְּנַסַּת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְּנַסַּת כְּלָה,
וְלוֹוִית הַמֵּת, וְעִיוֹן תְּפִלָּה, וְהַבָּאת שְׁלוֹם בֵּין אָדָם
לְחֵבְרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם.
תלמוד בבלי, קדושין לט ב

MAY ADONAI BLESS
you. בְּרַכֶּךָ יְהוָה. The
Priestly Blessing (Numbers
6:24–26) and the following
passages are recited in
order to fulfill the com-
mand to study Torah,
immediately after reciting
the *b'rakhah* for the study
of Torah. No longer having
Temple priests to bless us
each morning, we read
this passage as an act of
study. Thus study becomes
prayer, and prayer, blessing.

וְלִפְנֵי הַבְּלִיַּד
לְעוֹר. The Sages took this to
mean that we must not
deceive anyone who is
unaware—blind—regard-
ing what is happening.

THESE ARE THE DEEDS
אלו דברים. The list from
tractate Kiddushin was
expanded through the
Middle Ages and several
versions of it exist.

AND THE STUDY OF TORAH
IS THE MOST BASIC OF
THEM ALL וְתַלְמוּד
וְהַכְּנַסַּת כָּלָם. Studying
Torah provides the basis
for all of these actions. In
a discussion of the relative
importance of Torah and
deeds, the Rabbis came to
the conclusion that Torah
is more important because
it leads to proper actions
(Babylonian Talmud,
Kiddushin 39b).

Torah

The word “Torah” means “teaching.” It came to refer to the Five Books of Moses—the central teaching of Judaism—and its primary association is with the scroll of the Five Books that is placed in the ark at the front of the synagogue. In traditional Jewish thought “Torah” has a wider meaning, including the teaching of the later Rabbis down to the present day. Thus the Talmud speaks of both the Written Torah and the Oral Torah, the former referring to the Five Books, the latter to the interpretive teachings that grew in association with it. In one formulation the Rabbis said that all interpretations of Torah emanate from Sinai. In the blessing just before the Sh'ma that we recite later in the service, Torah is referred to as “the laws of life.” Thus in this wider sense all teaching about the life of holiness, all understandings of God, all insight into life, all truths that we can know, are aspects of Torah.

Barukh atah ADONAI, our God, ruler of time and space, who has chosen us from among all peoples, giving us the Torah.
Barukh atah ADONAI, who gives the Torah.

Passages from the Torah:

May ADONAI bless and protect you.

May ADONAI's countenance shine upon you
and grant you kindness.

May ADONAI's countenance be lifted toward you
and grant you peace. Numbers 6:24–26

You shall be holy for I, ADONAI your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am ADONAI. Leviticus 19:2, 14–18

A passage from the Mishnah:

These are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah. Mishnah Peah 1:1

A passage from the Gemara:

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all. Babylonian Talmud, Kiddushin 39b

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
 אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שְׁעֲשֵׁנִי בְּצִלְמוֹ.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שְׁעֲשֵׁנִי יִשְׂרָאֵל.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
 שְׁעֲשֵׁנִי בֶן/בַּת-חֹרִין.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, מְלַבֵּישׁ עֲרֻמִּים.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, מְתִיר אֲסוּרִים.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, זוֹקֵף כְּפוּפִים.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
 רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
 שְׁעֲשֵׂה לִי כָל-צָרָכִי.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
 הַמְכִּין מְצַעְדֵי-גִבּוֹר.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
 אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
 עוֹטֵר יִשְׂרָאֵל בַּתְּפָאֲרָה.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, הַנוֹתֵן לַיַּעַף כֹּחַ.

BLESSINGS UPON ARISING
 בְּרָכוֹת הַשָּׁחַר. The *b'rakhot*
 in this collection were origi-
 nally recited upon arising in
 the morning, as one went
 through the daily acts of
 awaking and rising. Each pas-
 sage extols God as we begin
 the day: on arising from sleep,
 on noticing the daylight, on
 dressing, on taking one's first
 steps, and so on. Maimonides
 stated: "These *b'rakhot* are
 without a prescribed order;
 each is to be recited only on
 the appropriate occasion, and
 not as part of the synagogue
 service." Other authorities,
 however, beginning with the
 siddur of Rabbi Amram Gaon
 in the 9th century, recom-
 mended the public recitation
 of these *b'rakhot*. This has
 been the standard Ashkenaz-
 ic practice to this day. Some
 other communities recite
 these *b'rakhot* only privately.

**WHO GIVES SIGHT TO THE
 BLIND** פּוֹקֵחַ עֵוְרִים. Said when
 opening the eyes. Many of
 these blessings are taken
 from the psalmist's descrip-
 tions of God's actions: "...
 sets prisoners free ... restores
 sight to the blind ... makes
 those who are bent stand
 straight" (Psalm 146:7-8).

WHO CLOTHES THE NAKED מְלַבֵּישׁ עֲרֻמִּים. Said when dressing. God's cloth-
 ing of Adam and Eve (Genesis 3:21) was an act of kindness. Isaiah men-
 tions clothing the naked as one of the moral actions that God expects of
 us, along with feeding the hungry and providing for the homeless (Isaiah
 58:7).

WHO RELEASES THE BOUND מְתִיר אֲסוּרִים. Releasing the fetters of wicked-
 ness and letting the oppressed go free are also mentioned by Isaiah (58:6).

WHO STRAIGHTENS THOSE WHO ARE BENT DOWN זוֹקֵף כְּפוּפִים. Literally,
 "making those who are bowed down stand upright." This phrase, as found
 in Psalm 146:8, is the biblical warrant for standing straight after bowing
 when God's name is pronounced in the Amidah.

WHO STRETCHES OUT THE DRY EARTH OVER THE WATERS רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם. Literally, "spreading the earth over the waters" (Psalm 136:6).

A Morning Prayer

Master of the Universe,
grant me the ability to be
alone;

may it be my custom to
go outdoors each day
among the trees and
grass, among all growing
things

and there may I be alone,
and enter into prayer,
to talk with the One to
whom I belong.

May I express there
everything in my heart,
and may all the foliage
of the field (all grasses,
trees, and plants) awake
at my coming,

to send the powers of
their life into the words
of my prayer so that my
prayer and my speech are
made whole

through the life and spirit
of all growing things,
which are made as one
by their transcendent
Source.

—NAHMAN OF BRATZLAV

Blessings Upon Arising

Barukh atah ADONAI, our God, ruler of time and space,
who enables us to distinguish day from night,
who made me in the divine image,
who made me a Jew,
who made me free,
who gives sight to the blind,
who clothes the naked,
who releases the bound,
who straightens those who are bent down,
who stretches out the dry earth over the waters,
who has provided for all my needs,
who steadies our steps,
who strengthens the people Israel with courage,
who crowns the people Israel with glory,
who gives strength to the weary.

ברוך אתה יהוה אלהינו מלך העולם, המעביר שנה מעיני ותנומה מעפעפי. ויהי רצון מלפניך יהוה אלהינו ואלהי אבותינו [ואמותינו], שתרגילנו בתורתך ודבקנו במצותיך, ואל תביאנו לא לידי חטא, ולא לידי עברה ועון, ולא לידי נסיון, ולא לידי בזיון, ולא תשלט־בנו יצר הרע, והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר הטוב ובמעשים טובים, וכוף את־יצרנו להשתעבד־לך. < ותננו היום ובכל־יום לחן ולחסד ולרחמים בעיניך ובעיני כל־רואינו, ותגמלנו חסדים טובים. ברוך אתה יהוה, גומל חסדים טובים לעמו ישראל.

יהי רצון מלפניך, יהוה אלהי ואלהי אבותי [ואמותי], שתצילני היום ובכל־יום מעזי פנים ומעזות פנים, מאדם רע ומחבר רע, ומשכן רע ומפגע רע ומשטן המשחית, מדין קשה ומבעל דין קשה, בין שהוא בן־ברית, ובין שאינו בן־ברית.

לְעוֹלָם יְהִי אָדָם יִרָא שָׁמַיִם בְּסֵתֶר וּבְגִלּוּי, וּמוֹדָה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁפֹּם וַיֹּאמֶר:
 רבון כל־העולמים, לא על צדקותינו, אֲנַחְנוּ מְפִילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הִרְבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה חֲסִדֵנוּ, מָה־צְדָקָנוּ, מָה־יִשְׁעֵנוּ, מָה־פְּחָנוּ, מָה־גְבוּרָתֵנוּ. מָה־נֹּאמַר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], הֲלֹא כָּל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כְּלֹא הָיוּ, וְחַכְמַיִם כְּבִלֵי מַדְעָה, וְנִבְוֹנִים כְּבִלֵי הַשִּׁפְלָה, כִּי כָּל־מַעֲשֵׂינּוּ תָהוּ, וַיְמִי חַיֵּינוּ הִבֵּל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הִכֵּל הִבֵּל.

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתֶךָ, בְּנֵי אֲבָרָהָם אֲהָבָךְ שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה, זָרַע יִצְחָק יְחִידוֹ, שֶׁנֶּעְקַד עַל גְּבֵי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֵךְ בְּכוֹרֶךָ שְׁמֵאֲהָבָתְךָ שְׁאֲהָבַת אוֹתוֹ וּמִשְׁמַחְתְּךָ שֶׁשְׂמַחְתָּ בּוֹ קִרְאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן.

MAY IT BE YOUR WILL This prayer was recited by Rabbi Yehudah Ha-Nasi, the editor of the Mishnah, as a private meditation when completing the Amidah (Babylonian Talmud, Berakhot 16b).

AND FROM ARROGANCE IN MYSELF וּמַעֲזוֹת פְּנִים. We should not ourselves exhibit that behavior which we do not want to suffer from others.

WE SHOULD ALWAYS REVERE GOD לְעוֹלָם יְהִי אָדָם יִרָא שָׁמַיִם. This brief meditation, advising us that our inward stance should accord with our outward acts, precedes another personal prayer. This passage from the 10th-century text Tanna D'vei Eliyahu 19 incorporates various earlier rabbinic sources.

NOT UPON OUR MERIT לֹא יְהִי אָדָם יִרָא שָׁמַיִם. Parts of this prayer were originally written for the Yom Kippur service (Babylonian Talmud, Yoma 87b) and will be recited in Ne'ilah. The Talmud recommends it as constituting the essence of confession.

WHOM YOU NAMED ISRAEL קִרְאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל. Jacob was the first person in the Bible to have God's name intertwined with his own.

AND JESHURUN וַיִּשְׂרוּן. Another name for the people Israel (Deuteronomy 32:15, Isaiah 44:2).

Prayer

You should act in prayer as if you were a farmer: first you plow, then you seed, afterward you water, and finally things begin to grow. In prayer, first you have to dig deeply to open your heart, then you place the words of prayer in your heart, then you allow your heart to cry. That's how salvation grows.

—THE HASIDIC MASTER
ABRAHAM OF SLONIM

Barukh atah ADONAI, our God, ruler of time and space, who removes sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let our evil impulse not control us. Keep us far from wicked people and corrupt companions. Strengthen our impulse to do good deeds; and subdue our will, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. *Barukh atah ADONAI*, who bestows lovingkindness upon the people Israel.

Morning Meditations

May it be Your will, ADONAI my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, whether they are members of the covenant or not.

We should always revere God, in private as in public. We should acknowledge the truth in our hearts, and practice it in thought as in deed. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, ADONAI our God and God of our ancestors? Compared to You, all the powerful are nothing; the famous, insignificant; the wise lack wisdom, and the clever lack reason. In Your sight, all that we do is meaningless, the days of our lives empty. Human preeminence over beasts is an illusion, for all is futile.

But we are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son bound upon the altar. We are Your firstborn people, the congregation of Isaac's son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.

לְפִיכֶם אֲנַחֲנוּ חַיִּבִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפַאֲרֶךְ
 וּלְבָרְךָ וּלְקַדְּשׁ וּלְתַת שְׁבַח וְהוֹדִיָּה לְשִׁמְךָ.
 < אֲשֶׁרִינוּ, מֵה־טוֹב חֻלְקָנוּ וּמֵה־נְעִים גּוֹרְלָנוּ וּמֵה־יִפְה
 יִרְשָׁתָנוּ. אֲשֶׁרִינוּ שְׁאֲנַחֲנוּ מִשְׁפִּימִים וּמִעֲרִיבִים עֲרֵב
 וּבִקֵּר, וְאוֹמְרִים פְּעַמִּים בְּכָל־יוֹם:
שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

*On Yom Kippur the following is recited aloud;
 on Rosh Hashanah it is recited quietly:*

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתוֹ לְעוֹלָם וָעֵד.

אֲתָה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם,
 אֲתָה הוּא מִשְׁנִבְרָא הָעוֹלָם,
 אֲתָה הוּא בְּעוֹלָם הַזֶּה,
 וְאַתָּה הוּא לְעוֹלָם הַבָּא.

< קַדְּשׁ אֶת־שִׁמְךָ עַל מְקוֹדֵי־שִׁמְךָ,
 וְקַדְּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ.
 וּבִישׁוּעָתְךָ תִּרְיָם וְתִגְבִּיָּה קִרְנֵנוּ.
 בְּרוּךְ אַתָּה יְהוָה, מְקַדְּשׁ אֶת־שִׁמְךָ בְּרַבִּים.

אֲתָה הוּא יְהוָה אֱלֹהֵינוּ בְּשִׁמִּים וּבְאֲרָץ, וּבְשִׁמִּי הַשָּׁמַיִם
 הָעֲלִיוֹנִים. אָמֵת, אַתָּה הוּא רֵאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן
 וּמִבְּלַעַד־יָד אֵין אֱלֹהִים. קִבֵּץ קִיּוֹף מֵאַרְבַּע כְּנָפוֹת
 הָאֲרָץ. יִפְּיֵרוּ וַיִּדְעוּ כָּל־בְּאֵי עוֹלָם כִּי אַתָּה הוּא
 הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלַכּוֹת הָאֲרָץ. אַתָּה עֹשֵׂית אֶת־
 הַשָּׁמַיִם וְאֶת־הָאֲרָץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וּמִי
 בְּכָל־מַעֲשֵׂה יְדִידְךָ בְּעֲלִיוֹנִים אוֹ בַתְּחִתּוֹנִים שְׂיֵאמַר לָךְ
 מֵהַ תַּעֲשֶׂה. אֲבִינוּ שְׁבַשְׁמִים, עֲשֵׂה עִמָּנוּ חֶסֶד בְּעֵבוֹר
 שִׁמְךָ הַגָּדוֹל שְׁנִקְרָא עֲלֵינוּ, וְקִיִּם־לָנוּ, יְהוָה אֱלֹהֵינוּ, מֵהַ
 שְׁכַתּוֹב: בְּעַת הַהִיא אָבִיא אֶתְכֶם, וּבְעַת קִבְצֵי אֶתְכֶם,
 כִּי אֲתָן אֶתְכֶם לְשֵׁם וּלְתַהֲלָה בְּכֹל עַמֵּי הָאֲרָץ, בְּשׁוּבֵי
 אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יְהוָה.

שִׁמְעֵ יִשְׂרָאֵל. Perhaps this line was inserted here so that we would fulfill our obligation of reciting the Sh'ma early enough in the day, as it is written: "when you lie down and when you rise up" (Deuteronomy 6:7). In an earlier age, this was recited at home.

YOU ARE הוּא אַתָּה. This emphatic phrase, literally "You are the One who . . ." appears four times in this paragraph and three more in the next paragraph—a total of seven times. Given that the number seven has mystical significance, this sevenfold refrain may have served originally as a meditational exercise.

BEFORE CREATION עַד שֶׁלֹּא נִבְרָא הָעוֹלָם. Two pairs of periods are mentioned: before and after creation; this world and the next. Collectively, the enumeration emphasizes that God is beyond time.

TRULY YOU ARE FIRST אָמֵת, אַתָּה הוּא רֵאשׁוֹן. The words come from Isaiah 44:6, where God proclaims God's own eternity.

A TIME WILL COME בְּעַת הַהִיא. Zephaniah 3:20.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage! How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel, ADONAI is our God, ADONAI alone.

Sh'ma yisra'el Adonai eloheinu Adonai ehad.

*On Yom Kippur the following is recited aloud;
on Rosh Hashanah it is recited quietly:*

Praised be the name of the One whose glorious sovereignty is forever and ever.

Barukh shem k'vod malkhuto l'olam va'ed.

You are eternal, before creation and since creation,
in this world and in the world to come.

Manifest Your holiness through those who hallow You,
raising us to dignity and strength.

Barukh atah ADONAI, who manifests Your holiness to all.

You are ADONAI our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our guardian in heaven, be merciful to us for we bear Your great name. Fulfill the prophetic promise: "A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home," says ADONAI."

Devotional Rabbinic Texts

On Rosh Hashanah:

לְפִיכֶם נִבְרָא אָדָם יְחִידִי, לְלַמְדֶּךָ שְׁכַל-הַמַּאֲבָד נָפֵשׁ
אֶחָת מֵעֵלָה עָלָיו הַפְּתוּב כְּאִלּוּ אֶבֶד עוֹלָם מְלֵא, וְכַל-
הַמְקִיִּים נָפֵשׁ אֶחָת מֵעֵלָה עָלָיו הַפְּתוּב כְּאִלּוּ קִיִּים עוֹלָם
מְלֵא. וּמִפְּנֵי שְׁלוֹם הַבְּרִיּוֹת, שְׁלֵא יֵאמֶר אָדָם לַחֲבֵרוֹ:
אָבָא גְדוֹל מֵאַבִּיךָ. וְשְׁלֵא יְהוּ הַמִּינִין אוֹמְרִים: הֲרֵבָה
רְשׁוּיּוֹת בְּשָׁמַיִם. וּלְהַגִּיד גְּדֻלַּתוֹ שְׁלֵהֲקָדוֹשׁ בְּרוּךְ הוּא.
שְׂאָדָם טוֹבֵעַ כְּמָה מִטְּבַעוֹת בְּחוֹתָם אֶחָד וְכֻלָּן דּוֹמִין
זֶה לָזֶה, וּמִלֶּךָ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא טֵבֵעַ
כָּל-הָאָדָם בְּחוֹתָמוֹ שְׁלֵאָדָם הָרֵאשׁוֹן וְאִין אֶחָד מֵהֵן
דּוֹמָה לַחֲבֵרוֹ. לְפִיכֶם כָּל-אֶחָד וְאֶחָד חַיִּב לוֹמֵר: בְּשִׁבְלֵי
נִבְרָא הָעוֹלָם. מִשְׁנַה סְנַהֲדְרִין ד' ה

On Yom Kippur:

הָאוֹמֵר: אַחְטָא וְאֶשׁוּב אַחְטָא וְאֶשׁוּב, אִין מִסְפִּיקִין
בִּידוֹ לַעֲשׂוֹת תְּשׁוּבָה. אַחְטָא וְיּוֹם הַכְּפּוּרִים מְכַפֵּר, אִין
יּוֹם הַכְּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְמָקוֹם,
יּוֹם הַכְּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לַחֲבֵרוֹ, אִין
יּוֹם הַכְּפּוּרִים מְכַפֵּר עַד שְׂיִרְצָה אֶת-חֲבֵרוֹ. אֶת-זוֹ דְּרַשׁ
רַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה: מְכַל חֲטָאֵתִיכֶם לְפָנַי יְהוּה
תְּטַהְרוּ (ויקרא טז ל). עֲבֵרוֹת שְׁבִין אָדָם לְמָקוֹם, יּוֹם
הַכְּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לַחֲבֵרוֹ, אִין יּוֹם
הַכְּפּוּרִים מְכַפֵּר עַד שְׂיִרְצָה אֶת-חֲבֵרוֹ. מִשְׁנַה יּוֹמָא ח ט

Conclude with one of the following meditations:

< יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שְׁתַּתֵּן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְנִהְיֶה מִתְּלַמִּידֵי
שֶׁל אֱהָרֹן הַכֹּהֵן, אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת-
הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה.

< יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן
חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם
וְכִשְׁנֵים קַדְמָנִיּוֹת.

GOD CREATED ADAM, A

SINGLE HUMAN BEING

לְפִיכֶם נִבְרָא אָדָם יְחִידִי

Mishnah Sanhedrin 4:5

(early 3rd century) describes the process of questioning witnesses in capital cases. Before the witness begins testifying, the judges warn the person that the testimony may result in the destruction of a human life, itself an irreplaceable vision of God who has created us.

TRANSGRESSIONS BETWEEN ONE PERSON AND ANOTHER

עֲבֵרוֹת שְׁבִין אָדָם לַחֲבֵרוֹ

Based on this passage in Mishnah Yoma 8:9, the time between Rosh Hashanah and Yom Kippur is devoted to repairing relations with those one has offended during the year. Interestingly, the liturgical confession (Viddui) recited on Yom Kippur includes mostly interpersonal sins. Neither forgiveness by the offended person nor enumeration of the offenses before God is sufficient without the other; both are necessary to achieve true atonement.

Devotional Rabbinic Texts

On Rosh Hashanah:

The Bible relates that God created Adam, a single human being, as the ancestor of all humanity. This teaches us that to destroy a single life is to destroy a whole world, even as to save a single life is to save a whole world. That all people have a common ancestor should make for peace, since no one can say to anyone else: “My ancestor was greater than your ancestor.” That humanity began with a single human being is an answer to heretics who could claim the existence of more than one Creator. That humanity began with a single human being proclaims forever the greatness of the Holy One. For humans stamp many coins with one die and they all look alike, but the Holy One stamped every human being with the die of Adam, yet no person is like any other. Therefore, every human being must declare, “It is for my sake that the world was created.” *Mishnah Sanhedrin 4:5*

On Yom Kippur:

Whoever says, “I shall sin and repent, and sin again and repent,” will have no opportunity to repent. Whoever says, “I shall sin and gain atonement through Yom Kippur,” will gain no atonement through Yom Kippur. Yom Kippur brings atonement only for transgressions between people and God. Atonement for transgressions between one person and another can be gained only when the wrong has been righted and the offended person has been reconciled. “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure” [Leviticus 16:30]. Rabbi Elazar ben Azariah has expounded this verse in the following way: Yom Kippur brings atonement for transgressions between people and God [i.e., “before ADONAI”], but Yom Kippur can bring atonement for transgressions between one person and another only if the person offended has first been reconciled. *Mishnah Yoma 8:9*

Conclude with one of the following meditations:

May it be Your will, ADONAI our God and God of our ancestors, to grant our portion in Your Torah. May we be disciples of Aaron the *kohen*, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

May it be Your will, ADONAI our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

קִדְּיֵשׁ דְּרַבָּנָן

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזָמַן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל-תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל-מָאן דְּעִסְקִין בְּאוּרֵיתָא, דִּי בְּאַתְרָא
הָדִין וְדִי בְּכָל-אַתְרָא וְאַתְרָא, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,
חֲנָא וְחֻסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוּנָא רוּיְחָא,
וּפְרָקְנָא מִן קָדָם אָבוּהוֹן דִּי בְּשְׁמַיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יְיֹשְׁבֵי תִבְלַ], וְאָמְרוּ
אָמֵן.

KADDISH D'RABBANAN.

The Kaddish is an ancient prayer written in Aramaic, a sister-language of Hebrew and a spoken language of the Jewish people during the period of the Second Temple and for many centuries thereafter. (For more on the Kaddish, see p. 26.) The Kaddish D'rabbanan, recited after the study of rabbinic texts, contains a special prayer for the well-being of teachers, their disciples, and all who study Torah.

MOVEMENT AT THE END OF KADDISH. Before reciting the last line of the Kaddish, it is customary to take three steps backward. Bow to the left at the word *oseh*, to the right at *hu*, and to the center at *aleinu*. These actions, taken from court etiquette, heighten our awareness of standing in the presence of God.

Kaddish D'rabbanan

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

Grant lasting peace, God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress. And respond with: *Amen*.

May abundant peace from heaven, and a good life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, mercifully bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih, v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el ba-agala u-viz'man kariv, v'imru amen.

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Al yisra-el v'al rabbanan v'al talmideihon, v'al kol talmidei talmideihon, v'al kol man d'as'kin b'oraita, di v'atra hadein v'di v'khol atar va-atar, y'hei l'hon u-l'khon sh'lama rabba, hinna v'hisda v'rahamin, v'hayyin arikhin u-m'zona r'viha, u-furkana min kodam avuhon di vi-sh'mayya, v'imru amen.

Y'hei sh'lama rabba min sh'mayya v'hayyim tovim aleinu v'al kol yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu b'rahmav ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

הַיּוֹם רֵאשׁ הַשָּׁנָה, שָׁבוּ אוֹמְרִים:
לְמַנְצַח עַל־הַגְּתִית מְזֻמּוֹר לְדוֹד.

יְהוּה אֲדַנִּינוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ
אֲשֶׁר תִּנְה הוֹדֵךְ עַל־הַשָּׁמַיִם.
מִפִּי עוֹלָלִים וַיִּנְקִים יִסְדֶּתָּ עַז לְמַעַן צוֹרְרֶיךָ
לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם.
כִּי־אֶרְאֶה שְׁמִיךָ, מַעֲשֵׂה אֲצַבְעֶתִיךָ
יָרַח וְכוֹכָבִים אֲשֶׁר כּוֹנְנֶתָּה.

מִה־אֲנֹשׁ כִּי־תִזְכְּרֶנּוּ
וּבֶן־אָדָם כִּי תִפְקֹדֶנּוּ.
וְתַחֲסֶרְהוּ מַעַט מְאֻלָּהִים
וְכַבּוֹד וְהֶדֶר תִּעֲטֶרְהוּ.
תִּמְשִׁילֶהוּ בְּמַעֲשֵׂי יָדֶיךָ
כֹּל שֶׁתָּה תַּחַת־רַגְלָיו.

צָנָה וְאֻלָּפִים כָּלָם
וְגַם בְּהֵמוֹת שְׂדֵי.

◀ צִפּוֹר שְׁמַיִם וְדָגֵי הַיָּם
עִבְרָ אֶרְחוֹת יָמִים.

יְהוּה אֲדַנִּינוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ. תהלים ח

PSALM 8. The post-talmudic tractate Soferim (8th century) reports a tradition of reciting psalms specific to each holy day, rather than reciting the usual psalm of the day. Abudarham (14th century) recommended this psalm as one of those to be recited upon entering the sanctuary on Rosh Hashanah.

THE SOUNDS OF INFANTS
מִפִּי עוֹלָלִים וַיִּנְקִים. The psalmist demonstrates God's power through what most consider weakness! A baby is fully vulnerable, yet it is depicted here as ultimately triumphant. That reversal is also true of all humans: we are weak and finite, yet, in the words of the psalmist, "little less than divine."

SILENCING ENEMIES AND THE VENGEFUL
לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם. The psalmist uses the verb that has the same root as the noun

Shabbat (שַׁבָּת). Surprisingly, the victory over enemies is described in pacific language, as a sabbatical peace. That victory is achieved through the least obvious of warriors—a child—in the least violent manner.

Human Responsibility

Before God gave the Torah to Moses the angels protested, “We are pure and Your Torah is pure, how can you give that which is pure to the impure?” And so they said, “What are mortals that You should be mindful of them?” God replied by saying that the Torah cannot be fulfilled in heaven: “I have given mortals dominion over all that I have fashioned. It is only on earth that the Torah can be fulfilled.”

— THE MIDRASH
ON PSALMS

Psalm of the Day: Rosh Hashanah

PSALM 8

FOR THE LEADER, ON THE GITTITH. A PSALM OF DAVID.

ADONAI, our master,
what majesty is Yours throughout the world!
The heavens display Your splendor.

*The sounds of infants attest to Your power;
nurslings are an answer to Your foes,
silencing enemies and the vengeful.*

When I look at Your heavens, Your handiwork;
the moon and the stars, which You have shaped—

*What are mortals, that You should be mindful of them,
mere mortals, that You should take account of them,
that You have made them little less than divine?*

*You have given them mastery over that which You fashioned,
placing all creation at their feet,*

all sheep and oxen, all the wild beasts,
birds of the air and fish of the sea,
all that inhabit the ocean deep.

ADONAI, our master,
what majesty is Yours throughout the world!

הַיּוֹם יוֹם הַכְּפוּרִים, שָׁבוּ אוֹמְרִים:
 לְמַנְצַח מְזִמּוֹר לְדוֹד. בְּבוֹא־אֵלָיו נָתַן הַנְּבִיא פֶּאֶשֶׁר־בָּא אֶל־בַּת־שֶׁבַע.
חָנְנִי אֱלֹהִים כְּחַסְדְּךָ, כָּרַב רַחֲמֶיךָ מִחַה פְּשָׁעֵי.
הָרַב כְּבִסְנִי מַעוֹנִי, וּמַחֲטָאתִי טַהַרְנִי.
כִּי־פֶשְׁעֵי אָנִי אֲדַע וְחַטָּאתִי נִגְדִי תָמִיד.
לָךְ לְבַדְּךָ חֲטָאתִי, וְהִרַע בְּעֵינַיִךְ עֲשִׂיתִי
לְמַעַן תִּצְדַּק בְּדַבְּרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ.
הֵן־בְּעוֹן חוֹלַלְתִּי, וּבַחֲטָא יַחַמְתֵּנִי אֲמִי.
הֵן־אָמַת חֲפִצְתָּ בְטָחוֹת, וּבִסְתָם חֲכָמָה תוֹדִיעֵנִי.
תַּחֲטָאֲנִי בְּאִזּוֹב וְאַטְהָר, תִּכְבֹּסְנִי וּמְשַׁלֵּג אֲלֵבַיִן.
תִּשְׁמִיעֵנִי שִׁשׁוֹן וְשִׁמְחָה, תִּגְלַנֶּה עֲצָמוֹת דַּכִּיתִּי.
הִסְתַּר פָּנֶיךָ מִחֲטָאֵי, וְכָל־עוֹנֹתַי מָחָה.
לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים, וְרוּחַ נְכוֹן חִדַּשׁ בְּקִרְבִּי.
אַל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ, וְרוּחַ קֹדֶשְׁךָ אַל־תִּקַּח מִמֶּנִּי.
הַשִּׁיבָה לִּי שִׁשׁוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי.
אַלְמָדָה פֶּשְׁעִים דָּרְכֶיךָ, וְחַטָּאִים אֵלֶיךָ יָשׁוּבוּ.
הַצִּילֵנִי מִדְּמַיִם אֱלֹהִים אֱלֹהֵי תְשׁוּעָתִי
תִּרְנֵן לְשׁוֹנֵי צְדָקָתְךָ.
אֲדַנִּי שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.
כִּי לֹא־תַחְפֹּץ זָבַח וְאַתְנָה עוֹלָה לֹא תִרְצֶה.
זָבַחִי אֱלֹהִים רוּחַ נְשִׁבְרָה,
לֵב־נִשְׁבָּר וְנִדְכָּה אֱלֹהִים לֹא תִבְזֶה. תהלים נא א-יט

PSALM 51. Ascribing this song to David, the psalmist conveys David's regret for his sin regarding Bathsheba. He tells of his "broken heart," and indeed the Rabbis point to our broken hearts as the aim of fasting on this day.

HIDE YOUR FACE הִסְתַּר פָּנֶיךָ. Hiding the face is usually an image of God's turning away from the human; it is seen as such when prayer goes unanswered. Here the poet invokes the image for opposite effect. The psalmist pleads, "hide Your face from my sins," confident that if God were to do so, the distance that has been created in relation to the Divine would be immediately bridged.

FASHION A PURE HEART לֵב טָהוֹר בְּרָא־לִי. It is as if the poet now asks for a new creation: a human being who is no longer attracted to sin. The implicit argument is that God created us as imperfect human beings; therefore, God should understand how we have come to stray. After all, our needs and desires are the result of God's will. Similarly, Ezekiel at one

point asks Israel to change its heart from the ways of sin and acquire a new heart (18:31), but he also says that the return from exile will be accompanied by God instilling in the people a new heart and a new spirit (11:31).

ADONAI, OPEN MY LIPS שִׁפְתֵי תִפְתַּח. This verse became the opening line for every Amidah.

YOU DO NOT WANT . . . SACRIFICES כִּי לֹא־תַחְפֹּץ זָבַח. Ritual acts are acceptable only when they are accompanied by internal transformation.

David's Admission of Sin

The words of this psalm are to be considered in light of the verse “Death and life are in the power of the tongue” (Proverbs 18:21). People’s tongues can bring them to dwell in the world to come. What brought David into the world to come? The tongue in his mouth, which said, “I have sinned,” as it is said, “David said to Nathan, ‘I have sinned against Adonai’” (2 Samuel 12:13). David was in darkness and the Holy One kindled light for him, as David said, “It is You who kindle my lamp” (Psalm 18:29).

— THE MIDRASH
ON PSALMS

Psalm of the Day: Yom Kippur—Psalm 51

FOR THE LEADER: A PSALM OF DAVID. WHEN NATHAN THE PROPHET CAME TO DAVID AFTER HE HAD GONE TO BATHSHEBA.

Have mercy upon me, God, as befits Your faithfulness;
in keeping with Your abundant compassion,
blot out my transgressions.
Wash me thoroughly of my iniquity, and purify me of my sin;
for I recognize my transgressions,
and am ever conscious of my sin.
Against You alone have I sinned,
and done what is evil in Your sight;
so You are just in Your sentence, and right in Your judgment.
Indeed, I was born with iniquity;
with sin my mother conceived me.

You desire truth about that which is hidden;
teach me wisdom about secret things.
Purge me with hyssop till I am pure;
wash me till I am whiter than snow.
Let me hear tidings of joy and gladness;
let the bones You have crushed exult.
Hide Your face from my sins; blot out all my iniquities.

Fashion a pure heart for me, God;
create in me a steadfast spirit.
Do not cast me out of Your presence,
or take Your holy spirit away from me.
Let me again rejoice in Your help;
let a vigorous spirit sustain me.
I will teach transgressors Your ways,
that sinners may return to You.
Save me from bloodguilt, God—God, my deliverer—
that my tongue may sing of Your righteousness.

ADONAI, open my lips that my mouth may speak Your praise.
You do not want me to bring sacrifices;
You do not desire burnt offerings.
True sacrifice to God is a contrite spirit;
God, You will not despise a contrite and crushed heart.

Psalm 51:1–19

לְדוֹד.

יהוה אורי וישעי, ממי אירא,
 יהוה מעוז-חי, ממי אפחד.
 בקרב עלי מרעים לאכל את-בשרי,
 צרי ואיבי לי המה כשלו ונפלו.
 אם-תחנה עלי מחנה לא-יירא לבי,
 אם-תקום עלי מלחמה בזאת אני בוטח.
 אחת שאלתי מאת-יהוה, אותה אבקש:
 שבתתי בבית-יהוה כלימי חי,
 לחזות בנעם-יהוה ולבקר בהיכלו.
 כי יצפנני בסכה ביום רעה,
 יסתרני בסתר אהלו, בצור ירוממני.
 ועתה ירום ראשי על-איבי סביבותי,
 ואזבחה באהלו זבחי תרועה, אשירה ואזמרה ליהוה.
 שמע-יהוה קולי אקרא, וחסני וענני.
 לך אמר לבי בקשו פני, את-פניך יהוה אבקש.
 אל-תסתר פניך ממני,
 אל תטבאף עבדך, עזרתי היית,
 אל-תטשני ואל-תעזבני, אלהי ישעי.
 כי-אבי ואמי עזבוני, ויהוה יאספני.
 הורני יהוה דרכך, ונחני בארח מישור, למען שוררי.
 אל-תתנני בנפש צרי, כי קמויבי עדי-שקר ויפח חמס.
 < לולא האמנתי לראות בטוב-יהוה בארץ חיים.
 קנה אל-יהוה, חזק ויאמץ לבך וקנה אל-יהוה. תהלים כו

PSALM 27. This very personal, intimate psalm progresses from a triumphalist faith to a meditation on the fragility of life and hope. In many communities, it came to be recited twice each day, morning and evening, in the month before the High Holy Days, throughout the Days of Repentance, and up to the last day of Sukkot. Perhaps it was seen as appropriate for this season because of its focus on the wish for God's presence in our lives.

TO HIDE ME IN GOD'S SUKKAH יִצְפַּנְנִי בְּסֶכֶה. Note the progress from "House" to "sukkah" to "tent." The movement in the psalm is to greater fragility.

ADONAI, HEAR MY VOICE שְׁמַע יְהוָה קוֹלִי. This phrase achieves special prominence in the central Yom Kippur prayer Sh'ma Koleinu (שמע קולנו), "Hear our voice," which precedes each recitation of the confessional.

DO NOT HIDE YOUR FACE FROM ME אַל תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי. Four times the psalmist uses the word אל (al), "do not": do not hide, do not act angrily, do not forsake, do not abandon. It appears again later: "do not hand me over." The

Some congregations recite Mourner's Kaddish after the recitation of this psalm; see page 46.

psalmist reveals here that beneath the facade of confidence, great fear and feelings of abandonment are lurking.

IF ONLY I COULD TRUST לולא האמנתי. Or: "Did I not believe." Understood that way, the sentence is left unfinished, as if to say, "I would not be able to continue, were it not that I believe that I will experience God's graciousness while I am yet alive." And yet the poet knows that reality and faith do not coincide.

PLACE YOUR HOPE IN ADONAI קנה אל-יהוה. The entire psalm has been recited in the first person, but here we have a second-person command. Either this is meant as an address to oneself, or else another voice is heard speaking: "You have voiced your faith and your doubts; have courage and your hopes will be fulfilled." Rashi (1040–1105), following the Midrash, says that the repetition of the injunction to hope, emphasizing the need for hope, indicates that even if one's prayer does not have a visible response, one should not lose faith.

A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

Love Me

Oh my Father, love me,
love me, dear Father,
and I will in goodness
be shattered and
dispersed
like dust, like a spindrift
my goodness will settle
over everything and
everyone,
everything and
everyone.

Love me, sweet Father.

—MALKA HEIFETZ
TUSSMAN
(trans. Marcia Falk)

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh,
it is they, my enemies and those who besiege me,
who stumble and fall.

Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

One thing I ask of ADONAI—this I seek:
to dwell in the House of God all the days of my life,
to behold God's beauty and visit in God's sanctuary.

Were God to hide me in God's *sukkah* on the calamitous day,
were God to enfold me in the secret recesses of God's tent,
I would be raised up in a protecting fort.

Now, I raise my head above the enemies that surround me,
and come with offerings, amidst trumpet blasts, to God's tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.

It is You of whom my heart said, "Seek my face!"

It is Your presence that I seek, ADONAI.

Do not hide Your face from me; do not act angrily toward me.

You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.

Though my father and mother abandon me,
ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.

Do not hand me over to the grasp of those who besiege me;
for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God's goodness
in the land of the living . . .

Place your hope in ADONAI.

Be strong, take courage, and place your hope in ADONAI.

*Some congregations recite Mourner's Kaddish after the recitation of this psalm;
see page 46.*

מזמור שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד.

אַרְוַמְמָךְ יְהוָה כִּי דִלִיתָנִי, וְלֹא־שִׁמַּחַת אִיבֵי לִי.
יְהוָה אֱלֹהֵי, שׁוּעֵתִי אֵלֶיךָ וְהִתְרַפְּאֵנִי.
יְהוָה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי, חֵייתָנִי מִיַּרְדֵּי־בֹר.
זָמְרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזָכֹר קֹדֶשׁוֹ.
כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ, בְּעָרַב יַלִּין בְּכִי וּלְבַקֵּר רִנָּה.
וְאַנִּי אֲמַרְתִּי בְשִׁלְוִי, בַּל־אֲמוּט לְעוֹלָם.
יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז,
הַסְתַּרְתָּ פָנֶיךָ, הֵייתִי נִבְהָל.
אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן.
מֵה־בִּצְעַ בְּדַמִּי בְּרִדְתִּי אֶל שְׁחַת,
הַיּוֹדֵךְ עֶפְרַיִם הַיְגִיד אֲמַתְּךָ.
שִׁמְעֵ־יְהוָה וְחַנּוּנִי, יְהוָה הִי־עֲזֹר לִי.
◀ הַפְּכַת מִסְפְּדֵי לְמַחֹל לִי,
פְּתַחַת שִׁקִּי וְהִתְאַזְרְנִי שִׁמְחָה.
לְמַעַן יִזְמְרְךָ כְבוֹד וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ.
תהלים ל

PSALM 30. This psalm was undoubtedly selected to introduce the section of psalms because the experience of awakening in the morning is seen as escaping from the clutches of death. Turning mourning to joy becomes a metaphor for the way one should celebrate the gift of a new day.

וְהִתְרַפְּאֵנִי. YOU HEALED ME. Although the poet seems to have recovered from illness and has been healed, he then mentions external enemies, a common poetic movement in psalms where internal states are externalized.

YOU SAVED ME FROM THE PIT OF DEATH מִן־הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי, חֵייתָנִי מִיַּרְדֵּי־בֹר. Literally, "You brought me up from Sheol / revived me from my descent into the Pit." In the Bible, Sheol

was the realm of the dead. Archaeological evidence supports the view that there was a popular belief in ancient Israel that some shadow of the person descended to the netherworld. Holes for feeding the dead have been found in ancient Israelite burial sites.

Psalms

The biblical psalms are essentially a record of the human quest for God. Hence, the variety of forms in which the ancient psalmists expressed themselves, reflective of the diverse and changing moods that possessed them as they do all human beings. In short, the psalms constitute a revealing portrayal of the human condition.

—NAHUM M. SARNA

To Sing

The emotions of our inner life are so strong, so tied to the essence of life, that they constantly desire to give rise to poetry and song. We need to be able to find words to express our emotions; when we can name them, the inner vitality that is touched by these words gives rise to melody that is the origin of song.

—ABRAHAM ISAAC KOOK
(adapted)

INTRODUCTION TO P'SUKEI D'ZIMRA: PSALM 30

A PSALM OF DAVID.

A SONG FOR THE DEDICATION OF THE HOUSE.

I extol You, ADONAI. You raised me up.
You did not permit foes to rejoice over me.

*ADONAI, I cried out and You healed me.
You saved me from the pit of death.*

Sing to ADONAI, you faithful!
Acclaim God's holiness!

*God's anger lasts a moment;
divine love is lifelong.
Tears may linger for a night;
joy comes with the dawn.*

While at ease I once thought: Nothing can shake my security.
Favor me and I am a mountain of strength.
Hide Your face, ADONAI, and I am terrified.

*To You, ADONAI, would I call;
before the Eternal would I plead.*

What profit is there if I am silenced?
What benefit if I go to my grave?
Will the dust praise You? Will it proclaim Your faithfulness?

*Hear me, ADONAI!
Be gracious, be my help!*

You transformed my mourning into dancing,
my sackcloth into robes of joy,
that I might sing Your praise unceasingly,
that I might thank You, ADONAI my God, forever.

קְדִישׁ יְתוּם

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא לְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא
וְנַחֲמַתָּא דְאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

KADDISH קְדִישׁ. The central moment of the Kaddish is the communal response expressing praise of God. The Kaddish, then, is not a private prayer, but is recited in community with a minyan present. Its form is a dialogue between the leader and the community. The mourner affirms that tragedy has not separated him or her from God or the Jewish people; the communal response, in turn, constitutes a way of acknowledging the mourner as a member of the congregation.

Mourning

Nothing can challenge our belief in God so much as the death of someone we love. The sorrow of this loss may overwhelm us. Coming together as a congregation or a community is in itself a measure of comfort, helping us to overcome the sense of loss and aloneness. Reciting these ancient words, above and beyond their specific meaning, is also a way of connecting ourselves to those we have lost and affirming life's value and meaningfulness. As brief as our lives may be, they are part of the existence of a consciousness greater than our own: the God who is, in the phrase coined by the Sages, הַיְיָ הוּא הַחַיּוּת, "the life-force of the universe," of which each of us partakes.

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].

And respond with: *Amen*.

Mourners and those observing Yahrzeit:

*Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih,
v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon
u-v'hayyei d'khol beit yisra-el,
ba-agala u-viz'man kariv,
v'imru amen.*

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

*Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassee v'yit-haddar
v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu,
le'illa le'illa mi-kol birkhata v'shirata tushb'hata v'nehamata
da-amiran b'alma, v'imru amen.*

*Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el,
v'imru amen.*

*Oseh shalom bi-m'romav hu ya-aseh shalom aleinu
v'al kol yisra-el [v'al kol yosh'vei teiveil],
v'imru amen.*

פְּסוּקֵי דְזִמְרָא VERSES OF SONG. By the year 225 C.E., when the Mishnah was edited, the morning liturgy consisted of two major sections: the Sh'ma and Its Blessings, and the Amidah. It was common, however, for individuals to recite psalms and other sections of the Bible as preparation for worship. The Geonim, the heads of the post-talmudic academies of Babylonia, formalized this devotion sometime in the second half of the first millennium. Psalms of praise were specifically chosen for this section; hence its title, "Verses of Song." The core of the psalmic selection began with Psalm 145 (Ashrei), which was chosen because it was thought to express the essential concepts of praise of God. The following five psalms, the last ones in the Book

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא.
 בְּרוּךְ עֲשָׂה בְּרֵאשִׁית, בְּרוּךְ שְׁמוֹ.
 בְּרוּךְ אוֹמֵר וְעֹשֶׂה, בְּרוּךְ הוּא.
 בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ שְׁמוֹ.
 בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ הוּא.
 בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ שְׁמוֹ.
 בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו, בְּרוּךְ הוּא.
 בְּרוּךְ חַי לְעַד וְקַיָּים לְנֶצַח, בְּרוּךְ שְׁמוֹ.
 בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב
 הַרְחֵמֵן הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו
 וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עֲבֹדְךָ נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ,
 בְּשִׁבְחוֹת וּבְזִמְרוֹת, נִגְדְּלֶךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכְּרֶךָ
 שְׁמֶךָ וְנִמְלִיכֶךָ מְלַכְנוּ אֱלֹהֵינוּ. ◀ יְחִיד חַי הָעוֹלָמִים.
 מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי עַד שְׁמוֹ הַגְּדוֹל. בְּרוּךְ אַתָּה
 יְהוָה, מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.

of Psalms, were included so that each day the Book of Psalms is symbolically completed. Over the centuries other psalms and appropriate biblical selections have been added to P'sukei D'zimra, to help us to prepare for the actual service. These passages recall major events in Jewish history and climax with the Song at the Sea, the great hymn of salvation recorded in Exodus 15.

PRAISED IS GOD WHOSE WORD בְּרוּךְ שֶׁאָמַר. The repetition of the word בְּרוּךְ (*barukh*), "blessed," turns this prayer into a poetic imitation of the Bar'khu, which is the formal beginning of the prayer service. The first lines of this poem are found in Midrash Tanna D'vei Eliyahu Zuta 4:9 (10th century). Arising in the morning, the poet sees God, the Creator, in all things.

CREATED THE WORLD וְהָיָה הָעוֹלָם. God is often referred to by the Sages as "the One who spoke and the world came into being." This is based on the creation story in Genesis 1, in which the entire Creation is accomplished by God's spoken fiat. In Pirkei Avot 5:1 we read: "The world was created through ten utterances."

BARUKH HU הוּא בְּרוּךְ. Literally, "blessed is God." In the following line we read: בְּרוּךְ שְׁמוֹ (*barukh sh'mo*), "Praised (Blessed) is God's name." Taken together, these words form the phrase בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ, "blessed is God and blessed is God's name," which is commonly used as a response to hearing the name of God. Different communities recite this poem with a variety of responses.

MAGNIFIED WITH SONGS OF PRAISE מְהַלֵּל בְּתִשְׁבָּחוֹת. The biblical selections that follow this passage are preceded by a *b'rakhah*: מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת. "Sovereign magnified with songs of praise." They are concluded (p. 69) with another *b'rakhah*, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי הָעוֹלָמִים, "who delights in the chorus of song, the sovereign God, giving life to all worlds." Nothing in between these two *b'rakhot* was written by the Sages or liturgical poets; all the selections are biblical.

VERSES OF SONG

Creator

In praising the Creator, we begin to be in touch with our own selves. We marvel at our being and feel the vitality of our inner lives. Normal speech arises out of images we have of the self; prayerful speech arises out of our sense of mystery, out of our lack of ability to grasp the full extent of the universe and ourselves. What prayer induces is this sense of awe. That is why it is such a special language.

—ABRAHAM ISAAC KOOK
(adapted)

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

Introductory B'rakhah

Praised is God whose word created
the world.

Barukh hu.

Glorified is the Author of creation.

Barukh sh'mo.

Laud the One whose word is performance.

Barukh hu.

Revered is God whose decree is fulfillment.

Barukh sh'mo.

*Acclaim the One whose mercy envelops
the world.*

Barukh hu.

Adored is God whose kindness embraces
all creatures.

Barukh sh'mo.

*Honor the One who rewards those who
are reverent.*

Barukh hu.

Blessed is God who lives forever, endures
eternally.

Barukh sh'mo.

Celebrate the One who redeems and rescues.

Barukh hu.

Praised is God and praised is God's name.

Barukh hu

u-varukh sh'mo.

Barukh atah ADONAI, our God, ruler of time and space, compassionate creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You sovereign, singular, eternal God. Barukh atah ADONAI, Sovereign extolled with songs of praise.

Some congregations select from among the psalms and biblical texts that follow.

הוֹדוּ לַיהוָה, קְרְאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְעַמִּים עֲלִילְתֵי־ו.
 שִׁירוּ לוֹ זִמְרוּ-לוֹ, שִׁיחוּ בְכָל-נִפְלְאוֹתָיו. הִתְהַלְלוּ בְשֵׁם
 קְדְשׁוֹ, יִשְׂמַח לָב מִבְּקִשֵׁי יְהוָה. דְּרָשׁוּ יְהוָה וְעִזּוּ, בִּקְשׁוּ
 פְּנֵיו תָּמִיד. זְכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתִיו וּמִשְׁפְּטֵי-
 פִּיהוֹ. זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו. הוּא יְהוָה
 אֱלֹהֵינוּ, בְּכָל-הָאָרֶץ מִשְׁפָּטָיו. זְכְרוּ לְעוֹלָם בְּרִיתוֹ, דְּבַר
 צְוָה לְאֵלֶיךָ דָּוִד, אֲשֶׁר פָּרַת אֶת-אַבְרָהָם, וּשְׁבֹעַתוֹ
 לְיִצְחָק, וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,
 לֵאמֹר: לָךְ אֶתֵּן אֶרֶץ-כְּנָעַן, חֶבֶל נַחֲלֹתְכֶם. בְּהִיוֹתְכֶם
 מְתֵי מִסְפָּר, כִּמְעַט וְגָרִים בָּהּ. וַיִּתְּהַלְכוּ מִגּוֹי אֶל גּוֹי,
 וּמִמַּמְלָכָה אֶל עַם-אַחֵר. לֹא-הִנִּיחַ לְאִישׁ לַעֲשֹׂקְכֶם,
 וַיִּזְכַּח עֲלֵיהֶם מְלָכִים: אֶל-תִּגְעוּ בְּמִשְׁיַחֵי, וּבִנְבִיאֵי אֵל
 תִּרְעוּ. שִׁירוּ לַיהוָה כָּל-הָאָרֶץ, בְּשָׂרוֹ מִיּוֹם אֵל יוֹם
 יִשׁוּעַתּוֹ. סִפְרוּ בְּגוֹיִם אֶת-כְּבוֹדוֹ, בְּכָל-הָעַמִּים נִפְלְאוֹתָיו.
 ❖ כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל-כָּל-אֱלֹהִים.
 כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְהוֶה שְׁמַיִם עָשָׂה.

הוֹד וְהַדָּר לְפָנָיו, עַז וְחֲדָוָה בְּמִקְמוֹ. הָבוּ לַיהוָה
 מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעִזּוֹ. הָבוּ לַיהוָה כְּבוֹד
 שְׂמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לְפָנָיו, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת-
 קְדֶשׁ. חִילוּ מִלְּפָנָיו כָּל-הָאָרֶץ, אֵף תִּכּוֹן תִּבֵּל בַּל-תִּמּוֹט.
 יִשְׂמְחוּ הַשָּׁמַיִם וְתַגַּל הָאָרֶץ וַיֵּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.

1 CHRONICLES 16:8–36. The first biblical text of P’sukei D’zimra is taken from 1 Chronicles. It represents an early addition to the verses from Psalms that originally exclusively constituted this section. The chronicler describes David bringing the Ark to Jerusalem, accompanied by the singing of psalms. David’s song recorded here is drawn from a variety of verses from the Book of Psalms. According to a midrashic text, during the Second Temple period this passage was sung by the Levites when the daily offering, the *tamid*, was sacrificed (Seder Olam 14). It is probably for this reason that these verses entered the liturgy. The synagogue is thought of as a reflection of the Temple, and so David’s bringing the Ark to Jerusalem is symbolic of our synagogue ark. David sang these verses even though the Temple was built only after his death. Conversely, we recite them today—long after the destruction of the Temple.

This passage is also included in the Sephardic rite, but there it is placed before Barukh She-amar instead of after it. The Sephardic rite preserves the original form of P’sukei D’zimra, in which Barukh She-amar is followed specifically by chapters of Psalms.

ACCLAIM הוֹדוּ. More specifically, “give thanks” or “acknowledge,” from the same root as תוֹדָה (*todah*), “thanks.” The word thus has the secondary meaning of praise, here translated as “acclaim.”

TREASURED CHILDREN OF JACOB בְּנֵי יַעֲקֹב בְּחִירָיו. The adjective *bahir* literally means “chosen.” Here we render it as “treasured” in light of the Books of Deuteronomy and Isaiah, which assert this motivation for God’s having selected the people Israel.

A THOUSAND GENERATIONS דָּוִר לְאֵלֶיךָ. An unlimited time; forever.

LET THE HEAVENS REJOICE יִשְׂמְחוּ הַשָּׁמַיִם. In the order in which they were created, each of the elements of the world is called upon to offer praise. First, the heavens and the earth; then, the sea and the fields; and finally, the trees.

Spiritual Living

The secret of spiritual living is the power to praise. Praise is the harvest of love. Praise precedes faith. First we sing, then we believe. The fundamental issue is not faith but sensitivity and praise, being ready for faith.

To be overtaken with awe of God is not to entertain a feeling but to share in a spirit that permeates all being. “They all thank, they all praise, they all say: There is no one like God.” As an act of personal recognition our praise would be fatuous; it is meaningful only as an act of joining in the endless song. We praise with the pebbles on the road which are like petrified amazement, with all the flowers and trees which look as if hypnotized in silent devotion.

—ABRAHAM JOSHUA
HESCHEL

DAVID’S PRAYER: THE DEDICATION OF THE ARK

Acclaim ADONAI; invoke God’s name! Make God’s deeds known among all people. Praise God in song and in psalm, recalling all of God’s wonders. Exult in God’s hallowed name; let God’s seekers rejoice in their heart. Seek ADONAI and gather strength; seek God’s presence always. Descendants of Israel, God’s servant, treasured children of Jacob: Remember the wonders God has wrought, God’s marvels and justice. This is ADONAI our God, whose justice fills the earth. Remember God’s covenant always, God’s word to a thousand generations—God’s covenant with Abraham, God’s oath to Isaac, God’s unchanging compact with Jacob; the everlasting promise to Israel: “I will give you the land of Canaan as your inheritance, your possession.” You were very few in number, little more than strangers in the land, wandering from nation to nation, from kingdom to kingdom. God would let no one oppress you, admonishing kings for your sake: “Touch not My anointed ones; harm not My prophets.” Sing to ADONAI, all the earth; proclaim God’s triumph day by day. Declare God’s glory among the nations, God’s marvels among all peoples. Great is ADONAI, and worthy of praise, to be revered beyond all gods. For all the pagan gods are mere idols, but ADONAI created the heavens.

Grandeur and glory attend God; strength and joy abide in God’s dwelling. Acclaim ADONAI, you families of nations! Acclaim God’s glory and might. Come into God’s presence with an offering; worship ADONAI in the splendor of holiness. Let all on earth tremble before God, who fashioned and steadied the world. Let the heavens rejoice; let the earth be glad. Declare to the world: ADONAI is sovereign.

יִרְעֵם הַיָּם וּמְלוֹאוֹ, יַעֲלֶץ הַשָּׁדָה וְכָל־אֲשֶׁר־בוֹ. אֲזַיִּרְנְנוּ
עֵצֵי הַיַּעַר, מִלִּפְנֵי יְהוָה כִּי־בָא לְשִׁפּוֹט אֶת־הָאָרֶץ.
הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לַעֲוֹלָם חֲסָדוֹ. וְאָמְרוּ הוֹשִׁיעֵנו
אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילְנוּ מִן־הַגּוֹיִם, לְהַדוֹת לְשֵׁם
קְדוֹשׁ לְהַשְׁתַּבַּח בְּתֵהֱלֹתֶיךָ: בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל
מִן־הָעוֹלָם וְעַד הָעֵלֶם, וַיֹּאמְרוּ כָּל־הָעַם אֲמֵן וְהִלֵּל
לַיהוָה. דברי הימים א טז ח-לו

בְּרוּךְ PRAISED BE ADONAI יהוה. After completing all of these words of praise, David proclaims the blessedness of God, to which the people respond "Amen." This is a precedent of our own recitation of the formula for blessing, *barukh atah Adonai*, to which the congregation responds, "Amen."

◀ רוממו יהוה אלהינו
והשתחוּו להדם רגליו, קדוש הוא.
רוממו יהוה אלהינו והשתחוּו להר קדשו,
כי קדוש יהוה אלהינו.

EXTOL ADONAI OUR GOD (Psalm 99:5). The first of a series of verses from various psalms that have been collected and placed together, creating a new composition. Different traditions have included different verses in this passage.

וְהוּא רַחוּם יִכְפֹּר עֵוֹן וְלֹא־יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹ
וְלֹא־יַעִיר כָּל־חַמְתּוֹ. אַתָּה יְהוָה לֹא־תִכְלֹא רַחֲמֶיךָ
מִמּוֹנֵי, חֲסִדֶךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי. זְכַר־רַחֲמֶיךָ יְהוָה
וְחִסְדֶיךָ, כִּי מַעֲוֹלָם הֵמָּה. תָּנוּ עֵז לְאֱלֹהִים, עַל־יִשְׂרָאֵל
גִּאֲוֹתוֹ, וְעֵזוֹ בְּשִׁחְקִים. נוֹרָא אֱלֹהִים מִמְּקוֹדְשֶׁיךָ, אֵל
יִשְׂרָאֵל הוּא נִתֵּן עֵז וְתַעֲצָמוֹת לְעַם, בְּרוּךְ אֱלֹהִים. אֵל־
נְקָמוֹת יְהוָה, אֵל נְקָמוֹת הוֹפִיעַ. הַנְּשֵׂא שִׁפְט הָאָרֶץ,
הַשֵּׁב גְּמוּל עַל־גֹּאֲוִים.

TOWARD GOD'S HOLY MOUNTAIN לְהַר קְדִשׁוֹ. Namely, Mount Zion, upon which the Temple was built. We pray facing Jerusalem, directing our prayers symbolically to the Holy of Holies that existed on the Temple Mount.

GOD, BEING MERCIFUL יהוה רחום. Psalm 78:38. This is one of the most frequently quoted verses in the liturgy, perhaps because it is the clearest possible statement about God's mercy. Mercy, not punishment, is fundamental to God's nature. The entire verse has thirteen words, reminding us of the "Thirteen Attributes" of God's mercy disclosed in Exodus 34:6-7. The psalm's verse likewise hints at confession of sins and emphasizes God's patience and forgiveness. In some early medieval traditions, the worshipper began each morning with a confession of sins.

ADONAI אַתָּה יְהוָה. Psalm 40:12.

REMEMBER YOUR COMPASSION זְכַר רַחֲמֶיךָ. Psalm 25:6. This verse is the third in a row that emphasizes God's merciful, loving nature.

ACCLAIM THE POWER עֵז תִּנְנֵי. Psalm 68:35-36.

GOD OF RETRIBUTION—ADONAI אֵל נְקָמוֹת יְהוָה. Psalm 94:1-2. In this verse, God's retribution is invoked against the wicked who, with no thought of morality, oppress the poor, the widow, and the stranger.

Let the sea roar, and all that is in it; let the fields exult, and all they contain. Let field and forest sing for joy, for ADONAI comes to rule the earth. It is good to acclaim ADONAI, whose love endures forever. Cry out: “Save us, God of our salvation; gather us and deliver us from oppression, that we may acknowledge Your holiness, that we may take pride in Your praise!” “Praised be ADONAI, God of Israel, from age to age.” And all the people said “Amen” and “Praise ADONAI!” | Chronicles 16:8–36

AN ANTHOLOGY OF VERSES FROM PSALMS

Extol ADONAI our God;
worship God,
who is holy.

*Extol ADONAI our God;
and bow toward God's holy mountain.
ADONAI our God is holy.*

God, being merciful, grants atonement for sin and does not destroy.
Time and again God restrains wrath, refusing to let rage be all-consuming.

*ADONAI, do not withhold Your compassion from me;
may Your unfailing love always guard me.*

ADONAI, remember Your compassion and lovingkindness—
for they are eternal.

*Acclaim the power of God, whose pride is in the people Israel,
whose majesty is in the heavens.*

God, You are awe-inspiring in Your holy place;
the God of Israel gives courage and strength to this people.
Praised be God.

*God of retribution—ADONAI, God of retribution, appear!
Judge of the earth, bring the arrogant to judgment.*

לִיהוּהַ הַיְשׁוּעָה, עַל־עֲמֹךָ בְּרַכְתְּךָ סֵלָה.
 < יְהוּהַ צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
 יְהוּהַ צְבָאוֹת, אֲשֶׁר־יָאֵדָם בְּטֹחַ בְּךָ.
 יְהוּהַ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ.
 הוֹשִׁיעָה אֶת־עַמְּךָ וּבָרַךְ אֶת־נַחֲלֹתֶךָ,
 וְרַעַם וְנִשְׂאֵם עַד־הָעוֹלָם.
 נִפְשָׁנוּ חִפְתָּה לִיהוּהַ, עֲזָרְנוּ וּמִגִּנְנוּ הוּא.
 כִּי־בוֹ יִשְׂמַח לִבְנוֹ, כִּי בְשֵׁם קָדְשׁוֹ בְטָחְנוּ.
 יְהִי־חֶסֶדְךָ יְהוּהַ עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ.
 הֲרַאֲנוּ יְהוּהַ חֶסֶדְךָ, וַיִּשְׁעָךָ תִּתֵּן־לָנוּ.
 קוּמָה עֲזָרְתָה לָנוּ וּפָדֵנוּ לְמַעַן חֶסֶדְךָ.
 אֲנֹכִי יְהוּהַ אֱלֹהֶיךָ הַמַּעֲלֶךָ מֵאֶרֶץ מִצְרַיִם,
 הַרְחֹב־פִּיךָ וְאִמְלֵאֲהוּ.
 אֲשֶׁר־יִהְיֶה הָעָם שְׂכָכָה לּוֹ,
 אֲשֶׁר־יִהְיֶה הָעָם שִׂיהוּהַ אֱלֹהָיו.
 < וְאֲנִי בְּחֶסֶדְךָ בְטָחֹתִי, יִגַּל לְבִי בִישׁוּעָתֶךָ,
 אֲשִׁירָה לִיהוּהַ כִּי גָמַל עָלַי.

TRIUMPH IS YOURS,
 לִיהוּהַ הַיְשׁוּעָה.
 Psalm 3:9. Although these
 next four verses are taken
 from various psalms, each
 with its own subject, they
 are connected by similar
 words and phrases so
 that they create a new,
 coherent composition.
 The same verses are found
 in Havdalah, recited at the
 conclusion of Shabbat.
 They represent a creedal
 statement of faith.

ADONAI TZ'VA-OT, BE WITH
 US יְהוּהַ צְבָאוֹת עֲמָנוּ Psalm
 46:8.

ADONAI TZ'VA-OT, BLESSED
 ARE THOSE יְהוּהַ צְבָאוֹת,
 אֲשֶׁר־יָאֵדָם אֱדָם
 הַיְהוּהַ הַיְשׁוּעָה. Or: "happy the
 person." Psalm 84:13.

ADONAI, HELP US יְהוּהַ
 הוֹשִׁיעָה. Or: "... save us."
 Psalm 20:10.

HELP YOUR PEOPLE הוֹשִׁיעָה
 הַעַמְּךָ. Psalm 28:9. What
 began as a personal plea in

the previous paragraph now becomes a plea for national salvation.

WE WAIT HOPEFULLY FOR ADONAI לִיהוּהַ נִפְשָׁנוּ חִפְתָּה. Psalm 33:20–22.

SHOW US YOUR LOVE הֲרַאֲנוּ יְהוּהַ חֶסֶדְךָ. Psalm 85:8. The key word חֶסֶד (*hesed*), "love," is mentioned three times in this and the following verses. The biblical meaning of the word *hesed* is love that is manifested in action.

ARISE AND COME TO OUR HELP קוּמָה עֲזָרְתָה לָנוּ. Psalm 44:27.

I AM ADONAI YOUR GOD אֲנֹכִי יְהוּהַ אֱלֹהֶיךָ. Psalm 81:11. One of the remarkable literary aspects of Psalms is that it records God's speech in the first person: It is as if we hear God's voice answering our prayers. The phrases uttered here are reminiscent of the first words of the Decalogue.

EXPRESS YOUR NEED AND I WILL FULFILL IT הַרְחֹב־פִּיךָ וְאִמְלֵאֲהוּ. Literally, "open your mouth wide and I will fill it." The reference is to the manna that nourished Israel in the desert, but this phrase also takes on a spiritual meaning in this context, as if to say that God will provide us with the strength to pray and the words appropriate for prayer.

BLESSED THE PEOPLE הָעָם אֲשֶׁר־יִהְיֶה. Psalm 144:15.

I HAVE TRUSTED IN YOUR LOVE וְאֲנִי בְּחֶסֶדְךָ בְטָחֹתִי. Psalm 13:6. The conclusion of this string of psalmic verses that talk of God's sovereignty is an expression of faith in God's kindness and compassion.

Triumph is Yours, ADONAI; may Your blessing be upon Your people.
Adonai Tz'va-ot, be with us. God of Jacob, be our protection.
Adonai Tz'va-ot, blessed are those who trust in You.
ADONAI, help us. Answer us, Sovereign, when we call.

Help Your people, bless Your heritage; nurture and sustain them forever.
We wait hopefully for ADONAI; God is our help and our shield.
In God our hearts rejoice, for in God's holy name do we trust.
May Your lovingkindness be extended to us, ADONAI,
 for we have placed our hope in You.
Show us Your love; grant us Your saving power.
Arise and come to our help; redeem us because of Your love.
"I am ADONAI your God who brought you out of the land of Egypt.
Express your need and I will fulfill it."
Blessed the people who are so privileged,
 blessed the people whose God is ADONAI.
I have trusted in Your love; may I rejoice in Your saving power.
I shall sing to ADONAI, for God has been bountiful to me.

למנצח מזמור לדוד.

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל, וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ.
יוֹם לְיוֹם יִבְיַע אָמַר, וְלַיְלָה לְלַיְלָה יַחֲוֶה־דַעַת.
אִין־אָמַר וְאִין דְּבָרִים, בְּלִי נִשְׁמַע קוֹלָם.
בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תִּבַּל מְלִיהֶם,
לְשֹׁמֵשׁ שָׁם־אֱהָל בְּהֶם.

וְהוּא כְּחַתָּן יֵצֵא מִחַפְּתוֹ, יִשְׂשׂ כְּגִבּוֹר לְרוּץ אֲרָח.
מִקְצֵה הַשָּׁמַיִם מוֹצְאוֹ, וְתִקְוַפְתּוֹ עַל־קְצוֹתָם,
וְאִין נִסְתָּר מִחַמְתּוֹ.

תּוֹרַת יְהוָה תְּמִימָה, מְשִׁיבַת נֶפֶשׁ.
עֲדוֹת יְהוָה נֶאֱמָנָה, מִחֲפִימַת פְּתִי.

פְּקוּדֵי יְהוָה יִשְׂרִים, מְשֻׁמְחֵי־לֵב.

מִצּוֹת יְהוָה בָּרָה, מְאִירַת עֵינָיִם.

יִרְאֵת יְהוָה טְהוֹרָה, עוֹמְדַת לְעַד.

מְשֻׁפְּטֵי־יְהוָה אָמַת, צָדְקוֹ יַחֲדוֹ.

הַנְּחַמְדִּים מְזַהֵב וּמִפְּז רַב, וּמִתּוֹקִים מְדַבֵּשׁ וְנֹפֵת צוֹפִים.

גַּם־עַבְדְּךָ נִזְהָר בְּהֶם, בְּשִׁמְרָם עֶקֶב רַב.

שְׂגִיאוֹת מִי־יָבִין, מִנִּסְתָּרוֹת נִקְנִי.

גַּם מִזֵּדִים חֲשׂוֹךְ עַבְדְּךָ, אֶל־יִמְשְׁלוּ־בִי.

אֲזֵ אֵיתָם וְנִקְיִתִי מִפֶּשַׁע רַב.

◀ יְהִיו לְרִצּוֹן אֱמִרֵי־פִי וְהִגִּיוֹן לְפִי לְפָנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי. תהלים יט

PSALM 19. This psalm is composed of three parts. The first celebrates the magnificence of creation, especially the light of the sun. The second is a hymn to Torah, God's teachings. The third is a personal plea by the psalmist for God's understanding of human shortcomings.

THE HEAVENS DECLARE הַשָּׁמַיִם מְסַפְּרִים. Poetically, the inanimate universe is pictured as alive, singing the praises of God and all that God has created.

THE SKY הַרְקִיעַ. Biblical cosmology envisions the sky (also called the firmament) as the vault of the heavens, from which the heavenly bodies are suspended.

SOUNDLESS THE SPEECH אִין אָמַר. A paradox. Though nature does not verbally communicate, it nevertheless does relate the story of creation.

THE TORAH OF ADONAI תּוֹרַת יְהוָה. Torah means "teaching." Sometimes the word refers to the Five Books of Moses and at other times to any and all divine instruction.

THE DECREES OF ADONAI יְהוָה. The Hebrew word is the same as the word used in the Bible to refer to the tablets on which the Ten Commandments (לַחַת הָעֵדוּת, *luhot ha-eidut*) were written.

OPENING THE EYES עֵינַיִם. מְאִירַת עֵינַיִם. Literally, "enlightening the eyes." This image of "light" connects back to the physical light described in the first section of the psalm.

REVERENCE OF ADONAI יְהוָה. יִרְאֵת יְהוָה. In the ancient Near East, to revere a sovereign was to be completely loyal.

MORE PRECIOUS THAN GOLD הַנְּחַמְדִּים מְזַהֵב. The poet has used six phrases to describe God's teaching and this seventh phrase is climactic, describing the fullness and wonder of the totality. The number seven recalls Genesis, where the seventh day is the culmination of creation. The identification of Torah with creation is a recurrent theme in later rabbinic literature.

MAY THE WORDS יְהִיו לְרִצּוֹן. This verse is often quoted as an ending to prayers—for instance, in the final meditation of the Amidah.

Psalm 19—

A Personal Prayer

... Help me to be aware
of my selfishness,
but without undue
shame or self-judgment.
Let me know that You are
always present,
in every atom of my life.
Let me keep surrendering
my self
until I am utterly
transparent.
Let my words be rooted
in honesty
and my thoughts be lost
in Your light,
Unnamable God, my
essence,
my origin, my lifeblood,
my home.

—STEPHEN MITCHELL

PSALM 19

FOR THE LEADER, A SONG OF DAVID.

The heavens declare the glory of God;
the sky proclaims God's handiwork.

*Day after day the word goes forth;
night after night the story is told.
Soundless the speech, voiceless the talk,
yet the tale is echoed throughout the world.*

The sun, from its tent in the heavens,
emerges like a bridegroom from his chamber—
as exhilarated as a champion, eager to run his course.

*From the rim of the east it rises,
to sweep in majesty upward, westward,
warming all on earth as it passes.*

The Torah of ADONAI is perfect, reviving the spirit.
The decrees of ADONAI are sure, enlightening the simple.
The precepts of ADONAI are just, gladdening the heart.
The mitzvah of ADONAI is clear, opening the eyes.

*Reverence of ADONAI is pure, enduring forever.
The laws of ADONAI are true, altogether just.
They are more precious than gold, even the purest gold,
and sweeter than honey, the drippings of the honeycomb.*

Your servant strives to keep them;
to observe them brings great reward.
Yet who can discern one's own errors?

*Cleanse me of secret faults.
Restrain Your servant from willful sins;
may they not control me.
Then shall I be clear of wrongs,
innocent of grave transgression.*

May the words of my mouth
and the meditations of my heart
be acceptable to You, ADONAI,
my Rock and my Redeemer.

לְדוֹד בְּשׁוֹנוֹת אֶת־טַעְמוֹ לִפְנֵי אַבְיִמֶלֶךְ, וַיִּגְרָשׁהוּ וַיֵּלֶךְ.
 אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת, תָּמִיד תִּהְיֶה לְתוֹבָתוֹ בְּפִי.
 בִּיהוָה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עַנְוִים וַיִּשְׁמַחוּ.
 גִּדְּלוּ לַיהוָה אֹתִי, וַנְּרוֹמְמָה שְׁמוֹ יַחְדָּו.
 דַּרְשֵׁתִי אֶת־יְהוָה וְעַנְנִי, וּמִכָּל־מַגְרוֹתַי הִצִּילָנִי.
 הִבִּיטוּ אֵלָיו וְנִהְרוּ, וּפְנִיָּהֶם אֶל־יַחְפְּרוּ.
 זֶה עָנִי קָרָא וַיְהוָה שָׁמַע, וּמִכָּל־צָרוֹתַי הוֹשִׁיעוּ.
 חָנָה מִלְּאֶף־יְהוָה סָבִיב לִירְאָיו וַיִּחְלָצֵם.
 טַעְמוּ וּרְאוּ כִּי־טוֹב יְהוָה, אֲשֶׁר־יִהְיֶה הַגֹּבֵר יַחֲסֶה־בוֹ.
 יִרְאוּ אֶת־יְהוָה קִדְּשׁוּ, כִּי־אֵין מַחְסוֹר לִירְאָיו.
 כְּפַיִּים רָשׁוּ וְרַעְבוּ, וְדַרְשֵׁי יְהוָה לֹא־יִחְסְרוּ כָּל־טוֹב.
 לְכוּ־בָנִים שְׁמְעוּ־לִי, יִרְאֵת יְהוָה אֲלַמְּדְכֶם.
 מִי הָאִישׁ הַחֹפֵץ חַיִּים, אֲהַב יָמִים לְרֵאוֹת טוֹב.
 נָצַר לְשׁוֹנֵךְ מֵרָע, וּשְׁפָתֶיךָ מִדְּבַר מִרְמָה.
 סוּר מֵרָע וַעֲשֵׂה־טוֹב, בְּקֶשׁ שְׁלוֹם וְרִדְפָהוּ.
 עֵינַי יְהוָה אֶל־צַדִּיקִים, וְאֶזְנִי אֶל־שׁוֹעֲתִים.
 פָּנֵי יְהוָה בְּעֹשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ זָכָרָם.
 צַעֲקוּ וַיְהוָה שָׁמַע, וּמִכָּל־צָרוֹתֶם הִצִּילֶם.
 קָרוֹב יְהוָה לְנֹשְׁבֵי־לֵב, וְאֶת־דַּפְאֵירוֹחַ יוֹשִׁיעַ.
 רַבּוֹת רַעוֹת צַדִּיק, וּמִכָּל־יִצְלָנוּ יְהוָה.
 שִׁמְרֵם כָּל־עֲצוֹמוֹתַי, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה.
 תְּמוֹתֶת רָשָׁע רָעָה, וְשֹׁנֵי צַדִּיק יִאֲשָׁמוּ.
 < פָּדָה יְהוָה נַפְשׁ עַבְדּוֹ,
 וְלֹא יִאֲשָׁמוּ כָּל־הַחֹסִים בּוֹ. תְּהִלִּים לֹד

PSALM 34. This is an alphabetical psalm. One letter, *vav*, is elided with the contiguous *zayin*. The poem expresses the pilgrim's yearning for God and stresses God's constancy.

AND WAS FORCED TO FLEE וַיִּגְרָשׁהוּ. David fled from Saul to the city of Gath, where the Philistines ruled. Realizing that he might be arrested and killed, David acted insane. The governor, seeing David, declared: "Do I lack madmen that you have brought this fellow to rave for me?" (1 Samuel 21:16). Thus David escaped.

PROCLAIM GOD'S GREATNESS WITH ME וַיְהוָה גִּדְּלוּ לִי. This verse is recited in the synagogue service just before the Torah is paraded around the room.

ANGEL OF ADONAI מַלְאָךְ יְהוָה. The Bible frequently speaks of God's angels—messengers—aiding people. These biblical angels have no personality and seem to come and go as needed for specific tasks. As messengers for God, they often cannot be differentiated from God. See for instance Exodus 3:2–4, where one moment an angel appears to Moses in the burning bush, but in the next in-

stant it is God who speaks. Likewise, in the story of the sacrifice of Isaac, God directly addresses Abraham in the first half of the chapter but then an angel appears in the second half (Genesis 22).

THE HOLY ONES קִדְּשׁוּ. The term is applied to the entire congregation of Israel, which is bidden to be God's holy nation (Exodus 19:6).

KEEP YOUR TONGUE FROM EVIL נָצַר לְשׁוֹנֵךְ מֵרָע. The first requirement for being God-fearing is being careful in one's speech. Note the importance of speech in biblical thinking: God spoke and the world came into being.

SEEK PEACE AND PURSUE IT בְּקֶשׁ שְׁלוֹם וְרִדְפָהוּ. This theme is reflected in Hillel's saying: "Be of the disciples of Aaron: loving peace and pursuing peace, loving humanity and bringing them close to the Torah" (Avot 1:12). The Bible asks us to "pursue" only two things: peace and justice (see Deuteronomy 16:20).

*I Will Praise Adonai
at All Times*

It is truly a blessing to be able to praise God in each moment, but most of us see God only in extraordinary events. Would that we could see each moment as a new creation, a special time, a manifestation of the holy.

—ABRAHAM ISAAC KOOK
(*adapted*)

*Taste and See How
Good Adonai Is*

That God can be “tasted” implies that God can be beheld intuitively, confronted and related to. The human can share in God...

The human does not only think of God or comply with God’s will, but feels the touch of God’s hand, the warmth that God’s eyes radiate, so to speak.

—JOSEPH BER
SOLOVEITCHIK
(*adapted*)

PSALM 34

A PSALM OF DAVID, WHO FEIGNED MADNESS
BEFORE ABIMELEKH AND WAS FORCED TO FLEE.

I will praise ADONAI at all times, God’s glory always on my lips. In ADONAI will I exult; let the humble hear and be glad.

Proclaim God’s greatness with me; let us exalt God together.

I sought ADONAI, who answered me, freeing me from all my fears. Look to God and be radiant, never to be downcast. This poor wretch cried out; ADONAI heard and delivered him from all his troubles. The angel of ADONAI dwells round about those who revere ADONAI, protecting them. Taste and see how good ADONAI is; blessed is the one who takes refuge in God.

Let the holy ones revere ADONAI; those who revere God lack for nothing. Even lion cubs may starve and moan, but those who seek ADONAI will not lack any good.

Come, children, listen to me; I will teach you to revere ADONAI.

Which of you desires life,
loves long years discovering goodness?

Keep your tongue from evil, your lips from speaking lies.

Shun evil and do good; seek peace and pursue it.

Mi ha-ish he-ḥafeitz ḥayyim,

ohv yamim lir-ot tov.

N’tzor l’shon’kha mei-ra

u-s’fatekha mi-dabbeir mirmah.

Sur mei-ra va-aseih tov,

bakkeish shalom v’rodfeihu.

The eyes of ADONAI are on the righteous; God’s ears are open to their cry. The face of ADONAI is set against evil-doers, to erase all memory of them from the earth. When the righteous cry out, ADONAI listens and sets them free from all their troubles. ADONAI is close to the brokenhearted and helps those who are crushed in spirit. Many are the troubles of the righteous, but with ADONAI’s help, they are overcome. God protects every limb; not one is broken. Misfortune slays the wicked, and those who hate the righteous are doomed. ADONAI redeems the life of those who serve God; none who take refuge in God will be forsaken.

תפלה למשה איש־האלהים.

אֲדֹנָי, מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדוֹר וָדוֹר. בְּטָרֶם הָרִים יְלָדוֹ
וּתְחֻלָּל אֶרֶץ וְתַבַּל, וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל.

תָּשָׁב אָנוּשׁ עַד־דָּכָא, וְתֹאמַר שׁוּבוּ בְנֵי־אָדָם. כִּי אֶלְפִי
שָׁנִים בְּעֵינַיִךְ כִּיּוֹם אַתְּמוֹל כִּי יַעֲבֹר, וְאַשְׁמוּרָה בְּלִילָה.
זְרַמְתָּם שָׁנָה יְהִיוּ, בְּבִקְרָה כַּחֲצִיר יִחְלֹף. בְּבִקְרָה יִצִּיץ
וְחֻלְף, לְעָרֵב יִמּוּלֵל וְיִבֵּשׁ. כִּי־כָלִינוּ בְּאַפְּךָ, וּבַחֲמַתְךָ
נִבְהַלְנוּ.

שָׁתָה עֹנֻתֵינוּ לְנִגְדֶךָ, עֲלַמְנוּ לְמֵאוֹר פְּנִיֶךָ. כִּי כָל־יָמֵינוּ
פָּנוּ בְּעִבְרַתְךָ, כָּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגְהָה. יָמֵי־שְׁנוֹתֵינוּ בָּהֶם
שָׁבְעִים שָׁנָה, וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עָמַל
וְאָוֹן, כִּי־גַז חִישׁ וְנִעְפָּה. מִי־יִוֹדַע עַז אַפְּךָ וּכְיִרְאַתְךָ
עִבְרַתְךָ.

לְמַנּוֹת יָמֵינוּ כֵּן הוֹדַעַ, וְנִבְא לְבַב חֲכָמָה. שׁוּבָה יְהוָה,
עַד־מָתִי, וְהִנָּחֵם עַל־עֲבֹדֶיךָ. שְׁבַעֲנוּ בְּבִקְרָה חֲסִדֶךָ,
וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ. שְׁמַחְנוּ כִּימוֹת עֲנִיתָנוּ,
שְׁנוֹת רְאִינוּ רָעָה. יִרְאֶה אֶל־עֲבֹדֶיךָ פָּעֻלָּה, וְהַדְרִיךְ עַל־
בְּנֵיהֶם.

◀ וְיִהְיֶה זֶעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יַדֵּינוּ כּוֹנְנָה
עָלֵינוּ, וּמַעֲשֵׂה יַדֵּינוּ כּוֹנְנָהוּ. תהלים צ

PSALM 90. This is the only psalm attributed to Moses. Perhaps it reflects the despair Moses expressed at the end of his life, when he felt that all was for naught. The poet calls upon God to “return” to earth (שׁוּבָה) —that is, for God, who is infinite, to understand the human situation, which is finite.

MAN OF GOD אִישׁ־הָאֱלֹהִים. This title is given to Moses in Deuteronomy 33:1: “This is the blessing with which Moses, the man of God, bade the Israelites farewell before he died.” Some prophets are also called “men of God” in the Bible, as is King David.

RETURN שׁוּבוּ. As God said to Adam, “You will return to the ground, for from it you were taken. For dust you are, and to dust you shall return” (Genesis 3:19). The word אָדָם (*adam*), meaning “human being,” resembles אֲדָמָה (*adamah*), “earth.”

AS A PASSING DAY כִּיּוֹם פָּלוֹס. Our own time on earth of seventy (or even eighty) years is paltry compared with the universe’s time.

TO USE ALL OF OUR DAYS לְמַנּוֹת יָמֵינוּ. Literally, “to count our days,” meaning: “Make each of our days count.”

RELENT, ADONAI יהוה יהוה. On the High Holy Days we are especially conscious of the plea in the penultimate stanza of this psalm, which asks God to move from anger and strict judgment to mercy and forgiveness. Then our work and labor will bear fruit and not be in vain.

ESTABLISH THE WORK OF OUR HANDS וּמַעֲשֵׂה יַדֵּינוּ כּוֹנְנָה עָלֵינוּ. The final plea of the psalmist is that we might be partners of God in creation—that our work, like God’s, may last.

Psalm 90—

A Poetic Rendering

...Teach us how short
our time is;
let us know it in the
depths of our souls.
Show us that all things
are transient,
as insubstantial as
dreams,
and that after heaven and
earth
have vanished, there is
only You.
Fill us in the morning
with Your wisdom;
shine through us all our
lives.
Let our hearts soon grow
transparent
in the radiance of Your
love.
Show us how precious
each day is;
teach us to be fully here.
And let the work of our
hands
prosper, for our little
while.

—STEPHEN MITCHELL

PSALM 90

A PRAYER OF MOSES, MAN OF GOD.

ADONAI, You have been our refuge through all generations.
Before the mountains emerged, before the earth was formed,
from age to age, You are God.

*But humans You crumble into dust,
and You say: "Return, O mortals."
For a thousand years in Your sight
are as a passing day, as an hour of night.*

You engulf all human beings in sleep;
they flourish for a day, like grass.
In the morning it sprouts afresh;
by nightfall it fades and withers.

*By Your anger we are consumed;
by Your wrath we are overcome.
You set out our transgressions before You,
our secret sins before Your presence.*

Your wrath darkens our days;
our lives are over like a sigh.

*Threescore and ten our years may number,
fourscore years if granted the vigor.
Laden with trouble and travail,
life quickly passes and flies away.*

Who can know the power of Your wrath?
Who can measure the reverence due You?
Teach us to use all of our days,
that we may attain a heart of wisdom.

*Relent, ADONAI! How long must we suffer?
Have compassion upon Your servants.
Grant us Your love in the morning,
that we may sing in gladness all our days.*

Match days of sorrow with days of joy
equal to the years we have suffered.
Then Your servants will see Your power;
their children will know Your glory.

*May ADONAI our God show us compassion,
and establish the work of our hands.
May the work of our hands be firmly established.*

יֵשֵׁב בְּסִתְרֵי עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוֹנָן.
אֲמַר לַיהוָה מַחְסֵי וּמְצוֹדֹתַי, אֱלֹהֵי אֲבֹתַי.
כִּי הוּא יִצִּילְךָ מִפַּח יְקוּשׁ, מִדְּבַר הַוּוֹת.
בְּאַבְרֹתוֹ יִסֹּף לְךָ וְתַחַת־כַּנְּפָיו תִּנְחָסֶה,
צְנָה וְסַחְרָה אֲמָתוֹ.

לֹא־תִירָא מִפֶּחַד לַיְלָה, מִחֵץ יַעֲוֹף יוֹמָם.
מִדְּבַר בְּאֶפֶל יַהֲלֶךְ, מִקֶּטֶב יִשׁוּד צְהָרִים.
יִפֹּל מִצִּדְךָ אֶלְךָ וּרְבֵבָה מִיְמִינְךָ, אֵלֶיךָ לֹא יִגָּשׁ.
רַק בְּעֵינֶיךָ תִּבְיֹט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.
כִּי־אֲתָה יְהוָה מַחְסֵי, עֲלִיּוֹן שְׁמַת מְעוֹנָךְ.
לֹא־תֵאָנֶה אֵלֶיךָ רָעָה וְנִגַּע לֹא־יִקְרַב בְּאֶהְלֶךְ.
כִּי מִלְאָכָיו יִצְוֶה־לְךָ לְשִׁמְרֶךָ בְּכָל־דְּרֹכֶיךָ.
עַל־כַּפַּיִם יִשְׂאוּנֶךָ, פֶּן־תִּגָּף בְּאֶבֶן רִגְלֶךָ.
עַל־שַׁחַל וּפֶתֶן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנּוּן.
כִּי בִי חֶשֶׁק וְאִפְלָטָהוּ, אֲשׁוּבָהוּ כִּי־יִדַע שְׁמִי.

◀ יִקְרָאֵנִי וְאֶעֱנֶהוּ, עֲמוּזֵי־אֲנָכִי בְּצָרָה,
אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ.

אֲרַךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.
אֲרַךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.

תהלים צא

PSALM 91. This psalm promises God's protection. The worshipper affirms his or her faithfulness and a responding voice offers reassurance of God's protection. Finally, at the end of the psalm, ultimate reassurance is affirmed as God's own voice is heard, promising the supplicant fullness of days.

THE ALMIGHTY שְׁדֵי. Shaddai is a name for God that appears many times throughout the Bible. Already by rabbinic times, its original meaning had been lost and the Rabbis offered a poetic explanation of its etymology as *she-dai*, "the One who declared that the works of creation were sufficiently complete (*dai*)."

GOD'S WINGS וְאֶעֱנֶהוּ. The image of God as a bird that shelters its young is an ancient metaphor that first appears in the Bible when God speaks to Israel at the foot of Mount Sinai, saying: "You have seen . . .

how I bore you on eagles' wings and brought you to Me" (Exodus 19:4).

SINCE YOU ARE DEVOTED TO ME כִּי בִי חֶשֶׁק. The last three verses of the psalm introduce the voice of God, as if God (rather than any human) is giving assurance of help for the person who dwells "in the shelter of the Most High."

I WILL BE WITH YOU IN TIME OF TROUBLE עֲמוּזֵי אֲנָכִי בְּצָרָה. The Rabbis gave a radical interpretation to this verse, saying that whenever an individual suffers, God suffers with that person (Mekhilta Pisha 14).

I WILL SATISFY YOU WITH FULLNESS OF DAYS וְאֶרְאֶהוּ בִישׁוּעָתִי. God's ultimate gift is the gift of time.

I Know Not Your Ways

I know not your ways.
A sunset is for me
a Godset.
Where are you going,
God?
Take me along,
if in the along,
it is light,
God,
I am afraid of the dark.

—MALKA HEIFETZ
TUSSMAN
(trans. Marcia Falk)

PSALM 91

Dwelling in the shelter of the Most High,
abiding in the shadow of the Almighty,
I call ADONAI my refuge and fortress,
my God in whom I trust.

*God will save you from the hidden snare,
from deadly pestilence;
God's wings will cover you
and in God's shelter you will find refuge.*

Fear not terror by night nor the arrow that flies by day,
the pestilence that stalks in darkness
nor the plague that rages at noon.

*A thousand may fall by your side,
ten thousand close at hand, but it will never touch you;
God's faithfulness will shield you.*

You need only look with your eyes
to see the recompense of the wicked.

*You have made ADONAI your refuge,
the Most High your haven.
No evil shall befall you;
no plague shall approach your dwelling.*

God will instruct angels to guard you in all your paths,
to carry you in their hands lest you stumble on a stone.

*You will step on cubs and cobras,
tread safely on lions and serpents.*

“Since you are devoted to Me I will deliver you;
I will protect you because you care for Me.

*“When you call to Me I will answer;
I will be with you in time of trouble.
I will rescue you and honor you.*

“I will satisfy you with fullness of days,
and show you My salvation.”

*“I will satisfy you with fullness of days,
and show you My salvation.”*

הִלְלוּ יְהוָה. הִלְלוּ אֶת־שֵׁם יְהוָה, הִלְלוּ עַבְדֵי יְהוָה.
שְׁעַמְדִים בְּבֵית יְהוָה, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ. הִלְלוּ־יְהוָה
כִּי־טוֹב יְהוָה, זָמְרוּ לְשִׁמּוֹ כִּי נָעִים. כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה,
יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי אָנֹכִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה, וְאֲדַנִּינוּ
מִכָּל־אֱלֹהִים. כָּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה, בְּשָׂמִים
וּבְאַרְץ בְּיָמִים וְכָל־תְּהוֹמוֹת. מֵעֵלָה נְשָׂאִים מִקְצֵה
הָאָרֶץ, בְּרָקִים לְמָטָר עָשָׂה, מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו.
שֶׁהָפָה בְּכוֹרֵי מִצְרַיִם, מֵאָדָם עַד־בְּהֵמָה. שָׁלַח אוֹתוֹת
וּמִפְתֵּימַיִם בְּתוֹכְכֵי מִצְרַיִם, בְּפָרְעָה וּבְכָל־עַבְדָּיו. שֶׁהָפָה
גּוֹיִם רַבִּים, וְהָרַג מַלְכִים עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי
וְלַעֹזַג מֶלֶךְ הַבָּשָׁן, וְלִכְלָל מִמְּלָכוֹת כְּנָעַן. וְנָתַן אֲרָצָם
נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ. יְהוָה שָׁמַךְ לְעוֹלָם, יְהוָה
זָכָרָךְ לְדֶרֶךְ־וָדָר. כִּי־יִדְּוֹר יְהוָה עַמּוֹ, וְעַל־עַבְדָּיו יִתְנַחֵם.
עֲצַבֵי הַגּוֹיִם כָּסַף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פָּה־לָהֶם וְלֹא
יִדְבְּרוּ, עֵינָיִם לָהֶם וְלֹא יִרְאוּ. אֲזַנָּיִם לָהֶם וְלֹא יִאֲזִינוּ,
אֶף אֵין־יִשְׁרֹן בְּפִיהֶם. כְּמוֹהֶם יְהִיו עֲשִׂיהֶם, כָּל אֲשֶׁר־
בְּטַח בָּהֶם. ◀ בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה, בֵּית אֶהֱרֹן
בָּרְכוּ אֶת־יְהוָה, בֵּית הַלְוִי בָּרְכוּ אֶת־יְהוָה, יִרְאֵי יְהוָה
בָּרְכוּ אֶת־יְהוָה. בְּרוּךְ יְהוָה מְצִיּוֹן, שְׁכֵן יְרוּשָׁלַיִם.
הִלְלוּ־יְהוָה. תהלים קלה

PSALM 135. This psalm is one of many “Halleluyah” psalms praising God for wondrous interventions in the history of the people Israel. It begins and ends with a call to the people standing in the Temple to praise and bless God. At the end, all who assembled in the Temple precincts—priests, Israelites, non-Israelites—are asked to join in.

HALLELUYAH הִלְלוּ יְהוָה. A compound word in Hebrew: “Praise Yah.” “Yah” is a shortened form of the name of God.

SERVANTS OF ADONAI עַבְדֵי יְהוָה. The phrase refers to Israel, of whom it is written: “My servants, whom I freed from the land of Egypt” (Leviticus 25:42). It is also a play on words, since those gathered are participating in the Temple service, called עֲבוֹדָה (*avodah*), from the same root as עָבַד (*eved*), “servant.” The Rabbis called prayer עֲבוֹדָה שְׁבַלֵּב (*avodah she-ba-lev*), “the service of the heart.”

IN THE COURTS OF THE HOUSE OF OUR GOD בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ. The Temple consisted largely of open courts in which the people stood; sacrifices were offered on an upper platform.

SMOTE THE FIRSTBORN OF EGYPT שֶׁהָפָה בְּכוֹרֵי מִצְרַיִם. This begins the recounting of God’s deeds in the history of Israel. Smiting of the firstborn is singled out because it was the ultimate plague that broke the will of the Egyptians. (*Ibn Ezra*)

SIHON, KING OF THE AMORITES לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי. Numbers 21:21–35. Israel offered to make peace with Sihon, king of the Amorites, and Og, king of Bashan, asking only permission to cross their land on the way to Canaan. These kings chose instead to fight, and they were defeated by the Israelites.

GAVE THEIR LAND אֲרָצָם. וְנָתַן אֲרָצָם. The lands of Sihon and Og, which were on the eastern side of the Jordan River and not part of Canaan, were occupied by the tribes of Reuben, Gad, and half of the tribe of Manasseh.

ADONAI, YOUR GLORY ENDURES FOREVER יְהוָה שָׁמַךְ לְעוֹלָם. Or: “Your name endures forever.” “Name” and “fame” often are coupled, to connote “an enduring reputation.” Both the workings of nature and the events of our history are ways that God’s presence is made known in the world.

YOU WHO REVERE ADONAI יִרְאֵי יְהוָה. In biblical literature this is a technical term referring specifically to the non-Israelites who attended the Temple worship service.

WHO DWELLS IN JERUSALEM שְׁכֵן יְרוּשָׁלַיִם. Even though the entire world is not sufficient to contain the Almighty, God is described as dwelling amidst God’s people. A similar thought is expressed in Solomon’s prayer at the dedication of the Temple (1 Kings 8).

Idols

What is an idol? A thing, a force, a person, a group, an institution or an ideal, regarded as supreme. God alone is supreme. . . .

Even the laws of the Torah are not absolutes. Nothing is deified: neither power nor wisdom, neither heroes nor institutions. To ascribe divine qualities to all of these, to anything, sublime and lofty as it may be, is to distort both the idea it represents and the concept of the Divine which we bestow upon it. . . .

Nothing exists for its own sake, nothing is valid by its own right. What seems to be a purpose is but a station on the road. All is set in the dimension of the holy. All is endowed with bearing on God.

To be a Jew is to renounce allegiance to false gods; to be sensitive to God's infinite stake in every finite situation; to bear witness to God's presence in the hours of God's concealment; to remember that the world is unredeemed. . . . We are chosen to remain free of infatuation with worldly triumphs, to retain independence of hysteria and deceptive glories; never to surrender to splendor, even at the price of remaining strangers to fashion. . . .

It is impossible to grasp spirit in itself. Spirit is a *direction*, the turning of all beings to God.

—ABRAHAM JOSHUA
HESCHEL

PSALM 135

Halleluyah! Praise the name of ADONAI.
Give praise, servants of ADONAI
who stand in the House of ADONAI,
in the courts of the House of our God.
Halleluyah! For ADONAI is good.
Sing to God, who is gracious.

God chose Jacob, the people Israel as a special treasure.
I know that ADONAI is great,
greater than everything worshipped as divine.
Whatever ADONAI has willed
has come to be in the heavens and on earth,
in the sea and all the depths.
God gathers clouds from the ends of the earth,
makes lightning for the rain,
and releases the wind from its vaults.

God smote the firstborn of Egypt, human and beast alike,
and sent signs and portents in Egypt
against Pharaoh and all of his subjects.
God smote many nations and slew mighty kings:
Sihon, king of the Amorites;
Og, king of Bashan; and all the princes of Canaan.
God gave their land as a heritage to the people Israel.
ADONAI, Your glory endures forever;
Your fame, ADONAI, for all generations.
ADONAI will vindicate the people;
God will have compassion for God's servants.

The idols of the nations are silver and gold,
made by human hands.
They have mouths that cannot speak;
they have eyes that cannot see.
They have ears that cannot hear,
nor have they breath in their mouths.
Their makers shall become like them,
so shall all who trust in them.

House of Israel, praise ADONAI;
House of Aaron, praise ADONAI.
House of Levi, praise ADONAI;
you who revere ADONAI, praise ADONAI.
Praised from Zion be ADONAI who dwells in Jerusalem.
Halleluyah!

PSALM 136. According to some rabbis, Psalms 135 and 136 originally formed one unit and were known as הלל הגדול (*hallel ha-gadol*), "the great Hallel" (Jerusalem Talmud, Pesahim 5:7). Others refer to Psalm 136 alone as "the great Hallel," and this has largely been adopted in later Jewish tradition (Babylonian Talmud, Pesahim 118a). Each verse of Psalm 136 contains the liturgical response found in thanksgiving psalms: *כי לעולם חסדו* (*ki l'olam hasdo*), "God's love endures forever." When the Levites used to recite such psalms in the Temple, this refrain was the people's response. Here the refrain occurs twenty-six times, which is the numerical equivalent of God's name, יהוה (*yod-hei-vav-hei*). (*Abudarham*)

GOD, WHO IS ALMIGHTY לַאֱלֹהֵי הָאֱלֹהִים. This and other phrases that follow are reminiscent of the language of Deuteronomy.

GOD GIVES FOOD TO ALL FLESH נֹתֵן לֶחֶם לְכָל־בֶּשֶׂר. Turning from Israel's history to a more general topic, God is praised for sustaining all life. Thus the psalm comes full circle: it begins and ends by praising God as the creator of all.

הוֹדוּ לַיהוָה כִּי־טוֹב
הוֹדוּ לַאֱלֹהֵי הָאֱלֹהִים
הוֹדוּ לַאֲדֹנָי הָאֲדֹנִים

לְעֹשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ
לְעֹשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה
לְרַקַּע הָאָרֶץ עַל־הַמַּיִם

לְעֹשֵׂה אוֹרִים גְּדוֹלִים
אֶת־הַשֶּׁמֶשׁ לְמַמְשַׁלֵּת בַּיּוֹם
אֶת־הַיָּרֵחַ וְכוֹכְבֵי־לַיְלָה לְמַמְשַׁלֵּת בַּלַּיְלָה

לְמַפֵּה מִצָּרִים בְּבִכּוּרֵיהֶם
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
בְּיַד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה

לְגַזֵּר יַם־סוּף לְגִזְרֵים
וְהָעֵבִיר יִשְׂרָאֵל בְּתוֹכוֹ
וַנַּעַר פְּרַעֲהַ וַחִילוֹ בַּיַם־סוּף

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר
לְמַפֵּה מַלְכִים גְּדוֹלִים
וַיַּהַרְג מַלְכִים אֲדִירִים

לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי
וּלְעוֹג מֶלֶךְ הַבְּשָׁן

וַנִּתֵּן אֶרֶצָם לְנַחְלָה
נַחְלָה לְיִשְׂרָאֵל עַבְדּוֹ

◀ שָׁבַשְׁפַּלְנוּ זְכוֹר לָנוּ
וַיִּפְרַקְנוּ מִצָּרֵינוּ

נִתֵּן לָחֶם לְכָל־בֶּשֶׂר
הוֹדוּ לַאֵל הַשָּׁמַיִם

תהלים קלו

כִּי לְעוֹלָם חֶסֶדּוֹ.
כִּי לְעוֹלָם חֶסֶדּוֹ.
כִּי לְעוֹלָם חֶסֶדּוֹ.
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כִּי לְעוֹלָם חֶסֶדּוֹ.

Exodus

In an early rabbinic commentary on Exodus, the famous sage Judah Ha-Nasi is quoted as saying: “Through the strength of God Israel went out of Egypt, as it is said: ‘By strength of hand, the Lord brought us out of Egypt.’” But, the commentary continues, there is “another interpretation”: “With an alertness of their own Israel went out of Egypt, as it is said: ‘And thus shall ye eat [the paschal lamb]: with your loins girded, your shoes on your feet, and your staff in your hand.’”... Many men and women, believing in God’s mighty hand, have nevertheless girded their loins, challenged the pharaohs of their own time, marched into the wilderness—and understood what they were doing by reading Exodus.

—MICHAEL WALZER
(adapted)

PSALM 136

Praise ADONAI, for God is good;
praise God, who is almighty;
praise the supreme sovereign:

ki l’olam ḥasdo;
God’s love endures forever.

Praise God, who works great wonders alone,
making the heavens with wisdom,
suspending earth over waters:

ki l’olam ḥasdo;
God’s love endures forever.

God made the great lights,
the sun to rule by day,
the moon and stars to rule by night:

ki l’olam ḥasdo;
God’s love endures forever.

God smote the Egyptian firstborn,
and brought Israel out of their midst
with strong hand and outstretched arm:

ki l’olam ḥasdo;
God’s love endures forever.

God split the Sea of Reeds,
and brought Israel through,
while sweeping Pharaoh and his
troops into the sea:

ki l’olam ḥasdo;
God’s love endures forever.

God led the people in the wilderness,
smiting great kings—slaying the mighty Sihon,
king of the Amorites, and Og, king of Bashan:

ki l’olam ḥasdo;
God’s love endures forever.

God gave their land
as a heritage to God’s servant Israel,
remembering us when we were low,
and rescuing us from our oppressors:

ki l’olam ḥasdo;
God’s love endures forever.

God gives food to all flesh,
Praise the Sovereign of heaven;

ki l’olam ḥasdo;
God’s love endures forever.

רַנְּנוּ צְדִיקִים בַּיהוָה, לְיִשְׂרָאֵל נְאֻם תְּהִלָּה. הוֹדוּ לַיהוָה
בְּכִנּוּר, בְּנֶבֶל עֲשׂוֹר זָמְרוּ-לוֹ. שִׁירוּ-לוֹ שִׁיר חֲדָשׁ, הִיטִיבוּ
נֶגֶן בְּתִרְעָה. כִּי-יִשֶׁר דְּבַר-יְהוָה, וְכָל-מַעֲשָׂהוּ בְּאֱמוּנָה.
אֱהָב צְדָקָה וּמִשְׁפָּט, חֶסֶד יְהוָה מִלְּאָה הָאָרֶץ.

בְּדַבַּר יְהוָה שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ פִּיּוֹ כָל-צִבְאָם. כּוֹנֵס
כַּנֹּד מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִיְהוָה כָּל-
הָאָרֶץ, מִמֶּנּוּ יִגְוּרוּ כָל-יֹשְׁבֵי תֵבֶל. כִּי הוּא אָמַר וַיְהִי,
הוּא צָוָה וַיַּעֲמֵד. יְהוָה הַפִּיר עֲצַת-גּוֹיִם, הִנִּיא מַחְשְׁבוֹת
עַמִּים. עֲצַת יְהוָה לְעוֹלָם תַּעֲמֵד, מַחְשְׁבוֹת לְבוֹ לְדוֹר וָדוֹר.

אֲשֶׁרֵי הַגּוֹי אֲשֶׁר-יְהוָה אֱלֹהָיו, הָעַם בָּחַר לְנַחֵלָה לוֹ.
מִשְׁמַיִם הִבִּיט יְהוָה, רָאָה אֶת-כָּל-בְּנֵי הָאָדָם. מִמְּכוֹן-
שִׁבְתּוֹ הִשְׁגִּיחַ, אֶל כָּל-יֹשְׁבֵי הָאָרֶץ. הִיִּצֵר יַחַד לָבָם,
הַמְּבִין אֶל-כָּל-מַעֲשֵׂיהֶם.

אִין הַמֶּלֶךְ נוֹשָׁע בְּרֶב-חַיִל, גְּבוּר לֹא-יִנָּצֵל בְּרֶב-כֹּחַ. שֶׁקֶר
הַסּוֹס לְתִשׁוּעָה, וּבָרַב חֵילוֹ לֹא יִמְלֹט. הִנֵּה עֵין יְהוָה
אֶל-יִרְאָיו, לְמִיִּחְלִים לְחַסְדּוֹ. לְהַצִּיל מִמּוֹת נַפְשָׁם,
וּלְחַיּוֹתָם בְּרַעֲב.

נַפְשֵׁנוּ חִכְתָּה לַיהוָה, עֲזָרְנוּ וּמִגִּנְנוּ הוּא. < כִּי-יָבוּ יִשְׁמַח
לְבָנוּ, כִּי בָשָׂם קִדְשׁוֹ בְּטַחְנוּ. יְהִי-חֶסֶדְךָ יְהוָה עָלֵינוּ
כַּאֲשֶׁר יַחְלֵנוּ לָךְ. תְּהִלִּים לֵג

PSALM 33. This psalm begins as a call to worship God, after which it sets forth a credo announcing God's justice and compassion. At the conclusion, the assembled worshippers express their trust in God and pray for God's protecting care. There is a recurrent use of the number seven: seven teachings about God, seven words indicating praise at the beginning of the psalm, and seven expressions in the last three verses ending in the suffix *-nu* (*-nu*), "we" or "us" or "our."

Each verse of the psalm forms a perfect parallelism, as if it too calls for a reader and congregational response, like the previous psalm.

SING TO ADONAI, YOU RIGHTEOUS רַנְּנוּ צְדִיקִים בַּיהוָה. The leader calls upon the assembled multitude in the Temple to joyfully sing to God. They are called "righteous" and "upright" since they are devoted to God and have come to worship.

WITH THE TEN-STRINGED LUTE בְּנֶבֶל עֲשׂוֹר. Some think that the instrument mentioned here, *neivel* (*neivel*), is a wind instrument and the "ten" refers to holes. Furthermore, it is not clear if the psalm mentions two or three instruments. Ibn Ezra thinks the *עשור* (*asor*), "ten," is a separate instrument.

LOVES RIGHTEOUSNESS AND JUSTICE אֱהָב צְדָקָה וּמִשְׁפָּט. Divine attributes that we are called upon to imitate.

ALL THEY CONTAIN כָּל-צִבְאָם. Literally, "all their host." The verse paraphrases Genesis 2:1, which sums up all creation thus: "The heavens and the earth were finished, and all their host." The phrase probably includes the sun, moon, and stars, as well as trees, fish, birds, and animals.

GATHERS . . . AS A MOUND כּוֹנֵס כַּנֹּד. Another reference to the story of creation, where the waters are gathered together so that dry land appears (Genesis 1:9).

HORSES ARE A DELUSION OF SECURITY שֶׁקֶר הַסּוֹס לְתִשׁוּעָה. Chariots were a critical element in Egyptian military formations. Psalms frequently contrast faith in God to belief in military might.

LONGINGLY WE HOPE IN ADONAI לַיהוָה נַפְשֵׁנוּ חִכְתָּה. At the end of the psalm, the assembled group speaks and identifies itself as those worthy of God's concern.

Sing

The Baal Shem Tov taught that the way to praise God is first to begin with words and then, as our souls rise, to give expression to the words with song; the music moves us to sing without words, and finally, our whole body wants to praise God and we dance.

PSALM 33

Sing to ADONAI, you righteous;
it is fitting for the upright to praise God.
Praise ADONAI on the harp;
sing to God songs with the ten-stringed lute.
Sing to God a new song; play sweetly and shout for joy,
for the word of ADONAI holds true; all God's deeds endure.
God loves righteousness and justice;
the earth is filled with divine love.

By the word of ADONAI were the heavens made;
at God's command, all they contain.
God gathers the waters of the sea as a mound,
and stores the deep in vaults.

Let all the earth revere ADONAI, and all who inhabit the world stand in awe.
For God spoke, and it came to be; God commanded, and it stood firm.

ADONAI annuls the plans of nations and thwarts the designs of peoples.
ADONAI's plans stand firm forever; God's designs shall endure throughout the ages.
Blessed is the nation for whom ADONAI is God, the people chosen as God's heritage.

ADONAI looks out from heaven and beholds all mortals.
From God's dwelling place God surveys all the inhabitants of the earth;
the One who fashioned the hearts of all, discerns all their deeds.

A king is not rescued by an army, nor is a warrior saved by sheer strength.
Horses are a delusion of security; their great power provides no escape.

ADONAI watches over those who revere the Divine,
over those who hope for God's lovingkindness,
to save them from death, and sustain their lives during famine.

Longingly we hope in ADONAI; God is our help and our shield.
In God our hearts rejoice; in God's holy name have we put our trust.
May we enjoy Your lovingkindness, ADONAI, as we have placed our hope in You.

מזמור שיר ליום השבת.

טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.
לְהַגִּיד בְּבִקְרַח חֶסֶדְךָ, וְאַמוֹנַתְךָ בְּלִילוֹת.
עָלֶי-עָשׂוֹר וְעָלֶי-נָבֵל, עָלֵי הַגִּיּוֹן בְּכִנּוּר.
כִּי שְׂמַחְתָּנִי יְהוָה בְּפַעֲלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מֵה־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה, מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ.
אִישׁ-בָּעַר לֹא יָדַע, וְכֹסִיל לֹא-יָבִין אֶת-זֹאת.
בְּפָרַח רְשָׁעִים כָּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל-פְּעָלֵי אֹן,
לְהַשְׁמָדֵם עַד־יָעַד.
וְאַתָּה מָרוֹם לְעֵלָם יְהוָה.
כִּי הִנֵּה אֵיבֶיךָ יְהוָה,
כִּי-הִנֵּה אֵיבֶיךָ יֵאבְדוּ,
יִתְפָּרְדוּ כָּל-פְּעָלֵי אֹן.
וְתִרְם כְּרָאִים קַרְנֵי, בְּלַתִּי בְּשִׁמּוֹן רַעְנָן.
וְתִבַּט עֵינַי בְּשׁוֹרֵי,
בְּקַמִּים עָלַי מְרַעִים תִּשְׁמַעְנָה אָזְנִי.
צְדִיק כְּתָמַר יִפְרַח,
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָה.
שְׁתוּלִים בְּבַיִת יְהוָה,
בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
◀ עוֹד יִנּוּבּוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי-יֵשֶׁר יְהוָה, צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ. תהלים צב

PSALM 92. Perhaps this psalm received the title "A Song for Shabbat" because of its reference to creation and its expression of hope for the time to come. Shabbat celebrates the culmination of creation and also foreshadows the tranquility of the end of days. The days of the Jewish week are enumerated as a progression toward Shabbat and so this psalm has been included in holy day prayers even when they fall on weekdays.

THE THOUGHTLESS CANNOT COMPREHEND
אִישׁ-בָּעַר לֹא יָדַע. The psalm raises the perennial problem of the suffering of the just and the prosperity of the wicked. Only the foolish and thoughtless, says the psalmist, will assume that this is a permanent situation.

YOUR ENEMIES SHALL PERISH יֵאבְדוּ. In pagan mythology, the gods have divine enemies whom they must battle. The Bible came to view the primal struggle not as one between competing divinities, but rather as one between God and human evil.

וְתִרְם כְּרָאִים קַרְנֵי. LIKE THE HORN OF THE OX. The identity of the animal referred to here is pure conjecture. Early English translations call it a "unicorn" because the Hebrew refers to a single horn.

TRANSPLANTED IN THE HOUSE OF ADONAI שְׁתוּלִים בְּבַיִת יְהוָה. According to rabbinic tradition, there were two stones in front of the ancient Temple, one short and one tall. In the psalm, the tall palm and the broad cedar of Lebanon are seen as a living representation of that image. The righteous become the living monuments who, planted at the entrance to God's house, now greet all worshippers.

Psalm 92—An

Interpretive Translation

It is good to sing praise to
You, Lord,
and to thank You for all
Your blessings,
to proclaim Your love in the
morning
and Your faithfulness
every night,
with the music of the human
voice
or the melody of my
silence.

For You let me delight in
Your world, Lord;

You make my heart sing
with joy.

How great is Your goodness,
Lord;

how unfathomable Your
justice!

It can't be seen by our eyes
and can't be grasped by our
thinking;

but every secret is told,
every crime is punished,
every good deed is rewarded,
every wrong is redressed.

Though chaos rules on the
surface,
in the depths all becomes
law.

And the wise flourish like
palm trees;

they grow like the cedars of
Lebanon.

They are planted in the dark
soil of God,

and their leaves keep
turning to [God's] light.

Even in old age they bear
fruit;

they are green and supple
and strong;

living proof that the Lord
is just and [the Lord's] way
is perfect.

—STEPHEN MITCHELL

PSALM 92

A SONG FOR SHABBAT.

It is good to thank You, ADONAI,
to sing Your praise, exalted God,
*to affirm Your love each morning,
and Your faithfulness in the night,
to the music of the lute
and the melody of the harp.*

Your creation, ADONAI, gives me joy,
I sing of Your handiwork.

How vast Your works, ADONAI,

Your designs are wonderfully intricate.

The thoughtless cannot comprehend,
the foolish cannot fathom this:

*the wicked flourish like grass,
and those who commit evil blossom,
only to be destroyed in the end.*

But You, ADONAI, are supreme forever.

Surely, Your enemies, ADONAI,
surely, Your enemies shall perish;
those who commit evil shall crumble.

*And You will raise my head high, like the horn of the ox,
anointing me with fragrant oil.*

My eyes will look directly at the ranks of my foes,
and as enemies gather against me, my ears will hear:

*The righteous shall flourish like the palm tree;
they shall endure like a cedar in Lebanon,
transplanted in the house of ADONAI,
thriving in our God's courtyard.*

In old age, they are yet fruitful,
always fresh and fragrant,
proclaiming that ADONAI is flawless,
my stronghold, never unjust.

*Tzaddik ka-tamar yifrah, k'erez ba-l'vanon yisgeh.
Sh'tulim b'veit Adonai, b'hatzrot eloheinu yafrihu.
Od y'nuvun b'seivah, d'sheinit v'ra-ananim yihyu,
l'haggid ki yashar Adonai, tzuri v'lo avlatah bo.*

יהוה מֶלֶךְ גָּאוֹת לְבֶשׁ,
 לְבֶשׁ יְהוּה עֵז הַתְּאֵזֶר,
 אֶף־תִּכּוֹן תִּבְּל בַּל־תִּמוּט.
 נִכּוֹן כִּסְאֶךָ מֵאֵז מְעוֹלָם אֲתָה.
 נִשְׂאוּ נְהָרוֹת יְהוּה,
 נִשְׂאוּ נְהָרוֹת קוֹלָם,
 יִשְׂאוּ נְהָרוֹת דְּכִיָּם.
 מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי־יָם,
 אֲדִיר בְּמָרוֹם יְהוּה.
 < עֲדִיתִךָ נֶאֱמָנוּ מֵאֵד,
 לְבֵיתֶךָ נֶאֱוָה־קִדְשׁ יְהוּה, לְאֶרֶץ יָמִים. תהלים צג

PSALM 93. Some modern commentators see this psalm as a “coronation psalm,” proclaiming God’s sovereignty over the entire cosmos. It is thought that such psalms may have been written for the celebration of the biblical new year.

THE RIVERS RAISE UP THEIR WAVES יִשְׂאוּ נְהָרוֹת דְּכִיָּם. Whereas in other ancient cultures there were divine forces that ruled the sea and threatened other divinities, here the waters reach up to praise God.

ADONAI’S GLORY ENDURES FOREVER יְהִי כְבוֹד יְהוּה לְעוֹלָם לְעוֹלָם. According to the Rabbis, this verse was recited by “the Angel of the Universe” (i.e., the chief angel) at the creation, marveling at the way in which all things obeyed God’s will (Babylonian Talmud, Hullin 60a). This prayer is made up of a collection of biblical verses, mostly from the Book of Psalms: Psalm 104:31; Psalm 113:2–4; Psalm 135:13; Psalm 103:19; 1 Chronicles 16:31; Psalm 10:16; Psalm 93:1; Exodus 15:18; Psalm 10:16; Psalm 33:10; Proverbs 19:21; Psalm 33:11; Psalm 33:9; Psalm 132:13; Psalm 135:4; Psalm 94:14; Psalm 78:38; and Psalm 20:10. The themes include: God’s rule over the entire universe, both heaven and earth;

יְהִי כְבוֹד יְהוּה לְעוֹלָם, יִשְׁמַח יְהוּה בְּמַעֲשָׂיו. יְהִי שֵׁם יְהוּה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם. מִמְזֹרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ, מִהֶלֶל שֵׁם יְהוּה. רַם עַל־כָּל־גּוֹיִם יְהוּה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יְהוּה שֶׁמֶךְ לְעוֹלָם, יְהוּה זְכָרְךָ לְדֹר־וָדָר. יְהוּה בַּשָּׁמַיִם הִכִּין כִּסְאוֹ, וּמְלָכוּתוֹ בְּכָל מְשָׁלָה. יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְהוּה מֶלֶךְ. יְהוּה מֶלֶךְ, יְהוּה מֶלֶךְ, יְהוּה יִמְלֶךְ לְעוֹלָם וָעֶד. יְהוּה מֶלֶךְ עוֹלָם וָעֶד, אָבְדוּ גוֹיִם מֵאֶרֶצוֹ. יְהוּה הִפִּיר עֲצַת־גּוֹיִם, הִנִּיא מַחְשְׁבוֹת עַמִּים. רַבּוֹת מַחְשְׁבוֹת בְּלִב־אִישׁ, וְעֲצַת יְהוּה הִיא תְּקוּם. עֲצַת יְהוּה לְעוֹלָם תִּעֲמַד, מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדָר. כִּי הוּא אָמַר וַיְהִי, הוּא־צִוָּה וַיַּעֲמַד. כִּי־בָחַר יְהוּה בְּצִיּוֹן, אֲנֹה לְמוֹשֵׁב לוֹ. כִּי־יַעֲקֹב בָּחַר לוֹ יְהוּה, וְיִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא־יִטָּשׁ יְהוּה עַמּוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.
 < וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אִפּוֹ וְלֹא־יַעִיר כָּל־חַמְתּוֹ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קִרְאָנוּ.

the destruction of the evildoers; God’s covenantal relationship with Israel; and a plea for compassion for the people Israel, though they may sin. A seemingly natural poetic flow from one verse to the next is created by the presence of similar words in each one.

GOD, BEING MERCIFUL, GRANTS ATONEMENT FOR SIN עוֹן וְיִכְפֹּר רַחוּם. These last two verses are found in other prayers that—like this one—date from the first millennium C.E. and comprise a sequence of biblical verses. (For example, see Kedushah D’sidra, p. 180, and Tahannun, the weekday penitential prayers following the Amidah.) These same verses precede the Bar’khu, the call to worship, in the weekday evening service. The theme of God’s mercy is thus constantly evoked.

*Psalm 93—An
Interpretive Translation*

God acts within every
moment
and creates the world
with each breath.
[God] speaks from the
center of the universe,
in the silence beyond all
thought.
Mightier than the crash of
a thunderstorm,
mightier than the roar
of the sea,
is God's voice silently
speaking
in the depths of the
listening heart.

—STEPHEN MITCHELL

PSALM 93

ADONAI is sovereign, robed in splendor,
girded in strength.

So the earth is established,
on sure foundation.

Your kingdom stands from earliest time;
You are eternal.

The rivers rise to You, ADONAI,
the rivers raise their voices,
the rivers raise up their waves.

From the roaring of the deep,
and the mighty breakers of the sea:

“ADONAI is supreme.”

Your teaching, ADONAI, never fails;
holiness befits Your house, ADONAI,
in the fullness of days.

*GOD'S JUST RULE AND GOD'S MERCY:
AN ANTHOLOGY OF BIBLICAL VERSES*

ADONAI's glory endures forever; may God rejoice with God's creation. May ADONAI be praised now and forever. Praised be God from the rising to the setting of the sun. ADONAI is exalted beyond all nations; God's glory extends beyond the heavens. Your glory, ADONAI, endures forever; Your fame throughout all generations. ADONAI established a throne in heaven; God's sovereignty encompasses all. The heavens rejoice and the earth is glad; the nations declare: “ADONAI is sovereign.” ADONAI reigns, ADONAI has reigned, ADONAI shall reign throughout all time. ADONAI shall reign forever and ever; many peoples shall vanish from God's land. ADONAI thwarts the designs of such nations, foiling the plans of such peoples. Many plans rise in human hearts, but ADONAI's designs are fulfilled. For when God spoke it came to be; God issued a command and the world took form. ADONAI has chosen Zion, desiring it for God's dwelling place. God has chosen Jacob for God's own, the people Israel as God's treasure. ADONAI will not abandon this people, nor forsake those who inherit ADONAI's favor. God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, ADONAI. Answer us, Sovereign, when we call.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סֵלָה.
אֲשֶׁרִי הָעַם שְׁכַכָּה לוֹ, אֲשֶׁרִי הָעַם שְׁיִהוּה אֱלֹהָיו.

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל-יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדַלְתּוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
הִדְר כְּבוֹד הַוָּדָק, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדַלְתְּךָ אֶסְפְּרָנָה.
זָכַר רַב־טוֹבֶךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ יִרְנֶנּוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֹל־חֶסֶד.
טוֹב-יְהוָה לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.
יִזְדוֹק יְהוָה כָּל-מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הַדֵּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל-עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלָאִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים.
עֵינַי-כֹּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.

PSALM 145. This psalm, which was treasured by the Rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period, as attested by the Dead Sea Scrolls, where it appears with a congregational response attached to each verse: "Blessed is Adonai and blessed is God's name."

Psalm 145 begins and ends with personal verses of praise. In the middle verses, the author affirms God's sovereignty, and then immediately connects that affirmation to God's love and compassion.

For synagogue use, Psalm 115:18 was appended to the end, referring to those who are praying in the synagogue. Two additional verses (Psalms 84:5 and 144:15), both of which begin with the word אֲשֶׁרִי (*ashrei*, "joyous"), were added to the opening, apparently in imitation of the Book of Psalms itself,

which begins with that word. Originally, P'sukei D'zimra, the preparatory morning psalms, began here and consisted simply of Ashrei followed by the last five psalms in the Book of Psalms.

Ashrei is an alphabetical acrostic and thus easy to remember, which may help to explain its popularity in Jewish liturgy. Many readers relate to individual verses more than to the literary flow of the whole poem.

MY GOD, MY SOVEREIGN אֱלֹהֵי הַמֶּלֶךְ. The psalmist addresses God directly, not in the third person, establishing a feeling of closeness. On the other hand, the psalmist speaks to God as הַמֶּלֶךְ (*ha-melekh*), "my sovereign." This tension is one that classical Jewish thinkers constantly seek to maintain.

ADONAI IS MERCIFUL AND COMPASSIONATE יְהוָה רַחוּם וְרַחוּם. Confirmed by the proclamation of God's attributes to Moses: "A God compassionate and merciful" (Exodus 34:6). This psalm paints a picture of a loving God, who cares for all creatures.

ADONAI SUPPORTS ALL WHO FALTER יְהוָה לְכָל-הַנִּפְלָאִים. This verse marks a turning point in the psalm. Until now, the poet has praised God's greatness and splendor; now, the focus shifts to God's concern for those in need. Here, God's sovereignty is primarily manifest in love and care.

Day In, Day Out

Day in, day out
I swallow
the beauty of the world
this hungering beauty
My God
open windows within me
to let the world enter
calmly and peacefully
that more of the world
enter
the world that I love
cry over
and love again and again
—MIRIAM BARUCH HALFI

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

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

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign;

I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory
and of Your wondrous acts.

*People speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness,
and sing of Your righteousness.

*ADONAI is merciful and compassionate,
patient, and abounding in love.*

ADONAI is good to all,
and God's mercy embraces all of creation.

*All of creation acknowledges You,
and the faithful bless You.*

They speak of the glory of Your sovereignty;
and tell of Your might,

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal,

Your dominion endures through each generation.

*ADONAI supports all who falter,
and lifts up all who are bent down.*

The eyes of all look hopefully to You,
and You provide them nourishment in due time.

פּוֹתַח אֶת־יְדָיָךְ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
 צְדִיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
 קָרוֹב יְהוָה לְכָל־קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 < תְּהִלַּת יְהוָה יְדַבֵּר־פִּי,
 וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קְדוֹשׁוֹ לְעוֹלָם וָעֶד. תהלים קמה
 וְאַנְחֵנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְהוָה.

הַלְלוּ־יְהוָה.
 הַלְלִי נַפְשִׁי אֶת־יְהוָה.
 אֲהַלְלָה יְהוָה בְּחַיִּי, אֲזַמְרָה יְאֻלֵּהִי בְּעוֹדִי.
 אֶל־תִּבְטְחוּ בְּנַדְיָבִים, בְּכֵן־אָדָם שָׂאִין לוֹ תְּשׁוּעָה.
 תִּצָּא רוּחוֹ יֵשֵׁב לְאֹדָמְתּוֹ,
 בַּיּוֹם הַהוּא אֲבָדוּ עֲשֵׂתִנְתִּיו.
 אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עֲלֵיהוּ אֱלֹהָיו.
 עָשָׂה שְׂמִים וְאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם,
 הַשֹּׁמֵר אֶמֶת לְעוֹלָם.
 עָשָׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן לָחֶם לְרַעֲבִים,
 יְהוָה מִתִּיר אֲסוּרִים,
 יְהוָה פִּקַּח עֲוֹרִים,
 יְהוָה זָקַף כְּפּוֹפִים,
 יְהוָה אָהַב צְדִיקִים.
 יְהוָה שֹׁמֵר אֶת־גְּרָמִים,
 < יְתוֹם וְאַלְמָנָה יַעֲזוֹד, וְדַרְךְ רַשָּׁעִים יַעֲזוֹת.
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
 הַלְלוּ־יְהוָה. תהלים קמו

ALL THAT IS MORTAL
 כָּל־בָּשָׂר. Unlike many other psalms that concentrate on Israel, this psalm is universal. There are no references to the Temple, to Israel, or to historical events. God is depicted as the sovereign of the world who cares for all creatures.

PSALM 146. The final five psalms of the Book of Psalms, recited here in sequence, each begin and end with the compound word "Halleluyah." The first of these, Psalm 146, speaks of God's greatness and loving care in remarkably simple yet eloquent language.

THEY RETURN TO DUST
 יָשֵׁב לְאֹדָמְתּוֹ. The imagery is from Genesis, where Adam is told that he "will return to the earth, for from it you were taken: for dust you are, and to dust you shall return" (Genesis 3:19).

ADONAI FREES THE BOUND
 יְהוָה מִתִּיר אֲסוּרִים. "Adonai," the personal name of God, is repeated five times, expressing God's personal interest in the proper treatment of the needy. The qualities attributed to God in this psalm formed the basis of several of the morning *b'rakhot* (p. 37).

ADONAI PROTECTS THE STRANGER, SUPPORTS THE ORPHAN AND WIDOW
 יְהוָה שֹׁמֵר אֶת־גְּרָמִים, יְתוֹם וְאַלְמָנָה יַעֲזוֹד. In biblical society, these were the three groups least able to defend themselves.

*You open Your hand,
satisfying all the living with contentment.*

ADONAI is righteous in all that is done,
faithful to all creation.

*ADONAI is near to all who call,
to all who sincerely call.*

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.*

My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

Justice

A prominent biblical motif is that God is the master of creation and that therefore justice rules. Were there warring divinities of equal power, then the world could become the site of competing heavenly forces, but God's single rule allows justice to be the ultimate principle by which the world exists. The biblical standard of justice is always defined by the treatment of the poor, the weak, the powerless, the infirm, the unprotected. God's care is especially directed toward the most vulnerable, and societies are judged by how they are treated. The lack of justice is the undoing of God's creation.

PSALM 146

Halleluyah! Let my soul praise ADONAI.

I will praise ADONAI all my life,
and sing to my God with all my being.

*Put no trust in the powerful, in mortals who cannot save.
Their breath departs, they return to dust,
and that is the end of their grand designs.*

Blessed are those whose help is Jacob's God,
whose hope is ADONAI our God,

*maker of the heavens and the earth,
the seas and all they contain,
who keeps faith forever,*

who brings justice to the oppressed
and provides food for the hungry.

*ADONAI frees the bound, ADONAI gives sight to the blind,
ADONAI raises those bowed down, and loves the just.*

ADONAI protects the stranger, supports the orphan and widow,
but frustrates the designs of the wicked.

*ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!*

הָלְלוּ יְהוָה. כִּי־טוֹב זְמַרָה אֱלֹהֵינוּ, כִּי־נַעֲמִים נֶאֱוָה תְהִלָּה.
 בּוֹנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יִכְנָס. הָרוּפָא לְשִׁבּוּרֵי
 לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתֵם. מוֹנֵה מַסְפֵּר לְכוֹכְבִים, לְכֻלָּם
 שְׁמוֹת יִקְרָא. גְּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ, לְתַבּוּנָתוֹ אֵין
 מַסְפֵּר. מְעוֹדֵד עֲנוּיִם יְהוָה, מְשִׁפִּיל רְשָׁעִים עַד־אֶרֶץ.
 עֵנּוּ לִיהוָה בְּתוֹדָה, זְמְרוּ לֵאלֹהֵינוּ בְּכִנּוּר. הַמְכַסֶּה שָׁמַיִם
 בְּעָבִים, הַמְכִיֵּן לְאֶרֶץ מָטָר, הַמְצַמִּיחַ הַרִים חֲצִיר. נוֹתֵן
 לְבַהֲמָה לַחֲמָה, לְבַנֵּי עֵרֶב אֲשֶׁר יִקְרָאוּ. לֹא בַגְבוּרַת
 הַסּוֹס יִחְפֹּץ, לֹא בְשׁוּקֵי הָאִישׁ יִרְצֶה. רוּצֵה יְהוָה אֶת־
 יִרְאָיו, אֶת־הַמֵּיחִלִּים לַחֲסֵדוֹ. שְׁבַחֵי יְרוּשָׁלַם אֶת־יְהוָה,
 הַלְלֵי אֱלֹהֶיךָ צִיּוֹן. כִּי־חִזַּק בְּרִיחֵי שַׁעְרֶיךָ, בָּרַךְ בְּנֵיךָ
 בְּקַרְבֶּךָ. הַשֵּׁם גְּבוּלֶךָ שְׁלוֹם, חֵלֶב חֲטִיִּם יִשְׁבִּיעֶךָ. הַשְׁלַח
 אֲמַרְתָּנוּ אֶרֶץ, עַד־מַהֲרָה יְרוּץ דְּבָרוֹ. הַנִּתֵּן שְׁלֵג כְּצִמָּר,
 כְּפוֹר כְּאֶפֶר יִפָּזֵר. מִשְׁלִיךְ קַרְחוֹ כְּפִתִּים, לִפְנֵי קִרְתּוֹ מִי
 יַעֲמֵד. יִשְׁלַח דְּבָרוֹ וַיִּמְסַם, יֵשֵׁב רוּחוֹ וַיִּזְלוּ־מַיִם.
 < מְגִיד דְּבָרוֹ לִיעֶקֶב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. לֹא עָשָׂה
 כֵּן לְכָל־גּוֹי, וּמִשְׁפָּטִים בְּלִי־דַעְוָה. הַלְלוּ־יְהוָה. תהלים קמז

PSALM 147. This psalm focuses on Jerusalem, but the psalmist also stresses God's hand in nature. With great skill, the poet has created a paean to both peace and prosperity.

HEALS THE BROKEN-HEARTED מְגִיד דְּבָרוֹ לְיִשְׂרָאֵל. This line is especially evocative on the High Holy Days, when we approach God with broken hearts.

GOD'S WORD IS REVEALED TO JACOB מְגִיד דְּבָרוֹ לִיעֶקֶב. The same Hebrew phrase דְּבָרוֹ (*d'varo*), "God's word," appeared in the previous line referring to the ice, which God melts with speech. The speech of God is "heard" both in nature and in the teachings of Torah.

PSALM 148. As we approach the conclusion of the Book of Psalms and of the morning recitation of songs of praise, the emotional intensity increases. The key word הַלְלוּ־יְהוָה (*halleluyah*), "praise Yah," or some form of the root הָלַל (*hallel*), "praise," appears twelve times in this psalm. Using short, rhythmic, staccato phrases, the psalmist calls upon all creatures and all parts of the universe to join in praise of the Creator. The psalm is divided into two parts. The heavens and all that they contain are called upon to praise God in the first part; the earth and all its creatures, in the second.

הָלְלוּ יְהוָה. הַלְלוּ אֶת־יְהוָה מִן הַשָּׁמַיִם, הַלְלוּהוּ בַמְרוֹמִים.
 הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־צַבָּאוֹ. הַלְלוּהוּ שְׁמֵשׁ
 וַיְרָח, הַלְלוּהוּ כָּל־כוֹכְבֵי אוֹר. הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם,
 וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם. יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי
 הוּא צוּה וְנִבְרָאוּ. וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חָק־נִתַּן וְלֹא
 יַעֲבוּר. הַלְלוּ אֶת־יְהוָה מִן־הָאֶרֶץ, תַּנְיָנִים וְכָל־תַּהֲמוֹת.
 אֵשׁ וּבָרָד שְׁלֵג וְקִיטוֹר, רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ. הַהַרִים
 וְכָל־גְּבְעוֹת, עֵץ פְּרִי וְכָל־אֲרֻזִים. הַחַיָּה וְכָל־בְּהֵמָה,
 רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־
 שְׁפָטֵי אֶרֶץ. בַּחּוֹרִים וְגַם־בְּתוֹלוֹת, זְקֵנִים עַם־נְעָרִים.
 יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָב שְׁמוֹ לְבָדוֹ, < הוֹדוּ עַל־
 אֶרֶץ וּשְׁמַיִם. וַיִּרַם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל־חַסִּידָיו, לְבַנֵּי
 יִשְׂרָאֵל עִם קָרוֹב, הַלְלוּ־יְהוָה. תהלים קמח

The Broken-Hearted

There is nothing as
whole as a broken heart.

—attributed to
MENAHEM MENDEL
OF KOTZK

*The Sun Lit a
Wet Branch*

The sun lit a wet branch
and gold leaves captured
my eyes.

The gold leaves that
coursed
night and day
through my heart's blood
changed their
configuration.

When they reached
the soul
in its solitude,
they became distant signs
of light,
clues from heaven,
ancient wonders.

—ZELDA
(trans. Marcia Falk)

PSALM 147

Halleluyah! It is good to sing psalms to our God. How pleasant it is to chant praise! ADONAI rebuilds Jerusalem, gathers Israel's dispersed, heals the broken-hearted, binds up their wounds, and numbers the stars, giving each one a name. Great is our ruler, vast God's power; beyond measure is God's wisdom. ADONAI heartens the humble, but casts evildoers to the ground. Lift your voice in thanks to ADONAI. Sound the harp in praise of our God. God covers the sky with clouds, provides rain for the earth, and makes grass grow upon the hills. God gives the beasts their food, and the ravens that for which they call—caring not for the power of horses, nor delighting in vaunted human strength. God delights in those who revere God, those who look expectantly to God's love. Jerusalem, praise ADONAI. Zion, sing to your God, who has fortified your gates and blessed your children within, bringing peace to your borders, satisfying you with choice wheat. God's commands go forth to the earth; swiftly the Divine word descends. God sends down snow, white as wool, and scatters frost thick as ashes. God pelts the earth with a storm of ice. Who can withstand these wintry blasts? At God's command the ice melts; the wind is stilled, and the waters flow. God's word is revealed to Jacob, statutes and decrees to the people Israel. God has not done this for other nations, nor has God taught them these decrees. Halleluyah!

PSALM 148

Halleluyah! Praise ADONAI from the heavens. Praise God, angels on high. Praise God, sun and moon, all shining stars. Praise God, highest heavens. Let them praise the glory of ADONAI at whose command they were created, at whose decree they endure forever, and by whose laws nature abides. Praise ADONAI, all who share the earth: all fierce sea creatures, even the ocean depths, fire and hail, snow and smoke, storms—which obey God's command; all mountains and hills, all fruit trees and cedars, all beasts, wild and tame, creeping creatures, winged birds; earthly rulers, all the nations, officers and mortal judges, men and women, young and old. Let all praise the glory of ADONAI! God alone is to be exalted, whose glory is beyond heaven and earth. God has exalted the fame of God's people as a name of praise for all who are faithful. God has exalted the people Israel, the people drawn close. Halleluyah!

הָלְלוּ יְהוָה. שִׁירֵי יְהוָה לַיהוָה שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְקֹהֶל
 חֲסִידֵימָּה. יִשְׁמַח יִשְׂרָאֵל בְּעֲשִׂיּוֹ, בְּנִי-צִיּוֹן יִגִּילֻ
 בְּמִלְכָּם. יְהַלְלוּ שְׁמוֹ בְּמַחֹל, בְּתַף וְכִנּוֹר יִזְמְרוּ-לוֹ.
 כִּי-רוֹצֵחַ יְהוּה בְּעַמּוֹ, יִפְאַר עֲנֻיִם בִּישׁוּעָה. יַעֲלֹז
 חֲסִידֵימָּה בְּכָבוֹד, יִרְנְנוּ עַל-מִשְׁפְּבוֹתֵמָּה. רוֹמְמוֹת אֵל
 בְּגִרוֹנָם, וְחָרַב פִּיפְיֹת בְּיָדָם. לַעֲשׂוֹת נִקְמָה בְּגוֹיִם,
 תּוֹכַחֹת בְּלֶאֱמִים. ◀ לְאַסֵּר מַלְכֵיהֶם בְּזִקִים
 וְנִכְבְּדֵיהֶם כְּכַבְּלֵי בְרוֹל. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב,
 הַדָּר הוּא לְכָל-חֲסִידָיו. הָלְלוּ-יְהוָה. תהלים קמט

הָלְלוּ יְהוָה,
 הָלְלוּ אֵל בְּקֹדֶשׁוֹ, הָלְלוּהוּ בְרִקִיעַ עֶזוֹ.
 הָלְלוּהוּ בְּגִבוֹרֹתָיו, הָלְלוּהוּ כְּרַב גְּדֹלוֹ.
 הָלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הָלְלוּהוּ בְּנֶבֶל וְכִנּוֹר.
 הָלְלוּהוּ בְּתַף וּמַחֹל, הָלְלוּהוּ בְּמִנְיִם וְעֹגֵב.
 הָלְלוּהוּ בְּצִלְצְלֵי-שְׁמַע, הָלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
 ◀ כָּל הַנְּשַׁמָּה תְהַלֵּל יְהוָה, הָלְלוּ-יְהוָה.
 כָּל הַנְּשַׁמָּה תְהַלֵּל יְהוָה, הָלְלוּ-יְהוָה. תהלים קנ

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מִצִּיּוֹן, שְׁכֵן
 יְרוּשָׁלַם, הָלְלוּ-יְהוָה. בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל,
 עֲשֵׂה נִפְלְאוֹת לְבָדוֹ. ◀ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
 וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ, אָמֵן וְאָמֵן.

Some congregations proceed with נְשַׁמָּה, page 67.

the word *hall'luhu* became the basis for the compilation of ten biblical verses that punctuate each of the three special sections of the Musaf service on Rosh Hashanah, and those special sections culminate in another recitation of Psalm 150.

WITH THE SHOFAR CALL בְּתִקְעַ שׁוֹפָר. The psalmist refers to the clarion call of the shofar, the *t'ki-ah*, which we hear so dramatically on Rosh Hashanah and at the end of Yom Kippur.

PRaised BE ADONAI FOREVER בְּרוּךְ יְהוָה לְעוֹלָם. Psalms 89:53, 135:21, and 72:18-19. Two of these verses conclude with a doubled "Amen," which in the Book of Psalms punctuates the end of three of its five major divisions. All four verses begin with the word בְּרוּךְ (*barukh*), "blessed." Thus, just as we began P'sukei D'zimra with a multiple repetition of "blessed" in Barukh She-amar (page 47), so here, too, we repeat that word over and over. The oldest versions of P'sukei D'zimra ended here and so it is appropriate to conclude with the repetition of the word "Amen."

PSALM 149. This Psalm may have been written in exile, where it would not have been out of place for the wish to overcome enemies and oppressors to be expressed in especially urgent language.

LET THEM DANCE בְּמַחֹל. A characteristic of "Halleluyah" psalms is the accompaniment of instrumental music and dance, further heightening the emotional experience.

A DOUBLE-EDGED SWORD IN THEIR HANDS וְחָרַב פִּיפְיֹת. The image of vengeance invoked in this psalm might be explained by its last line, where the poet evokes the promised judgment. Israel's oppression at the hands of its enemies is a product of the injustice that must be fought.

PSALM 150. This psalm brings the Book of Psalms to an exultant close. The Book of Psalms begins with the praise of the single righteous individual, "Blessed is the One who declared that the works of creation were sufficiently complete (*dai*)," and concludes with every living being praising God. Although this psalm is recited every day, its reference to the blowing of the shofar gives it special meaning on the High Holy Days. Its ten repetitions of

A Double-Edged Sword

Isaac says: Reciting the Sh'ma while in bed is like wielding a double-edged sword. For it is said: "Let praise of God be on their lips, and a double-edged sword in their hands." How does it indicate this? Mar Zutra, (some say, R. Ashi) says: [The lesson is] from the preceding verse. For it is written: "Let the saints exult in glory, let them sing for joy upon their beds."

—BABYLONIAN TALMUD,
BERAKHOT

Psalm 150—

A Rendering

Praise God in the depths
of the universe;
praise [God] in the
human heart.

Praise God's power and
beauty,
God's all-feeling,
fathomless love.

Praise [God] with drums
and trumpets,
with string quartets and
guitars.

Praise [God] in market
and workplace,
with computer, with
hammer and nails.

Praise [God] in bedroom
and kitchen;
praise [God] with pots
and pans.

Praise [God] in the
temple of the present;
let every breath be
God's praise.

—STEPHEN MITCHELL

PSALM 149

Halleluyah! Sing a new song to ADONAI. Where the faithful gather, let God be praised. Let the people Israel rejoice in their maker; let the people of Zion delight in their sovereign. Let them dance in praise of God, celebrate with drum and harp. The people of ADONAI are cherished, the humble are crowned with triumph. Let God's faithful sing exultantly and rejoice both night and day. Let praise of God be on their lips, and a double-edged sword in their hands to execute judgment on the godless, to bring punishment upon the nations; to bind their kings in chains and put their princes in irons—carrying out the judgment decreed against them. This is glory for all of God's faithful. Halleluyah!

PSALM 150

Halleluyah! Praise God in the sanctuary,
praise God in the powerful heavens.

*Praise God for the mighty deeds,
praise God for infinite greatness.*

Praise God with the shofar call,
praise God with harp and lyre.

*Praise God with drum and dance,
praise God with flute and strings.*

Praise God with crashing cymbals,
praise God with resounding cymbals.

Let every breath of life praise ADONAI. Halleluyah!

Hal'luyah.

Hal'lu El b'kodsho, hal'luhu bi-r'ki-a uzzo.

Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar, hal'luhu b'neivel v'khinnor.

Hal'luhu b'tof u-mahol, hal'luhu b'minnim v'ugav.

Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ru-ah.

Kol ha-n'shamah t'hallel yah, hal'luyah.

Kol ha-n'shamah t'hallel yah, hal'luyah.

Conclusion of the Selection of Psalms

Praised be ADONAI forever. Amen! Amen! Praised from Zion be ADONAI who abides in Jerusalem. Halleluyah! Praised be ADONAI, God of the people Israel, who alone works wonders. Praised be God's glory throughout all time. May God's presence fill the whole world. Amen! Amen!

Some congregations proceed with Nishmat, page 67.

It is customary to stand through the middle of page 66.

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָי כָּל־הַקְּהָל וַיֹּאמֶר דָּוִד:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד־
עוֹלָם. לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח
וְהַהוֹד, כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמַּמְלָכָה
וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ. וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה
מוֹשֵׁל בְּכָל, וּבִיָּדְךָ כַּחַ וּגְבוּרָה, וּבִיָּדְךָ לְגַדֵּל וּלְחַזֵּק
לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם
תְּפָאֶרְתֶּךָ. דברי הימים א כט, י-יג

אַתָּה־הוּא יְהוָה לְבַדְּךָ, אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי
הַשָּׁמַיִם וְכָל־צַבָּאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּיִם וְכָל־
אֲשֶׁר בָּהֶם, וְאַתָּה מַחִיָּה אֶת־כָּלָם, וּצְבָא הַשָּׁמַיִם לָךְ
מִשְׁתַּחֲוִים. < אַתָּה־הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בְּחַרְתָּ
בְּאַבְרָם, וְהוֹצֵאתוּ מֵאוּר כַּשְׂדִּים, וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם,
וּמִצָּאתָ אֶת־לֵבָבוֹ נֹאמֵן לְפָנֶיךָ.

וְכָרוֹת עָמְו הַבְּרִית לָתֶת אֶת־אָרֶץ הַפְּנִיעֵי הַחַתִּי
הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לָתֶת לְזִרְעוֹ, וַתִּקַּם
אֶת־דְּבָרֶיךָ כִּי צָדִיק אַתָּה. וַתֵּרָא אֶת־עֵינֵי אֲבֹתֵינוּ
בְּמִצְרַיִם, וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עַל־יַם־סוּף. וַתִּתֵּן אֶת־
וּמִפְתֵּי־בִפְרֹעָה, וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֲרָצוֹ, כִּי יִדְעַתָּ
כִּי הִזִּידוּ עָלֶיךָ, וַתַּעַשׂ־לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
< וְהַיּוֹם בְּקַעַת לְפָנֶיךָ וַיַּעֲבֵרוּ בְּתוֹךְ־הַיָּם בַּיַּבֶּשֶׁה, וְאַתָּה־
רֹדְפֵיהֶם הַשְּׁלַכְתָּ בְּמִצּוֹלֹת, כְּמוֹ־אֲבָן בְּמַיִם עֲזִים.

נחמיה ט ו-יא

DAVID'S FINAL PRAYER.
Originally, P'sukei D'zimra (Verses of Song) consisted only of selections from the Book of Psalms; later, a series of biblical prayers, beginning here and culminating with the Song at the Sea, was added. These prayerful additions take us from Abram's leaving his home and setting out for an unknown destination, to the Exodus from Egypt, and to the promised entrance into the Land. Praise of God, the covenant with Israel, and the promise of redemption are consecutive themes here.

DAVID PRAISED דָּוִד וַיְבָרֶךְ. This passage from the Book of 1 Chronicles forms part of David's last speech as he hands his kingdom over to his son Solomon. Having just read selections from the Psalms of David, we begin the closing section of Verses of Song with David's own concluding words.

PRAISED ARE YOU בְּרוּךְ יְהוָה אַתָּה יְהוָה. This is one of only two times that these words, which became the formula for all Jewish *b'rakhot*, are found in the Bible.

WE THANK YOU מוֹדִים אֲנַחְנוּ לָךְ. These became

the first words of the second to last *b'rakhah* of the Amidah, in which we thank God for the gifts of life.

YOU ALONE, ADONAI אַתָּה־הוּא יְהוָה לְבַדְּךָ. This prayer was offered in the Second Temple when the people rededicated themselves under the guidance of Ezra and Nehemiah. Perhaps it was placed here to instill a feeling of rededication as we recite our morning prayers. Central to Ezra's act of rededication was the reading of the entire Torah, and we face the ark and rise as we recite this prayer.

OUT OF UR OF THE CHALDEES מֵאוּר כַּשְׂדִּים. Although God's call to Abram came in Haran (Genesis 12:4), the journey had begun farther east, in Ur, when Abram's father Terah set out for Canaan but got only as far as Haran (Genesis 11:31).

DAVID'S FINAL PRAYER

It is customary to stand through the middle of page 66.

David praised ADONAI in the presence of all the assembled, saying: Praised are You, God of our ancestor Israel, from the eternal past to the eternal future. Yours is the greatness and power, glory, splendor and majesty, ADONAI—for everything in the heavens and on earth is Yours. Sovereignty is Yours: You are exalted as ruler of all. You are the source of wealth and honor; dominion over all the earth is Yours. Might and courage come from You, greatness and strength are Your gifts. We thank You now, our God, and we extol Your glory. | Chronicles 29:10–13

THE COVENANT

You alone, ADONAI, created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are ADONAI, the God who chose Abram and brought him out of Ur of the Chaldees, naming him Abraham, finding in him a faithful servant.

You made a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites to his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt, You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters. | Nehemiah 9:6–11

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא
 יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שֹׁפֵת הַיָּם: וַיֵּרָא יִשְׂרָאֵל אֶת־
 הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם
 ◀ וַיֵּרְאוּ הָעָם אֶת־יְהוָה וַיֹּאמְרוּ בְּיַהּוּהוּ וּבְמִשְׁשָׁה עַבְדּוֹ:
 שמות יד ל-לא

THE SONG AT THE SEA
 שְׁמֵי הַיָּם. This song
 of triumph and praise
 to God is one of the
 great biblical poems.
 It emphasizes Israel's
 faith in God and God's
 redemptive role, lead-
 ing to the climactic
 proclamation: "Adonai
 will reign forever and
 ever!" (Exodus 15:18).
 The recitation of the
 Song at the Sea is
 a later addition to
 P'sukei D'zimra and
 is not found in first-
 millennium orders of
 prayer. The experience
 of the long exile may
 have created the need
 for the memory of
 triumph. The Midrash
 associated this Song
 with the final redemp-
 tion.

THEN MOSES . . . SANG
 אֲזַ וַיִּשְׁרַח־מִשָּׁה. The
 Hebrew יָשִׁיר (yashir)
 can be understood
 as either a present or
 future tense. This led
 the Sages to say that
 this song would be
 sung in the future by
 the Messiah, thus link-
 ing the past and the
 future redemptions
 (Mekhilta, Shirata 1).

THIS IS MY GOD זֶה
 אֱלֹהֵי. The Midrash
 expounds on the

אֲזַ וַיִּשְׁרַח־מִשָּׁה וּבִנְיָ יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
 לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס
 וּרְכָבוֹ רָמָה בַּיָּם: עֲזִי וּזְמֵרַתִּי יְהוָה וַיְהִי־לִי
 לִישׁוּעָה זֶה אֱלֹהֵי וְאֵנֹהוּ אֱלֹהֵי
 אָבִי וְאֶרְמָמְנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
 שְׁמוֹ: מִרְפַּבֵּת פָּרַעַה וְחִילוֹ יֵרָה בַּיָּם וּמִבְּחַר
 שְׁלִשׁוֹ טַבְּעוּ בַיָּם־סוּף. תַּהֲלֵת יִכְסִּימוּ יָרְדוּ בְּמִצּוֹלֹת כְּמוֹ־
 אֲבָן: יְמִינֶךָ יְהוָה נֶאֱדָרִי בַּפֶּחַ יְמִינֶךָ
 יְהוָה תִּרְעֵץ אוֹיֵב: וּבִרְבַּב גְּאוֹנֶךָ תַּהֲרֵס
 קַמִּיף תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוּ פִּקְשׁ: וּבְרוּחַ
 אַפִּיךָ נִעְרַמוּ מַיִם נִצְבּוּ כְּמוֹ־נֶגֶד
 נְזֻלִים קָפְאוּ תַהֲלֵת בְּלִבֵּי־יָם: אָמַר
 אוֹיֵב אֶרְדֹּף אֲשִׁיג אַחֲלֶק שָׁלַל תִּמְלֹאמוּ
 נִפְשֵׁי אַרְיֵק חֲרָבִי תוֹרִישְׁמוּ יָדַי: נִשְׁפֹּתַ
 בְּרוּחֶךָ פִּסְמוּ יָם צָלְלוּ פְעוֹפֶרֶת בְּמַיִם
 אֲדִירִים: מִי־כַמְכָה בְּאֵלֶם יְהוָה מִי
 כַּמְכָה נֶאֱדָר בִּקְדֹשׁ נוֹרָא תַהֲלֵת עֲשֵׂה
 פְּלֵא: נְטִיַת יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ: נְחִיַת
 בַּחֲסִדֶךָ עַם־זָנוּ גְּאֵלֵת נַהֲלֵת בְּעִזֶּךָ אֶל־נְוָה

demonstrative pronoun "this" and says that it indicates that the Israelites pointed to God and visually identified the Holy One. "Even a maidservant at the Sea saw God more clearly than the greatest of the prophets!" (Mekhilta Shirata 3). The experience at the Sea was an unequalled moment of faith.

ADONAI IS A WARRIOR; GOD'S NAME IS ADONAI שְׁמוֹ יְהוָה מִלְחָמָה יְהוָה שְׁמוֹ. The entire poem emphasizes God's role as warrior, triumphing over Israel's enemies. On the phrase "God's name is Adonai," the Rabbis remarked that God appears in many different guises: here as a warrior, elsewhere as a sage. No matter how varied God's manifestations, "God's name is Adonai"—the One God is always the same (Mekhilta, Shirata 4). Though we each may perceive God differently and our experience of God may vary with our life experience, one reality exists behind all.

Thus ADONAI saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that ADONAI wielded against the Egyptians, the people feared ADONAI and kept faith with ADONAI, trusting Moses, ADONAI's servant. Exodus 14:30-31

THE SONG AT THE SEA

Then Moses and the people Israel sang this song to ADONAI:

I will sing to ADONAI, mighty in majestic triumph!
Horse and driver God has hurled into the sea.
ADONAI is my strength and my might; God is my deliverance.
This is my God, to whom I give glory—
my ancestor's God, whom I exalt.

ADONAI is a warrior; God's name is ADONAI.
Pharaoh's chariots and army God has cast into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.

Your right hand, ADONAI, singular in strength—
Your right hand, ADONAI, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue and plunder!
I will devour them, I will draw my sword.
With my bare hands will I dispatch them."
You loosed the wind—the sea covered them.
Like lead they sank in the swelling waters.

Who is like You, ADONAI, among all that is worshipped?
Who is like You, majestic in holiness,
awe-inspiring in splendor, working wonders?

You stretched out Your hand—the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.

קְדֹשׁ: שְׁמְעוּ עַמִּים יְרֻגְזוּן חֵיל
 אַחַז יִשְׁבִי פְלֶשֶׁת: אַז נִבְהָלוּ אֱלוֹפָי
 אָדוֹם אֵילֵי מוֹאָב יֶאֱחָזְמוּ רַעַד נִמְגּוּ
 כָּל יִשְׁבֵי כְנָעַן: תִּפְּל עֲלֵיהֶם אֵימָתָה
 וּפְחָד בְּגִדְל זְרוּעֶךָ יִדְמוּ כְּאֲבֹן עַד-
 יַעֲבֵר עִמָּךְ יְהוָה עַד-יַעֲבֵר עִם-זֶן
 קְנִיַת: תִּבְאֲמוּ וְתִטְעֲמוּ בְהַר נִחְלָתְךָ מְכוֹן
 לְשִׁבְתְּךָ פַּעֲלַת יְהוָה מִקְדָּשׁ אֲדָנִי כּוֹנֵן
 יְדִיךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד: שְׁמוֹת טו א-יח

FOR SOVEREIGNTY BELONGS TO ADONAI
 Psalms 22:29. The biblical selections of P'sukei D'zimra, the Verses of Song, conclude by framing the powerful climax of the Song at the Sea with verses from Psalms and the Prophets that emphasize God's sovereignty and the universal recognition of God that will mark the end of days.

< כִּי לַיהוָה הַמְּלוּכָה וּמִשַׁל בְּגוֹיִם. וְעָלוּ מוֹשָׁעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת-הַר עֵשׂו, וְהִיטָה לַיהוָה הַמְּלוּכָה. וְהָיָה יְהוָה לְמִלְכָּךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

DELIVERERS SHALL RISE
 Obadiah 1:21. Obadiah predicted that though Israel and Judah were bent low in his time, redemption would come soon. Thus the victory described in the Song at the Sea is connected to the hope in redemption and turned into a vision of ever-renewed salvation of the people Israel.

שַׁחַר אֲבִיקְשֶׁךָ צוּרִי וּמִשְׁגָּבִי
 אֶעֱרֹךְ לְפָנֶיךָ שַׁחְרִי וְגַם עֲרָבִי.
 לְפָנַי גִּדְלָתְךָ אֶעֱמֵד וְאֶבְהֵל
 כִּי עֵינֶיךָ תִּרְאֶה כָּל-מַחְשְׁבוֹת לְבִי.
 מִהֲזֶה אֲשֶׁר יוֹכַל הַלֵּב וְהַלְשׁוֹן לַעֲשׂוֹת
 וּמִהֲכֹחַ רוּחִי בְּתוֹךְ קִרְבִּי.
 < הִנֵּה לְךָ תֵּיטֵב זְמַרַת אָנוּשׁ
 עַל כֵּן אוֹדֶךָ בְּעוֹד נִשְׁמַת אֱלוֹהֵי בִי.

AND THE NAME OF GOD ONE
 Zechariah 14:9. That is, at the end of days not only will God be universally revealed, but also people's understanding of God will align completely with who God truly is. Whenever we conclude a worship service by reciting the Aleinu, we quote this verse again and express its millennial hope.

completely with who God truly is. Whenever we conclude a worship service by reciting the Aleinu, we quote this verse again and express its millennial hope.

AT DAWN I SEEK YOU שַׁחַר אֲבִיקְשֶׁךָ. This poem was written by the great medieval poet Solomon Ibn Gabirol (Spain, 11th century) to be recited by the prayer leader when rising to the *bimah* to begin public prayer. Its last line, which talks of the soul/*n'shamah*, is a bridge to the traditional Nishmat prayer, which begins on the next page and which, on Shabbat and holy days, precedes the Bar'khu, the call to worship. The poet evokes the spirit of God within each human being as the source of prayer. The translation is adapted from Jules Harlow.

Miracles

The concept of miracle . . . can be defined at its starting point as an abiding astonishment. The philosopher and the religious person both wonder at the phenomenon, but the one neutralizes his wonder in ideal knowledge, while the other abides in that wonder; no knowledge, no cognition, can weaken his astonishment. Any causal explanation only deepens the wonder for him. To live with the miracle means to recognize this power on every given occasion as the effecting one.

—MARTIN BUBER

Nations take note and tremble;
panic grips the dwellers of Philistia.
Edom's chieftains are chilled with terror,
trembling seizes the mighty of Moab,
all the citizens of Canaan are confused,
dread and dismay descend upon them.
Your overwhelming power makes them still as stone,
while Your people, ADONAI—the people
whom You have redeemed—pass peacefully over.
Lead them to Your lofty mountain;
let them lodge there in Your abode,
the sanctuary You have established.
ADONAI shall reign forever and ever.

ADONAI shall reign forever and ever. Exodus 15:1–18

For sovereignty belongs to ADONAI, who rules the nations.
Deliverers shall rise on Mount Zion to judge the mountain of
Esau, and ADONAI shall be supreme. ADONAI shall be sovereign
over all the earth. On that day ADONAI shall be one and
the name of God one.

INTRODUCTION TO NISHMAT

At dawn I seek You, Refuge, Rock sublime;
my morning prayers I offer, and those at evening time.
I tremble in Your awe-inspiring presence, contrite,
for my deepest secrets lie stripped before Your sight.

My tongue, what can it say? My heart, what can it do?
What is my strength, what is my spirit too?
But should music be sweet to You in mortal key,
Your praises will I sing so long as God's soul is in me.

נְשַׁמַּת כָּל־חַי תְּבָרַךְ אֶת־שִׁמְךָ, יְהוָה אֱלֹהֵינוּ.
 וְרוּחַ כָּל־בֶּשֶׂר תִּפְאֵר וּתְרוֹמִם זְכָרְךָ, מְלַכְנוּ, תַּמִּיד.
 מִן הָעוֹלָם וְעַד הָעוֹלָם אֶתְּךָ אֵל,
 וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
 פּוֹדֶה וּמַצִּיל, וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה.
 אֵין לָנוּ מֶלֶךְ אֵלָּא אֶתְּךָ.
 אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,
 אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹן כָּל־תּוֹלְדוֹת,
 הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,
 הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
 וַיְהוּה לֹא יָנוּם וְלֹא יִישָׁן,
 הַמְעוֹרֵר יְשָׁנִים, וְהַמְקִיץ נֹרְדָמִים,
 וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים,
 וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.
 לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אֵלֹו פִּינוּ מְלֵא שִׁירָה כַּיָּם,
 וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלוֹו,
 וּשְׁפִתוֹתֵינוּ שְׂבַח כְּמַרְחֲבֵי רְקִיעַ,
 וְעֵינֵינוּ מְאִירוֹת כְּשִׁמְשׁ וְכִיּוֹר,
 וַיְדִינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,
 וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת,
 אֵין אֲנַחְנוּ מִסְפִּיקִים לַהֲדוֹת לְךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וּלְבָרַךְ אֶת־שִׁמְךָ עַל אַחַת
 מֵאֵלֶיךָ אֲלֵפֵי אֲלֵפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת
 שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] וְעִמָּנוּ.

NISHMAT. Nishmat is a fitting conclusion to the psalms and biblical verses we have just recited, as well as an introduction to the *b'rakhot* we are about to recite. The last psalm we recited, Psalm 150, ends with the line, "Let every breath of life praise Adonai," a thought which is then taken up directly in the opening line of this prayer, "the soul (*n'shamah*, literally "breath") of all that lives praises Your name." The biblical word for "breath" came to refer to the soul in later Hebrew.

The prayer repeatedly moves from prose statement to rhythmic poetic lines, as if the worshipper cannot stop from breaking into song. Though the speaker emphasizes the limitation of words in describing or praising God, the poet suggests that the actions of our bodies, especially our breathing, can constitute a praise of God. Indeed, in this prayer our entire body is said to praise God.

Nishmat may be artfully woven from several different poems and prayers. For instance, it is likely that the second paragraph was written for a different context since Rabbi Yohanan (Land of Israel, 3rd century) recommends reciting it on the occasion of seeing the rain arrive in its season (Babylonian Talmud, Berakhot 59b). Similarly, the Talmud describes a prayer entitled "Nishmat" as concluding

the section of praise at the Passover seder (Babylonian Talmud, Pesahim 118a).

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים
 GOD OF ALL AGES
 All of humanity is included in this prayer, which touches on the prime elements of every human being: the experience of our bodies and souls.

NISHMAT: THE SOUL OF ALL THAT LIVES

The soul of all that lives praises Your name, ADONAI our God;
the spirit of all flesh exalts You, our sovereign, always.
From the very beginning to the very end of time, You are God.
Beside You, we have no sovereign who redeems and liberates us,
rescues and saves us, shows us kindness and sustains us in every
moment of anguish and distress. We have no sovereign but You:
God of all ages, God of all creatures,
master of all generations,
extolled in endless praise,
who guides the world with love
and its creatures with compassion.
ADONAI neither slumbers nor sleeps,
but wakes those who sleep,
rouses those who slumber,
gives voice to those who cannot speak,
frees those who are fettered,
supports those who fall,
straightens those who are bent over.
You alone we thank.

Were our mouths to fill with song as the sea,
our tongues sing endlessly like waves,
our lips offer praise like the limitless sky,
our eyes shine like the sun and the moon,
our arms spread heavenward like eagles' wings,
and our feet run as fast as deer,
we would still be unable to fully express our gratitude to You,
ADONAI our God and God of our ancestors,
or to praise Your name for even one of the myriad moments
of kindness with which You have blessed our ancestors and us.

מִמִּצְרַיִם גָּאֲלָתָנוּ, יְהוָה אֱלֹהֵינוּ,
וּמִבֵּית עַבְדִּים פָּדִיתָנוּ.
בְּרַעַב זָנַתָּנוּ, וּבְשָׁבַע פִּלְפִּלְתָּנוּ,
מִחֶרֶב הִצַּלְתָּנוּ, וּמִדָּבָר מְלֻטָּתָנוּ,
וּמִחַלְלִים רָעִים וְנֹאמְנִים דְּלִיתָנוּ.
עַד הִנֵּה עֲזָרוּנוּ רַחֲמֶיךָ,
וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ,
וְאַל תִּטְשֵׁנוּ, יְהוָה אֱלֹהֵינוּ, לְנֶצַח.

FROM EGYPT YOU REDEEMED
us מִמִּצְרַיִם גָּאֲלָתָנוּ. Note
the connection to the
preceding prayer, the Song
at the Sea, p. 65.

עַל כֵּן אַבְרָיִם שִׁפְלָגַת בְּנוּ,
וְרוּחַ וּנְשָׁמָה שִׁנְפַּחְתָּ בְּאַפֵּינוּ,
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ,
הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ
וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלְּכָנוּ.
כִּי כָל־פֶּה לְךָ יוֹדָה, וְכָל־לִשׁוֹן לְךָ תִּשְׁבַּע,
וְכָל־בֶּרֶךְ לְךָ תִּכְרַע, וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל־לִבְבוֹת יִירָאוּךָ, וְכָל־קָרֵב וְכָל־זוֹת יִזְמְרוּ לְשִׁמְךָ,
כַּדָּבָר שִׁפְתוֹב:

EVERY TONGUE . . . EVERY
KNEE וְכָל־בֶּרֶךְ . . .
Based on Isaiah 45:23.

כָּל־עֲצָמוֹתַי תֹּאמְרֶנָּה, יְהוָה מִי כָמוֹךָ,
מֵצִיל עֲנִי מִחֶזֶק מִמֶּנּוּ, וְעֲנִי וְאַבְיוֹן מִגְּזֻלוֹ.
מִי יִדְמֶה־לָּךְ, וּמִי יִשׁוּה־לָּךְ, וּמִי יַעֲרֹךְ־לָּךְ,
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיַת שָׁמַיִם וְאָרֶץ.
נְהַלְלֶךָ, וּנְשַׁבַּחֶךָ, וּנְפָאֲרֶךָ, וּנְבָרֶךָ אֶת־שֵׁם קְדֻשָּׁיךָ,
כְּאִמּוֹר: לְדוֹדְךָ בְּרַכִּי נַפְשִׁי אֶת־יְהוָה
וְכָל־קָרְבִי אֶת־שֵׁם קְדֻשׁוֹ.

EVERY BONE IN MY BODY
CRIES OUT כָּל־עֲצָמוֹתַי
תֹּאמְרֶנָּה. Psalm 35:10. This
verse has been cited as the
basis in Jewish tradition for
bodily movement during
prayer.

GREAT, MIGHTY . . . TO
WHOM HEAVEN AND EARTH
BELONG . . . הָאֵל הַגָּדוֹל
קִנְיַת שָׁמַיִם וְאָרֶץ. This is the
wording of the first blessing
of the Amidah, as it was re-
cited in the Palestinian rite
in the first millennium.

LET MY SOUL BLESS בְּרַכִּי
נַפְשִׁי. Psalm 103:1.

From Egypt You redeemed us, ADONAI our God,
and from the house of bondage You liberated us.
In famine You nourished us,
in prosperity You sustained us,
from the sword You saved us,
from pestilence You spared us,
and from illness, bitter and long, You raised us up.
Your compassion has maintained us to this day,
Your love has not left us;
do not abandon us, ADONAI our God, ever.

And so the organs You formed within us,
the spirit and soul You breathed into our nostrils,
the tongue You placed in our mouths—
they will all thank and bless, praise and exalt, sanctify
and crown Your name, our sovereign.

Let every mouth thank You,
every tongue pledge loyalty,
every knee bend to You,
every body bow before You,
every heart be loyal to You,
and every fiber of our being chant Your name,
fulfilling the song of the psalmist:
“Every bone in my body cries out,
ADONAI, who is like You:
saving the afflicted from the powerful,
the afflicted and impoverished from those who prey on them?”
Who resembles You?
Who is equal to You?
Who compares to You?—
great, mighty, awe-inspiring, transcendent God,
to whom heaven and earth belong.
We will praise, acclaim, and bless Your holy name,
fulfilling David’s words:
“Let my soul bless ADONAI,
and every fiber of my being praise God’s holy name.”

< הָאֵל בְּתַעֲצוּמוֹת עֶזְרָה,
 הַגְּדוֹל בְּכַבּוֹד שְׁמֶךָ,
 הַגְּבוּר לְנִצְחָה,
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,

הָאֵל GOD. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God recited in the first paragraph of the Amidah: הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא, "Great, mighty, awe-inspiring, God," and added one more description declaring God's sovereignty: הַמְּלֶכֶךְ.

הַמְּלֶכֶךְ

יוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂאָא.

שׁוֹכֵן עַד, מְרוֹם וְקְדוֹשׁ שְׁמוֹ.

וְכַתּוּב: רַנְּנוּ צְדִיקִים בִּיהוָה, לִישְׂרִים נְאוּה תְהִלָּה.

בְּפִי יִשְׂרִים תְּתַרְוֶמֶם
 וּבְדַבְרֵי צְדִיקִים תְּתַבְּרֶךְ
 וּבְלִשׁוֹן חֲסִידִים תְּתַקְדֵּשׁ
 וּבְקֶרֶב קְדוֹשִׁים תְּתַהַלֵּל.

הַמְּלֶכֶךְ SOVEREIGN. On Shabbat the formal morning service begins with the leader chanting, שׁוֹכֵן עַד "dwelling forever," but on the High Holy Days, the leader begins one line earlier with the word "Sovereign," הַמְּלֶכֶךְ, with the special High Holy Day melody, since God's rule and judgment are essential images of the High Holy Day liturgy. In many communities the leader chants the opening words from the back of the synagogue and then proceeds to the front lectern.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרַנָּה יִתְפָּאֵר
 שְׁמֶךָ מִלְּפָנֶיךָ בְּכָל־דוֹר־וְדוֹר. שְׁכֵן חוֹבֵת כָּל־הַיְצוּרִים
 לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 < לְהוֹדוֹת לְהֵלֵל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ
 לְעֵלָה וּלְקַלֵּס עַל כָּל־דַּבְרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד
 בְּיַיְשִׁי עִבְדֶּךָ מְשִׁיחֶךָ.

SING רַנְּנוּ Psalm 33:1.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלְּפָנֶיךָ הָאֵל הַמְּלֶכֶךְ הַגְּדוֹל וְהַקְּדוֹשׁ
 בְּשָׂמִים וּבְאֶרֶץ. כִּי לָךְ נְאֻה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שִׁיר וְשַׁבְּחָה, הֵלֵל וְזִמְרָה, עֵז
 וּמְמִשְׁלָה, נִצְחָה, גְּדֻלָּה וּגְבוּרָה, תְהִלָּה וְתַפְאֵרֶת, קְדֻשָּׁה
 וּמַלְכוּת. < בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
 בָּרוּךְ אַתָּה יְהוָה, אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת,
 אֵל הַהוֹדָאוֹת, אֲדוֹן הַנְּפִלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
 מֶלֶךְ אֵל חַי הָעוֹלָמִים.

IN THE SPEECH OF THE

UPRIGHT, YOU ARE

EXALTED

בְּפִי יִשְׂרִים

תְּתַרְוֶמֶם

The vision of

God seated in heaven pans

out to the chorus of the

faithful singing on earth.

Note that the second and

third words of each line are

acrostics spelling out the

names Isaac and Rebecca

in Hebrew. In Sephardic

tradition, the words always

appear in this order; in Ashkenazic tradition, the word order normally spells only Isaac, but for the High Holy Days, the order is rearranged to spell Rebecca as well, perhaps because on the first day of Rosh Hashanah we read of Isaac's birth, and on the second day of Rebecca's.

MAY YOUR NAME BE PRAISED יִשְׁתַּבַּח. This *b'rakhah* marks the completion of P'sukei D'zimra (Verses of Song), which began with the opening *b'rakhah* שְׁאֶמַר בְּרוּךְ "Praised be the One," p. 47. The two *b'rakhot* are considered complementary and one is not recited without the other.

The Stillness

The Ḥasidic master Ze'ev Wolf of Zhitomir remarked that two Hebrew words in the concluding *b'rakhah*, commonly pronounced as *shirei zimrah*, “chorus of song,” can be vocalized differently and read as שִׁירֵי זִמְרָה, *shayyarei zimrah*, “what is left over from [our] song.” God delights equally in the stillness that remains after the words have been recited and the melodies have come to an end. What remains is the love and gratitude in the human heart. That is what God desires most of all.

The Life of the Soul

God does not need our praise. Rather we need to praise God to keep ourselves aware of our blessings and of the presence of God in the world. To become indifferent to the world is to bring about the death of the soul.

—REUVEN HAMMER

GOD, in the fullness of Your power,
GREAT, in accord with your glorious name,
MIGHTY, in all of time,
AWESOME, in your awe-inspiring deeds,

SOVEREIGN,
enthroned on high,
dwelling forever, exalted and holy is Your name—
as the Psalmist has written:
“Sing, O you righteous, to ADONAI;
for the upright, to praise God is lovely.”

In the speech of the upright You are exalted,
in the words of the righteous You are blessed,
in the language of the devoted You are sanctified,
and in the midst of the holy congregation You are praised.

So the choruses of the thousands of Your people, the House of Israel, joyously glorify Your name in every generation. For it is the duty of all Your creations, ADONAI our God and God of our ancestors, to acclaim, laud, and glorify You—extolling, exalting, and adding our own praise to the songs of David son of Jesse, Your anointed servant.

May Your name be praised, always and everywhere, our sovereign, God, great and holy. For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You; to ascribe strength and sovereignty, holiness and eternity, to You; to praise and exalt You; to thank and bless You, now and forever.

Barukh atah ADONAI, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

Some congregations add the following psalm. Some repeat each verse after the leader recites it.

שִׁיר הַמַּעְלוֹת, מִמַּעַמְקִים קָרָאתֶיךָ יְהוָה.
אֲדֹנָי, שְׁמַעֵה בְּקוֹלִי,
תְּהִינֶנּוּ אֲזַנֶיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי.
אִם־עֲוֹנוֹת תִּשְׁמַר־יָהּ, אֲדֹנָי מִי יַעֲמֵד.
כִּי־עֲמֹךָ הִסְלִיחָה, לְמַעַן תִּוָּרָא.
קִוִּיתִי יְהוָה, קִוְיָה נַפְשִׁי, וּלְדַבְּרוּ הוֹחֵלְתִי.
נַפְשִׁי לַיהוָה מִשְׁמָרִים לְבָקָר, שְׁמָרִים לְבָקָר.
יַחַל יִשְׂרָאֵל אֶל־יְהוָה, כִּי־עַם־יְהוָה הִחֲסֵד,
וְהִרְבָּה עֲמוֹ פְדוֹת.
וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.
תהלים קל

OUT OF THE DEPTHS

מִמַּעַמְקִים. Some congregations add Psalm 130 because it contains some of the central themes of the day: our confession of sin and our search for forgiveness. It begins with the striking phrase “Out of the depths . . .” and ends with the assurance that God will redeem us. In the liturgy of the Land of Israel in the first millennium, this psalm preceded the evening call to worship on the Day of Atonement; over time it became more generally associated with the High Holy Days.

(adapted from Herman Kieval)

חֲצִי קַדִּישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזָמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מִכָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

HATZI KADDISH. In Jewish liturgical usage, the Hatzi (or “partial”) Kaddish, calling us to praise the name of God, marks the end of a section of the service.

PSALM 130

Some congregations add the following psalm. Some repeat each verse after the leader recites it.

A SONG OF ASCENTS.

Out of the depths I call to You, ADONAI.

ADONAI, hear my cry, heed my plea.

If you keep account of sins, ADONAI, who can survive?

Forgiveness is Yours alone, therefore we revere You.

I wait for ADONAI. O how I wait, yearning for God's response!

I wait for ADONAI more eagerly than the morning watch
awaits the dawn.

Israel, put your hope in ADONAI, for love flows from
ADONAI, and surely, also, redemption.

God will redeem Israel from all its transgressions.

Shir ha-ma-alot mi-ma'amakkim k'ratikha Adonai.

Adonai shim-ah v'koli tihyenah oznekha kashuvot l'kol taḥanunai.

Im avonot tishmor yah Adonai mi ya'amod.

Ki im'kha ha-s'lihah l'ma-an tivvarei.

Kivviti Adonai kiv'tah nafshi v'li-d'varo hoḥalti.

Nafshi ladonai mi-shom'rim la-boker, shom'rim la-boker.

Yahel yisra-el el Adonai ki im Adonai ha-hesed v'harbeih immo f'dut.

V'hu yifdeh et yisra-el mi-kol avonotav.

The Words We Speak

Ultimately the goal of prayer is not to translate a word but to translate the self; not to render an ancient vocabulary in modern terminology, but to transform our lives into prayers.

—ABRAHAM JOSHUA
HESCHEL

Ḥatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

קריאת שמע וברכותיה

We rise. Leader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

On Rosh Hashanah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֲשָׁף עֵשָׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

On Yom Kippur:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, הַפּוֹתֵחַ לָנוּ
שַׁעֲרֵי רַחֲמִים וּמֵאִיר עֵינֵי הַמַּחְכִּים לְסִלְיַחְתּוֹ, יוֹצֵר
אוֹר וּבוֹרֵא חֲשָׁף, עֵשָׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

Both services continue:

אוֹר עוֹלָם בְּאוֹצֵר חַיִּים, אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

INTRODUCTION TO THE RECITATION OF THE SH'MA. Sh'harit, the morning service, always includes two central moments, the first of which is the recitation of the Sh'ma. *B'rakhot* surrounding the Sh'ma serve to interpret the themes of the biblical verses that make up the Sh'ma itself. Two *b'rakhot* precede the Sh'ma. The first reflects on the morning light and the wonder of creation. The second acknowledges God's love of the people Israel as manifested through the gift of the teachings of Torah. A single *b'rakhah* follows the Sh'ma and speaks of redemption, a theme introduced in the third paragraph of the Sh'ma.

BAR'KHU: THE CALL TO WORSHIP TOGETHER בְּרַכּוּ. The congregation is called together as a minyan by the leader and, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAYER IS DIRECTED הַמְּבָרָךְ. The Jerusalem Talmud explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 11c).

FORMING LIGHT יוֹצֵר אוֹר. This opening *b'rakhah* before the Sh'ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn of sunlight and of a new day. Many psalms speak of heavenly bodies, stars and planets, praising God; later liturgists attached this idea to prophetic visions of angels singing the praise of God each morning. The break of dawn is then imagined as a chorus of song in which we join, and the flow and changes of time are felt as miracles we experience.

FORMING LIGHT AND CREATING DARKNESS יוֹצֵר אוֹר וּבוֹרֵא חֲשָׁף. This prayer is adapted from a verse in Isaiah (45:7), which reads: "עֵשָׂה שְׁלוֹם וּבוֹרֵא רָע," "makes peace and creates evil." The prophet insists that both good and evil come from the one God. But the prayer focuses on all for which we can be thankful, beginning with the light that makes life possible.

WHO OPENS THE GATES OF MERCY הַפּוֹתֵחַ לָנוּ. While Rosh Hashanah is the Day of Judgment, Yom Kippur is seen as a day of mercy. In this verse, recited only on Yom Kippur, God is pictured as opening the gates of mercy, along with opening the gates of light.

THE ETERNAL LIGHT אוֹר עוֹלָם. This line is a fragment of an ancient *piyyut* written by one of the earliest liturgical poets, Yose ben Yose; the rest of the poem is now lost to us. The traditional melody with which it is usually sung is based on phrases of Kol Nidrei. The fragment reflects the rabbinic legend that the original light of creation is preserved in God's treasury for the use of the righteous in the world to come, and that the light we experience is but a substitute for the supernal light that awaits us (Babylonian Talmud, Hagigah 12a).

THE SH'MA AND ITS BLESSINGS

The Call to Worship Together

Prayer provides a moment when we may search our selves and discover our innermost being. Even the most meditative of world religions emphasize the need for prayer to take place in the midst of a congregation. Paradoxically, when we are with others, silently accompanied by them, we become less fearful of entering into ourselves, as the knowledge of our common quest gives us strength.

It is as if we can find the courage to fully plumb the depths of our own selves only when we know that our private meditations are echoed in the hearts of those who surround us. Our common humanity is the foundation of prayer.

Prayer

Prayer is the microcosm of the soul. It is the whole soul in one moment; the quintessence of all our acts; the climax of all our thoughts.

—ABRAHAM JOSHUA
HESCHEL

Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

First B'rakhah before the Sh'ma:

The Creation of Light

On Rosh Hashanah:

Barukh atah ADONAI, our God, ruler of time and space, forming light and creating darkness, bringing harmony while creating all.

On Yom Kippur:

Barukh atah ADONAI, our God, ruler of time and space, who opens the gates of mercy, giving light to those who await Your forgiveness, forming light and creating darkness, bringing harmony while creating all.

Both services continue:

The eternal light is found in the treasury of life.

God said, "Let there be light from the darkness," and so it was.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

On weekdays, we recite:

הַמְּאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים,
וּבְטוֹבוֹ מִחֲדָשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
מִה־רַבּוֹ מַעֲשֵׂיךָ יְהוָה,
כָּל־ם בְּחֻכְמָה עֲשִׂיתָ, מְלֶאֶה הָאָרֶץ קִנְיָנְךָ.
הַמְּלַךְ הַמְּרוֹמֵם לְבָדוֹ מְאֹד,
הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲזָנוּ, צוֹר מִשְׁגָּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מְשׁוֹבֵב בְּעַדְנוּ.
אֵל בְּרוּךְ, גָּדוֹל דְּעָה,
הַכִּין וּפָעַל זָהָרֵי חֲמָה.
טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ.
מְאוֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ.
פְּנוֹת צָבָאִיו קְדוּשִׁים,
רוֹמְמֵי שְׂדֵי, תְּמִיד מְסַפְּרִים
כְּבוֹד אֵל וּקְדוּשָׁתוֹ.
◀ תִּתְבַּרְךָ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ,
וְעַל מְאוֹרֵי אוֹר שְׁעֲשִׂיתָ יִפְאָרוּךְ סְלָה.

Continue on page 75.

HOW VARIED ARE YOUR
WORKS מִה־רַבּוֹ מַעֲשֵׂיךָ
Psalm 104:24.

ALMIGHTY, BLESSED אֵל
בְּרוּךְ. This early anonymous
acrostic poem has four
beats to the line and a
rhyming pattern of *aa, bb,*
cc, with a concluding *b*. Joel
Hoffman, a contemporary
scholar, writes, "The mean-
ing of the individual words
here was never the point.
They were chosen for their
meter and their initial let-
ter." In this conception, the
Hebrew alphabet itself was
an instrument of creation.
Our translation here is
impelled by this idea and is
alphabetical, capturing the
meaning of the text in a
non-literal manner.

SELAH [Not translated]
סְלָה. The biblical meaning
of this word, which occurs
frequently in Psalms, is
unknown. The ancient Rab-
bis thought that it meant
"forever."

THE MYSTICAL BLESS-
ING OF LIGHT. This first

b'rakhah before the Sh'ma became a favorite locus for Jewish mystics who flourished in the first millennium of the common era and whose meditations have entered the liturgy here. The subject of creation and the theme of light became a springboard for ecstatic flights that pictured the soul ascending through seven angelic spheres. They imagined that as the heavens opened up, humans might join in that chorus singing, "Holy, holy holy is *Adonai Tz'va-ot*," and so they incorporated references to angels and heavenly spheres in prayers that greeted the break of dawn. While for the Rabbis of the 2nd century the Sh'ma was recited chiefly as an affirmation of Jewish faith, for the later Jewish mystics the Sh'ma became a focal point of meditational exercises. A talmudic story tells that, when the time for the recitation of the Sh'ma had arrived, Rabbi Yehudah would cover his eyes, because he was engaged in other activities (Babylonian Talmud, Berakhot 13b). In its context, the story suggests that he concentrated on the Sh'ma only briefly; yet this text later became a central source for understanding the Sh'ma as a moment of deep inward turning and intense concentration. In keeping with this latter understanding, covering one's eyes became the norm for the recitation of the first sentence of the Sh'ma.

Renewing Creation

Somewhere out there right now a new star is being born. A clump of matter has attracted gas and dust, grown larger, drawn matter to itself more efficiently, until finally the temperature and pressure within are high enough that hydrogen atoms are jammed together and thermonuclear reactions begin. The star turns on and the surrounding darkness is dispelled: matter turns into light. About once a month, somewhere in our galaxy, out of a pitch-black cloud of gas and dust, a new galaxy forms. And the observable universe may contain 100 billion galaxies; so perhaps 100 solar systems are forming every second.

—DANIEL MATT

The Sense of Wonder

As civilization advances, the sense of wonder almost necessarily declines. Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe but a will to wonder.

—ABRAHAM JOSHUA HESCHEL

From the Zohar

Rabbi Yitzḥak said: “The light created by God in the act of creation flared from one end of the universe to the other and was hidden away, reserved for the righteous in the world to come, as it is written, “Light is sown for the righteous” (Psalm 97:11). . . . But until the world to come arrives, it is stored and hidden away.”

Rabbi Yehudah responded: “If the light were completely hidden, the world would not exist for even a moment! Rather, it is hidden and sown like a seed that gives birth to other seeds and fruit. Thereby the world is sustained. . . . Everywhere that Torah is studied at night, one thread-thin ray appears from that hidden light and flows down upon those absorbed in it. Since the first day, the light has never been fully revealed, but it is vital to the world, renewing each day the act of creation.”

On weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it;
in Your goodness, You renew creation day after day.
How varied are Your works, ADONAI,
all fashioned with wisdom;
the world in its entirety is Your dominion.
You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.
God of the universe,
with Your great kindness, have compassion on us.
Master of our strength,
protecting fortress,
redeeming shield,
be our stronghold.

Almighty, blessed, creator of all who dwell on earth,
the firmament and goodly heavens are illuminated with
Your justice, kindness, and light; they make Your name
an object of praise; quietly, resolutely, soulfully all tell in
unified voice of Your wise, excellent, and zealous care.
You are to be praised, ADONAI our God, for the wondrous
work of Your hands, and for the radiant lights that You
fashioned, always reflecting Your glory.

Continue on page 75.

הכל יודוך
 והכל ישבחוך,
 והכל יאמרו אין קדוש כיהוה.
 הכל ירוממוך סלה,
 יוצר הכל.

האל הפותח בכל-יום דלתות שערי מזרח
 ובוקע חלוני רקיע,
 מוציא חמה ממקומה ולבנה ממכון שבתה,
 ומאיר לעולם כלו וליושביו שברא במדת רחמים.
 המאיר לארץ ולדרים עליה ברחמים
 ובטובו מחדש בכל-יום תמיד מעשה בראשית.
 המלך המרום לבדו מאז,
 המשבח והמפאר והמתנשא מימות עולם.
 אלהי עולם ברחמיך הרבים רחם עלינו,
 אדון עזנו צור משגבנו.
 מגן ישענו משגב בעדנו.

◀ אין כערךך ואין זולתך,
 אפס בלתך ומי דומה לך.
 אין כערךך יהוה אלהינו בעולם הזה
 ואין זולתך מלפנו לחיי העולם הבא.
 אפס בלתך גואלנו לימות המשיח
 ואין דומה לך מושיענו לתחיית המתים.

אל אדון על כל-המעשים,
 ברוך ומברך בפי כל-נשמה.
 גדלו וטובו מלא עולם,
 דעת ותבונה סובבים אותו.
 המתנאה על חיות הקדש,
 ונהדר בכבוד על המרפבה.
 זכות ומישור לפני כסאו,
 חסד ורחמים לפני כבודו.

ALL The word “all,”
 הכל, occurs five times in
 quick succession and refers
 to the totality of humanity,
 all earthly creatures and
 forces, as well as the heav-
 enly bodies and the most
 distant galaxies. It echoes
 the last word of the open-
 ing *b'rakhah* (p. 71) and
 anticipates the affirma-
 tion of the One God, who
 is God of all, whom we
 are about to praise in the
 Sh'ma.

**NOTHING IS AS HOLY AS
 GOD** אין קדוש כיהוה.
 Quoted from Hannah's
 prayer, 1 Samuel 2:2.

**NONE EXISTS BESIDES
 YOU** אין זולתך. A pointed
 polemic against any belief
 in divine or satanic powers
 existing outside of God's
 authority.

THE WORLD TO COME
 העולם הבא. While con-
 ventionally “the world to
 come” refers to the afterlife
 or to the messianic era,
 some Jewish thinkers be-
 lieve that the Hebrew term
 refers to the experience of
 the heavens opening up,
 that is, the immediate ex-
 perience of God's presence.

GOD, MASTER אל אדון.
 This *piyyut*, commonly
 attributed to mystics of the
 first millennium, is based
 on the visions of Ezekiel
 that describe a variety of
 heavenly hosts. Its use
 of an alphabetical acrostic
 suggests that God's word
 is the primary constitutive
 element of all creation.

ON SHABBAT, WE CONTINUE HERE:

All thank You, all praise You, and all declare:
“Nothing is as holy as God.”

All will praise You forever, Creator of all,
for You, ADONAI, raise the gates of the east, each day,
breaking through the openings of the sky,
bringing forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants,
whom You created with mercy.

With kindness You illumine the earth and all who dwell on it;
in Your goodness, day after day You renew creation.
You alone ruled on high from the very beginning, praised and
glorified, exalted since earliest time. God of the universe,
in Your great mercy, have compassion on us.
Master of our strength, protecting fortress,
redeeming shield, be our stronghold.

None is like You,
none exists besides You,
the world would be nothing without You,
and none can be compared to You:
none is like You, ADONAI our God, in this world,
none but You will be our sovereign in the world to come,
no one but You, our redeemer, will be acknowledged in the
messianic age,
and none can compare to You, our savior, giving life to the dead.

God, master of all existence,
praised by all that breathes,
the world is filled with Your greatness and glory,
knowledge and understanding surround You.

Exalted above holy beings,
resplendent in glory,
love and mercy precede You,
integrity and merit stand before Your throne.

*El adon al kol ha-ma-asim, barukh u-m'vorakh b'fi kol n'shamah.
Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.
Ha-mitga-eh al hayyot ha-kodesh, v'nehdar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khis-o, hesed v'rahamim lifnei kh'vodo.*

HAPPY שמחים. Frequently, as is the case here, the letter ש (sin) is substituted for the similarly sounded ס (samekh) in Hebrew alphabetical poetry. Most, if not all, worshippers in ancient times did not have prayerbooks, and so the substitution of letters would have been less noticeable.

GOD, WHO CEASED WORK לאל אשר שבת. The liturgist forms this prayer out of a series of suggestive biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God's inner life: God was renewed (*vayinnafash*) (Exodus 31:17) on the seventh day. The Rabbis pictured God as achieving full sovereignty only on Shabbat. Similarly, the Rabbis depict Shabbat itself praising God and chanting Psalm 92, "A Song of Shabbat." In the formulation of the Zohar, the classic work of Jewish mysticism, the seventh day is identified with the Shekhinah, that aspect of the Divine most accessible to human beings and simultaneously the most spiritual side of our humanity.

טובים מאורות שברא אלהינו,
יצרם בדעת בבינה ובהשכל.
פח וגבורה נתן בהם,
להיות מושלים בקרב תבל.

מלאים זיו ומפיקים נגה,
נאה זיום בכל־העולם.
שמחים בצאתם וששים בבוֹאם,
עשים באימה רצון קונם.

פאר וכבוד נותנים לשמו,
צהלה ורנה לזכר מלכותו.
קרא לשמש ויזרח אור,
ראה והתקין צורת הלבנה.

שבח נותנים לו כל צבא מרום,
תפארת וגדלה, שרפים ואופנים וחיות הקדש.

לאל אשר שבת מפל־המעשים, ביום השביעי התעלה
וישב על כסא כבודו. תפארת עטה ליום המנוחה, ענג
קרא ליום השבת. זה שבח של יום השביעי, שבו שבת
אל מפל־מלאכתו. ויום השביעי משבח ואומר: מזמור
שיר ליום השבת, טוב להודות ליהוה. לפיכך יפארו
ויברכו לאל כל־יצוריו. שבח יקר וגדלה יתנו לאל מלך
יוצר כל, המנחיל מנוחה לעמו ישראל בקדשתו ביום
שבת קדש. שמך יהוה אלהינו יתקדש, וזכרך, מלכנו,
יתפאר בשמים ממעל ועל הארץ מתחת. < תתברך
מושיענו, על שבח מעשה ידיך, ועל מאורי אור
שעשית, יפארוך סלה.

Shabbat

God was unable to sit on the “throne of praise” until the work of creation was complete, for until that point, there was no one in the world to praise God. Even after the angels and natural world were created, they needed to work to acclimate themselves to the new world and make it habitable, so they lacked the motivation and opportunity to praise God. It was only with the arrival of the first Shabbat that the angels and creatures truly praised God. This is why God “ascended the throne of praise” on the seventh day.

—THE ZOHAR

Good are the lights that our God has created,
fashioning them with intelligence, understanding, and insight;
endowed with strength and power,
they maintain dominion over earthly realms.

Full of radiance, they gleam brilliantly,
radiating splendor throughout the world.
Happy as they go forth, joyous upon return,
they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God,
declaring with songs of joy God’s sovereignty.
God called forth the sun, and light shone,
then saw fit to fix the cycles of the moon.

And so the array of heaven,
s’rafim, ofanim, and holy beings,
all the heavenly hosts,
give praise, glory, and honor to God.

*Tovim m’orot she-bara eloheinu, y’tzaram b’da-at b’vinah u-v’haskel.
Ko-ah u-g’vurah natan ba-hem, lihyot mosh’lim b’kerev teiveil.*

*M’lei-im ziv u-m’fikim nogah, na-eh zivam b’khol ha-olam.
S’mehim b’tzeitam v’sasim b’vo-am, osim b’eimah r’tzon konam.*

*Per v’khavod not’nim lishmo, tzoholah v’rinnah l’zeikher malkhuto.
Kara la-shemesh va-yizrah or, ra-ah v’hitkin tzurat ha-l’vanah.*

*Shevah not’nim lo kol tz’va marom,
Tiferet u-g’dullah, s’rafim v’ofanim v’hayyot ha-kodesh.*

All extol God, who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight. Such is the distinction of the seventh day, that God rested from all work, and so the seventh day itself praises God and says, “A song of Shabbat: it is good to thank ADONAI.” Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, ADONAI our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.

All services continue here:

תַּתְּבַרְךָ צוֹרְנוּ מִלְכְּנוּ וּגְאֹלְנוּ בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח
שְׁמֶךָ לְעַד מִלְכְּנוּ, יוֹצֵר מְשֻׁרְתִים, וְאֲשֶׁר מְשֻׁרְתֵינוּ
כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם וּמְשֻׁמֵיעִים בִּירְאָה יַחַד
בְּקוֹל, דְּבַרְי אֱלֹהִים חַיִּים וּמְלַךְ עוֹלָם.
◀ כָּלֶם אַהוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים,
וְכָלֶם עֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם.
וְכָלֶם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבְטָהֳרָה,
בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים,
וּמְפַאֲרִים וּמְעֲרִיצִים, וּמְקַדִּישִׁים וּמְמַלְיָכִים:
אֶת־שֵׁם הָאֵל, הַמְּלַךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ
הוּא. ◀ וְכָלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה
מְזֶה, וְנוֹתְנִים רְשׁוֹת זֶה לְזֶה, לְהַקְדִישׁ לְיוֹצֵרֵם בְּנִתּוֹ
רוּחַ, בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קְדוֹשָׁה, כָּלֶם כְּאֶחָד עוֹנִים
וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

◀ וְהַאוֹפָנִים וְחֵיּוֹת הַקִּדְשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעִמַּת שְׂרָפִים, לְעִמַּתֵּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ, נְעִימוֹת יִתְּנוּ. לְמַלְךְ אֵל חַי וְקַיִם,
זְמִירוֹת יֹאמְרוּ, וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדוּ

פוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,

בְּעַל מְלַחְמוֹת, זוֹרַע צְדָקוֹת,

מְצַמִּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,

נוֹרָא תְהִלּוֹת, אֲדוֹן הַנְּפִלְאוֹת,

◀ הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יּוֹם תְּמִיד מְעַשֶׂה בְּרֵאשִׁית.

כְּאִמּוֹר: לְעֹשֶׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסָדוֹ.

אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר וְנִזְכָּה כְּלָנוּ מְהֵרָה לְאוֹרוֹ.

בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

KEDUSHAH D'YOTZEIR

קְדֻשָּׁה דְיוֹצֵר. This version of the Kedushah, recited in the first *b'rakhah* before the Sh'ma, blesses God for the creation of the morning light. Every Kedushah is based on the visions of Isaiah and Ezekiel.

Each prophet described an angelic chorus. Isaiah (6:3) saw them singing, "Kadosh, kadosh, kadosh, Holy, holy, holy. . ."; Ezekiel (3:12) heard them reciting, "Barukh k'vod Adonai, Praised is God's glory..."

The angelic chorus can be understood as all the forces of nature personified. All of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

כָּלֶם ALL OF THEM. This passage builds on the repetition of the root כל, translated here as "all" and "each." The Holy One is worshipped with one voice, for all of creation represents God's glory.

EACH TURNS TO THE OTHER

וְכָלֶם מְקַבְּלִים. Angels acknowledge each other and recognize a mutual responsibility. This is an ideal of what community should be.

OFANIM . . . S'RAFIM

אוֹפָנִים . . . שְׂרָפִים. Angelic songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers' own varieties of mystical experience.

Psalm 136:7. לְעֹשֶׂה אוֹרִים גְּדֹלִים THE CREATOR OF THE GREAT LIGHTS

צִיּוֹן ZION. The liturgist takes the motif of the light of creation and of the dawn found in this *b'rakhah*, and ties it to an image of the Temple of Mount Zion as a source of ultimate illumination.

Angels

The real difference between humans and angels is not the fact that we have bodies, because the essential comparison is between the human soul and the angel. Our souls are complex and include a whole world of different existential elements of all kinds, while the angel is a being of single essence and therefore in a sense one-dimensional. Because of our many-sidedness, we have the capacity to contain contradictions, and that spark that marks us as human gives us the ability to distinguish between moral and immoral alternatives. This makes it possible for us to rise to greater heights, and by the same token, creates the possibility for failure and backsliding, neither of which is true for the angel. Essentially, the angel is static, unchanging, whether temporary or eternal, fixed within the limits of quality given at its very creation, charged with a single task. . . . The person who performs a mitzvah, who prays, directs the mind toward the Divine, creates a moment of single-minded purpose and creates an angel, which is a sort of reaching out on our part to higher worlds.

—ADIN STEINSALTZ
(adapted)

All services continue here:

KEDUSHAH D'YOTZEIR: The Angelic Praise of God

You are to be praised, our stronghold, our sovereign, our redeemer, creator of celestial beings; Your name is to be acclaimed forever. Our sovereign, You create servants who stand at the edges of the universe, full of awe, proclaiming with one voice the words of the living God and sovereign of the universe.

All of them are beloved, all of them pure, all of them strong, and all of them, reverently and filled with awe, carry out the will of the One who has dominion over them. With holiness and purity, in chant and song, all of them raise their voices to bless, praise, and celebrate, extol, hallow, and acknowledge the majesty of the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.

Each turns to the other as they proclaim their loyalty to God, and each gives permission to joyfully hallow their creator, and so with clear speech, and sacred melody, together as one, filled with awe, they call out and say:

Holy, holy, holy is *Adonai Tz'va-ot*, the whole world is filled with God's glory.

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

The *ofanim* and other holy beings rise up, and, opposite the *s'rafitm*, loudly proclaim their praise:

Praised is ADONAI's glory wherever God dwells.

Barukh k'vod Adonai mi-m'komo.

They offer up sweet melodies to God whom they bless. They chant songs to the Sovereign, the living and enduring God, voicing praise. For God alone achieves mighty deeds, creates anew, masters war, sows righteousness, nourishes deliverance, effects healing, is revered in praise, and authors wonders. In God's goodness, the work of creation is renewed each day, as the psalmist declared: "Thank the creator of the great lights, for God's love is everlasting."

Cause a new light to shine on Zion
and may we all soon be worthy of its illumination.

Barukh atah ADONAI, Creator of lights.

Or hadash al tziyyon ta-ir v'nizkeh khullanu m'heirah l'oro.

אֶהָבָה רַבָּה אֶהֱבֵתֶנּוּ, יְהוָה אֱלֹהֵינוּ,
 חֻמְלָה גְדוּלָה וַיִּתְּרָה חֻמְלַת עֲלֵינוּ.
 אָבִינוּ מַלְכֵנוּ, בְּעִבּוּר אַבוּתֵינוּ [וְאִמּוּתֵינוּ] שִׁפְטָחוּ בָּךְ
 וַתִּלְמַדְם חֻקֵי חַיִּים, כִּן תִּחַנְּנוּ וַתִּלְמַדְנוּ.
 אָבִינוּ, הָאֵב הַרְחֻמָּן, הַמְרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ
 לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמּוֹעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמַר וּלְעֲשׂוֹת
 וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.
 וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
 וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
 וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
 וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
 כִּי בְשֵׁם קְדוּשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחָנוּ,
 נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

YOU HAVE LOVED US DEEPLY רַבָּה. The root אהב, “love,” appears six times on this page. The contemporary commentator Reuven Hammer points out that three of them speak of our love of God, and three of God’s love for us. While reciting this *b'rakhah*, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh’ma: “You shall love Adonai your God.”

AVINU MALKEINU אָבִינוּ מַלְכֵנוּ. Literally, “our father, our king.” The pairing of these two words emphasizes that God is at once both intimate and distant. The word *av*, “father,” suggests the image of God as “source” or “progenitor,” and therefore may also be translated as “creator.”

TO UNDERSTAND AND DISCERN; TO HEAR, STUDY, AND TEACH; TO OBSERVE, FULFILL, AND PERFORM לְהִבִּין וּלְהַשְׁכִּיל לְשִׁמּוֹעַ לְלַמֵּד וּלְלַמֵּד לְשָׁמַר וּלְעֲשׂוֹת וּלְקַיֵּם. This word order implies

Some gather their tzitzit before reciting this line:

◀ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,
 וַתּוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
 כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה,
 וּבָנוּ בַּחֲרַת מְכַל־עַם וְלִשׁוֹן,
 וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,
 לְהַדוֹת לָךְ וּלְיַחֲדֶךָ בְּאַהֲבָה.
 בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

that study is intimately linked with action—indeed, that study should lead to action.

TORAH תּוֹרָה. The word “Torah” encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus the Rabbis of the Talmud spoke of the Written Torah and the Oral Torah, the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to “whatever new teaching a student of wisdom might impart until the end of time.” In this paragraph of the liturgy, “Torah” is given the widest meaning: the laws of life—all those teachings that instruct us in a full and ethical life.

GATHERING THE TZITZIT. In the later Middle Ages, the phrase “bring us safely from the four corners of the earth” evoked the four corners of the *tallit*. As they recited these words, some Jews used to gather together the four *tzitzit* from their *tallit*, symbolizing Israel’s unity and ingathering (which God has promised in the Bible to initiate if Jews lead lives of holiness and mitzvot). They would hold their *tzitzit* through the third paragraph of the Sh’ma, where the word *tzitzit* is mentioned three times. As they recited each instance, they would kiss their *tzitzit*. Many Jews today observe this custom, indicating that they have lovingly undertaken to observe these words of Torah.

§ God's Love

You were God
and we were Israel,
God alone
and lonely people,
long ago.

You loved us with God's love
and You taught us
how to respond to You.

Through mitzvot,
recollections,
celebrations,
Torah.

They are the light of
our eyes,
the uniqueness of our being.

In the joy of them
You have drawn us close
to You.

In the truth of them
we have discovered You,
the only One.

We are together still.

You respond to every people
in Your chosen way;
with Your love You have
chosen to respond to us.

With our love,
we offer You our praise.

—RICHARD LEVY

Unify Our Hearts

There was once a pious
Jew who prayed that he be
saved from *pizzur ha-nefesh*
(literally, “scattering of the
soul”), becoming unfocused,
fragmented, not being
centered, being “all over the
place.” Such is the inescap-
able outcome of trying to
own too many things in too
many places all at the same
time. Since God's oneness is
the root of all being, then to
join oneself with God is to unify oneself. . . . Con-
sider that the source of our alienation from God's
commandments and even from God lies in our
personal disintegration, our fragmentation. Our
brokenness is overcome by saying *ehad*, “One.” By
reflecting on God's unity, we begin to recover our
own.

—ZE'EV WOLF OF ZHITOMIR

(trans. Lawrence Kushner and Nehemia Polen)

Second B'rakhah before the Sh'ma: God's Great Love

You have loved us deeply, ADONAI our God, and shown us
boundless compassion.

Avinu Malkeinu, for the sake of our ancestors who trusted
in You and whom You taught the laws of life, be gracious to
us as well, and instruct us.

Compassionate Creator, care for us: Allow our hearts
to understand and discern; to hear, study, and teach; to
observe, fulfill, and perform with love all the teachings of
Your Torah. Enlighten our eyes with Your Torah; attach our
hearts to Your mitzvot; unify our hearts to love and revere
Your name so that we never lose hope. As we trust in Your
great, holy, awe-inspiring name, we will delight and rejoice
in Your deliverance.

Some gather their tzitzit before reciting this line:

Bring us safely from the four corners of the earth, and lead
us in dignity to our land, for You are the God who effects
deliverance. You have chosen us from all other peoples and
tongues, always drawing us nearer to Your name, that we
may truly acknowledge You and lovingly proclaim Your
oneness. *Barukh atah ADONAI*, who lovingly cares for the
people Israel.

*Ahavah rabbah ahavtanu Adonai eloheinu,
hemlah g'dolah vi-teirah hamalta aleinu.*

*Avinu malkeinu, ba-avur avoteinu [v'immoteinu] she-bat'hu v'kha
va-t'lam'deim hukkei hayyim, kein t'honneinu u-t'lam'deinu.*

*Avinu ha-av ha-raḥaman, ha-m'raheim, raheim aleinu v'tein
b'libbeinu l'havin u-l'haskil lishmo-a lilmod u-l'lammed lishmor
v'la-asot u-l'kayem et kol divrei talmud toratekha b'ahavah.*

V'ha-eir eineinu b'toratekha

v'dabbeik libbeinu b'mitzvotekha

v'yaheid l'vaveinu l'ahavah u-l'yir-ah et sh'mekha

v'lo neivosh l'olam va-ed.

קְרִיאַת שְׁמַע

If there is no minyan, add these words: אל מֶלֶךְ נֶאֱמָן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

On Yom Kippur the following is recited aloud;
on Rosh Hashanah it is recited quietly:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֵהָבֵת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָן וְדַבַּרְתָּ בָם בְּשַׁבְּתֶךָ בְּבֵיתְךָ
וּבְלִכְתֶּךָ בְּדָרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-
יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: דְּבָרִים ו' ד-ט

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ
יּוֹרָה וּמִלְקוֹשׁ וְאִסְפַּתִּי דְגָנְךָ וְתִירֶשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי
עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאִכְלָתָּ וּשְׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם
פֶּן-יִפְתָּה לְבַבְכֶם וְסוֹרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-
הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
וְאִבַּדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדָרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתָּם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמִּי בְנֵיכֶם

SH'MA YISRAEL. Rabbinic literature refers to the Sh'ma as originally a *k'riah*, a reading of a passage of the Torah. Later it became a meditation as well—a way of focusing on the “oneness” of God, so much so that for some it became a heightened moment to experience a mystical union with God.

NO MINYAN. When there is no minyan, and therefore no official prayer leader, we add the three words “אל מֶלֶךְ נֶאֱמָן,” “God is a faithful sovereign,” the initial letters of which form an acrostic of the word “amen.”

PRaised IS THE NAME בְּרוּךְ שֵׁם. This phrase is not part of the biblical text but was the customary response of the people to the recitation of the Sh'ma by the priests in the Temple. During the year, it is recited softly, in order not to imply that it has the same holiness as the words of the Torah itself. But on Yom Kippur, when the people Israel pray in purity, they may recite their response out loud.

INSCRIBE THEM UPON THE DOORPOSTS וְכַתְּבֵתֶם עַל-מְזוֹזוֹת. The observant Jew lives a life surrounded by the Sh'ma, reciting it in the morning upon arising and at night before going to sleep, walking past its

inscription on the *mezuzah* when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on תְּפִלִּין (*t'fillin*), phylacteries.

IF YOU WILL HEAR שְׁמַעַתְּ. This paragraph suggests a direct relationship between the righteousness of our acts and our fate. If we are good, God will be good to us, and vice versa. That theology was questioned by biblical writers, most sharply in the Book of Job. Nevertheless, it does speak to a deep human need to see a world as containing a moral balance between good and evil. What is expressed here in concrete terms may be understood more broadly: moral and immoral actions have consequences, both seen and unseen.

Monotheism

Monotheism is the capacity to glimpse the One in and through the changing forms of the many, to see the whole in and through infinite images. “Hear, O Israel”: despite the fractured, scattered, and conflicted nature of our experience, there is a unity that embraces and contains our diversity and that connects all things to each other.

—JUDITH PLASKOW

Witnessing

Why are the last letter of the first word of the Sh'ma, the *y*, and the last letter of the last word, *tau*, enlarged, when they are written in the Torah? Together they form the word *עד*, “witness,” as Isaiah says about Israel, “You are my witnesses” (43:10). By reciting the Sh'ma, we become witnesses to God's existence.

The Blessing of the Priests before the Sh'ma

The priests in the Temple would say the following *b'rakhah* before the Sh'ma: May the One who dwells in this House always grant you love, harmony, peace, and friendship.

—JERUSALEM TALMUD,
BERAKHOT

Love of God

Once the Baal Shem Tov became so depressed that he thought, “I have no share in the world to come.” And then he said to himself, “If I love God, what need have I of paradise?” —A HASIDIC TALE

Recitation of the Sh'ma

If there is no minyan, add these words: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone.

Sh'ma yisra-el Adonai eloheinu Adonai ehad.

On Yom Kippur the following is recited aloud; on Rosh Hashanah it is recited quietly:

Praised be the name of the One whose glorious sovereignty is forever and ever.

Barukh shem k'vod malkhuto l'olam va-ed.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children, and speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes. Inscribe them upon the doorposts of your home and on your gates. Deuteronomy 6:4–9

V'ahavta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinnantam l'vanekha v'dibbarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil—I will also provide grass in your fields for cattle—and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you.

Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes. Teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates.

עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ: דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְּגָדֵיהֶם
לְדֵרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכֹּהֵן פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיטֵב
לָכֶם לֵאלֹהִים אֲנִי < יְהוָה אֱלֹהֵיכֶם:

במדבר טו לו-מא

אָמֵת

וַיִּצִיב וְנָכוֹן

וְקִיָּם וַיִּשָּׂר וְנֶאֱמָן וְאָהוּב וְחָבִיב וְנֶחֱמָד וְנִעִים וְנוֹרָא
וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה עָלֵינוּ
לְעוֹלָם וָעֶד.

אָמֵת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוֹר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.
< לְדֹר וָדֹר הוּא קִיָּם וְשִׁמוֹ קִיָּם, וְכִסָּאֵו נָכוֹן וּמְלֻכוֹתוֹ
וְאֶמוּנָתוֹ לְעֵד קִיָּמָת. וּדְבָרָיו חַיִּים וְקִיָּמִים, נֶאֱמָנִים
וְנֶחֱמָדִים, לְעֵד וּלְעוֹלָמֵי עוֹלָמִים, עַל אַבוֹתֵינוּ
[וְאֶמוּנָתֵינוּ] וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל
כָּל-דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֵּיךָ. עַל הָרָאוּשׁוּנִים וְעַל
הָאֲחֵרוּנִים דָּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֶד.
אָמֵת וְאֶמוּנָה חֹק וְלֹא יַעֲבֹר.

< אָמֵת שְׁאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אַבוֹתֵינוּ
[וְאֶמוּנָתֵינוּ], מְלַכְנוּ, מְלַךְ אַבוֹתֵינוּ [וְאֶמוּנָתֵינוּ], גְּאֻלָּנוּ
גְּאֻל אַבוֹתֵינוּ [וְאֶמוּנָתֵינוּ], יוֹצְרָנוּ, צוֹר יִשׁוּעָתֵנוּ, פּוֹדְנוּ
וּמְצִילָנוּ מֵעוֹלָם שְׁמֵךְ, אֵין אֱלֹהִים זוֹלָתְךָ.

צִיצִית. The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word tzitzit may derive from tzitz, a garment worn by the High Priest and tied in back with a פֶּתִיל תְּכֵלֶת, a “thread of blue.” On it were the words לִיהוָה קְדוֹשׁ, “holy before Adonai.” Wearing the tzitzit (literally, the “little tzitz”), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be “holy before your God.” The act of wearing tzitzit turns us all, metaphorically, into high priests.

BROUGHT YOU OUT OF THE LAND OF EGYPT הוֹצֵאתִי הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם. The Exodus serves as the paradigmatic, ongoing model for the search for freedom, and when we recall the Exodus, we continue to hope that our own true freedom will be achieved.

TRULY אָמֵת. This word may be read as the acknowledgment of all that has gone before. That is: all that we have recited is true. Thus, the next paragraph makes explicit some of the affirmations implied in the Sh'ma and spells out a Jewish creed, with each assertion preceded by the word אָמֵת. Additionally, the word אָמֵת may be attached to the last two words of the Sh'ma and be read as a description of God: the essence of God is truth—absolute truth may be elusive to us, but God is the ultimate knower of truth. This reading is based

(continued)

Sin and Punishment

The overarching theme of the second paragraph of the Sh'ma is that history is not chaotic. Actions do have consequences. Individuals may not find a direct relation between behavior and just or unjust outcomes, but the course of history frequently illustrates that moral corruption leads to the downfall of even the greatest powers.

The text of the second paragraph of the Sh'ma speaks of group responsibility; interestingly, it emphasizes our relationship to the earth.

In our time, the fate of our planet is not only an issue of individual concern or responsibility, but also has become a global matter. How we collectively respond to this problem will affect every life on the planet.

Redemption

The end of the Exodus story, entering the promised land, was present at the beginning as a hope and an aspiration. . . . God said, "I will bring you into a land flowing with milk and honey," and also said, "You shall be to Me a kingdom of priests and a holy nation." The land is the opposite of Egyptian bondage: free farming instead of slave labor. . . . The kingdom is the opposite of Egyptian corruption: holiness instead of idolatry. Both these promises require human cooperation.

—MICHAEL WALZER
(adapted)

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over the earth. Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God, I am ADONAI your God—

Numbers 15:37–41

Truly—

this teaching is

constant, well-founded and enduring,
righteous and trustworthy,
beloved and cherished,
desirable and pleasing,
awe-inspiring and majestic,
well-ordered and established,
good and beautiful,
and so incumbent on us forever.

Truly, the God of the universe, our sovereign, is the protector of Jacob and the shield of our deliverance. In each generation God is present, God's name endures, God's throne is established, and God's sovereignty and faithfulness abide forever; God's teaching is living and enduring, truthful and beloved throughout all time. As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, our children, and all the future seed of the House of Israel who serve You. Whether in ancient time, or in future time, it is a good, enduring teaching, a constant truth, a never-changing principle.

Truly, You are ADONAI our God and the God of our ancestors, our sovereign and our ancestors' sovereign, our redeemer and our ancestors' redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

עֲזַרְתַּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] אֶתְּהָ הוּא מְעוֹלָם,
מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר־וְדוֹר.
בְּרוּם עוֹלָם מוֹשֶׁבֶךָ,
וּמִשְׁפָּטֶיךָ וְצִדְקֹתֶיךָ עַד אֶפְסֵי־אָרֶץ.
אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרֹתֶיךָ וְדִבְרֶיךָ יִשִּׁים עַל לְבוֹ.
אֱמֶת אֶתְּהָ הוּא אֲדוֹן לְעַמֶּךָ, וּמֶלֶךְ גְּבוּר לְרִיב רִיבָם.
אֱמֶת אֶתְּהָ הוּא רֵאשׁוֹן, וְאֶתְּהָ הוּא אַחֲרוֹן,
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

מִמְצָרִים גְּאֻלְתָּנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרְךָ גְּאֻלְתָּ
יָיִם סוּף בְּקַעַתָּ וְזָדִים טִבַּעַתָּ
וְיָדִידִים הֶעֱבַרְתָּ
וַיִּכְסּוּ מַיִם צַרִיָּהֶם, אֶחָד מֵהֶם לֹא נוֹתַר.
עַל זֹאת שִׁבְחוּ אֱהוּבִים, וְרוֹמְמוּ אֵל,
וְנָתַנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם.
רֵם וְנִשְׂאָ, גְּדוֹל וְנוֹרָא,
מִשְׁפִּיל גְּאִים וּמִגְּבִיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֵה עֲנּוּיִם
וְעוֹזֵר דָּלִים
וְעוֹנֵה לְעַמּוֹ בְּעַת שׁוֹעֵם אֱלֹיו.

(continued from the previous page)
on the words of Jeremiah,
“Adonai is true, is indeed
the living God, and the
sovereign of time and the
world” (10:10). The tradi-
tion read the word “truly,”
אֱמֶת, as referring both
backward and forward. It
is the first word of the next
paragraph but is recited as
if it were the last word of
the preceding paragraph.
This mahzor’s placement of
the word between the two
paragraphs highlights that
tradition. It should also be
noted that this traditional
placement emphasizes one
of the biblical meanings
of the word אֱמֶת (*emet*):
steadfast, or faithful. In this
reading, what is affirmed
is that God will always be
present for us.

HELP OF OUR ANCESTORS
עֲזַרְתַּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ].
Two contrasting theologi-
cal concepts are at work
in this poem and in the
previous prayer. The first
emphasizes the value of
personal observance of
Torah and mitzvot; the
second emphasizes com-
munal redemption and the
need for God to destroy
oppression. The first is
non-violent, speaking of
personal practice and
virtue, through performing acts of
love and care; the second insists that
God must war against evil, rooting it
out. These two views echo a talmudic
argument as to whether the future
redemption will come through war or
non-violence.

¶ *Renewing the
Miracle of
Redemption*

God miraculously redeemed our ancestors at the Sea of Reeds in days of old, and God has renewed the miracle of redemption each day since.

From that first moment at the shores of the Sea until this present moment, we, the Children of Israel, chant the same song of gratitude and wonderment: “Who is like You, God, who performs miracles on our behalf, that we may be redeemed?”

Not by mere accident have we survived attempts throughout the ages to destroy us. Not by any laws of history can our survival in the face of all the perils that beset us be explained. Only by our continuous faith in You can our survival be accounted for. And so we sing, “Who is like You, Adonai, doing wonders, working miracles without number?”

—HERSHEL J. MATT
(*adapted*)

Redemption

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we confront and come to understand our own selves. . . . The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparation for ultimate redemption.

—MARTIN BUBER (*adapted*)

You were always the help of our ancestors,
a shield and deliverer for their descendants in every generation.
You abide at the pinnacle of the universe—
Your judgment and Your righteousness extend to the ends
of the earth.

Blessed are the ones who hear Your commands,
and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people,
a mighty sovereign, who takes up their cause.

Truly, You were at the beginning and You will be at the end—
aside from You we have no ruler who can redeem and deliver.

ADONAI our God, You redeemed us from Egypt,
and freed us from the house of bondage.

Their firstborn You slayed,
Your firstborn You redeemed,
You split the sea,
You drowned the wicked,
You rescued Your cherished ones.

The waters engulfed their oppressors,
not one of them survived.

Then Your beloved sang in praise, acclaiming God for all
these things.

Your cherished ones offered songs of thanks, hymns of praise,
psalms of adoration to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
overthrowing the proud,
raising up the lowly,
freeing the imprisoned,
redeeming the poor,
helping the weak,
and answering God’s people when they cry out.

◀ תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרָךְ. מֹשֶׁה וּמְרִיָּם
וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כַמְכָּה בְּאֵלֶם יְהוָה, מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְּהִלָּת, עֲשֵׂה פְּלֵא.

◀ שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,

קוֹמָה בְּעִזְרַת יִשְׂרָאֵל,

וּפְדָה כְּנֶאֱמַךְ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלָּנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה, גְּאֻל יִשְׂרָאֵל.

The Silent Amidah for Rosh Hashanah may be found on page 11.

The Silent Amidah for Yom Kippur may be found on page 213.

שִׁירָה חֲדָשָׁה. According to the liturgical scholar Yosef Heinemann, just as mystics of the first millennium added the song of the angels—the Kedushah, “holy, holy, holy...”—to the *b'rakhot* before the Sh'ma, they also added this central quotation from Israel's Song at the Sea (Exodus 15:11) following the Sh'ma, thus surrounding the recitation of the Sh'ma with song. Through the recitation of the Sh'ma, our song and the angels' song become a chorus of melody and harmony, a signal of redemption.

יְהוָה אֱדוֹנָי יִמְלֶךְ. Exodus 15:18.

STRONGHOLD OF THE PEOPLE ISRAEL צוּר יִשְׂרָאֵל. We have translated the Hebrew word *tzur* as “stronghold,”

rather than its more literal meaning, “rock.” In ancient times, a fortress was built on a high rocky hill, thus the stronghold was atop the *tzur*, and the two were identified by the same word. With this usage in mind, the Psalmist speaks of God as our fortress or stronghold. Maimonides, relating to the more literal translation, asks: Why is God called צוּר, “rock”? He suggests that a possible meaning is that God is to be compared to a quarry, and we are all hewn from God's rock (*Guide to the Perplexed*, part 1, chapter 16).

ISRAEL יִשְׂרָאֵל. The name “Israel” is mentioned five times just before the conclusion of the *b'rakhah*, emphasizing the plea for Israel's redemption.

OUR REDEEMER גְּאֻלָּנוּ. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL גְּאֻל יִשְׂרָאֵל. This *b'rakhah*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesahim 117b).

SH'MA AND THE AMIDAH. The Babylonian Talmud links this last *b'rakhah* of the Sh'ma, mentioning God's redeeming the people Israel from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from Egyptian slavery.

Pharaoh

The Hasidic master Jacob Joseph of Polnoye taught that we each have within us a pharaoh—the hard one, the cruel one, the one who is closed to empathy and faith. When we are able to find and uproot the pharaoh who strangles us from within, that is the beginning of our liberation, our truly becoming whom we need to be.

What the Exodus Taught

So pharaonic oppression, deliverance, Sinai, Canaan are still with us, powerful memories shaping our perceptions of the political world. The “door of hope” is still open; things are not what they might be—even when what they might be isn’t totally different from what they are. . . . We still believe, or many of us do, what the Exodus first taught, or what it has commonly been taken to teach, about the meaning and possibility of politics and about its proper form: first, that wherever you live, it is probably Egypt; second, that there is a better place, a world more attractive, a promised land; and third, that “the way to the land is through the wilderness.” There is no way to get from here to there except by joining together and marching.

Our homage is to God on high who is ever praised.
Moses, Miriam, and the people Israel joyfully sang this song to You:

“Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!”

*Mi khamokha ba-eilim Adonai, mi kamokha ne-dar ba-kodesh,
nora t'hillot, oseih fele.*

At the edge of the sea, the redeemed sang a new song of praise to Your name. Together, as one, they thanked You and acclaimed Your sovereignty, saying:

“ADONAI will reign forever and ever.”

Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
In fulfillment of Your promise,
redeem Judah and the people Israel.
Our redeemer is called *Adonai Tz'va-ot*,
the Holy One of the people Israel.

*Tzur yisra-el, kumah b'ezrat yisra-el,
u-f'deih khi-n'umekha
y'hudah v'yisra-el.*

Go-aleinu Adonai Tz'va-ot sh'mo, k'dosh yisra-el.

Barukh atah ADONAI, who liberated the people Israel.

The Silent Amidah for Rosh Hashanah may be found on page 11.

The Silent Amidah for Yom Kippur may be found on page 213.

—MICHAEL WALZER

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened.

פִּי שֵׁם יְהוָה אֶקְרָא, הִבּוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאֵהָבָה.

מִסוּד חֲכָמִים וְנְבוֹנִים,
וּמְלַמֵּד דַּעַת מְבִינִים,
אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחִלוֹת וּלְחֻנּוֹן פָּנֵי מֶלֶךְ הַמַּלְכִים
וְאֲדוֹנֵי הָאֲדוֹנִים.

The ark is closed.

GOD OF ABRAHAM . . . GOD OF SARAH אֱלֹהֵי שָׂרָה . . . אֱלֹהֵי אַבְרָהָם. The tradition of reciting the names of each of the patriarchs originates with God's own speech: at the burning bush, God begins addressing Moses by saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob." Some congregations add the names of the four matriarchs at the beginning of this *b'rakhah*, because of their significance as founders of our people, and as part of our effort to reclaim and honor women as role models of faith.

INSPIRED BY THE INSIGHT מִסוּד חֲכָמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day's themes. The reference to "sages" and "those who acquired wisdom" is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah's *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations. Its words continue to have meaning as the leader's personal plea for inspiration to guide the congregation appropriately—a poignant reminder of the leader's responsibility as one who represents the congregation before God.

THE READER'S REPETITION OF THE AMIDAH. In the ancient and medieval synagogue, the silent Amidah was repeated aloud by the service leader since individual prayerbooks were virtually unknown through the first millennium. Even as manuscript copies became more available in the latter half of the Middle Ages, they were largely the possession of the wealthy, and most ordinary people still did not have access to one. The reader's repetition was especially important and became an occasion for poetic embellishments of the standard prayer. The Rosh Hashanah additions emphasize the themes of God's sovereignty and the judgment that is effected on this day. Interestingly, Maimonides (Egypt, 12th century) favored abolishing the silent Amidah and retaining only a reader's repetition, since he felt that the recitation of both was prompting too much chatter and disturbance during the repetition.

REPETITION OF THE AMIDAH

Prayer

Prayer takes the mind out of the narrowness of self-interest, and enables us to see the world in the mirror of the holy.

—ABRAHAM JOSHUA
HESCHEL

God of Our Ancestors

As Jews on a religious quest, we recognize that we are, first of all, inheritors. Our spiritual vocabulary, our values, the lives that we lead are pathways built on markers laid down by those who came before us. Beginning on the roads that they surveyed, we are each able to proceed on our own religious journey. Surely, if we grow at all religiously, we will end up in a different place than they; but as we look back, we will always be reminded that it was possible for us to begin on our way because of the journey they undertook.

We rise as the ark is opened.

As I proclaim God's name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Inspired by the insight of sages
and the teachings of those who acquired wisdom,
I open my lips in prayer and supplication
to entreat the sovereign of all sovereigns,
the supreme ruler.

The ark is closed.

זְכַרְנוּ לַחַיִּים,
מֶלֶךְ הַפֶּיַךְ בַּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

REMEMBER US זְכַרְנוּ. On the Days of Awe, we pray for the gift of life and consider how to live fully and responsibly. This brief prayer is the first of four additions to the Amidah on the ten days of the High Holy Day season. Each of its four phrases ends with the word חַיִּים (*hayyim*), “life.”

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם.

SHIELD OF ABRAHAM מַגֵּן אֲבֹרָהּם. Based on Genesis 15:1, where God appears to Abraham and says, “Do not fear, Abram, for I will shield you. . . .”

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

GUARDIAN OF SARAH וּפּוֹקֵד שָׂרָה. The phrase is based on Genesis 21:1, the Torah reading for the first day of Rosh Hashanah, describing Sarah’s pregnancy with Isaac as an expression of God’s care and protection. The Jewish people who stand here today are the fulfillment of the promise of God to Abraham and Sarah.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקִים אַמוּנָתוֹ לִישֵׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמָה לָךְ,
מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

YOU SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. For centuries, human rulers have defined “power” as the ability to exert control over others, often through the threat

of physical injury. Power was—and in many places around the world, continues to be—measured by the ability to overcome a strong enemy, or to enfeeble and imprison others. In this *b'rakhah*, the definition of power is the opposite: God’s power is manifest through *hesed*, love and kindness, especially to those who are most vulnerable: the fallen, the sick, and the bound.

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

*Barukh atah ADONAI,
Shield of Abraham.*

Version with Patriarchs and Matriarchs:

You are the Sovereign who
helps and guards, saves and
shields.

*Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.*

This World and the Next

One way to think of life
and death as mentioned
in this *b'rakhah* is to
contemplate our own
continuous spiritual
death and rebirth.
Simḥah Bunam, a
Hasidic master, taught:
A person is always pass-
ing through two doors:
out of this world and into
the next, and out and in
again.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rahamim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeih u-matzmi-ah, y'shu-ah.*

מִי כְמוֹךָ אֵב הַרְחָמִים, זֹכֵר יִצְוֵרֵי לְחַיִּים בְּרַחֲמִים.

וְנִאֲמֵן אֶתְּהָ לְהַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

יְמַלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ-יָיָה.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

אֵל נָא:

Many congregations recite this piyyut responsively:

א

אַתָּה הוּא אֱלֹהֵינוּ

בְּשָׁמַיִם וּבָאָרֶץ גְּבוּר וְנִעְרָץ.

דְּגוּל מִרְבָּבָה הוּא שָׁח וַיְהִי.

וְצִוָּה וְנִבְרָאוּ זְכוֹר לְנֶצַח.

חַי עוֹלָמִים טְהוֹר עֵינַיִם.

יּוֹשֵׁב סֵתֵר כְּתָרוּ יְשׁוּעָה.

לְבוּשׁוֹ צְדָקָה מַעֲטָהוּ קִנְיָה.

נֶאֱפָד נִקְמָה סִתְרוּ יִשְׂרָאֵל.

עֲצָתוֹ אֱמוּנָה פְּעֻלָּתוֹ אֶמֶת.

צְדִיק וַיִּשְׂרָאֵל קָרוֹב לְקוֹרְאָיו בְּאֶמֶת.

רֵם וּמִתְנַשֵּׂא שׁוֹכֵן שְׁחָקִים.

תּוֹלָה אֶרֶץ עַל בְּלִימָה.

חַי וְקַיִם נוֹרָא וּמְרוֹם וְקְדוֹשׁ.

SOURCE OF COMPASSION אֵב הַרְחָמִים. The word אֵב (*av*) literally means “father.” In the liturgy, it is—as here—almost always modified by the adjective רַחֲמִים (*rahamim*), “compassionate.” Thus the metaphor of God as father depicts a figure who is caring and kind. In rabbinic usage, the word *av* can also mean “creator, root, or foundation.” Hence our translation of the expression as “source of compassion.”

יְמַלְךָ יְהוָה ADONAI WILL REIGN Psalm 146:10. After stating God’s care for the poor, the psalmist concludes with this verse, describing God’s eternal majesty.

AND YOU, O HOLY ONE, ARE ENTHRONED THROUGH THE PRAISES OF ISRAEL וַיְהִי קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. Psalm 22:4. One midrash provocatively implies that God’s dominion in the world is dependent on human activity: “‘You are My witnesses,’ says Adonai, ‘and I am God’ (Isaiah 43:12)—when you are My witnesses, I am God, but when you are not My witnesses, it is as if I am not God” (Sifrei Deuteronomy 346).

GOD, PLEASE HEAR US אֵל נָא (literally: “God, may it please You!”). These two words, *El na*, have served as an introduction to heartfelt prayer since biblical times, beginning with Moses’ prayer for his sister, Miriam, when she was ill (Numbers 12:13). אֵל נָא רְפָא נָא לָהּ (*El na r’fa na lah*), “God, please heal her.” Here, they serve as an introduction to the series of *piyyutim* that leads up to the Kedushah.

YOU ARE ADONAI OUR GOD אַתָּה הוּא אֱלֹהֵינוּ. This alphabetical *piyyut* is attributed to Elazar Kallir, the most well-known of the early masters of liturgical poetry, believed to have lived in the Land of Israel in the 5th or 6th century.

CROWNED WITH SALVATION כְּתָרוּ יְשׁוּעָה. This line and the next three lines, all using the metaphor of God’s clothing, are based on Isaiah 59:17.

SUSPEND THE EARTH IN SPACE תּוֹלָה אֶרֶץ עַל בְּלִימָה. From Job 26:7. This verse states the traditional belief that in the absence of God’s sustaining care, the earth would tumble into the abyss. Our understanding of how the world operates may not be that of the Book of Job but we can share with Job a wonder at the complexity of forces at work in the universe.

Images of God

Ultimately, we have no recourse but to think of God in metaphors. The only real question is how we choose the images we use. In that process we would reject images that are ineffective because they do not touch us; those which distort or falsify our experience; and those which undermine the community's cohesiveness. . . . We must seek images that have immediacy of meaning . . . those that evoke the emotions and actions that powerful images should; those that are true to our experience, even if they cannot be totally so; and those that enjoy the community's validation in thought and action. —ELLIOT DORFF

The Crown of Glory

You are alive,
though not established
in time,
and not of a time that's
known.

You are alive,
though not in spirit
and soul:
for you're soul to
spirit's soul.

You are alive,
but not like breath in
a human—
whose end is the moth
and the worm.

You are alive,
and those who reach Your
secret discover
delight in the world,
and eat and live forever.

—IBN GABIROL
(trans. Peter Cole)

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-rah'amim, zokheir y'tzurav l'hayyim b'rah'amim.

You are faithful in bringing life to the dead. *Barukh atah*
ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah! And You, O Holy One, are enthroned through the praises of the people Israel.

THREE PIYYUTIM INTRODUCE THE KEDUSHAH

God, please hear us.

✠

Many congregations recite this piyyut responsively:

You are our God	<i>in heaven and on earth—</i>
powerful and revered,	<i>celebrated by multitudes.</i>
You spoke, and the world	
came to be,	<i>commanded, and it was created.</i>
Your name endures forever;	<i>You are eternal.</i>
Perceiving perfectly	<i>You dwell in secret.</i>
Crowned with salvation,	<i>You are attired in righteousness,</i>
wrapped in zeal,	<i>and armed with retribution.</i>
Urging uprightiness,	<i>You counsel faithfulness.</i>
Your actions are truthful,	<i>righteous and just.</i>
You are close to those who	
call honestly.	<i>Though elevated and exalted,</i>
You dwell in the heavens	<i>and suspend the earth in space.</i>
You live and endure,	<i>revered, exalted, and holy.</i>

El na.

Atah hu eloheinu

Ba-shamayim u-va-aretz gibbor v'na-aratz.

Dagul mei-r'avavah hu sah va-yehi.

V'tzivvah v'nivra-u zikhro la-netzah.

Hai olamim t'hor einayim.

Yosheiv seiter kitro y'shu-ah.

L'vusho tz'dakah ma-ateihu kin-ah.

Nepad n'kamah sitro yosher.

Atzato emunah p'ullato emet.

Tzaddik v'yashar karov l'kor'av be-emet.

Ram u-mitnassei shokhein sh'hakim.

Toleh eretz al b'limah. Hai v'kayyam nora v'kadosh.

ב

ADONAI REIGNS יהוה מֶלֶךְ. In each stanza of this *piyyut* (five of which are presented here, out of the twelve stanzas in the entire poem), the first line describes how the angels and celestial beings proclaim God's praise. The second line refers to the praise of God that originates from mortals on earth, and the third line emphasizes that heaven and earth together extol God. The final stanza, however, is ambiguous, and its second line, *kol tarshishei govah*, is understood by some translators and commentators as a reference to the heavenly sphere but by others as a reference to the earthly sphere. (*Tarshish* is the name of one of the precious stones in the High Priest's breastplate [Exodus 28:20, 39:13].) The distinction between heavenly and earthly creatures seems to fade away by the end of the poem, as both groups come together to praise God. The final phrase, *b'shillush m'shal'shim*, "recite the threefold sanctification," is a reference to Isaiah 6:3, the verse at the centerpiece of the Kedushah: "Holy, holy, holy is Adonai Tz'va-ot," which is pointedly described as recited by both angels and humans. This joint praise by divine and earthly beings is the hallmark of the Kedushah, the core of which is the human articula-

וּבְכֵן נִמְלִיכֶךָ יְהוָה מֶלֶךְ
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
 כָּל־שֹׁנְאֵי שֶׁחַק בְּאָמַר מְאֹדִירִים יְהוָה מֶלֶךְ.
 כָּל־שׁוֹכְנֵי שָׁקֵט בְּבִרְכָה מְבָרְכִים יְהוָה מֶלֶךְ.
 אֱלוֹ וְאֱלוֹ בְּגִבְהַ מְגִדִילִים יְהוָה יִמְלֹךְ.
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
 כָּל־מְלֹאכֵי מַעֲלָה בְּדַעַה מְדַגְלִים יְהוָה מֶלֶךְ.
 כָּל־מְוָשְׁלֵי מְטָה בְּהִלָּל מְהַלְלִים יְהוָה מֶלֶךְ.
 אֱלוֹ וְאֱלוֹ בְּוֹדָי מוֹדִים יְהוָה יִמְלֹךְ.
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
 כָּל־עֲרִיצֵי עֲלִיוֹנִים בְּזִמְר מְזַמְרִים יְהוָה מֶלֶךְ.
 כָּל־עוֹבְרֵי עוֹלָמִים בְּחִיל מְחַסְנִים יְהוָה מֶלֶךְ.
 אֱלוֹ וְאֱלוֹ בְּטַעַם מְטַכְסִים יְהוָה יִמְלֹךְ.
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
 כָּל־קְדוֹשֵׁי קְדוּשׁ בְּקִדְשָׁה מְקַדְּשִׁים יְהוָה מֶלֶךְ.
 כָּל־קְבוּצֵי קָהָל בְּקִשְׁט מְקַשְׁטִים יְהוָה מֶלֶךְ.
 אֱלוֹ וְאֱלוֹ בְּנַעַם מְנַעִימִים יְהוָה יִמְלֹךְ.
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
 כָּל־חֲשַׁמְלֵי זְקִים לְבָקְרִים מְתַחַדְּשִׁים יְהוָה מֶלֶךְ.
 כָּל־תְּרַשְׁיָשֵׁי גְבַה בְּדַמְמָה מְלַחְשִׁים יְהוָה מֶלֶךְ.
 אֱלוֹ וְאֱלוֹ בְּשִׁלוּשׁ מְשַׁלְּשִׁים יְהוָה יִמְלֹךְ.
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

tion of verses of praise that, according to the prophets Isaiah and Ezekiel, were overheard from God's ministering angels (Isaiah 6:3; Ezekiel 3:12). This poem, by Simon ben Isaac ben Abun of Mayence (11th century), was modeled after a similar poem by Elazar Kallir (5th–6th century). The poem combines three biblical references to the Divine: "Adonai reigns" (Psalm 96:1), "Adonai has reigned" (1 Chronicles 16:31), and "Adonai will reign forever and ever" (Exodus 15:18).

ALL THOSE WHO DWELL ON EARTH כָּל־שֹׁכְנֵי שָׁקֵט. Literally, "All those who dwell in quietness," a poetic reference to earth found in the Book of Job (37:17).

THE THREEFOLD SANCTIFICATION בְּשִׁלוּשׁ מְשַׁלְּשִׁים. The daily recitation of the Kedushah is seen as the unification of heaven and earth. This *piyyut* was originally composed as introduction to the Kedushah, as were all the *piyyutim* in this section.

כ

And so, let us declare ADONAI our sovereign!

ADONAI reigns! ADONAI has reigned!

Adonai melekh! Adonai malakh!

ADONAI will reign forever and ever!

Adonai yimlokh l'olam va'ed!

All those who dwell on high announce God's glory:

ADONAI reigns!

Adonai melekh!

All those who dwell on earth offer blessings:

ADONAI has reigned!

Adonai malakh!

Those above and those below raise up their voices, exalting God:

ADONAI will reign!

Adonai yimlokh!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

Adonai melekh! Adonai malakh! Adonai yimlokh l'olam va'ed!

All the angels on high skillfully acclaim:

ADONAI reigns!

All earthly rulers offer words of praise:

ADONAI has reigned!

Those above and those below acknowledge with certainty:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

All powerful forces on high sing:

ADONAI reigns!

All mortals vigorously declare:

ADONAI has reigned!

Those above and those below harmoniously recite:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

All holy beings sanctify God with holiness:

ADONAI reigns!

All the communities of worshippers truthfully declaim:

ADONAI has reigned!

Those above and those below peacefully proclaim:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

All the fiery sparks are renewed each morning, saying:

ADONAI reigns!

All those treasured from on high whisper quietly:

ADONAI has reigned!

Those above and those below join in reciting
the threefold sanctification:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

We recite each line and the leader repeats it.

בְּדִין.	לְגוֹלָה עֲמָקוֹת	בְּיוֹם דִּין,	וּבְכֵן לָךְ הַכֹּל יִכְתִּירוּ
בְּדִין.	לְהוֹגָה דְּעוֹת	בְּיוֹם דִּין,	לְאֵל עוֹרֵךְ דִּין
בְּדִין.	לְזוֹכֵר בְּרִיתוֹ	בְּיוֹם דִּין,	לְבוֹחוֹן לְכָבוֹת
בְּדִין.	לְטָהָר חוֹסִיו	בְּיוֹם דִּין,	לְדוֹבֵר מִיִּשְׂרָיִם
בְּדִין.	לְכּוֹבֵשׁ כְּעֶסוֹ	בְּיוֹם דִּין,	לְזוֹתִיק וְעוֹשֶׂה חֶסֶד
בְּדִין.	לְמוֹחֵל עוֹנוֹת	בְּיוֹם דִּין,	לְחוֹמֵל מְעִשָּׂיו
בְּדִין.	לְסוֹלֵחַ לְעַמּוּסָיו	בְּיוֹם דִּין,	לְיוֹדֵעַ מַחְשָׁבוֹת
בְּדִין.	לְפוֹעֵל רַחֲמָיו	בְּיוֹם דִּין,	לְלוֹבֵשׁ צְדָקוֹת
בְּדִין.	לְקוֹנֶה עֲבָדָיו	בְּיוֹם דִּין,	לְנוֹרָא תְּהֵלוֹת
בְּדִין.	לְשׁוֹמֵר אוֹהֲבָיו	בְּיוֹם דִּין,	לְעוֹנָה לְקוֹרְאָיו
		בְּיוֹם דִּין,	לְצוֹפֵה נִסְתָּרוֹת
		בְּיוֹם דִּין,	לְרַחֵם עַמּוֹ
		בְּיוֹם דִּין.	לְתוֹמֵךְ תְּמִימָיו

ARBITER OF JUSTICE עוֹרֵךְ דִּין. This short *piyyut* by Elazar Kallir (the Land of Israel, 5th–6th century) contains the first enunciation in the liturgy of the major High Holy Day theme of God as the judge of the world.

VOICE OF RIGHTEOUSNESS לְדוֹבֵר מִיִּשְׂרָיִם Isaiah 33:15, where the phrase refers to a righteous person (and not God). In the mind of the poet, righteous behavior is godly behavior.

WHO IS WISE AND ACTS LOVINGLY ON THE DAY OF JUDGMENT לְזוֹתִיק וְעוֹשֶׂה חֶסֶד. The Hebrew word *din*, translated here as “judgment” or “justice” depending on the context, is one of the most heavily weighted words in the

Jewish tradition. It usually connotes God’s quality of strict judgment and the insistence on holding us to high standards of behavior. Indeed, this *piyyut* begins with an imposing, even intimidating tone, but soon the theme of God’s compassion enters. God’s judgment is then depicted as tempered with love and therefore redemptive.

WHO REMEMBERS THE COVENANT WHILE DISPENSING JUSTICE לְזוֹכֵר בְּרִיתוֹ בְּדִין. In the Book of Exodus, when God is enraged at the people Israel after the golden calf episode and declares an intention to destroy them, Moses reminds God of the covenant that God had established with Abraham, Isaac, and Jacob—and God relents (Exodus 32:13). Thus, reminding God of the covenant supports the argument that the people Israel must be judged for life in the coming year.

EXONERATES US לְסוֹלֵחַ לְעַמּוּסָיו. Literally, “forgives the carried ones.” This is a reference to Isaiah 46:3, which uses a maternal image to describe God’s relationship with Israel (“carried since the womb”).

HOLDS CLOSE THOSE WHO SERVE GOD WITH JUSTICE לְקוֹנֶה עֲבָדָיו בְּדִין. More literally, “who acquires servants via justice.” When we act justly, we serve the Divine.

God's Justice

Upon setting out to create the world, God thought: If I create the world through My attribute of mercy, then sinners will be plentiful; if I create the world through My attribute of justice, then how will the world endure? I will create the world with a mixture of both attributes and hope that it will be able to endure.

—MIDRASH
GENESIS RABBAH

Human Justice

The words in Scripture “justice, justice shall you pursue” (Deuteronomy 16:20) were interpreted in the following way by the Hasidic master Jacob Isaac, the Seer of Lublin: When you believe that you are wholly just and need not strive further, then justice cannot be ascribed to you. You must constantly pursue justice and never stand still; and in your own eyes, you must always be like a newborn child who has not yet achieved anything at all—that is truly the pursuit of justice.

א

We recite each line and the leader repeats it.

And so, let all crown You, Sovereign,
the ultimate arbiter of justice,

who probes all hearts on the Day of Judgment,
and reveals what is hidden, with justice;

*who is the voice of truth on the Day of Judgment,
and pronounces rules of justice;*

who is wise and acts lovingly on the Day of Judgment,
and remembers the covenant, while dispensing justice;

*who has compassion for all creation on the Day of Judgment,
and purifies the faithful with justice;*

who knows our thoughts on the Day of Judgment,
and overcomes anger with justice;

*who is clothed in righteousness on the Day of Judgment,
and whose forgiveness of wrongdoing is a hallmark of justice;*

who is revered in praises on the Day of Judgment,
and exonerates us as an exercise of justice;

*who responds to those who cry out on the Day of Judgment,
and demonstrates mercy in justice;*

who discerns all mysteries on the Day of Judgment,
and holds close those who serve God with justice;

*who has compassion for the people Israel on the
Day of Judgment,*

and guards those who love God, with justice;

and who upholds those who trust wholeheartedly in the Divine,
on the Day of Judgment.

L'vokhein l'avot b'yom din l'goleh amukkot ba-din.

L'doveir meisharim b'yom din l'hogeh dei-ot ba-din.

L'vatik v'oseh hesed b'yom din l'zokheir b'rityo ba-din.

L'homeil ma-asav b'yom din l'taheir hosav ba-din.

L'yodei-a mahashavot b'yom din l'khoveish ka-aso ba-din.

L'loveish tz'dakot b'yom din l'moheil avonot ba-din.

L'nora t'hillot b'yom din l'solei-ah la-amusav ba-din.

L'oneh l'kor'av b'yom din l'fo-eil rahamav ba-din.

L'tzofeh nistarot b'yom din l'koneh avadav ba-din.

L'raheim ammo b'yom din l'shomeir ohavav ba-din.

L'tomeikh t'mimav b'yom din.

קְדוּשָׁה

וּבְכֵן וְלִךְ תַּעֲלֶה קְדוּשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מְרוֹם, כִּפְתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְהוָה צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמְיעִים קוֹל,
מִתְנַשְּׂאִים לְעֵמֶת שָׁרְפִים, לְעֵמֶתָם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עֲלֵינוּ, כִּי מַחֲכִים אֲנַחְנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיַמֵּינוּ, לְעוֹלָם וָעֶד
תִּשְׁכֹּן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ, לְדוֹר
וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתְךָ, כִּדְבַר
הָאֱמוּנָה בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּ־יָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֶצַח נְצָחִים קְדוּשַׁתְךָ נְקַדִּישׁ.
וְשִׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקְדוּשׁ אַתָּה.

We are seated.

KEDUSHAH קְדוּשָׁה. In this ancient prayer, composed by Jewish mystics, we pattern our praise after the angelic glorification of God. The Kedushah of the Amidah occurs in many different versions, but always contains three biblical quotations: “Holy, holy, holy” (Isaiah 6:3), “Praised is Adonai’s glory wherever God dwells” (Ezekiel 3:12), and “Adonai will reign forever” (Psalm 146:10). The prayers surrounding these verses vary. On weekdays, they are brief; on Shabbat and holy days, they are more elaborate. Antiphonal proclamations of God’s holiness are recited only in the presence of a minyan. *(adapted from Reuven Hammer)*

HOLY קְדוּשָׁה. The words uttered by the angels that Isaiah (6:3) recorded when he had an overwhelming experience of being in the very presence of God surrounded by angelic hosts. Holiness is God’s essential quality, a quality of which humans can partake when dedicated to God and when acting in imitation of God’s mercy and love.

THE WHOLE WORLD IS FILLED WITH GOD’S GLORY! מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ. There are two contrasting themes in the Kedushah: God is to be found everywhere, and God is hidden from us. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God’s absence is terribly palpable.

“PRAISED IS ADONAI’S GLORY WHEREVER GOD DWELLS” בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ. Ezekiel heard this cry as he was carried away by the wind transporting him to preach to the exiles in Babylonia (3:12).

WILL REIGN FOREVER יְמַלֵּךְ. Every Kedushah of the Amidah ends with this verse proclaiming God’s sovereignty (Psalm 146:10).

The Kedushah

Now, may our sanctification rise up to You,
for You, our God, are sovereign.

Let us hallow Your name in this world as it is hallowed in the
high heavens, as Isaiah wrote of his vision,

Each cried out to the other:

“Holy, holy, holy is *Adonai Tz’va-ot*, the whole world is filled
with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Then in thunderous voice, rising above the chorus of *s’rafim*,
other heavenly beings cry out words of blessing:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mi-m’komo.

Our sovereign, manifest Yourself from wherever You dwell, and
rule over us, for we await You. When shall You rule in Zion?
Let it be soon, in our day, and throughout all time. May You
be exalted and sanctified in Jerusalem, Your city, from genera-
tion to generation, forever and ever. May our eyes behold Your
dominion, as described in the songs of praise offered to You by
David, anointed to proclaim Your just rule:

ADONAI will reign forever;
your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyyon l’dor va-dor, hal’luyah.

From one generation to another we will declare Your greatness,
and forever sanctify You with words of holiness. Your praise
will never leave our lips, for You are God and Sovereign, great
and holy.

We are seated.

Angelic Behavior

The Rabbis ask: “How
do we know that angels
respect and love one
another and are, in fact,
more humble than hu-
mans? When they open
their mouths to recite,
one angel says to the
other: ‘You begin, for you
are greater than I.’”

—AVOT D’RABBI NATAN

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
 וְאִימַתְךָ עַל כָּל־מַה־שֶּׁבִרְאִיתָ,
 וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
 וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
 וְיַעֲשׂוּ כָל־מִצְוָתְךָ אַחַת
 לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם,
 כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
 עַד בְּיַדְךָ וּגְבוּרָה בְּיַמֶּיךָ,
 וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבִרְאִיתָ.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ
 תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה לְדוֹרְשֶׁיךָ
 וּפְתִיחוֹן פֶּה לְמִיחָלִים לָךְ,
 שְׂמֵחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ
 וְצִמְחֵת קֶרֶן לְדוֹד עַבְדְּךָ
 וְעִרִיכַת נֵר לְבֵן־יִשְׂרָאֵל מְשִׁיחֶךָ,
 בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ
 וְיִשְׂרִים יַעֲלִזוּ,
 וְחֹסֵידִים בְּרִנָּה יִגִּילוּ,
 וְעוֹלָתְךָ תִּקְפֹּץ־פִּיהָ
 וְכָל־הַרְשָׁעָה כָּלָה כְּעָשָׂן תִּכָּלֶה,
 כִּי תַעֲבִיר מִמַּשְׁלַת זְדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אֶתְּךָ יְהוָה לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
 כְּכַתּוּב בְּדַבְּרֵי קִדְשֶׁךָ:
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּ־יָהּ.

וּבְכֵן U-V'KHEIN. These three paragraphs, which are introduced by the same word, וּבְכֵן (*u-v'khein*), are ascribed by many scholars to the 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem. (*adapted from Reuven Hammer*)

יִמְלֹךְ ADONAI WILL REIGN
 yimlokh Adonai. יהוה
 Psalm 146:10.

Many Faiths, One God

Is it really our desire to build a monolithic society: one party, one view, one leader, and no opposition? Is religious uniformity desirable or even possible? . . . Does not the task of preparing the Kingdom of God require a diversity of talents, a variety of rituals, soul-searching as well as opposition?

Perhaps it is the will of God that in this eon there should be diversity in our forms of devotion and commitment to God.

—ABRAHAM JOSHUA
HESCHEL

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will
wholeheartedly.

For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.

Simhah l'artzekha v'sason l'irekha

May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.

As it is written in the Book of Psalms:

“ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!”

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

קָדוֹשׁ אֶתָּה וְנוֹרָא שְׁמֶךָ
וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ,
פְּכַתּוּב: וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדֶתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.

וְתַתֵּן־לָנוּ, יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת־יּוֹם] הַזְּכוֹרוֹן הַזֶּה, יוֹם [זְכוֹרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קָדֵשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וַיִּגְיַע
וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוֹרָנוּ וּפְקֻדוֹנָנוּ,
וְזְכוֹרוֹן אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזְכוֹרוֹן מְשִׁיחַ בְּנ־דָּוִד
עֲבָדֶךָ, וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזְכוֹרוֹן כָּל־עַמְּךָ בֵּית
יִשְׂרָאֵל לִפְנֵיךָ לַפְּלִיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזְּכוֹרוֹן הַזֶּה.

זְכוֹרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.

וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.

וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוֹס וְחֻנָּנוּ, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ
חַנוּן וְרַחוּם אַתָּה.

ADONAI TZ'VA-OT WILL BE EXALTED יְהוָה יִגְבַּהּ יְהוָה צְבָאוֹת, Isaiah 5:16. Isaiah depicts the terror of God's judgment, but in this liturgical context God's strict justice is seen as an element of awe-inspiring holiness.

הַמֶּלֶךְ הַקָּדוֹשׁ HOLY SOVEREIGN. This is one of several changes made to the text of the Amidah during the High Holy Day season. Throughout the year, the Kedushah concludes with the *b'rakhah* "Praised are You, Adonai, the holy God." On Rosh Hashanah, Yom Kippur, and the days between them, we substitute the word *melekh*, literally "King," for the word *El*, "God." Symbolically, Rosh Hashanah is the day of God's coronation—God became sovereign as the world came into being.

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וְיָבֵא. This paragraph is added to the Amidah on Rosh Hodesh (the new moon), the pilgrimage festivals, Rosh Hashanah and Yom Kippur, with the name of the appropriate festival inserted in the prayer at the appropriate point. The modern liturgical scholar Yosef Heinemann believed that this paragraph was composed especially for Rosh Hashanah, as it repeatedly addresses the theme of remembrance that is central to Rosh Hashanah, known also as the Day of Remembrance (*yom ha-zikaron*).

You are holy, and Your name is revered,
for there is no God but You.

As Your prophet Isaiah wrote: “*Adonai Tz’va-ot* will be exalted through justice, the holy God sanctified through righteousness.”
Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Rosh Hashanah

You have chosen us among all peoples,
loving us, wanting us.

You have distinguished us among all nations,
making us holy through Your commandments,
drawing us close to Your service,
and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, [this Shabbat and] this Day of Remembrance, a day for [recalling] the shofar sound [with love], a day for holy assembly and for recalling the Exodus from Egypt.

Our God and God of our ancestors,
may the thought of us rise up and reach You.

Attend to us and accept us;
hear us and respond to us.

Keep us in mind,
and keep in mind the thought of our ancestors,
as well as the Messiah, the descendant of David;
Jerusalem, Your holy city;
and all Your people, the House of Israel.

On this Day of Remembrance respond to us
with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*

respond to us with blessing; *Amen.*

redeem us with life. *Amen.*

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

You Have Chosen Us

A difficult task was assigned this people in its history. It is so easy to listen to the voices of idols, and it is so hard to receive the word of the One God into oneself.

It is so easy to remain a slave, and it is so difficult to become a free person. But this people can only exist in the full seriousness of its task. It can only exist in this freedom which reaches beyond all other freedoms. Its history began when it heard the word, rising out of the mystery, and emerging into clarity: “I am the One-Who-Is thy God, who brought you out of the land of Egypt, out of the House of Bondage...” This people traveled through the history of humanity, century after century, millennium after millennium. Its very history became divine guidance for it.

—LEO BAECK

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
מֶלֶךְ עַל כָּל־הָעוֹלָם כְּלוּ בְּכַבּוּדְךָ
וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ,
וְהוֹפֵעַ בְּהִדְרָא וְגֵאוֹן עֵינֶיךָ
עַל כָּל־יֹשְׁבֵי תֵּבֵל אֶרֶץךָ.
וַיֵּדַע כָּל־פְּעוּל כִּי אַתָּה פְּעַלְתּוּ
וַיִּבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרַתּוּ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:
יְהוּה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמְלִכּוֹתוֹ בְּכָל מַשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצָה בְּמִנוּחַתְנוּ]
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ [וְהִנְחִילֵנוּ, יְהוּה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרִצּוֹן שַׁבַּת קִדְשֶׁךָ, וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ]
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
וּדְבַרְךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה יְהוּה, מֶלֶךְ עַל כָּל־
הָאָרֶץ, מִקְדָּשׁ [הַשַּׁבַּת וְ] יִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן.

רְצָה יְהוּה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב
אֶת־הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן, וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוּה, הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO YOUR SANCTUARY וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ. According to the Babylonian Talmud, “Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God” (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

וְאִשֵּׁי יִשְׂרָאֵל. The phrase “fiery offerings” originally referred to the sacrifices in the Temple, but later medieval and Hasidic commentators understood it as a description of the intensity of religious fervor required of true prayer. It is as if to say, “May our prayers have the same meaning and effect as burnt offerings once did for our ancestors.”

שְׂכִינָתוֹ YOUR DIVINE PRESENCE. The Hebrew word *shekhinah* has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

Our God and God of our ancestors:

May You be exalted over the entire universe in Your glory, may You be raised up over all the earth in Your splendor, and may You manifest Yourself to all the inhabitants of the world in the majestic beauty of Your strength.

Then all creatures will know that You created them; all living things will understand that You gave them life; and everything that breathes will proclaim:

ADONAI, the God of Israel, is sovereign, ruling over all.

May the Torah Be Our Portion

Each one of us is given a share of this world. The people Israel ask that Torah be our share.

The Holiness of the New Year

Every year, there descends and radiates a new and renewed light that has never yet shone. For the light of every year withdraws to its source in the Infinite One, who is beyond time. . . . But through the shofar's sounding and by means of the prayers we utter, a new and superior light is elicited . . . that has never yet shone since the beginning of the world. Its manifestation, however, depends on the actions of those below, and on their merits and penitence during the Ten Days of Repentance.

—SHNEUR ZALMAN
OF LIADI

Our God and God of our ancestors, [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion.

Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You truly,

V'taheir libbeinu l'ovd'kha be-emet.

for You are the God of truth, and Your word is true, eternal, and unchanging. *Barukh atah ADONAI*, ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.

[Leader: *Barukh atah Adonai,*] Congregation: *melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el* [Leader: *v'yom ha-zikkaron*].

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

י מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרֻכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ, עַל שֶׁחֵיִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵינוּ
וְתַקְיָמְנוּ, וְתִאֶסְפוּ
גְּלוֹתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ,
לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם,
עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אֶתָּה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיף שְׁבַכְל־יּוֹם
עִמָּנוּ וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׁבַכְל־עֵת, עֲרַב
וּבָקֵר וְצַהֲרִים. < הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם,
כִּי לֹא תִמּוּ חֲסִדֶיךָ, מֵעוֹלָם
קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד
לְעוֹלָם וָעֶד.

וְכָתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאֵמֶת,
הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

THE CONGREGATIONAL RESPONSE. A second version of Modim, the *b'rakhah* of thanksgiving, was created by the Rabbis of the talmudic period to be recited by the congregation while the leader chants the official prayer (Babylonian Talmud, Sotah 40a). In this way, both the leader and the congregation personally fulfill the imperative of acknowledging God. The central idea expressed in this second version is *modim anahnu lakh...* *al she-anahnu modim lakh*, "we thank You for the ability to thank You." Gratitude is seen as a special gift of our humanity. The expression of thankfulness connects us to the world with a sense of humility and a joyful spirit of openness.

FOR ALL THESE וְעַל כָּלֵם. In the language of the Bible and the prayerbook, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

AND INSCRIBE וְכָתוּב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance. With the first two insertions, we prayed for God's mercy that we may live another year; now we pray that the life we are granted be good.

Thankfulness

It is gratefulness which makes the soul great.

—ABRAHAM JOSHUA
HESCHEL

Sixth B'rakhah: Gratitude for Life and Its Blessings

While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon.
You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

And inscribe all the people of Your covenant for a good life.

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

Congregation recites:

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה בַּכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כֹּהֲנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

בְּרַכְךָ יְהוָה וְיִשְׁמְרֶךָ. כֵּן יְהִי רְצוֹן.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ. כֵּן יְהִי רְצוֹן.
יֵשֵׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֵׁם לְךָ שְׁלוֹם. כֵּן יְהִי רְצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמֶךָ.

בְּסִפְרֵי חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 94.

GRANT PEACE שִׁים שְׁלוֹם. The wording of this paragraph, which is known by its first two words as Sim Shalom, is related directly to the conclusion of the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God's countenance. Thus, the Sim Shalom *b'rakhah* is traditionally recited at all services at which the Priestly Blessing occurs. An alternative version of this blessing, Shalom Rav, is recited most afternoons and in the evening.

TO THE WORLD בְּעוֹלָם. Following the text of the 10th century prayerbook of Saadiah Gaon, Conservative movement prayerbooks insert the word *ba-olam*, "to the world," to emphasize that Jewish prayers for peace are universalistic and encompass the entire world.

IN THE BOOK OF LIFE בְּסִפְרֵי חַיִּים. This is the fourth of the special insertions in the Amidah of the High Holy Days. This final addition expands the theme of goodness enunciated in the previous addition. In the end, we pray not only for life but also for blessing, peace, and prosperity.

MAY ADONAI BLESS YOU
יְבָרְכֶךָ יְהוָה. Numbers
6:24–26. This biblical
blessing, known as Birkat
Kohanim (the Priestly
Blessing), is prescribed in
the Torah to be recited by
Aaron and his descendants,
the *kohanim* (priests). In
most synagogues in Jerusa-
lem, this blessing is recited
every day. The *kohanim*,
who come to the front of
the synagogue after prepar-
ing themselves ritually,
extend their hands toward
the congregation in a tradi-
tional gesture, thus serving
as a conduit of blessing. In
many synagogues in the
Diaspora, the *kohanim*
re-enact this ancient bless-
ing only during the Musaf
service on High Holy Days
and festivals, while in other
congregations the blessing
is recited by the service
leader. The text of the
Priestly Blessing has been
found on silver amulets in
Jerusalem that date from
the 7th century B.C.E., the
only known inscription of a
biblical text predating the
Babylonian exile.

The Blessings of Peace

Great is peace, for the only vessel that can contain blessings is peace.
Great is peace, for all the prayers conclude with pleas for peace.
Great is peace, for we must seek it even in time of war.
Great is peace, for it is the reward of the righteous.
Great is peace, for it is bestowed upon those who love the Torah.
Great is peace, for it is bestowed upon the humble.
Great is peace, for it is bestowed upon those who act justly.
Great is peace, for it is equal to all of the work of creation.
Great is peace, for even those who dwell on high need peace, as it is said, עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו “God imposes peace in God’s heights” (Job 25:2). If in a place where there is no hatred and envy, enmity or malice, peace is needed, how much more so in a place where all these qualities are lacking!
Great is peace, for the name of the Holy One is Peace.

—MIDRASH
SIFREI NUMBERS

(trans. Reuven Hammer, adapted)

Seventh B'rakhah: Prayer for Peace

Our God and God of our ancestors,
bless us with the threefold blessing of the Torah
written by Moses Your servant,
recited by Aaron and his descendants, the *kohanim*,
the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance shine upon you
and grant you kindness.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance be lifted toward you
and grant you peace.

So may it be God's will. Kein y'hi ratzon.

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*B'seifer hayyim b'rakhah v'shalom u-farnasah tovah,
nizzakheir v'nikkateiv l'fanekha, anahnu v'khol am'kha beit yisra-el,
l'hayyim tovim u-l'shalom.*

Barukh atah ADONAI, who brings peace.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 94.

*We rise as the ark is opened. An alternate version begins on the next page.
Avinu Malkeinu is not recited on Shabbat.*

אָבִינוּ מִלְּפָנָיו! חָטְאָנוּ לְפָנֶיךָ.
אָבִינוּ מִלְּפָנָיו! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אָבִינוּ מִלְּפָנָיו! עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךָ.
אָבִינוּ מִלְּפָנָיו! חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מִלְּפָנָיו! בְּטַל מַעְלֵינוּ כָּל־גְּזֵרוֹת קִשּׁוֹת.
אָבִינוּ מִלְּפָנָיו! בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מִלְּפָנָיו! הִפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מִלְּפָנָיו! כִּלְה כָּל־צָר וּמִשְׁטָיִן מַעְלֵינוּ.
אָבִינוּ מִלְּפָנָיו! כִּלְה דְּבַר וְחֶרֶב וְרַעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן
וְשִׂמְד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מִלְּפָנָיו! סִלַּח וּמַחַל לְכָל־עוֹנוֹתֵינוּ.
אָבִינוּ מִלְּפָנָיו! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

◀ אָבִינוּ מִלְּפָנָיו! הַחֲזִירְנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ.
אָבִינוּ מִלְּפָנָיו! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ.
אָבִינוּ מִלְּפָנָיו! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.
אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְפָּה.
אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר זְכוּת.
אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
אָבִינוּ מִלְּפָנָיו! הִצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.
אָבִינוּ מִלְּפָנָיו! הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
אָבִינוּ מִלְּפָנָיו! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מִלְּפָנָיו! שְׁמַע קוֹלָנוּ, חוֹס וְרַחֵם עָלֵינוּ.
אָבִינוּ מִלְּפָנָיו! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ.
אָבִינוּ מִלְּפָנָיו! נָא אַל תִּשְׁיִבְנוּ רִיקָם מִלְּפָנֶיךָ.
אָבִינוּ מִלְּפָנָיו! זְכוֹר כִּי עָפָר אֲנַחְנוּ.
אָבִינוּ מִלְּפָנָיו! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

אָבִינוּ מִלְּפָנָיו. The Babylonian Talmud reports that Rabbi Akiva prayed with the words *avinu malkeinu* and his prayers were accepted (Ta'anit 25b). Originally, this was a prayer for material blessing. In time, verses were added asking for deliverance from natural and human devastation. References to martyrdom, as well as meditations on the new year, were also added.

Avinu malkeinu literally means “our father, our king.” The image of God as “father” represents relatedness and closeness. (In the ancient world the term “father” is associated with the one who gives life, and so many modern prayerbooks reflect this nuance by translating the word as “creator” or “source.”) The figure of God as king, or sovereign, conveys authority, particularly that of judge, and so connotes greater distance. Jewish theology has always recognized this paradoxical sense of God, speaking both of God’s being close at hand, and also as distant and inscrutable—similarly of God’s kindness and caring as well as God’s punishing hand for sinful behavior.

Avinu Malkeinu

We rise as the ark is opened. An alternate version begins on the next page.

Avinu Malkeinu is not recited on Shabbat.

Avinu Malkeinu, we have sinned in Your presence.

Avinu Malkeinu, we have no sovereign but You.

Avinu Malkeinu, act toward us kindly in accord with Your name.

Avinu Malkeinu, make this a good new year for us.

Avinu Malkeinu, annul every harsh decree against us.

Avinu Malkeinu, nullify the designs of our foes.

Avinu Malkeinu, frustrate the plots of our enemies.

Avinu Malkeinu, rid us of every oppressor and adversary.

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

Avinu Malkeinu, forgive and pardon all our sins.

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

Avinu Malkeinu, return us to Your presence, fully penitent.

Avinu Malkeinu, send complete healing to the sick among Your people.

Avinu Malkeinu, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קָדְשְׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחֻדְךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל
קְדוּשַׁת שְׁמֶךָ.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְכֵנוּ! חֲטָאנוּ לְפָנֶיךָ.
בּוֹרְאָנוּ מְבָרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
גּוֹאֲלֵנוּ מִשְׁמֵרְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
דּוֹרְשָׁנוּ מִפְּרִנְסָנוּ, חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
הוֹדִינוּ מוֹשִׁיעֵנוּ, בְּטַל מַעֲלֵינוּ כְּלִי גְזֵרוֹת קְשׁוֹת.
וְתִיקְנוּ מִפְּלִטָנוּ, בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
זַנְנוּ מְנוּסָנוּ, כֹּלָּה דְבַר וְחָרַב וְרָעַב וּשְׁבִי וּמִשְׁחִית וְעוֹן
וְשִׁמְד מִבְּנֵי בְרִיתְךָ.

חֹסְנוּ מִחַיֵּינוּ, הִפְּרַ עֲצַת אוֹיְבֵינוּ.
טְהוּרָנוּ מִרְחַמְנוּ, סֶלַח וּמַחֵל לְכָל-עוֹנוֹתֵינוּ.
יוֹצְרָנוּ מִלְמַדְנוּ, הַחֲזִירָנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ.
כּוֹנְנָנוּ מִכְּלַפְלָנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ.
לְבוֹבְנוּ מִגְדָּלְנוּ, זְכַרְנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר זְכוּת.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

אָבִינוּ AVINU MALKEINU מַלְכֵנוּ. The images of God as "our father" (*avinu*) and "our sovereign" (*malkeinu*) are central to much of the High Holy Day liturgy. Yet these images may not have the same resonance for us as they once did for our ancestors. At the same time, the tradition is filled with many different metaphors for God. Therefore we offer this alternative version, featuring a variety of imagery. Its synonyms and metaphors for God are mostly taken from usages in other parts of the liturgy. Its alphabetical listing conveys the idea that we grasp the ineffable God through an infinite number of images.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz'dakah va-hesed v'hoshi-einu.

AVINU MALKEINU: ALTERNATE VERSION

Avinu Malkeinu, we have sinned in Your presence.

Our creator, who blesses us, we have no sovereign but You.

Our redeemer, who guards us, act kindly, in keeping with Your name.

You who seek us out and sustain us, make this new year a good one for us.

You who are our glory, our savior, annul every harsh decree against us.

Ancient One, our rescuer, nullify the designs of our foes.

Provider, our refuge, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

You who are our strength, who gives us life, rid us of every oppressor and adversary.

You who purify us and have mercy on us, forgive and pardon all our sins.

You who form us and instruct us, return us to Your presence, fully penitent.

You who establish us and provide for us, send complete healing to the sick among Your people.

You, our beloved, who raised us, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

נוֹטְרָנוּ מִפְּלִטָּנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקִרְוֹב.
 סוֹמְכֵנוּ מִצִּילָנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 עֲזָרְנוּ מִקְשִׁיבֵנוּ שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.
 פּוֹדְנוּ מִשְׁמֵרְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ.
 צוּרְנוּ מְנוּסָנוּ, נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
 קְדוּשָׁנוּ מְצַדִּיקָנוּ, זְכוֹר כִּי עִפָּר אָנָּחְנוּ.
 רַחֲמֵנוּ מַחֲיִינוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.
 שׁוֹמְרָנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.
 תּוֹמְכֵנוּ מְסַעְדָּנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
 אָבִינוּ מִלְּפָנֶיךָ, חֲנֻנוּ וְעַנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קְדִישׁ שָׁלֵם

וַיִּתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
 וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיִמִיכוֹן וּבְחַיִּי דְכָל־בֵּית
 יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקְדוּשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
 מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
 בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
 דִּי בְשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

KADDISH SHALEM. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: "May the prayers and pleas of all Israel be accepted by their creator in heaven." Here, the placement of Kaddish Shalem marks the end of the morning Shaḥarit prayers. The liturgy now moves on to the Torah service. In a formal sense, though introduced and followed by *b'rakhot* and prayers, the reading of the Torah and the Haftarah constitutes study, not prayer. For the ancient Rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

Our protector and savior, cause our salvation to flourish soon.

Our support and rescuer, cause Your people Israel to be exalted.

Our helper, who listens to us, hear our voice, be kind, sympathize with us.

Our redeemer, who watches over us, accept our prayer, willingly and lovingly.

Our fortress, who is our refuge, do not send us away empty-handed.

Holy One, who justifies us, remember that we are but dust.

Merciful One, who gives us life, have compassion for us, our infants, and our children.

Guardian, who grants us victory, do this for the sake of those who were martyred for Your holy name.

Benefactor, who provides for our welfare, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu ki ein banu ma-asim, aseih immanu tz'dakah va-hesed v'hoshi-einu.

The ark is closed.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

סדר קריאת
התורה
ותקיעת שופר
לראש השנה

THE TORAH SERVICE
AND SHOFAR
BLOWING ON
ROSH HASHANAH

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אִין־כְּמוֹךְ בְּאֵלֵהִים, אֲדָנִי, וְאִין כְּמַעֲשֵׂיךְ.
מְלָכוּתְךָ מְלָכוֹת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר.
יְהוָה מְלֶךְ, יְהוָה מְלֶךְ, יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אֲב הַרְחָמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן, תְּבַנֶּה חוֹמוֹת
יְרוּשָׁלַיִם. כִּי בָךְ לְבַד בְּטַחָנוּ, מְלֶךְ אֵל רִם וְנֹשֵׂא, אֲדוֹן
עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפְצוּ אֵיבֶיךָ, וַיִּנְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְהוָה מִירוּשָׁלַם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

and will of the Divine may be most closely felt. It is as if with the opening of the ark, the doorway to heaven itself is opened. Over time, taking out the Torah has come to be seen as a royal procession. The Torah is adorned with a crown, and its cover's hem kissed as it passes through the congregation. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal his presence). In short, our way of treating the Torah scroll combines the three “crowns” about which our Rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah.

NONE COMPARES TO YOU אִין כְּמוֹךְ. As etiquette in Europe's royal courts became more elaborate (14th century), the Ashkenazic rite incorporated verses emphasizing God's sovereignty, as if to say that God alone—and no earthly ruler—is the true sovereign.

ADONAI IS SOVEREIGN יְהוָה מְלֶךְ. This sentence is a compilation of biblical phrases referring to God's sovereignty. Stitched together, they form a creed: God has ruled the world since before creation and will continue to rule eternally. The other verses in this passage are from Psalms 86:8, 145:13, and 29:11.

COMPASSIONATE CREATOR אֲב הַרְחָמִים. Literally, “merciful father.” This address, followed by a verse that calls for Jerusalem's reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited during the Torah service in an earlier era.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ. Numbers 10:35. This verse is from a description of how the people moved from one encampment to another. It depicts the Ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. Reciting this verse evokes a period of special closeness between God and Israel, both at Sinai and in their journey through the desert.

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals appropriate to all humanity. Isaiah envisioned all the nations of the world coming to Mount Zion and worshipping one God.

TAKING OUT THE TORAH

Meditations on the Meaning of Torah

✠
Open my eyes, that
through the study of
Your Torah I may see
wondrous things.

—PSALM 119:18

Ⓜ
What Torah means to us
depends on what God
means to us.

—JACOB PETUCHOWSKI

Ⓜ
The custom of our ances-
tors has the status of
Torah.

—TOSAFOT TO
BABYLONIAN TALMUD,
MENAĤOT

Ⓜ
The people Israel, the
Torah, and the Holy One
are all one. —THE ZOHAR

None compares to You, ADONAI,
and nothing is like Your works.
Your sovereignty is everlasting;
Your rule endures through all generations.
ADONAI is sovereign, ADONAI has always been sovereign,
ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.

*Malkhut'kha malkhut kol-olamim, u-memshalt'kha b'khol dor va-dor.
Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.
Adonai oz l'ammo yittein, Adonai y'vareikh et-ammo va-shalom.*

Compassionate Creator, may it please You that Zion flourish;
build the walls of Jerusalem. For in You alone do we put our
trust, transcendent Sovereign—Master of all time.

*Av ha-raḥamim, hetivah virtzon'kha et tziyyon,
tivneh homot y'rushalayim.*

Ki v'kha l'vad bataḥnu, melekh El ram v'nissa, adon olamim.

We rise as the ark is opened.

As the Ark was carried forward, Moses would say:
ADONAI! Scatter Your foes,
so that Your enemies flee Your Presence.

*Kumah Adonai v'yafutzu oy'vekha,
v'yanusu m'san-ekha mi-panekha.*

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the One who gave Torah to the people Israel
in holiness.

*Ki mi-tziyyon teitzei torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'ammo yisra-el bi-k'dushato.*

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

יהוה יהוה, אל רחום וחנון, ארף אפים ורב חסד ואמת,
ניצר חסד לאלפים, נשא עון ופשע וחטאה, ונקה.

אבינו מלפנו, אדון השלום, עזרנו והושיענו שנוזה תמיד
לאחז במדת השלום. ויהיה שלום בין כל-אדם לחברו ובין
איש לאשתו, ולא תהיה שום מחלוקת בין כל-בני משפחתנו.
אתה עושה שלום במרומיך, פן תמשיר שלום עלינו ועל
כל-העולם כלו, נתקרב אליך ולתורתך באמת ונעשה כלנו
אגדה אחת לעשות רצונך בלבב שלם. אדון השלום, ברכנו
בשלום. אמן.

יהיו לרצון אמרי-פי והגיון לבי לפניך יהוה צורי וגואלי.

Some recite the following three times:

ואני תפלתי-לך, יהוה, עת רצון.
אלהים ברב-חסדך, ענני באמת ישעך.

ON SHABBAT, THE FOLLOWING MEDITATION IS RECITED:

ברוך שמה דמרא עלמא, בריך כתרך ואתרך. יהא
רעותך עם עמך ישראל לעלם, ופרקן ימינך אחזי לעמך
בבית מקדשך, ולאמטויי לנא מטוב נהורך ולקבל צלותנא
ברחמין. יהא רעוא קדמך דתוריך לן חיינ בטיבותא, ולהוי
אנא פקידא בגו צדיקיא, למרחם עלי, ולמנטר יתי וית כל-
די לי ודי לעמך ישראל. אנת הוא ון לכלא, ומפרנס לכלא.
אנת הוא שליט על כלא. אנת הוא דשליט על מלכיא,
ומלכותא די לך היא. אנא עבדא דקדשא בריך הוא
דסגדנא קמה ומקמא דיקר אורייתא בכל-עידן ועידן.

BEFORE THE OPEN ARK. The sight of the Torah in the opened ark evokes a sense of reverence, inspiring reflection and meditation. Over time, various personal prayers have been added to the Torah service. Rabbi Isaac Luria (1534–1572, Egypt and the Land of Israel) suggested that the Thirteen Attributes be recited before the open ark, as a communal plea for forgiveness.

אבינו מלפנו. Adapted by Jules Harlow from a meditation written by Rabbi Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav.

MAY THIS BE . . . FOR MY PRAYER. Adapted by Jules Harlow from a meditation written by Rabbi Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav.

PRaised BE YOUR NAME. From the Zohar (part 2, 206a), the central text of Jewish mysticism, composed in Aramaic. A translation of the Zohar's introduction to this meditation appears in the left-most column.

As soon as the Torah scroll is placed on [the reading desk] the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at that moment standing at Mount Sinai to receive the Torah, and should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he opened it, all the people stood up," and also, "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened and the attribute of love is stirred up, and each one should then recite the following prayer: "Ruler of the universe, praised be Your name and Your sovereignty. . . ."

—THE ZOHAR

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

ADONAI, ADONAI, God merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El raḥum v'hannun, erekh appayim v'rav hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

PRIVATE MEDITATION

Avinu Malkeinu, Master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some recite the following three times:

May this be an auspicious time, ADONAI, for my prayer. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani t'fillati l'kha, Adonai, eit ratzon.

Elohim b'rov ḥasdekha, aneini be-emet yish-ekha.

ON SHABBAT, THE FOLLOWING MEDITATION IS RECITED:

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the One who nourishes and sustains all life. You rule over all—even kings—for true sovereignty is Yours. I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on

לֹא עַל אֲנֶשׁ רְחֻצָּנָא, וְלֹא עַל בַּר אֱלֹהִין סְמֻכְנָא, אֶלֶּא
בְּאֵלֶּהָא דְשִׁמְיָא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאוּרִיתָהּ קְשׁוּט,
וּנְבִיאֹוּהִי קְשׁוּט, וּמְסֻגָּא לְמַעַבְדַּ טְבוּן וּקְשׁוּט.

◁ בַּהּ אֲנָא רְחִין וְלִשְׁמָהּ קְדִישָׁא יְקִירָא אֲנָא אִמְר
תְּשִׁבְחִין. יְהֵא רַעֵנָא קְדָמָךְ דְּתַפְתַּח לְבִי בְּאוּרִיתָא,
וְתִשְׁלִים מִשְׁאַלִּין דְּלִבִּי וְלִבָּא דְכָל-עַמְךָ יִשְׂרָאֵל, לְטַב
וְלַחֲיִין וְלִשְׁלָם. אָמֵן.

Two scrolls of the Torah are taken from the ark.

We repeat each of these lines after the leader has recited it:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Leader:

† גְּדָלוֹ לִיהוָה אֲתִי, וְנִרְוֹמְמָה שְׁמוֹ יַחְדָּו.

The Torah is carried in a circuit around the congregation.

לֵךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד,
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ,

לֵךְ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלֵינוּ, קְדוֹשׁ הוּא.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

שְׁמַע O ISRAEL יִשְׂרָאֵל. Taking out the Torah becomes a moment of affirming Israel's most fundamental creed, as if we are standing before our sovereign, God, and affirming our loyalty.

וְנִרְוֹמְמָה. This word is added on the High Holy Days.

גְּדָלוֹ gad'lu. Psalm 34:4.

לֵךְ יְהוָה (l'kha Adonai). 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel.

רוֹמְמוֹ EXALT ADONAI יְהוָה (rom'mu Adonai). Two verses with the same opening words, taken from Psalm 99:5, 9, chosen as appropriate to the Torah's procession.

A Personal Meditation
Avinu Malkeinu, bless my family with peace. Teach me to appreciate the treasures of my life and help us always to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel, and all humanity, Your handiwork, health and fulfillment, harmony, peace, and joy in the new year. Amen.

—NAVAH HARLOW

mortals nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

I put my trust in God and I utter praise to God's holy, precious name. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.

Beih ana raheitz,
v'li-shmeih kaddisha yakkira ana eimar tushb'han.
Y'heih ra-ava kodamakh d'tiftah libbi b'oraita,
v'tashlim mishalin d'libbi v'libba d'khol ammakh yisra-el,
l'tav u-l'hayyin v'lish'lam. Amen.

Two scrolls of the Torah are taken from the ark.

We repeat each of these lines after the leader has recited it:

Hear, O Israel, ADONAI is our God, ADONAI alone.

Sh'ma yisra-el, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy and awe-inspiring is God's name.

Ehad eloheinu, gadol adoneinu, kadosh v'nora sh'mo.

Leader:

✠ Acclaim ADONAI with me; let us exalt God's name together.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the power, the splendor, the triumph, and the majesty—for all in heaven and on earth is Yours.

Yours is the sovereignty, above all else.

Exalt ADONAI our God, and bow down at God's throne, for our God is holy.

Exalt ADONAI our God, bow toward God's holy mountain, for ADONAI our God is holy.

L'kha Adonai ha-g'dullah v'ha-g'vurah
v'ha-tiferet v'ha-neitzah v'ha-hod,
ki khol ba-shamayim u-va-aretz.
L'kha Adonai ha-mamlakhah v'ha-mitnassei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav,
kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,
ki kadosh Adonai eloheinu.

אב הַרְחָמִים הוּא יִרְחַם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית
אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיִגְעַר
בְּיָצָר הָרָע מִן הַנְּשׂוּאִים, וְיַחֲוֶן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים,
וְיַמְלֵא מְשָׁלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וְיַעֲזוֹר וְיִגַּן וְיִוְשִׁיעַ לְכָל הַחוּסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוֹ גָּדֵל לְאֱלֹהֵינוּ, וְתַנּוּ כְבוֹד לַתּוֹרָה.
(פָּהוּ, קָרַב: יַעֲמַד _____ בֵּן _____ הַפָּהוּ.)
(בֵּת פָּהוּ, קָרַבִּי: תַעֲמַד _____ בֵּת _____ הַפָּהוּ.)
(יַעֲמַד _____ בֵּן _____ רֵאשׁוֹן.)
(תַעֲמַד _____ בֵּת _____ רֵאשׁוֹנָה.)
בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבָקִים בִּיהוּה אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

בְּרִכּוֹת הַתּוֹרָה

*The person who is honored with an aliyah recites the following
before the Torah is read:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The person repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נִטַּע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

ALIYOT. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll.

The first person would recite the opening *b'rakhah*, while the last recited the closing one. Over time, the practice evolved.

Today, each person called to the Torah recites both *b'rakhot*, and the Torah is chanted by a designated reader.

The Rabbis instituted a practice of calling a *kohen* for the first aliyah and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some modern congregations retain this traditional practice; others call their congregants to *aliyot* without regard to priestly status.

Each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the handles of the Torah. When the reading is completed, that person repeats the kissing gesture at the ending place, rolls the Torah closed, and, holding the handles of the Torah, recites the final *b'rakhah*.

בָּחַר **WHO HAS CHOSEN US** בָּנוּ. At the moment of

approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ . . . נוֹתֵן **GIVING US THE TORAH . . . WHO GIVES THE TORAH** הַתּוֹרָה. In Hebrew, the *b'rakhah* uses both the present and the past tense. God not only gave us the Torah in the past, but also we receive it anew whenever we devote ourselves to studying it.

The Public Reading of Torah

When I read Torah, I am a link in a very long chain that shapes my identity; it is a ritual of personal and communal self-definition, as well as a reenactment of the first public reading of the Torah by Ezra and the scribes rededicating the Temple. I enunciate the words, and add my own meaning to the centuries of interpretation that preceded me; thus they serve both as a key to my own inner life and as a form of historical identification.

—RAYMOND SCHEINDLIN

May the One who is the source of compassion, who has always sustained us, have mercy on us, and remember the covenant with our ancestors. May God save us in difficult times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May our pleas be answered with a measure of kindness, salvation, and compassion.

Torah Reader (or Gabbai):

Help, shield, and save all who trust in You, God.

And let us say: *Amen*.

Let us all declare the greatness of God and give honor to the Torah as (*the first to be called to the Torah*) comes forward. Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

You who cling to ADONAI your God have been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayyim kull'khem ha-yom.

B'RAKHOT RECITED BY ONE CALLED UP TO THE TORAH

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all prayer is directed.

Barkhu et Adonai ha-m'vorakh.

The congregation responds:

Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

The person repeats the above response, then continues:

Barukh atah ADONAI, our God, ruler of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

*Barukh atah Adonai eloheinu melekh ha-olam,
asher baḥar banu mi-kol ha-amim,
v'natan lanu et torato.*

Barukh atah Adonai, notein ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, ruler of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

*Barukh atah Adonai eloheinu melekh ha-olam,
asher natan lanu torat emet,
v'hayyei olam nata b'tokheinu.
Barukh atah Adonai, notein ha-torah.*

קריאת התורה ליום ראשון

On the second day, turn to page 103.

בראשית כא

TORAH READING, DAY 1.

Although Rosh Hashanah commemorates the anniversary of the creation of the world, the Rabbis did not select the opening passage of Genesis as a reading for the first day; instead, they chose the story of the birth of Isaac, focusing on a particular human story rather than the creation of the whole world.

The Rabbis may have wanted to stress the continuity of the Jewish people: the birth of a second Jewish generation after the founding generation of Abraham and Sarah.

The Torah does not present us with an idealized heroic family but rather, offers us a domestic scene with clashing personalities and motives that can be variously interpreted as selfless or selfish.

This ambiguity allows us

ראשון א ויהוה פקד את-שרה כאשר אמר ויעש יהוה
לשרה כאשר דבר: ב ותהר ותלד שרה לאברהם בן
לזקניו למועד אשר-דבר אתו אלהים: ג ויקרא אברהם
את-שם-בנו הנולד-לו אשר-ילדה-לו שרה יצחק:
ד וימל אברהם את-יצחק בנו בן-שמנת ימים כאשר
צוה אתו אלהים:

שני ה ואברהם בן-מאת שנה בהולד לו את יצחק בנו:
ו ותאמר שרה צחק עשה לי אלהים כל-השמע יצחק-
לי: ז ותאמר מי מלל לאברהם היניקה בנים שרה כי-
ילדתי בן לזקניו: ח ויגדל הילד ויגמל ויעש אברהם
משתה גדול ביום הגמל את-יצחק: [בשבת שלישי] ט ותרא
שרה את-בן-הגר המצרית אשר-ילדה לאברהם מצחק:
י ותאמר לאברהם גרש האמה הזאת ואת-בנה כי לא
יירש בן-האמה הזאת עם-בני עם-יצחק: יא וירע הדבר
מאד בעיני אברהם על אודת בנו: יב ויאמר אלהים

to consider the complexity of our own motivations and how difficult it is to understand ourselves and others. In any given year, we may identify with Abraham or Sarah or Hagar or the children, Ishmael and Isaac; as we change, so may our sympathies with the different characters.

ALIYOT. The Rabbis of the ancient synagogue differentiated between Shabbat and festivals by assigning a different number of *aliyot*—the divisions of the Torah reading—to each. On Rosh Hashanah there are five; on Yom Kippur, six; and on Shabbat, seven. When a holy day falls on Shabbat, the reading is subdivided into seven *aliyot*.

VERSE 1. TOOK NOTE OF SARAH פקד את-שרה. The Torah reading opens with God taking note of Sarah and on her behalf acting according to the divine promise. Sarah, introduced first in this reading, and Hagar will be the central characters in this chapter.

VERSE 6. GOD HAS BROUGHT ME LAUGHTER לי צחק עשה. The root צחק (tz-h-k), used here and in verse 9, can convey two opposite understandings of Sarah's words: she may be saying, "When people hear the news that I have given birth, they will rejoice with me," or she may be saying, "... they will laugh at me." Similarly, the word מצחק (verse 9), used when Sarah sees the son of Hagar "playing," can mean either "to have fun with" or "to make fun of." In the first interpretation, one might simply see two children at play and argue that Sarah's judgment is harsh; in the second, those who read Sarah's judgment as wise might look at the way the children played together and see Ishmael's bullying of Isaac as the cause of Sarah's displeasure.

VERSE 8. WAS WEANED ויגמל. Weaning at about age three marked the completion of the first significant stage in a child's life.

TORAH READING, FIRST DAY

Liturgical Practice

The Ashkenazic rite is unique in prescribing a special chant for the High Holy Day Torah reading. Solemn and meditative, its use may be explained by the Zohar's statement that all who listen to Leviticus chapter 16—the portion for Yom Kippur in which the sudden death of Aaron's children is mentioned—should shed tears. From Yom Kippur the custom of using this special melody extended to Rosh Hashanah as well.

—ABRAHAM TZVI IDELSOHN (*adapted*)

God Took Note of Sarah

The idea of “remembrance” is a primary theme of Rosh Hashanah, ordained in the Torah in connection with the day (Leviticus 23:24). It is featured in one of the three main sections of the Rosh

Hashanah Musaf Amidah. The Rabbis designated Rosh Hashanah as Yom Ha-zikaron (the Day of Remembrance), a phrase used repeatedly in the liturgy. Remembrance is a mental act; the word used here, *pakad*, refers to an act of remembrance that is realized in deed and not only in thought—and is therefore translated by the stronger expression, “took note of...” By choosing to begin the Torah reading here, the Rabbis may be expressing the hope that God will similarly remember us for good on Rosh Hashanah, and act accordingly.

God Has Brought Me Laughter

Before God there are yet other languages than those of words: melody, weeping, and laughter. They are the possession of all who are alive. . . . They are the manifestations of the very deep levels of our being.

—HAYIM NAHMAN BIALIK

Listen to Sarah's Voice

Sarah was superior to Abraham in prophecy. —MIDRASH TANHUMA

On the second day, turn to page 103.

GENESIS 21

First Aliyah 1 ADONAI took note of Sarah as promised, and ADONAI did for Sarah what had been announced. 2 Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. 3 Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. 4 And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

Second Aliyah 5 Now Abraham was one hundred years old when his son Isaac was born to him. 6 Sarah said, “God has brought me laughter; everyone who hears will laugh with me.” 7 And she added,

“Who would have said to Abraham
that Sarah would suckle children!

Yet I have borne a son in his old age.”

8 The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

[Third Aliyah on Shabbat] 9 Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. 10 She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.” 11 The matter distressed Abraham greatly, for it concerned a son of his. 12 But God said to Abraham,

אֶל־אֲבִרְהָם אֶל־יִרַע בְּעֵינָיו עַל־הַנְּעֹר וְעַל־אֲמָתָךְ כֹּל
אֲשֶׁר תֹּאמַר אֵלָיךְ שָׂרָה שָׁמַע בְּקֹלָהּ כִּי בִיצָחֵךְ יִקְרָא
לָךְ זֶרַע:

VERSE 16. LET ME NOT LOOK ON AS THE CHILD DIES. אֶל־אֲרָאָה בְּמוֹת הַיֶּלֶד. We may see Hagar as a passive person, unable to act and finally deserting her child, or we may sympathize with her as a mother who feels utterly hopeless and does not want to see the death of her child.

שלישי [בשבת רביעי] יג וְגַם אֶת־בְּנוֹ־הָאִמָּה לְגוֹי אֲשִׁימְנוּ כִּי זֶרַעְךָ הוּא: יד וַיִּשְׁכַּם אֲבִרְהָם | בְּבֹקֶר וַיִּקַּח־לָחֶם וְחֵמֶת מַיִם וַיִּתֵּן אֶל־הַגֵּר שָׁם עַל־שֹׁכְמָהּ וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתַּע בַּמִּדְבָּר בְּאֵר שָׁבַע: טו וַיִּכְלוּ הַמַּיִם מִן־הַחֲמָת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׂיחִים: טז וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגַד הַרְחָק כַּמִּטְחָוִי קָשָׁת כִּי אָמְרָה אֶל־אֲרָאָה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְּגַד וַתִּשָּׂא אֶת־קֹלָהּ וַתִּבְרָךְ: יז וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעֹר וַיִּקְרָא מִלְּאֵךְ אֱלֹהִים | אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הַגֵּר אֶל־תִּירָאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנְּעֹר בְּאֲשֶׁר הוּא־שָׁם:

VERSE 17. GOD HEARD THE CRY OF THE BOY וַיִּשְׁמַע וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעֹר. Rabbi Mendel of Vorki, a Hasidic master, remarks: "But we never read that Ishmael cried aloud! Thus we learn that God can hear the silent cries of the anguished heart, even when no words are uttered."

[בשבת חמישי] יח קוֹמִי שָׂאִי אֶת־הַנְּעֹר וְהַחֲזִיקִי אֶת־יָדָךְ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׁימְנוּ: יט וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֹא אֶת־הַחֲמָת מַיִם וַתִּשְׁק אֶת־הַנְּעֹר: כ וַיְהִי אֱלֹהִים אֶת־הַנְּעֹר וַיִּגְדֵּל וַיִּשָּׁב בַּמִּדְבָּר וַיְהִי רֹבֵה קָשָׁת: כא וַיֵּשֶׁב בַּמִּדְבָּר פָּאֲרָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֲרָץ מִצְרַיִם:

A MESSENGER OF GOD וַיִּקְרָא וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ. The chapter opens with the birth of Isaac, fulfilling the promise made to Sarah, and ends with God's listening to Ishmael's cry and speaking to Hagar.

VERSE 19. GOD OPENED HER EYES וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ. Does the well now appear miraculously, in answer to the prayer of a mother who is deeply distressed, or had it been there all along and Hagar had failed to see it?

VERSE 20. AND BECAME SKILLED WITH A BOW וַיְהִי רֹבֵה קָשָׁת. The midrash interprets this verse to mean that Ishmael became a desert brigand (Genesis Rabbah 45:9); the biblical wording points to someone who supports himself through violence. Could it have been because of how he was treated as a child? Or was this the personality that Sarah observed from the beginning? Or might it relate to his mother's desertion of him as she sits a "bowshot away"?

VERSE 21. HIS MOTHER GOT A WIFE FOR HIM FROM THE LAND OF EGYPT וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֲרָץ מִצְרַיִם. The Egyptian connection is not incidental. Later in the Book of Genesis, it is the Ishmaelites who sell Joseph into slavery in Egypt. The descendants of the slave boy who was sent out of Abraham's house played a critical role in the Egyptian enslavement of Abraham's descendants (Genesis 37:25–28).

Hagar

God spoke to Hagar because she was righteous.

—MIDRASH
GENESIS RABBAH

Sarah

Sarah, like Rebecca who comes after her, plays the role of “heavy” in our male-oriented Scriptures . . . Here it is Sarah who carries the moral burden of sending Ishmael and Hagar away against Abraham’s wishes, leaving his character unblemished . . .

The impression we get from the text is that Sarah, like other strong women of the Bible, has a clear image of her son’s destiny. “Sarah saw,” Scripture says when she observes Ishmael playing with Isaac . . . Abraham had lost sight of the promise, had actually shrugged it off when it was given, concerned only about Ishmael. But Sarah saw and, in seeing, knew she had to act. Motherhood focused her vision.

And God Opened Her Eyes

All people are blind until God opens their eyes.

—MIDRASH
GENESIS RABBAH

“Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

Third Aliyah [Fourth Aliyah on Shabbat] ¹³ As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”

¹⁴ Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. She wandered about in the wilderness of Beer-sheba. ¹⁵ When the water was gone from the skin, she left the child under one of the bushes, ¹⁶ and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears.

¹⁷ God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. [*Fifth Aliyah on Shabbat*] ¹⁸ Come, lift up the boy and hold him by the hand, for I will make a great nation of him.”

¹⁹ Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. ²⁰ God was with the boy and he grew up; he dwelt in the wilderness and became skilled with a bow. ²¹ He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

רביעי [בשבת שש] כב ויהי בעת ההוא ויאמר אבימלך
 ופיכל שר־צבאו אל־אברהם לאמר אלהים עמך בכל
 אשר־אתה עשה: כג ועתה השבעה לי באלהים הנה
 אם־תשקר לי ולניני ולנכדי פח־סד אשר־עשיתי עמך
 תעשה עמדי ועם־הארץ אשר־גרתה בה: כד ויאמר
 אברהם אנכי אשבע: כה והוכח אברהם את־אבימלך
 על־אדות באר הנמים אשר גזלו עבדי אבימלך:
 כו ויאמר אבימלך לא ידעתי מי עשה את־הדבר הזה
 וגם־אתה לא־הגדת לי וגם אנכי לא שמעתי בלתי
 היום: כז ויקח אברהם צאן ובקר ויתן לאבימלך ויכרתו
 שניהם ברית:

חמישי [בשבת שביעי] כח ויצב אברהם את־שבע כבשת הצאן
 לבדהו: כט ויאמר אבימלך אל־אברהם מה הנה שבע
 כבשת האלה אשר הצבת לבדנה: ל ויאמר כי את־
 שבע כבשת תקח מידי בעבור תהיה־לי לעדה כי
 חפרתי את־הבאר הזאת: לא על־כן קרא למקום ההוא
 באר שבע כי שם נשבעו שניהם: לב ויכרתו ברית
 בבאר שבע ויקם אבימלך ופיכל שר־צבאו וישבו אל־
 ארץ פלשתים: לג ויטע אשל בבאר שבע ויקרא־שם
 בשם יהוה אל עולם: לד ויגר אברהם בארץ פלשתים
 ימים רבים:

VERSES 22–27. In contrast to the first part of the reading, which describes the separation of families, this next story is one of reconciliation: two tribes at war come together and agree to a covenant. The Torah may be deliberately contrasting two different ways of resolving conflict. In the first, the response to conflict is separation; in the second, a covenant is created by Abimelech and Abraham. Similarly, in the first story there is no extended conversation between the offended parties. Sarah says nothing directly to Hagar; Hagar speaks silently to herself. In contrast, here are two parties with significant grievances toward each other: they face each other, manage to communicate, and conclude a peace treaty.

VERSE 22. ABIMELECH. Earlier in Genesis (20:2), Abimelech was introduced to us as the King of Gerar, a city in the Negev.

VERSE 26. I DO NOT KNOW... NOT ... NOR
 לא ידעתי... וגם... וגם.

Abimelech responds defensively to Abraham's accusation. When Abimelech critiqued Abraham's behavior earlier in Genesis, Abraham reacted with similarly self-justifying words (Genesis 20:10–13). Yet somehow they soon proceed to settle their differences. Perhaps each one suddenly perceives his own defensiveness as mirrored by the other—a mutual recognition that enables them to forge a covenant.

VERSE 33. THE EVERLASTING GOD אֵל עוֹלָם. This appellation for God is unique in the entire Bible. The Torah reading began with God taking note of Sarah, and with this mention of God, our reading ends. While the human actors behave in quite human ways, God's presence always hovers in the background.

The Torah Service continues with Hatzi Kaddish on page 106.

*Then Abraham
Reproached Abimelech*

Rabbi Yose the son of Rabbi Ḥanina said: “Reproof leads to love, as it says, ‘Reprove a wise man, and he will love you’” (Proverbs 9:8). Such indeed is Rabbi Yose’s view, for he said: “Love unaccompanied by reproof is not love.” Resh Lakish added: “Reproof leads to peace; hence, ‘And Abraham reproved Abimelech.’” Such indeed is his view, for he said: “Peace unaccompanied by reproof is not peace.”

—MIDRASH GENESIS
RABBAH

Fourth Aliyah [Sixth Aliyah on Shabbat] ²² At that time Abimelech and Phicol, chief of his troops, said to Abraham, “God is with you in everything that you do. ²³ Therefore swear to me here by God that you will not deal falsely with me or my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you.” ²⁴ And Abraham said, “I swear it.”

²⁵ Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. ²⁶ But Abimelech said, “I do not know who did this; you did not tell me, nor have I heard of it until today.” ²⁷ Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

Fifth Aliyah [Seventh Aliyah on Shabbat] ²⁸ Abraham then set seven ewes of the flock by themselves, ²⁹ and Abimelech said to Abraham, “What mean these seven ewes which you have set apart?” ³⁰ He replied, “You are to accept these seven ewes from me as proof that I dug this well.” ³¹ Hence that place was called Beer-sheba, for there the two of them swore an oath. ³² When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. ³³ [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of ADONAI, the Everlasting God. ³⁴ And Abraham resided in the land of the Philistines a long time.

The Torah Service continues with Ḥatzi Kaddish on page 106.

קריאת התורה ליום שני

בראשית כב

ראשון א ויהי אחר הדברים האלה והאלהים נסה את־
אברהם ויאמר אליו אברהם ויאמר הנני ב ויאמר
קח־נא את־בנך את־יחידך אשר־אהבת את־יצחק
ולך־לך אל־ארץ המריה והעלהו שם לעלה על אחד
ההרים אשר אמר אליך ג וישם אברהם בפקר
ויחבש את־חמרו ויקח את־שני נעריו אתו ואת
יצחק בנו ויבקע עצי עלה ויקם וילך אל־המקום
אשר־אמר־לו האלהים:

TORAH READING, DAY 2.

An overarching theme of the Torah readings on Rosh Hashanah is life's fragility. Yesterday's selection celebrated the birth of Isaac, but later Hagar and Ishmael faced death in the desert. Conversely, today's reading begins with the binding of Isaac—which the Rabbis called "the Akedah"; it ends with the birth of his future mate. Once again, God intervenes with the gift of life.

The Akedah is one of the most enigmatic of biblical texts. It has been seen as emblematic of Jewish experience, of faithfulness and martyrdom. It has also been the subject of radically different interpretations; for example, some modern interpreters criticize Abraham for not protesting God's demand, seeing Isaac as enduringly wounded, even though his life is saved at the conclusion of the tale. Some ancient rabbinic readings, troubled by the moral questions found in the binding of Isaac, see Satan lurking in the background, testing Abraham much like Job, and some rabbis even put Job's protests into Abraham's mouth. What then is the nature of the test? Perhaps the question was not of Abraham's faithfulness, but of whether Abraham would ultimately protest an unjust command. Do we then read this passage on Rosh Hashanah because it records obedience to God's will, or is the underlying message one of God's faithfulness—that God never desires the sacrifice of any human, or the death of Abraham's descendants? Is Abraham a humble person of faith to be admired, or someone whose certainty in the truth of his vision almost led to tragic violence? Is Isaac's willingness to die in faithfulness a model for what may be asked of us? What demands does God make of us? To what are we willing to submit ourselves? In calling forth the association of the binding of Isaac and the ram that is substituted, the reading prepares us for the blowing of the ram's horn, which raises the question: To what does the shofar blast call us?

VERSE 1. SOME TIME AFTERWARD ויהי אחר הדברים האלה. The phrase indicates an indefinite connection with previous events. It may refer back to the immediate past scene (the agreement between Abraham and Abimelech) or it may refer back to the banishment of Hagar and Ishmael. No specific age is given for Isaac, but he is now old enough to carry a load of firewood and to ask an intelligent question based on experience and observation. Some commentators even picture Isaac as an adult, fully complicit in all that is taking place.

GOD PUT ABRAHAM TO THE TEST והאלהים נסה את־אברהם. This information is divulged to the reader, although not to Abraham, to remove any possible misunderstanding by the reader of God's intent.

HERE I AM הנני. There is no adequate English equivalent for the Hebrew הנני (*hineini*), here translated as "Here I am." The term indicates readiness, attentiveness, receptivity, and responsiveness to instructions. It serves as a kind of refrain throughout the Akedah. Here, Abraham employs it in answer to God; later in verse 7, to Isaac (where it is rendered "Yes"), and then again in response to the angel of Adonai in verse 11. (*The Jewish Study Bible*)

VERSE 2. The descriptive terms "son," "favored one," "Isaac," and "whom you love" are listed in ascending order of endearment, emphasizing the enormity of God's request and the agonizing nature of the decision Abraham must make.

THAT I WILL POINT OUT TO YOU ואשר אמר אליך. Not immediately specifying the place where the binding of Isaac is to take place adds to the sense of Abraham's willingness to blindly follow God's command. Later tradition identified the mountain as the site of the Temple.

TORAH READING, SECOND DAY

The Akedah/Binding of Isaac and Its Interpreters

For the most part, rabbinic literature praises Abraham for his faithful obedience to God's command, though some rabbinic texts indicate ambivalence regarding Abraham's unqualified acquiescence. This was also the perspective of the 19th-century Christian theologian Søren Kierkegaard, who understood Abraham's action as a "teleological suspension of the ethical," a demonstration of such unwavering faith that it superseded a father's love for his son as well as the prohibition of murder. But many post-Holocaust Jewish writers are increasingly reticent even to appear to validate violence in the name of religious faith, and instead suggest that Abraham failed the test and should have raised a protest against God's instruction, just as he raised a protest against the destruction of the cities of Sodom and Gomorrah (Genesis 18).

GENESIS 22

First Aliyah 1 Some time afterward, God put Abraham to the test, saying to him, "Abraham." He answered, "Here I am."

2 "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you."

3 So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

שני ז ביום השלישי וישא אברהם את-עיניו וירא את-
המקום מרחוק: ה ויאמר אברהם אל-נערו שבו-לכם
פה עם-החמור ואני והנער גלכה עד-פה ונשתחוה
ונשובה אליכם: ו ויקח אברהם את-עצי העלה וישם
על-יצחק בנו ויקח בידו את-האש ואת-המאכלת
וילכו שניהם יחדו: ז ויאמר יצחק אל-אברהם אביו
ויאמר אבי ויאמר הנני בני ויאמר הנה האש והעצים
ואיה השה לעלה: ח ויאמר אברהם אלהים יראה-לו
השה לעלה בני וילכו שניהם יחדו:

VERSE 5. THEN ABRAHAM SAID TO HIS SERVANTS, “YOU STAY HERE” ויאמר אברהם אל-נערו שבו-לכם פה. Abraham may be concealing the truth from his servants (lest they prevent him from carrying out God’s instruction), from Isaac (lest he flee), and from himself (lest the frank acknowledgment of his real intention cause his resolve to break). (*The Jewish Study Bible*)

שלישי ט ויבאו אל-המקום אשר אמר-לו האלהים ויבן
שם אברהם את-המזבח ויערף את-העצים ויעקד
את-יצחק בנו וישם אתו על-המזבח ממעל לעצים:
י וישלח אברהם את-ידו ויקח את-המאכלת לשחט
את-בנו: יא ויקרא אליו מלאך יהוה מן-השמים ויאמר
אברהם | אברהם ויאמר הנני: יב ויאמר אל-תשלח ידך
אל-הנער ואל-תעש לו מאומה כי | עתה ידעתי כי-ירא
אלהים אתה ולא חשכת את-בנך את-יחידך ממני:

VERSES 6, 8. THE TWO WALKED OFF TOGETHER . . . THE TWO OF THEM WALKED ON TOGETHER וילכו שניהם יחדו. The text repeats this phrase within the space of a few verses. This leads Rashi to raise the question of whether what is hinted at here is ironic—though they walked together they were of two minds—or whether it is to be understood as meaning that they were

truly “together”—that is, Isaac sensed what was intended and accorded with Abraham’s resolve.

VERSE 11. A MESSENGER מלאך. Originally God addressed Abraham directly; now, it is an angel. Some interpret this shift as implying that Abraham has failed the test by not protesting but rather raising the knife against his child. Indeed, God never again appears to Abraham, and similarly Abraham never again talks to Sarah, his wife. There seems to be total alienation—both human and divine. In contrast, Job, who classically protests against needless suffering, in the end is directly addressed by God.

ABRAHAM! ABRAHAM! אברהם אברהם. This repetition of the name can convey either urgency or a special relationship between the one addressed and the One who calls.

VERSE 12. DO NOT RAISE YOUR HAND AGAINST THE BOY אל-תשלח ידך אל-הנער. Some commentators remark that the true test was whether Abraham would desist from the slaughter. Would he trust this second voice? Others note that in the ancient world, where the sacrifice of children was practiced among some peoples, the instruction not to sacrifice would have been seen as unique.

YOUR SON, YOUR FAVORED ONE את-בנך את-יחידך. These two phrases are repetitions of God’s initial call, although this time the phrase “whom you love” is left out.

And the Two Walked Together

Later Jewish tradition saw the binding of Isaac as a symbolic precedent for all Jewish martyrdom. In accord with this thinking, Isaac is portrayed as a willing participant in his own sacrifice; in one version of the story, Isaac is understood to have died on the altar and been restored to life by the angel. Later Jewish martyrs could not believe that their own sacrifice was greater than that of the forebears of the people.

“Do Not Raise Your Hand Against the Boy”

Abraham Joshua Heschel describes how he studied the Akedah, the story of the binding of Isaac, with his heder rebbe (teacher) in Poland.

Here is the experience of a child of seven who was reading in school the chapter which tells of the sacrifice of Isaac on the way to Mt. Moriah with his father. “He lay on the altar, bound, waiting to be sacrificed. My heart began to beat even faster; it actually sobbed with pity for Isaac. Behold, Abraham now lifted the knife. And now my heart froze within me with fright. Suddenly the voice of the angel was heard: ‘Abraham, lay not your hand upon the lad, for now I know that you fear God.’ And here I broke out in tears and wept aloud. ‘Why are you crying?’ asked the rabbi. ‘You know that Isaac was not killed.’ And I said to him, still weeping, ‘But, Rabbi, supposing the angel had come a second too late?’ The rabbi comforted me and calmed me by telling me that an angel cannot come late.”

An angel cannot be late, but man, made of flesh and blood, may be.

Second Aliyah 4 On the third day Abraham looked up and saw the place from afar. 5 Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.”

6 Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7 Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” 8 And Abraham said, “It is God who will see to the sheep for this burnt offering, my son.” And the two of them walked on together.

Third Aliyah 9 They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. 10 And Abraham picked up the knife to slay his son. 11 Then a messenger of ADONAI called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.”

12 “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.”

יג וַיִּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחַר נֹאֲחַד בְּסָבִף בְּקִרְנָיו וַיִּלֶּךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֵלָה תַּחַת בְּנוֹ: יד וַיִּקְרָא אַבְרָהָם שְׁם־הַמְּקוֹם הַהוּא יְהוָה | יִרְאָה אֲשֶׁר יֹאמֵר הַיּוֹם בְּהַר יְהוָה יִרְאָה:

רביעי טו וַיִּקְרָא מְלֶאכֶּה יְהוָה אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם: טז וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חִשַּׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: יז כִּי־בָרַךְ אַבְרָכְךָ וְהִרְבָּה אַרְבָּה אֶת־זַרְעֲךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֹׁפֵת הַיָּם וַיִּרַשׁ זַרְעֲךָ אֶת־שְׁעַר אֲבִיּוֹ: יח וְהִתְבָּרְכוּ בְּזַרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ לְעֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקִלְיִ: יט וַיֵּשֶׁב אַבְרָהָם אֶל־נְעָרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע:

חמישי כ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְּכָה גַם־הוּא בָּנִים לְנַחֲוֹר אַחִיךָ: כא אֶת־עֹוֹץ בְּכָרוֹ וְאֶת־בְּוֹז אַחִיו וְאֶת־קִמּוֹאֵל אֲבִי אַרְם: כב וְאֶת־פֶּשֶׁד וְאֶת־חֹזוֹ וְאֶת־פְּלִדָּשׁ וְאֶת־יִדְלָף וְאֶת־בְּתוּאֵל: כג וּבְתוּאֵל יִלְדָה אֶת־רַבְּקָה שְׁמִנָּה אֱלֹהֵי יִלְדָה מִלְּכָה לְנַחֲוֹר אַחִי אַבְרָהָם: כד וּפִילְגֶשׁוּ וּשְׁמָה רְאוּמָה וְתִלְדָה גַם־הוּא אֶת־טַבַּח וְאֶת־גִּזְחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה:

VERSE 13. ABRAHAM LOOKED UP אַבְרָהָם וַיִּשָׂא. This is strikingly similar to the situation of Hagar, who also lifts up her eyes and is suddenly capable of perceiving. Rashi quotes an older midrash that the *ayil*, the ram, is one of the ten things in existence before creation; i.e., the *ayil* was always there and Abraham never saw it—just like Hagar and the well. Could it be that Abraham has missed something central about the very nature of the world around him?

A RAM אַחַר אֵיל. The Jewish Publication Society translation used here reads *ehad*, following many Hebrew manuscripts and ancient versions; the traditional Masoretic text reads *aḥar*, “after.”

VERSE 14. ADONAI, THERE IS VISION יְהוָה יִרְאָה. The Hebrew may be read as “God is seen” or as “the supplicant is seen.”

VERSE 19. The Torah reports that Abraham and his servants returned to Beer-sheba, but where is Isaac? Rabbinic midrash

offers many different responses: some say that Isaac dwelled in the Garden of Eden for the next three years (see, for instance, Midrash Hagadol), remarking that Isaac died and was resurrected; some say that he went to study in the yeshiva led by Eber, Noah’s grandson, much as children now go off to university. Some modern commentators note that this is quite different from the description of father and son walking “together” toward the binding and see this verse as indicating Isaac’s alienation from his father; Abraham and Isaac never appear together again in the biblical text.

VERSE 23. REBECCA אֶת־רַבְּקָה. After the almost tragic narrative of the Akedah, the reading ends with the joyous announcement of births and an assurance that there will be future generations.

Where Is Sarah?

Where is Sarah? The Rabbis answer: after Abraham and Isaac leave, Sarah goes to Hebron, looking for them. Satan—the tempter, the Adversary, the Alter Ego—appears to her and reveals that Abraham intends to sacrifice her son; hearing this, her heart breaks from sorrow and she dies, as it is written: “Sarah died in Kiryat Arba—now Hebron” (23:2). But others teach that Satan reveals to her that Abraham has spared her son from his knife; and her heart bursts with joy. Such is the anatomy of a mother’s heart.

—ELLEN FRANKEL

Heritage

The ram came last of all. And Abraham did not know that it came to answer the boy’s question—first of his strength when his day was on the wane.

The old man raised his head. Seeing that it was no dream and that the angel stood there—the knife slipped from his hand.

The boy, released from his bonds, saw his father’s back.

Isaac, as the story goes, was not sacrificed. He lived for many years, saw what life’s pleasures had to offer, until his eyesight dimmed.

But he bequeathed that hour to his offspring. They are born with a knife in their hearts.

—HAYIM GOURI

¹³ When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. ¹⁴ And Abraham named that site *Adonai-yireh*, whence the present saying, “On the mount of ADONAI, there is vision.”

Fourth Aliyah ¹⁵ The messenger of ADONAI called to Abraham a second time from heaven, ¹⁶ and said, “By Myself I swear,” ADONAI declares: “Because you have done this and have not withheld your son, your favored one, ¹⁷ I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. ¹⁸ All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” ¹⁹ Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

Fifth Aliyah ²⁰ Some time later, Abraham was told, “Milcah too has borne sons to your brother Nahor: ²¹ Uz the first-born, and Buz his brother, and Kemuel the father of Aram; ²² and Chesed, Hazo, Pildash, Jidlaph, and Bethuel”— ²³ Bethuel being the father of Rebecca. These eight Milcah bore to Nahor, Abraham’s brother. ²⁴ And his concubine, whose name was Reumah, also bore [sons]—Tebah, Gaham, and Tahash—and [a daughter,] Maacah.

Both Torah scrolls are placed on the Reader's desk.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

הַגְּבֵהֶת הַתּוֹרָה

A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read.
As the Torah is lifted, we recite:

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,
עַל־פִּי יְהוָה בַּיּוֹם הַזֶּה בְּיַד־מֹשֶׁה.

מִפְטִיר לְרֵאשׁ הַשָּׁנָה

במדבר כט

א וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
ב וַעֲשִׂיתֶם עֲלֶיהָ לְרִיחַ נִיחֹחַ לִיהוָה פֶּר בֶּן־בָּקָר אֶחָד
אֵיל אֶחָד כֶּבֶשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: ג וּמִנְחָתָם
סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינָיִם לִפְרֵי שְׁנֵי עֶשְׂרִינָיִם
לְאֵיל: ד וַעֲשִׂרוֹן אֶחָד לִכְפֹּשׁ הָאֶחָד לְשִׁבְעַת הַכֶּבֶשִׂים:
ה וְשַׁעֲרֵי־עֲזִים אֶחָד חֲטָאת לְכַפֵּר עֲלֵיכֶם: ו מִלֶּבֶד
עֲלֵת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם
כְּמִשְׁפָּטָם לְרִיחַ נִיחֹחַ אֲשֶׁה לִיהוָה:

the creation story, Adam and Eve's sin, and God's annual judgment of the world.

כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. Other "work" is allowed. Unlike for Shabbat, the Rabbis allowed cooking and carrying in celebration of the holy day.

יּוֹם תְּרוּעָה. Maimonides cites this verse as the source for the commandment to listen to the shofar blasts (Mishneh Torah, Laws of Shofar 1:1).

וְזֹאת הַתּוֹרָה. The Rabbis combined Deuteronomy 4:44 and Numbers 9:23, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. As this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph Ber Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the tzitzit of their tallit, to affirm their own active fulfillment of the Torah.

VERSE 1. IN THE SEVENTH MONTH. וּבַחֹדֶשׁ הַשְּׁבִיעִי. Many scholars speculate that in biblical times, the southern kingdom of Judah celebrated its new year in the spring and the northern kingdom of Israel in the fall; the first month for one was the seventh for the other. Later Judaism, inheriting a variety of dates marking a new year, assigned each one a different function. The Rabbis reckoned historical events, including the annual pilgrimage festivals, from the first of Nisan (in the spring). Meanwhile, they associated the first day of the seventh month, Tishrei (in the fall) with

¶ *The following may be sung as the Torah is tied.*

תּוֹרָה צְוִה לָנוּ מֹשֶׁה,
מוֹרָשָׁה קְהֵלֵת יַעֲקֹב.

Moses commanded the observance of Torah; it is the inheritance of the community of Jacob.

Torah tzivvah lanu moshe, morashah k'hillat ya-akov.

The Holy Day Sacrifice

Said Abraham to the Holy One: “Should the people Israel sin against You, Heaven forbid, You might treat them as the generation that perished in the flood!”

Said God: “No.”

Said Abraham: “Give me a sign.”

God directed Abraham to offer animal sacrifices and Abraham came to understand the atoning power of that ritual act. And he was able to envision that atonement would be gained for the people Israel through the ritual of sacrifice at the Temple in Jerusalem.

Said Abraham: “That will suffice while the Temple is standing. But when there is no Temple, what will become of the people Israel?”

Said God: “I have already arranged for these passages concerning the sacrifices. Whenever they read about the sacrifices I shall consider them as having offered sacrifices in My Presence, and I shall forgive them all their sins.”

—BABYLONIAN TALMUD,
MEGILLAH
(trans. Jules Harlow)

Hatzi Kaddish

Both Torah scrolls are placed on the Reader's desk.

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

Lifting the Torah

A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read. As the Torah is lifted, we recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam mosheh lifnei b'nei yisra-el al pi Adonai b'yad mosheh.

Maftir for Rosh Hashanah

NUMBERS 29

1 In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

2 You shall present a burnt offering of pleasing odor to

ADONAI: one bull of the herd, one ram, and seven yearling

lambs, without blemish. 3 The grain offering with them—

choice flour with oil mixed in—shall be: three-tenths of a mea-

sure for a bull, two-tenths for a ram, 4 and one-tenth for each of

the seven lambs. 5 And there shall be one goat for a purification

offering, to make expiation in your behalf— 6 in addition to

the burnt offering of the new moon with its meal offering and

the regular burnt offering with its grain offering, each with its

libation as prescribed, gifts of pleasing odor to ADONAI.

מי שברך

A male:

מי שברך אבותינו אברהם יצחק ויעקב, [ואמותינו] שרה רבקה רחל ולאה, הוא יברך את _____ בן _____ שעלה היום לכבוד המקום ולכבוד התורה ולכבוד יום הדין. הקדוש ברוך הוא ישמר אותו ואת כל משפחתו, וישלח ברכה והצלחה בכל מעשה ידיו, ויכתבהו ויחתמהו לחיים טובים בזה יום הדין עם כל ישראל אהיו ואחיותיו, ונאמר אמן.

A female:

מי שברך אבותינו אברהם יצחק ויעקב, [ואמותינו] שרה רבקה רחל ולאה, הוא יברך את _____ בת _____ שעלתה היום לכבוד המקום ולכבוד התורה ולכבוד יום הדין. הקדוש ברוך הוא ישמר אותה ואת כל משפחתה, וישלח ברכה והצלחה בכל מעשה ידיה ויכתבה ויחתמה לחיים טובים בזה יום הדין עם כל ישראל אחיה ואחיותיה, ונאמר אמן.

Plural:

מי שברך אבותינו אברהם יצחק ויעקב, [ואמותינו] שרה רבקה רחל ולאה, הוא יברך את _____ ואת _____, ואת כל הקרואים אשר עלו היום לכבוד המקום ולכבוד התורה ולכבוד יום הדין. הקדוש ברוך הוא ישמר אותם ואת כל משפחותיהם, וישלח ברכה והצלחה בכל מעשה ידיהם ויכתבם ויחתמם לחיים טובים בזה יום הדין עם כל ישראל אחיהם ואחיותיהם, ונאמר אמן.

ברכת הגומל

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

ברוך אתה יהוה אלהינו מלך העולם, הגומל לחיבים טובות, שגמלני כל טוב.

We respond:

מי

שגמלך / for a male: שגמלך / for a female: שגמלכם / for a group:

כל טוב,

הוא (יגמלך / יגמלך / יגמלכם) כל טוב, סלה.

בְּרַכַּת הַאֲ-גוֹמֵל BIRKAT HA-GOMEL. In thanking God for having been saved from danger and calamity, we are conscious of the fragility of our lives and the gratitude with which we should meet each day of our lives. Ellen Frankel, a contemporary writer, remarks further that through the recitation of this b'rakhah, we summon support from all those who care about our welfare.

Mi-she-beirakh: Blessing for Those Called to the Torah

A male:

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless _____, who has ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect him and his entire family, bring blessing and success to all the works of his hands, and inscribe and seal him for a good life on this Day of Judgment, together with all his fellow Jews, and let us say: *Amen*.

A female:

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless _____, who has ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect her and her entire family, bring blessing and success to all the works of her hands, and inscribe and seal her for a good life on this Day of Judgment, together with all her fellow Jews, and let us say: *Amen*.

Plural:

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless _____, who have ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect them and their entire families, bring blessing and success to all the works of their hands, and inscribe and seal them for a good life on this Day of Judgment, together with all their fellow Jews, and let us say: *Amen*.

Birkat Ha-gomel

This b'rakah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

Barukh atah ADONAI, our God, ruler of time and space, who bestows goodness on us despite our imperfections, and who has treated me so favorably.

*Barukh atah Adonai eloheinu melekh ha-olam,
ha-gomel l'hayyavim tovot, she-g'malani kol tov.*

We respond:

May the One who has shown such favor to you continue to bestow all that is good upon you, *selah*.

Mi

*(for a male: she-g'mal'kha / for a female: she-g'maleikh / for a group: she-g'malkhem)
kol tov,*

*hu (for a male: yigmal'kha / for a female: yigm'leikh / for a group: yigmalkhem)
kol tov, selah.*

הפטרה ליום ראשון

On the second day, we continue on page 111.

בְּרָכָה שֶׁלפְּנֵי הַהֶפְטָרָה
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בַּנְּבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ
וּבִישְׂרָאֵל עִמּוֹ וּבַנְּבִיאֵי הָאַמֶּת וְצַדִּיק.

שמואל א א

א וַיְהִי אִישׁ אֶחָד מִן־הַרְמְתִים צוֹפִים מֵהָר אֶפְרָיִם וּשְׁמוֹ
אֶלְקָנָה בֶן־יִרְחָם בֶּן־אֵלִיהוּא בֶן־תָּחוּ בֶן־צוּף אֶפְרָתִי:
ב וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִנָּה וַיְהִי
לְפַנְנָה יְלָדִים וּלְחַנָּה אֵין יְלָדִים: ג וְעַלָּה הָאִישׁ הָהוּא
מֵעִירוֹ מִיָּמִים | יָמִימָה לְהַשְׁתַּחֲוֹת וּלְזַבַּח לַיהוָה צְבָאוֹת
בְּשֵׁלָה וְשֵׁם שְׁנֵי בְנֵי־עֲלֵי חֶפְנִי וּפְנַחֵס פְּהַנִּים לַיהוָה:
ד וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וּנְתַן לְפַנְנָה אֶשְׁתּוֹ וּלְכָל־בְּנֵיהָ
וּבְנוֹתֶיהָ מְנוֹת: ה וּלְחַנָּה יִתֵּן מְנָה אַחַת אֶפְיִם כִּי אֶת־
חַנָּה אָהַב וַיְהוּה סָגֵר רַחֲמָה: ו וְכַעֲסַתָּה צַרְתָּה גַם־פָּעַס
בְּעַבּוֹר הַרְעַמָּה פִּי־סָגֵר יְהוָה בְּעַד רַחֲמָה: ז וְכֵן יַעֲשֶׂה
שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָה בְּבֵית יְהוָה כִּן תַּכְעֲסֶנָּה וּתִבְכֶּה
וְלֹא תֵאָכֵל: ח וַיֹּאמֶר לָהּ אֶלְקָנָה אִישׁוֹה חַנָּה לָמָּה תִבְכִּי
וְלָמָּה לֹא תֵאָכְלִי וְלָמָּה יִרַע לְבַבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ
מֵעֲשָׂרָה בָּנִים: ט וַתִּקֶּם חַנָּה אַחֲרַי אָכְלָה בְּשֵׁלָה וְאַחֲרַי
שָׂתָה וְעֲלֵי הַכֹּהֵן יֹשֵׁב עַל־הַכֹּסֵא עַל־מְזוֹזַת הַיִּכָּל יְהוָה:

different: Sarah sends Ishmael away in order to keep Isaac close, while Hannah willingly gives up her own child. Isaac is bound as sacrifice and lives life in his father's shadow, whereas Samuel will be an active prophet, crowning and dethroning. Some congregations conclude the Haftarah at the end of the narrative (1:1–28), others conclude with the Song of Hannah (2:1–10), and some read only the Song.

VERSE 3. SHILOH. שְׁלֹה. Joshua had established Shiloh as the resting place of the Ark.

VERSE 8. AM I NOT MORE DEVOTED TO YOU THAN TEN SONS? בָּנִים. הלוא אנכי טוב לך מעשרה בנים. Elkanah's well-meaning effort to comfort Hannah is unsuccessful because, rather than listening to and addressing the root of Hannah's sadness, he imposes his own understanding of why she is sad. Later on, the priest Eli also makes incorrect assumptions about the reasons for Hannah's behavior (verses 13–14); he prays on Hannah's behalf only after he is able to listen to her. On Rosh Hashanah, as we pray for God to listen to our prayers, this passage highlights the importance of deep empathic listening, especially at times of personal crisis—and how frequently our listening is less than perceptive.

HAFTARAH, DAY 1. The Haftarah readings taken from the prophetic books of the Bible often complement the Torah reading by adding a different layer of understanding. Like the Torah reading, this Haftarah features a couple struggling with infertility, as well as a fertile "other" woman who disdains the barren wife. Characteristically in the Bible, infertility is a sign of the chosenness of both the woman and the child to be born to her. It is also emblematic of the way in which life's most difficult and painful challenges, particularly in areas which seem to come easily to others, may also be moments of deepening one's relationship with God. Additionally, Hannah's giving up of Samuel to the work of God anticipates, albeit in a milder fashion, Abraham's giving up of Isaac, the subject of tomorrow's Torah reading. Thus, the Haftarah for the first day picks up on themes in the Torah readings of both days. But the motives and behaviors of the characters are quite

HAFTARAH READING, FIRST DAY

On the second day, we continue on page 111.

Blessing before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. Barukh atah ADONAI, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

I SAMUEL 1

1 There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. 2 He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. 3 This man used to go up from his town every year to worship and to offer sacrifice to *Adonai Tz'va-ot* at Shiloh.—Hophni and Phinehas, the two sons of Eli, were priests of ADONAI there.

4 One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; 5 but to Hannah he would give one portion only—though Hannah was his favorite—for ADONAI had closed her womb. 6 Moreover, her rival, to make her miserable, would taunt her that ADONAI had closed her womb. 7 This happened year after year: Every time she went up to the House of ADONAI, the other would taunt her, so that she wept and would not eat. 8 Her husband Elkanah said to her, “Hannah, why are you crying and why aren’t you eating? Why are you so sad? Am I not more devoted to you than ten sons?”

9 After they had eaten and drunk at Shiloh, Hannah rose.—The priest Eli was sitting on the seat near the doorpost of the temple of ADONAI.—

י והיא מִרַת נַפֶּשׁ וְתַתְּפַלֵּל עַל־יְהוָה וּבִכָּה תִבְכֶּה:
 יא וְתִדַּר נֶדֶר וְתֹאמַר יְהוָה צְבָאוֹת אִם־רָאָה תִרְאֶה |
 בְּעֵינַי אֲמַתְךָ וּזְכַרְתִּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּנָה
 לְאֲמַתְךָ זֶרַע אֲנָשִׁים וְנִתְּנִי לַיהוָה כְּלַיְמֵי חַיָּיו וּמוֹרָה
 לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: יב וְהָיָה כִּי הִרְבֵּתָה לְהַתְּפַלֵּל לִפְנֵי
 יְהוָה וְעָלִי שִׁמְר אֶת־פִּיהָ: יג וְחִנָּה הִיא מְדַבֶּרֶת עַל־
 לִבָּהּ רַק שִׁפְתֶיהָ נִעֹת וּקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשֹׁבָה עָלַי
 לְשִׁפְרָה: יד וַיֹּאמֶר אֵלֶיהָ עָלִי עַד־מָתִי תִשְׁתַּפְּרִין הַסִּירִי
 אֶת־יִינְךָ מֵעַלְיָךְ: טו וְתַעַן חֲנָה וְתֹאמַר לֹא אֲדַנִּי אִשָּׁה
 קִשְׁת־רוּחַ אֲנִכִי וַיִּין וְשִׁכְר לֹא שְׁתִּיתִי וְאֲשַׁפֵּךְ אֶת־
 נַפְשִׁי לִפְנֵי יְהוָה: טז אֶל־תִּתֵּן אֶת־אֲמַתְךָ לִפְנֵי בַת־
 בְּלִיעֵל כִּי־מֵרֵב שִׁיחִי וְכַעֲסִי דִבַּרְתִּי עַד־הֵנָּה: יז וַיַּעַן עָלַי
 וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֵלֶיךָ יִשְׂרָאֵל יִתֵּן אֶת־שְׁלַתְךָ אֲשֶׁר
 שָׁאַלְתְּ מֵעַמּוֹ: יח וְתֹאמַר תִּמְצָא שִׁפְחָתְךָ חֹן בְּעֵינַיִךְ
 וְתִלַּךְ הָאִשָּׁה לְדַרְכָּהּ וְתֹאכַל וּפְגִינָה לֹא־הָיוּ־לָהּ עוֹד:
 יט וַיִּשְׁכַּמוּ בִבְקָר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיָּשָׁבוּ וַיָּבֹאוּ
 אֶל־בֵּיתָם הִרְמַתָּה וַיִּדַע אֶלְקָנָה אֶת־חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָה
 יְהוָה: כ וַיְהִי לְתַקְפוֹת הַיָּמִים וְתִהְיֶה חֲנָה וְתִלְד בֵּן
 וְתִקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו: כא וַיַּעַל
 הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לְזִבְחַ לַיהוָה אֶת־זִבְחַ הַיָּמִים
 וְאֶת־נְדָרוֹ: כב וְחֲנָה לֹא עָלְתָה כִּי־אָמְרָה לְאִשָּׁה עַד
 יִגְמַל הַנָּעַר וְהִבֵּאתִיו וְנִרְאָה אֶת־פְּנֵי יְהוָה וַיָּשָׁב שָׁם
 עַד־עוֹלָם: כג וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה עֲשִׂי הַטּוֹב
 בְּעֵינַיִךְ שְׁבִל עַד־גְּמֻלְךָ אֲתוֹ אִךְ יָקָם יְהוָה אֶת־דְּבָרוֹ
 וְתִשָּׁב הָאִשָּׁה וְתִינַק אֶת־בְּנָהּ עַד־גְּמֻלָּהּ אֲתוֹ:
 כד וְתַעֲלֶהּ עִמָּה כַּאֲשֶׁר גָּמַלְתוּ בְּפָרִים שְׁלֹשָׁה וַאִיפָּה
 אַחַת קָמַח וְנִבֵּל זֵיִן וְתִבְאֶהוּ בֵּית־יְהוָה שְׁלוֹ וְהַנָּעַר
 נָעַר: כה וַיִּשְׁחָטוּ אֶת־הַפָּר וַיָּבֹאוּ אֶת־הַנָּעַר אֶל־עָלַי:
 כו וְתֹאמַר בִּי אֲדַנִּי חַי נַפְשֶׁךָ אֲדַנִּי אֲנִי הָאִשָּׁה הַנְּצַבֶּת
 עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֶל־יְהוָה: כז אֶל־הַנָּעַר הַזֶּה
 הַתְּפַלְלִיתִי וַיִּתֵּן יְהוָה לִי אֶת־שְׁאֵלָתִי אֲשֶׁר שָׁאַלְתִּי
 מֵעַמּוֹ: כח וְגַם אֲנִכִי הִשְׁאֵלְתָהּ לַיהוָה כְּלַיְמֵים אֲשֶׁר
 הָיָה הוּא שָׁאוֹל לַיהוָה וַיִּשְׁתַּחֲוּוּ שָׁם לַיהוָה:

VERSE 13. Hannah became a model of prayer for the Rabbis, who based much of our practice regarding recitation of the Amidah, the silent prayer, on this chapter in the Book of Samuel.

VERSE 17. Remarkably, Eli not only attends to Hannah's explanation, but also recants his prior harsh judgment and blesses Hannah.

VERSES 27–28. Forms of the verb שאל, "to ask," "borrow," "lend," are repeated several times in these verses. On Rosh Hashanah we ask for life. What we may come to understand is that our lives are lent to us by God. And God borrows us for—asks us to do—God's service.

*Sarah's Laughter
and*

Hannah's Prayer

Reversals and renewals hold special power on Rosh Hashanah. Contemporary families struggling with the problems of infertility may find themselves identifying with the stories of Sarah and Hannah and inspired by them. Or they may find these stories difficult for them, when their own dreams are unrealized. But these narratives encompass more than the birth of children, as basic as that is to them. Sarah's song of laughter and Hannah's prayer of success alert us to the unexpected, the changes and wonders that can spark our lives as a new year and new season come upon us.

—FRANCINE
KLAGSBRUN

¹⁰ In her wretchedness, she prayed to ADONAI, weeping all the while. ¹¹ And she made this vow: “O *Adonai Tz’va-ot*, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to ADONAI for all the days of his life; and no razor shall ever touch his head.”

¹² As she kept on praying before ADONAI, Eli watched her mouth. ¹³ Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk. ¹⁴ Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!” ¹⁵ And Hannah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to ADONAI. ¹⁶ Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.” ¹⁷ “Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked.” ¹⁸ She answered, “You are most kind to your handmaid.” So the woman left, and she ate, and was no longer downcast. ¹⁹ Early the next morning, they bowed low before ADONAI, and they went back home to Ramah.

Elkanah knew his wife Hannah and ADONAI remembered her. ²⁰ Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked ADONAI for him.” ²¹ And when the man Elkanah and all his household were going up to offer to ADONAI the annual sacrifice and his votive sacrifice, ²² Hannah did not go up. She said to her husband, “When the child is weaned, I will bring him. For when he has appeared before ADONAI, he must remain there for good.” ²³ Her husband Elkanah said to her, “Do as you think best. Stay home until you have weaned him. May ADONAI’s word be fulfilled.” So the woman stayed home and nursed her son until she had weaned him.

²⁴ When she had weaned him, she took him up with her, along with three bulls, one *ephah* of flour, and a jar of wine. And though the boy was still very young, she brought him to the House of ADONAI at Shiloh. ²⁵ After slaughtering the bull, they brought the boy to Eli. ²⁶ She said, “Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to ADONAI. ²⁷ It was this boy I prayed for; and ADONAI has granted me what I asked. ²⁸ I, in turn, hereby lend him to ADONAI. For as long as he lives he is lent to ADONAI.” And they bowed low there before ADONAI.

Some congregations end here. For concluding b'rakhot, turn to page 114.

VERSE 1. AND HANNAH PRAYED ותתפלל חנה. A late medieval tradition observed: "This teaches that women are obligated to pray, for Hannah used to pray eighteen *b'rakhot*" (Yalkut Shimoni, 1 Samuel 2.80). The Hebrew word for "eighteen" (*sh'moneh esreih*) designates the weekday Amidah.

VERSE 6. SHEOL שְׁאוֹל. In the biblical age, most Israelites believed that the dead continued to exist in the netherworld called Sheol.

VERSE 10. AND TRIUMPH TO THE ONE WHOM [GOD] ANOINTS וַיִּרְם קֶרֶן וַיְשִׁיחוּ. Literally, "raise the horn of God's anointed one." The song opens and closes on this specific image of triumph. In context, it anticipates Samuel's anointing David with a horn of oil (1 Samuel 16:13). As the Rosh Hashanah Haftarah reading, these concluding references to spiritual victory, divine judgment, and God's anointed one take on a messianic tone of promise. Michael Fishbane (commenting in *Etz Hayim*)

points out other Rosh Hashanah themes that are present in this Haftarah. The birth of a child is a microcosmic allusion to the birth of all of creation, which we celebrate on this day. In verse 3 of Hannah's prayer, she describes God as all-knowing. In verse 6, she refers to God as the One who determines our birth and death. And in verse 8, she speaks of the One who raises up and brings low.

א וּתְתַפְלֵל חַנָּה וּתְאָמַר

עֲלֹץ לְבִי בַיהוָה

רָחַב פִּי עַל-אֹיְבֵי

ב אֵין-קְדוֹשׁ בַּיהוָה

וְאֵין צוּר כְּאֱלֹהֵינוּ:

ג אֶל-תִּרְבּוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ

יֵצֵא עֲתָק מִפִּיכֶם

ד כִּי אֵל דְּעוֹת יְהוָה

ה קֶשֶׁת גְּבוּרִים חֲתִים

ו שְׁבַעִים בִּלְחָם נִשְׁפְּרוּ

ז עַד-עֵקֶרָה יִלְדָה שְׁבַעָה

ח יְהוָה מִמִּית וּמַחֲיָה

ט יְהוָה מוֹרִישׁ וּמַעֲשִׂיר

י מְקִים מֵעַפָּר דָּל

יא לְהוֹשִׁיב עִם-נְדִיבִים

יב כִּי לַיהוָה מִצְקֵי אֶרֶץ

יג רַגְלֵי חֲסִידָיו יִשְׁמֹר

יד כִּי-לֹא בְכַח יִגְבֹּר-אִישׁ:

יז יְהוָה יַחֲתוּ מְרִיבָיו

יח יְהוָה יִדִּין אֶפְסֵי-אֶרֶץ

יט וַיִּתֵּן-עֹז לְמַלְכוֹ

א רָמָה קֶרְנֵי בַיהוָה

ב כִּי שָׁמַחֲתִי בִישׁוּעֶתְךָ:

ג כִּי אֵין בְּלִתֶּךָ

ד וְלוֹ נִתְכַנְּנוּ עֲלֻלוֹת:

ה וּנְכַשְׁלִים אֶזְרוּ חֵיל:

ו וְרַעֲבִים חֲדָלוּ

ז וְרַבַּת בָּנִים אִמְלָלָה:

ח מוֹרִיד שָׁאוֹל וַיַּעַל:

ט מַשְׁפִּיל אֶף-מְרוֹמָם:

י מְאַשְׁפֵּת יָרִים אֲבִיוֹן

יא וְכִסָּא כְבוֹד יִנְחֹלֵם

יב וַיִּשֶׁת עֲלֵיהֶם תַּבַּל:

יג וְרַשְׁעִים בַּחֲשֵׁף יִדְמוּ

יד עָלְיוּ בַשָּׁמַיִם יָרַעַם

טו וַיִּרְם קֶרֶן מִשִּׁיחוֹ:

B'rakhot that follow the Haftarah may be found on page 114.

What Do We Pray For?

Eli thought Hannah was drunk with wine. As High Priest, the divine spirit rested upon him and he was able to see within the hearts of men and women. Yet, he saw Hannah as a drunkard—drunk with a worldly desire, a desire for a child so she would no longer suffer the shame and ridicule afforded her by Peninnah.

But Hannah answered, “No, it is not wine but my soul that pours out to God. For my desire for a child has purpose and meaning beyond the pursuits and follies of human beings. I have already promised my child to God.”

So it is with our prayers: We pray for material things, but it is not the material, but the spiritual within them, that our soul desires.

The mission of every human being is to bring the many things of this chaotic world into harmony with their inner purpose and the oneness that underlies them. To do this, each of us must have those things related to our mission: our family, our health, our homes, our income. We pray for these things from the innermost of our hearts; our soul pours out for them—because our soul knows that without them she cannot fulfill her mission in this world.

And God listens. Because God wishes to dwell within our mundane world.

—ZVI FREEMAN (*adapted*)

I SAMUEL 2

1 And Hannah prayed:

My heart exults in ADONAI;
I have triumphed through ADONAI.
I gloat over my enemies;
I rejoice in Your deliverance.

2 There is no holy one like ADONAI,
truly, there is none beside You;
there is no rock like our God.

3 Talk no more with lofty pride,
let no arrogance cross your lips!

4 The bows of the mighty are broken,
and the faltering are girded with strength.

5 Those once sated must hire out for bread;
those once hungry hunger no more.

While the barren woman bears seven,
the mother of many is forlorn.

6 ADONAI deals death and gives life,
casts down into Sheol and raises up.

7 ADONAI makes poor and makes rich,
casts down, and also lifts high—

8 raising the poor from the dust,
lifting up the needy from the dunghill,
setting them with nobles,

granting them seats of honor.
For the pillars of the earth are ADONAI'S,
who has set the world upon them.

9 [God] guards the steps of the faithful,
but the wicked perish in darkness—
for none shall prevail by strength.

10 The foes of ADONAI shall be shattered;
[God] will thunder against them in the heavens.

ADONAI will judge the ends of the earth.

[God] will give power to the king,
And triumph to the one whom [God] anoints.

B'rakhot that follow the Haftarah may be found on page 114.

הפטרה ליום שני

בְּרָכָה שְׁלֹפְנֵי הַהֶפְטָרָה
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנִבְיָאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּתוֹרָה וּבַמִּשָּׁה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנִבְיָאֵי הָאַמֶּת וְצִדִּיק.

יְרַמֶּה לֹא

ב כֹּה אָמַר יְהוָה
מֵצֵא חֵן בַּמִּדְבָּר
עִם שְׂרִידֵי חָרֵב
הַלּוֹךְ לְהִרְגִיעוֹ יִשְׂרָאֵל:
ג מִרְחוֹק יְהוָה נִרְאָה לִי
וְאַהֲבַת עוֹלָם אֶהְבֵּתִיךָ
עַל־כֵּן מִשְׁכַּתֶּיךָ חֹסֵד:
ד עוֹד אֲבַנְךָ וְנִבְנִית
בְּתוֹלַת יִשְׂרָאֵל
עוֹד תַּעֲדֵי תִפְיֶיךָ
וַיִּצְאָת בְּמַחֹל מִשְׁחָקִים:
ה עוֹד תִּטְעֵי כְרָמַיִם
בְּהָרֵי שְׁמֶרוֹן
נִטְעוּ נִטְעִים וְחַלְלוּ:
ו כִּי יִשְׂיֹום

קָרְאוּ נִצְרִים בְּהָר אֶפְרַיִם
קוֹמוּ וְנַעֲלֵה צִיּוֹן
אֱלֹהֵי הוּא אֱלֹהֵינוּ:
ז כִּי־כֹה | אָמַר יְהוָה
רָנוּ לִיעֲקֹב שְׂמֵחָה
וְצִהְלוּ בְּרֹאשׁ הַגּוֹיִם

HAFTARAH, DAY 2. The Haftarah expands the theme of redemption begun in our Torah reading, when Isaac was not sacrificed because of God's saving hand. Jeremiah prophesied that God would bring the people back from exile and comfort them, emphasizing not exile but redemption. Thus, the Haftarah asks us to understand the Torah portion not from Abraham's original perspective but backward, from the point of view of the saving moment at the story's end. Similarly, Jeremiah focuses on the theme of God's saving or redeeming, as he speaks to the people Israel, now in exile. These so-called "ten lost tribes," collectively referred to as "Ephraim," were exiled by Assyria in the 8th century B.C.E. (well before Jeremiah was born), but the prophet promises that they will return.

VERSE 3. ETERNAL LOVE I CONCEIVED FOR YOU THEN AND I WILL LOVE YOU. In the mystical tradition, Isaac is seen as the one who has awe of God (*yir-at ha-shem*). Indeed, many may experience the Torah reading for this day as conveying awe and fear. The Haftarah emphasizes the opposite, the love of God (*ahavat ha-shem*).

Indeed, much of the imagery in these verses is of marriage: the wedding of God and Israel. Jeremiah idealizes the time of wandering in the desert as a moment when God and Israel were alone with each other, in love.

HAFTARAH READING, SECOND DAY

Blessing before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. *Barukh atah ADONAI*, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

JEREMIAH 31

2 Thus said ADONAI:

The people escaped from the sword
found favor in the wilderness,
when Israel was marching homeward.

3 ADONAI appeared to me of old:

Eternal love I conceived for you then;
therefore I continue My grace to you.

4 I will build you firmly again,

O Maiden Israel!

Again you shall take up your hand-drums
and go forth to the rhythm of the dancers.

5 Again you shall plant vineyards

on the hills of Samaria;

growers shall plant and live to enjoy them.

6 For the day is coming when sentries
shall proclaim on the heights of Ephraim:

Come, let us go up to Zion,

to our God ADONAI!

7 For thus said ADONAI:

Cry out in joy for Jacob,

shout at the crossroads of the nations!

הַשְּׁמִיעוּ הַלְלוּ וְאָמְרוּ
הוֹשַׁע יְהוָה אֶת־עַמּוֹךְ
אֶת שְׂאֲרֵי־יִשְׂרָאֵל׃
ח הַנְּנִי מִבֵּיא אוֹתֶם מֵאֶרֶץ צָפוֹן
וְקִבְצָתִים מִיִּרְכַּת־אֶרֶץ
בָּם עוֹר וּפְסָח הָרָה וּלְדַת יַחֲדוּ
קָהַל גְּדוֹל יָשׁוּבוּ הֵנָּה׃
ט בְּבִכֵי יָבֹאוּ
וּבַתְּחִנוּנִים אוֹבִילִם
אוֹלֵיכֶם אֶל־נַחְלֵי מַיִם
בְּדַרְךְ יֵשֶׁר לֹא יִפְשְׁלוּ בָּהּ
כִּי־הֵייתִי לְיִשְׂרָאֵל לְאָב
וְאֶפְרַיִם בְּכָרִי הוּא׃
י שְׁמַעוּ דְבַר־יְהוָה גּוֹיִם
וְהִגִּידוּ בְּאֵיִם מִמְּרַחֵק
וְאָמְרוּ מִזְרַח יִשְׂרָאֵל יִקְבְּצֵנוּ
וּשְׁמְרוּ כְּרַעַה עֲדָרוּ׃
יא כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב
וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ׃
יב וּבָאוּ וְרִנְנוּ בְּמְרוֹם־צִיּוֹן
וְנִהְרְוּ אֶל־טוֹב יְהוָה
עַל־דָּגָן וְעַל־תִּירֹשׁ וְעַל־יִצְהָר
וְעַל־בְּנֵי־צֶאֱן וּבִקָּר
וְהֵייתָ נִפְשָׁם כְּגֹן רֹהַ
וְלֹא־יִוָּסִיפוּ לְדַאֲבָה עוֹד׃
יג אַז תִּשְׁמַח בְּתוֹלָה בְּמַחֹל
וּבַחֲרִים וּזְקֵנִים יַחֲדוּ
וְהִפְכָתִי אֲבָלָם לְשִׁשׁוֹן
וְנַחֲמָתִים וְשִׂמְחָתִים מִיְּגוֹנָם׃
יד וְרוּיְתִי נִפֶּשׁ הַפְּהָנִים דָּשׁוֹן
וְעַמִּי אֶת־טוֹבֵי יִשְׁבְּעוּ
נְאֻם־יְהוָה׃

VERSE 8. FROM THE NORTH-
LAND מֵאֶרֶץ צָפוֹן The
Assyrians conquered the
northern kingdom of Israel
in 722 B.C.E. and deported
much of the populace.
Some 97 years later, Assyria
was itself conquered by
Babylonia, in 625 B.C.E.
Preaching around this time,
Jeremiah does not name
the country of exile but
uses the less specific term,
“northern lands,” which
can mean either Assyria or
Babylonia.

Sing aloud in praise, and say:
Save, O ADONAI, Your people,
the remnant of Israel.

8 I will bring them in from the northland,
gather them from the ends of the earth—
the blind and the lame among them,
those with child and those in labor—
in a vast throng they shall return here.

9 They shall come with weeping,
and with compassion will I guide them.
I will lead them to streams of water,
by a level road where they will not stumble.
For I am ever a Father to Israel,
Ephraim is My first-born.

10 Hear the word of ADONAI, O nations,
and tell it in the isles afar.

Say:

The One who scattered Israel will gather them,
and will guard them as a shepherd [guards] the flock.

11 For ADONAI will ransom Jacob,
redeem him from one too strong for him.

12 They shall come and shout on the heights of Zion,
radiant over the bounty of ADONAI—
over new grain and wine and oil,
and over sheep and cattle.

They shall fare like a watered garden;
they shall never languish again.

13 Then shall maidens dance gaily,
young men and old alike.

I will turn their mourning to joy,
I will comfort them and cheer them in their grief.

14 I will give the priests their fill of fatness,
and My people shall enjoy My full bounty

—declares ADONAI.

טו כֹּה | אָמַר יְהוָה
קוֹל בְּרָמָה נִשְׁמָע
נְהִי בְּכִי תִמְרוּרִים
רָחַל מִבְּכָה עַל-בְּנֵיהָ
מֵאֲנָה לְהִנָּחֵם
עַל-בְּנֵיהָ כִּי אֵינָנוּ:
טז כֹּה | אָמַר יְהוָה
מִנְעֵי קוֹלְךָ מִבְּכִי
וְעֵינֶיךָ מִדְּמָעָה
כִּי יֵשׁ שָׂכָר לִפְעֻלָּתְךָ
נְאֻם-יְהוָה
וּשְׁבוּ מֵאֶרֶץ אוֹיֵב:
יז וַיִּשְׁתַּקְּנָה לְאַחֲרֵיתְךָ
נְאֻם-יְהוָה
וּשְׁבוּ בְּנִים לְגְבוּלָם:
יח שְׁמוֹעַ שְׁמַעְתִּי אֶפְרַיִם מִתְנוּדָד
יִסְרֹתְנִי וְאוֹסֵר
פְּעָגַל לֹא לָמַד
הִשִּׁיבֵנִי וְאֲשׁוּבָה
כִּי אַתָּה יְהוָה אֱלֹהֵי:
יט כִּי-אַחֲרֵי שׁוּבִי נִחַמְתִּי
וְאַחֲרֵי הוֹדְעֵי סַפְקֹתַי עַל-יִרְדָּן
בְּשֹׁתִי וְגַם-נִכְלַמְתִּי
כִּי נִשְׂאֵאתִי חֲרַפְתָּ נְעוּרַי:
כ הִבֵּן יִקִּיר לִי אֶפְרַיִם
אִם יֵלֵד שְׁעֵשְׂעִים
כִּי-מִדֵּי דִבְרֵי בֹו
זָכַר אֲזַכְּרֶנּוּ עוֹד
עַל-כֵּן הִמּוּ מֵעַי לוֹ
רַחֵם אֲרַחֲמֶנּוּ
נְאֻם-יְהוָה:

ROSH HASHANAH AND THE MESSAGE OF THE HAFTARAH. The first verse of the Haftarah thematically connects this Haftarah reading to the Akedah. Every year “the people escape from the sword,” just as every year Isaac escapes the knife. The end of the Haftarah strikes another note: the message of repentance. No matter what our misdeeds, no matter the nature of our mistakes, God will receive us back if we are truly contrite, and if we choose to return to God. Indeed, the prophet uses some of the most loving language to describe the wayward sinner who regrets what has been done and is welcomed back to the fold. In this Haftarah, as in the prophetic readings for the first day of Rosh Hashanah, a woman serves as a source of national redemption. First we read of Hannah, the mother of Samuel, who guided the Jewish people from anarchy to monarchy; and now of Rachel, whose weeping moved God to return her people to their land.

15 Thus said ADONAI:
A cry is heard in Ramah—
wailing, bitter weeping—
Rachel weeping for her children.
She refuses to be comforted
for her children, who are gone.

16 Thus said ADONAI:
Restrain your voice from weeping,
your eyes from shedding tears;
for there is a reward for your labor
—declares ADONAI:
They shall return from the enemy's land.

17 And there is hope for your future
—declares ADONAI:
Your children shall return to their country.

18 I can hear Ephraim lamenting:
You have chastised me, and I am chastised
like a calf that has not been broken.
Receive me back, let me return,
for You, O ADONAI, are my God.

19 Now that I have turned back, I am filled with remorse;
Now that I am made aware, I strike my thigh.
I am ashamed and humiliated,
for I bear the disgrace of my youth.

20 Truly, Ephraim is a dear son to Me,
a child that is dandled!
Whenever I have turned against him,
My thoughts would dwell on him still.
That is why My heart yearns for him;
I will receive him back in love
—declares ADONAI.

הַבְּרָכוֹת שֶׁלְאַחַר הַהַפְטָרָה

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל-הָעוֹלָמִים, צְדִיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הַאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל-דְּבָרָיו אֱמֶת וְצֶדֶק. נֶאֱמָן אַתָּה הוּא יְיָ הוֹדוּ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֲרֵי לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַנֶּאֱמָן בְּכָל-דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ.

שְׁמַחְנוּ, יְיָ הוֹדוּ אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנְּבִיאַת עַבְדְּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וְיַגְלֵל לַבְּנוֹ, עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחָלוּ עוֹד אַחֲרָיִם אֶת-כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, מִגֵּן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת הַזֶּה] וְעַל יוֹם הַזִּכְרוֹן הַזֶּה שֶׁנִּתְּתָ לָנוּ יְיָ הוֹדוּ אֱלֹהֵינוּ [לְקִדְשָׁהּ וְלִמְנוּחָהּ], לְכַבּוֹד וְלִתְפָאֶרֶת. עַל הַכֹּל יְיָ הוֹדוּ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד, וְדַבְּרֶךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ עַל כָּל-הָאָרֶץ מְקֻדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

B'RAKHOT AFTER THE HAFTARAH. A series of *b'rakhot* concludes the reading from the Prophets. The earliest synagogue services may have centered on the public reading of biblical passages and the prayers concluding the reading may have originally formed the core of the synagogue service. Thus, the prayers concluding our reading mention the sanctity of the day and express messianic longing, two themes also included in the Amidah. In ancient times, a reading from the Writings, the third division of the Hebrew Bible, was also included in the public biblical reading.

WHO ACCOMPLISHES WHAT IS SPOKEN וּמְקַיֵּם. At the opening of Genesis, God's word effectuates all that is created: "God said... and it was so." Our liturgy asserts that God will likewise carry out the promises recorded in the scriptural passages that we have just read aloud and studied.

MAY YOUR PROMISE PROVE TRUE וְדַבְּרֶךָ אֱמֶת. On the Days of Awe we talk of God's teaching as an everlasting truth and we then conclude by declaring God's sovereignty over all the earth. God's sovereignty is identified here with the truthful and eternal teaching of Torah.

B'rakhot after the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah ADONAI*, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. *Barukh atah ADONAI*, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come and make our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah ADONAI*, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, [for the Shabbat,] and for this Day of Remembrance, which You have given us, ADONAI our God, [for holiness and for rest,] for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. *Barukh atah ADONAI*, ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.

תפילות על שבר ושלימות

PRAYERS OF BROKENNESS AND WHOLENESS

Congregations may recite any or all of these prayers. Some may choose to do so immediately before or after the Maftir reading (page 106). Others may substitute this section for the more traditional prayers for our country and for the State of Israel (page 117). On Shabbat, some may also recite the traditional prayers for the congregation and those who serve the community (page 288).

BROKENNESS AND WHOLENESS (*shever u-sh'leimut*). A shofar is sounded in two distinct ways. One is a tragic cry. The Talmud debates whether it resembles wailing (*t'ru-ot*), or gasps from pain (*sh'varim*). Further, the Talmud likens this shofar cry to the sound uttered by the mother of the Canaanite general Sisera when she learned of her son's death (at the hands of Jael; Judges 5). In that view, the shofar's call reminds us of the world's suffering and pain, even within the families of our enemies. In contrast, the shofar's other sound—a long, single shout (*t'ki-ah*)—is a cry of triumph.

Prayers for Healing and Caregivers

א

I raise my voice in cries to God.

I raise my voice pleading for help.

My words tumble out
when I speak to God of my troubles,
as my spirit is faint within me.

*Free me from all that confines my
soul, that I might gratefully
acknowledge Your name.*

Psalm 142:2–4, 8

קוֹלִי אֶל־יְהוָה אֶזְעַק
קוֹלִי אֶל־יְהוָה אֶתְחַנֵּן.
אֶשְׁפֹּף לְפָנָיו שִׁיחֵי
צָרְתִי לְפָנָיו אֶגִּיד
בְּהִתְעַטֵּף עָלַי רוּחִי.
הוֹצִיָּאָה מִמִּסְגַּר נַפְשִׁי
לְהוֹדוֹת אֶת־שִׁמְךָ.

תהלים קמב ב,ד, ח

Merciful Sovereign, we stand before You today, grateful for the wonderful gift of life with which You have blessed us, but also mindful of its fragility. Some of us are in good health, yet aware of our family and friends who are not as fortunate; some among us are ill, and in pain.

As we contemplate the sounds of the shofar we think of its rending cry, calling to mind cries of brokenness and suffering. In the midst of turmoil, we turn to You at this moment of prayer. God of healing, may we find comfort under Your protecting wings.

MY VOICE קוֹלִי Psalm 142:2–4,8. The word *kol* (קוֹל), “voice,” can refer also to the shofar’s call. (The *b'rakhah* for hearing a shofar concludes: *kol shofar*, “the sound of the shofar.”)

ב

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless all who are ill and remove from them any sickness; send complete healing, both in body and in spirit; and send blessing and good fortune to all the work of their hands—and to all the people Israel. And let us say: *Amen*.

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְכֶם יִצְחָק
וְיַעֲקֹב, וְאֲמוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה, הוּא יִבְרַךְ אֶת־כָּל־הַחוֹלִים,
וְיִסִּיר מֵהֶם כָּל־מַחֲלָה, וְיִשְׁלַח
בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאֵת
הַנֶּפֶשׁ וּרְפוּאֵת הַגּוּף, וְיִשְׁלַח בְּרָכָה
וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־
יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

Some among us are caregivers of friends and family members who are ill; our hearts ache for their pain, our minds are sometimes filled with fear.

Some of us are doctors, therapists, nurses, aides, working each day to repair injury, cure disease, alleviate pain, and we are sometimes called upon to attend those who are close to death.

Help us and them to have strength to face others' suffering and to be healers of body and soul.

ג

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless all who engage in acts of healing and all who visit the sick. May the Holy One justly reward them and bless them with wisdom and understanding, strength and openness, as they faithfully engage in their tasks. May all their works be blessed and successful, along with those of all the people Israel, and let us say: *Amen*.

*Mi she-beirakh avoteinu
m'kor ha-b'rakhah l'imnoteinu.*
May the Source of strength
who blessed the ones before us
help us find the courage
to make our lives a blessing,
and let us say: Amen.

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק
וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה, הוּא יְבָרְךְ אֶת־כָּל־מִי
שֶׁעוֹסְקִים בְּרַפּוּאֹת חוֹלִים, וְכָל־מִי
שֶׁמְבַקְרִים אוֹתָם. הַקְּדוֹשׁ בְּרוּךְ הוּא
יְשַׁלֵּם שְׂכָרָם, יִתֵּן לָהֶם חֶכְמָה, הַבְּנָה,
כֹּחַ, וְלֵב שׁוֹמֵעַ לַעֲסוֹק בְּעִבּוֹדָתָם
בְּאִמּוּנָה, וְיִשְׁלַח בְּרַכָּה וְהַצְלָחָה בְּכָל־
מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל, וְנֹאמַר
אָמֵן.

*Mi she-beirakh immoteinu
m'kor ha-b'rakhah la-avoteinu.*
Bless those in need of healing
with *r'fu-ah sh'leimah*:
a renewal of body,
a renewal of spirit,
and let us say: Amen.

—DEBBIE FRIEDMAN

I lift my eyes to the mountains,
from where shall my help come?
My help is from God,
the Creator of heaven and earth.

Psalm 121:12

*Essa einai el he-harim, mei-ayin yavo ezri.
Ezri me'im Adonai, oseih shamayim va'aretz.*

אֶשָּׂא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֵא עֲזָרִי.
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ.
תהלים קכא א-ב

Prayers for Our Community's Welfare

As we contemplate the sounds of the shofar calling to us,
we are summoned by the knowledge of suffering in our midst.

Some in our community live in loneliness; some worry about daily sustenance; some struggle to get through each day.

The shofar calls us to hear the cries of those among whom we live,
the cries of people whom we may not even see.

Help us to become instruments of redemption; teach us to hear the silent crying of those in need. Wake us from our self-absorption.

As the shofar curves from narrowness to breadth,
so too may You bring all people from affliction to ease.

Help those who cannot care for themselves; bless those who accompany the lonely and those who help feed, clothe, and house the poor.

Bless the leaders of our community and our country,
that we may walk on the path of righteousness and compassion.

May the One who blessed our ancestors
Abraham, Isaac and Jacob, Sarah, Rebecca,
Rachel, and Leah, bless all who faithfully
work in our community to feed the hungry,
give *tz'dakah* to the poor, help the weak,
and raise up those who are fallen. May the
Holy One justly reward them and send
blessing and success to all the work of their
hands, along with that of all the people
Israel, and let us say: *Amen*.

Out of narrow straits I've called out to God;
God answered me with abundance.

Psalms 118:5

Min ha-meitzar karati Yah, anani va-merhav Yah.

מִי שְׁבִרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק
וְיַעֲקֹב, וְאֲמוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה, הוּא יְבָרֶךְ אֶת-כָּל-מִי
שֶׁעוֹסְקִים בְּצַרְכֵי צָבוּר בְּאֲמוּנָה,
וְנוֹתְנִים פֶּת לְאוֹרְחִים וְצַדִּיקָה
לְעֵנִיִּים, וְעוֹזְרִים דְּלִים, וּמַגְבִּיִּהִם
שְׁפָלִים. הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם
שְׂכָרָם, וְיִשְׁלַח בְּרָכָה וְהַצִּלָּחָה בְּכָל-
מַעֲשֵׂה יְדֵיהֶם, עִם כָּל-יִשְׂרָאֵל
וְנֹאמַר אָמֵן.

מִן-הַמֵּצָר קָרָאתִי יְהוָה,

עֲנֵנִי בַמְּרוֹחַב יְהוָה. תְּהִלִּים קִיָּה ה

Prayers for the Whole House of Israel and for the World

When we hear the piercing cries of the shofar [*on Shabbat say: As we await the sounds of the shofar*], let us have the courage to open our ears to the cries of our blood-soaked earth, to the weeping of a world in pain, ravaged by hatred, ignorance, war, and greed.

Help us to hear the shouts and voiceless cries of humanity throughout the world living in fear, injustice, deprivation, and indignity.

We thank You, God, for those courageous souls who devote their lives to the work of *tikkun olam*, the repair of the world. Strengthen their faith

and their will; bless the work of their hands. Above the noisy clamor of hate and ignorance may their voices ascend, bright and clear, calling us all to build a world of harmony, a world filled with compassion.

As the shattered sh'varim and weeping t'ru-ot give way to the full, whole sounds of t'ki-ah, may our broken-hearted prayers today strengthen our faith, arouse our hopes, and unify our will to work toward a world redeemed.

Bless Your holy land, our beloved Eretz Yisrael—too often rent by war, misunderstanding, intolerance, and fear. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Grant them the physical might to protect all its citizens and the spiritual strength, wisdom, and understanding so that justice and righteousness reign in the land.

Grant good judgment and strength to the leaders of the State of Israel, and to all the leaders of the House of Israel, that all who dwell in Your holy land may find peace, that all may grow ever nearer to fulfilling the vision of Your prophet, "nation shall not lift up sword against nation, neither shall they learn war anymore."

[OMIT ON SHABBAT:] As we rise to hear the sound of the shofar, may we all rise to our calling to be instruments of Your holy work. Save us from cynicism, paralysis and despair. Help us to turn from selfishness to concern, and from apathy to care.

May we move from narrowness to expanse, from brokenness to wholeness, from degradation to beauty, from woundedness to healing, from war to peace, and from hatred to love.

The sound of your brother's blood cries out
to Me from the ground. Genesis 4:10

קול דְּמֵי אָחִיךָ צֶעֱקִים אֵלַי
מִן־הָאֲדָמָה: בראשית ד י

May the One who brings harmony on
high, bring harmony to us and to all
Israel [and to all who dwell on earth].

And respond with: *Amen*.

*Oseh shalom bi-m'romav, hu ya-aseh shalom
aleinu v'al kol yisrael [v'al kol yosh'vei teiveil],
v'imru: amen.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל
כָּל־יֹשְׁבֵי תֵבֵל] וְאָמְרוּ אָמֵן.

Thus says ADONAI: Stop your voice
from weeping and your eyes from shed-
ding tears, for surely your work will be
rewarded. Thus has ADONAI spoken.

Jeremiah 31:16

כֹּה אָמַר יְהוָה מְנַעֵי קוֹלְךָ מִבְּכֵי
וְעֵינֶיךָ מִדְּמָעָה, כִּי יֵשׁ שָׂכָר
לְפַעֲלֹתֶךָ, נְאֻם־יְהוָה. ירמיה לא טז

A PRAYER FOR OUR COUNTRY

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], קִבְּלָנָא בְּרַחֲמִים
אֶת־תְּפִלַּתְנוּ בְּעַד אֶרְצֵנוּ וּמַמְשַׁלְתָּהּ. הֲרַק אֶת־בְּרַכְתְּךָ
עַל הָאָרֶץ הַזֹּאת, עַל רֵאשָׁה, שׁוֹפְטִיָּה, וּפְקִידֵיהָ
הַעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאֲמוּנָהּ. הוֹרֵם מַחְקֵי תוֹרָתְךָ,
הַבִּינֵם מִשְׁפָּטֵי צְדָקָה לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם
וְשָׁלוֹה, אֲשֶׁר וְחָפֵשׁ כָּל־הַיָּמִים. אָנָּא יְהוּה אֱלֹהֵי
הַרוּחוֹת לְכָל־בֶּשָׂר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ.
עֲקַר מַלְבָּם שִׁנְאָה וְאִיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי
הָאֲמוֹת וְהָאֲמוּנוֹת הַשּׁוֹנוֹת הַשּׁוֹכְנִים בָּהּ, אֶהְבֵּה
וְאֶחָוָה, שְׁלוֹם וְרַעוּת. וּבִכֵּן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ שֶׁתְּהִי
אֶרְצֵנוּ בְּרַכָּה לְכָל־יּוֹשְׁבֵי תְּבֵל וְתִשְׁרָה בֵּינֵיהֶם רַעוּת
וְחֵרוּת, וְקִיָּם בְּמַהֲרָה חֲזוֹן נְבִיאִיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי
חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֹאמַר: כִּי כוֹלָם יִדְעוּ
אוֹתֵי לְמַקְטָנָם וְעַד גְּדוּלָם, וְנֹאמַר אָמֵן.

A PRAYER FOR THE STATE OF ISRAEL

אֲבִינוּ שְׂבַשְׂמִים, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת
יִשְׂרָאֵל [שֶׁתְּהֵא] רֵאשִׁית צְמִיחַת גְּאֻלַּתְנוּ. הֲגֵן עֲלֵיהָ
בְּאֲבֵרַת חֶסֶדְךָ, וּפְרֹשׁ עֲלֵיהָ סֶפֶת שְׁלוֹמְךָ. וְשְׁלַח אוֹרְךָ
וְאֲמַתְךָ לְרֵאשִׁיָּהּ, שְׁרִיָּה וְיוֹעֲצִיָּה, וְתִקְנֵם בְּעֵצָה
טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת־יְדֵי מַגְנֵי אֶרֶץ קְדֻשְׁנוּ, וְהַנְחִילֵם
אֱלֹהֵינוּ יְשׁוּעָה, וְעִטְרַת נְצַחוֹן תַּעֲטֶרם. וְנִתַּת שְׁלוֹם
בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֵיהָ, וְנֹאמַר אָמֵן.

earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all and help to bring the world closer to a vision of peace and justice.

THE VISION OF YOUR PROPHETS חֲזוֹן נְבִיאִיךָ Isaiah 2:4 and Jeremiah 31:34.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was probably composed by Israel's Chief Rabbis and may have been edited by the writer S. Y. Agnon. Some congregations add the bracketed term, which modulates the prayer's messianic language from an expression of certainty to one of hope. The additional phrase implies our need to realize in the State our ideal vision.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayer was found in the verse instructing Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai in its behalf; for in its prosperity you shall prosper" (Jeremiah 29:7). Early versions of this prayer referred to God as "the One who gives dominion to kings" and reflected the anxiety that Jews felt as a beleaguered minority. The text here was composed in the 1920s expressly for a democratic government by Professor Louis Ginzberg, who served as rector of the Jewish Theological Seminary. (The version of his prayer as edited in *Siddur Sim Shalom* is presented as an alternative.) Ginzberg's prayer transforms what was formerly "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy. Whereas

A PRAYER FOR OUR COUNTRY

An Alternative Prayer for Our Country

Our God and God of our ancestors: We ask Your blessings for our country—for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom—helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they experience war any more.” And let us say: Amen.

An Alternative Prayer for the State of Israel

רבון העולם, קבל נא ברחמים וברצון את־תפלתנו למען מדינת ישראל.

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: “Nation shall not lift up sword against nation, neither shall they learn war any more” (Isaiah 2:4). לא ישא גוי אל גוי חרב לא ילמדו עוד מלחמה.

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessings upon this land, upon its leader, its judges, officers, and officials, who are devoted in good faith to the needs of the public. Instruct them with the laws of Your Torah and help them understand Your rules of justice, so that peace and security, happiness and freedom, will never depart from our land. We pray, ADONAI, God whose spirit is in all creatures, awaken that spirit within all the inhabitants of our land. Uproot from their hearts hatred and malice, jealousy and strife. Plant among those of different nationalities and faiths who dwell in our nation, love and companionship, peace and friendship. May it therefore be Your will that our land be a blessing to all who dwell on earth and cause them to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: “Nation shall not lift up sword against nation, neither shall they learn war any more”; “For all of them, from the least of them to the greatest, shall know Me.” And let us say: Amen.

A PRAYER FOR THE STATE OF ISRAEL

Avinu she-ba-shamayim, Stronghold and Redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace and its inhabitants with lasting joy. And let us say: Amen.

And let us say: Amen.

THE SHOFAR IS TRADITIONALLY NOT BLOWN ON SHABBAT.

Meditations before Shofar Blowing

א

Soundless, no outward signs or tokens: this, indeed, is how time passes, often escaping notice altogether. Unaware of time passing, we are part of nature; aware of time passing, we are apart from nature.

Discovering that time is short, the task long, and the Task-Assigner demanding (Avot 2:15), small wonder that we arrange a blare of trumpets, a blast of the shofar, to awaken us to the passage of that precious, finite, irreversible measure of our lives.

According to Maimonides, the message of the shofar is precisely this:

*“Awake, O you sleepers, awake from your sleep!
O you slumberers, awake from your slumber!”*

Hence only we mortals, aware of our perishing, proclaim the passage of time; only we mortals, ringing bells and sounding alarms, startle ourselves awake.

Happy, indeed, are those who comprehend in wakefulness the shofar's sound!

ב

The shofar exclaims: Wake up from your slumber!

Examine your deeds and turn in repentance, remembering your Creator. You sleepers who forget the truth while caught up in the fads and follies of the time, frittering away your years in vanity and emptiness which cannot help: take a good look at yourselves. Improve your ways. Let everyone abandon their bad deeds and their wicked thoughts.

When the Holy One, on judgment day, begins to judge, God ascends the throne of strict judgment, as it is written, “The God of judgment has ascended with acclamation.” But when the people Israel, standing in judgment, sound the shofar, the Holy One is filled with mercy, and moves to the throne of compassion.

BLOWING THE SHOFAR. The Torah describes Rosh Hashanah as the day on which the shofar is to be sounded (Numbers 29:1). In the Bible, the sounding of the shofar is associated with a call to war, the cessation of war, and the assembly of the people. Quintessentially, God's descent on Sinai was accompanied by shofar blasts.

Later Jewish tradition saw the call of the shofar as God's call for us to return in *t'shuvah* (repentance).

SOUNDLESS. This passage was written by Everett Gendler, a contemporary rabbi.

THE SHOFAR EXCLAIMS. The first paragraphs of this reading are a translation of Maimonides' interpretation of the meaning of the blowing of the shofar (Mishneh Torah, Hilkhot Teshuvah 3:4). The final paragraph is from Leviticus Rabbah 29:3. The translation is by Jules Harlow.

MAY THE CRY. Adapted from a prayer written by Hershel J. Matt (*Mahzor Hadash*).

IN YOUR GREAT MERCY. Written by Jules Harlow.

SERVICE OF BLOWING THE SHOFAR

Listening

The ten days of returning are meant to reawaken our inner understanding, for it has fallen asleep and needs to be aroused. It is roused through the sound of the shofar. True understanding derives from hearing, for its source is the listening that is accomplished with our inner ear.

—THE NAZIR, DAVID HACOHEN
(trans., Aubrey L. Glazer)

¶ The Shofar

The voice of the shofar calls,
rises up
from the straits.
It rises from among the hats,
the murmurs,
the lockets, the children's
wide eyes,
the rickety air conditioner.
Hastily, snack bags pass from
a large hand
to a little one, the rustle of
cellophane,
to quiet the infants.

T'ki-ah, Sh'varim, T'ru-ah
Sing ye praises in a skillful
song

Sing praises to our Sovereign
sing praises,
with the groans of the
wounded beast
whose voice is inscrutable:
A naked voice, parched,
insistent.
May its blow
break the locks of my heart.

—ESTHER ETTINGER

True Hearing

On Rosh Hashanah before
he blew the shofar, the Rabbi
of Kobryn would call out:
“Little brothers, do not
depend upon me! Everyone
had better take their own
part!” —A HASIDIC TALE

א

¶ May the cry of the shofar shatter our complacency.

May the cry of the shofar penetrate our souls.

May the cry of the shofar break the bonds of all that
enslaves us.

*May the cry of the shofar destroy the idols we have
placed at the forefront of our lives.*

May the cry of the shofar awaken us to how we have sinned.

*May the cry of the shofar summon us to a life of
responsibility.*

May the cry of the shofar elicit the response, “Here I am.”

*May the cry of the shofar remind us that we can be
instruments of redemption.*

May the cry of the shofar penetrate our hearts.

*May the cry of the shofar bring blessing to us, the people
who hear its call.*

ת

¶ In Your great mercy, ADONAI,
bring us near to Your Presence.

Help us to break down the barriers
that keep us far from You:

falsehood and faithlessness,
callousness and selfishness,
injustice and hard-heartedness.

Our hope is in You,
for You respond in mercy
when we sound the shofar.

עֲלֵה אֱלֹהִים בְּתִרְוֵעָה,
 יְהוּה בְּקוֹל שׁוֹפָר.
 זַמְרוּ אֱלֹהִים זַמְרוּ,
 זַמְרוּ לְמִלְכֵנוּ זַמְרוּ.
 כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים,
 זַמְרוּ מִשְׁכִּיל.
 מֶלֶךְ אֱלֹהִים עַל גּוֹיִם,
 אֱלֹהִים יֹשֵׁב עַל כִּסֵּא קִדְשׁוֹ.

GOD HAS ASCENDED . . .
 UPON A HOLY THRONE
 עֲלֵה אֱלֹהִים . . . עַל כִּסֵּא קִדְשׁוֹ
 Psalm 47:6–9. In the courts
 of the ancient world, the
 judge rose to announce the
 verdict and pronounce the
 sentence. Reading these
 verses here may lead us to
 imagine God as rising to
 pronounce judgment for
 our sins and then, upon
 hearing the cries of the
 people rising up, moving to
 the throne of compassion.

We rise. Some congregations repeat each poetic line after the leader.

מִן הַמִּצַּר קְרָאתִי יְהוָה, עֲנֵנִי בַמֶּרְחֵב יְהוָה.
 קוֹלִי שָׁמַעְתָּ, אֵל תִּעַלְמִם אֲזַנְךָ לְרוּחֹתֵי לְשׁוֹעַתֵי.
 רֹאשׁ דְּבַרְךָ אֱמֶת, וּלְעוֹלָם כָּל־מִשְׁפָּט צְדָקָךָ.
 עֲרֹב עִבְדֶּךָ לְטוֹב, אֵל יַעֲשֶׂקֵנִי יְדָיִם.
 שִׁשׁ אֲנֹכִי עַל אִמְרֹתֶךָ, כְּמוֹצֵא שָׁלָל רָב.
 טוֹב טַעַם וְדַעַת לְמַדְנִי, כִּי בַמִּצּוֹתֶיךָ הָאֲמִנְתִּי.
 נְדָבוֹת פִּי רִצָּה נָא יְהוּה, וּמִשְׁפָּטֶיךָ לְמַדְנִי.

MY VOICE קולי. The initial
 letters of the last six lines
 of this passage spell out the
 acrostic קרע שטן "tear out
 Satan." It is a plea that our
 cries—symbolized by the
 cry of the shofar—be heard
 and that nothing interfere
 with our plea, as well as a
 prayer that any evil impulse
 within us be torn away.

TO HEAR THE SOUND OF
 THE SHOFAR . . . לְשִׁמּוֹעַ קוֹל
 שׁוֹפָר. Though the Torah
 commands us to blow the
 shofar, later Jewish tradition
 understood the essential
 mitzvah as hearing the
 shofar. What is important
 is how the shofar affects us,
 how it penetrates us.

The ba'al t'ki-ah (the person blowing the shofar) recites the following b'rakhot.

בָּרוּךְ אַתָּה יְהוּה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר. אָמֵן.
 בָּרוּךְ אַתָּה יְהוּה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֶׁהַחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְנֵי הַזֶּה. אָמֵן.

תְּקִיעָה שְׁבָרִים-תִּרְוֵעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים-תִּרְוֵעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים-תִּרְוֵעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה תִּרְוֵעָה תְּקִיעָה
 תְּקִיעָה תִּרְוֵעָה תְּקִיעָה
 תְּקִיעָה תִּרְוֵעָה תְּקִיעָה גְּדוּלָה

The Blowing of the Shofar

The Service of Blowing the Shofar offers us a glimpse of the high drama and sounds of the ancient Temple service. In many places, the shofar blower appears out of the congregation, often hiding the shofar out of sight, to give voice to the three blasts: *t'ki-ah*, *sh'varim*, *t'ru-ah*, while the congregation stands in rapt attention. However, the *b'rakhah* reminds us that our focus should be on ourselves and our fellow congregants, not on the shofar blower. We recite the words *tzivvanu lishmo-a kol shofar*—we are instructed to heed the call of the shofar. The blasts might be strong and sustained or weak and hesitant, but they still have the potential to evoke a response in us. This year, what will our inner ear hear?

One expression of the transformative potential of the shofar service is the tradition that negative forces (named Satan) may disrupt the effectiveness of the shofar's call. Although there are many forces at work within us, resisting any change of direction, the call of the shofar asks us to face the variety of forces at work within us and to choose those that accord to the true calling of our soul.

God has ascended with acclamation,
ADONAI ascends with the shofar blast.

Sing to our God, sing!

Sing to our sovereign, sing!

For God is sovereign of all the earth.

Sing with all your skill.

God is sovereign over all nations.

God reigns upon a holy throne.

We rise. Some congregations repeat each poetic line after the leader.

Out of narrow straits, I've called out to God;

God answered me with abundance.

Hear my voice! Do not close Your ear to my cry, my plea.

Truth is the essence of Your speech; Your just laws are eternal.

Surround Your servant with good;

do not let evildoers oppress me.

I rejoice in Your word, as one who has found great treasure.

Grant me discernment and wisdom;

I have faith in Your commandments.

May the words I utter be acceptable;

ADONAI, instruct me in Your just laws.

Min ha-meitzar karati Yah anani va-merhav Yah.

Koli shamata al taleim ozn'kha l'ravhati l'shavati.

Rosh d'var'kha emet u-l'olam kol mishpat tzidkekha.

Arov avd'kha l'tov al ya-ashkuni zaidim.

Sas anokhi al imratekha k'motzei shalal rav.

Tuv ta-am va-da-at lam'deini ki v'mitzvotekha he-emanti.

Nidvot pi r'tzeih na Adonai u-mishpatekha lam'deini.

The ba'al t'ki-ah (the person blowing the shofar) recites the following b'rakhah.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to hear the sound of the shofar. Amen.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment. Amen.

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah

T'ki-ah t'ru-ah t'ki-ah

T'ki-ah t'ru-ah t'ki-ah g'dolah

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵנוּ],
שֶׁהִתְקִיעוֹת וְהַקּוֹלוֹת הַיּוֹצְאִים מִן הַשּׁוֹפָר שָׁאֲנוּ תוֹקְעִים,
יַעֲלוּ לִפְנֵי כֹסֵא כְבוֹדְךָ, וַיִּכְפְּרוּ עַל כָּל־חַטָּאתֵינוּ. בְּרוּךְ אַתָּה,
בְּעַל הַרְחָמִים.

אֲשֶׁרֵי הָעָם יִדְעֵי תְרוּעָה, יְהוָה בְּאוֹר־פְּנֵיךָ יִהְלְכוּ.
בְּשִׂמְךָ יִגִּילוּ כָּל־הַיּוֹם, וּבְצִדְקָתְךָ יִרְוּמוּ.

We are seated.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.
אֲשֶׁרֵי הָעָם שִׂכְכָה לוֹ, אֲשֶׁרֵי הָעָם שִׁיהוּהוּ אֱלֹהֵיו.

תהלה לדוד.

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֲבָרְכָה שִׂמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָ, וְאֶהְלֵלָה שִׂמְךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהֵלָל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׂבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
הִדְר כְּבוֹד הַיּוֹדֶה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרָנָה.
זָכַר רַב־טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אַרְךָ אַפִּים וּגְדֹל־חֶסֶד.
טוֹב־יְהוָה לְכֹל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרֹתֶיךָ, וּכְבוֹד הַדֶּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַפְּפוּפִים.
עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יְדֶךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.
צִדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחֹסֵד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קְרָאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רְצוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהַלֵּל יְהוָה יִדְבְּרֵי־פִי,

וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד. תהלים קמה
וְאֵנַחְנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְהוָה.

JOYOUS ARE THE PEOPLE
אֲשֶׁרֵי הָעָם. Psalm 89:16–17.
Though we may have
entered this moment with
trepidation, once awakened
by the call of the shofar
to God's presence, we can
emerge joyful.

ASHREI. According to
Rabbi Elazar (Babylonia,
3rd century) speaking in
the name of Rabbi Abina,
the thrice-daily recita-
tion of Psalm 145 (which,
with the addition of three
other verses from psalms, is
known as the Ashrei) opens
a pathway to eternity.
The Talmud explains that
Ashrei is an alphabetical
acrostic that symbolically
encompasses the variety of
praises of God, and that it
contains an especially ap-
propriate description of the
thankfulness with which we
are to approach God: "You
open Your hand, satisfying
all the living with content-
ment" (Babylonian Talmud,
Berakhot 4b).

For synagogue use, two
verses were added to the
opening, both of which
begin with the word ashrei,
"joyous" (Psalms 84:5 and
144:15). Additionally, Psalm
115:18 was appended to
the end, referring to those
assembled in prayer.

MEDITATION AFTER THE BLOWING OF THE SHOFAR

May it be Your will, our God, and God of our ancestors, that the cries of this shofar rise up to Your throne, and that they serve as atonement for all our sins. *Barukh atah*, Master of mercy.

Joyous are the people who experience the calling of the shofar;
ADONAI, they walk by the light of Your presence.
They continuously rejoice in Your name, and are exalted through Your righteousness.

We are seated.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.
Joyous the people who are so favored; joyous the people whose God is ADONAI.

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised, though God's greatness is unfathomable.
One generation praises Your works to another, telling of Your mighty deeds.
I would speak of Your majestic glory and of Your wondrous acts.
People speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.
They recount Your great goodness, and sing of Your righteousness.
ADONAI is merciful and compassionate, patient, and abounding in love.
ADONAI is good to all, and God's mercy embraces all of creation.
All of creation acknowledges You, and the faithful bless You.
They speak of the glory of Your sovereignty; and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.
Your sovereignty is eternal; Your dominion endures through each generation.
ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in due time.
You open Your hand, satisfying all the living with contentment.
ADONAI is righteous in all that is done, faithful to all creation.
ADONAI is near to all who call, to all who sincerely call.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.
My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.
We shall praise ADONAI now and always. Halleluyah!

We rise. Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּ־יָהּ.

ON SHABBAT, WE RECITE THIS PSALM:

מְזוּמָר לְדוֹד.

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ.
קוֹל יְהוָה עַל־הַמַּיִם,
אֶל־הַכְּבוֹד הַרְעִים, יְהוָה עַל־מַיִם רַבִּים.
קוֹל־יְהוָה בְּכַחַ, קוֹל יְהוָה בְּהַדָּר.
קוֹל־יְהוָה שֹׁבֵר אֲרָזִים, וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקְדִים כְּמוֹ־עֵגֶל, לְבָנוֹן וְשָׁרִיִן כְּמוֹ בְּנֵי־רִאמִּים.
קוֹל־יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ.
קוֹל יְהוָה יַחִיל מְדָבָר,
יַחִיל יְהוָה מְדָבָר קֹדֶשׁ.
קוֹל יְהוָה יַחֲלֵל אֵילוֹת
וַיַּחֲשֹׁף יַעֲרוֹת, וּבָהִיכְלוּ כָּלֹ אִמֵּר כְּבוֹד.
יְהוָה לְמַבּוֹל יֹשֵׁב, וַיִּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבַרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם. תהלים כט

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase *kol Adonai* (“the voice of God”) is repeated seven times—which was identified by the ancient Rabbis with the revelation of God’s word on Sinai. The thunder and lightning described here evokes the scene of the revelation at Sinai in the Book of Exodus; the Bible identifies Kadesh with the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world’s sturdiest and longest-lived trees—moving over the fertile land and then through the desert. A similarly worded poem was found among the remains of the pre-Israelite Canaanite people of Ugarit. That poem is a paean to Baal, the pagan storm-god.

Our psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the divine, are joined. Similarly, Torah is that which ties heaven and earth together.

RETURNING THE TORAH

We rise. Leader:

Extol the name of ADONAI, for God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—
raising up Israel, the people God keeps close. Halleluyah!

*Hodo al eretz v'shamayim, va-yarem keren l'ammo;
t'hillah l'khol ḥasidav, liv'nei yisra-el am k'rovo. Hal'luyah!*

ON SHABBAT, WE RECITE THIS PSALM:

PSALM 29

A SONG OF DAVID.

Acclaim ADONAI, O exalted creatures;
acclaim ADONAI, with glory and strength.
Acclaim ADONAI, for God's name is glorious;
pay homage to ADONAI in the splendor of the sanctuary.
The voice of ADONAI is stronger than the voice of the sea;
God is exalted above the rushing waters.
The voice of ADONAI is powerful;
the voice of ADONAI is glorious.
The voice of ADONAI shatters majestic cedars,
the very cedars of Lebanon.
The trees skip like calves;
the mountains, like wild oxen.
The voice of ADONAI flashes fire, splitting rocks;
the voice of ADONAI convulses the desert,
the very desert of Kadesh.
The voice of ADONAI makes hinds calve;
the voice of ADONAI strips the forest bare,
while in God's sanctuary all acknowledge God's glory.
ADONAI was enthroned above the primal waters;
ADONAI sat enthroned, the eternal sovereign.
ADONAI will grant strength to God's people, blessing them with peace.

Havu l'adonai b'nei eilim, havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo, hishtahavu l'adonai b'hadrat kodesh.

*Kol Adonai ba-ko-ah, kol Adonai be-hadar,
kol Adonai shoveir arazim, va-y'shabbeir Adonai et arzei ha-l'vanon.*

*Kol Adonai ḥotzeiv lahavot eish, kol Adonai yaḥil midbar,
yaḥil Adonai midbar kadeish. Kol Adonai y'holeil ayyalot*

Adonai la-mabbul yashav, va-yeishev Adonai melekh l'olam.

Adonai oz l'ammo yittein, Adonai y'vareikh et ammo va-shalom.

לְדוֹד מִזְמוֹר.
לִיהוּהָ הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָהּ.
כִּי־הוּא עַל־יָמַיִם יִסְדָּהּ, וְעַל־נְהָרוֹת יִכּוֹנְנֶהָ.
מִי־יַעֲלֶה בְהַר־יְהוּהָ, וּמִי־יִקוּם בְּמִקְוֹם קָדְשׁוֹ.
נָקִי כַפָּיִם וּבֵר־לֵבָב, אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יִשְׂא בְרָכָה מֵאֵת יְהוּהָ, וְצִדְקָה מֵאַלְהֵי יִשְׁעוֹ.
זֶה דוֹר דָּרָשׁוֹ, מִבְּקָשֵׁי פְנִיךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוּהָ עֲזוֹז וְגִבּוֹר, יְהוּהָ גִבּוֹר מְלַחֶמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוּהָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה. תהלים כד

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies our Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the *b'rakhah* recited just after each Torah reading, describing the Torah as "a teaching of truth": in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.

A Song of David

Each of the two psalms recited as the Torah is carried around the congregation (one on Shabbat, one on weekdays) begins with the same Hebrew words—but in a different order. Psalm 24 begins with *לְדָוִד מִזְמוֹר*, literally “to David a psalm,” and Psalm 29 begins with *מִזְמוֹר לְדָוִד*, “a psalm to David.” The Midrash comments on this difference, saying that sometimes David would be so inspired that he immediately began writing, but at other times he had to struggle to find inspiration.

On weekdays:

PSALM 24

A SONG OF DAVID.

The earth is ADONAI's in all its fullness,
the land and all who dwell on it.
For it was God who founded it upon the seas,
and set it firm upon the flowing streams.
Who may ascend the mount of ADONAI?
Who may come forward in God's sanctuary?
One who has clean hands and a pure heart,
who has not taken God's name in vain, nor sworn deceitfully.
One such as this will receive ADONAI's blessing,
a just reward from God, the deliverer.
This generation searches for You;
like Jacob, seeks Your presence, *selah*.
Open up, arched gateways—open up, doors of the world;
may the sovereign who is exalted enter.
Who is the sovereign who is exalted?
ADONAI, mighty and triumphant, triumphant in battle.
Open up, arched gateways—open up, doors of the world;
may the sovereign who is exalted enter.
Who is the sovereign who is exalted?
Adonai Tz'va-ot is the sovereign who is exalted. *Selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah.

Ki hu al yammim y'sadah, v'al n'harot y'khon'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kodsho.

*N'ki khappayim u-var leivav, asher lo nasa la-shav nafshi,
v'lo nishba l'mirmah.*

Yissa v'rakhah mei-eit Adonai, u-tz'dakah mei-elohei yisho.

Zeh dor dor'shav m'vakshei fanekha ya-akov, selah.

*S'u sh'arim rasheikhem, v'hinnas'u pithei olam,
v'yavo melekh ha-kavod.*

*Mi zeh melekh ha-kavod, Adonai izzuz v'gibbor,
Adonai gibbor milhamah.*

*S'u sh'arim rasheikhem, v'hinnas'u pithei olam,
v'yavo melekh ha-kavod.*

Mi hu zeh melekh ha-kavod,

Adonai Tz'va-ot hu melekh ha-kavod, selah.

The Torah scrolls are placed in the ark.

וּבְנַחָה יֹאמֵר: שׁוּבָה יְהוָה רַבּוּת אֲלֵפֵי יִשְׂרָאֵל.
קוּמָה יְהוָה לְמִנּוּחֹתֶךָ, אֲתָה וְאֲרוֹן עֲזֶךָ.
פָּהֲנִיךָ יִלְבָּשׁוּ צִדְקָה, וְחִסְדֵיךָ יִרְנְנוּ.
בְּעֵבוֹר דָּוִד עֲבָדֶךָ, אֶל־תָּשָׁב פָּנֵי מְשִׁיחֶךָ.
◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֶל־תַּעֲזֹבוּ.
עֲזִי־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתִמְכֶיָה מְאֹשֵׁר.
דְּרָכֶיהָ דְרָכֵי־נְעִים, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
הִשְׁיִבְנוּ יְהוָה אֱלֹהֵיךָ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN יֹאמֵר Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21) can also serve to refer to our own inner journey—accompanied by Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחֲזִיקִים בָּהּ This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei hayyim*, the Torah handles, while reciting the *b'rakhot* over the Torah—thus grasping the “tree of life” both physically and figuratively.

ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדָּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא לְעֵלָא מְפֹל־בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דְּאִמִּירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Make Our Days Seem Fresh

“Make our days seem fresh” should not be seen as a plea for restoration of a formerly perfect condition; we were never perfect. Rather, it is a plea for resilience, a plea for the ability to renew ourselves after moments of crisis and dislocation. As Elie Wiesel remarks, “God gave Adam a secret—and that secret was not how to begin, but how to begin again.”

The Torah scrolls are placed in the ark.

Whenever the Ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary,
You and Your glorious Ark.
Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.
I have given you a precious inheritance:
Do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.
Its ways are pleasant ways, and all its paths are peace.
Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

Eitz hayyim hi la-mahazikim bah, v'tom'kheha m'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.

The ark is closed.

Ḥatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

*b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el,
ba-agala u-viz'man kariv, v'imru amen.*

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya. Yitbarakh

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

*b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata
tushb'ḥata v'nehamata da-amiran b'alma, v'imru amen.*

מוסף לראש השנה

MUSAF SERVICE OF ROSH HASHANAH

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תפילת העמידה בלחש

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words בָּרוּךְ אַתָּה on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word יהוה. We repeat these motions at the end of the first b'rakhah when we come to the words "barukh atah Adonai." The sign † indicates the places to bow.

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

† בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר
חֲסֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs:

† בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר
חֲסֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

AMIDAH. The Amidah, literally "the prayer said while standing," is the moment of personal meditation. It always contains three introductory b'rakhot. The first mentions our ancestors and their relation to God; the second describes God's continuing presence in the world; the third emphasizes God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three b'rakhot. The first looks toward the restoration of God's presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace. In the Musaf Amidah for Rosh Hashanah, three special sections are added in the middle, each expressing the themes of the day: Malkhuyot, prayers celebrating God's sovereignty; Zikhronot, prayers of remembrance (since today is called "the

day of remembrance"); and Shofarot, prayers describing the central symbol of the day. Some congregations blow the shofar after the silent recitation of each of these sections, while others pray the Amidah and wait for the leader's repetition to hear the blowing the shofar.

ADONAI, OPEN MY LIPS תִּפְתָּח אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. God began the conversation with Moses at the burning bush with this self-description (Exodus 3:6). Perhaps the quotation of these words expresses the hope that we too might feel the presence of God.

GREAT, MIGHTY, AWE-INSPIRING, TRANSCENDENT GOD הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. Deuteronomy 10:17. The next two verses in the Torah continue, "who upholds the cause of the fatherless and the widow and befriends the stranger, providing him with food and clothing. You too must befriend the stranger, for you were strangers in the land of Egypt."

THE SILENT AMIDAH

An Alternate Rendering

Some may want to engage in silent prayer by reading through the prayers and meditations in this column through p. 139. The alternate renderings of the opening and closing blessings are by André Ungar. Meditations on the themes of the day by other authors are found in the middle of the Amidah.

Help me, O God,
to pray. Our ancestors worshipped You.
Abraham and Sarah,
Rebecca and Isaac,
Jacob, Rachel, and Leah
stood in awe before You.
We, too, reach for You,
infinite, awe-inspiring,
transcendent God,
source of all being, whose
truth shines through our
ancestors' lives. We, their
distant descendants, draw
strength from their lives
and from Your redeeming
love. Be our help and our
shield, as You were theirs.
We praise You, God,
Guardian of Abraham.

O sovereign God who
delights in life,
make our lives worthy to
be remembered.
Out of Your love for us,
O living God,
enter our names in the
Ledger of Life.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words "barukh atah" on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word "Adonai." We repeat these motions at the end of the first b'rakhah when we come to the words "barukh atah Adonai." The sign † indicates the places to bow.

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

† Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְקָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מֶגֶן
אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מֶגֶן
אֲבֹרָהּם.

אַתָּה גִבּוֹר לְעוֹלָם, אֲדוֹנֵי, מַחְיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בַּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ
לִישׁוּנֵי עֶפְרַיִם. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
מִמֵּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֲב הַרְחַמְתָּם, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֹאֲמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיָה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁים בְּכָל־יּוֹם יְהִלְלוּךָ, סֵלָה.

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ
וְאֵימַתְךָ עַל כָּל־מַה־שֶׁבְּרָאתָ,

וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים

וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,

וְיַעֲשׂוּ כָל־מַה־אֲחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם,

כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,

עַד בִּיָּדְךָ וּגְבוּרָה בְּיַמֶּיךָ,

וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶׁבְּרָאתָ.

REMEMBER US זָכְרָנוּ. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life; on this day, we pray for another year of life.

YOU ARE MIGHTY אַתָּה גִבּוֹר. This *b'rakhah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

GIVE LIFE TO THE DEAD מַחְיָה מֵתִים. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that the phrase referred to a spiritual revival in this world. Thus the *b'rakhah* one makes on greeting a friend whom one has not seen for a year utilizes this phrase, "who gives life to the dead."

WHO IS LIKE YOU, SOURCE OF COMPASSION? מִי כְמוֹךָ אֲב הַרְחַמְתָּם. A second *piyyut* inserted at each of the services in the High Holy Day season, emphasizing God's kindness.

U-V'KHEIN וּבְכֵן. These three paragraphs, which are introduced by the same word, וּבְכֵן (*u-v'khein*), are ascribed by many scholars to the 3rd century, and

may constitute the earliest poetic additions to the Amidah. Stages of redemption are described in this series of prayers. Reuven Hammer, a modern commentator, remarks that the first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable?

As a tender parent, You nurture our souls that we may grow into a life of compassion.

You govern both life and death; Your presence brings our souls to blossom. We praise You, God, who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives.

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

Version with Patriarchs:

You are the Sovereign who helps and saves and shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the Sovereign who helps and guards, saves and shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI,
You give life to the dead; great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

Holy are You and holy is Your name;
holy ones praise You each day.

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמּוֹךָ,
תְּהִלָּה לִירֵאָיִךְ וְתִקְוָה לְדוֹרְשֶׁיךָ,
וּפְתִיחוֹן פֶּה לַמַּיְחֲלִים לָךְ,
שְׂמִיחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירֶךָ
וְצַמִּיחַת קָרֶן לְדוֹד עֲבֹדֶךָ,
וְעִרִיכַת נֵר לְבֶן־יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ
וְיִשְׂרָאֵל יַעֲלֹזוּ,
וְחַסִּידִים בְּרִנָּה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ
וְכָל־הַרְשָׁעָה כָּלָה כְּעֵשֶׂן תִּכָּלֶה,
כִּי תַעֲבִיר מִמְשַׁלַּת זְדוֹן מִן הָאָרֶץ.

וּתְמַלֵּךְ, אֲתָה יְהוָה לְבֹדֶךָ, עַל כָּל־מַעֲשֶׂיךָ, בְּהַר צִיּוֹן
מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, כְּפִתּוּב בְּדַבְרֵי
קִדְשֶׁךָ: יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר,
הַלְלוּ־יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ, כְּפִתּוּב:
וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ
בְּצִדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשַׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְכָּנוּ לְעִבּוֹדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָּ.

וּתְתֵן לָנוּ, יְהוָה אֱלֹהֵינוּ,
בְּאַהֲבָה אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יּוֹם] הַזְכָּרוֹן הַזֶּה,
יּוֹם [זְכָרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קִדְשׁ, זְכָר לִיְצִיאַת מִצְרָיִם.

ADONAI WILL REIGN
FOREVER יהוה לעולם ועד.
Psalm 146:10.

ADONAI TZ'VA-OT WILL
BE EXALTED יהוה יגבה ויששון
לעירך ושמחה לארצך.
Isaiah 5:16.

RECALLING THE EXODUS
FROM EGYPT זכר ליציאת
מצרים. On each Shabbat
and holy day we recall the
Exodus as the formative
moment of our history.
Our freedom, which we
celebrate, obligates us ethi-
cally and religiously. The
holy day marks both our
joy and our understanding
that we are responsible to
serve God and repair the
world.

Let all creation stand in awe of You;
let all humankind sense Your mystery.
May all people be united in doing Your will whole-heartedly.
We know that You judge those who govern, that ultimate power is Yours alone, that Your care embraces all Your creatures.

Make us all people of honor.
Smile on all who serve You.
Give hope to those who seek You,
courage to those who await the fulfillment of the messianic dream, soon in our lifetime.

May the righteous witness it and be happy, may good people be filled with joy—when at last all jeering stops and evil evaporates, when the reign of violence vanishes from Earth.

And You, You alone, will rule over all Your creation from Mount Zion, Your glorious dwelling place, from Jerusalem, Your holy city, as sacred Scripture proclaims: “God will reign throughout the world, your God, O Zion, forever and ever. Halleluyah!”

Sacred are You, and sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

U-v'khein—Bestow honor to Your people, ADONAI, praise to those who revere You, hope to those who seek You, recognition to those who await You, joy to Your land, and gladness to Your city. May the light of David, Your servant, dawn, and the lamp of the son of Jesse, Your anointed, be kindled speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, and all wickedness will disappear like smoke, when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, and from Jerusalem, Your holy city.

As it is written in the Book of Psalms:

“ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!”

You are holy, and Your name is revered,
for there is no God but You.

As Your prophet Isaiah wrote: “*Adonai Tz'va-ot* will be exalted through justice, the holy God sanctified through righteousness.” *Barukh atah ADONAI*, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Rosh Hashanah

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, [this **Shabbat and**] this Day of Remembrance, a day for [recalling] the shofar sound [with love], a day for holy assembly and for recalling the Exodus from Egypt.

Some recite this traditional version; others continue on the next page with
A Prayer for Jewry in Distress.

וּמִפְּנֵי חֲטָאֵינוּ גְּלִינוּ מֵאַרְצָנוּ וְנִתְרַחֲקֵנוּ מֵעַל אֲדַמְתָּנוּ
וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ,
בְּבֵית הַגְּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו, מִפְּנֵי הַיָּד
שֶׁנִּשְׁתַּלַּחָה בְּמַקְדָּשְׁךָ.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], מֶלֶךְ רַחֲמָן הַמְּשִׁיב בְּנִים לְגְבוּלָם, שֶׁתֵּשׁוּב
וְתִרְחַם עָלֵינוּ וְעַל מַקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ
מֵהֵרָה וְתִגְדַּל כְּבוֹדוֹ. אֲבִינוּ מִלְּפָנֶיךָ, גְּלָה כְבוֹד מְלֻכוֹתְךָ
עָלֵינוּ מֵהֵרָה, וְהוֹפֵעַ וְהַנְּשֹׂא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקָרַב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפֻצוֹתֵינוּ כְּנֶסֶס מִיְרֵכְתֵי־אַרְץ.
וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מַקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם, שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְפָנֶיךָ
אֶת־קִרְבָּנוֹת חוּבוֹתֵיךָ, תְּמִידִים כְּסֻדְרָם וּמוֹסָפֵים
כְּהַלְכֶתָם, וְאֶת־מוֹסָפֵי [יּוֹם הַשַּׁבָּת הַזֶּה וְ] יוֹם הַזְּכָרוֹן
הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ כְּפִתּוּב
בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּפָאֵמוֹר:

The Sephardic rite continues on p. 130.

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי
עֶשְׂרוֹנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ. עֲלֵת שַׁבָּת
בְּשַׁבְּתוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְכָּהּ. בַּמְדַּבֵּר כַּח ט-י

וּבַחֲדָשׁ הַשְּׁבִיעִי, בְּאַחַד לַחֲדָשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם
כָּל מְלֹאכֶת עֲבָדָה לֹא תַעֲשׂוּ, יוֹם תְּרוּעָה יִהְיֶה לָכֶם.

וְעֵשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה, פֶּר בֶּן־בָּקָר אֶחָד, אֵיל

אֶחָד, כִּבְשִׁים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם. בַּמְדַּבֵּר כַּט א-ב

וּמִנְחָתָם וְנִסְכֵיהֶם כְּמִדְּבַר: שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפֶר, וּשְׁנֵי

עֶשְׂרוֹנִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֵּשׂ, וַיִּין כְּנִסְכּוֹ, וּשְׁנֵי שְׁעִירִים

לִכְפָּר, וּשְׁנֵי תְּמִידִים כְּהַלְכֶתָם. מְלֻבָּד עֲלֵת הַחֲדָשׁ

וּמִנְחָתָהּ, וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ, וְנִסְכֵיהֶם כְּמִשְׁפָּטָם,

לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה. בַּמְדַּבֵּר כַּט ו

BECAUSE OF OUR SINS

מִפְּנֵי חֲטָאֵינוּ. The first of the middle *b'rakhot* of the Amidah is called קְדֻשַׁת הַיּוֹם (*k'dushat ha-yom*), the expression of the holiness of the day. The content of this *b'rakha* is not prescribed in the Talmud. During the first millennium, the prayers concerning the holiness of the day came to be centered on the Temple and its offerings, as if the utterance of the words substituted for the missing sacrifices. Recently, some have begun reciting alternate prayers, which understand the rebuilding of the Temple as a metaphor for the repair of the world in which we all need to engage. (See the following page.)

Our Sacrifice

Our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager store of cattle and grain, the yield of the shepherd's care and the farmer's toil, offered their best in the service of God, can we be content with a gift of mere words that costs us neither labor nor privation? Shall we not feel impelled to devote of our substance to the service of God? Shall we not give of our store to the relief of suffering, the healing of sickness, the dispelling of ignorance and error, the righting of wrongs and the strengthening of faith?

—MORDECAI KAPLAN
AND EUGENE KOHN
(adapted)

Some recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

Because of our sins we have been exiled from our land and removed from our soil. And so, because of the hand that was set against Your sanctuary, we are unable to fulfill our obligations in the great and holy place that You chose to carry Your name.

May it be Your will, ADONAI our God and God of our ancestors, compassionate sovereign who restores their descendants to their promised land, that You may once again have compassion on us and return in Your great mercy to Your sanctuary. May You speedily rebuild it and renew its glory. *Avinu Malkeinu*, speedily manifest the glory of Your dominion, revealing to all humanity that You are our sovereign. Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth. Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem, Your sanctuary, where our ancestors once offered to You their obligatory daily and holy day sacrifices, each as prescribed. The [Shabbat and] New Year sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

The Sephardic rite continues on p. 130.

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation. Numbers 28:9–10

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to ADONAI: one bull of the herd, one ram, and seven yearling lambs, without blemish. Numbers 29:1–2

As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom. This is in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its grain offering, each with its libation as prescribed, gifts of pleasing odor to ADONAI. Numbers 29:6

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רַחֵם עַל אֲחֵינוּ
בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה וְהוֹצִיאֵם מֵאֶפְלָה לְאוּרָה.
וְקַבֵּל בְּרַחֲמִים אֶת־תְּפִלַּת עַמְּךָ בְּנֵי יִשְׂרָאֵל, בְּכָל־
מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, הַשּׁוֹפְכִים אֶת־לֶבֶם לְפָנֶיךָ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַזְּכוּרֹן הַזֶּה.

Those who recited the traditional sacrificial list do not recite this paragraph:

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
כְּפִי שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כְּפִתּוּב:
וְהָיָה בְּאַחֲרֵית הַיָּמִים,
נִכּוֹן יִהְיֶה הָרַבִּית בֵּית יְהוָה בְּרֹאשׁ הַהָרִים וְנִשְׂא מִגְּבְעוֹת,
וְנִהְרָו אֵלָיו כָּל־הַגּוֹיִם.
וְהִלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לָכוּ וְנַעֲלֶה אֶל הָרַבִּית וְנִשְׁתַּחֲוֶה לְאֱלֹהֵי יַעֲקֹב,
וְיִרְנוּ מִדְּרָכָיו, וְנִלְכֶה בְּאַרְחֹתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵי יְהוָה מִירוּשָׁלַיִם.
וְשִׁפְטוּ בֵּין הַגּוֹיִם וְהוֹכִיחוּ לְעַמִּים רַבִּים,
וְכַתְּבוּ חֻבּוֹתֵם לְאַתִּים וְחִנִּיתוּתֵיהֶם לְמִזְמֹרוֹת,
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

ON SHABBAT, WE RECITE THIS PARAGRAPH:

יִשְׁמַחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג, עִם מְקַדְּשֵׁי
שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ. וּבְשִׁבְעֵי רְצִית
בוֹ וְקִדְּשׁוּ, חֲמִדַּת יָמִים אוֹתוֹ קִרְאתָ, זִכְרֵךְ לְמַעֲשֵׂה
בְּרֵאשִׁית.

יְהִי כִּי יִרְצוֹן. This prayer was first published in *Siddur Va'ani Tefilati*, the prayerbook of the Masorti (Conservative) movement in Israel. It substitutes for the traditional prayer, which speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return. The prayer acknowledges the new condition of the Jewish people having returned to the Land of Israel and it includes the prophetic hope that Israel may become a land of peace and justice and a signpost of world peace.

AND IT SHALL COME TO PASS וְהָיָה בְּאַחֲרֵית הַיָּמִים. Isaiah 2:2–4. Isaiah's vision of universal peace has become the dream of a world community and is inscribed as the watchword of the United Nations. This phrase is subject to different interpretations. Most contemporary biblical scholars think that it simply points to a future time, perhaps at some slight distance from the present. Classical exegetes thought of it as referring to a messianic end-time.

LET US GO UP וְנַעֲלֶה לָכוּ. Isaiah 2:2–4, the prophet's vision of universal religious unity.

Israel and the World

The exile of the nation is connected by a very strong tie with the exile of the world, and the redemption of the nation with the redemption of the individual soul. Both the exile of the nation and its redemption are to be thought of not by themselves, but only in relation to the destiny of the world and to the destiny of the soul.

—MARTIN BUBER

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on this [Shabbat and this] Day of Remembrance, wherever they dwell.

Those who recited the traditional sacrificial list do not recite this paragraph:

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: “And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”

ON SHABBAT, WE RECITE THIS PARAGRAPH:

Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.

מלכויות

עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם הִלְקֵנוּ כָּהֵם,
וְנִרְלָנוּ כְּכָל־הַמוֹנָם.
וְאֵנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׂוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכָּנוּ אֶפְסֵ זִלְתּוֹ,
כְּפִתּוֹב בְּתוֹרָתוֹ:
וְיִדְעֵת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבָּךְ,
כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

MALKHUYOT. The first of the special sections of Musaf is entitled Malkhuyot—prayers and biblical verses celebrating God's sovereignty. All appellations of God are metaphors, but the image of God as sovereign had particular power for medieval and rabbinic Judaism. (The Torah has few references to God as sovereign, but there are many in prophetic writings and in Psalms.) It represents a rejection of earthly authority as the arbiter of ultimate values. Additionally, the metaphor of God as sovereign expresses the common human experience of a transcendent power both glorious and terrifying, as well as the corresponding sense of vulnerability and dependence evoked by this image. Lastly, biblical narratives depict the earthly sovereign as functioning as a judge, so by employing the metaphor of sovereignty in reference to God we focus on Rosh Hashanah as Yom Ha-Din, the Day

of Judgment, when God is said to ascend the throne of judgment. The Malkhuyot section concludes with the fourth *b'rakhah* on the holiness of Rosh Hashanah, to which is added the phrase *melekh al kol ha-aretz*, "ruler of all the earth." These words join the standard holy day Amidah *b'rakhah* that describes God as sanctifying the people Israel and the holy day—in this case specified as *Yom Ha-zikkaron*, the Day of Remembrance.

IT IS FOR US עֲלִינוּ. Aleinu, originally written for the Rosh Hashanah service, is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty, an appropriate introduction to this section. It is traditionally attributed to Rav, a 3rd-century rabbi. Although this may not be historically accurate, it is certainly one of the oldest prayers.

God's Sovereignty

The beginning of faith is . . . not a feeling for the mystery of living or a sense of awe, wonder and amazement. The root of religion is the question what to do with the feeling for the mystery of living, what to do with awe, wonder and amazement. Religion begins with a consciousness that something is asked of us.

—ABRAHAM JOSHUA
HESCHEL

How to Serve God

Rabbi Baer of Radoshitz, who later became a Hasidic master, once asked of his teacher, the Seer of Lublin, "Show me one general way to the service of God." The seer replied, "It is impossible to tell people what way they should take. One way to serve God is through the teachings; another, through prayer; another, through fasting; and still another is through eating. Everyone should carefully observe what way the heart pulls, and then choose that way with all the strength of one's being."

—MARTIN BUBER

Malkhuyot—God's Sovereignty

PRAYERS AND BIBLICAL VERSES ON GOD'S SOVEREIGNTY

ALEINU—GOD, WHOM WE WORSHIP

It is for us to praise the Ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
† And so we bow,
acknowledging the supreme sovereign,
the Holy One, who is praised—
the One who spreads out the heavens and establishes the earth,
whose glorious abode is in the highest heaven,
whose powerful presence is in the loftiest heights.
This is our God, none else;
ours is the true sovereign, there is no other.
As it is written in the Torah:
"Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other."

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת
 עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל־יִשְׁרָאֵל
 תְּבַל, כִּי לָךְ תִּכְרַע כָּל־בְּרֵךְ, תִּשְׁבַּע כָּל־לְשׁוֹן. לְפָנֶיךָ יְהוָה
 אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ
 כָּלֶם אֶת־עוֹל מַלְכוּתְךָ, וְתִמְלֶךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
 וָעֵד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד.

כְּפָתוֹב בְּתוֹרַתְךָ:

א יהוה ימלך לעולם ועד. שמות טו יח

ב וּנְאָמַר: לֹא־הֵבִיט אָן בֵּיעֶקֶב, וְלֹא רָאָה עֵמֶל

בִּישְׂרָאֵל, יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ. במדבר כג כא

ג וּנְאָמַר: וַיְהִי בִישְׂרוֹן מֶלֶךְ, בְּהַתְּאֶסֶף רָאשֵׁי עָם, יַחַד

שְׁבִטֵי יִשְׂרָאֵל. דברים לג ה

וּבְדַבְּרֵי קֹדֶשְׁךָ פָּתוּב לֵאמֹר:

א כִּי לִיהוָה הַמְּלוּכָה וּמִשַׁל בְּגוֹיִם. תהלים כב טט

ב וּנְאָמַר: יְהוָה מֶלֶךְ גְּאוֹת לְבָשׁ, לְבַשׁ יְהוָה עֵז הַתְּאֵזָר,

אִף תִּכּוֹן תִּבַּל בַּל־תִּמּוֹט. תהלים צג א

ג וּנְאָמַר: שְׂאוּ שַׁעְרֵיכֶם רָאשֵׁיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם,

וַיִּבּוֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוֹז וְגִבּוֹר,

יְהוָה גִּבּוֹר מִלְחָמָה. שְׂאוּ שַׁעְרֵיכֶם רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי

עוֹלָם, וַיִּבּוֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה

צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סְלָה. תהלים כד ז-י

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לתקן עולם. *Tikkun olam*, which means “mending the world,” is an ancient Hebrew phrase that has acquired additional resonance in modern times. In its setting in this prayer, *l'takken olam* means “to establish the world in the kingdom of the Almighty [Shaddai],” or to bring about God’s rule on earth. In contemporary usage it refers to the betterment of the world, including the relief of human suffering, the achievement of peace and mutual respect among peoples, and protection of the planet itself from destruction. (adapted from Arthur Green)

THE BIBLICAL VERSES OF MALKHUYOT/SOVEREIGNTY. Whereas the Book of Psalms, some books of the Prophets, and the later rabbinic tradition take for granted that God is naturally referred to as King, these three verses are the only verses in the entire Five Books of Moses that expressly connect God to kingship. Perhaps this omission reflects a desire to further distance Judaism from the surrounding idolatrous nations, in which the human monarch was often seen as a manifestation of the deity.

A NOTE ON THE TRANSLATION OF BIBLICAL VERSES. The meanings and emphases of the verses of Malkhuyot, Zikronot, and Shofarot in their liturgical settings sometimes differ from their meanings in their biblical contexts. The translations here reflect that shift—varying, when appropriate, from some of the familiar English renditions, such as the JPS translation used in *Etz Hayim*, the Conservative movement’s Torah commentary.

LIFT UP HIGH, O YOU GATES; LIFT UP THE ETERNAL DOORS שְׂאוּ שַׁעְרֵיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם. Classically, “Jerusalem” refers to both the city on earth and a “heavenly city,” each reflective of the other. “Gates” and “doors” refer not only to the gates of Jerusalem or the Temple, but also to “cosmic doors,” through which the presence of God enters the world.

A Meditation on God's Sovereignty

We all worship idols. We make our transitory needs into ultimate concerns. We are caught up in the busyness of our lives and then do not see beyond these concerns. But from time to time we can be reminded that there is a perspective in which these matters that are so important to us now will, one way or another, pass away.

There are essential questions which should never be too distant from us: What gives our lives meaning? How do we effectuate good? How do we care for those we love? How do we tend to those in need? How do we not close ourselves off to the cries of pain in the world?

Facing these questions, we are opened to greater concerns than our own neediness. In creating that opening we clear a space for divine instruction as to how to live our lives, how to establish the kingdom of God.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As it is written in Your Torah:

✠ ADONAI will be *Sovereign* forever and ever. Exodus 15:18

▢ God does not gaze upon the errors of Jacob, nor look upon the sins of Israel; ADONAI their God is with them,

their *Sovereign's* acclaim is in their midst. Numbers 23:21

▣ God became *Sovereign* in Jeshurun, as the leaders of the people gathered with the tribes of Israel. Deuteronomy 33:5

And it is also written in Psalms:

✠ For *sovereignty* is ADONAI'S; God rules over the nations. Psalm 22:29

▢ ADONAI is *sovereign*, robed in splendor, girded in strength. So the earth is established on sure foundation. Psalm 93:1

▣ Lift up high, O you gates; lift up the eternal doors, so that the *Sovereign* of Glory may enter.

Who is the *Sovereign* of Glory?

ADONAI, mighty and valiant,

ADONAI, mighty in battle.

Lift up high, O you gates;

lift up the eternal doors, so that the *Sovereign* of Glory may enter.

Who is the *Sovereign* of Glory?

Adonai Tz'va-ot is the *Sovereign* of Glory, forever. Psalm 24:7–10

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:
א כֹּה אָמַר יְהוָה, מֶלֶךְ יִשְׂרָאֵל וְגֵאלוֹ יְהוָה צְבָאוֹת, אֲנִי
 רִאשׁוֹן וְאַנִּי אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים. ישעיה מד ו
ב וְנֹאמַר: וְעָלוּ מוֹשְׁעִים בְּהָר צִיּוֹן לְשַׁפֵּט אֶת־הָרַע עֲשׂוֹ,
 וְהִיְתָה לִיהוָה הַמְּלוּכָה. עבדיה א כא
ג וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
 יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד. זכריה יד ט
 וּבִתְרוֹתֶךָ כָּתוּב לֵאמֹר:
 שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד. דברים ו ד

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], מְלוֹךְ עַל כָּל־
 הָעוֹלָם כְּלוֹ בְּכַבּוּדְךָ, וְהַנְּשֹׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ,
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ עַל כָּל־יֹשְׁבֵי תְּבֵל אֲרֶצְךָ,
 וְיֹדֵעַ כָּל־פְּעוּל כִּי אַתָּה פְּעַלְתָּנוּ, וְיָבִין כָּל־יִצְוֹר כִּי אַתָּה
 יִצַּרְתָּנוּ, וְיֹאמֵר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] **[רְצָה בְּמִנוּחַתֵּנוּ]** קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ, וְתַן חֶלְקֵנוּ בְּתוֹרֹתֶיךָ, שְׁבַעֲנוּ מְטוֹבָךְ,
 וְשִׁמַּחְנוּ בִישׁוּעֹתֶיךָ. **[וְהַנְּחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה**
וּבְרִצּוֹן שֶׁבֶת קִדְשֶׁךָ, וְיִנּוּחוּ בְּהַ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.]
 וְטַהַר לְבָבֵנו לְעַבְדְּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֵמֶת,
 וְדַבְּרֵךְ אֵמֶת וְקִיָּם לְעַד.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־הָאָרֶץ, מִקִּדְשׁ [הַשְּׁבֵת וְ]
יִשְׂרָאֵל יוֹם הַזְּכוּן.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה תְּרוּעָה תְּקִיעָה

and integrity. Thus, we express our longing to be constant and consistent in our prayer and to liberate our relationship with God from the mixed motives and inner conflicts that generally characterize human behavior. The prayer's penultimate sentence—unique to the High Holy Days—takes up this theme of truth, applying the attribute to God and God's word, and emphasizing it as an essential quality of the Divine.

ADONAI SHALL BE AC-
 KNOWNED SOVEREIGN
 וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־
 הָאָרֶץ. Zechariah 14:9.
 This verse is also quoted
 at the conclusion of the
 Aleinu. In it, we recognize
 that God's Oneness is not
 yet fully realized, and we
 express our hope that our
 prayers and actions will
 contribute to achieving
 that ideal. Here, the verse
 is followed directly by
 the first line of the Sh'ma
 (Deuteronomy 6:4), which
 is our declaration that God
 is, indeed, One, although
 the Sh'ma itself does not
 contain any form of the
 word *melekh*. The ancient
 Rabbis understood the
 recitation of the Sh'ma
 as *kabbalat ol malkhut*
shamayim, the accep-
 tance of the yoke of God's
 sovereignty. Therefore it
 was deemed appropriate
 to recite the Sh'ma as the
 tenth verse of Malkhuyot.

OUR GOD AND GOD OF OUR
 ANCESTORS וְאֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ. This paragraph
 concludes the fourth
b'rakhah of the Amidah;
 the text is nearly identical
 to the liturgy of Shabbat
 and Festivals. It includes a
 prayer to purify our hearts
 so that our service to
 God may be *emet*, "truth"
 (וְטַהַר לְבָבֵנו לְעַבְדְּךָ בְּאֵמֶת).
 The Hebrew word *emet*
 implies more than mere
 honesty or absence of
 falsehood: it connotes also
 faithfulness, wholeness,

And Your servants the prophets further wrote:

✠ Thus said ADONAI, *Sovereign* and Redeemer of Israel, *Adonai Tz'va-ot*: I am the first and I am the last, and there is no God but Me. Isaiah 44:6

א Liberators shall ascend Mount Zion to judge Mount Esau; then *sovereignty* shall be ADONAI's. Obadiah 1:21

א ADONAI shall be acknowledged *sovereign* of all the earth; on that day ADONAI shall be One, and the name of God, One. Zechariah 14:9

And it is written in Your Torah:

Hear, O Israel, ADONAI is our God, ADONAI alone.

Deuteronomy 6:4

Our God, our ancestors' God, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess [Your holy Shabbat and] this Day of Remembrance with love and eagerness. We praise You O God, whose [Shabbat,] people Israel and whose Day of Remembrance are sacred.

Our God and God of our ancestors: in Your glory, rule over the entire universe; in Your splendor, be exalted over all the earth; in the majestic beauty of Your overwhelming presence, appear to all the inhabitants of Your world. Then, all that You have made will recognize You as their maker, all that You created will understand that You are their creator, and all living beings will say: ADONAI, the God of Israel, is sovereign, ruling over all.

Our God and God of our ancestors: [**embrace our rest,**] make us holy through Your commandments and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [**ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.**] Purify our hearts to serve You truly, for You are the God of truth, and Your word is true, eternal, and unchanging. *Barukh atah ADONAI*, ruler of all the earth, who makes [**Shabbat,**] the people Israel and the Day of Remembrance holy.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah

זְכוֹרוֹת

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם, וּפּוֹקֵד כָּל-יִצְוֵי קֶדֶם.
לְפָנֶיךָ נִגְלוּ כָּל-תַּעֲלוּמוֹת, וְהִמּוֹן נִסְתָּרוֹת שְׂמִבְרָאשִׁית.
אֵין שְׂכָחָה לְפָנֶיךָ כִּסָּא כְבוֹדְךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ.
אַתָּה זוֹכֵר אֶת-כָּל-הַמַּפְעֵל, וְגַם כָּל-הַיִּצוֹר לֹא
נִכְחַד מִמֶּךָ.

הַכֹּל גָּלוּי וְיָדוּעַ לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ,
צוֹפֶה וּמְבִיט עַד סוֹף כָּל-הַדּוֹרוֹת.
כִּי תִבְיֵא חֶק זְכוֹרוֹן, לְהַפְקֵד כָּל-רוּחַ וּנְפֶשׁ,
לְהַזְכִּיר מַעֲשִׂים רַבִּים, וְהִמּוֹן בְּרִיּוֹת לְאֵין תַּכְלִית.
מִרְאשִׁית כְּזֹאת הוֹדַעְתָּ, וּמִלְפָּנֶים אוֹתָהּ גְלִיתָ.

זֶה הַיּוֹם תַּחֲלֵת מַעֲשֵׂיךָ, זְכוֹרוֹן לְיוֹם רֵאשׁוֹן,
כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.
וְעַל הַמְּדִינּוֹת בּוֹ יֹאמֵר:
אִיזוֹ לְחֶרֶב, וְאִיזוֹ לְשָׁלוֹם, אִיזוֹ לְרַעַב, וְאִיזוֹ לְשֶׁבַע.
וּבְרִיּוֹת בּוֹ יִפְקְדוּ, לְהַזְכִּיר לְחַיִּים וּלְמוֹת.
מִי לֹא נִפְקְדַת כְּהַיּוֹם הַזֶּה, כִּי זָכַר כָּל-הַיִּצוֹר לְפָנֶיךָ בָּא,
מַעֲשֵׂה אִישׁ וּפְקֻדָתוֹ, וְעֲלִילוֹת מַצְעָדֵי גְבַר,
מִחֲשָׁבוֹת אָדָם וְתַחֲבוּלוֹתָיו, וְיִצְרֵי מַעֲלָלֵי אִישׁ.
אֲשֶׁרֵי אִישׁ שָׁלָא יִשְׂכַּחְךָ, וּבֶן-אָדָם יִתְאַמֵּץ-בְּךָ.
כִּי דוֹרְשֵׁיךָ לְעוֹלָם לֹא יִכְשְׁלוּ, וְלֹא יִכְלְמוּ לְנִצַּח
כָּל-הַחוֹסִים בְּךָ.
כִּי זָכַר כָּל-הַמַּעֲשִׂים לְפָנֶיךָ בָּא, וְאַתָּה דוֹרֵשׁ
מַעֲשֵׂה כָּלֵם.

וְגַם אֶת-נֶחַ בְּאֶהְבָּה זְכוֹרְתָּ, וְתִפְקְדֶהוּ בְּדָבָר יְשׁוּעָה
וְרַחֲמִים,
בְּהִבְיָאךָ אֶת-מֵי הַמַּבּוּל, לְשַׁחַת כָּל-בָּשָׂר מִפָּנֶיךָ רַע
מַעֲלִילֵיהֶם.
עַל כֵּן זְכוֹרוֹנוֹ בָּא לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ,
לְהַרְבוֹת זְרַעוֹ כְּעַפְרוֹת תְּבַל, וְצִאֲצָאֵיו כְּחוֹל הַיָּם.

ZIKHRONOT shifts the prism through which we view Rosh Hashanah to Yom Ha-Zikkaron (the Day of Remembrance), highlighting the covenantal relationship between God and humanity. The metaphor of God as remembering captures the intimate concern and engagement of God with each individual person and creature, as well as our corresponding sense of accountability for our deeds.

YOU REMEMBER זֹכֵר אַתָּה. The introductory poem to this section is the earliest liturgical addition to this section.

RITE OF REMEMBRANCE חֶק זְכוֹרוֹן. The “rite” is Rosh Hashanah, the Day of Remembrance.

REMEMBER. In the Bible, God is described as remembering far more often than are humans. Memory is, primarily, a divine quality, representing God’s ability to overcome the limitations of a particular time, to see the part as one segment of a far greater whole. When humans remember, therefore, we are imitating God, overcoming our own limits and, in God-like fashion, identifying with the breadth of history. Remembering is essential, because memory is divine. It is part of what makes us all images of God. Fundamentally, our memory is who we are. (David Kraemer)

Remembrances

What ought we to try to remember? Jewish tradition asks us to hold on to those memories that will guide us in the future, those that have the power to give direction to our lives. What have we done, or heard, that might instruct us? Which memories of events in our lives, which behavior of ours has something to teach us: about the care with which we relate to others, about our truthfulness, about our doing what is right, or of our using our talents to bring about a better world? We are asked to see our lives as not only a celebration of freedom but also as an acceptance of responsibility.

To direct our lives, the High Holy Day liturgy asks that we contemplate two things. We are asked to examine ourselves, to make a checklist of what we have done right and what we have done wrong. We may not remember each incident—just one or two may stand out. But we can determine the direction of our lives: our jealousies, our self-indulgence, our passivity, our fears of acting at our best. If we do not examine our lives, we will remain morally stagnant, and a year from now we will yet again feel less than proud of our behavior.

The liturgy also asks us—and God—to remember the covenant. The world was not

(continued)

Fifth B'rakhah: Zikhronot—Remembrances

PRAYERS AND BIBLICAL VERSES ON REMEMBRANCE

You remember the deeds of the world and You are mindful of Your creatures since the beginning of time.

Before You stands revealed all that is hidden, and every mystery from the moment of creation.

Nothing is forgotten in Your awe-inspiring presence, nothing concealed from Your gaze;

You remember every deed, and nothing in creation can be hidden from You.

Everything is revealed and known to You, ADONAI our God; You see to the end of time.

It is You who established a rite of remembrance, to take account of every being, every soul, to recall the multitude of deeds, and call to mind countless creations.

From the beginning You made this known, and from of old You revealed it.

This day, which You, God of Jacob, established as a ritual for the people Israel, and as a day of judgment, marks the beginning of Your creation, a reminder of the very first day.

And this is a day of decree for all nations: war or peace, famine or abundance. Every creature is called to account: reckoned for life or death. Who is not remembered this day?

Everyone's record is set before You: each individual's actions and their consequences, all that people do, all that humans think and plan, and all that each of us intends.

Blessed is the person who does not forget You, the one who draws strength from You; for those who seek You will never stumble, and those who trust in You will never be shamed.

Surely, the record of every deed is before You; You probe everyone's acts.

Did You not lovingly remember Noah, when You brought the flood waters, destroying all flesh because of their evil deeds?

Did You not assure him with words of salvation and compassion?

So his memory, ADONAI our God, came before You and his descendants became as numerous as the dust of the earth, and his children like the sand of the sea.

כַּפְתּוֹב בְּתוֹרַתְךָ:

א וַיִּזְכֹּר אֱלֹהִים אֶת־נַחַת, וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה
אֲשֶׁר אִתּוֹ בַּתְּבָה, וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ, וַיִּשְׁכַּח
הַמַּיִם. בראשית ח א

ב וּנְאֻמָּר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקַתְם, וַיִּזְכֹּר אֱלֹהִים
אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב. שמות ב כד
ג וּנְאֻמָּר: וּזְכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב, וְאָף אֶת־בְּרִיתִי
יִצְחָק, וְאָף אֶת־בְּרִיתִי אֲבֹרָהֶם אֲזַכֵּר, וְהָאָרֶץ אֲזַכֵּר.
ויקרא כו מב

וּבְדַבְרֵי קִדְשְׁךָ כְּתוֹב לֵאמֹר:

א זְכֹר עֲשֵׂה לְנַפְלְאֹתַי, חַנּוּן וְרַחוּם יְהוָה. תהלים קיא ד
ב וּנְאֻמָּר: טָרַף נָתַן לִירְאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. תהלים קיא ה
ג וּנְאֻמָּר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנְחַם כְּרַב חֲסִדָּיו. תהלים קו מה

וְעַל יְדֵי עֲבֹדֶיךָ הַנְּבִיאִים כְּתוֹב לֵאמֹר:

א הֲלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְהוָה,
זְכַרְתִּי לָךְ חֲסֵד נְעוּרֶיךָ, אֲהַבַת כְּלוּלְתֶיךָ, לְכַתֵּךְ אַחֲרֵי
בַּמִּדְבָּר בְּאָרֶץ לֹא זְרוּעָה. ירמיהו ב ב
ב וּנְאֻמָּר: וּזְכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתְךָ בִּימֵי נְעוּרֶיךָ,
וְהִקִּימוֹתִי לָךְ בְּרִית עוֹלָם. יחזקאל טז ט
ג וּנְאֻמָּר: הֲבֵן יִקִּיר לִי אֲפָרִים, אִם יִלְדֵּ שְׁעִשׂוּעִים, כִּי־
מִדֵּי דַבְרֵי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד, עַל כֵּן הֵמוּ מֵעַי לוֹ, רַחֵם
אֲרַחֲמֶנּוּ, נְאֻם יְהוָה. ירמיהו לא כ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], זְכַרְנוּ בְּזַכְרוֹן טוֹב
לְפָנֶיךָ, וּפְקַדְנוּ בְּפְקֻדֹת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קָדָם.
וּזְכַר־לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת־הַבְּרִית וְאֶת־הַחֲסֵד, וְאֶת־
הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבֹרָהֶם אֲבִינוּ בְּהַר הַמְּרִיָּה.
וְתִרְאֶה לְפָנֶיךָ עֵקֶדָה שְׁעָקֵד אֲבֹרָהֶם אֲבִינוּ אֶת־יִצְחָק
בְּנוֹ עַל גְּבֵי הַמְּזֻבָּח, וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִי
שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־פְּעֻסָּךְ מֵעַלְיָנוּ, וּבְטוֹבְךָ

THEN I WILL REMEMBER

MY COVENANT וַיִּזְכַּרְתִּי אֶת־
Leviticus 26:42. This
follows a discussion of
future generations of Israel
humbling themselves and
atonement for sin. God's "re-
membrance" thus follows
Israel's *t'shuvah*.

GOD REMEMBERED THE

COVENANT וַיִּזְכֹּר לָהֶם
Psalm 106:45. The
act of remembering causes
even God to act differently.
So, too, our remembering
on this day should lead us
to change who we are and
how we behave.

OUR GOD אֱלֹהֵינוּ. This prayer
evokes the Binding of Isaac,
noting that Abraham sub-
dued his mercy in order to
do God's will. In return, we
ask God to do the reverse:
to allow divine mercy to
subdue the divine will to
anger. We thus echo God's
own prayer. "What does
God pray? Rav Zutra ben
Tobi said in the name of
Rav: 'May it be My will that
My mercy may suppress My
anger, and that My mercy
may prevail over My [other]
attributes, so that I may
deal with My children in
the attribute of mercy and,
on their behalf, stop short
of the limit of strict justice'"
(Babylonian Talmud,
Berakhot 7a).

THE HIGHEST HEAVENS

ABOVE מִשְׁמֵי שָׁמַי קָדָם. The
phrase, from Psalm 68:34,
has both a spatial and a
temporal connotation. Like
the Hebrew word *olam*,
which can refer to both
infinite space and eternal
time, *kedem* can refer either
to the east, where the sun
rises, or to ancient times.

(continued from previous page)
created to be a place of destruction, but rather as a realm in which each of us can hear a “yes” resounding in our being: an affirmation that existence has meaning, that God’s love can overcome the coldness and indifference we sometimes experience. We can enter into the world with a sense of gratitude and responsibility that God may bless the work of our hands.

When we remember that life is given to us as a blessing and that we can be a blessing, our lives can be transformed. Regretful memories can inspire us to change. Recollections of love and holiness in our lives can nourish and renew us. Remembering the covenant can help us find our place in this world.

As it is written in Your Torah:

- ✠ God *remembered* Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided. Genesis 8:1
- ‏ God heard their agonized cry, and God *remembered* the covenant with Abraham and Isaac and Jacob. Exodus 2:24
- ‏ Then will I *remember* My covenant with Jacob; I will *remember* also my covenant with Isaac, and also My covenant with Abraham; and I will *remember* the land. Leviticus 26:42

And it is also written in the Book of Psalms:

- ✠ God has made wondrous works to be *remembered*; ADONAI is gracious and compassionate. Psalms 111:4
- ‏ God always *remembers* the covenant, providing sustenance for those in awe of the Divine. Psalms 111:5
- ‏ God *remembered* the covenant and, with great love, relented. Psalms 106:45

And Your servants the prophets further wrote:

- ✠ Go proclaim to Jerusalem: Thus said ADONAI: I *remember* the affection of your youth, your love when we were betrothed when you followed Me in the wilderness, a barren land. Jeremiah 2:2
- ‏ I will always *remember* the covenant I made with you in the days of your youth, and establish it with you as a covenant that will last forever. Ezekiel 16:60
- ‏ Is not Ephraim My dear son, My precious child, whom I *remember* fondly even when I speak against him? So my heart reaches out to him, and I always feel compassion for him, declares ADONAI. Jeremiah 31:20

Our God and God of our ancestors, remember us favorably, and from the highest heavens above fulfill Your promise of compassion and deliverance. For our sake, remember Your loving relationship with us, the covenant and the promise that You made to Abraham on Mount Moriah. Hold before You the image of our ancestor Abraham binding his son Isaac on the altar, when he overcame his compassion in order to obey Your command wholeheartedly. Now, allow Your compassion to overcome Your anger at us, and in Your great goodness,

הַגְּדוֹל יֵשׁוּב חֲרוֹן אַפָּי מֵעַמְּךָ וּמֵעִירְךָ וּמִנַּחֲלֹתֶיךָ. וְקִיָּם־
לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת־הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ, עַל
יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאָמֹר:

וְזִכְרָתִי לָהֶם בְּרִית רֵאשֻׁנִים, אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְהוָה.

ויקרא כו מה

כִּי זֹכֵר כָּל־הַנְּשַׁפְּחוֹת אֹתָהּ הוּא מְעוֹלָם, וְאִין שִׁכְחָה
לִפְנֵי כֹסֵא כְבוֹדְךָ. וְעַקְדַת יִצְחָק לְזִרְעוֹ הַיּוֹם בְּרַחֲמֵי
תַזְכֹּר. בְּרוּךְ אַתָּה יְהוָה, זֹכֵר הַבְּרִית.

*In some communities, at the conclusion of each special section of the Silent
Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)*

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה

שׁוֹפְרוֹת

אַתָּה נִגְלִיתָ בְּעֵנֶן כְּבוֹדְךָ, עַל עַם קְדֹשְׁךָ, לְדַבֵּר עִמָּם.
מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ, וְנִגְלִיתָ עֲלֵיהֶם בְּעַרְפְּלֵי טָהָר.
גַּם כָּל־הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ, וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ,
בְּהִגְלוֹתְךָ מִלְּפָנָיו עַל הַר סִינַי, לְלַמֵּד לְעַמְּךָ תוֹרָה וּמִצְוֹת,
וּתְשַׁמִּיעַם אֶת־הוֹד קוֹלְךָ, וּדְבָרוֹת קְדֹשְׁךָ מְלֵהֲבוֹת אֵשׁ.
בְּקִלְתָּ וּבְרָקִים עֲלֵיהֶם נִגְלִיתָ, וּבְקוֹל שׁוֹפָר עֲלֵיהֶם הוֹפַעְתָּ.

כְּפָתוֹב בְּתוֹרָתְךָ:

א וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיַת הַבֶּקָּה, וַיְהִי קִלְתָּ וּבְרָקִים,
וַעֲנַן כְּבֹד עַל הָהָר, וְקוֹל שֹׁפָר חֲזָק מְאֹד, וַיַּחֲרֹד כָּל־הָעָם
אֲשֶׁר בְּמַחֲנֶה. שְׁמוֹת יט טז

ב וַנֹּאמֶר: וַיְהִי קוֹל הַשׁוֹפָר הוֹלֵךְ וְחֲזָק מְאֹד, מֹשֶׁה יְדַבֵּר
וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל. שְׁמוֹת יט טז

ג וַנֹּאמֶר: וְכָל־הָעָם רֵאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְּפִידִם,
וְאֵת קוֹל הַשֹּׁפָר, וְאֶת־הָהָר עָשָׂן, וַיֵּרָא הָעָם וַיִּנְעוּ
וַיַּעֲמְדוּ מֵרָחֵק. שְׁמוֹת כ טז

YOU REVEALED YOUR-
SELF. אַתָּה נִגְלִיתָ. Like the
introductory poems to
Malkhuyot and Shofarot,
this poem dates back to
the 5th century or earlier
and exhibits some of the
features that characterize
the transition from early
post-biblical to medieval
liturgical poetry. There
are four stresses in each
line, the same rhythm as
in Aleinu, the prayer with
which the special sections
of Musaf began.

TO YOUR HOLY PEOPLE
עַל עַם קְדֹשְׁךָ. The preposi-
tion here is עַל, literally
“upon,” as opposed to the
more usual אֶל, “to.” The
implication could be that
Israel is no mere recipi-
ent of revelation, but the
vehicle upon which God’s
word is carried into the
world.

ALLOWING THEM TO HEAR
YOUR VOICE מִן הַשָּׁמַיִם
הִשְׁמַעְתָּם קוֹלְךָ. Deuter-
onomy 4:36.

YOUR SACRED WORDS
וּדְבָרוֹת קְדֹשְׁךָ. A reference
to the Decalogue, which
was revealed to the people
Israel at Sinai, accompa-
nied by the sound of the
shofar.

ON THE THIRD DAY. All
three verses from the
Torah are taken from the
description in Exodus of
the revelation on Mount
Sinai. The last verse, with
its confusion of sight
and sound—“the people
saw the thunder and
lightning”—conveys the
full depth of the trans-
formative experience of
revelation.

reconcile Yourself to Your people, Your city, and Your land. Fulfill for us the words of Your promise contained in Your Torah transmitted by Your servant Moses from Your glorious Presence, as it is written:

For their sake, I will *remember* the covenant with that first generation whom I brought out of the land of Egypt in the sight of the nations, to be their God; I am ADONAI. Leviticus 26:45

You have always remembered that which has been forgotten, for there is no forgetting in Your realm. So on this day, in Your great mercy, remember the binding of Isaac for the sake of his descendants. *Barukh atah ADONAI*, who remembers the covenant.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

*T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah*

Sixth B'rakhah: Shofarot

PRAYERS AND BIBLICAL VERSES ON THE SHOFAR

You revealed Yourself in a cloud of glory to speak to Your holy people, allowing them to hear Your voice from the heavens. Through a pure mist You disclosed Yourself, and the whole world—everything—quivered in Your presence. All of creation trembled in awe, as You, our sovereign, made Yourself known on Mount Sinai, teaching Your people Torah and mitzvot. You spoke to them from amidst fiery flames, allowing them to hear Your majestic voice and Your sacred words, revealed Yourself to them amidst thunder and lightning, and appeared to them with the sounding of the shofar.

As it is written in Your Torah:

✠ On the third day, as morning dawned, there was thunder and lightning, a dense cloud covering the mountain, and the powerful sound of the *shofar*; all the people who were in the camp trembled. Exodus 19:16

▢ The sound of the *shofar* grew ever more powerful; as Moses spoke, God's response thundered. Exodus 19:19

▣ All the people saw the thunder and lightning, the blare of the *shofar* and the mountain smoking; as the people saw it, they fell back and stood at a distance. Exodus 20:15

Meditations on Redemption

The kingdom of God is not a kingdom above the world or opposed to it or even side by side with it. . . . It is not a future of miracle for which human beings can only wait, but a future of commandment which always has its present and ever demands a beginning and decision from each human being.

—LEO BAECK

וּבְדַבְרֵי קִדְשׁוֹ כְּתוּב לֵאמֹר:

א עֲלֵה אֱלֹהִים בְּתְרוּעָה, יְהוּה בְּקוֹל שׁוֹפָר. תהלים מז ו

ב וּנְאֻמֵּר: בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לְפָנַי הַמְּלֶכֶת

יְהוּה. תהלים צח ו

ג וּנְאֻמֵּר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶה לְיוֹם חֲגִנּוּ. כִּי חֶק

לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב. תהלים פא ד-ה

וּנְאֻמֵּר: הֲלָלוּ יְהוָה, הֲלָלוּ-אֵל בְּקִדְשׁוֹ, הֲלָלוּהוּ בְּרִקְיעַ עֲזוֹ.

הֲלָלוּהוּ בְּגִבּוֹרֹתָיו, הֲלָלוּהוּ כְּרַב גְּדֻלוֹ.

הֲלָלוּהוּ בְּתִקְעַת שׁוֹפָר, הֲלָלוּהוּ בְּנִבְל וְכִנּוֹר.

הֲלָלוּהוּ בְּתֵף וּמַחּוֹל, הֲלָלוּהוּ בְּמִנִּים וְעוּגָב.

הֲלָלוּהוּ בְּצִלְצְלֵי שְׁמַע, הֲלָלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

כָּל הַנְּשָׁמָה תִהְלֵל יְהוָה, הֲלָלוּהוּ. תהלים קג א-ו

וְעַל יְדֵי עֲבֹדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:

א כָּל-יִשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ, כְּנִשְׂא נֶס הָרִים תִּרְאוּ,

וְכִתְקַע שׁוֹפָר תִּשְׁמָעוּ. ישעיה יח ג

ב וּנְאֻמֵּר: וְהִיא בְּיוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל,

וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם,

וְהִשְׁתַּחֲווּ לַיהוָה כְּהַר הַקֹּדֶשׁ בְּיְרוּשָׁלַיִם. ישעיה כז יג

ג וּנְאֻמֵּר: וְיְהוּה עֲלֵיהֶם יִרְאֶה, וַיֵּצֵא כְבָרְק חֲצוֹ,

וַאֲדָנֵי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהָלַךְ בְּסַעֲרוֹת תִּימֹן.

יְהוּה צְבָאוֹת יִגַּן עֲלֵיהֶם. זכריה ט יד-טו

כֵּן תִּגַּן עַל עַמֶּךָ יִשְׂרָאֵל בְּשִׁלּוּמֶךָ.

VERSES FROM PSALMS.

The verses from the Book of Psalms speak of the shofar as the instrument announcing the day of judgment, as God ascends the divine throne.

GOD ASCENDS AMIDST

THE CRY עֲלֵה אֱלֹהִים בְּתְרוּעָה. According to the midrash (Leviticus Rabbah 29:3), this verse's use of the two names of God—*Elohim* (associated with strict justice) and *Adonai* (associated with compassion and loving-kindness)—reflects how God's relationship with us changes over the course of Rosh Hashanah. At the beginning, God ascends and sits on the Throne of Justice, as it is said, "*Elohim* ascends with the *t'ru-ah* [shofar alarm-call]." But when the people Israel blow the shofar, God's compassion is aroused and God moves from the Throne of Justice to the Throne of Compassion, and truly becomes *Adonai*, as the verse says, "With the shofar's sound, *Adonai* is enthroned."

SOUND THE SHOFAR ON

OUR FEAST DAY שׁוֹפָר בְּחֲדָשׁ שׁוֹפָר. Rosh Hashanah is the only festival that occurs on the new moon. This verse, with its reference to when the moon is hidden, בְּכֶסֶה (*ba-keseh*), is used in the Babylonian Talmud as the proof-text for God's judgment taking place on this day (Rosh Hashanah, 8a-b).

PSALM 150. Although there are already three verses from Psalms, Psalm 150 has been added to the service of Shofarot. This is pursuant to the Babylonian Talmud (Rosh Hashanah 32a), where the Sages state that the ten verses each in Malkhuyot, Zikhronot, and Shofarot correspond to the ten references to the word הָלָלוּ (*hal'lu*), "praise [God]," in Psalm 150. There are also a total of thirteen references to "praise" in the psalm, corresponding to the Thirteen Attributes of God.

VERSES FROM THE PROPHETS. The final three verses from the Prophets refer to the shofar as God's instrument of redemption. The ram was substituted for Isaac as a sacrifice, and the ram's horn announces that God does not wish the death of Isaac's descendants. The horn of that ram is destined to be sounded in the world that is to come (Pirkei D'Rabbi Eliezer, chapter 30).

AND SO, TOO, PROTECT YOUR PEOPLE ISRAEL כֵּן תִּגַּן. Following these Shofarot verses is a brief liturgical coda that amplifies the plea for redemption just quoted in Zechariah 9:15.

Revelation is of the past, but it has no meaning unless and until it becomes operative in the present. The Bible is simply a closed book until it is read with an open heart and a ready will. Scripture is not a body of abstract propositions. It is God's summons to human beings, and only when it is heard in the context of present experience can it become an active force in life once more and impel people to make themselves the means whereby the redemptive history which it records is carried one step further, according to the purposes of God. Revelation is a call to present decision and a guide to present action.

—WILL HERBERG

And it is also written in Psalms:

- ✕ God ascends amidst the cry of the *shofar*; with its sound ADONAI is enthroned. Psalm 47:6
- ▢ Sound the trumpet and *shofar* before the Sovereign, ADONAI. Psalm 98:6
- ▣ Sound the *shofar* on our feast day, on the new moon, when it is hidden. For it is Israel's law, a decree of the God of Jacob. Psalm 81:4–5

Halleluyah! Praise God in the sanctuary,
praise God in the powerful heavens.

*Praise God for the mighty deeds,
praise God for infinite greatness.*

Praise God with the *shofar* call,
praise God with harp and lyre.

*Praise God with drum and dance,
praise God with flute and strings.*

Praise God with crashing cymbals,
praise God with resounding cymbals.

Let every breath of life praise ADONAI. Halleluyah! Psalm 150:1–6

And Your servants the prophets further wrote:

- ✕ All you inhabitants of the world and dwellers on earth: when a banner is raised on the mountains, look! When the *shofar* is sounded, listen! Isaiah 18:3
- ▢ For on that day, a great *shofar* will be sounded: those lost in the land of Assyria and those cast away in the land of Egypt shall come back and worship ADONAI on the holy mountain in Jerusalem. Isaiah 27:13
- ▣ ADONAI will appear to them, shooting arrows like lightning; the lord, God, will sound the *shofar*, advancing in a stormy south wind. *Adonai Tz'va-ot* will protect them. Zechariah 9:14–15

And so, too, protect Your people Israel with Your peace.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֲרוֹתָנוּ,
 וְשֵׂא נֶס לְקַבֵּץ גְּלוֹתֵינוּ,
 וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
 וּנְפֹצוֹתֵינוּ כְּנֶס מִיִּרְכַּתֵי אֶרֶץ.
 וְהִבִּיאֵנוּ לְצִיּוֹן עִירָךְ בְּרִנָּה,
 וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.
 שְׂשֹׂם עָשׂוּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְפָנֶיךָ אֶת־עוֹלוֹתֵיהֶם
 וְאֶת־שְׁלֵמֵיהֶם. וְכֵן כָּתוּב בְּתוֹרָתְךָ:
 וּבָיִום שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם,
 וּתְקַעְתֶּם בַּחֲצָצְרוֹת עַל עֲלֹתֵיכֶם וְעַל זְבַחֵי שְׁלֵמֵיכֶם,
 וְהָיוּ לָכֶם לְזָכְרוֹן לְפָנַי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם.

במדבר י'

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאֲזִין תְּרוּעָה וְאִין דּוֹמָה לָךְ.
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
 בְּרַחֲמִים.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

תְּקִיעַת שְׁבִירֵי־תְרוּעָה תְּקִיעַת
 תְּקִיעַת שְׁבִירֵי תְּקִיעַת
 תְּקִיעַת תְּרוּעָה תְּקִיעַת גְּדוּלָה

רִצָּה יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשָּׁב
 אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן, וּתְהִי לְרִצּוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּחִזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

FIERY OFFERINGS וְאֲשֵׁי יִשְׂרָאֵל. The reference to the “fiery offerings” originally referred to the Temple sacrifices, but was understood by many Hasidic commentators as referring to the fervor of true prayer.

YOUR DIVINE PRESENCE שְׁכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

TRUMPETS חֲצָצְרוֹת. The Mishnah prescribes that trumpets are to accompany the sounding of the shofar (Rosh Hashanah 3:3–4). Trumpets are depicted on the Arch of Titus in Rome as some of the booty brought home after the capture of Jerusalem in 70 C.E. They were probably blown only by the priests and levites, and so have dropped out of our own ritual performance. The Bible records that the trumpets were sounded at the time of the festival sacrifice.

WHO LISTENS . . . TO THE . . . SPLINTERED CALL OF YOUR PEOPLE ISRAEL שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים. After all the repetitions of the word “shofar,” the closing *b'rakhah* of the service of Shofarot omits the word. Instead, we praise God as the One who hears the *t'ru-ah*—the staccato call—of the people Israel. Our collective cries have themselves become a kind of shofar.

RESTORE WORSHIP TO YOUR SANCTUARY וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ. An essential motif of Jewish theology is that we are in exile and that our collective relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish to have a direct relationship with God.

The shofar has revelatory power for us today, as it did in accompanying the revelation at Sinai. We must be careful, however, never to confuse the tool of revelation with the content of revelation. Just as the shofar announced God's revelation at Sinai, demanding our attention, so today, the shofar is intended to clear a path, to open our ears. The question then is, what will we hear? What is being revealed to us today? —JAN UHRBACH

The blasts of the shofar on Rosh Hashanah revitalize the soul and mind of every Jew. Each one receives a new soul and a new level of understanding, all according to their own level. This new soul and vision are drawn from the inner countenance of God.

—NAHMAN OF BRATZLAV

Our God and God of our ancestors, sound the great shofar proclaiming our freedom, raise up the banner signaling the ingathering of our exiles, draw near those scattered amidst the nations, and from the ends of the earth assemble our dispersed. Bring us with song and boundless joy to Zion, Your city, to Jerusalem the site of Your Temple, where our ancestors brought their sacrifices and their offerings, as is written in Your Torah: On your joyous occasions—your fixed festivals and new moons—you shall sound the trumpets over your sacrifices and offerings. They shall be a remembrance of you before your God; I, ADONAI, am your God. Numbers 10:10

For You hear the sound of the shofar, and attend to its splintered call—You are beyond compare. *Barukh atah ADONAI*, who listens with compassion to the sounds of the splintered call of Your people Israel.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah g'dolah

Seventh B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד,
 צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אֶתָּה הוּא.
 לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיף שְׂבָכָל־יּוֹם
 עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת,
 עָרַב וּבָקֵר וְצָהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמּוּ חֲסִדֶיךָ,
 מֵעוֹלָם קוּיֵנוּ לָךְ.

וְעַל כָּלֶם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכַנּוּ תַמִּיד
לְעוֹלָם וָעֶד.

וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.
 וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת־שְׁמֶךָ בְּאַמַּת הָאֵל
 יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה.
† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

INSCRIBE וכתוב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבִרְכָה חֵן וְחֶסֶד וְרַחֲמִים
 עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ כְּאֶחָד
 בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
 חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים
 וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמֶּךָ יִשְׂרָאֵל, בְּכָל־עֵת
 וּבְכָל־שְׁעָה בְּשְׁלוֹמְךָ.

GRANT PEACE שִׁים שְׁלוֹם. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God.

*Alternate Rendering
of the Final B'rakhot of
the Amidah*

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, noon, and dusk. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness.

May a life of goodness await all of us, children of Your covenant.

To pray to You is joy.

(continued)

Eighth B'rakhah: Gratitude for Life and Its Blessings

† We thank You,

You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation.

From one generation to the next we thank You and sing Your praises—

for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are
with us each moment—

evening, morning, and noon.

You are the One who is good,
whose mercy is never-ending;
the One who is compassionate,
whose love is unceasing.

We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI*, whose name is goodness and to whom praise is fitting.

Ninth B'rakhah: Prayer for Peace

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all Your people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace.

May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

בְּסֵפֶר חַיִּים,
 בְּרָכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה,
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל,
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
 בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

לְחַיִּים **INSCRIBED FOR LIFE** טוֹבִים (*l'hayyim tovim*). A final plea for a year of life, a good life.

MY GOD אֱלֹהֵי. The Babylonian Talmud says that every Amidah must be accompanied by a personal prayer (Berakhot 17a). The prayer that is printed here for the first day is one of the Talmud's exemplars; it is attributed to Mar son of Ravina (5th century). The prayer for the second day appears in the Prague prayerbook *Sha'arei Tziyon* (1662); its English rendering is by Jules Harlow. Both prayers are distinguished by their use of the first-person singular ("I," "me," "my"), whereas almost all other prayers are in the first-person plural ("we," "us," "our").

On the first day, the following may be added:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מֵרַע, וּשְׁפָתֵי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי
 נַפְשֵׁי תְדָם, וְנִפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לְבִי
 בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשֵׁי. וְכָל-הַחוֹשְׁבִים עָלַי
 רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה
 לְמַעַן תוֹרָתְךָ. לְמַעַן יַחְלִצֵנוּ יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ
 וְעַנְנֵי. יְהִיו לְרִצּוֹן אֲמַרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי
 וְגֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
 וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תֵבֶל] וְאָמְרוּ: אָמֵן.

יְהִיו לְרִצּוֹן **MAY THE WORDS** יהוה צוּרֵי. Psalm 19:15.

On the second day, the following may be added:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי [וְאֲמוֹתַי],
 יוֹצֵר בְּרֵאשִׁית, כְּשֵׁם שֶׁהִמְצֵאתָ עוֹלָמְךָ בְּיוֹם זֶה
 וְנִתְיַחַדְתָּ בְּעוֹלָמְךָ וְתִלִּיתָ בּוֹ עֲלִיוֹנִים וְתַחְתּוֹנִים
 בְּמֵאֲמָרֶיךָ, כֵּן בְּרַחֲמֶיךָ הָרַבִּים תִּיַחַד לְבָבִי וּלְבַב כָּל-
 עַמְּךָ בֵּית יִשְׂרָאֵל לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ. וְהָאֵר
 עֵינֵינוּ בְּמֵאוֹר תוֹרָתְךָ, כִּי עִמְךָ מְקוֹר חַיִּים, בְּאוֹרְךָ
 נִרְאָה אוֹר. וְזַפְנֵנו לְרֵאוֹת בְּאוֹר הַצָּפוֹן לְצַדִּיקִים
 לְעֵתִיד לְבוֹא. יְהִיו לְרִצּוֹן אֲמַרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
 יְהוָה צוּרֵי וְגֹאֲלֵי.

(continued from previous page)

O God, from whom all peace flows, grant serenity to Your people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons.

May we, and all Your people, the House of Israel, be deserving of a year of life, blessing, peace, and an honorable livelihood.

We praise You, God whose blessing is peace.

Concluding Meditation

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

Personal Prayers Concluding the Amidah

On the first day, the following may be added:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

On the second day, the following may be added:

Creator of beginnings, as You created Your world on this day, uniting fragments into a universe, so may it be Your will to help unite my fragmented heart and the heart of all Your people Israel to love and revere You. Illumine our lives with the light of Your Torah, for in Your light do we see light. Grant us this year a hint of the light of redemption, the light of healing and of peace. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. Amen.

הַנְּי הַעֲנִי מִמַּעַשׁ, נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת
 יִשְׂרָאֵל, בְּאֵתִי לַעֲמֹד וְלִהְתַּחַן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
 אֲשֶׁר שָׁלַחְוִי, אַף עַל פִּי שְׂאִינִי כְּדָאֵי וְהַגּוֹן לְכָף.
 לְכֵן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
 יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לְאָה,
 יְהוּה יְהוּה, אֵל רַחוּם וְחַנוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיּוֹם
 וְנוֹרָא, הִיָּה נָא מִצְלִיחַ דְּרַפִּי אֲשֶׁר אָנִי הוֹלֵךְ, לַעֲמֹד
 וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחֵי.

וְנָא אֵל תִּפְשִׁיעַם בְּחִטְאֵתִי וְאֵל תַּחֲיִבֶם בְּעוֹנוֹתִי, כִּי
 חוֹטָא וּפּוֹשַׁע אָנִי. וְאֵל יִפְלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׁוּ בִּי
 וְאֵל אֲבוֹשָׁה בְּהֵם. וְקַבֵּל תְּפִלָּתִי כְּתַפְלַת רַגִּיל וְקוֹלוֹ
 נְעִים וּפְרָקוּ נְאֻה וּמְעַרְבַּב בְּדַעַת עִם הַבְּרִיּוֹת. וְתַגְּעַר
 בְּשִׁטְוֹן לְבַל יִשְׁטִינְנִי. וְיְהִי נָא דְלוֹגְנּוּ עָלֶיךָ אֲהַבָּה וְעַל
 כָּל-פִּשְׁעֵים תִּכְסֶּה בְּאֲהַבָּה. וְכָל-צָרוֹת וְרַעוֹת הַפְּךָ-לְנוֹ
 וְלְכָל-יִשְׂרָאֵל לְשִׁשׁוֹן וְלְשִׁמְחָה לְחַיִּים וְלְשָׁלוֹם. הָאֲמַת
 וְהַשָּׁלוֹם אֲהַבּוּ, וְלֹא יְהִי שׁוֹם מְכָשׁוֹל בְּתַפְלָתִי.

וְיְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוּה, אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב,
 שָׂרָה רַבֵּקָה רַחֵל וְלְאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
 אֵל עֲלִיוֹן, אֲהִיָּה אֲשֶׁר אֲהִיָּה, שְׁתַּבּוֹא תְּפִלָּתִי לְפָנֶיךָ
 כְּסָא כְּבוֹדֶךָ, בְּעֵבֹר כָּל-הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים
 וְהַיִּשְׂרָאֵלִים, וּבְעֵבֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה
 שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
 תְּפִלָּה.

HIN'NI. The responsibility of the leader in the High Holy Day services is especially weighty, for unlike Shabbat and festival prayers, the prayers of these days, occurring as they do only once a year, are less familiar to the congregation. In the Middle Ages, when most of the congregation did not possess a prayerbook, leading the congregation in prayer was an even weightier task. Thus, there developed the tradition of the leader privately praying that the service might be conducted properly: that the people be inspired and that God be moved by the pleas of the congregation. There are many such prayers, called *r'shuyot*—the particular *r'shut* printed here was one most often recited in Eastern Europe. It was composed in the 16th century and its author is unknown. Originally the prayer was recited silently by the leader; and even today, when it has become a public statement in musical form, some portion of it is recited meditatively and quietly.

ONE WORTHY OF THIS TASK
 רַגִּיל. An early citation in the Talmud declares that the person leading

the congregation in prayer on a solemn day ought to be someone who is *ragil*. The Talmud then lists the qualities that a *ragil* should have, and the poet has included many of these here (Babylonian Talmud, Taanit 16a).

GOOD REPUTE נְאֻה. This unusual Hebrew phrase is defined in the Talmud by Abbaye (late 3rd century, Babylonia) as one about whom nothing bad has been said (Babylonian Talmud, Taanit 16a).

Translation:

Hin'ni:

Here I Stand

Here I stand, impoverished in merit, trembling in the presence of the One who hears the prayers of Israel. Even though I am unfit and unworthy for the task, I come to represent Your people Israel and plead on their behalf. Therefore, gracious and merciful ADONAI, awe-inspiring God of Abraham, Isaac, and Jacob, of Sarah, Rebecca, Rachel, and Leah, I pray that I might successfully seek compassion for myself and those who send me.

Charge them not with my sins and let them not bear the guilt of my transgressions, though I have sinned and transgressed. May they not be shamed for my deeds, and may their deeds cause me no shame. Accept my prayer as if it were uttered by one worthy of

this task, a person of good repute, whose voice is sweet and whose nature is pleasing to all. Quiet what might trouble me. May our faith in You be accepted lovingly and may Your love cover over our sins. Transform our afflictions and those of all Israel to joy and gladness, life and peace. Love integrity and peace and may there be no obstacles confronting my prayer.

May it be Your will, ADONAI, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awe-inspiring, transcendent God, who responded to Moses, saying, "I will be there with you, in the way that I will be there with you," that my prayer reach Your throne, through the merit of all honest, righteous, and devout people, and for the sake of Your glory. Praised are You, merciful God, who hears prayer.

HIN'NI: THE PRAYER OF A FEMALE LEADER:

הִנְנִי הֶעֱנִיָּה מִמַּעַשׁ, נִרְעָשֶׁת וְנִפְחָדֶת מִפְּחַד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל, בָּאתִי לְעֵמֶד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
אֲשֶׁר שָׁלַחֲנִי, אַף עַל פִּי שְׂאִינִי כְּדֹאִית וְהַגּוֹנָה לְךָ.
לְכֵן אֲבַקֵּשׁ מִמְּךָ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
יְהוָה יְהוּה, אֵל רַחוּם וְחַנוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם
וְנוֹרָא, הִיָּה נָא מִצְלִיחַ דְּרַפִּי אֲשֶׁר אָנִי הוֹלֶכֶת, לְעֵמֶד
וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׂוֹלְחֵי.

וְנָא אֵל תְּפָשִׁיעַם בְּחַטָּאתֵי וְאֵל תְּחַיְבֵם בְּעוֹנוֹתַי, כִּי
חוֹטֵאת וּפּוֹשְׁעַת אָנִי. וְאֵל יִפְלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׂוּ בִּי
וְאֵל אִבּוֹשָׂה בָהֶם. וְקַבֵּל תְּפִלָּתִי כְּתְּפִלַּת רְגִילָה וְקוֹלָה
נְעִים וּפְרָקָה נָאָה וּמַעֲרֶבֶת בְּדַעַת עִם הַבְּרִיּוֹת. וְתִגְעַר
בְּשִׁטְן לְבַל יִשְׁטִינֵנִי. וִיְהִי נָא דְלוֹגְנִי עֲלֶיךָ אֶהְבֵּה וְעַל
כָּל־פִּשְׁעִים תִּכְסֶּה בְּאֶהְבֵּה. וְכָל־צָרוֹת וְרַעוֹת הַפֶּה־לְנֹו
וּלְכָל־יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הֵאֱמַת
וְהַשָּׁלוֹם אֶהְבּוּ, וְלֹא יְהִי שׁוֹם מְכַשׂוֹל בְּתְּפִלָּתִי.

וִיְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוּה, אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנוֹרָא,
אֵל עֲלִיוֹן, אֶהְיָה אֲשֶׁר אֶהְיָה, שֶׁתְּבוֹא תְּפִלָּתִי לְפָנֶיךָ כְּסֵא
כְּבוֹדְךָ, בְּעִבּוֹר כָּל־הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים
וְהַיִּשְׂרָיִם, וּבְעִבּוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנוֹרָא, כִּי אַתָּה
שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
תְּפִלָּה.

תפילת העמידה – חזרת הש"ץ

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

The ark is opened.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, זוֹכֵר
חֲסֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, זוֹכֵר
חֲסֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ
בְּאַהֲבָה.

מְסוּד חֲכָמִים וְנְבוֹנִים,
וּמְלֻמֵּד דַּעַת מְבִינִים,
אֶפְתָּחָה פִּי בְּתִפְלָה וּבְתַחֲנוּנִים,
לְחַלוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ הַמַּלְכִּים וְאֲדוֹנֵי הָאֲדוֹנִים.

The ark is closed.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

stand the world of prayer through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

GREAT, MIGHTY, AWE-INSPIRING הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God’s might is characterized by the befriending of the stranger, the widow, and the orphan.

REMEMBER US זְכַרְנוּ. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.

INSPIRED BY THE INSIGHT מְסוּד חֲכָמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day’s themes. The reference to “sages” and “those who acquired wisdom” is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah’s *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations.

כִּי שֵׁם אֶקְרָא. יהוה אֶקְרָא. This verse, taken from Moses’ final speech to the children of Israel (Deuteronomy 32:3), was probably originally inserted as an instructional phrase, to be recited by the leader, asking the congregation to respond by answering “Amen” to the *b'rakhot* that follow. Thus it would mean: “When I proclaim God’s name, Adonai, you should respond by acknowledging God as well.”

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description (Exodus 3:6). We under-

REPETITION OF THE AMIDAH

The Individual Worshipper and Public Prayer

The individual worshipper prays according to what is written in the prayer book, but at the same time a person's thoughts and words give to each phrase a unique interpretation formed by the personal and private overtones which a singular personality lends to a fixed text. The community in which a person prays adds its own contribution, whether of harmony or discord, elevating or diminishing the spirit of each individual worshipper praying with the congregation.

The prayer of the individual worshipping within a congregation may be compared to a musical performance. Each musician gives a composition his or her own individual personal interpretation, but the orchestra constructs and gives an ensemble tone to the piece. Notwithstanding the fixed notation, each performance expresses the musician and the community of that time and place as much as it does the composer.

—ADIN STEINSALTZ
(adapted)

As I proclaim God's name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

The ark is opened.

First B'rakhah: Our Ancestors

Version with Patriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Inspired by the insight of sages
and the teachings of those who acquired wisdom,
I open my lips in prayer and supplication
to entreat the sovereign of all sovereigns,
the supreme ruler.

The ark is closed.

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs and Matriarchs:

מְלַךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקִים אַמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלַךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הֶרְחַמְתָּם, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה
הַמֵּתִים.

MIGHTY FOREVER אַתָּה גִבּוֹר. This *b'rakhah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

GIVE LIFE TO THE DEAD מְחַיֶּה מֵתִים. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that the phrase referred to a spiritual revival in this world. Thus the *b'rakhah* one makes on greeting a friend whom one has not seen for a year utilizes the phrase "who gives life to the dead."

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֵב הֶרְחַמְתָּם. A second insertion at each of the services in the High Holy Day season. The gift of life is an expression of God's kindness.

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

Barukh atah ADONAI,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the Sovereign who
helps and guards, saves and
shields.

Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI,
You give life to the dead;
great is Your saving power.

You sustain the living through love,
give life to the dead with great mercy.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You? —
Sovereign, who brings death and life,
and causes salvation to flourish.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rahamim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeh u-matzmi-ah y'shu-ah.*

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-rahamim, zokheir y'tzurav l'hayyim b'rahamim.

Faithful are You in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

וּבְכֵן וּלְךָ תַעֲלֶה קִדְשָׁהּ, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

The ark is opened.

וּנְתַנָּה תְקִיף קִדְשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם. וּבֹ
תִנְשֵׂא מַלְכוּתְךָ, וַיְכוּן בְּחֹסֶד כְּסֵאֶךָ, וְתִשָּׁב עֲלֵינוּ בְּאַמֶּת.
אַמֶּת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ, וַיִּוֹדַע וְעַד, וְכוּתֵב
וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל-הַנְּשֻׁפָּחוֹת. וְתִפְתַּח
אֶת-סֵפֶר הַזְּכוֹנוֹת, וּמֵאֵלֶיךָ יִקְרָא, וְחוֹתֵם יָד כָּל-
אָדָם בּוֹ.

וּבְשׁוֹפֵר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְקָה יִשְׁמַע. וּמִלְאָכִים
יִחְפְּזוּן, וְחֵיל וְרַעְדָה יֵאֲחָזוּן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין,
לְפָקוֹד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בְּדִין.
וְכָל-בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כַּבְּנֵי מְרוֹן. כַּבְּקֶרֶת רוּעָה
עֲדָרוּ, מֵעֲבִיר צֹאנֹו תַחַת שִׁבְטֹו, כֵּן תַעֲבִיר וְתִסְפּוֹר
וְתִמְנֶנָה, וְתִפְקוֹד נַפְשׁ כָּל-חַי, וְתַחֲתוֹךְ קִצְבָה לְכָל-בְּרִיָּה,
וְתִכְתוֹב אֶת-גְּזֵר דֵינָם.

בְּרֵאשׁ הַשָּׁנָה יִפְתְּבוּן, וּבַיּוֹם צוֹם כְּפוֹר יִחְתַּמּוּן.

כְּמָה יַעֲבְרוּן וְכְמָה יִבְרָאוּן.

מִי יַחֲיֶה, וּמִי יָמוֹת.

מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.

מִי בְּאֵשׁ, וּמִי בַמַּיִם.

מִי בַחֲרֵב, וּמִי בַחֲיָה.

מִי בְרַעַב, וּמִי בַצָּמָא.

מִי בְרַעַשׁ, וּמִי בַמַּגֵּפָה.

מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.

מִי יְנוּחַ, וּמִי יְנוּעַ.

מִי יִשְׁקִיט, וּמִי יִטְרֵף.

מִי יִשָּׁלוּ, וּמִי יִתִּיסֵר.

מִי יַעֲשִׂיר, וּמִי יַעֲשִׂיר.

מִי יִשְׁפַּל, וּמִי יָרוּם.

THE "GREAT SHOFAR" WILL BE SOUNDED גדול יתקע. In a remarkable exercise of poetic license, the anonymous author of this treasured High Holy Day prayer has transformed the prophetic image of the end of days to today. Isaiah, preaching in Jerusalem in the eighth century B.C.E., had predicted (27:13) that those exiled from the northern kingdom of Israel—the ten lost tribes—would return, and all the nations would gather on God's holy mountain. Later interpreters, from Second Temple times on, understood this as a vision of final redemption, a time of final judgment. In this prayer, judgment is not of an end time but in the present—now, even as we pray.

ON ROSH HASHANAH IT IS WRITTEN בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן. This image of God writing each person's fate in a book appears already in the Jerusalem Talmud (Rosh Hashanah 1:3).

WHEN WE REALLY BEGIN. Written by Stanley Rabinowitz and adapted by Shama Kanter and Jack Riemer.

¶ 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 companionship 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 enumerating 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, declaring, “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.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מֵעֲבִירֵינוּ אֶת־רַע הַגְּזֵרָה.

כִּי כְשֶׁמָּדָּ כֵּן תִּהְלֶתְךָ, קֶשֶׁה לְכַעֵס וְנוּחַ לְרַצוֹת.
כִּי לֹא תִחְפוֹץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְרָכּוֹ וְחִיָּה.
וְעַד יוֹם מוֹתוֹ תִּחְכֶּה לוֹ, אִם יֵשׁוּב מִיַּד תִּקְבְּלוּ.
אָמֵת כִּי אַתָּה הוּא יוֹצֵרֵם, וְאַתָּה יוֹדֵעַ יוֹצֵרֵם,
כִּי הֵם בְּשָׂר וְדָם.

אָדָם יִסּוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר. בְּנִפְשׁוֹ יִבִּיא לְחָמוֹ.
מְשׁוּל פְּחָרֵס הַנֶּשֶׁבֶר, פְּחָצִיר יָבֵשׁ, וְכִצִּיץ נוֹבֵל, כִּצֵּל
עוֹבֵר, וְכַעֲנַן כֶּלֶה, וְכָרוּחַ נוֹשֶׁבֶת, וְכֶאֱבֶק פּוֹרֵחַ,
וְכֶחֱלוֹם יְעוּף.
וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיָּם.

אֵין קִצְבָה לְשִׁנוֹתֶיךָ, וְאֵין קֶץ לְאֶרֶץ יְמִיךָ. וְאֵין שְׁעוֹר
לְמִרְכָּבוֹת כְּבוֹדֶךָ, וְאֵין פְּרוֹשׁ לְעֵילוֹם שְׁמֶךָ. שְׁמֶךָ נָאָה
לְךָ וְאַתָּה נָאָה לְשְׁמֶךָ, וְשְׁמִנּוּ קִרְאֵת בְּשְׁמֶךָ.

The ark is closed and we remain standing.

עֲשֵׂה לְמַעַן שְׁמֶךָ, וְקִדַּשׁ אֶת־שְׁמֶךָ עַל מְקִדְיֵשֵׁי שְׁמֶךָ,
בְּעֵבוֹר כְּבוֹד שְׁמֶךָ הַנִּעְרָץ וְהַנִּקְדָּשׁ.

T'SHUVAH תְּשׁוּבָה. From the root שׁוּב (*shov*), this noun can mean “repentance” or “turning.” It involves self-critique and a resolve to act more in accord with one’s principles.

T’FILLAH תְּפִלָּה. From the root פָּלַל (*palal*) and often translated as “prayer,” this noun also implies self-judgment. Moments of *t’fillah* can bring insight and affirm primary religious commitments.

TZ’DAKAH צְדָקָה. From the root צָדַק (*tzadak*), this noun derives from the word for “righteousness” or “justice.” It refers to all acts treating others with care and respect. In that sense, our gifts to the needy fulfill a divine obligation.

TRANSFORM THE HARSHNESS OF OUR DESTINY מֵעֲבִירֵינוּ אֶת־רַע הַגְּזֵרָה. We do not know how our regret may influence what God writes in the Books of Life and

Death. Yet we can transform our experience—however harsh—through how we see ourselves and deal with others—that is, through *t’shuvah*, *t’fillah*, and *tz’dakah*.

SCRIPTURE COMPARES מְשׁוּל. What follows is a poetic cascade of imagery drawn from the Bible. Its staccato formulation underscores the brevity and fragility of life.

A BROKEN SHARD חֲרָס הַנֶּשֶׁבֶר. Jeremiah 18 develops the image of the potter shattering an ill-formed clay bowl, an image used as well in a prominent Kol Nidrei *piyyut*.

WITHERING GRASS, A SHRIVELED FLOWER חִצִּיר יָבֵשׁ, צִיץ נוֹבֵל. Isaiah 40:7.

A PASSING SHADOW צֶל עוֹבֵר. Psalm 144:4.

A FADING CLOUD עֲנַן כֶּלֶה. Based on Job 7:9.

A FLEETING BREEZE רוּחַ נוֹשֶׁבֶת. Isaiah (in 40:7) is referring to God’s life-giving breath, which quickly passes through a person, who in the end withers.

SCATTERED DUST אֶבֶק פּוֹרֵחַ. Based on Isaiah 5:24.

A VANISHING DREAM חֲלוֹם יְעוּף. Job 20:8.

YOU HAVE LINKED OUR NAME WITH YOURS וְשְׁמִנּוּ קִרְאֵת בְּשְׁמֶךָ. God has many names, so which one is this phrase referring to? Some say the line alludes to the Thirteen Attributes describing God’s graciousness. More likely it refers to the unpronounceable four-letter name of God (*yod, heh, vav, heh*) which is a play on the verb “to be,” and thus may refer to God’s eternal being, mentioned in the previous line of this prayer. The ending of the word “Israel” is yet another name for God, *El*. By being linked to God’s name, Israel becomes the “eternal people,” and partakes of the mystery of God’s timeless nature.

פיוט למוסף Piyut 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?
 או תנו, 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,
 או תנו 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
 או תנו? את מי תזרק talking about?! How
 למים קדם? ומי much will You ask?!
 ראשון יפל לאש?? And just how will You
 ומה כתוב לך למעלה, burn us? Who will You
 בקטורת, throw into the water
 על שבעים 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, You—Valiant, Dumb-
 אדיר. founding, Impressive.
 אֲנַחְנוּ צִיץ עוֹבֵר. We are a withering bud.
 אֲנַחְנוּ עֵדֶר צֶאֱן We are a flock of sheep
 פועה בדיר, bleating in the pen.
 אתה מונה, סופר. You measure and count.
 אֲנַחְנוּ קֶשׁ נִדְף, פְּרוּעַ, We—straws in the wind,
 על גַּרְגִּירֵי־הָעֵרְמָה. tossed wildly,
 וְרַק אֶתְּךָ מְשִׁיב upon the grain heap.
 הרוח, Yet only You stir the
 על קלפת־הָאֲדָמָה. spirit
 —ADMIEL KOSMAN on the earth's crust.
 (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.

קְדוּשָׁה

The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

כְּסוּד שְׂיַח שְׂרָפֵי קְדוּשׁ, הַמְקַדִּישִׁים שְׁמֶךָ בְּקְדוּשׁ,
דְּרִי מַעְלָה עִם דְּרֵי מַטֵּה, כְּפָתוּב עַל יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ, יְהוּה צְבָאוֹת, מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּיו שׁוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם
כְּבוֹדוֹ, לְעִמָּתָם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוּה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחַן עִם הַמְיַחֲדִים שְׁמוֹ עֶרֶב
וְבִקְרָה, בְּכָל-יּוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:

שְׂמַע יִשְׂרָאֵל, יְהוּה אֱלֹהֵינוּ, יְהוּה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל-חַי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים

אֲנִי יְהוּה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירְנוּ, יְהוּה אֲדִירְנוּ, מֵה אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ.
וְהִיָּה יְהוּה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוּה
אֶחָד וְשְׁמוֹ אֶחָד.

וּבְדַבְרֵי קְדוּשָׁךְ כְּתוּב לֵאמֹר:

יְמַלֶּךְ יְהוּה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר, הַלְלוּ-יָהּ.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who saw the angels singing "holy, holy, holy," and that of Ezekiel, whose vision of heavenly forces descending to earth concludes with the phrase "praise God's glory." The form of the Kedushah is antiphonal: in heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. In this version, recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into conversation: just as the angels affirm God's universal presence, so too the congregation proclaims God's unity. The quotation from Isaiah, remarking that "one calls to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other, and we and the angels respond to each other.

כְּבוֹד גְּלוּרָה. The Kedushah combines several different senses of God's glory: God's creation (the world), God's presence, and the honor and praise we offer God. By placing biblical

verses side by side with these several meanings, the *Kedushah* expresses both God's immanence and palpable presence, and God's transcendence, the sense that the Divine is beyond our understanding.

WHEREVER GOD DWELLS מִמְקוֹמוֹ. The Rabbis said that the word "place" (מְקוֹם, *makom*) is one of the names of God. "God is the place of the world, but the world is not God's place" (Genesis Rabbah 68:10). The fact that God is everywhere allows us to recite the Kedushah outside of heaven and outside the Temple. Every synagogue filled with prayer becomes God's place.

WILL PROCLAIM וְהוּא יִשְׁמִיעֵנוּ. God and humanity exist in a call and response. God calls to us and we respond to that calling. We turn to God and God brings redemption.

AGAIN שְׁנִית. Literally, "a second time." The first time was the Exodus. Jewish history exists between the promise of freedom at the Exodus and its fulfillment in the messianic era.

The Kedushah

The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

Where Is the Dwelling of God?

“Where is the dwelling of God?”

This was the question with which the Rabbi of Kotzk surprised a number of learned ḥasidim who happened to be visiting him.

They laughed at him: “What a thing to ask! Is not the whole world full of God’s glory?”

Then he answered his own question: “God dwells wherever a person lets God in.”

—A ḤASIDIC TALE

Those who dwell on earth now add their sanctification of Your name to the mystic utterance of those on high, as Your prophet Isaiah described:

Each cried out to the other:

“Holy, holy, holy is *Adonai Tz’va-ot*, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

God’s glory fills the universe. As one angelic chorus asks, “Where is the place of God’s glory?” another responds: “Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mi-m’komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma: “Hear, O Israel, ADONAI is our God, ADONAI alone.”

Sh’ma yisra-el, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v’hu yashmi-einu b’rahamav

sheinit l’einei kol hai, lihyot lakhem leilohim.

“I, ADONAI, am your God.”

Ani Adonai eloheikhem.

Majesty, our majesty, ADONAI, our master, how majestic is Your name throughout the world!

ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyyon l’dor va-dor, hal’luyah.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצְחַת נִצְחִים קִדְשָׁתָךְ נִקְדִּישׁ,
וְשִׁבְחָךְ אֶלְהִינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ
גְּדוֹל וְקָדוֹשׁ אַתָּה.

We are seated.

חֲמוּל עַל מַעֲשֵׂיךְ,
וְתִשְׁמַח בְּמַעֲשֵׂיךְ,
וַיֹּאמְרוּ לָךְ חוֹסֵיךְ,
בְּצִדְקָךְ עֲמוּסֵיךְ,
תִּקְדֵּשׁ אֲדוֹן עַל כָּל-מַעֲשֵׂיךְ.

א

הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט.
וְכֹל מֵאֲמִינִים שֶׁהוּא אֵל אֲמוֹנָה,
הַבוֹחֵן וּבוֹדֵק גְּנֵזֵי נִסְתָּרוֹת.
וְכֹל מֵאֲמִינִים שֶׁהוּא בוֹחֵן כְּלִיּוֹת,
הַגּוֹאֵל מִמּוֹת וּפּוֹדֵה מִשַּׁחַת.
וְכֹל מֵאֲמִינִים שֶׁהוּא גּוֹאֵל חֵזֶק,

ב

הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם.
וְכֹל מֵאֲמִינִים שֶׁהוּא דֵּין אֲמַת,
הַהֲגוֹי בְּאֶהְיָ אֲשֶׁר אֶהְיָ.
וְכֹל מֵאֲמִינִים שֶׁהוּא הָיָה וְהוּא וְיִהְיֶה,
הַיּוֹדֵאֵי שְׁמוֹ כֵּן תִּהְלֶתוּ.
וְכֹל מֵאֲמִינִים שֶׁהוּא וְאִין בְּלֶתוּ,

HAVE COMPASSION חֲמוּל. The three paragraphs that follow are a pastiche of stanzas taken from a variety of different *piyyutim*. All traditional *maḥzorim* arrange them as here.

WE BELIEVE וְכֹל מֵאֲמִינִים. This *piyyut* is 1500 years old, having been composed by one of the earliest liturgical poets, Yannai, who lived in the Land of Israel some time between the 5th and 7th century. The poem is a double alphabetical acrostic: the first line states an attribute of God, and the second uses the same letter to describe the human perspective. As much as he can, the poet alliterates an entire line, thus emphasizing the particular quality.

KNOWS OUR DEEPEST FEELINGS בּוֹחֵן כְּלִיּוֹת. Literally, “examines our kidneys.” Priests would examine the innards of sacrificed animals to determine the future or to interpret messages from God.

THE STEADFAST REDEEMER גּוֹאֵל חֵזֶק. The poet is paraphrasing Jeremiah 50:34, where the prophet asserts that only God—no earthly nation—will redeem Israel.

SOLE JUDGE OF ALL THAT LIVES ON EARTH הַדֵּן יְחִידֵי עוֹלָם

לְבָאֵי עוֹלָם. This phrase, taken from the Mishnah, is echoed in *U-netaneh Tokef*: all that lives on earth passes before God, the sole Judge on this judgment day.

A PROMISE OF THE FUTURE בְּאֶהְיָ אֲשֶׁר אֶהְיָ. In God’s revelation to Moses at the burning bush, God replies to Moses’ question, “Who shall I say sent me?” with the phrase quoted here, explicating the name of God: יְהוָה. The phrase has been variously translated as “I am that which I am,” “I will be that which I will be,” or “I will be there with you in the way that I will be there with you.”

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

We are seated.

Have compassion on Your creation
and rejoice in Your handiwork.
As You pardon Your people,
all who trust in You will declare:
“Be sanctified, Lord, throughout Your creation.”

GOD’S QUALITIES: A PIYYUT

א

God upholds the standard of justice.

We believe that God is faithful.

God examines the store of our hidden thoughts.

We believe that God knows our deepest feelings.

God redeems us from death, saves us from the grave.

We believe that God is the steadfast redeemer.

Ha-ohreiz b’yad middat mishpat.

V’khol ma-aminim she-hu El emunah,

ha-bohein u-vodeik ginzei nistarot.

V’khol ma-aminim she-hu bohein k’layot,

ha-go-el mi-mavet u-fodeh mi-shahat.

V’khol ma-aminim she-hu go-el hazak,

ב

God is the sole judge of all that lives on earth.

We believe that God is the judge of truth.

God’s name is a promise of the future.

We believe that God is eternal.

God is unwavering; so is God known and such is God’s glory.

We believe that there is none beside God.

ha-dan y’hidi l’va-ei olam.

V’khol ma-aminim she-hu dayyan emet,

he-haguy b’ehyeh asher ehveh.

V’khol ma-aminim she-hu hayah hoveh v’yihyeh,

ha-vaddai sh’mo kein t’hillato.

V’khol ma-aminim she-hu v’ein bilto,

ג
הזוכר לַמְזַכְרֵיוֹ טוֹבוֹת זְכוֹנוֹת.
וְכֹל מֵאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית,
הַחֹתֶמֶת הַיָּיִם לְכָל־חַי.
וְכֹל מֵאֲמִינִים שֶׁהוּא חַי וְקַיִם,
הַטּוֹב וּמֵטִיב לְרַעִים וְלַטּוֹבִים.
וְכֹל מֵאֲמִינִים שֶׁהוּא טוֹב לְכֹל,

ד
הַיּוֹדֵעַ יִצָּר כָּל־יִצּוּרִים.
וְכֹל מֵאֲמִינִים שֶׁהוּא יוֹצֵרם בַּבֶּטֶן,
הַכֹּל יָכוֹל וְכוֹלֵלם יָחַד.
וְכֹל מֵאֲמִינִים שֶׁהוּא כֹל יָכוֹל,
הֵלֵן בְּסֵתֶר בְּצֵל, שְׂדֵי.
וְכֹל מֵאֲמִינִים שֶׁהוּא לְבָדוּ הוּא,

ה
הַמְמַלִּיף מַלְכִים וְלוֹ הַמְּלוֹכָה.
וְכֹל מֵאֲמִינִים שֶׁהוּא מְלֹךְ עוֹלָם,
הַנּוֹהֵג בְּחֶסֶדוֹ כָּל־דּוֹר.
וְכֹל מֵאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,
הַסּוֹבֵל וּמַעֲלִים עֵינַי מִסּוֹרְרִים.
וְכֹל מֵאֲמִינִים שֶׁהוּא סוֹלֵחַ סְלָה,

MINDFUL OF THE COVENANT זוכר הַבְּרִית. The phrase is used in the Torah when God promises Noah that the world will never again be destroyed and points to the rainbow as a symbol of that eternal covenant.

GOD'S DWELLING PLACE IS HIDDEN הֵלֵן בְּסֵתֶר בְּצֵל, שְׂדֵי. The poet plays on a verse from Psalms (91:1) which refers to humans resting in the mystery of God's protecting love, in the hidden places, in God's shadow. The poet cleverly places a comma before the Hebrew word "God" and thus transforms the meaning of the verse, making God the subject, not the object. Thus it is God, not the devotee, who resides in secret places.

GOD'S LOVE IS SURE נוֹצֵר חֶסֶד. The phrase is from the Thirteen Attributes, where God is described as "reassuring love to thousands of generations" (Exodus 34:7).

Doubt

God is the Unseen One—no image can capture God. Equally, then, God is the One about whom no descriptive words can truly be uttered—that may be the secret of the Jewish sensibility which makes the name of God unpronounceable.

There are moments—singular or common, depending perhaps on our personality—when we might feel the presence of God, and certainly others when our reality—tragic, joyous, uneventful—is so overwhelmingly with us that even the idea of God seems distant, perhaps ludicrous. And then there are those moments of aloneness when the world seems barren and the idea of God seems distant, even absurd. The person of faith knows that presence and absence are equally true of the experience of God. Sometimes God feels so close that one experiences the presence of an intimate companion, but the obverse is also true. And in those moments of absence, we question whether the experience of presence was only a delusion.

To have faith is equally to know doubt. The person of faith knows that the atheist is not a person who is bull-headed, unseeing, but rather someone who has exclusively experienced the absence which is the lot of even the person of faith. Both faithfulness to God and denial tell of our human reality. When the person of faith is in touch with the depth of his or her spiritual and rational consciousness, one knows that one's heart contains both truths. What are we to do, then, other than to live faithfully, with doubt?

א

God considers the good of all those who keep God in mind.

We believe that God is mindful of the covenant.

God carves out the lifespan of all that is alive.

We believe that God is living and eternal.

God's goodness flows to the deserving and to the undeserving.

We believe that God is good to all.

ha-zokheir l'mazkirav tovot zikhronot.

V'khol ma-aminim she-hu zokheir ha-b'rit,

ha-ḥoteikh ḥayyim l'khol hai.

V'khol ma-aminim she-hu hai v'kayyam,

ha-tov u-meitiv la-ra-im v'la-tovim.

V'khol ma-aminim she-hu tov la-kol.

ט

God knows the nature of all creatures.

We believe that God fashioned us in the womb.

God's power is limitless, fashioning all that is.

We believe that God is infinitely powerful.

God's dwelling place is hidden, beyond the heavens.

We believe that God is incomparable,

ha-yodei-a yeitzer kol y'tzurim.

V'khol ma-aminim she-hu yotz'ram ba-baten,

ha-kol yakhol v'khol lam yahad.

V'khol ma-aminim she-hu kol yakhol,

ha-lan b'seiter b'tzeil shaddai.

V'khol ma-aminim she-hu l'vado hu,

י

God is the supreme Ruler of all.

We believe that God is the Sovereign of time and space.

God acts with love in each generation.

We believe that God's love is sure.

God is patient, even overlooking the sins of those who are rebellious.

We believe that God is constantly forgiving.

ha-mamlikh m'lakhim v'lo ha-m'lukhah.

V'khol ma-aminim she-hu melekh olam,

ha-noheig b'ḥasdo kol dor.

V'khol ma-aminim she-hu notzeir ḥased,

ha-soveil u-ma-lim ayin mi-sor'rim.

V'khol ma-aminim she-hu solei-aḥ selah,

ו

הַעֲלִיּוֹן וְעֵינָיו אֵל יִרְאוּ.
וְכָל מַאֲמִינִים שֶׁהוּא עֹנֶה לְחַשׁ,
הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בִתְשׁוּבָה.
וְכָל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוּ,
הַצּוֹפֶה לְרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ.
וְכָל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיֵשֶׁר,

ז

הַקָּצֵר בְּזַעַם וּמֵאֲרִיף אָף.
וְכָל מַאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵס,
הַרְחוּם וּמְקַדִּים רַחֲמִים לְרַגְזוֹ.
וְכָל מַאֲמִינִים שֶׁהוּא רַף לְרִצּוֹת,
הַשְּׂוֹה וּמִשׂוֹה קֶטֶן וְגָדוֹל.
וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צַדִּיק,
הַתֵּם וּמְתַמֵּם עִם תְּמִימִים.
וְכָל מַאֲמִינִים שֶׁהוּא תְּמִים פְּעֵלוֹ.

תִּשְׁגֹּב לְבַדְּךָ, וְתִמְלֹךְ עַל כָּל בְּיַחֲוֹד, כִּפְתוּב עַל יַד
נְבִיאֶךָ: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

MAY YOU BE SOVEREIGN
וְהָיָה יְהוָה לְמֶלֶךְ
Zechariah
14:9.

I Believe

I assert with absolute faith
that prayers preceded
God.
Prayers created God.
God created humans.
Humans create prayers
that create God who cre-
ates humanity.

—YEHUDA AMICHAI
(trans. Edward Feld)

Belief

Sometimes the atheist
looking out the window
sees more of God than all
who pray in the syna-
gogue or church.

—MARTIN BUBER

1

God looks down from above, watching over the faithful.

We believe that God responds even to our silent prayers.

God opens a gate for those who approach in repentance.

We believe that God's arms are always open.

God awaits the repentance of those who have been sinful.

We believe that God is just and upright.

ha-elyon v'eino el y'rei-av.

V'khol ma-aminim she-hu oneh lahash,

ha-potei-ah sha-ar l'dof'kei bi-t'shuvah.

V'khol ma-aminim she-hu p'tuhah yado,

ha-tzofeh la-rasha v'hafeitz b'hitza'd'ko.

V'khol ma-aminim she-hu tzaddik v'yashar,

1

God is patient, holding back wrath.

We believe that it is difficult to arouse God's fury.

God is kind, replacing anger with love.

We believe that it is easy to secure God's favor.

God is the One before whom all are equal.

We believe that God is a righteous judge.

God is blameless and deals righteously with the faithful.

We believe that God's ways are perfect.

ha-katzar b'za-am u-ma-arikh af.

V'khol ma-aminim she-hu kasheh likh-os,

ha-rahum u-makdim rahamim la-rogez.

V'khol ma-aminim she-hu rakh lirtzot,

ha-shaveh u-mashveh katon v'gadol.

V'khol ma-aminim she-hu shofeit tzedek,

ha-tam u-mittameim im t'mimim.

V'khol ma-aminim she-hu tamim po-alo.

Alone, exalted, may You rule over a united humanity, as the prophet Zechariah said, "ADONAI shall be acknowledged sovereign over all the earth. On that day, ADONAI shall be one and the name of God, one."

וּבָכַן תֵּן פְּחָדֶיךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל־מַעֲשֵׂיֶיךָ
 וְאִמְתָּךְ עַל כָּל־מַה־שֶּׁבְרָאתָ,
 וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
 וְיַעֲשׂוּ כָּל־מִצְוַת אַחַת
 לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם,
 כְּמוֹ שִׁדְעֵנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטָן לְפָנֶיךָ,
 עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ,
 וְשִׁמְךָ נֹרָא עַל כָּל־מַה־שֶּׁבְרָאתָ.
 וּבָכַן תֵּן כְּבוֹד יְהוָה לְעַמֶּךָ,
 תְּהִלָּה לְיִרְאֵיךָ
 וְתִקְוָה לְדוֹרְשֵׁיךָ
 וּפְתִיחוֹן פֶּה לְמַיְחֲלִים לָךְ,
 שִׂמְחָה לְאַרְצֶךָ
 וְשִׁשׁוֹן לְעִירֶךָ
 וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדְּךָ
 וְעִרִיכַת נֵר לְבֵן־יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ.
 וּבָכַן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ
 וְיִשְׂרָיִם יַעֲלִזוּ
 וְחֹסֵידִים בְּרִנָּה יִגִּילוּ,
 וְעוֹלָתָה תִקְפֹּץ־פִּיהָ,
 וְכָל־הָרִשְׁעָה כָּלָה כְּעֵשֶׂן תִּכָּלֶה
 כִּי תַעֲבִיר מִמְּשַׁלַּת זָדוֹן מִן הָאָרֶץ.

וּבָכַן U-V'KHEIN. These three paragraphs, which are introduced by the same word, וּבָכַן (*u-v'khein*), are ascribed by many scholars to the 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.

Simḥah l'artzekha v'sason l'irekha

May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

וַיֵּאָתֶיּוּ כָּל לְעַבְדֶּךָ,
וַיְבָרְכוּ שֵׁם כְּבוֹדֶךָ,
וַיְגִידוּ בְּאֵיִם צְדָקָה,
וַיְדַרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ,
וַיְהַלְלוּךָ כָּל-אֶפְסֵי אֶרֶץ,
וַיֹּמְרוּ תַמִּיד יִגְדֵּל יְהוָה.
וַיִּזְנְחוּ אֶת-עַצְבֵיהֶם,
וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם.
וַיִּטּוּ שַׁכְּמָם אַחַד לְעַבְדֶּךָ,
וַיִּירָאוּךָ עִם שֹׁמֵשׁ מִבְּקֵשֵׁי פְנֵיךָ,
וַיִּפְּרוּ כָּח מַלְכוּתְךָ,
וַיִּלְמְדוּ תוֹעִים בִּינָה.
וַיִּמְלְלוּ אֶת-גְּבוּרָתְךָ,
וַיִּנְשְׂאוּךָ מִתְנַשֵּׂא לְכָל לְרֹאשׁ,
וַיִּסְלְדוּ בַחִילָה פְנֵיךָ,
וַיַּעֲטְרוּךָ נֹזֵר תַּפְאָרָה.
וַיִּפְצְחוּ הָרִים רִנָּה,
וַיִּצְהָלוּ אֵיִם בְּמַלְכָּךָ,
וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עֲלֵיהֶם,
וַיְרוּמְמוּךָ בְּקֵהֶל עַם.
וַיִּשְׁמְעוּ רְחוּקִים וַיְבוֹאוּ,
וַיִּתְּנוּ לְךָ כְּתֵר מְלוּכָה.

AND ALL SHALL COME TO
SERVE YOU כָּל לְעַבְדֶּךָ
וַיֵּאָתֶיּוּ כָּל לְעַבְדֶּךָ. This alphabetic
piyyut elaborates the
theme that will be spelled
out in the next paragraph
of this *b'rakhah*, looking
toward God's exclusive
reign in the messianic era.
It plays on biblical verses
which foretell the praise
of God in the end of days.
Some see in it references
to the Roman iconoclas-
tic uprising of the 7th
century (e.g., "their idols
overthrown"), which must
have struck the Jews as a
partial fulfillment of bibli-
cal prophecies." Solomon
Schechter (1847–1915)
wrote: "How one would
like to catch a glimpse of
that early hymnologist to
whom we owe the well-
known *piyyut*, *V'ye-etayu*.
In its iconoclastic victory
of monotheism over all
kinds of idolatries, ancient
as well as modern, it might
best be described as the
Marseillaise of the people
of the Lord of Hosts—a
Marseillaise which is not
followed by a reign of terror
but by the Kingdom of God
on earth, when the upright
shall exult and the saints
triumphantly rejoice."

Israel Zangwill composed this poetic adaptation of the piyyut, published in the British United Synagogue Mahzor, 1909.

¶ All the world shall come to serve Thee
and praise Thy glorious name,
and Thy righteousness triumphant
the islands shall acclaim.
And nations shall give Thee homage
who knew Thee not before,
and the ends of earth shall praise Thee,
Thy name they shall adore.
They shall build for Thee their altars,
their idols overthrown;
and their hands shall clasp in friendship
as they turn to Thee alone.
They shall bow before Thy grandeur,
and know Thy kingdom's might;
they shall walk in under-
standing,
who are astray in night.
They shall exult in Thy greatness,
and of Thy power speak,
and extol Thee, shrined,
uplifted
beyond man's highest peak.
And with reverential homage,
of love and wonder born,
with the ruler's crown of beauty
Thy head they shall adorn.
With the coming of Thy kingdom
the hills shall break into song,
and the islands laugh exultant
that they to God belong.
All their congregations
so loud Thy praise shall sing,
that faraway peoples, hearing,
shall come and hail Thee King.

THE DREAM OF UNIVERSAL REDEMPTION: A PIYYUT

And all shall come to serve You,
praise Your honored name,
proclaiming Your just rule in every island.
Nations that knew You not will seek You,
even those that live at the ends of the earth will laud You,
constantly proclaiming, "God is great."
They shall put away their idols,
bury their icons,
and come as one to serve You.
At the rising of the sun,
those who seek You will be inspired with awe,
and those in error will recognize the power of
Your sovereignty
and learn wisdom.
They will speak of Your salvation,
exalting You above all.
Trembling, they shall greet You,
crowning You with a crown of glory.
Acceding to Your rule,
mountains will burst with song,
and islands rejoice in Your sovereignty.
You will be extolled in the gathering of nations,
as distant people will journey
to crown You as Sovereign.

*V'ye-etayu kol l'ovdekha,
vivar'khu sheim k'vodekha,
v'yaggidu va-iyim tzidkekha,
v'yidr'shukha ammim lo y'da-ukha,
vihal'lukha kol afsei aretz,
v'yom'ru tamid yigdal Adonai.
V'yizn'hu et-atzabehem,
v'yahp'ru im p'sileihem.
V'yattu sh'khem ehad l'ovdekha,
v'yira-ukha im shemesh m'vakshei fanekha,
V'yakkiru ko-ah malkhutekha,
vilam'du to-im binah.
Vimal'lu et-g'vuratekha, vinas'ukha mitnassei l'khol l'rosh,
visal'du v'hilah fanekha, vi-at'rukha neizer tifarah.
V'yiftz'hu harim rinnah, v'yitzhalu i'yyim v'molkhekha,
vikab'lu ol malkhut'kha aleihem, virom'mukha bi-k'hal am.
V'yishm-u r'hokim v'yavo-u, v'yit'nu l'kha keter m'lukhah.*

וּתְמַלֵּךְ, אֶתְּהָ יְהוָה לְבֹדֵךְ, עַל כָּל־מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשָּׁן
כְּבוֹדֵךְ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, כְּפִתּוּב בְּדַבְרֵי קִדְשֶׁךָ:
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֵךְ, וְאִין אֱלֹהִים מְבַלְעֵדֶיךָ, כְּפִתּוּב:
וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ
בְּצִדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלַךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וּרְצִיתָ בָּנוּ,
וּרְוַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

וּתְתֵן לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת־יּוֹם] הַזְּכוֹרוֹן הַזֶּה, יוֹם [זְכוֹרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קִדְשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

Some congregations recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתָנוּ
וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתֶךָ, בְּבֵית
הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֵךְ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה
בְּמִקְדָּשֶׁךָ.

יְהִי רְצוֹן מִלִּפְנֵיךָ, יְהוָה אֱלֹהֵינוּ וְאַל־הִי אָבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
מֶלֶךְ רַחֲמָן הַמְּשִׁיב בָּנִים לְגְבוּלָם, שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ
וְעַל מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מְהֵרָה וְתִגְדֵּל כְּבוֹדוֹ.
אָבִינוּ מִלִּפְנֵינוּ, גִּלְהָ כְבוֹד מַלְכוּתֶךָ עָלֵינוּ מְהֵרָה, וְהוֹפֵעַ
וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם
וְנִפְּצוֹתֵינוּ פָּנִס מִיִּרְפְּתֵי־אָרֶץ.

וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשֶׁךָ
בְּשִׂמְחַת עוֹלָם, שְׁשֵׁם עָשׂוּ אָבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְפָנֶיךָ
אֶת־קְרִבְנוֹת חוֹבוֹתֵיהֶם, תְּמִידִים פְּסָדָרָם וּמוֹסָפִים
כֹּה־לִכְתָּם, וְאֶת־מוֹסָפֵי [יוֹם הַשַּׁבָּת הַזֶּה וְ] יוֹם הַזְּכוֹרוֹן
הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ כְּכַתּוּב
בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ כְּאָמֹר:

ADONAI WILL REIGN
FOREVER יהוה ימלך לעולם.
Psalm 146:10.

ADONAI TZV'VA-OT
WILL BE EXALTED ויגבה יהוה צבאות במשפט.
Isaiah 5:16.

BECAUSE OF OUR SINS
מִפְּנֵי חֲטָאֵינוּ. The first of the middle *b'rakhot* of the Amidah is called of the holiness of the day. The content of this *b'rakhah* is not prescribed in the Talmud. During the first millennium, the prayer concerning the holiness of the day came to be centered on the Temple and its offerings, as if the utterance of the words substituted for the missing sacrifices. Recently, some have begun reciting alternate prayers, which understand the rebuilding of the Temple as a metaphor for the repair of the world in which we all need to engage. (See the following page.)

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.

As it is written in the Book of Psalms:

“ADONAI will reign forever; your God, O Zion, from generation
to generation. Halleluyah!”

Yimlokh Adonai l’olam, elohayikh tziyyon l’dor va-dor hal’luyah.

You are holy, and Your name is revered, for there is no God but You.
As Your prophet Isaiah wrote: “*Adonai Tz’va·ot* will be exalted through
justice, the holy God sanctified through righteousness.”
Barukh atah ADONAI, the Holy Sovereign.

Fourth B’rakhah: The Holiness of Rosh Hashanah

You have chosen us among all peoples, loving us, wanting us.
You have distinguished us among all nations, making us holy through Your
commandments, drawing us close to Your service, and calling us
by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, [this Shabbat and]
this Day of Remembrance, a day for [recalling] the shofar sound [with
love], a day for holy assembly and for recalling the Exodus from Egypt.

*Some congregations recite this traditional version; others continue on the next page with
A Prayer for Jewry in Distress.*

Because of our sins we have been exiled from our land and removed
from our soil. And so, because of the hand which was set against Your
sanctuary, we are unable to fulfill our obligations in that great and holy
place which You chose to carry Your name. May it be Your will, ADONAI
our God and God of our ancestors, compassionate sovereign who restores
their descendants to their promised land, that You may once again have
compassion on us and return in Your great mercy to Your sanctuary. May
You speedily rebuild it and renew its glory. *Avinu Malkeinu*, speedily
manifest the glory of Your dominion, revealing to all humanity that You
are our sovereign, gather our dispersed people from among the nations,
and bring back those scattered to the ends of the earth.

Bring us exultantly to Zion, Your city, and with everlasting joy to
Jerusalem, Your sanctuary, where our ancestors once offered to You
their obligatory, daily, and holy day sacrifices, each as prescribed. The
[Shabbat and] New Year sacrifices were offered there in love, as You
commanded, as it is written in Your Torah by Moses, Your servant, by
Your instruction:

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי
עֶשְׂרֹנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלֵת שַׁבַּת
בְּשַׁבְּתוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְכָּה: בַּמּדָּבָר כַּח ט-י

וּבַחֲדָשׁ הַשְּׁבִיעִי, בְּאַחַד לַחֲדָשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם
כָּל מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ, יוֹם תְּרוּעָה יִהְיֶה לָכֶם.
וְעֵשְׂוִיתֶם עֲלֶיהָ לְרִיחַ נִיחָח לִיהוָה, פֶּר בֶּן-בְּקָר אֶחָד, אֵיל
אֶחָד, כִּבְשִׁים בְּנֵי שָׁנָה שְׁבַע, תְּמִימִם. בַּמּדָּבָר כַּט א-ב
וּמִנְחָתָם וְנִסְכֵיהֶם כַּמְדָּבָר: שְׁלֹשָׁה עֶשְׂרֹנִים לֶפֶר, וּשְׁנֵי
עֶשְׂרֹנִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֶּשֶׂת, וְיַיִן כְּנִסְכּוֹ, וּשְׁנֵי שְׁעִירִים
לְכֹפֶר, וּשְׁנֵי תְּמִידִים כְּהַלְכָתָם. מְלֶכֶד עֲלֵת הַחֲדָשׁ
וּמִנְחָתָהּ, וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ, וְנִסְכֵיהֶם כַּמְשַׁפְּטָם,
לְרִיחַ נִיחָח אֲשֶׁה לִיהוָה: בַּמּדָּבָר כַּט ו

יְהִי כְּרוּצוֹן. From *Siddur Va'ani Tefilati*, the prayerbook of the Masorti (Conservative) movement in Israel. This acknowledges the Jewish people's having returned to the Land of Israel. (The more traditional wording speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return.)

A PRAYER FOR JEWRY IN DISTRESS

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רַחֵם עַל אַחֵינוּ
בֵּית יִשְׂרָאֵל הַנִּתְּוֹנִים בְּצָרָה וְהוֹצִיאֵם מֵאֶפְלָה לְאוֹרָה.
וְקַבֵּל בְּרַחֲמִים אֶת-תְּפִלַּת עַמְּךָ בְּנֵי יִשְׂרָאֵל בְּכָל-
מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, הַשּׁוֹפְכִים אֶת-לֵבָם לִפְנֵיךָ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַזְּכוּרֹן הַזֶּה.

AND IT SHALL COME TO PASS וְהָיָה בְּאַחֲרִית הַיָּמִים. Isaiah 2:2-4. Most contemporary biblical scholars think that this phrase points to the indefinite future. Classical exegetes thought of it as referring to a messianic end-time. This vision of universal peace is inscribed as the watchword of the United Nations.

Those who recited the traditional sacrificial list now continue on the next page.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
כְּפִי שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כְּפָתוּב: וְהָיָה בְּאַחֲרִית
הַיָּמִים, נִכּוֹן יִהְיֶה הָרַב בֵּית יְהוָה בְּרֹאשׁ הָהָרִים וְנִשְׂא
מִגְבְּעוֹת, וְנִהְרֹו אֵלָיו כָּל-הַגּוֹיִם. וְהָלְכוּ עַמִּים רַבִּים
וְאָמְרוּ, לָכוּ וְנַעֲלֶה אֶל הָרַיְהוָה, אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיִרְנוּ מִדְרָכָיו, וְנִלְכֶה בְּאַרְחֻתָיו. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וְדַבֵּר יְהוָה מִירוּשָׁלַיִם. וְשִׁפְט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים
רַבִּים, וְכַתְּנוּ חֲרָבוֹתָם לְאֵתִים וְחַנִּיתוֹתֵיהֶם לְמִזְמֵרוֹת,
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

לָכוּ וְנַעֲלֶה. Let us go up. Isaiah's vision of universal religious unity.

INSTRUCTION SHALL GO FORTH תֵּצֵא תוֹרָה. The word *torah*, translated here as "instruction," can be understood in its widest sense: all that is right and true. Jewish mystics understood the verse as referring to a future divine revelation.

Our Sacrifice

Our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager store of cattle and grain, the yield of the shepherd's care and the farmer's toil, offered their best in the service of God, can we be content with a gift of mere words that costs us neither labor nor privation? Shall we not feel impelled to devote of our substance to the service of God? Shall we not give of our store to the relief of suffering, the healing of sickness, the dispelling of ignorance and error, the righting of wrongs and the strengthening of faith?

—MORDECAI KAPLAN
AND EUGENE KOHN
(*adapted*)

“The sacrifices of God are a broken spirit; a contrite and broken heart” (Psalm 51:19). Rabbi Abba bar Judan said: What God regards as unfit for sacrifice in an animal, God holds as fit in a human being. An animal that is blind or broken or maimed is unfit for sacrifice (Leviticus 22:22), but a human being who has a broken and contrite heart is a fit offering to God.

—PESIKTA OF
RAV KAHANA

The Sephardic rite continues on p. 153.

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation.

Numbers 28:9–10

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

You shall present a burnt offering of pleasing odor to ADONAI: one bull of the herd, one ram, and seven yearling lambs, without blemish. Numbers 29:1–2 As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom. This is in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its grain offering, each with its libation as prescribed, gifts of pleasing odor to ADONAI. Numbers 29:6

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on this [Shabbat and this] Day of Remembrance, wherever they dwell.

Those who recited the traditional sacrificial list now continue on the next page.

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: “And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְשֵׁי
 שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ, וּבְשִׁבְעֵי רִצִּית בּוֹ
 וְקוֹדְשֵׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרְאתָ, זָכַר לְמַעֲשֵׂה
 בְּרֵאשִׁית.

Congregation recites:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], הִיָּה עִם פִּיפּוֹת
 שְׁלוּחֵי עַמְּךָ בֵּית יִשְׂרָאֵל, הָעוֹמְדִים לְבַקֵּשׁ תְּפִלָּה
 וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל עַמְּךָ בֵּית יִשְׂרָאֵל.
 הוֹרִם מָה שִׁיאֲמָרוּ, הִבִּינָם מָה שִׁידַבְּרוּ,
 הַשִּׁיבָם מָה שִׁישְׂאָלוּ, יִדְעֵם אֵיךְ יִפְאָרוּ.
 בְּאוֹר פְּנִיךָ יִהְלְכוּ, בְּרֶךְ לְךָ יְכַרְעוּ,
 עַמְּךָ בְּפִיהֶם יְבָרְכוּ, וּמִבְּרָכוֹת פִּיךָ כָּלֵם יִתְבָּרְכוּ.

Reader responds:

אוֹחִילָה לְאֵל, אַחֲלָה פָּנָיו, אֲשַׂאֲלָה מִמֶּנּוּ מַעֲנֶה לְשׁוֹן.
 אֲשֶׁר בִּקְהַל עִם אֲשִׁירָה עָזוּ, אֲבִיעָה רְנִנוֹת בְּעַד
 מִפְּעֻלָּיו. לְאָדָם מְעַרְכֵי לֵב, וּמִיְהוּה מַעֲנֶה לְשׁוֹן.
 יְהוּה שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ. יִהְיוּ לְרִצּוֹן אֲמָרֵי
 פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ, יְהוּה, צוּרֵי וְגוֹאֲלֵי.

THE SPECIAL SECTIONS
 OF MUSAF:
 MALKHUYOT, ZIKHRONOT,
 AND SHOFAROT.

The distinctive feature of the Rosh Hashanah Musaf Amidah is the insertion of Malkhuyot, Zikhronot, and Shofarot (verses relating to God's sovereignty, to remembrance, and to the sounding of the shofar) into the typical seven-*b'rakhah* structure of the holy day Amidah.

The verses of Malkhuyot, Zikhronot, and Shofarot highlight the complex, interrelated themes of Rosh Hashanah. The new year is a time to recognize what is of ultimate value for us, what of the past we wish to recall and carry with us into the future, and what of the past we would like God to recall. It is a day to meditate on our behavior in the world: What are we called to? From a religious perspective, what goals are worth striving toward?

In each of the three sections, a poetic introduction is followed by ten biblical verses (three from

the Five Books of the Torah, three from Psalms, three from the Prophets, and then another verse from the Torah). Each verse contains the key word for that section: a reference to sovereignty, memory, or the shofar. Additional poetic material introduces the last verse of each section. The section then concludes with a *b'rakhah*, the blowing of the shofar, and two brief prayers, one announcing this day as the birthday of the world, הַיּוֹם הָרֵת עוֹלָם, and the second a plea that our prayers be heard, אֲרֻשֶׁת שְׁפָתֵינוּ.

The recitation of biblical verses is mandated in the Mishnah and Talmud (Babylonian Talmud, Rosh Hashanah 32a), which provide guidelines for their selection. However, the number of verses required was the subject of debate. (The predominant opinion is ten, while the minority holds that three is sufficient—one from each of the major biblical divisions.)

BE WITH THE MESSENGER הִיָּה עִם פִּיפּוֹת. This paragraph is a prayer by the congregation that the Shekhinah be present as inspiration to the prayer leader. It is a complement to the meditation of the prayer leader which follows.

I PRAY TO YOU, GOD אוֹחִילָה לְאֵל. On Rosh Hashanah and Yom Kippur, the unique additions to the Musaf Amidah are introduced by a personal prayer of the leader asking for God's help in offering prayer that is effective in reaching both the congregation and God. This meditation was written in the first millennium and appears not only in the Ashkenazic tradition but in the Sephardic as well, where it precedes the entire repetition of the Amidah.

Every year there descends and radiates a new and renewed light which has never yet shone. For the light of every year withdraws to its source in the Infinite One who is beyond time . . . but through the sounding of the shofar and by means of the prayers we utter, a new and superior light is elicited . . . a new and more sublime light that has never yet shone since the beginning of the world. Its manifestation, however, depends on the actions of those below, and on their merits and penitence during the Ten Days of T'shuvah.

—SCHNEUR ZALMAN
OF LIADI

ON SHABBAT, WE RECITE THIS PARAGRAPH:

Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.

Yism'hu v'malkhut'kha shom'rei shabbat v'kor'ei oneg, am m'kad'shei sh'vi-i, kullam yisb'u v'yit-an'gu mi-tuvekha, u-va-sh'vi-i ratzita bo v'kiddashto, hemdat yamim oto karata, zeikher l'ma-aseih v'reishit.

Introduction to the Three Special Sections of Musaf

Congregation recites:

Our God and God of our ancestors, be with the messengers of Your people Israel as they stand praying for the ability to plead before You, on our behalf.

Teach them what to say,
inspire them in their speech,
respond to their requests,
instruct them how to properly glorify You.
May they walk in the light of Your presence,
and bend their knees to You.
May Your people be blessed through the
words of their mouths, and may all find
blessing through the blessings of Your mouth.

Reader responds:

I pray to You, God, that I may come into Your presence.
Grant me proper speech, for I would sing of Your strength
amidst the congregation of Your people and utter praises
describing Your deeds.
A person may have the best of intentions, but it is God who
grants the ability of expression.
ADONAI, open my lips that my mouth may declare Your glory.
And may the words of my mouth and the thoughts in my
heart be acceptable to You, ADONAI, my stronghold and my
redeemer.

מלכויות

The ark is opened.

עֲלִינוּ לְשִׁבְחָ לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה,
שֶׁלֹּא שָׁם הִלְקֵנוּ כִּהֵם,
וְגָרְלָנוּ כְּכָל־הַמוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׂוֹכֵנֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכָּנוּ אֶפְסֵ זִלְתּוֹ,
כְּכַתוּב בְּתוֹרָתוֹ:
וַיִּדְעָתָ הַיּוֹם וְהִשְׁבַּתָּ אֶל־לִבְבָךְ,
כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

The ark is closed.

Ha-Din, the Day of Judgment, when God is said to ascend the throne of judgment. The Malkhuyot section concludes with the fourth *b'rakhah* on the holiness of Rosh Hashanah, to which is added the phrase *melekh al kol ha-aretz*, “ruler of all the earth.” These words join the standard holy day Amidah *b'rakhah* that describes God as sanctifying the people Israel and the holy day—in this case specified as *Yom Ha-zikkaron*, the Day of Remembrance.

IT IS FOR US עֲלִינוּ. Aleinu, originally written for the Rosh Hashanah service, is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God’s sovereignty, an appropriate introduction to this section. It is traditionally attributed to Rav, a 3rd-century rabbi. Although this may not be historically accurate, it is certainly one of the oldest prayers.

AND SO WE BOW וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים. Throughout the year, we bow at the waist when praying this line. On Rosh Hashanah, it is customary for the prayer leader—and in many communities, members of the congregation as well—to prostrate themselves entirely. The Torah contains several references to “falling on the face” in supplicatory prayer, most often in connection with a request for forgiveness. Prostration commonly accompanied prayer in the Temple and in the early synagogue, but it was de-emphasized in order to distinguish Judaism from its sister religions, and was retained only on Rosh Hashanah and Yom Kippur. Here, we prostrate ourselves as an expression of our humility and as an acknowledgment of God’s absolute power and sovereignty. In some congregations two people help the prayer leader stand up while keeping their feet together, as the angels are said to do.

MALKHUYOT. The first of the special sections of Musaf is entitled Malkhuyot—prayers and biblical verses celebrating God’s sovereignty. All appellations of God are metaphors, but the image of God as sovereign had particular power for medieval and rabbinic Judaism. (The Torah has few references to God as sovereign, but there are many in prophetic writings and in Psalms.) It represents a rejection of earthly authority as the arbiter of ultimate values. Additionally, the metaphor of God as sovereign expresses the common human experience of a transcendent power both glorious and terrifying, as well as the corresponding sense of vulnerability and dependence evoked by this image. Lastly, biblical narratives depict the earthly sovereign as functioning as a judge, so by employing the metaphor of sovereignty in reference to God we focus on Rosh Hashanah as Yom

*Tikkun Olam—The
Repair of the World*

If you see what needs to be repaired and how to repair it, then you have found a piece of the world that God has left for you to complete. But if you only see what is wrong and what is ugly in the world, then it is you yourself that needs repair.

—MENACHEM
MENDEL SCHNEERSON

Humility Before God

The essence of *t'shuvah* is achieved through humility, for one must make oneself like *ayin*/nothing—like a wilderness to be tread upon.

—NAHMAN OF BRATZLAV

Malkhuyot—God's Sovereignty

PRAYERS AND BIBLICAL VERSES ON GOD'S SOVEREIGNTY

ALEINU—GOD, WHOM WE WORSHIP

The ark is opened.

It is for us to praise the Ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.

† And so we bow,
acknowledging the supreme sovereign,
the Holy One, who is praised—
the One who spreads out the heavens and establishes the earth,
whose glorious abode is in the highest heaven,
whose powerful presence is in the loftiest heights.

This is our God, none else;
ours is the true sovereign, there is no other.

As it is written in the Torah:

“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

The ark is closed.

Meditations on Malkhuyot

The ark is opened.

מֶלֶךְ עֲלִיּוֹן
אֵל דָּר בַּמְרוֹם, אֲדִיר בַּמְרוֹם, אֲמִץ יְדוֹ תְרוֹם,
לְעֵדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיּוֹן
הַמְדַבֵּר בְּצַדִּיקָה, הַלּוֹבֵשׁ צְדָקָה, הַמְאַזֵּין צַעֲקָה,
לְעֵדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיּוֹן
טוֹב שׁוֹכֵן עַד, טוֹבוֹ לְעַד, טַפַּח שְׁמֵי עַד,
לְעֵדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיּוֹן
מֶלֶךְ עוֹלָמִים, מְפַעֲנָח נַעֲלָמִים, מִשְׁיַח אֱלֹמִים,
לְעֵדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיּוֹן
שָׁנָה אֵין לְפָנָיו, שְׁקֵט בְּפָנֵינוּ, שָׁבַח טוֹב בְּמִצְפוֹנָיו,
לְעֵדֵי עַד יִמְלֹךְ

The ark is closed.

מֶלֶךְ אֲבִיּוֹן
תְּנוּמָה תְּעוֹפְנוּ, תְּרִדְמָה תְּעוֹפְפָנוּ, תְּהוּ יְשׁוּפְנוּ,
עַד מְתֵי יִמְלֹךְ

The ark is opened.

אֲבֵל מֶלֶךְ עֲלִיּוֹן
תִּקְפוּ לְעַד, תִּפְאֲרֵתוֹ עֲדֵי עַד, תְּהַלְתּוּ עוֹמְדַת לְעַד,
לְעֵדֵי עַד יִמְלֹךְ.

The ark is closed.

THE SOVEREIGN ON HIGH
מֶלֶךְ עֲלִיּוֹן. In the Middle Ages, Jews were under the sway of kings and nobles. The fickle rule of these sovereigns often had terrible consequences for the Jewish communities beholden to them. This *piyyut*, which describes the ideals of divine rule and contrasts them with the corruption of human sovereignty, had, in its context, a subversive quality. In its original form, each stanza describing God's attributes alternated with a stanza describing the failure of human royalty. The *piyyut* was shortened later—probably for reasons of time—and almost all of the stanzas describing earthly rule were removed. While human kings might proclaim that their rule was justified by divine right, Jews, praying in the synagogue, declared that only God's rule had true legitimacy. They thus understood the central meaning of the Malkhuyot portion of the Musaf service to be the acknowledgment that no earthly person or object can lay claim to absolute authority. As we meditate on this section of the service, we, too, might contemplate which values have ultimate claim on our lives.

The Bible describes the experience of God's presence in two different ways. At Sinai the experience is earth-shattering, filled with the sounds and sights of thunder and lightning; but the prophet Elijah returns to Sinai and only hears "the thin silent sound" of God's presence. Denise Levertov's poem suggests that latter sense.

§ The Thread

Something is very gently,
invisibly, silently,
pulling at me—a thread
or net of threads
finer than cobweb and as
elastic. I haven't tried
the strength of it. No
barbed hook
pierced and tore me. Was it
not long ago this thread
began to draw me? Or
way back? Was I
born with its knot
about my
neck, a bridle? Not fear
but a stirring
of wonder makes me
catch my breath when I feel
the tug of it when I thought
it had loosened itself
and gone.

—DENISE LEVERTOV

Meditations on Malkhuyot

The ark is opened.

The Sovereign on High,
God, who dwells in the heights,
and is wondrous in the heavens,
will display the power of the Divine, and
will rule forever and ever. *La-adei ad yimlokh melekh elyon*

The Sovereign on High
speaks with righteousness,
is clothed in justice,
listens to those who cry out and
will rule forever and ever. *La-adei ad yimlokh melekh elyon*

The Sovereign on High
who is good,
whose goodness is everlasting,
and who fashioned the infinite heavens
will rule forever and ever. *La-adei ad yimlokh melekh elyon*

The Sovereign on High,
the eternal Sovereign,
perceives all that is hidden,
gives speech to the mute, and
will rule forever and ever. *La-adei ad yimlokh melekh elyon*

The Sovereign on High
never sleeps,
is surrounded by tranquility,
holds out a treasured reward for the righteous, and
will rule forever and ever. *La-adei ad yimlokh*

The ark is closed.

*The impoverished earthly sovereign
is chased by exhaustion,
falls into a deep sleep,
and is enveloped in chaos.
How long can that rule last?* *Ad matai yimlokh*

The ark is opened.

But—the Sovereign on High
whose power is eternal,
who is glorious forever,
and who is justly praised forever,
will rule forever and ever. *La-adei ad yimlokh*

The ark is closed.

על כן נקנה לך יהוה אלהינו, לראות מהרה
 בתפארת עזך, להעביר גלולים מן הארץ והאלילים
 פרות יצרתו, לתקן עולם במלכות שדי, וכלבני בשך
 יקראו בשמך, להפנות אליך כל־רשעי ארץ. יפירו
 וידעו כל־יושבי תבל, כי לך תכרע כל־ברך, תשבע כל־
 לשון. לפניך יהוה אלהינו יכרעו ויפלו, ולכבוד שמך
 יקר יתנו. ויקבלו כלם את־עול מלכותך, ותמלך עליהם
 מהרה לעלם ועד. כי המלכות שלך היא, ולעולמי עד
 תמלוך בכבוד.

כפתוב בתורתך:

- א יהוה ימלך לעלם ועד. שמות טו יח
 ב ונאמר: לא־הביט און ביעקב, ולא ראה עמל
 בישראל, יהוה אלהיו עמו ותרועת מלך בו. במדבר כג כא
 ג ונאמר: ויהי בישרון מלך, בהתאסף ראשי עם, יחד
 שבטי ישראל. דברים לג ה

ובדברי קדשך כתוב לאמר:

- א כי ליהוה המלוכה ומשל בגוים. תהלים כב כט
 ב ונאמר: יהוה מלך גאות לבש, לבש יהוה עז התאזר,
 אף תכון תבל בל־תמוט. תהלים צג א
 ג ונאמר: שאו שערים ראשיכם והנשאו פתחי עולם,
 ויבוא מלך הכבוד. מי זה מלך הכבוד, יהוה עזוז וגבור,
 יהוה גבור מלחמה. שאו שערים ראשיכם, ושאו פתחי
 עולם, ויבא מלך הכבוד. מי הוא זה מלך הכבוד, יהוה
 צבאות הוא מלך הכבוד, סלה. תהלים כד ז-י

which the human monarch was often seen as a manifestation of the deity.

A NOTE ON THE TRANSLATION OF BIBLICAL VERSES. The meanings and emphases of the verses of Malkhuyot, Zikhronot, and Shofarot in their liturgical settings sometimes differ from their meanings in their biblical contexts. The translations here reflect that shift—varying, when appropriate, from some of the familiar English renditions, such as the JPS translation used in *Etz Hayim*, the Conservative movement’s Torah commentary.

שָׂאוּ שַׁעְרֵיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, לִפְתּוֹחַ עוֹלָם. Classically, “Jerusalem” refers to both the city on earth and a “heavenly city,” each reflective of the other. “Gates” and “doors” refer not only to the gates of Jerusalem or the Temple, but also to “cosmic doors,” through which the presence of God enters the world.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לתקן עולם. *Tikkun olam*, which means “mending the world,” is an ancient Hebrew phrase that has acquired additional resonance in modern times. In its setting in this prayer, *l’takken olam* means “to establish the world in the kingdom of the Almighty [Shaddai],” or to bring about God’s rule on earth. In contemporary usage it refers to the betterment of the world, including the relief of human suffering, the achievement of peace and mutual respect among peoples, and protection of the planet itself from destruction. (adapted from Arthur Green)

THE BIBLICAL VERSES OF MALKHUYOT/SOVEREIGNTY. Whereas the Book of Psalms, some books of the Prophets, and the later rabbinic tradition take for granted that God is naturally referred to as King, these three verses are the only verses in the entire Five Books of Moses that expressly connect God to kingship. Perhaps this omission reflects a desire to further distance Judaism from the surrounding idolatrous nations, in

Shofar and the Soul

The Torah teaches us וּתְרַוְעַת מְלִיךָ בּוֹ, “their Sovereign’s acclaim is in their midst” (Numbers 23:21), a reminder that just as a trumpet blast announces a mortal king, so the shofar is blown to announce the coronation of God. According to the Midrash, the verse can be understood as “the shofar blast of kingship is within the person [Israel].” That is, the true shofar—the true power to crown God as sovereign—is found within the heart of each and every Jew. The physical shofar does no more than amplify the soul’s yearning to exalt the Divine.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty, when all flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As it is written in Your Torah:

✕ ADONAI will be *sovereign* forever and ever. Exodus 15:18

▢ God does not gaze upon the sins of Jacob, nor look upon the errors of Israel; ADONAI their God is with them,

their *sovereign’s* acclaim is in their midst. Numbers 23:21

▣ God became *sovereign* in Jeshurun, as the leaders of the people gathered with the tribes of Israel. Deuteronomy 33:5

And it is also written in Psalms:

✕ For *sovereignty* is ADONAI’S;

God rules over the nations. Psalm 22:29

▢ ADONAI is *sovereign*, robed in splendor, girded in strength. So the earth is established on sure foundation. Psalm 93:1

▣ Lift up high, O you gates; lift up the eternal doors, so that the *Sovereign* of Glory may enter. Who is the *Sovereign* of Glory? ADONAI, mighty and valiant, ADONAI, mighty in battle. Lift up high, O you gates; lift up the eternal doors, so that the *Sovereign* of Glory may enter. Who is the *Sovereign* of Glory? *Adonai Tz’va-ot* is the *Sovereign* of Glory, forever. Psalm 24:7–10

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:
א כֹּה אָמַר יְהוָה, מֶלֶךְ יִשְׂרָאֵל וְגֵאלוֹ יְהוּדָה צְבָאוֹת, אֲנִי
 רִאשׁוֹן וְאֲנִי אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים. ישעיה מד ו
ב וְנֹאמַר: וְעָלוּ מוֹשְׁעִים בְּהָרַ צִיּוֹן לְשַׁפֵּט אֶת־הָרַ עֲשׂוֹ,
 וְהִיְתָה לִיהוָה הַמְּלוּכָה. עבדיה א כא
ג וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
 יְהִיֶּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד. זכריה יד ט
 וּבִתְוֹרַתְךָ כָּתוּב לֵאמֹר:
 שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד. דברים ו ד

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 מְלוֹךְ עַל כָּל־הָעוֹלָם כְּלוֹ בְּכּוֹדְךָ,
 וְהַנְּשֵׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ,
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָרְךָ עַל כָּל־יּוֹשְׁבֵי תֵבֶל אֶרְצְךָ,
 וַיִּדַע כָּל־פְּעוֹל כִּי אַתָּה פְּעַלְתּוֹ,
 וַיִּבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרַתּוֹ,
 וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ,
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מִשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] **[רְצָה בְּמִנוּחָתֵנוּ]**
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרַתְךָ,
 שְׁבַעֲנוּ מִטּוֹבְךָ, וְשִׁמְחָנוּ בִישׁוּעָתְךָ. **[וְהַנְּחִילֵנוּ, יְהוָה**
אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךְ, וַיְנַוְחוּ בְּהַ יִשְׂרָאֵל
מִקְדְּשֵׁי שְׁמֹךְ].

וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
 וְדַבְּרָךְ אֱמֶת וְקִיָּם לְעַד.
 בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־הָאָרֶץ,
 מִקְדָּשׁ **[הַשְּׁבֵת וְ] יִשְׂרָאֵל** וַיּוֹם הַזְּכָרוֹן.

ADONAI SHALL BE AC-
 KNOWNED SOVEREIGN
 וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־
 הָאָרֶץ. Zechariah 14:9.
 This verse is also quoted
 at the conclusion of the
 Aleinu. In it, we recognize
 that God's Oneness is not
 yet fully realized, and we
 express our hope that our
 prayers and actions will
 contribute to achieving
 that ideal. Here, the verse
 is followed directly by
 the first line of the Sh'ma
 (Deuteronomy 6:4), which
 is our declaration that God
 is, indeed, One, although
 the Sh'ma itself does not
 contain any form of the
 word *melekh*. The ancient
 Rabbis understood the
 recitation of the Sh'ma
 as *kabbalat ol malkhut*
shamayim, the accep-
 tance of the yoke of God's
 sovereignty. Therefore it
 was deemed appropriate
 to recite the Sh'ma as the
 tenth verse of Malkhuyot.

OUR GOD AND GOD OF OUR
 ANCESTORS אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ. This paragraph
 concludes the fourth
b'rakhah of the Amidah;
 the text is nearly identical
 to the liturgy of Shabbat
 and Festivals. It includes a
 prayer to purify our hearts
 so that our service to God
 may be *emet*, "truth" (טְהַר)
 (לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת). The
 Hebrew word *emet* implies
 more than mere honesty
 or absence of falsehood: it
 connotes also faithfulness,

wholeness, and integrity. Thus, we express our longing to be constant and consistent in our prayer and to liberate our relationship with God from the mixed motives and inner conflicts that generally characterize human behavior. The prayer's penultimate sentence—unique to the High Holy Days—takes up this theme of truth, applying the attribute to God and God's word, and emphasizing it as an essential quality of the Divine.

The Creative Process of T'shuvah

Rabbi Kalonymous Kal-mish Shapira, the Rebbe of the Warsaw Ghetto, wrote on Rosh Hashanah 5702/1941 (*Esh Kodesh*): “The time for repentance is Rosh Hashanah, the anniversary of the creation of the world. This is because repentance . . . is also a kind of creativity.” The Hebrew word *t'shuvah* means repentance and return. However, as a creative act, *t'shuvah* is not a simple return. We return to who we are meant to be, but have not yet become. We return to growth and possibility that has lain dormant within us and not yet flourished, much as a sculpture lies hidden within a brute block of stone. That is why the process of *t'shuvah*, as painful and even humiliating as it can be, is in fact very joyous and hopeful.

(Adapted and translated
by Jan Uhrbach)

And Your servants the prophets further wrote:

✠ Thus said ADONAI, *sovereign* and redeemer of Israel, *Adonai Tz'va-ot*: I am the first and I am the last, and there is no God but Me. Isaiah 44:6

Ⓜ Liberators shall ascend Mount Zion to judge Mount Esau; then *sovereignty* shall be ADONAI's. Obadiah 1:21

Ⓜ ADONAI shall be acknowledged *sovereign* of all the earth. On that day ADONAI shall be one, and the name of God, one.

Zechariah 14:9

And it is written in Your Torah:

Hear, O Israel, ADONAI is our God, ADONAI alone.

Deuteronomy 6:4

Our God and God of our ancestors: in Your glory, rule over the entire universe; in Your splendor, be exalted over all the earth; in the majestic beauty of Your overwhelming presence, appear to all the inhabitants of Your world. Then, all that You have made will recognize You as their maker, all that You created will understand that You are their creator, and all living beings will say: ADONAI, the God of Israel, is sovereign, ruling over all.

Our God and God of our ancestors: [**embrace our rest,**] make us holy through Your commandments and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [**ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.**] Purify our hearts to serve You truly, for You are the God of truth, and Your word is true, eternal, and unchanging. *Barukh atah ADONAI*, ruler of all the earth, who makes [**Shabbat,**] the people Israel and the Day of Remembrance holy.

[*Leader: Barukh atah Adonai,*] *Congregation: melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el [Leader: v'yom ha-zikkaron].*

(The shofar is traditionally not blown on Shabbat.)

תְּקִיעַת שְׁבָרִים-תְּרוּעַת תְּקִיעַת
תְּקִיעַת שְׁבָרִים תְּקִיעַת
תְּקִיעַת תְּרוּעַת תְּקִיעַת

הַיּוֹם הַזֶּה הִרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יִצְוֵי
עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמֵנוּ
כִּרְחֵם אָב עַל בָּנָיו. וְאִם כְּעַבְדִּים עֵינֵינוּ לְךָ תְּלוּיֹת,
עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיּוֹם קָדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רֵם וְנֹשָׂא,
מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתֵּנוּ,
וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵינוּ.

TODAY THE WORLD STANDS AS AT BIRTH הַיּוֹם הַזֶּה הִרְתָּ עוֹלָם. The ancient Rabbis debated whether Rosh Hashanah marks either the first day of the creation of the world or the sixth day, when humanity was formed. The liturgical emphasis on the word “today” suggests that this is no mere anniversary celebration; rather, all humanity—and all creation—are re-created anew today.

AWE-INSPIRING AND HOLY ONE אִיּוֹם קָדוֹשׁ. In the original version of this prayer, the last two words were *ha-yom kadosh*, “on this holy day.” The language was changed to *ayom kadosh*, “awe-inspiring and Holy One,” because final judgment is actually suspended until Yom Kippur.

(The shofar is traditionally not blown on Shabbat.)

*T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah*

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us and, as day emerges from night, to bring forth a favorable judgment on our behalf, awe-inspiring and Holy One.

*Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim,
im k'vanim im ka-avadim. Im k'vanim, rahameinu k'rahem av al banim.
V'im ka-avadim eineinu l'kha t'luyot, ad she-t'honneinu v'totzi kha-or
mishpateinu, ayom kadosh.*

WE OMIT THIS PARAGRAPH ON SHABBAT:

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our prayerful offering that proclaims Your sovereignty.

*Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin,
mabbrit u-makshiv l'kol t'ki-ateinu. U-t'kabbeil b'rahamim u-v'ratzon seder
malkhuyoteinu.*

Meditations on Zikhronot

אֶפְחָד בְּמַעֲשֵׂי אֲדָאג בְּכַל-עַת אִירָא
מִיּוֹם-דִּין בְּבוֹאֵי
לְזִכְרוֹן.
אֲרָשׁ לְחַנּוּן אַחֲלָה לְרַחוּם אַחֲנָן
לְחֶק-לִי יוֹם
זִכְרוֹן.
בְּבוֹאֵי לְמַשְׁפָּט בְּמִי אֲשַׁעַן וּמִי יַחֲפֹשׂ
לִי צֶדֶק
לְזִכְרוֹן.
גָּבַר אִם יַעֲמֵד לְפָנָיו הַיּוֹעִיל בְּעַת יִבְקֹשׁ
מִנִּי זְכוּת
לְזִכְרוֹן.
מַעֲלָלֵי גָבַר וּמִסְפָּר צַעֲדָיו נִשְׁפָּחוּ
מֵאֲנוּשׁ וְלֹאֵל
לְזִכְרוֹן.
שִׁיחוּ מְזֻמּוֹת אֵל יַחַד כָּל-בְּנֵי אִישׁ
עוֹבְרֵי תַחַת שֶׁבֶט כְּצֹאֵן
לְזִכְרוֹן.
פָּנָה אֱלֹהִים בְּיוֹשְׁבֵי גְנִים מִקְשִׁיב
לְנִדְבְּרֵימוֹ בְּדַת
לְזִכְרוֹן.

I WORRY אֶפְחָד. This *piyyut*, written for this section of the Musaf service, is ascribed to Yose ben Yose (5th century) and is thus among the earliest liturgical texts. In the original it is a double acrostic, with every line ending with the word *zikkaron*, "remember." As the poem progresses, the biblical verses that we recite later in this section are woven into the poem.

LISTENING TO EACH OTHER מִקְשִׁיב לְנִדְבְּרֵימוֹ. The poet bases this image on a series of midrashim interpreting the verse in the Song of Songs, "O you who sit in the garden, friends are listening to your voice; let me hear your voice" (8:13). These midrashim understand the garden to be either the synagogue or the study hall, and the voices that are heard are those engaged in study or prayer. Given the liturgical context, the poet may well have especially had the latter activity in mind.

The Broken Tablets

The broken tablets were
also carried in an ark.
Insofar as they repre-
sented everything
shattered
everything lost, they
were the law of broken
things,
the leaf torn from the
stem in a storm, a
cheek touched
in fondness once but now
the name forgotten.
How they must have
rumbled, clattered on
the way even carried so
carefully through the
waste land,
how they must have
rattled around until
the pieces
broke into pieces, the
edges softened
crumbling, dust collected
at the bottom of the
ark
ghosts of old letters, old
laws. Insofar
as a law broken is still
remembered
these laws were obeyed.
And insofar as
memory
preserves the pattern of
broken things
these bits of stone were
preserved
through many journeys
and ruined days
even, they say, into the
promised land.

—RODGER KAMENETZ

Meditations on Zikhronot

I fear for what I have done, always anxious of the Day of
Judgment, as *memory* rushes in,

I would seek out the One who is merciful, pray to the One
who is compassionate, who ordained for me this Day of
Remembrance,

As I come to judgment, who would support me? Who would
find me innocent when my deeds are *recalled*?

Should someone arise and argue my case, could they justify
me, as all is *recalled*?

Though a person's very footsteps and deeds are forgotten in
this world, God *remembers*.

Tell us God's thoughts as each person passes as sheep under
God's staff, and God *remembers* them.

O turn, God, to those who sit in Your garden, listening to each
other address prayers to You, now *recalled*.

BIBLICAL RECOLLECTIONS OF GOD'S REMEMBRANCE

As You remembered Noah and with the wind dispersed the
waters of the flood,

So too remember us upon the flood of cruelty that threatens
this frail ark, our world, and send the spirit of Your care and
goodness to calm the sea.

As in Egypt you heard our screaming, and remembered there
Your pact with Abraham, Isaac, and Jacob, Sarah, Rebecca,
Rachel and Leah,

So too remember us—

Enslaved to our ways of living that we dare not change,
Oppressed by fears of Pharaohs who turn living waters into
blood.

As You instructed Jeremiah:

Whisper in the ear of Jerusalem how I remember your youthful
passion, so too remember now

To whisper in her ear again

The words and acts that will establish justice, mercy, and peace.

זְכוֹרוֹנוֹת

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם, וּפּוֹקֵד כָּל-יִצְוֵי קֶדֶם.
לְפָנֶיךָ נִגְלוּ כָּל-תַּעֲלוּמוֹת, וְהַמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית.
אֵין שְׂכָחָה לְפָנֶיךָ כֶּסֶף כְּבוֹדְךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ.
אַתָּה זֹכֵר אֶת-כָּל-הַמַּפְעֵל, וְגַם כָּל-הַיְצוֹר לֹא
נִכְחַד מִמֶּךָ.

הַכֹּל גָּלוּי וְיָדוּעַ לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ,
צוֹפָה וּמִבֵּית עַד סוֹף כָּל-הַדּוֹרוֹת.
כִּי תִבְיֵא חֶק זְכוֹרוֹן, לְהַפְקִיד כָּל-רִיחַ וּנְפֶשׁ,
לְהִזְכֹּר מַעֲשִׂים רַבִּים, וְהַמּוֹן בְּרִיּוֹת לְאֵין תִּכְלִית.
מִרְאשִׁית כְּזֹאת הוֹדַעְתָּ, וּמִלְפָּנֶים אוֹתָהּ גָּלִיתָ.

זֶה הַיּוֹם תַּחֲלֵת מַעֲשִׂיךָ, זְכוֹרוֹן לְיוֹם רֵאשׁוֹן:
כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.
וְעַל הַמְּדִינּוֹת בּוֹ יֹאמֵר:
אִיזוֹ לַחֲרָב, וְאִיזוֹ לְשָׁלוֹם, אִיזוֹ לְרַעֲב, וְאִיזוֹ לְשֹׁבַע.
וּבְרִיּוֹת בּוֹ יִפְקְדוּ, לְהַזְכִּיר לַחַיִּים וּלְמֹת.
מִי לֹא נִפְקֵד כִּהַיּוֹם הַזֶּה, כִּי זָכַר כָּל-הַיְצוֹר לְפָנֶיךָ בָּא,
מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ, וְעֲלִילוֹת מַצְעָדֵי גְבַר,
מַחֲשָׁבוֹת אָדָם וְתַחֲבוּלוֹתָיו, וְיִצְרֵי מַעֲלָלֵי אִישׁ.
אֲשֶׁרֵי אִישׁ שָׁלָא יִשְׂכַּחְךָ, וּבֶן-אָדָם יִתְאַמֵּץ-בְּךָ.
כִּי דוֹרְשִׁיךָ לְעוֹלָם לֹא יִכְשְׁלוּ, וְלֹא יִכְלְמוּ לְנִצַּח
כָּל-הַחוֹסִים בְּךָ.
כִּי זָכַר כָּל-הַמַּעֲשִׂים לְפָנֶיךָ בָּא, וְאַתָּה דוֹרֵשׁ
מַעֲשֵׂה כָּלֵם.

וְגַם אֶת-נֶחַ בְּאֶהְבָּה זְכוֹרְתָּ, וְתִפְקְדֶהוּ בְּדָבָר יְשׁוּעָה
וּרְחֻמִּים,
בְּהִבְיָאךָ אֶת-מִי הַמְּבוּל, לְשַׁחַת כָּל-בֶּשֶׂר מִפָּנֶיךָ רָע
מַעֲלָלֵיהֶם.

עַל כֵּן זְכוֹרוֹנוֹ בָּא לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ,
לְהַרְבוֹת זְרַעוֹ כְּעַפְרוֹת תַּבַּל, וְצִאֲצָאוֹ כַּחוֹל הַיָּם.

ZIKHRONOT. The Bible refers to Rosh Hashanah as Yom Ha-Zikkaron (the Day of Remembrance), highlighting the covenantal relationship between God and humanity. The metaphor of God as remembering captures the intimate concern and engagement of God with each individual person and creature, as well as our corresponding sense of accountability for our deeds.

YOU REMEMBER. אַתָּה זֹכֵר. The introductory poem to this section is from the first half of the first millennium.

RITE OF REMEMBRANCE. חֶק זְכוֹרוֹן. The "rite" is Rosh Hashanah, the Day of Remembrance.

"REMEMBER" In the Bible, God is described as remembering far more often than are humans. Memory is, primarily, a divine quality, representing God's ability to overcome the limitations of a particular time, to see the part as one segment of a far greater whole. When humans remember, therefore, we are imitating God, overcoming our own limits and, in God-like fashion, identifying with the breadth of history. Remembering is essential, because memory is divine. It is part of what makes us all images of God. Fundamentally, our memory is who we are. (David Kraemer)

*On Linking
the Generations*

The authentic individual is neither an end nor a beginning but a link between ages, both memory and expectation. . . .

To us, recollection is a holy act; we sanctify the present by remembering the past. To us Jews, the essence of faith is memory. To believe is to remember.

—ABRAHAM JOSHUA
HESCHEL

Fifth B'rakhah: Zikhronot—Remembrances

PRAYERS AND BIBLICAL VERSES ON REMEMBRANCE

You remember the deeds of the world and You are mindful of Your creatures since the beginning of time.

Before You stands revealed all that is hidden, and every mystery from the moment of creation.

Nothing is forgotten in Your awe-inspiring presence, nothing concealed from Your gaze;

You remember every deed, and nothing in creation can be hidden from You.

Everything is revealed and known to You, ADONAI our God; You see to the end of time.

It is You who established a rite of remembrance, to take account of every being, every soul, to recall the multitude of deeds, and call to mind countless creations.

From the beginning You made this known, and from of old You revealed it.

This day which You, God of Jacob, established as a ritual for the people Israel, and as a day of judgment, marks the beginning of Your creation, a reminder of the very first day.

And this is a day of decree for all nations: war or peace, famine or abundance. Every creature is called to account: reckoned for life or death. Who is not remembered this day?

Everyone's record is set before You: each individual's actions and their consequences, all that people do, all that humans think and plan, and all that each of us intends.

Blessed is the person who does not forget You, the one who draws strength from You; for those who seek You will never stumble, and those who trust in You will never be shamed.

Surely, the record of every deed is before You; You probe everyone's acts.

Did You not lovingly remember Noah, when You brought the flood waters, destroying all flesh because of their evil deeds?

Did You not assure him with words of salvation and compassion?

So his memory, ADONAI our God, came before You and his descendants became as numerous as the dust of the earth, and his children like the sand of the sea.

כַּפְתּוּב בְּתוֹרַתְךָ:

א וַיִּזְכֹּר אֱלֹהִים אֶת־נַחַת, וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה
אֲשֶׁר אִתּוֹ בַּתְּבָה, וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ, וַיִּשְׁכַּח
הַמַּיִם. בראשית ח א

ב וּנְאֻמָּר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקַתְּם, וַיִּזְכֹּר אֱלֹהִים
אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב. שמות ב כד
ג וּנְאֻמָּר: וּזְכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב, וְאָף אֶת־בְּרִיתִי
יִצְחָק, וְאָף אֶת־בְּרִיתִי אֲבֹרָהֶם אֲזַכֵּר, וְהָאָרֶץ אֲזַכֵּר.
ויקרא כו מב

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

א זְכֹר עֲשֵׂה לְנַפְלָאֲתֵינוּ, חֲנוּן וְרַחוּם יְהוָה. תהלים קיא ד
ב וּנְאֻמָּר: טָרַף נָתַן לִירֵאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. תהלים קיא ה
ג וּנְאֻמָּר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנְחַם כָּל־בְּחַסְדָּיו. תהלים קו מה

וְעַל יְדֵי עֲבֹדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:

א הֲלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְהוָה,
זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ, אֲהַבַת כְּלוּלְתֶיךָ, לְכַתֵּף אַחֲרֵי
בְּמִדְבָר, בְּאָרֶץ לֹא זְרוּעָה. ירמיהו ב ב
ב וּנְאֻמָּר: וּזְכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתְךָ בְּיַמֵּי נְעוּרֶיךָ,
וְהַקִּימוֹתֵי לָךְ בְּרִית עוֹלָם. יחזקאל טו ט
ג וּנְאֻמָּר: הֲבֵן יִקִּיר לִי אֶפְרַיִם, אִם יִלְדַּ שְׁעֵשׂוּעִים, כִּי־
מִדֵּי דַבְרֵי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד, עַל כֵּן הֵמוּ מֵעַי לוֹ, רַחֵם
אַרְחַמֶנּוּ, נָאִם יְהוָה. ירמיהו לא כ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], זְכַרְנוּ בְּזַכְרוֹן טוֹב
לְפָנֶיךָ, וּפְקַדְנוּ בְּפְקֻדַת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קֶדֶם.
וּזְכַר־לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת־הַבְּרִית וְאֶת־הַחֶסֶד, וְאֶת־
הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבֹרָהֶם אֲבִינוּ בְּהַר הַמֹּרִיָּה.
וְתִרְאֶה לְפָנֶיךָ עֵקֶדָה שְׁעָקָד אֲבֹרָהֶם אֲבִינוּ אֶת־יִצְחָק
בָּנוּ עַל גְּבֵי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעֲסְךָ מֵעַלֵינוּ, וּבִטּוֹבְךָ

LEVITICUS 26:42. In the Torah, this verse is preceded by a reference to future generations of Israel humbling themselves and atoning for sin. God's "remembrance" thus follows Israel's *t'shuvah*.

PSALM 106:45. The act of remembering causes even God—who is enduring and unchanging—to act differently with Israel. So, too, our remembering on Rosh Hashanah should lead us to change who we are and how we behave.

OUR GOD אֱלֹהֵינוּ. This prayer evokes the Binding of Isaac, noting that Abraham subdued his mercy in order to do God's will. In return, we ask God to do the reverse: to allow mercy to subdue the divine will to anger. We thus echo God's own prayer, as our Sages said, "What does God pray? Rav Zutra ben Tobi said in the name of Rab: 'May it be My will that My mercy may suppress My anger, and that My mercy may prevail over My [other] attributes, so that I may deal with My children in the attribute of mercy and, on their behalf, stop short of the limit of strict justice'" (Babylonian Talmud, Berakhot 7a).

THE HIGHEST HEAVENS ABOVE מִשְׁמֵי שָׁמַי קֶדֶם. The phrase, from Psalm 68:34, has both a spatial and a temporal connotation. Like the Hebrew word *olam*, which can refer to both infinite space and eternal time, *kedem* can refer either to the east, whence the sun (which was imagined to come from heaven) rises, or to ancient times.

Forgetting and Remembering

✠ Forgetfulness leads to exile, while remembrance is the secret of redemption.

—BAAL SHEM TOV

□ Rabbi Sh'lomo of Karlin asked: "What is the worst thing the Evil Urge can achieve?" And he answered: "To make a person forget that one is the child of a king."

—A HASIDIC TALE

א God does not forget those who have been abandoned by others. Some of the key verses in this section are taken from the story of the flood, when God remembers those who are left when the world has come undone, and from the story of the Israelites as slaves in Egypt, when God hears their cries. God remembers us even when we think that we are disgraced or abandoned.

—RACHEL KAHN-TROSTER

As it is written in Your Torah:

✠ God *remembered* Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided. Genesis 8:1

□ God heard their agonized cry, and God *remembered* the covenant with Abraham and Isaac and Jacob. Exodus 2:24

א Then will I *remember* My covenant with Jacob; I will remember also my covenant with Isaac, and also My covenant with Abraham; and I will remember the land. Leviticus 26:42

And it is also written in the Book of Psalms:

✠ God has made wondrous works to be *remembered*; ADONAI is gracious and compassionate. Psalms 111:4

□ God always *remembers* the covenant, providing sustenance for those in awe of the Divine. Psalms 111:5

א God *remembered* the covenant and, with great love, relented.

Psalms 106:45

And Your servants the prophets further wrote:

✠ Go proclaim to Jerusalem: Thus said ADONAI: I *remember* the affection of your youth, your love when we were betrothed when you followed Me in the wilderness, a barren land. Jeremiah 2:2

□ I will always *remember* the covenant I made with you in the days of your youth, and establish it with you as a covenant that will last forever. Ezekiel 16:60

א Is not Ephraim My dear son, My precious child, whom I *remember* fondly even when I speak against him? So my heart reaches out to him, and I always feel compassion for him, declares ADONAI. Jeremiah 31:20

Our God and God of our ancestors, remember us favorably, and from the highest heavens above fulfill Your promise of compassion and deliverance. For our sake, remember Your loving relationship with us, the covenant and the promise that You made to Abraham on Mount Moriah. Hold before You the image of our ancestor Abraham binding his son Isaac on the altar, when he overcame his compassion in order to obey Your command wholeheartedly. Now, allow Your compassion

הַגְּדוֹל יְשׁוּב חֲרוֹן אַפָּי מֵעַמְּךָ וּמֵעִירְךָ וּמִנְחַלְתֶּךָ. וְקִיָּם-לָנוּ, יְהוָה
אֱלֹהֵינוּ, אֶת-הַדְּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי
כְּבוֹדְךָ, כְּאָמֹר:

וְזָכַרְתִּי לָהֶם בְּרִית רְאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם לְהִית לָהֶם לְאֱלֹהִים, אֲנִי יְהוָה. וּיְקָרָא כּוּמָה

פִּי זֹכֵר כָּל-הַנְּשַׁפְּחוֹת אֶתָּה הוּא מַעוֹלָם, וְאִין שְׂכָחָה לִפְנֵי כֶּסֶף
כְּבוֹדְךָ. וְעַקְדַת יִצְחָק לְזַרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכֹּר. בְּרוּךְ אַתָּה יְהוָה,
זֹכֵר הַבְּרִית.

(The shofar is traditionally not blown on Shabbat.)

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

הַיּוֹם הֵרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יִצְוֵי
עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמָנוּ
כְּרַחֵם אֲב עַל בָּנִים. וְאִם כְּעַבְדִּים עֵינֵינוּ לָךְ תְּלוּיּוֹת,
עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ, אִיוֹם קְדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרָשֶׁת שְׁפָתֵינוּ יַעֲרֹב לִפְנֵיךָ, אֵל רֵם וְנִשְׂאָ,
מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתָּנוּ,
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן
סֵדֵר זְכוֹרוֹנוֹתֵינוּ.

T In Ropschitz, the town where Rabbi Naftali lived, it was the custom for the rich people whose houses stood isolated or at the far end of the town to hire men to watch over their property by night. Late one evening when Rabbi Naftali was skirting the woods that circled the city, he met such a watchman walking up and down. "For whom are you working?" he asked. The man told him and then inquired in his turn: "And for whom are you working, Rabbi?" The words struck the *tzaddik* like a shaft. "I am not working for anybody just yet," he barely managed to say. Then he walked up and down beside the man for a long time. "Will you be my servant?" he finally asked. "I should like to," the man replied, "but what would be my duties?" "To remind me," said Rabbi Naftali.

—A HASIDIC TALE

T When a person commits a sin and does not turn in repentance, when that person forgets the sin, the Holy One remembers it. When a person fulfills a commandment by doing a good deed, and forgets about it, the Holy One remembers it. When a person commits a sin and later turns in repentance, remembering the sin, the Holy One grants atonement, and forgets the sin. When a person fulfills a commandment and is constantly filled with self-praise because of it, the Holy One forgets it. What a person forgets, God remembers; what a person remembers, God forgets.

—THE HASIDIC MASTER SHMELKE OF NIKOLSBERG

to overcome Your anger at us, and in Your great goodness, reconcile Yourself to Your people, Your city, and Your land. Fulfill for us the words of Your promise contained in Your Torah transmitted by Your servant Moses from Your glorious Presence, as it is written:

For their sake, I will remember the covenant with that first generation whom I brought out of the land of Egypt in the sight of the nations, to be their God; I am ADONAI. Leviticus 26:45

You have always remembered that which has been forgotten, for there is no forgetting in Your realm. So on this day, in Your great mercy, remember the binding of Isaac for the sake of his descendants. *Barukh atah ADONAI*, who remembers the covenant.

(The shofar is traditionally not blown on Shabbat.)

T'ki-ah sh'varim t'ru-ah t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us, and as day emerges from night bring forth a favorable judgment on our behalf, awe-inspiring and Holy One.

Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzarei olamim, im k'vanim im ka-avadim. Im k'vanim, rahameinu k'rahem av al banim. V'im ka-avadim eineinu l'kha t'luyot, ad she-t'honneinu v'totzi kha-or mishpateinu, ayom kadosh.

WE OMIT THIS PARAGRAPH ON SHABBAT:

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our offering of verses proclaiming Your remembrance.

Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin, mabbit u-makshiv l'kol t'ki-ateinu. U-t'kabbel b'rahamim u-v'ratzon seder zikhronoteinu.

Meditations on Shofarot

אָנוּסָה לְעוֹרָה אֲמָצָא נְגִדֵי אֵל קְרוֹב
 לִי בְעֵת קְרָאִי
 בְּקוֹל. אֲשֶׁר בְּעֵדֶת אֵל בְּקֶרְבִי נֶצֶב פֶּה בְּמִקְדָּשׁ
 מַעֵט אֲצַפְּצֶפֶף לוֹ
 בְּקֶרְנֵי דְרָשְׁנֵי שָׁה פְּזוּרָה אֲנִי נִגְזוֹתִי
 וְנֶאֱלַמְתִּי בְּלִי לְהָרִים
 קוֹל. נָא הִבֵּט וּרְאֵה עֲנֵי וּמְרוּדֵי אֵין לִי
 מִפִּיר לְמִי אֲשָׂא
 קוֹל. נֶצַח אֶקְוֶה כִּי לֹא יִפֹּל דְּבַר מִמִּקְשִׁיבִי
 דְּמָמָה
 וְקוֹל. שׁוֹשׁ יִשִּׁישׁ לְבִי בְּקֶרְבִי בְּשִׁמְעֵי דוּדֵי
 דּוֹפֵק עַל פֶּתַחִי
 בְּקוֹל. רְאוּ נֶס בְּהָרִים וְקוֹל שׁוֹפֵר בְּאַרְץ
 לְהַשְׁמִיעַ רִנָּן מְדַמוּמֵי
 קוֹל. תְּהִלָּה יִתְנוּ אֶז לְכָל הַשְׁמִיעַ לְאֵל
 קוֹל. מוֹשֵׁל בְּכָל יִמְתִּיקוּ

הָאֲמָנָם עוֹד יְבוֹאוּ יָמִים בְּסִלְיָהּ וּבְחֹסֶד,
 וְתִלְכִי בְשֻׁדָּה, תִּלְכִּי בּוֹ כְּהִלָּךְ הַתָּם,
 וּמִחֲשׁוֹף כְּפִי-רִגְלֶךָ יִלְטֶף בְּעֵלֵי הָאֲסֻפֹּסֶת,
 אֹ שְׁלֵפֵי-שִׁבְלִים יִדְקָרוּךְ וְתִמְתַּק דְּקִירָתָם.
 אֹ מָטֵר יִשְׁיגֶךָ בְּעֵדֶת טְפוֹתָיו הַדּוֹפְקֶת
 עַל כְּתִפְיָךְ, חֲזוּף, צְנוּאָרָךְ, וּרְאֵשׁ רַעְנָן.
 וְתִלְכִי בְשֻׁדָּה הָרֵטֵב וְיִרְחַב בְּךָ הַשְּׁקֵט
 כָּאוֹר בְּשׁוּלֵי הָעָנָן. (continued)

SHOFAROT. The Bible calls Rosh Hashanah “the day of the shofar call/*yom t’ru-ah*” (Numbers 29:1). The sounding of the shofar awakens us to a calling, a divine calling. It accompanied the revelation of the Torah on Mount Sinai, and it has the power to arouse us from our own self-absorption and make us aware of the needs of the world beyond us. Equally, the shofar is the symbol of the announcement of messianic time; for the prophets, its sound was the harbinger of divine redemption.

RUNNING FOR HELP אָנוּסָה לְעוֹרָה. This *piyyut* is ascribed to Yose ben Yose (5th century, Land of Israel) and is therefore thought to be one of the first liturgical additions to this section of the service. The unabridged original is a double acrostic with each line ending with the word *kol*, “voice.” Towards the end, the biblical verses which we recite later on are worked into the poem.

SILENT ONES מְדַמוּמֵי. There are many possible layers of meaning to this phrase. One interpretation is that even the dead, those who lie silently in the earth, are roused by God’s calling.

WILL FORGIVING AND GRACEFUL DAYS YET COME הָאֲמָנָם עוֹד. Shofarot calls us to walk with righteousness and wholeness in the world, but our going out to the world need not be boisterous or grand like the sound of the shofar itself. Rather, our discovery of the gifts of life and the revelation of our path can come while we quietly make our way. It is this quiet ecstasy which the modern Hebrew poet Leah Goldberg describes in this poem: a time of peace that can descend on us when we are through with our wars.

The sounding of the shofar is a call, a call demanding a response from each of us. It is a call that asks us to listen to the shouted and muffled cries of the world, and equally to attend to the beauty of the world which calls out to us. The sound of the shofar is a signal to join in the progress to redemption. Kadya Molodowsky's poem reminds us of what we have shut out and what we need to be open to.

Night Visitors

At night, a bird arrived at my door,
Knocked with its wings
On my window and door.

—Come right in, fiddle-bird, musician of my youth,
I still put aside bread and water for you.

Come right in, and be my honored guest.
We've both been decreed this life and this death.

And then a cat strayed in from the night,
Scratched with its claws,
Scratched and scraped.

—Come right in, dread childhood beast, kitty-cat,
I've never, not once, grabbed a broom and said, "Scat!"

Come right in, and be my honored guest,
We've been given the fate to be homeless and lost.

A goat came next, with its pointy goatee,
Knocked with its hooves,
Ground with its horns.

—Come in, goaty-bloaty, beard, milk from a ladle.

(continued)

Meditations on Shofarot

If I ran for help, I would find God close by, when I cried out and called.

Now, in the the midst of God's congregation, as I stand on this holy ground, I sing out and *call*.

Meet me, seek me, I am a sheep that has strayed; I am shorn, mute, unable to raise my voice and *call*.

Gaze upon my overwhelmed and impoverished existence, no one knows me; to whom can I *call*?

I always trust that no one will be forsaken as they listen to God's silence and *call*.

My heart will be overjoyed when I hear my beloved knocking at my door *calling*.

Then I would see the banner over the mountain, and the sound of the shofar on earth, when even the silent ones will voice joyful song and *call*,

And, praise will be given to all who cried out to God, the ruler of all; how sweet that *call*.

WILL FORGIVING AND GRACEFUL DAYS YET COME

Will forgiving and graceful days yet come,
when you walk in the field as the innocent walk
and the soles of your feet caress the clover leaves,
or pricked by stubble the sting will feel sweet?
Or rain will overtake you, congregating drops tapping
on your shoulder, your chest, your throat, your head, refreshed.
And you walk in the wet field, the quiet expanding within
like light peeking out of a cloud. *(continued)*

וְנִשְׁמַת אֶת־רִיחוֹ שֶׁל הַתֵּלֶם נָשָׁם וְרָגוּעַ,
וְרֵאִית אֶת־הַשָּׁמַשׁ בְּרֵאִי־הַשְּׁלוּלִית הַזֶּהָב,
וּפְּשׁוּטִים הַדְּבָרִים וְחַיִּים, וּמִתָּר בָּם לְנִגְעַ,
וּמִתָּר, וּמִתָּר לְאַהֲב.

אֶת תִּלְכֵי בִשְׂדָה. לְבִדָּף. לֹא נִצְרַבַת בְּלֶהֱט
הַשְּׂרָפּוֹת, בְּדַרְכִים שֶׁסָּמְרוּ מֵאִימָה וּמִדָּם.
וּבִלְשׁוֹן־לֵבָב שׁוֹב תִּהְיִ עֲנֹה וְנִכְנַעַת
כְּאֶחָד הַדְּשָׁאִים, כְּאֶחָד הָאָדָם.

שׁוֹפְרוֹת

אַתָּה נִגְלִית בְּעֵנֶן כְּבוֹדָךְ, עַל עִם קִדְשְׁךָ, לְדַבֵּר עִמָּם.
מִן הַשָּׁמַיִם הַשְּׁמַעְתָּם קוֹלְךָ, וְנִגְלִית עֲלֵיהֶם בְּעַרְפְּלֵי טָהָר.
גַּם כָּל־הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ, וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ,
בְּהִגְלוֹתֶךָ מִלְּפָנָיו עַל הַר סִינַי, לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת,
וַתִּשְׁמִיעֵם אֶת־הוֹד קוֹלְךָ, וְדַבְּרוֹת קִדְשְׁךָ מִלְּהַבּוֹת אֵשׁ.
בְּקִלְת וּבְרָקִים עֲלֵיהֶם נִגְלִית, וּבְקוֹל שׁוֹפֵר עֲלֵיהֶם הוֹפְעֶתָ.

כְּפָתוֹב בְּתוֹרָתְךָ:

א וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיֵּת הַבִּקְרָה, וַיְהִי קִלְת וּבְרָקִים,
וַעֲנַן כְּבֹד עַל הָהָר, וְקַל שֹׁפֵר חֲזָק מְאֹד, וַיַּחֲרֹד כָּל־הָעָם
אֲשֶׁר בְּמַחֲנֵהוּ. שְׁמוֹת יט טז

ב וּנְאֻמָּר: וַיְהִי קוֹל הַשׁוֹפֵר הוֹלֵךְ וְחֲזָק מְאֹד, מִשָּׂה
יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל. שְׁמוֹת יט יט

ג וּנְאֻמָּר: וְכָל־הָעָם רָאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְּפִידִם,
וְאֵת קוֹל הַשֹּׁפֵר, וְאֶת־הָהָר עָשָׁן, וַיִּרְא הָעָם וַיִּנְעֻוּ
וַיַּעֲמִדוּ מִרְחֹק. שְׁמוֹת כ טו

YOU REVEALED YOURSELF אַתָּה נִגְלִית. Like the introductory poems to Mal-khuyot and Zikhronot, this poem dates back to the fifth century (or earlier) and exhibits some of the features that characterize the transition from early post-Biblical to medieval liturgical poetry. There are four stresses in each line, the same rhythm as in Aleinu, the prayer with which the special sections of Musaf began.

TO YOUR HOLY PEOPLE עַל עַם קִדְשְׁךָ. The preposition here is על, literally “upon,” as opposed to the more usual אל, “to.” The implication could be that Israel is no mere recipient of revelation, but the vehicle upon which God’s word is carried into the world.

ALLOWING THEM TO HEAR YOUR VOICE מִן הַשָּׁמַיִם הַשְּׁמַעְתָּם קוֹלְךָ. Deuteronomy 4:36.

YOUR SACRED WORDS וְדַבְּרוֹת קִדְשְׁךָ. A reference to the Decalogue, which was revealed to the people Israel at Sinai, accompanied by the sound of the shofar.

ON THE THIRD DAY. All three verses from the Torah are taken from the description in Exodus of the revelation on Mount Sinai. The first two (Exodus 19:16, 19) occur before the giving of the Decalogue, and the last (Exodus 20:15) after. This last verse, with its conflation of sight and sound—“the people saw the thunder and lightning”—conveys the full depth of the transformative experience of revelation.

(continued from previous page)

To this day, your song
transforms bed into
cradle.

Come in, and be my
honored guest,
We've both been decreed
a schoolteacher's lot.

At night a person came,
stood by my door,
And I was befallen with
Such anxious fear.

—Who are you? Are you
holding a knife in your
hand?

Are you hiding betrayal?
Do you hold smolder-
ing brands?

And I slammed the door
shut, turned the lock,
threw the bolt,

Fell to the floor, put my
face in my hands.

The night grew dark,
then, as blindness is
dark.

My floor became hard as
stone,

And he stood on the
other side of the door.

From the other side, I
heard sobs and a moan.

—KADYA MOLODOWSKY
(trans. Kathryn Hellerstein)

And you will breathe the odor of the ridge, breathing, quiet,
and you will see the sun mirrored in the golden puddle,
and daily affairs and life will seem simple, easy to touch,
easy, easy to love.

You will walk in the field. Alone. Not scorched by the flames
of conflagrations, on roads that bristled with horror and blood.
With a heart at peace, you will once again be humble, and bend
like a blade of grass, like a human being. —LEAH GOLDBERG

Sixth B'rakhah: Shofarot

PRAYERS AND BIBLICAL VERSES ON THE SHOFAR

You revealed Yourself in a cloud of glory

to speak to Your holy people,

allowing them to hear Your voice from the heavens.

Through a pure mist You disclosed Yourself,

and the whole world—everything—quivered in Your presence.

All of creation trembled in awe,

as You, our sovereign, made Yourself known on Mount Sinai,

teaching Your people Torah and mitzvot.

You spoke to them from amidst fiery flames,

allowing them to hear Your majestic voice and Your sacred words,

revealed Yourself to them amidst thunder and lightning,

and appeared to them with the sounding of the shofar.

As it is written in Your Torah:

✧ On the third day, as morning dawned, there was thunder and lightning, a dense cloud covering the mountain, and the powerful sound of the *shofar*; all the people who were in the camp trembled. Exodus 19:16

▢ The sound of the *shofar* grew ever more powerful; as Moses spoke, God's response thundered. Exodus 19:19

▣ All the people saw the thunder and lightning, the blare of the *shofar* and the mountain smoking; as the people saw it, they fell back and stood at a distance. Exodus 20:15

וּבְדַבְרֵי קִדְשׁךָ כְּתוּב לֵאמֹר:

א עֲלֵה אֱלֹהִים בְּתְרוּעָה, יְהוָה בְּקוֹל שׁוֹפָר. תהלים מזו

ב וּנְאֻמֶּר: בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ

יְהוָה. תהלים צח ו

ג וּנְאֻמֶּר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶה לְיוֹם חֲגִנּוּ.

כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב. תהלים פא ד-ה

וּנְאֻמֶּר: הֲלָלוּ יְהוָה, הַלְלוּ-אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרַב גְּדֹלוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.

הַלְלוּהוּ בְּתִף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעוּגָב.

הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

כָּל הַנְּשָׁמָה תִהְלֵל יְהוָה, הַלְלוּיָהּ. תהלים קג א-ו

וְעַל יְדֵי עֲבֹדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:

א כָּל-יִשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ, כְּנֹשָׂא נֶס הָרִים תִּרְאוּ,

וְכִתְקַע שׁוֹפָר תִּשְׁמָעוּ. ישעיה יח ג

ב וּנְאֻמֶּר: וְהָיָה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל,

וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם,

וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם. ישעיה כז יג

ג וּנְאֻמֶּר: וַיְהוָה עֲלֵיהֶם יִרְאֶה, וַיִּצָּא כְּבָרֶק חֲצוֹ,

וַאֲדָנֵי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן.

יְהוָה צְבָאוֹת יִגַּן עֲלֵיהֶם. זכריה ט יד-טו

כֵּן תִּגַּן עַל עַמֶּךָ יִשְׂרָאֵל בְּשָׁלוֹמְךָ.

VERSES FROM PSALMS.

The verses from the Book of Psalms speak of the shofar as the instrument announcing the day of judgment, as God ascends the divine throne.

GOD ASCENDS AMIDST

THE CRY עֲלֵה אֱלֹהִים בְּתְרוּעָה. According to the midrash (Leviticus Rabbah 29:3), this verse's use of the two names of God—*Elohim* (associated with strict justice) and *Adonai* (associated with compassion and loving-kindness)—reflects how God's relationship with us changes over the course of Rosh Hashanah. At the beginning, God ascends and sits on the Throne of Justice, as it is said, "*Elohim* ascends with the *t'ru-ah* [shofar alarm-call]." But when the people Israel blow the shofar, God's compassion is aroused and God moves from the Throne of Justice to the Throne of Compassion, and truly becomes *Adonai*, as the verse says, "With the shofar's sound, *Adonai* is enthroned."

SOUND THE SHOFAR ON

OUR FEAST DAY

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר. Rosh Hashanah is the only festival that occurs on the new moon. This verse, with its reference to when the moon is hidden, *בְּכֶסֶה* (*ba-keseh*), is used in the Babylonian Talmud as the prooftext for God's judgment taking place on this day (Rosh Hashanah 8a–b).

AND SO, TOO, PROTECT YOUR PEOPLE ISRAEL

כֵּן תִּגַּן. Following these Shofarot verses is a brief liturgical coda that amplifies the plea for redemption just quoted in Zechariah 9:15.

The blasts of the shofar on Rosh Hashanah revitalize the soul and mind of every Jew. Each one receives a new soul and a new level of understanding, all according to their own level. This new soul and vision are drawn from the inner countenance of God.

—NAHMAN OF BRATZLAV

And it is also written in Psalms:

- ✦ God ascends amidst the cry of the *shofar*; with its sound ADONAI is enthroned. Psalm 47:6
- ▢ Sound the trumpet and *shofar* before the Sovereign, ADONAI. Psalm 98:6
- ▣ Sound the *shofar* on our feast day, on the new moon, when it is hidden. For it is Israel's law, a decree of the God of Jacob. Psalm 81:4–5

Halleluyah! Praise God in the sanctuary,

Praise God in the powerful heavens.

Praise God for the mighty deeds,

Praise God for infinite greatness.

Praise God with the *shofar* call,

Praise God with harp and lyre.

Praise God with drum and dance,

Praise God with flute and strings.

Praise God with crashing cymbals,

Praise God with resounding cymbals.

Let every breath of life praise ADONAI. Halleluyah! Psalm 150:1–6

Hal'luyah.

Hal'lu El b'kodsho, hal'luhu bi-r'ki-uzzo.

Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar, hal'luhu b'neiveil v'khinnor.

Hal'luhu b'tof u-mahol, hal'luhu b'minnim v'ugav.

Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ru-ah.

Kol ha-n'shamah t'hallel yah, hal'luyah.

And Your servants the prophets further wrote:

- ✦ All you inhabitants of the world and dwellers on earth: when a banner is raised on the mountains, look! When the *shofar* is sounded, listen! Isaiah 18:3
 - ▢ For on that day, a great *shofar* will be sounded: those lost in the land of Assyria and those cast away in the land of Egypt shall come back and worship ADONAI on the holy mountain in Jerusalem. Isaiah 27:13
 - ▣ ADONAI will appear to them, shooting arrows like lightning; the lord, God, will sound the *shofar*, advancing in a stormy south wind. *Adonai Tz'va-ot* will protect them. Zechariah 9:14–15
- And so, too, protect Your people Israel with Your peace.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 תִּקְעוּ בְּשׁוֹפָר גָּדוֹל לְחֲרוֹתָנוּ,
 וְשֵׂא נֶס לְקַבֵּץ גְּלוֹתֵינוּ,
 וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
 וְנַפְּוֹצוֹתֵינוּ כְּנֶס מִיִּרְכְּתֵי אֶרֶץ.
 וְהִבִּיאֵנוּ לְצִיּוֹן עִירָךְ בְּרִנָּה,
 וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.
 שְׂשֵׁם עָשׂוּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְפָנֶיךָ אֶת־עוֹלוֹתֵיהֶם
 וְאֶת־שְׁלֵמֵיהֶם. וְכֵן פְּתוּב בְּתוֹרָתְךָ:
 וּבַיּוֹם שִׂמַּחְתֶּם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם,
 וּתְקַעְתֶּם בַּחֲצָצְרֹת עַל עֲלֹתֵיכֶם וְעַל זִבְחֵי שְׁלֵמֵיכֶם,
 וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם.

במדבר י י

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאֲזִין תְּרוּעָה וְאִין דּוֹמָה לָךְ.
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
 בְּרַחֲמִים.

(The shofar is traditionally not blown on Shabbat.)

תְּקִיעַת שְׁבָרִים־תְּרוּעָה תְּקִיעָה
 תְּקִיעַת שְׁבָרִים תְּקִיעָה
 תְּקִיעַת תְּרוּעָה תְּקִיעַת גְּדוּלָה

הַיּוֹם הַרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל־יִצְוָרֵי
 עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמֵנוּ
 כְּרַחֵם אָב עַל בָּנִים. וְאִם כְּעַבְדִּים עֵינֵינוּ לָךְ תְּלוּיּוֹת,
 עַד שֶׁתְּחַנְּנֵנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ, אִיוֹם קְדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֵשֶׁת שְׂפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רֵם וְנֹשֵׂא,
 מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעַתָּנוּ,
 וְתִקְבַּל בְּרַחֲמִים וּבְרִצּוֹן סֹדֵר שׁוֹפְרוֹתֵינוּ.

חֲצָצְרֹת TRUMPETS. The Mishnah prescribes that trumpets are to accompany the sounding of the shofar (Rosh Hashanah 3:3-4). Trumpets are depicted on the Arch of Titus in Rome as some of the booty brought home after the capture of Jerusalem in 70 C.E. They were probably blown only by the priests and levites, and so have dropped out of our own ritual performance. The Bible records that the trumpets are to be sounded at the time of the festival sacrifice.

WHO LISTENS WITH COM-PASSION TO THE SOUNDS OF THE SPLINTERED CALL OF YOUR PEOPLE ISRAEL שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים. After all these many repetitions of the word “shofar,” the closing *b'rakhah* of the service of Shofarot omits the word. Instead, we praise God as the One who hears the *t'ru-ah*—the staccato call—of the people Israel. Our collective cries have themselves become a kind of shofar.

The Hasidic master Ze'ev Wolf of Zhitomir taught: On Rosh Hashanah the world is re-created, and so all of God's names are once again drawn into a single unity. On this Day of Judgment it is decided which name of God will descend on each individual that year. Listening to the sound of the shofar, we can each discover which name will descend upon us.

Our God and God of our ancestors, sound the great *shofar* proclaiming our freedom, raise up the banner signaling the ingathering of our exiles, draw near those scattered amidst the nations, and from the ends of the earth assemble our dispersed. Bring us with song and boundless joy to Zion, Your city, to Jerusalem the site of Your Temple, where our ancestors brought their sacrifices and their offerings, as is written in Your Torah: On your joyous occasions—your fixed festivals and new moons—you shall sound the trumpets over your sacrifices and offerings. They shall be a remembrance of you before your God; I, ADONAI, am your God. Numbers 10:10

For You hear the sound of the shofar, and attend to its splintered call—You are beyond compare. *Barukh atah ADONAI*, who listens with compassion to the sounds of the splintered call of Your people Israel.

(The shofar is traditionally not blown on Shabbat.)

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah g'dolah

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us, and as day emerges from night bring forth a favorable judgment on our behalf, awe-inspiring and Holy One.

Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im k'vanim, rahameinu k'rahem av al banim. V'im ka-avadim eineinu l'kha t'luyot, ad she-t'honneinu v'totzi kha-or mishpateinu, ayom kadosh.

WE OMIT THIS PARAGRAPH ON SHABBAT:

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our service of the shofar.

Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, mevin u-ma-azin, mabbrit u-makshiv l'kol t'ki-ateinu. U-t'kabbel b'rahaimim u-v'ratzon seder shof'roteinu.

רְצָה יְהוָה אֱלֹהֵינוּ, בְּעֶמְקַיִךְ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהָשִׁב
 אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן, וּתְהִי לְרִצּוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

וְתַעֲרַב עִלְיָךְ עֲתִירָתֵנוּ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן
 בְּרַחֲמִים, וְשֵׁם נֶעְבְּדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים
 קְדָמוֹנֵיּוֹת. בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה נֶעְבּוֹד.

If the kohanim will not be blessing the congregation, we proceed here:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
 יְהוָה, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

✠ מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 אֱלֹהֵי כָּל־בֶּשֶׂר, יוֹצְרֵנוּ,
 יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת
 וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְּדוֹשׁ, עַל שֶׁחֵיִיתָנוּ
 וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינוּ
 וְתַקִּימֵנוּ, וְתִאֲסֹף
 גְּלוּיֹתֵינוּ לַחֲצֵרוֹת קִדְשֶׁךָ,
 לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
 רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבְבֵנוּ
 שְׁלָם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
 מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא
 לְדוֹר וָדוֹר. נוֹדָה לָךְ
 וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
 הַמְּסוּרִים בְּיָדְךָ וְעַל
 נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיךְ שְׂבָכְלֵי־יוֹם עִמָּנוּ
 וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׂבָכְלֵ־עֵת, עֶרֶב וּבֹקֶר
 וְצַהֲרָיִם. ◀ הַטּוֹב, כִּי לֹא
 כָּלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי
 לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם
 קוֹיֵנוּ לָךְ.

RESTORE WORSHIP TO
 YOUR SANCTUARY וְהָשִׁב
 אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ.
 A motif of Jewish theol-
 ogy is that we are in exile
 and that our collective
 relationship with God can-
 not be fulfilled. Yearning
 for the restoration of the
 Temple expresses the wish
 to have a direct relation-
 ship with God.

THE FIERY OFFERINGS וְאֲשֵׁי
 יִשְׂרָאֵל. The reference
 to the “fiery offerings,”
 originally referring to the
 sacrifices that took place in
 the Temple, was under-
 stood by many Hasidic
 commentators as referring
 to the intensity of religious
 fervor in true prayer.

YOUR DIVINE PRESENCE
 שְׂכִינָתוֹ. The Hebrew word
shekhinah has been used
 for centuries to refer to
 God’s immanence, the
 presence of God that is
 felt in the world. The word
shekhinah is grammatically
 feminine. Accordingly, the
 Jewish mystical tradition
 generally describes the
 Divine Presence—known
 as the Shekhinah—in
 feminine imagery.

WE THANK YOU מוֹדִים.
 A second version of the
Modim b'rakhah was cre-
 ated by the Sages to be re-
 cited by the congregation
 while the leader chants the
 official prayer (Babylonian
 Talmud, Sotah 40a). In
 this way, each of us fulfills
 in a personal manner the

imperative of thanking God for the gifts of life. The central idea in this version is *modim anahnu lakh*. . . . *al she-anahnu modim lakh*, “we thank You for the ability to thank You.” The prayer may be understood as an expression of appreciation for being part of a religious tradition that values reflection and gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the source of all—even the words of holiness we speak. The very ability to thank is thus a manifesta-
 tion of the presence of God within us.

Seventh B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

May our prayers be pleasing to You and may our eyes behold Your merciful return to Zion so that we may worship there as in days of old. *Barukh atah ADONAI*, for You alone shall we worship in awe.

If the kohanim will not be blessing the congregation, we proceed here:

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Eighth B'rakhah: Gratitude for Life and Its Blessings

While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

Congregation recites:

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֹךְ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

We recite the following paragraph, which the leader then repeats:

אֲבִינוּ מִלְּפָנֵינוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כְּעֶסֶף, וְכִלְהַ דְּבָר
וְחָרָב, וְרָעַב וְשָׁבִי, וּמִשְׁחִית וְעוֹן, וּשְׂמֵדָה, וּמִגְּפָה,
וּפְגַע רַע וְכָל־מַחֲלָה, וְכָל־תַּקְלָה, וְכָל־קִטְטָה, וְכָל־מִינֵי
פְּרַעַנְיוֹת, וְכָל־גְּזֵרָה רָעָה וּשְׁנֵאת חָנָם, מַעֲלִינוּ, וּמַעַל
כָּל־בְּנֵי בְרִיתְךָ, וּמַעַל כָּל־הָעוֹלָם.
וְכַתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת־שְׁמֹךְ בְּאֵמַת הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֹךְ וְלֹךְ נֶאֱדָה לְהוֹדוֹת.

If the kohanim do not bless the congregation, we continue on page 169.

בְּרַכַּת כֹּהֲנִים

We rise. The kohanim recite quietly:

יְהִי רַצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
שֶׁתְּהֵא הַבְּרָכָה הַזֹּאת שְׁצוּיֵתָנוּ לְבָרַךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּרָכָה
שְׁלֵמָה, וְלֹא יִהְיֶה בָּהּ שׁוּם מְכַשׁוּל וְעוֹן מֵעַתָּה וְעַד עוֹלָם.

Leader (quietly):

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], בְּרַכְנוּ בְּבְרָכָה
הַמְּשַׁלֶּשֶׁת, בְּתוֹרָה הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו כֹּהֲנִים—עִם קְדוּשָׁה פְּאֵמוֹר:

The kohanim recite:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּקִדְּשָׁתוֹ שֶׁל אֶהְרֹן, וְצוּנָנוּ לְבָרַךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשְׂם לְךָ שְׁלוֹם.

שְׁלוֹם שְׁלוֹם לְרַחוּק וְלִקְרוֹב, אָמֵר יְהוָה, וּרְפָאֵתוּ.

We are seated.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֹךְ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד. In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

AND INSCRIBE וַיְכַתוּב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

BIRKAT KOHANIM. This blessing (Numbers 6:24–26) is known as the Birkat Kohanim, the Priestly Blessing, as the Torah prescribes that it is to be recited by Aaron and his descendants, the *kohanim* (priests), to bring God’s blessing upon the people Israel. Its words are the only biblical verses that have been found in archaeological digs of biblical times. In most synagogues in Israel, this blessing is recited every day by the *kohanim* in each community, who come to the front of the synagogue after preparing themselves ritually, and extend their hands toward the community in a traditional gesture that serves as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* reenact this ancient blessing only during the Musaf service on High Holy Days and festivals. At other times, and at all times in many congregations, the blessing is recited by the service leader.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

We recite the following paragraph, which the leader then repeats:

Avinu Malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us and for all the people of Your covenant.

And inscribe all the people of Your covenant for a good life.

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

If the kohanim do not bless the congregation, we continue on page 169.

The Priestly Blessing

We rise. The kohanim recite quietly:

May it be Your will, ADONAI our God and God of our ancestors, that this blessing with which You have instructed us to bless Your people Israel be perfect and complete, and that it not be diminished by any error or sin, now or ever.

Leader (quietly):

Our God and God of our ancestors: Bless us with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:
am k'doshekha ka-amur.

The kohanim recite:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love. *Amen*

May ADONAI bless and protect you. *Amen*

May ADONAI's countenance shine upon you and grant you kindness. *Amen*

May ADONAI's countenance be lifted toward you and grant you peace. *Amen*

Shalom, shalom—shalom to those who are far off, shalom to those who are near, says ADONAI, and I shall heal them.

We are seated.

If the kohanim do not bless the congregation, we continue here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בְּתוֹרַה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו, כֹּהֲנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

בְּרַכְךָ יְהוָה וְיִשְׁמְרֶךָ. כֵּן יְהִי רְצוֹן.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. כֵּן יְהִי רְצוֹן.
יֵשֵׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשְׂם לְךָ שְׁלוֹם. כֵּן יְהִי רְצוֹן.

AND GRANT YOU KIND-
NESS וַיְחַנֶּךָ (*vi-huneka*).
This phrase is open to at
least two interpretations:
that God be kind to you,
or that God grant you
the capacity for kindness.
The latter interpretation
is attested to by the mi-
drash: "God grant you the
understanding to be kind
to one another" (Numbers
Rabbah 11:6).

All services continue here:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וַצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ.

בְּסִפּוֹר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

וְנֶאֱמַר: כִּי בִי יִרְבוּ יַמֶּיךָ, וַיִּוְסִיפוּ לְךָ שָׁנוֹת חַיִּים.
לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים.
פְּתַבְּנוּ בְּסִפּוֹר הַחַיִּים,
פְּתוּב: וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים
כְּלַכֶּם הַיּוֹם.

שִׁים שְׁלוֹם גְּלוֹם.
Every Jewish prayer service
ends with a prayer for
peace. The midrash says
that peace is one of the
names of God. The words
of Sim Shalom, "grant
peace," are related directly
to the conclusion of Birkat
Kohanim, the priestly
blessing: "May God grant
You peace." Additionally,
the paragraph uses the
metaphor of the light
of God's face as bestow-
ing blessing. Thus, this
b'rakhah is traditionally
recited at all services at
which Birkat Kohanim is
recited. On fast days such
as Yom Kippur, Birkat
Kohanim is recited at all
services throughout the
day.

INSCRIBE US FOR A
GOOD LIFE לְחַיִּים טוֹבִים
תִּכְתְּבֵנוּ (*l'hayyim tovim
tikht'veinu*). A final plea for
a year of life, a good life.

Peace

Peace is a grand thing and quarrelsomeness is hateful. Peace is a great thing, for even during war peace is necessary, as it says: “When you approach a town to attack it you shall offer it terms of peace” (Deuteronomy 20:10). Great is peace, for God is called Peace, as it says: “And [Gideon] called the altar, ‘Adonai is peace’” (Judges 6:24).

—NUMBERS RABBAH

Three days before the Messiah arrives, Elijah will come and stand upon the mountains.... Elijah’s voice will be heard from world’s end to world’s end. And then he will say: “Peace has come to the world.”

—PESIKTA RABBATI
(trans. Francine Klagsbrun)

Ninth B’rakhah: Prayer for Peace

If the kohanim do not bless the congregation, we continue here:

Our God and God of our ancestors,
bless us with the threefold blessing of the Torah
written by Moses Your servant,
recited by Aaron and his descendants, the kohanim,
the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God’s will. Kein y’hi ratzon.

May ADONAI’s countenance shine upon you
and grant you kindness.

So may it be God’s will. Kein y’hi ratzon.

May ADONAI’s countenance be lifted toward you
and grant you peace.

So may it be God’s will. Kein y’hi ratzon.

All services continue here:

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You gave us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*B’sefer hayyim b’rakhah v’shalom u-farnasah tovah,
nizzakher v’nikkatev l’fanekha, anahnu v’khol am’kha beit yisra-el,
l’hayyim tovim u-l’shalom.*

As it is written: “Through Me shall your days be increased, and years be added to your life.”

Inscribe us for a good life,

You who are the God of life; write us in the Book of Life,

as is written in Your Torah: “And those of you who cling to God on this day are truly alive today.”

The ark is opened.

הַיּוֹם תִּאֲמָצְנוּ, אָמֵן.
הַיּוֹם תִּבְרַכְנוּ, אָמֵן.
הַיּוֹם תִּגְדְּלוּנוּ, אָמֵן.
הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה, אָמֵן.
הַיּוֹם תִּכְתְּבוּנוּ לְחַיִּים טוֹבִים, אָמֵן.
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלַּתְנוּ, אָמֵן.
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ, אָמֵן.
הַיּוֹם תִּתְמַכְנוּ בִּימִין צְדָקָה, אָמֵן.

The ark is closed.

כְּהַיּוֹם הַזֶּה תִּבְיָאֲנוּ שְׁשִׁים וּשְׁמֹחִים בְּבִנְיַן שָׁלֵם,
כְּפָתוּב עַל יַד נְבִיאָךְ: וְהִבִּיאוּתִים אֶל הָרַקְדְּשִׁי,
וּשְׁמֹחֲתִים בְּבֵית תְּפִלַּתִּי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים. וּצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם
יִהְיֶה לָנוּ לְכָל־יִשְׂרָאֵל וּלְכָל־יְשׁוּבֵי תְּבֵל עַד הָעוֹלָם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

TODAY הַיּוֹם. The *piyyut* is an alphabetical acrostic, though it has become common to recite only the first four verses, a verse in the middle, and three concluding ones.

כְּהַיּוֹם הַזֶּה. Presumably at a moment like this, when our sins have been forgiven, we face God, the congregation, and the world in purity.

I SHALL BRING YOU
וְהִבִּיאוּתִים. Isaiah 56:7.

HA-YOM—THIS DAY: A PIYYUT

The ark is opened.

Strengthen us—today. *Amen.*

Bless us—today. *Amen.*

Exalt us—today. *Amen.*

Seek our well-being—today. *Amen.*

Inscribe us for a good life—today. *Amen.*

Lovingly accept our prayers—today. *Amen.*

Hear our plea—today. *Amen.*

Sustain us with the power of Your righteousness—today. *Amen.*

Ha-yom t'am'tzeinu. Amen.

Ha-yom t'var'kheinu. Amen.

Ha-yom t'gad'leinu. Amen.

Ha-yom tidr'sheinu l'tovah. Amen.

Ha-yom tikht'veinu l'hayyim tovim. Amen.

Ha-yom t'kabbel b'rahamim u-v'ratzon et t'fillateinu. Amen.

Ha-yom tishma shavateinu. Amen.

Ha-yom titm'kheinu bimin tzidkekha. Amen.

The ark is closed.

On a day like this, bring us joyfully to the fullness of redemption. As Your prophet Isaiah said, “I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people.” May we, the entire people Israel and all humanity, be granted justice, blessing, compassion, life, and peace. *Barukh atah ADONAI*, who brings peace forever.

קִדְיֵשׁ שְׁלֵם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא,
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא, בְּרִיךְ הוּא לְעֵלְא לְעֵלְא
מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְיָרָן
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

*In some communities, the shofar is blown.
(The shofar is traditionally not blown on Shabbat.)*

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְּשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תְּבֵל], וְאָמְרוּ אָמֵן.

KADDISH SHALEM. The Kaddish Shalem (literally “Full Kaddish”) ends the Musaf service. It is called the “Full Kaddish” because it includes a plea that the prayers we have offered be acceptable.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the House of Israel. And respond with: *Amen*.

In some communities, the shofar is blown.

(The shofar is traditionally not blown on Shabbat.)

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah g'dolah

May the prayers and pleas of all Israel be accepted by their Creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].

And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el
[v'al kol yosh'vei teiveil], v'imru amen.

אין כִּאלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,
 אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשֵׁעֵנוּ.
 מִי כִּאלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,
 מִי כְּמִלְכֵנוּ, מִי כְּמוֹשֵׁעֵנוּ.
 נוֹדָה לֵאלֹהֵינוּ, נוֹדָה לֵאֲדוֹנֵינוּ,
 נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשֵׁעֵנוּ.
 בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,
 בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מוֹשֵׁעֵנוּ.
 אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
 אַתָּה הוּא מִלְכֵנוּ, אַתָּה הוּא מוֹשֵׁעֵנוּ.
 אַתָּה הוּא שֶׁהַקִּטְיָרוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִטְרֵת
 הַסַּמִּים.

NONE COMPARES אֵין כִּאלֹהֵינוּ. This first-millennium prayer was originally composed as a mystic meditation: the repetitions served to bring the devotee to an ecstatic visionary state. Because of its simplicity and ease of recall it became a favorite prayer with which to conclude a service. The first three verses spell out the acrostic "amen," the last two *barukh atah*. Note, as well, that the poem begins with aleph and ends with aleph.

RABBI ELAZAR TAUGHT אָמַר רַבִּי אֶלְעָזָר. The concluding teaching of the service, one that is quoted extensively in the Talmud, expresses the hope that the teaching and learning we have experienced today will help create a world of peace and that our children will follow in this path.

WHEN ALL OF YOUR CHILDREN ARE TAUGHT OF THE LORD וְכָל־בְּנֵיךָ לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנֵיךָ. Isaiah 54:13.

THOSE WHO LOVE YOUR TORAH HAVE GREAT PEACE שְׁלוֹם רַב לְאֹהֲבֵי תוֹרָתְךָ. This verse begins a series of verses all containing a prayer for peace, offering a fitting conclusion to this teaching on peace (Psalms 119:165, 122:7-9, 29:11).

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תְּלַמִּידֵי חֲכָמִים
 מִרְבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵיאָמַר: וְכָל־בְּנֵיךָ לְמוֹדֵי יְהוָה,
 וְרַב שְׁלוֹם בְּנֵיךָ, אֵל תִּקְרָא בְּנֵיךָ אֵלָּא בּוֹנֵיךָ. שְׁלוֹם רַב
 לְאֹהֲבֵי תוֹרָתְךָ, וְאֵין לָמוּ מִכְּשׁוֹל. יְהִי שְׁלוֹם בְּחִילֶךָ,
 שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. < לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה־נָּא
 שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.
 יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

In some congregations, the service continues with Kaddish D'rabbanan, p. 41.

CONCLUDING PRAYERS

Ein Keiloheinu

None compares to our God, to our master.
None compares to our sovereign, to our deliverer.
Who compares to our God, to our master?
Who compares to our sovereign, to our deliverer?
Let us thank our God, our master.
Let us thank our sovereign, our deliverer.
You are our God, our master.
You are our sovereign, our deliverer.
You are the one to whom our ancestors offered fragrant incense.

*Ein keiloheinu, ein kadoneinu,
Ein k'malkeinu, ein k'moshi-einu.
Mi kheiloheinu, mi khadoneinu,
Mi kh'malkeinu, mi kh'moshi-einu.
Nodeh leiloheinu, nodeh ladoneinu.
Nodeh l'malkeinu, nodeh l'moshi-einu.
Barukh eloheinu, barukh adoneinu,
Barukh malkeinu, barukh moshi-einu.
Atah hu eloheinu, atah hu adoneinu,
Atah hu malkeinu, atah hu moshi-einu.
Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-sammim.*

A Final Teaching

Rabbi Elazar taught in the name of Rabbi Ḥanina: Disciples of the Sages increase peace in the world, as it was said by the prophet Isaiah: “When all of your children are instructed by ADONAI, great will be the peace of your children.” The second mention of “your children” (*banayikh*) means all who have true understanding (*bonayikh*), like disciples of the Sages; they too are taught of ADONAI, serving and blessed with peace. And thus it is written in the Book of Psalms: “Those who love Your Torah have great peace; nothing makes them stumble.” And it is also written: “May there be peace within your walls, security within your gates. For the sake of my brethren and companions I say: May peace reside within you. For the sake of the House of ADONAI I will seek your welfare.” “May ADONAI grant God’s people dignity; may ADONAI bless God’s people with peace.”

In some congregations, the service continues with Kaddish D'rabbanan, p. 41.

עֲלִינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה, שְׁלֹא שָׁם חָלְקָנוּ כְּהֵם, וְגִרְלָנוּ
כְּכָל־הַמוֹנִם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,

לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שְׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֲמַת מְלַכְנוּ אַפְסֵ זולָתוֹ, כְּפִתוּב בְּתוֹרָתוֹ:

וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבָּךְ, כִּי יְהוּה הוּא

הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאָרַת
עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.

יִפְרִיּוּ וַיִּדְעוּ כָּל־יְוֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ,

תִּשְׁבַּע כָּל־לְשׁוֹן. לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ,

וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֶם אֶת־עוֹל מְלַכוּתְךָ.

וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֵד. כִּי הַמַּלְכוּת

שְׁלֶךָ הִיא, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד. < כְּפִתוּב

בְּתוֹרָתְךָ: יְהוּה יִמְלֹךְ לְעוֹלָם וָעֵד. וְנֹאמַר: וְהָיָה יְהוּה

לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד,

וְשָׁמוֹ אֶחָד.

ALEINU. This prayer was originally written for and recited during the Malkhuyot (Sovereignty) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite the line "And so we bow" (Va-anahnu kor'im).

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לתקן עולם במלכות שדי. Beginning in the nineteenth century, this phrase came to be seen as similar to Isaiah's call to be a light unto the nations, and was interpreted as a call to universal justice. In this vein, the phrase 'lataken olam' לתקן עולם was understood to mean "to repair the world," to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of God's sovereignty would be an end to one people dominating another.

ADONAI WILL REIGN FOREVER AND EVER יהוה ימלך לעולם ועד. Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE ביום זה יהוה יהיה אחד. Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through our prayer we hope to make God one with the world.

We rise.

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l'shabbei-ah la-adon ha-kol, la-teit g'dullah l'yotzeir b'reishit, she-lo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah, she-lo sam helkeinu ka-hem, v'goraleinu k'khol hamonam.

¶ *Va-anahnu kor'im u-mishtahavim u-modim,*

lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

She-hu noteh shamayim v'yoseid aretz, u-moshav y'karo ba-shamayim mi-ma-al, u-sh'khinat uzzo b'govhei m'romim, hu eloheinu ein od. Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata ha-yom va-hashevota el l'vavekha, ki Adonai hu ha-Elohim ba-shamayim mi-ma-al, v'al ha-aretz mi-tahat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone all knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yihyeh Adonai ehad, u-sh'mo ehad.

קִדְיֵשׁ יְתוּם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן
קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵי רַבָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יּוֹשְׁבֵי תַבְלָא], וְאָמְרוּ אָמֵן.

*A Kavvanah
for Kaddish*

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the House of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].
And respond with: *Amen*.

Mourners and those observing Yahrzeit:

*Yitgaddal v'yitkaddash sh'meih rabba b'alma di v'ra ki-r'uteih
v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol
beit yisra-el ba-agala u-viz'man kariv v'imru amen.*

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

*Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar
v'yit-alleh v'yit-hallal sh'meih d'kudsha b'rikh hu le'illa le'illa mi-kol
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma v'imru
amen.*

*Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el
v'imru amen.*

*Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al
kol yosh'vei teiveil], v'imru amen.*

בְּטָרָם כָּל-יִצִיר נִבְרָא.
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא יִהְיֶה, בְּתַפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְצוֹר חֲבִלֵי בְעֵת צָרָה.
מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא.
בְּעֵת אִישׁוֹן וְאֶעִירָה.
יְהוּה לִי וְלֹא אִירָא.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל,
וְאַחֲרֵי כָּכֵלּוֹת הַכֹּל,
וְהוּא הִיָּה, וְהוּא הוּהוּ,
וְהוּא אֶחָד וְאֵין שְׁנַי,
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְהוּא אֵלֵי וְחֵי גְאֵלֵי,
וְהוּא נְסִי וּמְנוֹס לִי
בְּיָדוֹ אֶפְקִיד רוּחֵי,
וְעַם רוּחֵי גּוֹיֹתַי,

ADON OLAM עולם אֲדוֹן. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of Musaf (additional) services, and also at the end of evening services in both the Ashkenazic and Sephardic liturgies. The latter version contains several more verses than are found in the former.

בְּרַפְת פְּרִידָה
לְשָׁנָה טוֹבָה תִּפְתְּבוּ וְתַחַתְמוּ.

Adon Olam

This poem is the statement of an individual—written in the first-person singular—and is the expression of a person's feelings about God. Beginning with the exalted God of eternity, the Creator of all—majestic and inspiring—the poet moves to the personal God of the individual who cares for human beings at times of woe and into whose hand we can commit our lives, bodies, and souls, and thus have no fear. God the transcendent and the exalted is also God the immanent, who cares for each individual. The poet seems to have created an entire poem based upon an idea expressed in the Book of Psalms:

“Who is like ADONAI
our God,
Who though enthroned
on high,
Yet bends to see what is
below” (Psalm 113:5–6).
—REUVEN HAMMER
(*adapted*)

ADON OLAM

Before creation shaped the world,
eternally God reigned alone,
But only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awe-inspiring majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

*Adon olam asher malakh b'terem kol y'tzir nivra
L'et na-asah v'heftzo kol azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol l'vaddo yimlokh nora
V'hu hayah v'hu hoveh v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni l'hamshil lo l'ha'birah.
B'li reishit b'li takhlit v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali v'tzur hevli b'et tzarah.
V'hu nissi u-manos li m'nat kosi b'yom ekra.
B'yado afkid ruhi b'et ishan v'a-irah
V'im ruhi g'viyyati Adonai li v'lo ira.*

Traditional High Holy Day Greeting

May you be inscribed and sealed for a good year.

L'shanah tovah tikkateivu v'teihateimu.

תשליך TASHLIKH

INTRODUCTION. Tashlikh is a ceremony performed near a body of water, preferably one that flows into a larger body of water. It takes place on the first day of Rosh Hashanah, except when the first day falls on Shabbat, in which case it takes place on the second day. The origin of Tashlikh is shrouded in mystery. The first direct mention can be found in the halakhic work of Rabbi Jacob Moellin (Maharil, 15th century), who approved of

the custom of going to the water to recite particular biblical verses and prayers on Rosh Hashanah, but specified that it is inappropriate to throw bread in the water to represent the sins that are being cast away. Clearly, both the custom and the bread-throwing preceded him; but we do not know when this tradition began.

The ceremony of Tashlikh survived and grew in popularity, despite significant rabbinic opposition. Some rabbis opposed Tashlikh because it makes the complex process of separating sin from our lives seem too facile, as if it is simply a matter of casting bread from our hands. But Tashlikh survived because it fulfilled a popular need. Most of what we do on

Rosh Hashanah depends on verbal expression or on listening. Tashlikh, the symbolic casting away of our sins, constitutes one of the few active rituals of the day.

Tashlikh has been understood in a variety of ways. Throwing bread into the water can be understood as a symbolic casting away of our sins, marking the purification that takes

place on these days. Moreover, just as fish eat our bread and what is cast away becomes nourishment, so we pray that even our sins will eventually be turned to good effect in the world. Lastly, just as the waters of the sea go around the world, so too can we, at this moment, become conscious of how we are connected to all that is around us.

Before the bread is cast into the water, the following may be recited:

מִי־אֵל כְּמוֹךָ נִשְׂא עֵוֹן וְעֵבֶר עַל־פְּשָׁע לְשֹׂאֲרֵית נַחֲלָתוֹ,
 לֹא הֶחְזִיק לְעַד אֲפֹן כִּי הִפִּיץ חֶסֶד הוּא. יָשׁוּב יִרְחַמְנוּ
 יִכַּבֵּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם. תַּתֵּן
 אֲמַת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ
 מִיָּמֵי קֶדֶם. מִיכָּה ז יח-כ

The following may be added:

קִרְאתִי מִצְרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׂוַעֲתִי
 שָׁמַעְתָּ קוֹלִי. וְתִשְׁלִיכֵנִי מִצּוֹלָה בְּלִבֵּב יָמִים וְנָהָר
 יִסְבְּבֵנִי כָּל־מִשְׁפָּרֶיךָ וְגִלְיָךְ עָלַי עֲבְרוּ. וְאַנִּי אֲמַרְתִּי
 נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהִבִּיט אֶל־הֵיכַל קִדְשֶׁךָ.
 אֲכַפּוֹנֵי מַיִם עַד־נִפְשׁ תְּהוֹם יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי.
 לְקַצְבֵי הָרִים יִרְדְּתִי הָאֲרֶץ בְּרַחֲמֶיךָ בְּעַדִּי לְעוֹלָם וְתַעַל
 מִשְׁחַת חַיֵּי יְהוָה אֱלֹהֵי. בְּהַתְּעַטְף עָלַי נִפְשִׁי אֶת־יְהוָה
 זְכַרְתִּי וְתָבוֹא אֵלַיךְ תְּפִלָּתִי אֶל־הֵיכַל קִדְשֶׁךָ. יונה ב ג-ח

After the bread is cast into the water, one of the following may be recited:

א
 לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכֹל־הָרָקִיעַ קִדְשֵׁי כִּי־מְלֹאָה הָאֲרֶץ
 יְדַעַה אֶת־יְהוָה כַּמַּיִם לַיָּם מְכַסִּים. ישעיה יא ט

ב
 כִּי־מֵי נַח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מִעֵבֶר מִי־נַח עוֹד עַל־
 הָאֲרֶץ כֵּן נִשְׁבַּעְתִּי מִקְצֵף עָלֶיךָ וּמִגְעַר־בְּךָ. כִּי הָהָרִים
 יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמּוּטֵינָה וְחִסְדֵּי מֵאֲתָךְ לֹא־יִמּוּשׁ
 וּבְרִית שְׁלוֹמִי לֹא תִמוּט אֲמַר מִרְחֻמְךָ יְהוָה. ישעיה נד ט-י

TASHLIKH

The Sea

Throwing bread into the water and reciting the biblical passage mentioning “the deep” is a reminder of the deep out of which the days of creation were formed. Thus, by going to the sea on Rosh Hashanah, we celebrate creation and are led to think of our own place in God’s scheme of creation. When we contemplate these matters and repent from our sins, then they are truly thrown away, into the water, and we feel renewed on this Day of Judgment.

—MOSES ISSERLES

Before the bread is cast into the water, the following may be recited:

Is there any divinity save You who forgives the sins and pardons the transgressions of the remnant, Your people? You do not maintain anger forever, for You delight in love. You will return to us compassionately, overcoming the consequences of our sin, hurling our sins into the depths of the sea. You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old. Micah 7:18-20

The following may be added:

In my trouble I called to ADONAI, who answered me; from the belly of Sheol I cried out, and You heard my voice. You cast me into the depths, into the heart of the sea, the floods engulfed me; all Your breakers and billows swept over me. I thought I was driven away out of Your sight: Would I ever gaze again upon Your holy Temple? The waters closed in over me, the deep engulfed me. Weeds twined around my head. I sank to the base of the mountains; the bars of the earth closed upon me forever. Yet You brought my life up from the pit, O my God ADONAI! When my life was ebbing away, I called ADONAI to mind; and my prayer came before You, into Your holy Temple. Jonah 2:3-8

After the bread is cast into the water, one of the following may be recited:

א

None shall hurt or destroy in all My holy mountain, for the love of ADONAI shall fill the earth as the waters fill the sea.

Isaiah 11:9

ב

For this is like the waters of Noah to Me; for just as I have sworn that the waters of Noah should no more flood the earth; so have I sworn that I will not be angry with you, nor rebuke you. For the mountains may move and the hills shake; but My kindness shall not depart from you, nor shall my covenant of peace be taken away—says ADONAI, who has taken you back in love. Isaiah 54:9-10

מנחה
לראש
השנה

AFTERNOON
SERVICE OF
ROSH HASHANAH

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הקדמה לתפילה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שְׁכַכָּה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל-יוֹם אֶבְרַכְךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמַהֲלָל מְאֹד, וְלִגְדַלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׂבַח מִעֲשֵׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
הֵדָר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדַלְתֶךָ אֶסְפְּרָנָה.
זָכַר רַב־טוֹבְךָ יִבְיַעוּ, וְצַדִּיקְתֶךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אַרְךָ אַפְּיִם וּגְדֹל־חֶסֶד.
טוֹב-יְהוָה לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.
יִדְוֶךָ יְהוָה כָּל-מַעֲשֵׂיךָ, וְחִסֵּי־יָדֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרָתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרָתִיו, וּכְבוֹד הֵדָר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל-עוֹלָמִים, וּמִמְשַׁלְתֶךָ בְּכָל-דּוֹר וָדָר.
סוּמֶךָ יְהוָה לְכָל-הַנְּפֹלִים, וְזוֹקֵף לְכָל-הַפְּפוּפִים.
עֵינַי-כֹּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת-יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן.

MINHAH, the afternoon service, is centered on the Amidah. Preparatory prayers—Ashrei (Psalm 145) and U-va L'tziyyon Go-eil (“Adonai has assured a redeemer for Zion”)—precede the recitation of the Amidah. When Rosh Hashanah falls on Shabbat, the Torah is removed from the ark and the beginning of the Torah portion for the following Shabbat is read. Avinu Malkeinu is recited after the Amidah (except on Shabbat).

PSALM 145. This psalm, which was treasured by the Rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period. For synagogue use, a verse (Psalm 115:18) was appended to the end, referring to those who are praying in the synagogue. Two additional verses (Psalms 84:5 and 144:15) were added to the opening, both of which begin with the word אֲשֶׁרִי (*ashrei*), “joyous,” which

has given this psalm its popular name, though the word does not appear in Psalm 145 itself. The psalm begins and ends with personal verses of praise. In the middle verses, the author affirms God’s sovereignty, and then immediately connects that affirmation to verses describing God’s love and compassion. Ashrei is an alphabetical acrostic and thus easy to remember. Many readers relate to individual verses more than to the literary flow of the whole poem.

MY GOD, MY SOVEREIGN אֱלֹהֵי הַמֶּלֶךְ. The psalmist addresses God directly, establishing a feeling of closeness. On the other hand, the psalmist speaks to God as הַמֶּלֶךְ (*ha-melekh*), “sovereign.” This tension is one that classical Jewish thinkers constantly seek to maintain.

ADONAI IS MERCIFUL AND COMPASSIONATE יהוה חנון ורחום יהוה. Confirmed by the proclamation of God’s attributes to Moses: “A God compassionate and merciful” (Exodus 34:6). This psalm paints a picture of a loving God, who cares for all creatures.

ADONAI SUPPORTS ALL WHO FALTER יהוה לְכָל-הַנְּפֹלִים. Until now, the poet has praised God’s greatness and splendor; with this verse, the focus shifts to God’s concern for those in need. Here, God’s sovereignty is primarily manifest in love and care.

PREPARATORY PRAYERS

You Satisfy Each

Person's Will

Day in, day out
I swallow
the beauty of the world
this hungering beauty

My God

open windows within me
to let the world enter
calmly and peacefully
that more of the world
enter

the world that I love
cry over
and love again and again

—MIRIAM BARUCH HALFI

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

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

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign;

I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory
and of Your wondrous acts.

*People speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness,
and sing of Your righteousness.

*ADONAI is merciful and compassionate,
patient, and abounding in love.*

ADONAI is good to all,
and God's mercy embraces all of creation.

*All of creation acknowledges You,
and the faithful bless You.*

They speak of the glory of Your sovereignty;
and tell of Your might,

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal,

Your dominion endures through each generation.

*ADONAI supports all who falter,
and lifts up all who are bent down.*

The eyes of all look hopefully to You,
and You provide them nourishment in due time.

*You open Your hand,
satisfying all the living with contentment.*

צָדִיק יְהוּה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
 קְרוֹב יְהוּה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רְצוֹן־יִרְאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהַבָּיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 < תְּהַלֵּת יְהוּה יְדַבֵּר־פִּי,
 וַיְבָרֶךְ כָּל־בְּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. תהלים קמה

וְאֲנַחְנוּ נְבָרֶךְ יְהוָה, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְהוָה.

וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשַׁע בְּיַעֲקֹב, נֹאֵם יְהוּה.
 וְאֲנִי זֹאת בְּרִיתִי אִוְתָם, אָמַר יְהוּה, רוּחִי אֲשֶׁר עָלֶיךָ,
 וּדְבָרֵי אֲשֶׁר־שָׁמַתִּי בְּפִיךָ, לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךָ
 וּמִפִּי זֶרַע זֶרַעַךָ, אָמַר יְהוּה, מֵעַתָּה וְעַד־עוֹלָם.

< וְאֵתְּהָ קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֶל־זֶה וְאָמַר: קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוּה
 צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דִין מִן דִּין
 וְאֲמָרִין: קְדִישׁ בְּשָׁמַי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,
 קְדִישׁ עַל אֲרַעָא עוֹבֵד גְּבוּרְתָּהּ, קְדִישׁ לְעַלְמַם וְלְעַלְמֵי
 עֲלַמְיָא, יְהוּה צְבָאוֹת, מְלֵיאָ כָּל־אֲרַעָא זִיו יִקְרָהּ.

< וְתִשְׁאַנֵּי רוּחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל:

בְּרוּךְ כְּבוֹד יְהוּה מִמְקוֹמוֹ. וְנִטְלַתְנִי רוּחָא, וְשִׁמַּעַת
 בְּתַרִּי קֹל זִיעַ סְגִיא, דְּמִשְׁבַּחִין וְאֲמָרִין: בְּרִיךְ יִקְרָא
 דִּיהוּה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.

< יְהוּה יִמְלֹךְ לְעַלְמַם וְעַד. יְהוּה מְלַכּוּתָהּ קָאֵם לְעַלְמַם
 וְלְעַלְמֵי עֲלַמְיָא.

יְהוּה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ,
 שְׁמֵרָה־זֹאת לְעוֹלָם לִיצֵר מַחֲשׁוֹבוֹת לְבָב עַמְּךָ,
 וְהִכֵּן לְבָבְךָ אֵלֶיךָ.
 וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹן,
 וְלֹא־יַעִיר כָּל־חַמְתּוֹ.

כִּי אַתָּה אֲדֹנָי טוֹב וְסֵלָה, וְרַב חֶסֶד לְכָל־קִרְאֶיךָ.
 צְדָקְתְּךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.

כָּל־לְ ALL THAT IS MORTAL בְּשָׂר. Unlike many other psalms that concentrate on Israel, this psalm is universal. There are no references to the Temple, to Israel, or to historical events. God is depicted as the sovereign of the world who cares for all creatures.

וְאֲנַחְנוּ WE SHALL PRAISE נְבָרֶךְ יְהוָה. Psalm 115:18.

ADONAI HAS ASSURED A REDEEMER לְצִיּוֹן. This collection of biblical verses is known as the Kedushah D'sidra, most likely because it was recited after Torah study (*sidra*, the weekly Torah portion). It is part of the concluding section of the weekday morning service, but is recited at the afternoon service on Shabbat and festivals.

Kedushah D'sidra consists of four sections: verses of comfort from the prophet Isaiah (59:20–21); a statement of God's holiness (Psalm 22:40), followed by verses of holiness that are included in all versions of the Kedushah of the Amidah (Isaiah 6:3, Ezekiel 3:12, and Exodus 15:18), together with their Aramaic translation (shown here in gray type); verses about God's forgiving nature (1 Chronicles 29:18; Psalms 78:38, 86:5, 119:142; Micah 7:20; Psalms 68:20, 46:8, 84:13, 20:10); and a passage about the truth of Torah (found on the following page), which concludes with additional verses.

Unlike other versions of the Kedushah, this version includes quotations from

(continued)

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who sincerely call.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.*

My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

ADONAI has assured a redeemer for Zion, for those of the House of Jacob who turn from sin. ADONAI has said: "This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children, now and forever."

And You, O Holy One, are enthroned through the praises of the people Israel.

The angels on high called out one to another: "Holy, holy, holy is *Adonai Tz'va-ot*, the whole world is filled with God's glory."

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

They receive sanction from one another, saying: "*Adonai Tz'va-ot* is holy in the highest heavens, holy on the earth, and holy forever, throughout all time; the radiance of God's glory fills the whole world."

Then a wind lifted me up and I heard the sound of a great rushing behind me, saying: "Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mi-m'komo.

ADONAI will reign forever and ever.

Adonai yimlokh l'olam va-ed.

ADONAI, God of our ancestors Abraham, Isaac, and Israel, impress this always upon Your people, and direct our hearts toward You.

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming.

You, ADONAI, are kind and forgiving, loving to all who call upon You.

Your righteousness is everlasting; Your Torah is truth.

תִּתֵּן אֶמֶת לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ
לְאַבְתֵּינוּ מִיְמֵי קֶדֶם.

בְּרוּךְ אַדְנֵי, יוֹם יוֹם יַעֲמֹס־לָנוּ, הָאֵל יִשׁוּעַתָּנוּ סְלָה.

יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֹּב־לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה.

יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ.

בְּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְרָאָנוּ לְכְבוֹדוֹ, וְהַבְדִּילָנוּ מִן

הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֶמֶת, וְחַיֵּי עוֹלָם נִטַע בְּתוֹכָנוּ.

הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ וְיִשֵּׁם בְּלַבָּנוּ אֶהְבֵּתוֹ וְיִרְאֵתוֹ,

וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבָּב שְׂלֵם, לְמַעַן לֹא נִיָּגַע

לְרִיק, וְלֹא נִלְד לְבִהְלָה.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

[וְאִמּוֹתֵינוּ], שֶׁנִּשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכָּה

וְנַחֲמֶיךָ וְנִרְאֶה, וְנִירֵשׁ טוֹבָה וּבִרְכָה, לְשָׁנֵי יָמוֹת

הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.

לְמַעַן יִזְמְרְךָ כְבוֹד וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֻדְךָ.

בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מְבֹטָחוֹ.

בְּטַחוּ בִּיהוָה עַד־יְעַד, כִּי בִּיָּהּ יְהוָה צוּר עוֹלָמִים.

◀ וְיִבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עֲזַבְתָּ דְרָשֶׁיךָ יְהוָה.

יְהוָה חֲפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וְיִאֲדִיר.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,

וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא

לְעֵלְא מְפַל־בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָּא

דְּאִמְרֵן בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

(continued from previous page)
Ezekiel's description of his personal experience of God. The prayer may be expressing the hope that we too may partake of that profound experience.
(adapted from Reuven Hammer)

PRaised IS OUR GOD בְּרוּךְ הוּא אֱלֹהֵינוּ. This sentence begins the prayerful ending of this passage. The phrase "not labor in vain, nor shall our children suffer confusion" is taken from Isaiah 65:23, but in its context here it may also be understood as "that we may not act meaninglessly or sow confusion."

THUS I WILL SING לְמַעַן לְזַמְרְךָ. Psalm 30:13.

BLESSED IS THE ONE בְּרוּךְ הַגֹּבֵר Jeremiah 17:7.

TRUST IN ADONAI בְּטַחוּ בִּיהוָה. Isaiah 26:4.

THOSE WHO LOVE YOU וְיִבְטַחוּ בְּךָ. Psalm 9:11.

ADONAI . . . EXALTS יְהוָה יִפְדֶּךָ. Isaiah 42:21.

MAY GOD'S GREAT NAME יְהֵא שְׁמֵהּ. Whenever the people Israel enter the synagogue and house of study and proclaim: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עָלְמַיָּא (Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya), "May God's great name be acknowledged forever and ever," the Holy One nods and says: "Happy is the sovereign in whose house such praise is spoken" (Babylonian Talmud, Berakhot 3a).

On days other than Shabbat, we continue with the Amidah on page 187.

You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors.

Praised is ADONAI, the God of our deliverance, who sustains us day after day.

Adonai Tz'va-ot is with us; the God of Jacob is our refuge.

Adonai Tz'va-ot, blessed is the one who trusts in You.

ADONAI, help us; answer us, Sovereign, when we call.

Praised is our God who created us for the divine glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us eternal life.

May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

ADONAI, our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world to come.

Thus I will sing Your praise unceasingly; thus I will exalt You, ADONAI my God, forever.

Blessed is the one who trusts in ADONAI.

Trust in ADONAI forever and ever; ADONAI is an unfailing stronghold.

Those who love You trust in You; You never forsake those who seek You, ADONAI.

ADONAI, through divine righteousness, exalts the Torah with greatness and glory.

Hatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

On days other than Shabbat, we continue with the Amidah on page 187.

סדר קריאת התורה לשבת

הוצאת התורה

וְאָנִי תִפְלְתִי-לָךְ יְהוָה עַת רָצוֹן, אֱלֹהִים בְּרַב-חֶסֶדְךָ עֲנֵנִי
בְּאַמַּת יִשְׂרָאֵל.

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוֹמָה יְהוָה וַיִּפְצוּ אִיבֵיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Leader:

גְּדִלּוֹ לִיהוָה אֲתִי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Congregation and leader:

לָךְ יְהוָה הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד,
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ,

לָךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו,
קְדוֹשׁ הוּא.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לָהֶר קְדָשׁוֹ,
כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

TORAH READING. Each week in the synagogue, the coming week's Torah portion is begun on the previous Shabbat afternoon. By preserving this tradition on Rosh Hashanah, we connect our observance of the New Year with the weekly Shabbat cycle that forms the ongoing rhythm of Jewish life. When Rosh Hashanah falls on Shabbat, the Torah portion that is read on the following Shabbat (called Shabbat Shuvah) is always Ha-azinu, which consists of Deuteronomy 32.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ. Numbers 10:35. Reciting this verse evokes a period of special closeness between God and Israel, both at Sinai and in their journey through the desert. This verse is from a description of how the people moved from one encampment to another. It depicts the Ark

as the seat of divine protection, leading the march and warding off the fledgling nation's enemies.

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals appropriate to all humanity. Isaiah envisioned all the nations of the world coming to Mount Zion and worshipping one God.

ACCLAIM גְּדִלּוֹ *gad'lu*. Psalm 34:4.

YOURS, ADONAI לָךְ יְהוָה (*I'kha Adonai*). 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel.

EXALT ADONAI רוֹמְמוֹ יְהוָה (*rom'mu Adonai*). Two verses with the same opening words, taken from Psalm 99:5, 9.

TORAH SERVICE FOR SHABBAT

Taking Out the Torah

May this be an auspicious time, ADONAI, for my prayer.
God, in Your abundant mercy,
answer me with Your faithful deliverance.

Va-ani t'fillati l'kha, Adonai, eit ratzon.

Elohim b'rov hasdekha, aneini be-emet yish-ekha.

We rise as the ark is opened.

As the Ark was carried forward, Moses would say:
ADONAI! Scatter Your foes, so that Your enemies flee Your Presence.

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the One who gave Torah to the people Israel
in holiness.

Ki mi-tziyyon teitzei torah, u-d'var Adonai mi-rushalayim.

Barukh she-natan torah l'ammo yisra-el bi-k'dushato.

Leader:

✠ Acclaim ADONAI with me; let us exalt God's name together.

Congregation and leader:

Yours, ADONAI, is the greatness, the power, the splendor, the triumph,
and the majesty—for all in heaven and on earth is Yours. Yours is the sov-
ereignty, above all else. Exalt ADONAI our God, and bow down at God's
throne, for our God is holy. Exalt ADONAI our God, bow toward God's
holy mountain, for ADONAI our God is holy.

L'kha Adonai ha-g'dullah v'ha-g'vurah

v'ha-tiferet v'ha-neitzah v'ha-hod,

ki khol ba-shamayim u-va-aretz.

L'kha Adonai ha-mamlakhah v'ha-mitnassei l'khol l'rosh.

Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav,

kadosh hu.

Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,

ki kadosh Adonai eloheinu.

ALIYOT. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll.

The first person would recite the opening *b'rakhah*, while the last recited the closing one. Over time, the practice evolved. Today, each person called to the Torah recites both *b'rakhot*, and the Torah is chanted by a designated reader.

The Rabbis instituted a practice of calling a *kohen* for the first aliyah and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some modern congregations retain this traditional practice; others call their congregants to *aliyot* without regard to priestly status.

Each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the handles of the Torah. When the reading is completed, that person repeats the kissing gesture at the ending place, rolls the Torah closed, and, holding the handles of the Torah, recites the final *b'rakhah*.

אב הַרְחָמִים הוּא יְרַחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיָצֵר הָרָע מִן הַנְּשׂוּאִים, וְיַחֲוֶן אוֹתָנוּ לְפָלִיטת עוֹלָמִים, וְיַמְלֵא מְשָׁלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וְתִגְלָה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב, וְיַחֲוֶן פְּלִטָתָנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וְלַחֲסֵד לְרַחֲמִים וְלִרְצוֹן, וְנֹאמַר אָמֵן. הַפֶּל הָבּוֹ גְּדֹל לֵאלֹהֵינוּ, וְתָנוּ כְבוֹד לַתּוֹרָה.
(פֹּהֵן, קָרֵב: יַעֲמֵד _____ בֵּן _____ הַפֹּהֵן.)
(בַּת פֹּהֵן, קָרֵבִי: תַעֲמֵד _____ בַּת _____ הַפֹּהֵן.)
(יַעֲמֵד _____ בֵּן _____ רֵאשׁוֹן.)
(תַעֲמֵד _____ בַּת _____ רֵאשׁוֹנָה.)
בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבָקִים בִּיהוּה אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

The person who is honored with an aliyah recites the following before the Torah is read:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֵד.

The person repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נִטַע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

HAS CHOSEN US בְּחַר בָּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

GIVING US THE TORAH . . . WHO GIVES THE TORAH וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ . . . נוֹתֵן הַתּוֹרָה. In Hebrew, the *b'rakhah* uses both the present and the past tense. God not only gave us the Torah in the past, but also we receive it anew whenever we devote ourselves to studying it.

The Public Reading of Torah

When I read Torah, I am a link in a very long chain that shapes my identity; it is a ritual of personal and communal self-definition, as well as a reenactment of the first public reading of the Torah by Ezra and the scribes rededicating the Temple. I enunciate the words, and add my own meaning to the centuries of interpretation that preceded me; thus they serve both as a key to my own inner life and as a form of historical identification.

—RAYMOND SCHEINDLIN

May the One who is the source of compassion, who has always sustained us, have mercy on us, and remember the covenant with our ancestors. May God save us in difficult times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May our pleas be answered with a measure of kindness, salvation, and compassion.

Torah Reader (or Gabbai):

May God's sovereignty be revealed to us soon. May God favor the remnant of the people Israel with grace and kindness, with compassion and love.

And let us say: *Amen*.

Let us all declare the greatness of God and give honor to the Torah as (*the first to be called to the Torah*) comes forward. Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

You who cling to ADONAI your God have been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayyim kull'khem ha-yom.

B'RAKHOT RECITED BY ONE CALLED UP TO THE TORAH

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all prayer is directed.

The congregation responds:

Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

The person repeats the above response, then continues:

Barukh atah ADONAI, our God, ruler of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, ruler of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

קריאת התורה

דברים לב

ראשון א האזינו השמים ואדברה ותשמע הארץ אמרי-
פי: ב יערף כמטר לקחי תזל כטל אמרתי כשעירם
עלי-דשא וכרביבים עלי-עשב: ג כי שם יהוה אקרא
הבו גדל לאלהינו:

שני ד הצור תמים פעלו כי כל-דרכיו משפט אל אמונה
ואין עול צדיק וישר הוא: ה שחת לו לא בניו מומם
דור עקש ופתלתל: ו הליהוה תגמלו-זאת עם נבל ולא
חכם הלוא-הוא אביך קנך הוא עשה ויכונן:

שלישי ז זכר ימות עולם בינו שנות דר-ודר שאל אביך
ויגדך זקניך ויאמרו לך: ח בהנחל עליון גוים בהפרידו
בני אדם יצב גבלת עמים למספר בני ישראל: ט כי
חלק יהוה עמו יעקב חבל נחלתו: י ימצאהו בארץ
מדבר ובתהו ילל ישמן יסבבנהו יבוננהו יצרנהו
כאישון עינו: יא כנשר יעיר קנו על-גוזליו ירחף יפרש
כנפיו יקחהו ישאהו על-אברתו: יב יהוה בדד ינחנו
ואין עמו אל נכר:

TORAH READING. The Torah reading is taken from Deuteronomy 32, Moses' speech to Israel before his death. It poetically describes the consequences of Israel's anticipated betrayal of the covenant with God, while acknowledging the divine might and favor that have blessed Israel in the past. Some of the themes, especially those of God as judge and of God as a caring parent, connect to themes of Rosh Hashanah.

VERSE 1. The instruments of God's creation are witnesses to God's word. "Heaven and earth" function here as objective onlookers, who serve as witnesses to the poem's charges and the fairness of God's punishment of Israel. **VERSE 4.** This verse introduces the first theme of the poem: God has treated Israel

justly. **ROCK** צור. *Tzur*; this term for God expresses the idea that the deity is a source of refuge, a protector. Protecting forts were located on high rocky hills. **VERSE 5. UNWORTHY CHILDREN** מומם בניו מומם. The poem uses a parent-child metaphor to express God's relationship with Israel. Israel, in contrast to God, is faithless and perfidious, a "crooked, perverse generation." There is a dual edge to this metaphor: a child's sinfulness against a parent is especially wrongful, but the parent, loving the child, will certainly take the child back when the child is ready to return. The translation of this verse is a paraphrase because the text is difficult and the meaning of the Hebrew is uncertain. **VERSE 6.** Continuing with the parent-child metaphor, the poem now addresses the Israelites directly. They are charged with responding to God's benefactions with ingratitude and rebellion. **VERSE 8. MOST HIGH** עליון. *Elyon* is frequently used in the Bible (primarily in poetic passages) as a title of God. Here it emphasizes God's supremacy over all beings that Israel may have considered divine. The demand that Israel worship only God connects the reading to a major theme of Rosh Hashanah: God's sovereignty. **VERSE 11.** God led Israel safely through the desert in the manner of an eagle, who is said to train its young to fly and catches them on its back when they tire or fall.

Torah Reading DEUTERONOMY 32

First aliyah 1 Give ear, O heavens, let me speak;
let the earth hear the words I utter!
2 May my discourse come down as the rain,
my speech distill as the dew,
like showers on young growth,
like droplets on the grass.
3 For the name of ADONAI I proclaim;
give glory to our God!

Second aliyah 4 The Rock!—whose deeds are perfect,
yea, all God's ways are just;
A faithful God, never false,
true and upright indeed.
5 Unworthy children—
that crooked, perverse generation—
their baseness has played God false.
6 Do you thus requite ADONAI,
O dull and witless people?
Is not this the Father who created you—
fashioned you and made you endure!

Third aliyah 7 Remember the days of old,
consider the years of ages past;
Ask your parent, who will inform you,
your elders, who will tell you:
8 When the Most High gave nations their homes
and set the divisions of humanity,
[God] fixed the boundaries of peoples
in relation to Israel's numbers.
9 For ADONAI's portion is this people;
Jacob, God's own allotment.
10 [God] found them in a desert region,
in an empty howling waste.
[God] engirded them, watched over them,
guarded them as the pupil of God's eye.
11 Like an eagle who rouses its nestlings,
gliding down to its young,
so did [God] spread wings and take them,
bear them along on pinions;
12 ADONAI alone did guide them,
no alien god alongside.

הגְּבֵהַת הַתּוֹרָה

*A Magbiah and Golel are called to raise and tie the Sefer Torah.
As the Torah is lifted, we rise and recite:*

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,
עַל-פִּי יְהוָה בְּיַד-מֹשֶׁה.

הַכְּנַסַּת הַתּוֹרָה

Leader:

יְהַלְלוּ אֶת-שֵׁם יְהוָה, כִּי-נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל-חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרֹבוֹ, הַלְלוּ-יָיָה.

לְדוֹד מִזְמוֹר.

לִיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבְל וַיִּשְׁבֵי בָהּ.
כִּי-הוּא עַל-יַמִּים יִסְדָּהּ, וְעַל-נְהָרוֹת יְכוֹנְנָהּ.
מִי־יַעֲלֶה בְּהַר-יְהוָה, וּמִי־יִקוּם בְּמִקְוֹם קָדְשׁוֹ.
נָקִי כַפַּיִם וּבֵר-לֵבָב, אֲשֶׁר לֹא-נִשְׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.

יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דוֹר דְּרָשׁוֹ, מִבְּקִשֵׁי פְּנִיךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֲזוֹז וְגִבּוֹר, יְהוָה גְּבוֹר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה. תהלים כד

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies our Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the *b'rakhah* recited just after each Torah reading, describing the Torah as "a teaching of truth": in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.

Lifting the Torah

*A Magbiah and Golel are called to raise and tie the Sefer Torah.
As the Torah is lifted, we rise and recite:*

This is the Torah, God's word by Moses' hand,
which Moses set before the people Israel.

*V'zot ha-torah asher sam mosheh lifnei b'nei yisra-el al pi Adonai
b'yad mosheh.*

Returning the Torah

Leader:

Extol the name of ADONAI, for God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—
raising up Israel, the people God keeps close. Halleluyah!

*Hodo al erez v'shamayim, va-yarem keren l'ammo;
t'hillah l'khol hasidav, liv'nei yisra-el am k'rovo. Hal'luyah!*

PSALM 24

A SONG OF DAVID.

The earth is ADONAI's in all its fullness, the land and all who dwell on it.
For it was God who founded it upon the seas, and set it firm upon the
flowing streams. Who may ascend the mount of ADONAI? Who may
come forward in God's sanctuary? One who has clean hands and a pure
heart, who has not taken God's name in vain, nor sworn deceitfully.
One such as this will receive ADONAI's blessing, a just reward from
God, the deliverer. This generation searches for You; like Jacob, seeks
Your presence, *selah*. Open up, arched gateways—open up, doors of the
world; may the sovereign who is exalted enter. Who is the sovereign
who is exalted? ADONAI, mighty and triumphant, triumphant in battle.
Open up, arched gateways—open up, doors of the world; may the
sovereign who is exalted enter. Who is the sovereign who is exalted?
Adonai Tz'va-ot is the sovereign who is exalted. *Selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah.

Ki hu al yammim y'sadah, v'al n'harot y'khon'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kodsho.

N'ki khappayim u-var leivav, asher lo nasa la-shav nafshi, v'lo nishba l'mirmah.

Yissa v'rakhah mei-eit Adonai, u-tz'dakah mei-elohei yisho.

Zeh dor dor'shav m'vakshei fanekha ya-akov, selah.

S'u sh'arim rasheikhem, v'hinnas'u pithei olam, v'yavo melekh ha-kavod.

Mi zeh melekh ha-kavod, Adonai izzuz v'gibbor, Adonai gibbor milhamah.

S'u sh'arim rasheikhem, v'hinnas'u pithei olam, v'yavo melekh ha-kavod.

Mi hu zeh melekh ha-kavod, Adonai Tz'va-ot hu melekh ha-kavod, selah.

The Sefer Torah is placed in the ark.

וּבִנְחָה יֹאמֵר: שׁוּבָה יְהוָה רַבּוֹת אֶלְפֵי יִשְׂרָאֵל.
 קוּמָה יְהוָה לְמִנּוּחֹתָךְ, אֶתָּה וְאַרְוֹן עֶגְלֶךָ.
 כַּהֲנִיף יִלְבָּשׁוּ צִדְקָךְ, וְחִסִּידֶיךָ יִרְנְנוּ.
 בַּעֲבוּר דָּוִד עֲבָדְךָ, אֶל־תֵּשֶׁב פְּנֵי מְשִׁיחֶךָ.
 < כִּי לֵקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל־תַּעֲזֹבוּ.
 עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיָה מֵאֲשֶׁר.
 דְּרָכֶיָה דְרָכֵי־נְעָם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
 הַשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

The ark is closed.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיִמִּיכוֹן וּבְחַיִּי דְכָל־בֵּית
 יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְם וּלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
 מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמַתָּא דְאִמְרִין
 בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

שבת

WHENEVER THE ARK WAS SET DOWN יֹאמֵר. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21) can also serve to refer to our own inner journey—accompanied by Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei hayyim*, the Torah handles, while reciting the *b'rakhot* over the Torah—thus grasping the “tree of life” both physically and figuratively.

ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

The Sefer Torah is placed in the ark.

Whenever the Ark was set down, Moses would say:

ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary,

You and Your glorious Ark.

Let Your priests be robed in righteousness,

and Your faithful sing for joy.

For the sake of David, Your servant,

do not turn away from Your anointed.

I have given you a precious inheritance:

Do not forsake My teaching.

It is a tree of life for those who grasp it,

and all who hold onto it are blessed.

Its ways are pleasant ways, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You;

make our days seem fresh, as they once were.

Eitz hayyim hi la-mahazikim bah, v'tom'kheha m'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel.

And respond with: *Amen.*

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

תפילת העמידה

פי שם יהוה אֶקְרָא, הִבּוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שִׁפְתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

זְכַרְנוּנוּ לְחַיִּים, מְלַךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מְלַךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְרוּךְ אַתָּה יְהוָה, מְגִן
אַבְרָהָם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

Version with Patriarchs:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְרוּךְ אַתָּה יְהוָה, מְגִן
אַבְרָהָם.

GOD OF ABRAHAM . . . GOD OF SARAH . . . אֱלֹהֵי אַבְרָהָם . . . אֱלֹהֵי שָׂרָה. The tradition of reciting the names of each patriarch originates with God's own speech: at the burning bush, God begins addressing Moses by saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob." Some congregations add the names of the four matriarchs at the beginning of this *b'rakhah*, because of their significance as founders of our people, and as part of our effort to reclaim women's voices and to honor women's experiences.

REMEMBER US זְכַרְנוּנוּ. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.

SHIELD OF ABRAHAM מְגִן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH פּוֹקֵד שָׂרָה. Or: "the One who remembered Sarah" (after Genesis 21:1). We, who stand here today, are the fruit of God's promise to Abraham and Sarah.

THE AMIDAH

As I proclaim God's name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

Meditation on Prayer

In the Bible, God speaks to us, and we listen. At the moment of prayer, we speak to God and God listens.

—ISAAC ARAMA

*God of Abraham,
God of Isaac,
and God of Jacob*

Why is the word “God” repeated each time? We might more easily have said it once. The repeated use of the word “God” highlights that each patriarch—and matriarch—knew God personally and sought a distinct relationship with God.

First B'rakhah: Our Ancestors

Version with Patriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the Sovereign who
helps and guards, saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחִיָּה מֵתִים אֶתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמְתִיר אֲסוּרִים,
וּמְקִיָּם אַמּוֹנְתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מַמְיָת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחִיָּה הַמֵּתִים.

*When the Amidah is recited together in a minyan, we continue below
with the Kedushah.*

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל-יּוֹם
יְהִלְלוּךָ, סְלָה.

When the Amidah is recited silently, we continue on the next page.

קְדוּשָׁה

נִקְדַּשׁ אֶת-שִׁמּוֹךְ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מְרוֹם, כְּכָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.

resurrection of the dead. They understand it to be an articulation of God's supreme power: God cares for even the dead.

THE KEDUSHAH. The Kedushah always includes the vision of Isaiah (6:3) of the heavenly chorus reciting God's praise, "Holy, holy, holy..." as well as Ezekiel's vision (3:12) of the angels responding "Praised is Adonai's glory..." It concludes with an affirmation of God's sovereignty, "Adonai will reign forever" (Psalm 146:10). We join with the angels in enunciating God's praise. While doing so, our custom is to imitate an angel—whom Ezekiel described as having a single leg—by standing with one's feet together.

HOLY קָדוֹשׁ. We become holy when we imitate God's qualities: "As God is called 'merciful' so should you be merciful... as God is called 'righteous' and 'loving,' so should you be righteous and loving" (Babylonian Talmud, Sotah 14a).

SUPPORT THE FALLING
סוֹמֵךְ נוֹפְלִים. After Psalm
145:14.

HEAL THE SICK חוֹלִים רוֹפֵא.
After Exodus 15:26.

**LOOSEN THE CHAINS OF
THE BOUND** מְתִיר אֲסוּרִים.
Psalm 146:7.

BRINGS DEATH AND LIFE
מְמִית וּמְחַיֶּה. 1 Samuel 2:6.

**WHO IS LIKE YOU, SOURCE
OF COMPASSION** מִי כְמוֹךָ
אֵב הַרְחָמִים. Jewish mys-
tical tradition highlights
the theological tension
between God's qualities of
power and strict judg-
ment, אֵב הַגְּבוּרָה (*g'vurah*), and
God's qualities of mercy
and lovingkindness, אֵב הַחֶסֶד
(*hesed*). Throughout the
year, this *b'rakhah* reminds
us that God is unsurpassed
in power. At this season
of judgment, we add this
line to remind us—and
God—that God is also
unsurpassed in mercy.

GIVES LIFE TO THE DEAD
מְחַיֶּה הַמֵּתִים. Over the
millennia, many Jewish
perspectives on the after-
life have been proposed.
Many sages (including
Saadiah Gaon, 10th cen-
tury, and Maimonides, 12th
century) caution against
speculation about the
specific implications of
the doctrine of bodily

Immortality

Each morning You
restore consciousness to
my sleep-filled body, and
I awake.

Each spring You restore
vitality to trees, plants,
and animals that have
hibernated through the
winter, and they grow
once more.

Each day I remember
those who have died;
they live on beyond the
grave.

Each moment I contem-
plate the rebirth of our
people; I recall that You
put the breath of life into
dry bones.

Praised are You, Adonai,
for planting immortality
in my soul, in my people,
and in our world.

—ROBERT SCHEINBERG

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You? —
Sovereign, who brings death and life,
and causes salvation to flourish.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rah'amim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeih u-matzmi-ah y'shu-ah.*

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-rah'amim, zokheir y'tzurav l'hayyim b'rah'amim.

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

*When the Amidah is recited together in a minyan, we continue below
with the Kedushah.*

Holy are You and holy is Your name;
holy ones praise You each day.

When the Amidah is recited silently, we continue on the next page.

THE KEDUSHAH

Let us hallow Your name in this world as it is hallowed in the
high heavens, as Isaiah wrote of his vision,
Each cried out to the other:

“Holy, holy, holy is Adonai Tz'va-ot; the whole world is filled
with God's glory!”

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ.
וּבְדַבְרֵי קִדְשׁוֹ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר, הַלְלוּ-יָהּ.
לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתוֹ, וּלְנִצְחָה נִצְחִים קִדְשׁוֹתָהּ נִקְדִּישׁ,
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מִלֶּךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

All services continue here:

וּבָכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ,
וְאִימַתְךָ עַל כָּל-מַה-שֶּׁשִּׁבְרָאתָ,
וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים,
וְיַעֲשׂוּ כָּל־מִצְוֹתֶיךָ לְעֵשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינֶךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁשִּׁבְרָאתָ.
וּבָכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ
תְּהִלָּה לְיִרְאֵיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ,
וּפְתִיחוֹן פֶּה לְמִיחָלִים לָךְ,
שִׁמְחָה לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ,
וּצְמִיחַת קֶרֶן לְדָוִד עַבְדְּךָ
וְעִרִיכַת נֵר לְבֵן-יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.
וּבָכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ,
וְיִשְׂרָאֵל יִעֲלוּ,
וְחַסִּידִים בְּרָנָה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ
וְכָל-הַרְשָׁעָה כָּלָה כְּעֵשֶׂן תִּכְלָה,
כִּי תַעֲבִיר מִמְּשַׁלַּת זָדוֹן מִן הָאָרֶץ.

וּבָכֵן U-V'KHEIN. These three paragraphs, which are introduced by the same word, וּבָכֵן (*u-v'khein*), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetical additions to the High Holy Day Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of the people Israel to its land and specifically to Jerusalem, and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

פְּחָדְךָ . . . FEAR . . . וְאִימַתְךָ. These emotions are meant to induce obedience to God's will and inspire us to bring sanctity to the world.

קֶרֶן הַלְלוֹת דָּוִד THE LIGHT OF DAVID קֶרֶן לְדָוִד. See Psalm 132:17.

*May All Be
Bound Together*

The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body. . . . Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they atone for each other.

—MARTIN BUBER

*All Wickedness
Will Disappear*

There were once some lawless men who caused Rabbi Meir a great deal of trouble. Rabbi Meir accordingly prayed that they should die. His wife, Beruriah, said to him: “How can you think that such a prayer is permitted? . . . When sin ceases there shall be no more wicked people. Therefore pray for them that they turn from their ways, and there will be no more wicked people.” Then he prayed on their behalf.

—BABYLONIAN TALMUD,
BERAKHOT

Others respond with praise:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mi-m’komo.

And in Your holy scripture it is further declared:

ADONAI will reign forever;

your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyyon l’dor va-dor, hal’luyah.

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

All services continue here:

U-v’khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will
wholeheartedly.

For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v’khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.

Simhah l’artzekha v’sason l’irekha

May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed, be kindled
speedily in our day.

U-v’khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

וְתִמְלֹךְ אֶתְּהָ יְהוָה לְבַדָּךְ, עַל כָּל־מַעֲשֵׂיךָ,
בְּהָר צִיּוֹן מִשָּׁפֶן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
כִּפְתּוֹב בְּדַבְרֵי קִדְשֶׁךָ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ־יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ,
כִּפְתּוֹב: וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֶּת אֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

וּתְתַן־לָנוּ, יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת־יּוֹם] הַזְּכוֹרוֹן הַזֶּה, יוֹם [זְכוֹרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קִדְשׁ, זָכָר לַיְצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וַיְבֹא, וַיִּגְיַע
וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֵד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּפְקְדוּנָנוּ,
וַיִּזְכְּרוּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וַיִּזְכְּרוּ מִשִּׁיחַ בְּיָדְךָ עֲבָדֶיךָ,
וַיִּזְכְּרוּ יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וַיִּזְכְּרוּ כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם, בְּיוֹם הַזְּכוֹרוֹן הַזֶּה.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
וּפְקַדְנוּ בּוֹ לְבִרְכָה, אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹס וְחֹנֵן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵל אֱלֹהֵינוּ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

YOU ALONE . . . WILL RULE
וְתִמְלֹךְ אֶתְּהָ יְהוָה לְבַדָּךְ. God's
sovereignty is always envi-
sioned as the rule of justice,
and therefore a time of
peace. It is the ultimate
conclusion of history.

ADONAI WILL REIGN
FOREVER יִמְלֹךְ יְהוָה לְעוֹלָם לְעוֹלָם.
Psalm 146:10.

ADONAI TZ'VA-OT WILL BE
EXALTED יְהוָה יְהוָה צְבָאוֹת. Isaiah 5:16. In concluding
the *b'rakhah*, this verse
highlights its themes as
expanded on the High
Holy Days: We await the
day when earthly powers
become subservient to the
divine ideals of justice and
righteousness.

THE HOLY SOVEREIGN הַמֶּלֶךְ הַקְּדוֹשׁ
הַקְּדוֹשׁ. The rest of the year,
this *b'rakhah* concludes
with the words הַקְּדוֹשׁ
"the Holy God." The High
Holy Days, though, empha-
size God's sovereignty.

CALLING US BY YOUR GREAT
AND HOLY NAME וְשִׁמְךָ
וְהַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.
The name "Israel" means
"wrestling with God" (Gen-
esis 32:28). Our relationship
with God is part of our
self-definition as Jews.

MAY THE THOUGHT OF US
RISE UP AND REACH YOU
וַיִּגְיַע וַיְבֹא. This paragraph
is recited on every festival
and new moon, though
some scholars think that it
was originally written for
the Rosh Hashanah liturgy
since it emphasizes re-
membrance. The objects of
remembrance move from
the present to the past
(our ancestors) and then to
future hope.

Chosenness

In Maimonides' view chosenness does not imply superiority or inherent sanctity, since the correct reading of the Bible in fact implies conditional chosenness. The election is one of duty, not of rights or attributes. Superiority and sanctity do not belong to historical Israel, to concrete individuals, but to a mythical Israel, held up as a model and ideal, defined by submission to God's commandments and respect for the covenant. . . . Judaism avoided being drawn into a universalistic, proselytizing monotheism through its interpretation of election as a duty, the particular relation between a people and its God in its social and historical reality.

—HENRI ATLAN

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.

As it is written in the Book of Psalms:

“ADONAI will reign forever;
your God, O Zion, from generation to generation. Halleluyah!”

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “*Adonai Tz'va-ot* will be exalted through justice, the holy God sanctified through righteousness.”

Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Rosh Hashanah

You have chosen us among all peoples,
loving us, wanting us.

You have distinguished us among all nations,
making us holy through Your commandments,
drawing us close to Your service,
and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, [*this Shabbat and*] this Day of Remembrance, a day for [*recalling*] the shofar sound [*with love*], a day for holy assembly and for recalling the Exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On this Day of Remembrance respond to us with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*

respond to us with blessing; *Amen.*

redeem us with life. *Amen.*

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
מֶלֶךְ עַל כָּל־הָעוֹלָם כְּלוּ בְּכַבּוּדְךָ
וְהַנָּשָׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ,
וְהוֹפֵעַ בְּהֵדֵר גָּאוֹן עֵינֶיךָ
עַל כָּל־יְוֹשְׁבֵי תֵּבֵל אֶרֶץךָ.
וַיֵּדַע כָּל־פְּעוֹל כִּי אַתָּה פְּעַלְתּוּ
וַיִּבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרְתּוּ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:
יְהוּה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמְלַכּוֹתוֹ בְּכָל מַשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצָה בְּמִנוּחַתְנוּ]
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מְטוֹבְךָ
וְשִׁמַּחְנוּ בִישׁוּעָתְךָ [וְהִנְחִילֵנוּ, יְהוּה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ, וַיְנַוְחוּ בְּהַ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ]
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֵמֶת,
וּדְבַרְךָ אֵמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְהוּה, מֶלֶךְ עַל כָּל־
הָאָרֶץ, מִקְדָּשׁ [הַשְּׁבֵת וְ] יִשְׂרָאֵל וַיּוֹם הַזְּכָרוֹן.

רְצָה, יְהוּה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתְךָ, וְהַשֵּׁב
אֶת־הָעֲבוּדָה לְדַבְרִי בֵיתְךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפַלְתֶּם בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תְּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְהוּה, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO
YOUR SANCTUARY והִשֵּׁב
אֶת־הָעֲבוּדָה לְדַבְרִי
בֵיתְךָ. According to the
Babylonian Talmud, “Ever
since the day when the
Temple was destroyed,
there has been an iron
barrier separating Israel
from God” (Berakhot 32b).
Each destruction of the
Temple in Jerusalem (first
by the Babylonians in 586
B.C.E., then by the Romans
in 70 C.E.) was a cataclysmic
event in early Jewish
history. In praying for the
restoration of the Temple,
we express our wish both
for the sense of immediate
connection with God
that is believed to have
characterized the Temple
service, and for the common
sense of purpose and
religious community that
was experienced there.

וְאִשֵּׁי
יִשְׂרָאֵל. The phrase “fiery offerings”
originally referred to the sacrifices
in the Temple, but later medieval
and Hasidic commentators
understood it as a description
of the intensity of religious
fervor required of true prayer.
It is as if to say, “May our
prayers have the same meaning
and effect as burnt offerings
once did for our ancestors.”

שְׂכִינָתוֹ YOUR DIVINE PRESENCE. The
Hebrew word *shekhinah* has been
used for centuries to refer to God’s
immanence, the presence of God
that is felt in the world. The word
shekhinah is grammatically
feminine. Accordingly, Jewish
mystical tradition has tended to
personify as female the Divine
Presence, who is known as the
Shekhinah.

What Do I Want?

You know what is for my good. If I recite my wants, it is not to remind You of them, but so that I may better understand how great is my dependence on You. If, then, I ask You for the things that may not be for my well-being, it is because I am ignorant; Your choice is better than mine and I submit myself to Your unalterable decree and Your supreme direction.

—BAHYA IBN PAKUDA

Fiery Offerings

The fire that was on the altar entered into the hearts of the priests and worshippers so that their song was full of passion, and the power of prayer filled their beings. —THE ZOHAR

Our God and God of our ancestors:

May You rule over the entire universe in Your glory, may You be raised up over all the earth in Your splendor, and may You manifest Yourself to all the inhabitants of the world in the majestic beauty of Your strength.

Then all creatures will know that You created them; all living things will understand that You gave them life; and everything that breathes will proclaim:

ADONAI, the God of Israel, is sovereign, ruling over all.

Our God and God of our ancestors, [*embrace our rest,*] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [*ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.*] Purify our hearts to serve You truly, for You are the God of truth, and Your word is true, eternal, and unchanging. *Barukh atah ADONAI*, ruler of all the earth, who makes [*Shabbat,*] the people Israel and the Day of Remembrance holy.

[*Leader: Barukh atah Adonai,*] *Congregation: melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el [Leader: v'yom ha-zikkaron].*

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [*fiery offerings and*] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

SILENT AMIDAH: We recite the paragraph on the right; while reciting its first words, we bow.

REPETITION OF THE AMIDAH: While reciting the first words, by custom we remain seated while bowing our head.

We recite quietly:

† מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֱלֹהֵי כָּל-בֶּשֶׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ, עַל שֶׁחֲחִייתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵינוּ
וְתַקְיַמְנוּ, וְתִאֲסוּךְ
גְּלוּיֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ,
לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם,
עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אֶתָּה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיַדְךָ וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל גִּסְיֶךָ שֶׁבְּכָל-יּוֹם
עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרֶב
וּבֹקֵר וְצַהֲרָיִם. < הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם,
כִּי לֹא תִמּוּ חֲסִדֶיךָ מֵעוֹלָם
קִיְנוּ לָךְ.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמֵם שִׁמְךָ מִלְכָּנוּ תְּמִיד
לְעוֹלָם וָעֶד.

וְכָתוּב לַחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת-שִׁמְךָ בְּאֵמֶת,
הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.
† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

THE CONGREGATIONAL RESPONSE. A second version of Modim (the b'rakhah of thanksgiving) was created by the Sages to be recited by the congregation while the leader chants the official prayer (Babylonian Talmud, So-tah 40a). In this way, we each fulfill the imperative of acknowledging God. The central idea expressed in this version is *modim anahnu lakh... al she-anah nu modim lakh*, "we thank You for the ability to thank You." In this formulation, gratitude is seen as a special gift of our humanity—the expression of thankfulness connects us to the world with a sense of humility and a joyful spirit of openness.

FOR ALL THESE BLESSINGS וְעַל כָּלֵם. In the language of the Bible and the prayerbook, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

AND INSCRIBE וְכָתוּב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance. At the beginning of the Amidah, we simply asked for "life"; as we reach the close of the Amidah, the adjective "good" is added to our prayer for life.

Sixth B'rakhah: Gratitude for Life and Its Blessings

SILENT AMIDAH: We recite the paragraph on the left; while reciting its first words, we bow.

REPETITION OF THE AMIDAH: While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

And inscribe all the people of Your covenant for a good life.

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.*

We recite quietly:

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יְיֹשְׁבֵי תֵיבֵל תְּשִׂימָה
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוּמֶךָ.

בְּסִפּוּר חַיִּים, בְּרִכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

*When the Amidah is recited silently, personal prayers are added here.
The following may also be recited:*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתַי מִדְּבַר מַרְמָה, וּלְמַקְלָלִי
נִפְשֵׁי תִדְם, וְנִפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשֵׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה
לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
לְמַעַן יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן
אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם
בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יְיֹשְׁבֵי תֵיבֵל] וְאִמְרוּ: אָמֵן.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 195.

IN THE BOOK OF LIFE בְּסִפּוּר חַיִּים. This is the fourth of the special insertions in the Amidah of the High Holy Days. This final addition expands the theme of goodness enunciated in the previous addition. In the end, we pray not only for life but also for blessing, peace, and prosperity.

WHO BRINGS PEACE עוֹשֵׂה הַשָּׁלוֹם. In the words of the Midrash, "Great is peace, for all the prayers conclude with pleas for peace" (Sifrei Numbers 42). In addition to the Amidah, the Grace after Meals, Priestly Blessing, Kaddish Shalem, Mourner's Kaddish, and evening Sh'ma and Its Blessings all conclude with prayers for peace.

MY GOD אֱלֹהֵי. The Babylonian Talmud says that every Amidah must be accompanied by a personal prayer. This private prayer, attributed to Mar son of Ravina, is among the Talmud's exemplars (Berakhot 17a). It was so admired that it entered the formal liturgy. Distinctively, it uses the first-person singular ("I"), whereas almost all other prayers are in the first-person plural ("we").

MAY THE WORDS יְהִי Psalm 19:15.

The Blessing of Shalom

When the blessing of *shalom* is lacking, however much we have of other blessings—wealth or power, fame or family, even health—these all appear as nothing. But when *shalom* is present, however little else we have somehow seems sufficient.

Shalom means “peace,” of course, but it means so much more as well: wholeness, fullness, and completion; integrity and perfection; healing, health, and harmony; utter tranquility; loving and being loved; consummation; forgiveness and reconciliation; totality of well-being.

And even all of these together do not spell out sufficiently the meaning of *shalom*. But though we cannot accurately translate or adequately define *shalom*, we can experience it.

—HERSHEL J. MATT

Seventh B'rakhah: Prayer for Peace

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

B'seifer hayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'nikkateiv l'fanekha, anahnu v'khol am'kha beit yisra-el, l'hayyim tovim u-l'shalom.

Barukh atah ADONAI, who brings peace.

When the Amidah is recited silently, personal prayers are added here. The following may also be recited:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 195.

אָבִינוּ מַלְכֵנוּ! חָטְאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עָשָׂה עִמָּנוּ לְמַעַן שְׂמֹךְ.
אָבִינוּ מַלְכֵנוּ! חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בְּטַל מַעְלֵינוּ כָּל־גְּזֵרוֹת קְשׁוֹת.
אָבִינוּ מַלְכֵנוּ! בְּטַל מַחְשְׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כָּל־צָר וּמִשְׁטִין מַעְלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כָּל־דָּבָר וְחָרָב וְרַעֲב וּשְׁבִי וּמִשְׁחִית וְעוֹן
וְשָׂמַד מִבְּנֵי בְרִיתְךָ.
אָבִינוּ מַלְכֵנוּ! סֶלַח וּמַחֵל לְכָל־עֲוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. <
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וַיִּשׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר פְּרֻסָּה וְכִלְפָּה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר זְכוּיֹת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
אָבִינוּ מַלְכֵנוּ! הִצְמַח לָנוּ יִשׁוּעָה בְּקִרְוֵב.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלְנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפַר אָנַחְנוּ.
אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וּטְפָנוּ.
אָבִינוּ מַלְכֵנוּ! עָשָׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.
אָבִינוּ מַלְכֵנוּ! עָשָׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.

אָבִינוּ מַלְכֵנוּ. The Babylonian Talmud reports: "It once happened that Rabbi Eliezer led the congregation and recited twenty-four *b'rakhot*, but his prayers were not answered. Then Rabbi Akiva followed him and led the congregation in prayer, saying, 'Our father, our sovereign, You are truly our father. Our father, our sovereign, we have no ruler but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, have mercy on us. Our father, our sovereign, do it for Your name's sake,' and his prayers were answered" (Ta'anit 25b). Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. It then took on an added layer of pleas against devastation by human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as "father" represents relatedness and closeness; that of God as Ruler conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as ineffable and God as close at hand. The appeal here brings together both aspects of God.

Avinu Malkeinu

We rise as the ark is opened. An alternative version begins on page 93. Avinu Malkeinu is not recited on Shabbat.

Avinu Malkeinu, we have sinned in Your presence.

Avinu Malkeinu, we have no sovereign but You.

Avinu Malkeinu, act toward us kindly in accord with Your name.

Avinu Malkeinu, make this a good new year for us.

Avinu Malkeinu, annul every harsh decree against us.

Avinu Malkeinu, nullify the designs of our foes.

Avinu Malkeinu, frustrate the plots of our enemies.

Avinu Malkeinu, rid us of every oppressor and adversary.

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

Avinu Malkeinu, forgive and pardon all our sins.

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

Avinu Malkeinu, return us to Your presence, fully penitent.

Avinu Malkeinu, send complete healing to the sick among Your people.

Avinu Malkeinu, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer ḥayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'liḥah u-m'ḥilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל
קְדוּשַׁת שְׁמֹךְ.
אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אָבִינוּ מִלְכֵנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

קְדִישׁ שָׁלֵם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיִוְמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל-יִשְׂרָאֵל קָדָם
אָבוּהוֹן דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תַבְּלַ], וְאָמְרוּ
אָמֵן.

קְדִישׁ KADDISH SHALEM
שָׁלֵם is recited at the end
of every worship service
that features an Amidah.
Its distinguishing sentence
is the line וְיִתְקַבַּל צְלוֹתְהוֹן
“May the prayers . . . of all
Israel be accepted.”

שְׁלָמָא . . . HARMONY
שְׁלוֹם. Like many tradi-
tional Jewish prayers, this
one ends with thoughts of
peace.

Repentance

Renews Creation

Said the Holy One to Israel: “My children, if you turn this day, changing your bad ways, you will become new creatures, not the same people as before. Then will I consider you as if I had created you anew. And then shall you, newborn, be as the new heavens and the new earth that I shall create.”

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu Malkeinu, honneinu va-aneinu ki ein banu ma-asim, aseih immanu tz'dakah va-hesed v'hoshi-einu.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

סיום התפילה

עלינו לשבח לאדון הכל, לתת גדלה ליוצר
בראשית, שלא עשנו כגויי הארצות, ולא שמנו
כמשפחות האדמה, שלא שם חלקנו פהם, וגרלנו
ככל-המונם.

וְאִנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחִים וּמוֹדִים,
לפני מלך מלכי המלכים, הקדוש ברוך הוא,
שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים
ממעל, ושכינת עזו בגבהי מרומים, הוא אלהינו אין
עוד. אמת מלכנו אפס זולתו, פפתוב בתורתו:
וידעת היום והשבת אל-לבבך, כי יהוה הוא
האלהים בשמים ממעל, ועל הארץ מתחת, אין עוד.

על כן נקנה לך יהוה אלהינו, לראות מהרה בתפארת
עזך, להעביר גלולים מן הארץ והאלילים פרות יפרתון,
לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך,
להפנות אליך כל-רשעי ארץ. יפירו וידעו כל-יושבי
תבל, כי לך תכרע כל-ברך, תשבע כל-לשון. לפניך
יהוה אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו.
ויקבלו כלם את-עול מלכותך. ותמלך עליהם מהרה
לעולם ועד. כי המלכות שלך היא, ולעולמי עד
תמלוך בכבוד.

כפתוב בתורתך: יהוה ימלך לעולם ועד.
ונאמר: והיה יהוה למלך על כל-הארץ,
ביום ההוא יהיה יהוה אחד,
ושמו אחד.

עלינו ALEINU. This prayer was originally composed for the Malkhuyot ("Sovereignty") section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service.

It is customary to physically bow when we recite the line "And so we bow" (וְאִנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחִים וּמוֹדִים) (*Va-anahnu kor'im*).

וידעת KNOW THIS DAY וידעת היום. Deuteronomy 4:39, Moses' speech enunciating the meaning of God's revelation at Sinai.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לתקן עולם במלכות שדי. Beginning in the 19th century, this phrase came to be seen as similar to Isaiah's call to be "a light unto the nations," and it was reinterpreted as a call to universal justice. In this vein, the phrase *l'takken olam* לתקן עולם was understood to mean "to repair the world," to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important

characteristic of God's sovereignty would be an end to one people dominating another. This paragraph emphasizes God's saving hand.

יהוה ימלך לעולם ועד ADONAI WILL REIGN FOREVER AND EVER. From the Song at the Sea, Exodus 15:18.

ביום ההוא יהיה יהוה אחד ON THAT DAY ADONAI SHALL BE ONE. Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through our prayer we hope to make the world at one with God.

CONCLUDING PRAYERS

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below, there is no other.”

Aleinu l'shabbei-ah la-adon ha-kol, la-teit g'dullah l'yotzeir b'reishit, she-lo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah, she-lo sam helkeinu ka-hem, v'goraleinu k'khol hamonam.

¶ *Va-anahnu kor'im u-mishta'avim u-modim,*

lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

She-hu noteh shamayim v'yoseid aretz, u-moshav y'karo ba-shamayim mi-ma-al, u-sh'khinat uzvo b'govhei m'romim, hu eloheinu ein od.

Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata ha-yom va-hashevota el l'vavekha, ki Adonai hu ha-Elohim ba-shamayim mi-ma-al, v'al ha-aretz mi-ta'hat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-amar: v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yihyeh Adonai ehad, u-sh'mo ehad.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא לְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא
וְנִחַמְתָּא דְאִמְיָרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תְּבֵל], וְאָמְרוּ אָמֵן.

Mourner's Kaddish

For an explanation of Kaddish, see p. 26.

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the House of Israel. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Mourners and those observing Yahrzeit:

*Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih,
v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'kol beit yisra-el,
ba-agala u-viz'man kariv,
v'imru amen.*

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

*Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar
v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu,
leilla leilla mi-kol birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma,
v'imru amen.*

*Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el,
v'imru amen.*

*Oseh shalom bi-m'romav hu ya-aseh shalom aleinu
v'al kol yisra-el [v'al kol yosh'vei teiveil],
v'imru amen.*

ערב יום כיפור
בבית

EREV YOM KIPPUR
AT HOME

Before sitting down to the last meal before the beginning of Yom Kippur, it is customary to pray the afternoon service and recite the confession (page 430).

Kapparot

Holding the money to be given to *tz'dakah* in one's hand:

זֶה חֲלִיפָתִי, זֶה תַּמּוּרָתִי, זֶה כַּפָּרְתִי. זֶה הַכֶּסֶף יֵלֵךְ
לְצַדָּקָה, וְאֲנִי אֵלֶיךָ וְאַפְנֵס לְחַיִּים טוֹבִים אַרְבָּעִים
וּלְשָׁלוֹם.

This is in my stead. May this be my substitute; may this be my atonement. This money will go to *tz'dakah*, that I may enter the path to a good, long life, and to peace.

Zeh halifati, zeh t'murati, zeh kapparati.

Zeh ha-kesef yeileikh li-tz'dakah,

va-ani eileikh v'ekkaneis l'hayyim tovim arukkim u-l'shalom.

After concluding the meal, before leaving for synagogue:

Lighting a Memorial Candle

Upon lighting a memorial candle, the following may be recited:

“A light from God is a human soul” (Proverbs 20:27). At this moment of solemn reflection, I call to mind memories of _____. May _____'s soul enjoy eternal life, together with the souls of Sarah, Rebecca, Rachel, and Leah; Abraham, Isaac, and Jacob; and all righteous women and men. May I be inspired to acts of justice and kindness in _____'s memory. Amen.

כַּפָּרוֹת

KAPPAROT כַּפָּרוֹת. The ritual of Kapparot symbolizes the transfer of sins from the sinner to some other object or being. In this respect, it is like the ritual of Tashlikh on Rosh Hashanah, or the ancient Yom Kippur ceremony of the scapegoat (Leviticus 16). Whereas this ceremony has been performed using a chicken—later eaten at the meal—today it is more common to use a small sum of money, bundled into a cloth and circled over the head of the individual as the words of the ritual are recited. The money is then contributed to *tz'dakah*, in fulfillment of the ancient promise that acts of charity can save us from the severity of any decree against us.

THE MEAL מִכְסֵּקֶת מִכְסֵּקֶת.

Before we leave for the synagogue and the fast of Yom Kippur begins, we eat a *seudah mafseket*, a concluding meal, to prepare us for the fast ahead. The meal is eaten with a spirit of joy for having arrived at this

time. There is no Kiddush for Yom Kippur, though the normal rituals for a meal—handwashing, *motzi*, and Grace after Meals—are observed (see page 32). We light candles before leaving for synagogue. Our mood becomes more solemn as we contemplate the day's themes. At this time it is especially appropriate to ask forgiveness from those we have wronged.

MEMORIAL CANDLE. Before we leave for synagogue and before we light the Holy Day candles, it is customary to light a *yizkor* candle, a memorial candle, which will burn throughout Yom Kippur for immediate family members whom we remember now. Some light one candle for each person in the family who has died. There is no traditional *b'rakhah* for this candlelighting—it is a moment of private meditation.

Kapparat

Every act of charity and every deed of kindness that the people Israel do is vital in making peace—and is an important intercessor for the people Israel with God in heaven.

—BABYLONIAN TALMUD,
BAVA BATRA

Lighting the Yahrzeit Candle

A new year beginning,
and I can't call you to say,
"I'm bursting with
wonderful news!"
Your arms won't
encircle me
when I grieve,
when I mourn,
you'll never know now
the unexpected
achievements,
the abiding sorrows.

And yet, as I stand here
with this candle,
I allow myself
some quiet moments,
until, once again,
your face shines
in my memory,
until, once again,
I feel you
blessing me.

—MERLE FELD

Candlelighting

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם
הַכְּפוּרִים.

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to light the [Shabbat and] Yom Kippur candles.

*Barukh atah Adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivvanu
l'hadlik neir shel [Shabbat v'shel] yom ha-kippurim.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ
וְהִגִּיעֵנוּ לְזִמְן הַזֶּה.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

*Barukh atah Adonai eloheinu melekh ha-olam,
she-heheyanu v'kiy'manu v'higgi-anu la-z'man ha-zeh.*

Blessing the Children

It is a custom to add the following prayers before Yom Kippur:

For a son:

יְשִׁימְךָ אֱלֹהִים כְּאַפְרַיִם
וְכַמְנַשֶּׁה.

May God make you like
Ephraim and Manasseh.

*Y'sim'kha elohim k'efrayim
v'khi-m'nasheh.*

Recited for all:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פְּנֵי אֱלֹהֶיךָ וְיַחֲנֹךָ.
יֵשָׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם.

May ADONAI bless and protect you.

May ADONAI'S countenance shine upon you
and grant you kindness.

May ADONAI'S countenance be lifted toward you
and grant you peace.

Y'varekh'kha Adonai v'yishm'rekha.

Ya-eir Adonai panav eilekha vi-hunnekka.

Yissa Adonai panav eilekha v'yaseim l'kha shalom.

בְּרַכַּת הַבָּנִים וְהַבָּנוֹת

For a daughter:

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה
רַבֵּקָה רָחֵל וְלֵאָה.

May God make you like
Sarah, Rebecca, Rachel,
and Leah.

*Y'simeikh elohim k'sarah,
rivkah, raheil, v'lei-ah.*

BLESSING THE CHILDREN.

After lighting the candles, it is customary to bless the family using biblical verses that express our hopes for peace and protection during the year ahead.

For sons, we fulfill Jacob's blessing to his grandsons Manasseh and Ephraim, in which he told them, "By you shall the people Israel invoke blessings, saying: 'May God make you like Ephraim and Manasseh'" (Genesis 48:20). For daughters, Jews have long recited a parallel blessing naming the four matriarchs. We follow that with a recitation of the Priestly Blessing (Numbers 6:24–26). Finally, the blessing "May your eyes look straight ahead..." is traditionally invoked only on this occasion, just before Yom Kippur.

Meditation before

*Yom Kippur for
One Who Cannot Fast*

Ribbono shel olam/Master of the
Universe,
Creator of all, Source of all Life,
who knows what is deep in
human hearts,
who nurtures every living
being:

As you know, God,
Yom Kippur is upon us, and
because of my condition,
I am not able to keep the tradi-
tional fast—

I cannot abstain totally from
eating.

You know, God, that it is not my
intent
to be apart from our people and
our tradition.

My current state of health
makes it unsuitable for me
to fast.

So, God, I turn to You now in
sincerity and openness.

Help me in the coming year to
do my best in guarding my
health.

Help us, Your children, learn
how to protect our bodies
from harm.

Help us support others in caring
for their *tzelem Elohim*, the
divine image within all of us.

Guide caring family and all
caregivers in their partnering
with You

to bring healing, if not cure;
support and strength, if not
an end to symptoms.

Grant them the ability to do
this mitzvah with love and
devotion.

Rofei khol basar/Healer of all
living creatures:

I thank You for the breath that
is in me,
which lives for the possibilities
of today and tomorrow.

—SIMKHA Y. WEINTRAUB
(adapted)

For a son:

עֵינַיִךְ לְנֹכַח יְבִיטוּ,
פִּיךָ יְדַבֵּר חֻכְמוֹת,
וְלִבְךָ יִהְיֶה אֵימוֹת,
יְדִיךָ יַעֲסֹקוּ בְּמִצְוֹת,
רַגְלֶיךָ יִרְוּצוּ לַעֲשׂוֹת
רְצוֹן אָבִיךָ שְׁבַשְׁמַיִם,
וְתַפְתָּב וְתַחַתְּמִי
לְחַיִּים טוֹבִים וְאַרְכִּים
בְּתוֹךְ כָּל־יִשְׂרָאֵל. אָמֵן.

For a daughter:

עֵינַיִךְ לְנֹכַח יְבִיטוּ,
פִּיךָ יְדַבֵּר חֻכְמוֹת,
וְלִבְךָ יִהְיֶה אֵימוֹת,
יְדִיךָ יַעֲסֹקוּ בְּמִצְוֹת,
רַגְלֶיךָ יִרְוּצוּ לַעֲשׂוֹת
רְצוֹן אָבִיךָ שְׁבַשְׁמַיִם,
וְתַפְתָּבִי וְתַחַתְּמִי
לְחַיִּים טוֹבִים וְאַרְכִּים
בְּתוֹךְ כָּל־יִשְׂרָאֵל. אָמֵן.

May your eyes look straight ahead,
your mouth speak wisdom,
your heart meditate with awe and wonder,
your hands busy themselves with mitzvot,
your legs run to do the will of your Father in heaven,
and may you be inscribed and sealed for a good, long life
among all of the people Israel. Amen.

כל-נדרי
וערבית
ליום
כיפור

KOL NIDREI
AND EVENING
SERVICE
OF YOM KIPPUR

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שְׁלוֹם שְׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יְהוָה.

שְׁלוֹם SHALOM. Isaiah

57:19. This verse from the Haftarah for Yom Kippur

morning is used here to welcome everyone to the synagogue. The welcome will be developed further when the liturgy declares that we are permitted tonight "to pray with those who have transgressed."

לְבִישַׁת קִיטָל

כְּשֵׁם שְׂאֲנֵי מִתְלַבֵּשׁ/מִתְלַבֶּשֶׁת בְּבִגְד לָבָן, כֵּן תִּלְבִּין
אֶת־נִשְׁמָתִי וְגוֹפְתִי, כְּכַתּוּב: אִם־יְהִיו חַטָּאֵיכֶם
כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ.

קִיטָל KITTEL. Originally a Yiddish term, the word *kittel* refers to a white garment traditionally worn on Yom Kippur as well as at sacred moments of life transition, including at a wedding and as a burial shroud. Why do

the rabbi and cantor and some members of the congregation wear white robes tonight? One explanation is that the priestly garments were white, and the High Priest wore white rather than gold when entering the Holy of Holies on Yom Kippur.

EVEN IF YOUR SINS יְהִי דַא. Isaiah 1:18.

עֲטִיפַת טָלִית

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

טָלִית TALLIT. Kol Nidrei, which we begin while there is still daylight, is the only evening service at which a *tallit* is worn by congregants. We seek to come

before God on this day fully attired in garments of holiness, just as the priests entered the Temple Court in holy garments.

WEARING A TALLIT. In most communities the *tallit* is worn after the age of thirteen, though in some it is not worn until one has married.

Women have traditionally been considered exempt from this command, although the Talmud records that the Rabbis taught that women were required to wear *tzitzit*, with only one authority, Rabbi Shimon, disagreeing (Babylonian Talmud, *Menaḥot* 43a). It also records that such a prominent authority as Rabbi Yehudah required the women in his household to wear them. It is becoming more and more common today for women to wear a *tallit*. (after Reuven Hammer)

PREPARATORY PRAYERS

The Meaning of the Day

One day a year we make a journey in the company of the whole community of Israel—all of us together, each of us alone. That day is “The Day,” the Day of Atonement, the day that is deathlike. It is the day we wear the *kittel*, the white gown that will one day be our shroud. It is the day when eating and drinking cease. It is a day when the world recedes and we are set free to uncover the true meaning of our lives.

—JONATHAN MAGONET
(*adapted*)

Entering Community

Prayer recited in community has a special dimension. Individuals may pray alone and keenly experience God. Judaism recognizes this and does not discourage solitary prayer. But Judaism is wary lest such aloneness become the norm and the permanent condition of the human being. Religion is not simply what we do with our aloneness, but what we do with others. Prayer should not isolate us, it should not lead us to believe that we need only God and ourselves, but prayer should lead us outward toward the love and care of the world we meet. Through prayer we discover how important the community is for sustaining our own salvation.

—REUVEN HAMMER (*adapted*)

God of the faithless
and God of the faithful,
with doubt, we come
in loneliness, we wait
silently, we pray
expecting nothing,
wanting everything.

God of the faithful
and God of the faithless,
You, who speak in
whispered silence,
You, whose reason is
mystery—
Your order is infinite;
remember, we are finite
and need words and
reason.

God of the faithless
and God of the faithful
God in all forms and
formless
who was, and is, and
will be,
hear us and turn.

—EDWARD FELD
(*after Myriam Kubovy*)

Shalom: shalom to those who are far off, shalom to those who are near, says ADONAI.

Meditation for Putting on the Kittel

Just as I clothe myself in this white garment, so may You purify my soul and my body, as the prophet Isaiah said,

“Even if your sins are like crimson,
they will turn snow-white.”

K'shem she-ani mitlabbeish/mitlabbeshet b'veged lavan, kein talbin et nishmati v'gufati, ka-katuv: im yihyu hata-eikhem ka-shanim ka-sheleg yalbinu.

B'rakhah for Putting on the Tallit

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to wrap ourselves in *tzitzit*.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivvanu l'hitattef ba-tzitzit.

תַּפְּלָה זָכָה

רבוֹן כָּל־הָעוֹלָמִים, אִין צְדִיק בְּאַרְץ אֲשֶׁר לֹא יִחָטָא.
בְּשָׂר וְדָם אֲנִכִי, וְהִרְבָּה הִלַּכְתִּי בַעֲצַת יֵצֵר הָרַע
וּבְדַרְכֵי לְבִי.

בְּרַאתְךָ בִי אֲזִנִּים לְשִׁמוּעַ בְּהֵן לְעוֹלָמְךָ וּלְתוֹרַתְךָ, וְאֲנִי
הַקְּשַׁבְתִּי לְרִכִּילוֹת, לְשׁוֹן הָרַע, וְדַבְּרֵי שִׁנְאָה, וְאֶפְלוּ
יֹוֹתֵר, הִתְנַהַגְתִּי כְּאֵלוּ אֲנִי שׁוֹמֵעַ לְאַחֲרִים וְלֹא
שִׁמְעֵתִי.

בְּרַאתְךָ בִי פֶה וּלְשׁוֹן וְנִתַּתְּ בָּהֶם כַּח לְדַבֵּר בָּהֶם
הָאוֹתִיּוֹת הַקְּדוֹשׁוֹת אֲשֶׁר בְּהֵן בְּרַאתְךָ שְׁמַיִם וְאַרְץ
וּמְלוֹאָהּ, וּבִכְחַד הַדְּבוּר הַבְּדִלְתָּ אֶת־הָאָדָם מִן
הַבְּהֵמָה, וְאֲנִי טִמְאַתִּי אֶת־פִּי בְּלְשׁוֹן הָרַע, בְּשִׁקְרִים,
בְּלִיצְנוֹת, בְּרִכִּילוֹת, בְּמַחֲלָקֶת, וּבְהַלְבֵּנֵת פְּנִים.

בְּרַאתְךָ בִי יָדַיִם וְחוֹשׁ הַמְּשׁוֹשׁ לְהַבִּיעַ בְּהֵן אֶהְבֵּה
וְעַדִּינּוֹת, וְאֲנִי הִפִּיתִי וּפְגַעְתִּי בְּהֵן.

בְּרַאתְךָ בִי רַגְלַיִם לְהֵלוֹךְ לְכָל־דְּבַר מְצוּוֹה, וְאֲנִי רִצְתִּי
לְעִשׂוֹת דְּבַרֵי הַבֵּל וּבִטְלָה.

בְּרַאתְךָ בִי אֲבֵרִי־מִין לְהַבִּיעַ בְּהֵן אֶהְבֵּה, וְאֲנִי
הִשְׁתַּמְשַׁתִּי בְּהֵן לְשִׁקֵּר.

מְשֻׁשְׁתִּי אֶת־כָּל־אֲבֵרֵי וּמְצַאֲתִי אוֹתָם בְּעֵלֵי מוֹמִין,
אִין בִּי מֵתָם.

לְכֵן אֲנִי מְקַבֵּל/מְקַבֶּלֶת עָלַי קִדְּשַׁת יוֹם הַכַּפּוּרִים,
הַמְּשָׂה עֲנוּיִים שְׁצוּיֹת לָנוּ עַל יְדֵי מְשָׂה עֲבָדְךָ
בְּתוֹרַתְךָ הַקְּדוֹשָׁה: אֲכִילָה וּשְׁתִּיָּה, רְחִיצָה, סִיכָה,
נְעִילַת הַסַּנְדָּל, תְּשֻׁמִּישׁ הַמָּטָה, וְלִשְׁבוֹת בְּיוֹם
הַקְּדוֹשׁ הַזֶּה מִכָּל־מְלָאכָה, לְבַקֵּשׁ סְלִיחָתְךָ עַל
שְׁמוּשֵׁי הַגְּרוּעַ בְּכָל־מִתְנוּתֶיךָ הַטּוֹבוֹת בְּשָׁנָה
שְׁעַבְרָה, וְלִלְמוֹד מִחֻדָּשׁ עַל קִדְּשַׁת גּוֹפִי.

A PRAYER FOR PURITY
תַּפְּלָה זָכָה. This medita-
tion on our imperfections,
composed by Rabbi Abra-
ham Danziger (1748–1820),
author of *Hayyei Adam*,
precedes the formal ser-
vice. Danziger’s words are
deeply personal, and have
been incorporated into
most Ashkenazic maḥ-
zorim. The prayer is a medi-
tation on the five types of
abstention discussed below,
as well as the restriction
against work on the holy
day. The original medita-
tion has been adapted.

ABSTENTION. Regarding
Yom Kippur, Numbers 29:7
instructs אֶת־נַפְשֹׁתֵיכֶם
וְנִפְשֹׁתֵיכֶם, “afflict your-
selves.” Interpreting this
verse, the Rabbis specified
the following five absten-
tions (Mishnah Yoma,
chapter 8). First, we avoid
eating and drinking.
Second, we do not bathe,
recognizing that even
cleanliness is a luxury. We
also avoid two other luxu-
ries: wearing leather shoes,
and using cosmetics. Lastly,
we refrain from sexual
relations.

*Atonement and
Forgiveness*

Yom Kippur provides the opportunity to atone for sins against God. Yom Kippur does not automatically atone for sins against another human being until one has placated the person offended.

—MISHNAH YOMA

§ *A Meditation before
Yom Kippur*

I hereby forgive all who have hurt me, all who have done me wrong, whether deliberately or by accident, whether by word or by deed. May no one be punished on my account.

As I forgive and pardon fully those who have done me wrong, may those whom I have harmed by word or by deed forgive and pardon me, whether I acted deliberately or by accident.

May the words of my mouth and the meditations of my heart be acceptable to You, my rock and my redeemer.

*Forgiveness Is
Not Forgetting*

We forgive, not because we believe that what was done was unimportant, but because we are prepared to put aside our anger long enough to hear words which reflect remorse and regret, long enough to begin to believe that people have the potential to grow.

—CHARLES KLEIN

A PRAYER FOR PURITY

Master of the Universe:

Is there a person anywhere who never sins?

I am but flesh and blood, often yielding to temptation;

I am human, often torn by conflicts.

You created me with ears

so I could listen to Your world and Your word,

but instead I have listened to gossip and words of hatred.

Worse, I have also given the impression of hearing

while I was not really listening.

You created me with a tongue and a mouth

and gave them the ability to speak the words

with which You formed heaven and earth;

with this power of speech You distinguished between

human beings and animals.

But I made my mouth impure by embarrassing people,

by laughing at others, by gossiping, by lying,

by causing arguments.

You created me with hands, with the sense of touch,

with the ability to transmit tenderness and comfort,

but I have often used my hands for hurting others.

You created me with legs to walk in the paths of holiness,

but I have used them to run to do frivolous things.

You created me with sexual organs to express love,

but I have used them falsely.

I have looked over all my body from my head to my feet,

and I have been found wanting.

Therefore I come to You on this Yom Kippur—this Day of Atonement—and have taken on myself the mitzvah not to eat or drink, not to bathe or perfume myself, not to wear leather shoes or engage in acts of physical intimacy, and to stop all work, in order to devote this day to asking forgiveness for the misuse of Your gifts during this past year, and to learn once again the holiness of my body.

הוֹצֵאת הַתּוֹרָה לְכָל-נְדָרֵי

We rise as the ark is opened.

A meditation while the Torah scrolls are taken out of the ark:

שְׂגִיאוֹת מִיַּיִן מִנְסַתְרוֹת נִקְנִי.

גַּם מִזֵּדִים חֲשׂוֹן עֲבָדֶיךָ

אֶל-יְמִשְׁלוֹ-בִי

אָז אֵיתָם

וְנִקְיִתִי מִפֶּשַׁע רָב.

יְהִי לְרִצּוֹן אִמְרֵי-פִי

וְהִגִּיזוּן לְבִי לְפָנֶיךָ

יְהוָה צוּרֵי וְגֹאֲלֵי.

In some congregations, a procession carrying the Torah scrolls marches around the synagogue while we recite repeatedly as needed:

אוֹר זָרַע לְצַדִּיק וְלִישְׂרֵי-לֵב שְׂמָחָה.

This affirmation is traditionally recited three times:

בִּישִׁיבָה שֶׁל מַעֲלָה וּבִישִׁיבָה שֶׁל מַטָּה,

עַל דַּעַת הַמְּקוֹם וְעַל דַּעַת הַקְּהָל,

אֲנֹנוּ מִתִּירִין לְהִתְפַּלֵּל עִם הָעֹבְרִינִים.

TORAH SCROLLS הוֹצֵאת הַתּוֹרָה. A Jewish court is composed of three judges, tonight represented by the *sh'li-ah tzibbur* (prayer leader) and two communal leaders. At least two Torah scrolls are taken from the ark and held next to the leader to constitute the court, perhaps signifying that the heavenly court witnesses our liturgical affirmation of Kol Nidrei.

WHO CAN UNDERSTAND שְׂגִיאוֹת מִיַּיִן מִנְסַתְרוֹת מִיַּיִן. Psalm 19:13–15.

LIGHT IS SOWN אוֹר זָרַע. Psalm 97:11.

WE GRANT PERMISSION TO PRAY WITH THOSE WHO HAVE TRANSGRESSED

אֲנֹנוּ מִתִּירִין לְהִתְפַּלֵּל עִם הָעֹבְרִינִים. Yom Kippur begins with the affirmation that whatever our faults and doubts on this night, everyone is welcome in the synagogue. While the origins of this preface to

Kol Nidrei are obscure, during the late Middle Ages it took on special meaning. Conversos, Spanish and Portugese Jews who had kept their religious identity secret, wanted to rejoin their communities on Yom Kippur. The formula "By authority of the court" assured them that they had permission both from heaven above and from the community here on earth to pray with their fellow Jews. This affirmation can welcome all of us who feel burdened by guilt and the sense of being unworthy to join with our community. The Talmud says that, on a fast day, no prayer will be accepted unless sinners join in.

THE MELODY. The opening melodic phrase of Kol Nidrei—at least 1300 years old—bears a remarkable similarity to the French-Sephardic and Iraqi (Babylonian) chant for the beginning of Genesis, בְּרֵאשִׁית בְּרָא אֱלֹהִים. We know that some Babylonian Jews migrated to Spain, and their manner of singing the liturgy spread from there to southern France, and then eastward. While the early Babylonian chant of the Torah was not preserved in Europe, the use of this melody for Kol Nidrei preserves this ancient melody. The contrast between the pleading melody of the traditional Kol Nidrei and the somber legalism of the words points to a larger confrontation we encounter tonight: the sadness of recognizing our own imperfection and finitude, and the gap between what is required of us and our achievements.

¶ *A Meditation*
on *Kol Nidrei*

All the vows on our lips,
the burdens in our hearts,
the pent-up regrets about
which we brooded and spoke
through prayers without end
on last Atonement Day
did not change our way of
life,
did not bring deliverance
in the year that has gone.
From mountain peaks of
fervor
we fell to common ways
at the close of the fast.
Will You hear our regret?
Will You open our prison,
release us from shackles of
habit?
Will You accept our prayers,
forgive our wrongs,
though we sin again and
again?
In moments of weakness
we do not remember
promises of Atonement Day.
Recall that we easily forget;
take only our heart's intent.
Forgive us, pardon us.

—ZE'EV FALK
(trans. Stanley Schachter)

Kol Nidrei

I am grateful for this,
a moment of truth,
grateful to stand before You
in judgment.

You know me as a liar
and I am flooded with relief
to have my darkest self
exposed at last.

Every day I break my vows—
to be the dutiful child,
selfless parent, caring friend,
responsible citizen of the
world.

No one sees, no one knows,
how often I take the easy way,
I let myself off the hook,
give myself the benefit of
the doubt—
every day, every day.

On this day, this one day,
I stand before You naked,
without disguise, without
embellishment, naked,
shivering, ridiculous.

I implore You—
let me try again.

—MERLE FELD

Taking out the Torah Scrolls

We rise as the ark is opened.

A meditation while the Torah scrolls are taken out of the ark:

Who can understand the source of our errors?
Cleanse me of secret faults, and restrain Your servant
from willful sins; may they not control me.
Then shall I be innocent of wrongdoing, wholly clear
of transgression.
May the words of my mouth and the meditations of
my heart be acceptable to You, ADONAI, my rock
and my redeemer.

*In some congregations, a procession carrying the Torah scrolls marches
around the synagogue while we recite repeatedly as needed:*

Light is sown for the righteous, and joy for those whose
hearts are true.

Or zaru-a la-tzaddik u-l'yishrei lev simḥah.

THE EARTHLY AND HEAVENLY COURTS

This affirmation is traditionally recited three times:

By the authority of the court on high and by the
authority of this court below, with divine consent
and with the consent of this congregation, we grant
permission to pray with those who have transgressed.

*Bi-shivah shel malah u-vi-shivah shel mattah,
al da-at ha-makom v'al da-at ha-kahal,
anu mattirin l'hitpalleil im ha-avaryanim.*

Recited three times:

כָּל-נְדָרֵי וְאֶסְרֵי וְחֲרָמֵי, וְקוֹנְמֵי וְכַנּוּיֵי, וְקוֹנְסֵי
 וְשְׁבוּעוֹת, דְּנִדְרָנָא וְדִאֲשַׁתְּבַעְנָא, וְדִאֲחֲרִימָנָא
 וְדִאֲסַרְנָא עַל נַפְשָׁתָנָא, מִיּוֹם כְּפוּרִים זֶה עַד יוֹם
 כְּפוּרִים הַבָּא עָלֵינוּ לְטוֹבָה, כְּלֵהוֹן אֲחֲרִטָנָא בְּהוֹן,
 כְּלֵהוֹן יְהוֹן שְׁרוֹן, שְׁבִיקוּן שְׁבִיתוּן, בְּטֵלִין וּמְבַטְלִין,
 לָא שְׁרִירִין וְלָא קִימִין. נְדָרְנָא לָא נְדָרֵי, וְאֶסְרָנָא לָא
 אֶסְרֵי, וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת.

Leader and congregation; some congregations recite this verse three times:

וְנִסְלַח לְכָל-עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגְר הַגֵּר בְּתוֹכְכֶם,
 כִּי לְכָל-הָעָם בְּשָׁגָה.

Leader:

סִלַּח-נָא לְעוֹן הָעָם הַזֶּה כַּגְּדֹל חַסְדְּךָ, וְכַאֲשֶׁר נִשְׁאַתָּה
 לְעָם הַזֶּה מִמִּצְרַיִם וְעַד-הַנְּהָ. וְשֵׁם נְאָמַר:

Leader and congregation; some congregations recite this verse three times:

וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבְּרְךָ.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ
 וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְנוּ הַזֶּה.

The Torah scrolls are returned to the ark.

On days other than Shabbat, the service continues on page 207.

KOL NIDREI כָּל-נְדָרֵי. The Kol Nidrei is an Aramaic legal formula created in response to a widely felt need to nullify unfulfilled personal vows, a desire to enter the new year with a clean slate. In the 9th century, Babylonian Jewish leaders opposed its recitation. Therefore, Rabbenu Tam (France, 12th century) changed the language from past tense to future, a change that was widely adopted. Most of all, Kol Nidrei expresses our fear that even our best intentions for the new year will not be fulfilled. At the same time, it expresses how much we regret what was not accomplished in the past year. Kol Nidrei mentions seven types of promises and uses seven verbs expressing nullification. Seven symbolizes completion.

THE ENTIRE CONGREGATION . . . SHALL BE FORGIVEN וְנִסְלַח לְכָל-עֲדַת בְּנֵי יִשְׂרָאֵל. Numbers 15:26. In the Bible, this verse

follows the command to bring a sacrifice when the entire people have sinned in error. Here it is removed from its biblical context and adopted as a statement of God's forgiveness, implying that all of our sins are really errors of judgment and so surely are to be forgiven when we express regret. Thus, the story of Yom Kippur is as much one of God's forgiveness as it is of human failing.

I HAVE FORGIVEN סִלַּחְתִּי. Numbers 14:20. In the story of the scouts and the recalcitrance of the Israelites in the desert, the Bible assures us that even when the entire community acts against God's wishes, God forgives. Moses prays for the people, and God responds, "I have forgiven you as you have asked." So too, God forgives each of us when we approach this day regretting our acts.

FOR GRANTING US LIFE שֶׁהַחֲיָנוּ. We recite this *b'rakhah*, offered on all occasions when we experience a moment of joyful newness, to remind us that Yom Kippur is a time of blessing. We stand together as a community and express thanks that we are here together after another year.

KOL NIDREI

A Deathless Prayer

Pain and . . . fear . . . kept us awake. A cloudless sky, thickly set with glittering stars, looked in upon our grief-filled prison. The moon shone through the window. Its light was dazzling that night and gave the pale, wasted faces of the prisoners a ghostly appearance. It was as if all the life had ebbed out of them. I shuddered with dread, for it suddenly occurred to me that I was the only living man among the corpses.

All at once the oppressive silence was broken by a mournful tune. It was the plaintive tones of the ancient Kol Nidrei prayer. I raised myself up to see whence it came. There, close to the wall, the moonlight caught the uplifted face of an old man, who, in self-forgetful, pious absorption, was singing softly to himself. . . . His prayer brought the ghostly group of seemingly insensible human beings back to life. Little by little, they all roused themselves and all eyes were fixed on the moonlight-flooded face. We sat up very quietly, so as not to disturb the old man, and he did not notice that we were listening. . . .

When at last he was silent, there was exaltation among us, an exaltation which people can experience when they have fallen as low as we had fallen and then, through the mystic power of a deathless prayer, have awakened once more to the world of the spirit.

—LEON SZALET, a concentration camp survivor
(trans. Catherine Bland Williams)

Recited three times:

All vows, renunciations, bans, oaths, formulas of obligation, pledges, and promises that we vow or promise to ourselves and to God from this Yom Kippur to the next—may it approach us for good—we hereby retract. May they all be undone, repealed, cancelled, voided, annulled, and regarded as neither valid nor binding. Our vows shall not be considered vows; our renunciations shall not be considered renunciations; and our promises shall not be considered promises.

Kol nidrei ve-esarei va-ḥaramei, v'konamei v'khinnuyei, v'kinnusei u-sh'vu-ot, dindarna u-d'ishtabbana, u-d'aharimna v'da-asarna al nafshatana, mi-yom kippurim zeh ad yom kippurim ha-ba aleinu l'tovah, kul'hon iḥaratna v'hon, kul'hon y'hon sh'ran, sh'vikin sh'viti, b'teilin u-m'vuttalin, la sharirin v'la kayyamin. Nidrana la nidrei, ve-esarana la esarei, u-sh'vu-atana la sh'vu-ot.

ASSURANCE OF FORGIVENESS

Leader and congregation; some congregations recite this verse three times:

“The entire congregation of the people Israel shall be forgiven, as well as the stranger who dwells among them, for all have erred.”

V'nislah l'khol adat b'nei yisra-el v'la-ger ha-gar b'tokham, ki l'khol ha-am bi-sh'gagah.

Leader:

[Moses prayed:] “As befits Your abundant love, please forgive this people’s sin, just as You have always forgiven this people from the time of the Exodus from Egypt until now.” And there it further says:

Leader and congregation; some congregations recite this verse three times:

ADONAI replied, “I have forgiven, as you have asked.”

Va-yomer Adonai, salaḥti ki-d'varekha.

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melekh ha-olam, she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

The Torah scrolls are returned to the ark.

On days other than Shabbat, the service continues on page 207.

מזמור שיר ליום השבת.

טוב להדות ליהוה, ולזמר לשמך עליון.
להגיד בבקר חסדך ואמונתך בלילות.
עלי-עשור ועלי-נבל, עלי הגיון בכנור.
כי שמחתני יהוה בפעלך במעשי ידיך ארנן.
מה-גדלו מעשיך יהוה, מאד עמקו מחשבתך.
איש-בער לא ידע וכסיל לא-יבין את-זאת.
בפרח רשעים כמו עשב ויצוץו כל-פעלי און,
להשמדם עדי-עד.

ואתה מרום לעלם יהוה.

כי הנה איביך יהוה, כי הנה איביך יאבדו,

יתפרדו כל-פעלי און.

ותרם כראים קרני, בלתי בשמן רענן.

ותבט עיני בשורי, בקמים עלי מרעים, תשמענה אזני.

< צדיק כתמר יפרח, כארז בלבנון ישגה.

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

עוד ינובון בשיבה, דשנים ורעננים יהיו.

להגיד כיישר יהוה, צורי ולא עולתה בו. תהלים צב

יהוה מלך גאות לבש, לבש יהוה עז התעזר,

אף-תכון תבל בל-תמוט.

נכון כסאך מאז, מעולם אתה.

נשאו נהרות יהוה, נשאו נהרות קולם,

ישאו נהרות דכים.

< מקלות מים רבים, אדירים משברי ים,

אדיר במרום יהוה.

עדותיך נאמנו מאד לביתך נאנה קדש, יהוה,

לארץ ימים. תהלים צג

In many congregations, Mourner's Kaddish (p. 247) is recited here.

precious, grow wide and are evergreens. Both will be planted in God's house, for all difference is united in the God who is one.

PSALM 93. This psalm describes God's enthronement as Sovereign. It may have become associated with Shabbat because it is only with rest, peace, and the sense of completion on Shabbat that God can be seen as truly enthroned.

SHABBAT. While fasting on Shabbat is normally discouraged, the Rabbis ruled that Yom Kippur (שבת שבתון, *shabbat shabbaton*), the holiest day of the year, overrides Shabbat. When any holy day falls on Friday night, the evening service begins with an abridged Kabbalat Shabbat, including only traces of the Shabbat liturgy.

PSALM 92. This psalm includes themes appropriate to Shabbat. Contemplating creation, the poet begins with an expression of wonder and ends with hope: a vision of a future peace and wholeness, described as "being transplanted in God's house." Shabbat is both a remembrance of creation and a foretaste of redemption, both a looking back to the seven days of creation and a looking toward the culmination of all time.

LIKE THE PALM TREE . . .

CEDEAR . . . כתמר.

Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest in the Middle East. Palm trees grow straight up and bear dates, discarding their leaves each year; cedars, which bear no fruit though their wood is pre-

Yom Kippur and Shabbat

When Yom Kippur would fall on Shabbat, the pious Rabbi Leib would prepare all the Shabbat necessities according to his custom for every other Shabbat during the year, and set the table. When he came home after the Kol Nidrei service, he would sit down at the table and say, “Master of the universe, the obstacle to observing the Shabbat is not on my part. I would like to delight in the Shabbat as You have commanded. But You have said that we must afflict ourselves on this day, and so, since that is Your will, Leib is leaving everything on the table, according to Your holy will.”

—OR HA-MEIR
(trans. S.Y. Agnon)

The Angelic Song

These two psalms inspired a legend that on the first Shabbat, at the end of creation, God sat in heaven on a throne of joy, while the angels gathered around to sing songs of praise. Adam, and then the Shabbat itself, joined in the song, reciting these psalms.

¶ Psalm 93: An Interpretive Translation

Entwined in worlds,
enwrapped in glory,
You are.
So has it been,
and so it is—
eternally You are.
Waves pounding out their
song reach up to God from
their depths,
for the song of the sea,
beaten to the sound of
the breakers, tells of the
God within.
These are proof enough for
the faithful—that You are
the lord of time.

—EDWARD FELD
and ARTHUR GOULD

ON SHABBAT, WE RECITE THESE PSALMS:

PSALM 92: A SONG FOR SHABBAT

It is good to thank You, ADONAI,
to sing Your praise, exalted God,
*to speak of Your love each morning,
and of Your faithfulness at night,
to the music of the lute and the melody of the harp.*
Your creation, ADONAI, gives me joy; I sing of Your handiwork.
*How vast Your works, ADONAI,
how intricate Your designs.*

The thoughtless cannot comprehend,
the foolish cannot fathom this:
*the wicked flourish like grass, those who commit evil blossom,
only to be destroyed in the end.*

But You, ADONAI, are supreme forever.
*Surely, Your enemies, ADONAI, surely, Your enemies shall perish;
those who commit evil shall crumble.*

And You will raise my head high, like the horn of the ox,
anointing me with fragrant oil.

*Were enemies to gather against me, my gaze would remain
steady, for my ears would hear:*

The righteous shall flourish like the palm tree; they shall endure
like a cedar in Lebanon, transplanted in the house of ADONAI,
thriving in our God’s courtyard.

*In old age, they are yet fruitful, always fresh and fragrant,
proclaiming that ADONAI is flawless, my stronghold, never unjust.*

*Tzaddik ka-tamar yifrah, k’erez ba-l’vanon yisgeh. Sh’tulim b’veit
Adonai, b’hatzrot eloheinu yafrihu. Od y’nuvun b’seivah, d’sheinim
v’ra-ananim yihyu, l’haggid ki yashar Adonai, tzuri v’lo avlatah bo.*

PSALM 93

ADONAI is sovereign, robed in splendor, girded in strength.
Surely the earth stands firm; it will not be shaken.
Your kingdom stands from earliest time, You are eternal.
The rivers rise to You, ADONAI, the rivers raise their voices,
the rivers raise up their waves,
from the roaring of the deep, and the mighty breakers of
the sea: “ADONAI is supreme.”

Your teaching, ADONAI, never fails.
Holiness befits Your house, ADONAI, until the end of time.

*Mi-kolot mayim rabbim addirim mishb’rei yam, addir ba-marom Adonai.
Eidotekha ne-emnu m’od l’veit’kha na-avah kodesh, Adonai l’orekh yamim.
In many congregations, Mourner’s Kaddish (p. 247) is recited here.*

קריאת שמע וברכותיה

We rise. Leader:

בְּרַחוּ אֶת־יְהוָה הַמְבָרָךְ.

Congregation, then the leader repeats:

בְּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עַרְבִים,
בְּחֶכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֵּה עֵתִים,
וּמַחְלִיף אֶת־הַזְּמַנִּים,
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרָא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁמֶשׁ, וְחֹשֶׁף מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תְּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עַרְבִים.

THE SH'MA AND ITS

BLESSINGS קריאת שמע ובברכותיה. The evening service (Arvit) always includes two climactic moments: the Sh'ma and the Amidah, the silent personal prayer. On Yom Kippur, Kol Nidrei precedes this core, while S'lihot and Vidui, prayers of forgiveness and confession, follow it.

B'rakhot surround the Sh'ma and serve to interpret the themes enunciated in the biblical verses that make up the Sh'ma itself. Two *b'rakhot* precede the Sh'ma: the first reflects on God's presence in the cycles of the day and seasons, and the second acknowledges God's love, represented by the gift of Torah, God's instruction as to how we should live. Two *b'rakhot* also follow the Sh'ma: the first acknowledges the Exodus from Egypt, which has set us on the path of freedom and

responsibility; the last speaks to our concrete concerns for safety in the darkness of night. The three paragraphs of the Sh'ma stand in the middle of these four *b'rakhot*. The recitation of the Sh'ma preceded and followed by a *b'rakhah* is mentioned in the very earliest rabbinic description of the priestly service in the Second Temple (Mishnah Tamid 5:1).

BARUKH ATAH ADONAI יהוה אתה יהוה. This first *b'rakhah* before the Sh'ma acknowledges the experience of God through witnessing the natural cycles of time. Now, at this first touch of darkness, we are asked to attend to the rhythms of time, to day and night, to cycles of life, and to the flow of time. Some of our liturgical texts reflect the biblical and rabbinic understandings of the universe, which include a flat earth and gates in heaven for the entrance and exiting of the sun. These ancient images may remind us of the sense of awe we feel when we contemplate the wonders of the universe.

BORE'AH בּוֹרָא. The word בּוֹרָא, "creates," is used as a verb in the Bible only when the subject is God, for ultimately creation of the world is a mystery.

ADONAI TZ'VA אֱדוֹנָי צְבָאוֹת. יהוה צְבָאוֹת. In the ancient world, the sun, the moon, and the stars were all seen as divine powers. Biblical monotheism demolished these ancient gods and they were then depicted as handmaidens of God, God's army. Thus this term alludes to God's mastery of all the forces of the universe.

EVENING SERVICE

THE SH'MA AND ITS BLESSINGS

¶ *God and Nature: An Interpretive Translation*

Beloved are You,
eternal God,
by whose design the
evening falls,
by whose command
dimensions open up
and eons pass away and
stars spin in their orbits.
You set the rhythms of
day and night;
the alternation of light
and darkness
sings Your creating word.
In rising sun and in
spreading dusk,
Creator of all, You are
made manifest.
Eternal, everlasting God,
may we always be aware
of Your dominion.
Beloved are You,
Adonai, for this hour
of nightfall.

—ANDRÉ UNGAR

Community

*We begin this service
amidst our community.*
Rabbi Ḥayim of Tzanz
used to tell this parable:
A man, wandering lost
in the forest for several
days, finally encountered
another. He called out:
“Brother, show me the
way of this forest.” The
man replied: “Brother,
I too am lost. I can only
tell you this: The ways I have tried
lead nowhere; they have only led
me astray. Take my hand, and let us
search for the way together.” Rabbi
Ḥayim would add: “So it is with us.
When we go our separate ways, we
may go astray. Let us join hands and
look for the way together.”

—A ḤASIDIC TALE

Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word “bar'khu” (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word “barukh” (praise) and straightens to full height at the recitation of God's name.

We rise. Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

¶ Praise ADONAI, to whom all prayer is directed
forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

First B'rakhah before the Sh'ma: The Evening Light

*Barukh atah ADONAI, our God, ruler of time and space,
whose word brings the evening dusk,
whose wisdom opens the gates of dawn,
whose understanding changes the day's division,
whose will sets the succession of seasons and arranges the
stars in their places in the sky,
who creates day and night,
who rolls light before darkness and darkness from light,
who makes day pass into night,
who distinguishes day from night;
Adonai Tz'va-ot is Your name.
Living and ever-present God,
May Your rule be with us, forever and ever.
Barukh atah ADONAI, who brings each evening's dusk.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת, תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְהוָה אֱלֹהֵינוּ,
 בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. ◀ כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ,
 וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה, וְאַהֲבַתְךָ אֶל תְּסִיר מִמֶּנּוּ
 לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

TORAH AND GOD'S LOVE
 אַהֲבַת עוֹלָם. The Sh'ma is our affirmation of God as well as a statement of our obligation to God. In the *b'rakhah* before the Sh'ma, we affirm God's gifts to us—first as the creator of the universe, and second by giving us instruction as to how to live, the Torah. Similarly, since the Sh'ma commands that we love God “with all our hearts,” this *b'rakhah* emphasizes God's antecedent love of human beings and the people Israel. Jewish tradition teaches that God's love for us and our own love of each human being (“Love your neighbor as yourself,” Leviticus 19:18) live in our hearts side by side.

THE SH'MA. The Sh'ma is recited twice daily: morning and evening. It is a קְרִיאָה (*k'ri-ah*), a reading or declaration. The three paragraphs from the Torah that comprise the Sh'ma

were selected because they express basic aspects of Jewish belief. According to the Rabbis, the first of the three paragraphs proclaims allegiance to the sovereignty of heaven, על מַלְכוּת שָׁמַיִם (*ol malkhut shamayim*); the second proclaims allegiance to the commandments, על מִצְוֹת (*ol mitzvot*); and the third reminds us of the Exodus, יְצִיאַת מִצְרַיִם (*y'tzia-at mitzrayim*), our primary sacred story.

HEAR שָׁמַע. To hear is to emphasize the nonmaterial over the physical, to internalize the sense of God.

ALONE אֶחָד. The word *ehad* literally means “one.” As an affirmation about God, it can be understood in multiple ways. The present rendering emphasizes the monotheistic claims of Jewish faith. Others translate *ehad* as “unique,” emphasizing God's otherness. Mystic commentators interpret “oneness” as a unity of heaven and earth, saying that we are ultimately all connected to the One.

PRAISED BE THE NAME שָׁמַע בְּרוּךְ. According to the Mishnah, when God's name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses. On Yom Kippur, however, we imitate our ancestors in the Temple courtyard and recite it aloud.

קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the Oneness of God. These words are added in the absence of a minyan: אֵל מֶלֶךְ נֶאֱמָן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם
 עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךְ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבִלְכֻתְךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמָךְ: וְקִשְׁרָתָם לְאוֹת עַל-
 יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-מְזוֹזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: דְּבָרִים ו' ד-ט

Faith

Faith is not something that we acquire once and for all. Faith is an insight that must be acquired at every single moment. Those who honestly search, those who yearn and fail, we did not presume to judge. Let them pray to be able to pray, and if they do not succeed, if they have no tears to shed, let them yearn for tears, let them try to discover their heart, and let them take strength from the certainty that this too is prayer.

—ABRAHAM JOSHUA HESCHEL

¶ *Sh'ma: Declaration of Faith*

Loving life
and its mysterious source
with all our heart
and all our spirit,
all our senses and strength,
we take upon ourselves
and into ourselves
these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,
to love kindness and
compassion.
We will teach this to our
children
throughout the passage of
the day—
as we dwell in our homes
and as we go on our
journeys,
from the time we rise
until we fall asleep.
And may our actions
be faithful to our words
that our children's children
may live to know:
Truth and kindness
have embraced,
peace and justice have
kissed
and are one.

—MARCIA FALK

Second B'rakhah before the Sh'ma: Torah and God's Love

You have loved Your people, the House of Israel, with infinite love; You taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down or rise up, we shall think of Your laws and speak of them, rejoicing in Your words of Torah and Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we will meditate day and night. May You never withdraw Your love from us. *Barukh atah ADONAI*, who loves the people Israel.

Ahavat olam beit yisra-el am'kha ahavta. Torah u-mitzvot, hukkim u-mishpatim otanu limmadta. Al kein Adonai eloheinu, b'shokhveinu u-v'kumeinu nasi-ah b'hukkekha, v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed. Ki heim hayyeinu v'orekh yameinu, u-vahem nehgeh yomam va-lailah.

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the oneness of God. These words are added in the absence of a minyan:

God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone.
Praised be the name of the One whose glorious
sovereignty is forever and ever.

*Sh'ma yisra-el Adonai eloheinu Adonai ehad.
Barukh shem k'vod malkhuto l'olam va-ed.*

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children, and speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes. Inscribe them upon the doorposts of your home and on your gates. Deuteronomy 6:4–9

V'ahavta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinnantam l'vanekha v'dibbarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר לֹא תִהְיֶה אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּרֶם-אֲרַצְכֶם בְּעֵת יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאֶכְלֹת וּשְׂבַעְתָּ: הַשְּׁמְרוּ לְכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לְכֶם: וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתֹּךָ בְּדָרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֹיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְתֵיכֶם לְתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנוּ עַל-צִיצִית הַפָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לְכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא-תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לְכֶם לֵאלֹהִים אֲנִי < יְהוָה אֱלֹהֵיכֶם:

במדבר טו לז-מא

אִמֵּת

וְאָמוּנָה כָּל-

זאת, וְקִיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זולָתוֹ, וְאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעֲרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִם, וְהַמְּשַׁלֵּם גְּמוּלָה לְכָל-אִיְבֵי נַפְשֵׁנוּ,

IF YOU WILL HEAR וְהָיָה אִם שָׁמַעַתְּ. This passage, like many in the Torah, reflects the tradition's insistence that moral coherence underlies the world. The text's plain meaning describes a very literal form of the idea of divine reward and punishment, one with which every generation of Jews since biblical times has struggled theologically. Some Reform and Reconstructionist liturgists have gone so far as to remove this paragraph from their recitation of the Sh'ma. Traditional Jewish prayer, however, has retained it, reflecting a deep belief that in a way we may not grasp, the consequences of our moral and immoral behavior resound in the world.

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה. The Rabbis emphasized the last words of this paragraph as the prime reason for its inclusion in the Sh'ma: the remembrance of the Exodus from Egypt. In Jewish theology, the historical Exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught, is remembering our responsibility to live lives that are holy.

TRULY—THIS IS OUR FAITHFUL AFFIRMATION אִמֵּת. So closely was the Sh'ma linked with this next *b'rakhah*, the blessing of redemption, that the Rabbis insisted that the first word—truly—be recited along with the very last words of the Sh'ma, so we always read the two

(continued)

¶ *Faithfulness: An Interpretive Translation*

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink into dissoluteness and lose your joyous God-given heritage.

—ANDRÉ UNGAR

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil—I will also provide grass in your fields for cattle—and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you.

Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up; inscribe them upon the doorposts of your home and on your gates.

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly—

This is our faithful affirmation, binding on us: That ADONAI is our God and there is none other, and we, Israel, are God's people. God redeems us from earthly rulers, Our sovereign delivers us from the hand of all tyrants, *God brings judgment upon our oppressors, retribution upon all our mortal enemies,*

הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן לְמוֹט רִגְלָנוּ,
הַמְדַּרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיָּרֵם קַרְנֵנוּ עַל כָּל־
שׁוֹנְאֵינוּ. הַעֲשֵׂה לָנוּ נְסִים וְנִקְמָה בְּפָרְעָה, אוֹתוֹת
וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. הַמְכֵּה בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי
מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.
הַמְעֵבִיר בְּנָיו בֵּין גְּזָרֵי יָם סוּף, אֶת־רוּדְפֵיהֶם וְאֶת־
שׁוֹנְאֵיהֶם בְּתֵהוֹמוֹת טַבַּע, וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ.

◀ וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם, מוֹשֶׁה וּמְרִים וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כִמְכָה בְּאֵלֶם יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקִדְשׁ,
נֹרָא תִהְלֵת, עֲשֵׂה פִּלְא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מוֹשֶׁה, זֶה אֱלֹהֵינוּ
וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֵק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה, גְּאֹל יִשְׂרָאֵל.

(continued from previous page)
יהוה אֱלֹהֵיכֶם: together: Adonai eloheikhem emet). It is as if we say, "the Holy One, Your God, is true (or truth)," and, for a moment, while saying emet), we have a brief taste of that truth. The world as it is normally presented to us is a world in which truth is hidden: its full revelation constitutes redemption. When we recite the Sh'ma and affirm God's oneness, we may have a token of that redemption.

הַמְכָּה. GOD SMOTE. The reality is that the cost of achieving freedom may be violence. America, for instance, won its independence through revolution. In the Italian liturgical tradition, this sentence is omitted on Shabbat, since it is not considered to be in keeping with the peaceful mood of the day.

מִרְיָם. MIRIAM. After the deliverance at the Sea, we are told that Moses led the men in song and Miriam

led the women in response, joyously singing מי כְּמִכָּה "Who is like You . . ."

WHO IS LIKE YOU מי כְּמִכָּה. Exodus 15:11.

ADONAI WILL REIGN יהוה יִמְלֹךְ. Exodus 15:18.

ADONAI HAS RESCUED כִּי פָדָה יְהוָה. Jeremiah 31:11.

גְּאֹל REDEEMED. The 20th-century Jewish philosopher Franz Rosenzweig remarks that the verb is in the past tense, unlike all the other b'rakhot of the Sh'ma, which are in the present tense. It is as if a community that truly is able to recite the Sh'ma together must already have been redeemed.

¶ *Redemption:*

Interpretive Reading

Once more Atonement

Day has come.

All pretense gone,

naked heart revealed to

the hiding self,

we stand on holy ground,

between the day that was

and the one that must be.

We tremble.

Will the errors in our

past teach us to walk in

straighter paths?

May we still dream of a

time when

love and truth shall meet;

justice and peace shall

embrace?

Hope of Israel:

In our weakness, give us

strength.

In our blindness, be our

guide.

When we falter, hold our

hand.

Make consistent our

impulse for good;

let us know the joy of

walking in Your ways,

as the Children of Israel

once were able to do at

the sea.

May we sing like them:

Mi khamokha be-eilim,

Who is like You among

the mighty?

—CHAIM STERN
(adapted)

God performs wonders beyond understanding,
marvels beyond all reckoning.

God places us among the living,

not allowing our steps to falter,

and leads us past the false altars of our enemies.

God exalted us above all those who hated us,

avenged us with miracles before Pharaoh,

offered signs and wonders in the land of Egypt.

God smote, in anger, all of Egypt's firstborn,

brought Israel from its midst to lasting freedom,

led them through the divided water of the Sea of Reeds.

As their pursuing enemies drowned in the depths,

God's children beheld the power of the Divine;

they praised and acknowledged God's name,

willingly accepting God's rule.

Then Moses, Miriam, and the people Israel joyfully sang this

song to You:

*"Who is like You, ADONAI, among the mighty! Who is like You,
adorned in holiness, revered in praise, working wonders!"*

*Mi khamokha ba-eilim Adonai, mi kamokha ne-dar ba-kodesh,
nora t'hillot, oseih fele.*

Your children recognized Your sovereignty, as You split the sea
before Moses. "This is my God," they responded, and
they said:

"ADONAI will reign forever and ever."

Adonai yimlokh l'olam va-ed.

And so it is written: "ADONAI has rescued Jacob and redeemed
him from the hand of those more powerful than he."

Barukh atah ADONAI, who redeemed the people Israel.

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים,
וּפְרוֹשׁ עֲלֵינוּ סֶפֶת שְׁלוֹמְךָ,
וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ,
וְהִגַּן בְּעַדֵּנוּ,
וְהָסֵר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן,
וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תִּסְתֵּרֵנוּ.
כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה,
כִּי אֵל מְלָךְ חַנוּן וְרַחוּם אַתָּה,
וְשׁוֹמֵר צִאֲתָנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
◀ וּפְרוֹשׁ עֲלֵינוּ סֶפֶת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עֲלֵינוּ וְעַל כָּל־
עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

ALLOW US . . . TO SLEEP
הַשְּׂכִיבֵנוּ. Nighttime may
provoke fear: Who will
protect us as we sleep?
Will we wake up? We
beseech God to protect
us from those threatening
forces that we can see, as
well as from those we can-
not observe. Ten verbs are
enunciated in this prayer,
creating a powerful drama
of motion and movement,
an expression of the will
to live.

EVIL FORCES שָׁטָן. "Satan,"
in the Bible, is a term gen-
erally used to refer either
to evil impulses or to an
adversary, but never to a
fallen angel.

CANOPY OF PEACE סֶפֶת
שְׁלוֹם. This phrase is not
found in the Bible but may
allude either to Amos 9:11,
where the prophet sees the

rebuilding of the fallen *sukkah* of David as an image of redemp-
tion, or to Psalm 27:5, where the poet prays to be hidden in God's
sukkah, protected from enemies, while gazing peacefully at God's
countenance.

JERUSALEM יְרוּשָׁלַיִם. In Jewish thought, the peace of Jerusalem
symbolizes universal peace.

God's Presence

What a stark contrast between the verses at the Sea, where we were gathered together as a people, as a multitude, and saw the power of our Warrior God—and then the first verses of this prayer, where we are vulnerable and alone, looking to a more tender, personal side of the same God.

—MERLE FELD

Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully and to awaken again to life, our sovereign.

*Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.*

Shield us: Remove from us enemies and pestilence, sword, starvation, and sorrow, and remove the evil forces that surround us.

*Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You are the Sovereign, merciful and compassionate.*

Ensure our going and coming for life and peace, now and forever.

May You spread over us Your canopy of peace.

Barukh atah ADONAI, who spreads the canopy of peace over us, and over all the people Israel, and over Jerusalem.

We rise.

ON SHABBAT, WE RECITE THE FOLLOWING PARAGRAPH:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדַרְתָּם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעוֹלָם, כִּי־שָׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

For Yom Kippur:

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
חַטָּאוֹתֵיכֶם, לִפְנֵי יְהוָה תִּטְהָרוּ.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבַיּוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבַזְּמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

THE PEOPLE ISRAEL SHALL
OBSERVE בְּנֵי־יִשְׂרָאֵל
Exodus 31:16–17.

AND RESTED וַיִּנְפֹּשׁ. Or:
“was refreshed.” The
basic root meaning of
this verb is “to breathe”
and it is related to the
noun נֶפֶשׁ (*nefesh*), “life”
or “soul” (i.e., that which
breathes). When one rests,
one infuses oneself with
a new breath of life. The
peculiarity of the phrasing
of this verse gave birth to
the idea of the יְתֵרָה
(*n’shamah y’terah*), the
“additional soul” granted
us on Shabbat.
(Reuven Hammer)

FOR ON THIS DAY כִּי בַיּוֹם
הַזֶּה Leviticus 16:30. Each
Shabbat and holy day, an
appropriate verse from the
Bible is inserted just before
the Amidah in the evening
service—the beginning of
the Jewish day—proclaim-
ing the central purpose of
the sacred occasion.

KADDISH קָדִישׁ. This
Kaddish marks the break
between the recitation of the Sh’ma and Its Blessings, the
public declaration of our faith, and the more private, intro-
spective part of our liturgy, the Amidah.

MAY GOD’S GREAT NAME יְהֵא שְׁמֵהּ רַבָּא. The seven words of
this response are an almost exact Aramaic translation of the
Hebrew refrain commonly used in the ancient Temple in
Jerusalem, בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד, “Praised be the
name of the One whose glorious sovereignty is forever and
ever.” This is familiar to us today as the response following
the first verse of the Sh’ma.

TRULY FAR BEYOND לְעֵלְא לְעֵלְא. Distinctively during the
High Holy Day period, Ashkenazic versions of the Kaddish
emphasize God’s sovereignty by repeating the word *le’illa*,
“beyond.” Evidently that was already an alternate version of
this prayer, given that some Jewish communities, including
those of Rome and Yemen, repeat the word *le’illa* all year
long. Ashkenazim preserved both versions—reciting one
year round, the other from Rosh Hashanah through Yom
Kippur.

Shabbat

We are obsessed with work. During the week we rest so we can go back to work. We play so that we can go back to work. We love so that we can go back to work. One ulterior motive after another. Worrying over the past, living in the future. But one day each week there is a day devoted to being present, the seventh day. On that day, we do not have to go anywhere or do anything. Everything is done and we are already here.

—LAWRENCE KUSHNER
(*adapted*)

Atonement

According to Rabbi Elazar ben Azariah, this verse teaches that Yom Kippur can atone only for sins “before God.” Sins against other people can be atoned only by approaching the one who has been harmed.

—MISHNAH YOMA

May God’s

Great Name

Be Acknowledged

Whenever the people Israel enter the synagogue and house of study and proclaim: **יְהוָה שְׂמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵי**, “May God’s great name be acknowledged forever and ever,” the Holy One nods and says: “Happy is the sovereign in whose house such praise is spoken!”

—BABYLONIAN TALMUD,
BERAKHOT

Biblical Sanctification of the Day

We rise.

ON SHABBAT, WE RECITE THE FOLLOWING PARAGRAPH:

The people Israel shall observe the Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

*V’sham’ru v’nei yisra-el et ha-shabbat,
la-asot et ha-shabbat l’dorotam b’rit olam.*

*Beini u-vein b’nei yisra-el ot hi l’olam,
ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz,
u-va-yom ha-sh’vi-i shavat va-yinnafash.*

For Yom Kippur:

For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.

*Ki va-yom ha-zeh y’khapper aleikhem
l’taheir etkhem mi-kol hattoteikhem,
lifnei Adonai tit-haru.*

Ĥatzi Kaddish

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God’s great name be acknowledged forever and ever!

Y’hei sh’meih rabba m’varakh l’alam u-l’almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

תפילת העמידה בלחש

We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words בָּרוּךְ אַתָּה on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word יהוה. We repeat these motions at the end of the first b'rakhah when we come to the words בָּרוּךְ אַתָּה יהוה. The sign † indicates the places to bow.

אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

† בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאֵהָבָה.

Version with Patriarchs:

† בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאֵהָבָה.

AMIDAH. Amidah literally means “standing” and is the moment of personal prayer recited quietly, as if standing before God. Every Amidah contains three introductory *b'rakhot*. The first recalls our ancestors and their relation to God; the second describes God's continuing presence in the world; the third emphasizes God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three *b'rakhot*.

The first looks toward the restoration of God's presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace.

On Yom Kippur—as on Shabbat and holy days—there is only one intermediate *b'rakhah*, which describes the holiness of the day.

BENDING THE KNEES AND BOWING. The Talmud encourages us to pay attention to the movement of each of our vertebrae as

we bow, enabling us to focus on the miracle of our bodies' construction. We stand up straight when we reach God's name, for we speak to God face to face. The Talmud confined the bowing to the beginning and end of this first *b'rakhah*, and to the beginning and end of the next to last *b'rakhah*, thanking God for the gift of life.

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. Why don't we say *eloheinu melekh ha-olam*, “ruler of time and space,” as part of the opening *b'rakhah* as we do with every opening *b'rakhah*, but immediately proceed to “God of Abraham”? Because Abraham was the first to discover that God is the ruler of the entire universe, by mentioning him we also acknowledge God.

GOD OF SARAH אֱלֹהֵי שָׂרָה. Many congregations add the names of the four matriarchs at the beginning of this *b'rakhah*, because of their significance as founders of our people, and as part of our effort to reclaim women's voices and to honor women's experiences.

GREAT, MIGHTY, AWE-INSPIRING הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God's might is characterized by the befriending of the stranger, the widow, and the orphan.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some prefer to use the word *g'ullah* (גְּאֻלָּה), “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world's healing.

THE SILENT AMIDAH

Meditation on Prayer

In the Bible, God speaks to us, and we listen. At the moment of prayer, we speak to God and God listens.

—ISAAC ARAMA

God of Abraham, God of Isaac, and God of Jacob

Why is the word “God” repeated each time? We might more easily have said it once. The repeated use of the word “God” highlights that each patriarch—and matriarch—knew God personally and sought a distinct relationship with God.

We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God’s presence.

When reciting the words “barukh atah” on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word “Adonai.” We repeat these motions at the end of the first b’rakhah when we come to the words “barukh atah Adonai.” The sign † indicates the places to bow.

ADONAI, open my lips that my mouth may speak Your praise.

First B’rakhah: Our Ancestors

Version with Patriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children’s children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children’s children
with love
for the sake of divine honor.

זְכַרְנוּ לַחַיִּים, מְלַךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מְלַךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה
לָךְ, מְלַךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הֶרְחַמִּים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.
וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׂמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל־יּוֹם
יְהַלְלוּךָ, סְלָה.

REMEMBER US זְכַרְנוּ. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. All four of the additions center on the prayer for חַיִּים (hayyim), “life.”

SHIELD OF ABRAHAM מַגֵּן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH פּוֹקֵד שָׂרָה. Or: “the One who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God’s promise to Abraham and Sarah.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. After Psalm 145:14.

HEAL THE SICK רוֹפֵא חוֹלִים. After Exodus 15:26.

LOOSEN THE CHAINS OF THE BOUND מַתִּיר אֲסוּרִים. Psalm 146:7.

BRINGS DEATH AND LIFE מְמִית וּמְחַיֶּה. 1 Samuel 2:6.

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֵב הֶרְחַמִּים. Jewish mystical tradition highlights the theological tension between God’s qualities

of power and strict judgment, גְּבוּרָה (g’vurah), and God’s qualities of mercy and lovingkindness, חֶסֶד (hesed). Throughout the year, this b’rakhah reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

GIVES LIFE TO THE DEAD מְחַיֶּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. While many Jewish thinkers (including Saadiah Gaon, 10th century, and Maimonides, 12th century) express caution about the specific implications of bodily resurrection of the dead, they understand this doctrine to express an important aspect of God’s supreme power. God’s power extends even to the dead.

HOLY קְדוֹשׁ. We become holy when we imitate God’s qualities: “As God is called ‘merciful’ so should you be merciful. . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Babylonian Talmud, Sotah 14a).

Immortality

Each morning You
restore consciousness to
my sleep-filled body, and
I awake.

Each spring You restore
vitality to trees, plants,
and animals that have
hibernated through the
winter, and they grow
once more.

Each day I remember
those who have died;
they live on beyond the
grave.

Each moment I contem-
plate the rebirth of our
people; I recall that You
put the breath of life into
dry bones.

Praised are You, Adonai,
for planting immortality
in my soul, in my people,
and in our world.

—ROBERT SCHEINBERG

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.

Version with Patriarchs:

You are the sovereign
who helps and saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the sovereign who
helps and guards, saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

Holy are You and holy is Your name;
holy ones praise You each day.

וּבְכֵן תֵּן פְּחָדֶיךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ
 וְאִימַתְךָ עַל כָּל־מַה־שֶּׁבְרָאתָ,
 וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים
 וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
 וַיַּעֲשׂוּ כָּל־מַה־אֲחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם,
 כְּמוֹ שֶׁיַּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
 עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ,
 וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבְרָאתָ.
 וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
 תְּהַלְלֵה לִירֵאֵיךָ וְתִקְוֶה לְדוֹרֶשֶׁיךָ,
 וּפְתַחֲחוּן פֶּה לַמַּיְחָלִים לָךְ,
 שִׁמְחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ
 וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדְּךָ,
 וְעִרְיַכַת נֵר לְבֵן־יִשְׂרָאֵל מִשִּׁיחְךָ, בְּמַהֲרָה בְּיַמֵּינוּ.
 וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמַחוּ
 וַיִּשְׂרִים יַעֲלֹזוּ,
 וְחֹסֵידִים בְּרַנָּה יִגְלוּ,
 וְעוֹלָתָה תִּקְפֹּץ־פִּיָּהּ
 וְכָל־הַרְשָׁעָה כָּלָה כְּעֵשֶׂן תִּכְלָה,
 כִּי תַעֲבִיר מִמַּשְׁלַת זְדוֹן מִן הָאָרֶץ.
 וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל־מַעֲשֵׂיךָ,
 בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
 כְּפִתּוּב בְּדַבְרֵי קִדְשֶׁךָ:
 יְמֹלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ־יָהּ.
 קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ, וְאִין אֵלֹהִים מִבְּלַעְדֶּיךָ,
 כְּפִתּוּב: וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

וּבְכֵן U-V'KHEIN. These three paragraphs, which are introduced by the same word, וּבְכֵן (*u-v'khein*), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the High Holy Day Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of the people Israel to its land and specifically to Jerusalem, and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

פְּחָדֶיךָ . . . FEAR . . . AWE. These emotions are meant to induce obedience to God's will and inspire us to bring sanctity to the world.

קֶרֶן לְדוֹד THE LIGHT OF DAVID. See Psalm 132:17.

YOU ALONE . . . WILL RULE. God's sovereignty is always envisioned as the rule of justice, and therefore a time of peace. It is the ultimate conclusion of history.

ADONAI WILL REIGN FOREVER. יְמֹלֶךְ יְהוָה לְעוֹלָם. Psalm 146:10.

ADONAI TZ'VA-OT WILL BE EXALTED. וַיִּגְבֶּה יְהוָה צְבָאוֹת. Isaiah 5:16. This verse, with which the *b'rakhah* concludes, highlights the themes of this *b'rakhah*, as it has been expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

THE HOLY SOVEREIGN. הַמְּלֹךְ הַקְּדוֹשׁ. The rest of the year, this *b'rakhah* concludes with the words הַמְּלֹךְ הַקְּדוֹשׁ "the Holy God." God's sovereignty is a central theme of the High Holy Days.

*May All Be
Bound Together*

The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body. . . . Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they atone for each other. —MARTIN BUBER

*All Wickedness
Will Disappear*

There were once some lawless men who caused Rabbi Meir a great deal of trouble. Rabbi Meir accordingly prayed that they should die. His wife, Beruriah, said to him: “How can you think that such a prayer is permitted? . . . When sin ceases there shall be no more wicked people. Therefore pray for them that they turn from their ways, and there will be no more wicked people.” Then he prayed on their behalf.

—BABYLONIAN TALMUD,
BERAKHOT

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed, be kindled
speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.
As it is written in the Book of Psalms:
“ADONAI will reign forever;
your God, O Zion, from generation to generation. Halleluyah!”

You are holy, and Your name is revered,
for there is no God but You.

As Your prophet Isaiah wrote: “*Adonai Tz'va-ot* will be exalted through justice, the holy God sanctified through righteousness.”
Barukh atah ADONAI, the Holy Sovereign.

אֶתְּהָ בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֶּתְ אֹתָנוּ וְרָצִיתְ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשִׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

CALLING US BY YOUR GREAT
AND HOLY NAME
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.
The name "Israel" means
"wrestling with God" (Gen-
esis 32:28). Our relationship
with God is part of our self-
definition as a people.

וַתִּתֵּן־לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יְיָוִם [הַשְּׁבֵת הַזֶּה]
לְקִדְשָׁהּ וְלִמְנוּחָהּ וְאֶת־יְיָוִם] הַכְּפוּרִים הַזֶּה, לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל־בוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ
וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוֹרָנוּ וּפְקוּדוֹנָנוּ,
וְזָכוֹר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכוֹר מְשִׁיחַ בֶּן־דָּוִד עַבְדְּךָ,
וְזָכוֹר יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ, וְזָכוֹר כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לְכִלְיֻטָּה לְטוֹבָה, לְחֵן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם, בְּיוֹם הַכְּפוּרִים הַזֶּה.
זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וּפְקֻדָנוּ בּוֹ לְבָרָכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מְחַל לְעֲוֹנוֹתֵינוּ
בְּיוֹם [הַשְּׁבֵת הַזֶּה וּבְיוֹם] הַכְּפוּרִים הַזֶּה. מְחַה וְהַעֲבֵר
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא
מְחַה פְּשָׁעֶיךָ לְמַעַנִי, וְחַטָּאתֶיךָ לֹא אֶזְכֹּר. וְנֹאמֵר:
מְחִיתִי כְעָב פְּשָׁעֶיךָ וְכַעֲנַן חַטָּאתֶיךָ, שׁוֹבָה אֵלַי כִּי
גֹאֲלֶתִיךָ. וְנֹאמֵר: כִּי־בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטָהָר
אֶתְכֶם מִכָּל חַטָּאתֵיכֶם, לְפָנַי יְהוָה תִּטְהָרוּ.

I, SURELY I אֲנֹכִי אֲנֹכִי. Isaiah
43:25.

I SWEEP ASIDE YOUR SINS
מְחִיתִי כְעָב פְּשָׁעֶיךָ
Isaiah 44:22.

כִּי־בְיוֹם הַזֶּה
Leviticus 16:30.

You Have Chosen Us

A difficult task was assigned this people in its history. It is so easy to listen to the voices of idols, and it is so hard to receive the word of the One God into oneself. It is so easy to remain a slave, and it is so difficult to become a free person. But this people can only exist in the full seriousness of its task. It can only exist in this freedom which reaches beyond all other freedoms. Its history began when it heard the word, rising out of the mystery, and emerging into clarity: "I am the One-Who-Is thy God, who brought you out of the land of Egypt, out of the House of Bondage. . . ." This people traveled through the history of humanity, century after century, millennium after millennium. Its very history became divine guidance for it.

—LEO BAECK

What Do I Want?

You know what is for my good. If I recite my wants, it is not to remind You of them, but so that I may better understand how great is my dependence on You. If, then, I ask You for the things that may not be for my well-being, it is because I am ignorant; Your choice is better than mine and I submit myself to Your unalterable decree and Your supreme direction.

—BAHYA IBN PAKUDA

Fourth B'rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors,
may the thought of us rise up and reach You.

Attend to us and accept us;

hear us and respond to us.

Keep us in mind,

and keep in mind the thought of our ancestors,
as well as the Messiah, the descendant of David;

Jerusalem, Your holy city;

and all Your people, the House of Israel.

On this Yom Kippur respond to us with deliverance, goodness, compassion, love, life, and peace.

Remember us for good;

respond to us with blessing;

redeem us with life.

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: "I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors," and the prophet adds: "I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you." And in Your Torah it is written: "For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצָה בְּמִנוּחָתְנוּ]
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂפָעֵנוּ מְטוֹבָךָ
 וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, [וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
 וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמַךְ]
 וְטָהַר לְבָבוֹ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה סֵלְחֵן לְיִשְׂרָאֵל
 וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר, וּמַבְלִעְדֵיךָ אֵין
 לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֲלָא אַתָּה. בְּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
 מִקִּדְשׁ [הַשְּׁבַת וְ] יִשְׂרָאֵל יוֹם הַכְּפוּרִים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב
 אֶת־הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד,
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
 לְדוֹר וְדוֹר נִוְדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיף שְׂבָכָל־יוֹם עִמָּנוּ,
 וְעַל נְפְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת,
 עָרֵב וּבָקָר וְצִהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,
 מִעוֹלָם קוֹיֵנוּ לָךְ.

shekhinah is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

PROTECTOR OF OUR LIVES צוּר חַיֵּינוּ God is our source of support and stability.

FROM ONE GENERATION TO THE NEXT לְדוֹר וְדוֹר. After Psalm 79:13. In a world where nations, values, and ideals rise and fall, our relationship with God is a constant truth.

אַתָּה סֵלְחֵן YOU FORGIVE
 The grammatical form of the nouns סֵלְחֵן (*solhan*) and מְחַלֵּן (*moholan*) indicate an essential personal quality. For example, when one לֹמֵד (*lomed*), “studies,” until becoming a scholar, one is then called a לַמְדָן (*lamdan*). The use of this form reflects the poet’s belief that God’s forgiving nature is, in fact, God’s essence.

RESTORE WORSHIP TO YOUR SANCTUARY וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ. According to the Babylonian Talmud, “Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God” (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E. and then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In the exile, amidst the brokenness that surrounds us, we can never know whether our service to God is appropriate or not. The prayer for the restoration of the Temple carries with it the hope that we might someday be assured that our service to God is proper.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word

Fiery Offerings

The fire that was on the altar entered into the hearts of the priests and worshippers so that their song was full of passion, and the power of prayer filled their beings.

—THE ZOHAR

Your Miracles That Accompany Us Each Day

The 20th-century Hasidic master, the Netivot Shalom, remarks that each day we are confronted with new tasks of repair of the world, but each day God renews creation and so there is new energy that we may call on for the new day.

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

† We thank You,

You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation.

From one generation to the next we thank You and sing Your praises—

for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are
with us each moment—

evening, morning, and noon.

You are the One who is good,
whose mercy is never-ending;
the One who is compassionate,
whose love is unceasing.

We have always placed our hope in You.

וְעַל כָּלֶם יִתְבַּרַךְ וַיִּתְרוֹמַם שְׁמֵךְ מְלַכְנוּ תַמִּיד לְעוֹלָם וָעֶד.
וְכָתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת־שְׁמֵךְ בְּאֵמֶת,
הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֵךְ וְלֵךְ נֶאֱדָה לְהוֹדוֹת.

In the evening, we say:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יֹשְׁבֵי תֵיבֵל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוֹמְךָ.

In the morning or afternoon, we say:

שֵׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתַּת לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים
וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל,
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוֹמְךָ.

All services continue here:

בְּסִפּוֹר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים
וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

וִידוּי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
תְּבֹא לְפָנֶיךָ תִּפְלַתָּנוּ, וְאֵל תִּתְעַלֵּם מִתְּחַנְּתָנוּ,
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֲרָף לֹמֵר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חָטָאנוּ.

MAY YOUR NAME BE
PRAISED AND EXALTED
In the language of the Bible
and the prayerbook, “God’s
name is exalted” when
we acknowledge God,
recognize God’s goodness
in creation, and act to
enable God’s justice and
compassion to be visible in
the world.

AND INSCRIBE This
is the third of the four
special insertions in the
Amidah for the Ten Days of
Repentance. With the first
two insertions, we prayed
for God’s mercy that we
may live another year; now
we pray that the life we are
granted be good.

IN THE BOOK OF LIFE בְּסִפּוֹר
חַיִּים. This is the last of the
four special insertions in
the Amidah, added for the
Ten Days of Repentance.
In this final addition, the
theme of a “good life” is
expanded to include peace
and prosperity.

עוֹשֵׂה הַשְּׁלוֹם
In the words of the
Midrash, “Great is peace,
for all the prayers conclude
with pleas for peace” (Sifrei
Numbers 42). In addition to
the Amidah, the Grace after
Meals, Priestly Blessing,
Kaddish Shalem, Mourner’s
Kaddish, and evening
Sh’ma and Its Blessings all
conclude with prayers for
peace.

*A full commentary on the
Confession appears with the
public recitation on p. 234.*

The Blessing of Shalom
When the blessing of *shalom* is lacking, however much we have of other blessings—wealth or power, fame or family, even health—these all appear as nothing. But when *shalom* is present, however little else we have somehow seems sufficient.

Shalom means “peace,” of course, but it means so much more as well: wholeness, fullness, and completion; integrity and perfection; healing, health, and harmony; utter tranquility; loving and being loved; consummation; forgiveness and reconciliation; totality of well-being.

And even all of these together do not spell out sufficiently the meaning of *shalom*. But though we cannot accurately translate or adequately define *shalom*, we can experience it.

—HERSHEL J. MATT

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI*, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

In the evening, we say:

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

In the morning or afternoon, we say:

Grant peace to the world: goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You gave us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your peace.

All services continue here:

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors,
hear our prayer; do not ignore our plea.

Our God and God of our ancestors,
we are neither so insolent nor so obstinate

as to claim in Your presence

that we are righteous, without sin;

for we, like our ancestors who came before us, have sinned.

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דָּבַרְנוּ דְּפִי. הֶעָוִינוּ, וְהִרְשַׁעְנוּ, וְדָנּוּ, חָמְסְנוּ,
טָפְלְנוּ שִׁקָּר. יַעֲצָנוּ רָע, כָּזַבְנוּ, לָצָנוּ, מֵרַדְנוּ, נֶאֱצָנוּ. סָרְרְנוּ, עָוִינוּ, פִּשְׁעֵנוּ,
צָרְרְנוּ, קִשְׁיֵנוּ עָרַף. רִשְׁעֵנוּ, שְׁחַתְנוּ, תַּעֲבָבְנוּ, תַּעֲיִינוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צָדִיק עַל
כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂית וְאַנְחָנוּ הִרְשַׁעְנוּ. מֵה נֹאמַר לְפָנֶיךָ
יֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל־הַנְּסֻתוֹת
וְהַגְּלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרֵי כְּלִי. אַתָּה חוֹפֵשׁ כָּל־חַדְרֵי
בֵּטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבַר נֶעְלַם מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
שֶׁתְּסַלַח לָנוּ עַל כָּל־חַטָּאתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ,
וְתִכְפֹּר לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

על חטא שחטאנו Customarily, we each strike our heart as we recite the words

עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאַנְס וּבְרִצּוֹן,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאֲמוּץ הַלֵּב.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דְעַת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפִתַיִם.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתָר.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רָע,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
he·evinu, v'hirshanu, zadnu, ḥamasnu, tafalnu sheker,
ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu,
sararnu, avinu, pashanu, tzararnu, kishinu oref,
rashanu, shiḥatnu, ti·avnu, ta·inu, titanu.*

PRAYER ACCOMPANYING THE CONFESSION

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes You; nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words "We have sinned."

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.

We have sinned against You knowingly and deceitfully,
and we have sinned against You by the way we talk.

We have sinned against You by defrauding others,
and we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,
and we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers,
and we have sinned against You purposely and by mistake.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֶזֶק יָד,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיצַר הָרַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיּוֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֶזֶב,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתֵּן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵל וּבְמִשְׁתָּה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתֵינוּ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינָיִם רְמוֹת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַיִם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עָרֶף.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רְגָלַיִם לְהָרַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכִּילוֹת.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שׂוֹא,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

We have sinned against You by resorting to violence,
and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
and we have sinned against You wittingly and unwittingly.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
and we have sinned against You through stubbornness.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
and we have sinned against You through selfishness.
We have sinned against You through superficiality,
and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
and we have sinned against You through gossip.
We have sinned against You through empty promises,
and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
and we have sinned against You by succumbing to confusion.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה. בֵּין שֵׁשׁ בָּהֶן
קוּם עֲשֵׂה, וּבֵין שְׁאֵינן בָּהֶן קוּם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ
וְאֶת־שְׁאֵינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כִּכְּבָר אֲמַרְנוּם
לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת־שְׁאֵינָם גְּלוּיִים
לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים, כִּדְבַר שְׁנֵאָמַר:
הַנְּסֻתָּרֹת לִיהוּה אֱלֹהֵינוּ, וְהַנְּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד־
עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

אֱלֹהֵי, עַד שֶׁלֹּא נוֹצַרְתִּי אִינִי כְּדָאֵי, וְעַכְשָׁו שְׁנוּצַרְתִּי כְּאֵלוֹ
לֹא נוֹצַרְתִּי. עֶפֶר אֲנִי בְּחַיִּי, קַל וְחֹמֶר בְּמִיתַתִּי. הֲרִי אֲנִי
לְפָנֶיךָ כְּכֹלִי מְלֵא בּוֹשָׁה וּכְלֵמָה. יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוּה
אֱלֹהֵי וְאֱלֹהֵי אֲבֹתַי [וְאֲמוֹתַי], שֶׁלֹּא אַחֲטָא עוֹד. וּמָה
שְׁחָטָאתִי לְפָנֶיךָ מְרַק בְּרַחֲמֶיךָ הַרְּבִים, אֲבָל לֹא עַל יְדֵי
יְסוּרִים וְחֲלָיִים רָעִים.

MY GOD אֱלֹהֵי. The Babylonian Talmud says that every Amidah must be accompanied by a personal prayer. These two private prayers, the first attributed to Rava and the second to Mar son of Ravina, are among the Talmud's exemplars (Berakhot 17a). They were so admired that they entered the formal liturgy. Both prayers distinctively use the first-person singular ("I"), whereas almost all other prayers—including the confessions—are in the first-person plural ("we").

יְהִי לְרִצּוֹן MAY THE WORDS
Psalm 19:15.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵי, וּשְׁפַתִּי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדָם, וְנַפְשֵׁי כְּעֶפֶר לְפַל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ.
לִמְעַן יִחַלְצוּן יִדְיָדֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְּנִי. יְהִי לְרִצּוֹן
אֲמַרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם
בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יִשְׁבֵי תִבְל] וְאֲמַרוּ: אָמֵן.

On Yom Kippur morning, continue on p. 252.

On Yom Kippur afternoon, continue on p. 374.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”

Personal Prayers Concluding the Amidah

My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

On Yom Kippur morning, continue on p. 252.

On Yom Kippur afternoon, continue on p. 374.

וּיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.
 וַיְכַלּוּ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה,
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה.
 וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
 כִּי בּו שְׁבֹת מְכַל-מְלֹאכְתּוֹ, אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת.

Version with Patriarchs and Matriarchs:

◀ בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
 וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה,
 אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל,
 וְאֱלֹהֵי לָאָה, הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
 קוֹנֵה שָׁמַיִם וָאָרֶץ.

Version with Patriarchs:

◀ בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
 יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
 וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
 קוֹנֵה שָׁמַיִם וָאָרֶץ.

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מַחִיָּה מֵתִים בְּמֵאֲמָרוֹ, הַמְּלִיךְ הַקְּדוֹשׁ
 שְׂאִין כְּמוֹהוֹ, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שְׁבֹת קְדֻשׁוֹ, כִּי בָם רָצָה
 לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ
 בְּכָל-יוֹם תְּמִיד. מֵעוֹן הַבְּרִכוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,
 מְקַדֵּשׁ הַשְּׁבֹת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקֻדְשָׁהּ לְעַם מְדֻשְׁנֵי-
 עֲנִי, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רָצָה בְּמִנוּחֵתָנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
 שְׂבַעֲנוּ מִטוֹבֶךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,
 וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
 וְהַנְּחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבֹת קְדֻשָּׁךָ,
 וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבֹת.

THE HEAVENS AND THE
 EARTH וְהָאָרֶץ וְכָל-צָבָאָם.
 Genesis 2:1-3.

PROTECTION TO OUR
 ANCESTORS מִגֵּן אֲבוֹת.
 Literally, “shield of our
 ancestors.” The evening ser-
 vice contains no repetition
 of the Amidah. This para-
 graph, which includes the seven
 themes of each of the seven
b'rakhot of the Shabbat
 Amidah, is added on Shab-
 bat eve. As elsewhere in the
 High Holy Day liturgy, the
 word מֶלֶךְ (*melekh*), “sover-
 eign,” is substituted for the
 word אֵל (*El*), “God” (which
 is recited in the year-round
 version of this prayer), to
 emphasize the metaphor
 of God’s sovereignty on
 this day.

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

Va-y'khullu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah, va-yishbot ba-yom ha-sh'vi-i mi-kol m'lakhto asher asah. Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kaddeish oto, ki vo shavat mi-kol m'lakhto, asher bara Elohim la-asot.

Version with Patriarchs:

Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, Creator of heaven and earth.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, Creator of heaven and earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy sovereign, desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks, each day, always, to God. The source of blessings, the master of peace, God, whom we praise, sanctifies Shabbat, blesses the seventh day, and provides sacred rest to a people overflowing with joy, as a symbol of the work of creation.

Magein avot bi-d'varo, m'hayyeih meitim b'ma-amaro, ha-melekh ha-kadosh she-ein kamohu, ha-meini-ah l'ammo b'yom shabbat kodsho, ki vam ratzah l'hani-ah la-hem. L'fanav na-avod b'yir-ah va-fahad, v'nodeh li-sh'mo b'khol yom tamid. M'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kaddeish ha-shabbat u-m'vareikh sh'vi-i, u-meini-ah bi-k'dushah l'am m'dush'nei oneg, zeikher l'ma-aseih v'reishit.

Our God and God of our ancestors,
embrace our rest.

Make us holy through Your mitzvot
and let the Torah be our portion.

Fill our lives with Your goodness
and gladden us with Your triumph.

Purify our hearts to serve You faithfully.

ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly,
so that the people Israel, who sanctify Your name, may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב,
 וַיָּבֵא שׁוֹעֲתֵנוּ מִבִּקְרָה,
 וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב.
 יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב,
 וַיָּבֵא צְדָקֹתֵנוּ מִבִּקְרָה,
 וַיִּרְאֶה פְדִיוֹנֵנוּ עַד עֶרֶב.
 יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב,
 וַיָּבֵא סְלִיחַתֵּנוּ מִבִּקְרָה,
 וַיִּרְאֶה נְאֻקֹּתֵנוּ עַד עֶרֶב.
 יַעֲלֶה מְנוּסֵנוּ מֵעֶרֶב,
 וַיָּבֵא לְמַעַנּוּ מִבִּקְרָה,
 וַיִּרְאֶה כְּפֹרְנוּ עַד עֶרֶב.
 יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב,
 וַיָּבֵא טְהֻרָנוּ מִבִּקְרָה,
 וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב.
 יַעֲלֶה זְכוּרֵנוּ מֵעֶרֶב,
 וַיָּבֵא וְעוֹדֵנוּ מִבִּקְרָה,
 וַיִּרְאֶה הַדְּרַתֵּנוּ עַד עֶרֶב.
 יַעֲלֶה דְּפָקֵנוּ מֵעֶרֶב,
 וַיָּבֵא גִילָנוּ מִבִּקְרָה,
 וַיִּרְאֶה בְּקִשְׁתֵּנוּ עַד עֶרֶב.
 יַעֲלֶה אֲנָקֹתֵנוּ מֵעֶרֶב,
 וַיָּבֵא אֱלִיף מִבִּקְרָה,
 וַיִּרְאֶה אֱלִינוּ עַד עֶרֶב.

S'LIHAH AND VIDDUI
 (Forgiveness and Confession) stand in a complementary relationship to one another: *Viddui* (confession) is the human realization that we have sinned and failed—that our lives are imperfect. *S'lihah* (forgiveness) is the divine assurance that our confession (repeated ten times on Yom Kippur) is received in love. Note that the assurance of God's forgiveness now precedes our confession.

YA-ALEH יַעֲלֶה is the overture to these special sections in the evening service. It is an anonymous medieval poem, which describes Yom Kippur as a progression from Kol Nidrei to Ne'ilah. Each verse includes *ya-aleh* (rise) in the evening, *yavo* (arrive) in the morning, and *yeira-eh* (appear) at the end of the day. The author expresses the anxiety at the beginning of this day of self-examination with its pleas for forgiveness, as well as the hope for purification at the fast's completion.

The poem is a reverse acrostic at the first letter of the middle word in each clause. It is as if, through-

out the day, we move back in our recollections, allowing the events of the year to pass before our mind's eye. This day is set aside for introspection: at different hours, in different light, we may see different aspects of our lives; and as we move inward, we can be in touch with the ways our lives might be renewed, until we arrive at א (*alef*), the point of origin.

Two differing translations appear here, one that attempts to imitate the play on letters embedded in the Hebrew poem, the other that captures the Hebrew rhythms. This juxtaposition illustrates the choices that need be made in translating medieval poetry.

S'LIHOT

¶ Alternative Translation

Let our yearning rise to
You in the evening,
our exclamations come to
You in the morning,
then wondrous joy shall
appear by evening.

*Let our voices rise to You
in the evening,
our unsung deeds come to
You in the morning,
so our true redemption
shall appear by evening.*

Let our sufferings rise to
You in the evening,
our remorse come to You
in the morning,
then our pardon shall
appear by evening.

*Let our outcries rise
to You in the evening,
take note of them for Your
sake in the morning,
pour Your mercy upon us
by evening.*

Let our lament rise to You
in the evening,
and may You know the
purity of our spirit in the
morning,
that the joy of forgiveness
appear by evening.

*Let intimations of regret
rise to You in the evening,
and hopefulness in our
gathering come to You
in the morning,
then our glory, reflective
of You, shall appear by
evening.*

Let our fervent knocking at
the gates rise to You
in the evening,
our entreaties come to You
in the morning,
and Your forgiveness
delight us by evening.

*Let our confession rise up
to You in the evening,
may it blaze across the
skies in the morning,
so the forgiveness of all
appear by evening.*

Following the silent Amidah, the most important themes of Yom Kippur are the subject of these two special sections, S'lihot and Viddui, which begin here and are repeated throughout the day. The entire liturgy of Yom Kippur rests upon these two pillars: God is merciful and forgiving, and confession brings forgiveness and atonement.

THE UNFOLDING OF THE DAY: A PIYYUT

May our supplications rise up at evening,
our pleas arrive with the dawn,
our songs transform the dusk.

*May our voices rise up at evening,
our righteous acts arrive with the dawn,
our redemption transform the dusk.*

May our suffering rise up at evening,
our forgiveness arrive with the dawn,
our purity transform the dusk.

*May our prayers rise up at evening,
coming to You with the dawn,
transforming us at dusk.*

*Ya-aleh taḥanuneinu mei-erev,
v'yavo shav-ateinu mi-boker,
v'yeira-eh rinnuneinu ad arev.*

*Ya-aleh koleinu mei-erev,
v'yavo tzidkateinu mi-boker,
v'yeira-eh fidyoneinu ad arev.*

*Ya-aleh innuyeinu mei-erev,
v'yavo s'lihateinu mi-boker,
v'yeira-eh na-akateinu ad arev.*

*Ya-aleh m'nuseinu mei-erev,
v'yavo l'ma-ano mi-boker,
v'yeira-eh khippureinu ad arev.*

*Ya-aleh yish-einu mei-erev,
v'yavo tohoreinu mi-boker,
v'yeira-eh ḥinnuneinu ad arev.*

*Ya-aleh zikhronenu mei-erev,
v'yavo vi-udeinu mi-boker,
v'yeira-eh hadrateinu ad arev.*

*Ya-aleh dofkeinu mei-erev,
v'yavo gileinu mi-boker,
v'yeira-eh bakkashateinu ad arev.*

*Ya-aleh enkateinu mei-erev,
v'yavo eilekha mi-boker,
v'yeira-eh eileinu ad arev.*

שִׁמְעֵ תִפְלָה, עֲדִיף כָּל־בֶּשֶׁר יָבֹאוּ.
 יבוא כל־בֶּשֶׁר לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יְהוָה.
 יבואוּ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וְיִכְבְּדוּ לְשִׁמְךָ.
 לְכוּ נִרְנְנָה לַיהוָה, נִרְיַעָה לְצִוֵּר יִשְׁעֵנוּ.
 נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיַע לוֹ.
 אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ, וַיַּבְשֵׁת יַדָּיו יַצְרוּ.
 אֲשֶׁר בִּידוֹ נָפֵשׁ כָּל־חַי, וְרוּחַ כָּל־בֶּשֶׁר־אִישׁ.

כִּי יֵשׁ לַכֶּסֶף מוֹצָא, וּמְקוֹם לְזָהָב יִזְקוּ.
 וְהַחֲכָמָה מֵאֵין תִּמְצָא, וְאִי זֶה מְקוֹם בִּינָה.

תְּהוּם אָמַר לֹא בִי־הִיא, וַיָּם אָמַר אֵין עִמָּדִי.
 לֹא־יַעֲרַכְנָה זָהָב וְזָכוּכִית, וְתִמְוֹרְתָהּ כָּל־יַפֵּז.
 רֵאמוֹת וְגָבִישׁ לֹא יִזְכֵּר.

וְהַחֲכָמָה מֵאֵין תִּמְצָא, וְאִי זֶה מְקוֹם בִּינָה.

אֱלֹהִים הִבִּין דְּרָפָה, וְהוּא יָדַע אֶת־מְקוֹמָהּ.
 כִּי־הוּא לְקִצּוֹת־הָאָרֶץ יָבִיט, תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶה.
 לַעֲשׂוֹת לְרוּחַ מִשְׁקָל, וּמִיָּם תִּפְּן בְּמִדָּה.
 בַּעֲשׂוֹתוֹ לְמִטֵּר חֶק, וְדֶרֶךְ לַחֲזִיז קִלּוֹת.
 אִזּוֹ רָאָה וַיִּסְפָּרָה, הִכִּינָהּ וְגַם־חִקְרָה.
 וַיֹּאמֶר לְאָדָם:

הֵן יִרְאֵת אֲדֹנָי הִיא חֲכָמָה, וְסוּר מִרַע בִּינָה. איוב כח

S'LIHOT consists of selections of biblical verses or a *piyyut*, culminating in a declaration of the Thirteen Attributes of God. Different rites and traditions repeat this cycle up to thirteen times. In this *maḥzor*, we have three repetitions.

Following the Ashkenazic rite, we begin with a medley of biblical verses, known as "verses of mercy." The selected verses are Psalm 65:3; Isaiah 66:23 (adapted); Psalms 86:9, 95:1–2, 5; and Job 12:10.

Then following the Sephardic tradition, we have included verses from the Book of Job. The Sephardic custom of reciting that biblical book on Kol Nidrei evening was inspired by the Mishnah, which says that the High Priest would study it during the night of Yom Kippur (Yoma 1:6). Invoking the Book of Job may also imply that on this day we question not only our own performance during the year but also the state of the world, and God's justice as well. (This theme will be further explored during the Musaf service tomorrow.)

These particular verses evoke a sense of the mystery of existence. Repentance may begin with a realization of the limitations of our knowledge—whether of ourselves or of the world.

בְּאוֹתוֹ עָרַב מוֹזֵר

מִיִּשְׁהוּ שְׂאֵל:

הָאֵם אֶפְשֵׁר לְשַׁנּוֹת אֶת הָעֶבֶר?

וְהָאִשָּׁה הַחוֹלְמִית עֲנִתָהּ בְּזַעַף:

הָעֶבֶר אֵינְנוּ תִּכְשִׁיט

חֲתוּם בְּתוֹךְ קִפְסָה שֶׁל בְּדֹלַח

גַּם אֵינְנוּ

נִהַשׁ בְּתוֹךְ צַנְצָנֵת שֶׁל כֹּהֵל –

הָעֶבֶר מִתְנוּעָע

בְּתוֹךְ הַהֶזֶה

וְכֹאֲשֶׁר הַהֶזֶה נוֹפֵל לְתוֹךְ בּוֹר

נוֹפֵל אִתּוֹ הָעֶבֶר –

כֹּאֲשֶׁר הָעֶבֶר מִבֵּית הַשְּׂמִימָה

זוֹ הִרְמַת הַחַיִּים כָּלָם.

גַּם חַיֵּי עֶבֶר רְחוּק עַד מְאֹד.

אֶף הָאִישׁ הַגִּלְמוּד מִלְמֵל:

וְהֵלֵא הָיָה פֶּעַם אֲבָרָהָם בְּתֵבֵל

זֶה שֶׁלֹּא לָקַח אֶפְלוֹ חוּט

מִנֶּפֶשׁ מוֹלִידוֹ.

In that strange night
someone asked:

Can you change the past?

And the woman who was

ill angrily responded:

The past is not a piece of

jewelry

sealed in a crystal box

nor is it a snake preserved

in a bottle of formalde-

hyde—

The past trembles

within the present

and when the present

falls into a pit

the past goes with it—

when the past looks

toward heaven

all of life is upraised,

even the distant past.

But the lonely man

muttered:

Did not Abraham once

stride the earth,

he who did not seem

attached to even the

cord

of the one who gave him

birth?

—ZELDA

(trans. Edward Feld)

First Cycle of S'lihot Prayers: Pleas of Mercy

All flesh comes to You, You who hear prayer.

All flesh shall come to worship You, ADONAI.

They shall come to bow down before You, ADONAI,

and they will pay honor to Your name.

Come, let us sing to ADONAI;

and cry out to the stronghold of our deliverance.

Let us greet God with thanks,

and sing songs of praise.

The sea belongs to God, God made it;

the land was created by God's hands.

In God's hand is every living soul

and the breath of all human flesh.

SELECTIONS FROM THE BOOK OF JOB

We know there is a place where gold is found,

and somewhere there is silver for refining.

But wisdom—where can it be found?

Where is the place of true knowledge?

V'ha-hokhmah mei-ayin timmatzei, v'ei zeh m'kom binah.

The deep declares, "It is not in me!"

The ocean echoes, "Neither is it here!"

Yet it has no match in gold or glass,

it cannot be traded for precious trinkets,

not even for corals or crystal.

But wisdom—where can it be found?

Where is the place of true knowledge?

God perceives its path.

God knows its place.

While peering to the ends of the earth,

inspecting everything under the heavens,

weighing out the winds,

apportioning the water,

setting quotas for the rain,

fixing routes for the thunderstorms,

God saw it and appraised it,

examined it and plumbed it,

and then God said to human beings:

"The fear of ADONAI—that is wisdom;

departing from sin—that is true knowledge." Job 28

הַנְּשָׁמָה לָךְ וְהַגּוֹף פָּעֵלָךְ, חוֹסֶה עַל עַמְּלֶךָ.
הַנְּשָׁמָה לָךְ וְהַגּוֹף שְׁלֶךָ, יְהוּה עֲשֵׂה לְמַעַן שְׁמֶךָ.
אֲתָאֲנוּ עַל שְׁמֶךָ יְהוּה, עֲשֵׂה לְמַעַן שְׁמֶךָ.
בְּעֵבוֹר כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ.
לְמַעַן שְׁמֶךָ יְהוּה, וְסִלְחָתְךָ לְעוֹנֵינוּ, כִּי רַב הוּא.

We repeat after the leader:

דְּרַכְךָ אֱלֹהֵינוּ לְהֶאֱרִיךְ אַפְּךָ
לְרַעִים וְלְטוֹבִים, וְהִיא תְּהַלְתֶּךָ.
לְמַעַנְךָ אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ,
רְאֵה עֲמִידַתְנוּ דְּלִים וְרִיקִים.
תַּעֲלֶה אֲרוּכָה לְעֵלְךָ נִדְף,
תִּנְחַם עַל עִפּוֹר וְאִפּוֹר.
תִּשְׁלִיךְ חֲטָאֵינוּ וְתַחַן בְּמַעֲשֵׂיךָ,
תִּרְאֵה כִּי אֵין אִישׁ עֲשֵׂה עִמָּנוּ צְדִיקָה.

THE SOUL IS YOURS
הַנְּשָׁמָה לָךְ. These are fragments of two anonymous poems, which appear in fragmentary form in a variety of versions of the printed Ashkenazic mahzor. The verse beginning with א must have been taken from one piyyut, and the one beginning with ת from another one.

YOUR NATURE שְׁמֶךָ.
Literally, “Your name.” Reference is made to God’s “name” six times, as if to say that God’s “reputation” for kindness depends on God’s exercising forgiveness on this day.

FORGIVE, THEN, OUR SIN
וְסִלְחָתְךָ לְעוֹנֵינוּ. In Psalm

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 לְהֶאֱרִיךְ אַפְּךָ. This 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 אֶרְכָּךְ אַפִּים (*erekh appayim*) and not the singular, אֶרְכָּךְ אֶף (*erekh af*). The response is that God is patient with sinners as much as with the righteous, and therefore the plural.

DRIVEN LEAF עֵלְךָ נִדְף. Leviticus 26:36 describes the punishment of Israel for their sins as being so fearful that even “the sound of a driven leaf shall put 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” watching him, then killing the Egyptian taskmaster (Exodus 2:12). Today, we have no Moses to protect us; only God can redeem us.

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 deeds 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 amidateinu 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.

אל, אַרְךָ אַפִּים אַתָּה,
 וּבַעַל הָרַחֲמִים נִקְרָאת,
 וְדַרְךְ תְּשׁוּבָה הוֹרִית.
 גְּדַלַת רַחֲמֶיךָ וְחַסְדֶיךָ תִּזְכֹּר הַיּוֹם
 וּבְכָל-יּוֹם לְזָרַע יִדְיֶיךָ.
 תִּפְּן אֵלֵינוּ בְּרַחֲמֶיךָ,
 כִּי אַתָּה הוּא בַּעַל הָרַחֲמִים.

בְּתַחֲנוּן וּבְתַפִּלָּה פָּנֶיךָ נִקְדָּם,
 כְּהוֹדַעְתָּ לָעֲנוּ מִקְדָּם.
 מִחֲרוֹן אַפֶּךָ שׁוּב,

כְּמוֹ בְּתוֹרַתְךָ כְּתוּב,
 וּבְצֵל כְּנַפְיֶיךָ נַחֲסָה וְנִתְלוֹנָן,

כִּיּוֹם וַיֵּרַד יְהוָה בְּעַנָּן.

◀ תִּעֲבֹר עַל פֶּשַׁע וְתִמְחָה אִשָּׁם,

כִּיּוֹם וַיִּתְּיָצַב עִמּוֹ שָׁם.

תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנּוּ מֵאֲמֹר

כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֹר יְהוָה עַל-פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אַרְךָ אַפִּים, וְרַב-חַסֵּד
 וְאֱמֶת. נֹצֵר חַסֵּד לְאֲלֹפִים, נִשְׂא עוֹן וּפֶשַׁע וְחַטָּאת,
 וְנִקָּה.

וְסַלַּחַת לְעוֹנֵינוּ וּלְחַטָּאתֵנוּ וּנְחַלְתֵּנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סָלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלְּכָנוּ כִּי פָשַׁענוּ,
 כִּי-אַתָּה אֲדֹנָי טוֹב וְסַלַּח, וְרַב-חַסֵּד לְכָל-קוֹרְאֶיךָ.

sins. Ashkenazic tradition offers a variety of introductions to the Thirteen Attributes, and this mahzor uses a different one for each time the passage is recited in this service.

ABOUT THE DAY . . . AS ON THE DAY כִּיּוֹם. The phrases that follow are from Exodus 34:5, the scene of Moses on Mount Sinai following the shattering of the tablets. When Moses was on the mountain, he did not eat or drink. Yom Kippur can be like that day of Sinai, when Moses discovered God's love and forgiveness.

GRANTING PARDON וְנִקָּה. The text in the Torah (Exodus 34:7) continues וְנִקָּה לֹא יִנְאֶה, "God does not remit all punishment." By ending the quote with וְנִקָּה v'nakkeih, the liturgist reverses the meaning of the biblical text, emphasizing only God's mercy.

GOD, YOU ARE PATIENT אֵל, אַרְךָ אַפִּים. Following on the heels of the very moment when Israel was closest to God, standing at Sinai, having heard God utter the Ten Commandments, the Torah pictures the people sinking from the greatest heights to terrible depths. Israel committed the greatest breach against God: constructing a golden calf and worshipping it. But Moses prayed and God forgave. It is this quintessence of sin and forgiveness that is the basis of Yom Kippur. God does not wish to punish us for our sins, but desires that we return on the path to God. If the sin of the golden calf could be forgiven, so can any sin.

After praying for Israel, Moses asked to see God's face. God replied that no one can see God directly, but human beings can experience the Divine indirectly. God passed before Moses and Moses heard the words of the Thirteen Attributes (Exodus 34:6-7), which speak of God's love. The message of the liturgy is that God is experienced in the moment of forgiveness and love.

It is the experience of forgiveness, not the wallowing in the overwhelming nature of our sinfulness, which is the object of this day. Therefore, the liturgy places the promise of God's forgiveness before the confession of our

THE THIRTEEN ATTRIBUTES

God, You are patient.

You are known as the source of mercy.

You taught the way of repentance.

Today, and every day, call to mind the wonder of Your compassion and mercy toward the children of those You loved. Turn toward us in mercy, for You are the source of mercy.

We approach Your presence with supplication and prayer, and with the words You revealed to Moses, the humble one,

long ago.

Turn away from wrath and let us nestle under Your wings,

as it is written in Your Torah,

about the day “God descended in a cloud.”

Overlook sin, blot out guilt,

as on the day “God stood beside him.”

Hear our cry, attend to our plea,

as on the day “he called the name ADONAI.”

And ADONAI passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

*Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet.
Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.*

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned;

pardon us, our sovereign, for we have transgressed—

for You, ADONAI, are kind and forgiving;

You act generously to all who call on You.

*S'lah lanu avinu ki hatanu,
m'hal lanu malkeinu ki fashanu,
ki atah Adonai tov v'sallah
v'rav hesed l'khol kor'ekha.*

Some congregations repeat each verse after the leader recites it.

כִּי הִנֵּה כְּחֹמֶר בְּיַד הַיּוֹצֵר,
בְּרִצּוֹתוֹ מְרַחֵב וּבְרִצּוֹתוֹ מְקַצֵּר,
כִּן אֲנַחְנוּ בְּיַדְךָ חֶסֶד נוֹצֵר,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמְּסַתֵּת,
בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ מְכַתֵּת,
כִּן אֲנַחְנוּ בְּיַדְךָ מַחִיָּה וּמְמוֹתֵת,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

כִּי הִנֵּה כְּגִרְזֵן בְּיַד הַחֹרֵשׁ,
בְּרִצּוֹתוֹ דֹּבֵק לְאוֹר וּבְרִצּוֹתוֹ פֹּרֵשׁ,
כִּן אֲנַחְנוּ בְּיַדְךָ תּוֹמֵךְ עֵנִי וְרֵשׁ,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמַּלְחָה,
בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ שֹׁלַח,
כִּן אֲנַחְנוּ בְּיַדְךָ אֵל טוֹב וְסֹלָח,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

כִּי הִנֵּה כְּזֹכוּכִית בְּיַד הַמְּזַגֵּג,
בְּרִצּוֹתוֹ חוֹגֵג וּבְרִצּוֹתוֹ מְמוֹגֵג,
כִּן אֲנַחְנוּ בְּיַדְךָ מוֹחֵל זֶדוֹן וְשׁוֹגֵג,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

כִּי הִנֵּה כְּרִיעָה בְּיַד הַרוֹקֵם,
בְּרִצּוֹתוֹ מִיֵּשֶׁר וּבְרִצּוֹתוֹ מְעַקֵּם,
כִּן אֲנַחְנוּ בְּיַדְךָ אֵל קִנְיָא וְנוֹקֵם,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

כִּי הִנֵּה כְּכֶסֶף בְּיַד הַצּוֹרֵף,
בְּרִצּוֹתוֹ מְסַגֵּסֵג וּבְרִצּוֹתוֹ מְצִרֵף,
כִּן אֲנַחְנוּ בְּיַדְךָ מְמַצִּיא לְמִזּוֹר תִּרְף,
לְבָרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

AS CLAY IN THE HAND OF

THE POTTER כִּי הִנֵּה כְּחֹמֶר בְּיַד הַיּוֹצֵר. This piyyut of unknown authorship is based on the verse from Jeremiah, "Like clay in the hand of the potter, so are you in My hand, O House of Israel" (18:6). The poet takes up this theme and compares God with various types of artisans—masons, glaziers, and weavers. Humans are compared to the materials that artisans use—stone, glass, or cloth. The poet reflects on the fragility of human existence and pleads that God use us creatively, not destructively.

RECALL YOUR COVENANT

לְבָרִית הַבֵּט. Based on Psalm 74:20: "Look to the covenant! For the dark places of the land are full of the haunts of lawlessness."

THE ACCUSER יֵצֵר

The word יֵצֵר (*yeitzer*) means "impulse," and the Rabbis used it to refer to the יֵצֵר הרע (*yeitzer ha-ra*), the "evil impulse," which leads human beings to sin. In biblical and rabbinic mythology, this impulse was depicted as one of the angels who had the duty of acting as prosecutor. In the Book of Job this angel, a member of God's court, is designated *הַשָּׂטָן* (*ha-satan*). There is no notion of a "fallen" or "rebellious" angel in Jewish mythology.

Second Cycle of S'lihot Prayers: Human Vulnerability

Some congregations repeat each verse after the leader recites it.

As clay in the hand of the potter, who thickens or thins it
at will, so are we in Your hand, Guardian of love;

Recall Your covenant; do not heed the accuser.

La-b'rit habbeit v'al teifen la-yeitzer.

As stone in the hand of the mason, who preserves or breaks it
at will, so are we in Your hand, God of life and death;

Recall Your covenant; do not heed the accuser.

La-b'rit habbeit v'al teifen la-yeitzer.

As iron in the hand of the blacksmith, who forges or withdraws it
at will, so are we in Your hand, Support of the poor;

Recall Your covenant; do not heed the accuser.

La-b'rit habbeit v'al teifen la-yeitzer.

As the helm in the hand of the sailor, who holds the course or abandons it
at will, so are we in Your hand, good and forgiving God.

Recall Your covenant; do not heed the accuser.

La-b'rit habbeit v'al teifen la-yeitzer.

As glass in the hand of the glazier, who shapes or melts it
at will, so are we in Your hand, pardoner of sin and transgression;

Recall Your covenant; do not heed the accuser.

La-b'rit habbeit v'al teifen la-yeitzer.

As cloth in the hand of the draper, who drapes or twists it
at will, so are we in Your hand, righteous God;

Recall Your covenant; do not heed the accuser.

La-b'rit habbeit v'al teifen la-yeitzer.

As silver in the hand of the smelter, who alloys or refines it
at will, so are we in Your hand, Healer of wounds,

Recall Your covenant; do not heed the accuser.

La-b'rit habbeit v'al teifen la-yeitzer.

הוֹדִיעֵנִי יְהוָה קִצִּי, וּמִדַּת יָמֵי מַה־הִיא,
 אֲדַעָה מַה־חָדֵל אָנִי.
 אַךְ־בְּצַלְמֵם יִתְהַלֵּךְ־אִישׁ אַךְ־הֶבֶל יִהְיֶה מִיוֹן,
 יִצְבֹּר וְלֹא־יֵדַע מִי־אִסְפָּם.
 וְעַתָּה מַה־קָּוִיתִי אֲדֹנָי, תּוֹחַלְתִּי לָךְ הִיא.
 מִכָּל־פְּשָׁעֵי הַצִּילֵנִי, חֲרַפְתָּ נָבֵל אֶל־תְּשִׁימֵנִי.
 יְהוָה חֲקֹרְתָנִי וַתִּדַּע.
 אַתָּה יִדְעָתָ שְׁבִתִּי וְקוּמִי, בְּנִתָּה לְרַעִי מִרְחוֹק.
 כִּי אֵין מַלְאָה בְלִשׁוֹנִי, הֵן יְהוָה יִדְעָתָ כְּלָא.
 אָנָּה אֵלֶיךָ מְרוֹחֵף, וְאָנָּה מִפְּנֵיךָ אֲבָרַח.
 לֹא־נִכְחַד עֲצָמֵי מִמֶּנּוּ, אֲשֶׁר־עָשִׂיתִי בְּסִתְּרִי.
 רְקַמְתִּי בְּתַחְתִּיּוֹת אֶרֶץ.
 גָּלַמְתִּי רְאוּ עֵינֶיךָ וְעַל־סִפְרֶךָ כָּלֵם יִפְתָּבוּ,
 יָמִים יִצְרוּ וְלוֹ אֶחָד בָּהֶם.
 כִּי־אַתָּה קָנִיתָ כְּלִיתִי, תִּסְכְּנִי בְּבִטָּן אָמִי.
 חֲקֹרְנִי אֵל וְדַע לִבִּי, בְּחִנְנֵי וְדַע שְׂרַעְפֵּי.
 וְרֵאָה אִם־דֶּרֶךְ־עֲצָב בִּי, וּנְחַנֵּי בְּדֶרֶךְ עוֹלָם.
 < שְׂמַעָה תִּפְלְתִי יְהוָה וְשׁוּעָתִי הֲאִזִּינָה אֶל־דַּמְעָתִי
 אֶל־תִּתְּחַרֵּשׁ כִּי גֵר אֲנִכִּי עִמָּךְ, תּוֹשֵׁב כָּל־אֲבוֹתַי.
 הֲשִׁעַ מִמֶּנִּי וְאֲבִלִיגָה, בְּטָרָם אֵלֶיךָ וְאִינְנִי.

FROM PSALMS. From earliest times, the S'lihot liturgy for the evening included a series of biblical verses chosen for the way they illustrate the themes of the day. Each cantor would select verses that often were connected only through the repetition of a key word. Congregations, familiar with the Bible, were able to repeat each verse, or complete them, following the cantor.

This meditation on creation, the meaning of our humanity, and the consciousness of our finitude, combines verses from Psalms 39 and 139.

MAKE ME AN INSTRUMENT OF YOUR SALVATION הֲשִׁעַ מִמֶּנִּי. Traditional commentators and modern scholars have argued over the meaning of this phrase. One possibility is that the verb is related to שְׂשִׁיאוֹ (shishu-a), "that which is full of play and gives delight." The translation would be: "Delight in me and I would recover, before

I die and am no more." Others have understood it to come from the root יָשַׁע, meaning "victory" or "salvation."

REFLECTIONS FROM PSALMS

Tell me, God, my end—the measure of my days—
that I would know how fleeting my life is.

*We walk about like empty shells,
all our efforts add up to little;
we pile up possessions,
but don't know how to account for our lives.*

What then should I hope for, God?

Only that You save me from the consequences of my sin.

*You observe my walking and lying down;
You are familiar with all my ways.*

There is no word on my tongue but that You, God, know it well.

*Where can I escape from Your spirit?
Where can I flee from Your presence?*

I was never concealed from You,
even as I was being shaped in hidden places,
knit together in the recesses of the earth.

*Your eyes saw my unformed limbs;
they were recorded in Your book;
fashioned over days, they all belonged to You.*

It was You who created my innermost ability to feel;
You fashioned me in my mother's womb.

*Examine me now, God;
look into my heart,
probe me, and know my secrets.*

If You see within me cause for sadness, guide me toward eternal truths.

*Hear my prayer, God, give ear to my cry;
do not disregard my tears;
like all my forebears I am a wanderer,
a guest in Your house.*

Make me an instrument of Your salvation
that I might be redeemed,
before I go away and am no more.

אל, מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
 מִתְנַהֵג בְּחִסְדֵי דָוִד, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
 מַעֲבִיר רֶאשׁוֹן רֶאשׁוֹן,
 מְרַבֵּה מְחִילָה לְחַטָּאִים, וְסֹלִיחַ לְפֹשְׁעִים,
 עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וְרוּחַ, לֹא כָרַעְתָּם תִּגְמֹל.
 < אֵל, הוֹרִיתָ לָנוּ לֹמַר שֶׁלֹּשׁ עֲשָׂרָה,
 זָכַר-לָנוּ הַיּוֹם בְּרִית שֶׁלֹּשׁ עֲשָׂרָה,
 כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם,
 כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בְּעַנָּן, וַיִּתְיַצֵּב עִמּוֹ שָׁם,
 וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֹר יְהוָה עַל-פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אַרְךָ אַפַּיִם, וְרַב-חֶסֶד
 וְאֱמֶת. נִצַּר חֶסֶד לְאֲלֹפִים, נִשְׂא עוֹן וּפְשָׁע וְחַטָּאָה,
 וְנִקָּה.

וְסִלַּחַת לְעוֹנֵינוּ וּלְחַטֹּאתֵינוּ וְנִחַלְתָּנוּ.

THRONE OF MERCY כִּסֵּא רַחֲמִים. Mythically, God is said to have two thrones: the seat of judgment and the seat of mercy. On Rosh Hashanah, God sits in judgment; on Yom Kippur, God moves to the throne of mercy.

GOD, YOU TAUGHT US אֵל הוֹרִיתָ לָנוּ. The biblical verse is ambiguous as to whether it was Moses or God who recited the Thirteen Attributes of God. Rabbi Yohanan describes God as wearing a *tallit* like a cantor and showing Moses how to pray. God said to Moses: “Whenever Israel sins, they should recite this passage and I will forgive them.” And then God spoke the words of the Thirteen Attributes (Babylonian Talmud, Rosh Hashanah 17b).

Some customarily strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ,
 מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ,
 כִּי-אַתָּה אֲדֹנָי טוֹב וְסִלַּח
 וְרַב-חֶסֶד לְכָל-קוֹרְאֶיךָ.

Finding Forgiveness

Rabba the son of Haninah the Elder said in the name of Rav: if one sins and is embarrassed by what was done, all one's sins are forgiven.

—BABYLONIAN TALMUD,
BERAKHOT

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy,
acting with unbounded grace,
forgiving the sins of Your people, one by one,
as each comes before You,
generously forgiving sinners and pardoning transgressors,
acting charitably with every living thing:
do not repay them for their misdeeds.

God, You taught us how to recite
the thirteen attributes of Your name;
remember the promise implied in these thirteen attributes,
which You first revealed to Moses, the humble one,
as it is written: God descended in a cloud
and stood beside him,
and he called the name ADONAI.

And ADONAI passed before him and called:
ADONAI, ADONAI, God, merciful and compassionate,
patient, abounding in love and faithfulness, assuring love for
thousands of generations, forgiving iniquity, transgression,
and sin, and granting pardon.

Va-ya-avor Adonai al panav va-yikra:

*Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed
ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah
v'nakkeih.*

Forgive our transgressions and our sins; claim us for Your own.
V'salahta la-avoneinu u-l'hattateinu u-n'haltanu.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned;
pardon us, our sovereign, for we have transgressed—
for You, ADONAI, are kind and forgiving;
You act generously to all who call on You.

*S'lah lanu avinu ki hatanu,
m'hal lanu malkeinu ki fashanu,
ki atah Adonai tov v'sallah
v'rav hesed l'khol kor'ekha.*

Some congregations repeat each verse after the leader recites it.

בְּרוּךְ אֱלֹהֵי עֶלְיוֹן מֵרֵאשׁ אַחֲרֵית חוּזָה
שׁוֹמֵעַ אֶל אֲבִיוֹן וְעֲנוּתוֹ לֹא תִבְזֶה
מִכֶּפֶר כָּל־שִׁגְיוֹ בְּיוֹם הָעֲשׂוֹר הַזֶּה
מִחַר יַעֲשֶׂה יְהוָה אֶת־הַדְּבָר הַזֶּה.

נִפְשֵׁי לָךְ עוֹרְגַת כְּאֵיל עַל אֲפִיקִים
וּמִיּוֹם דִּין חוֹרְגַת בְּעַד מַעֲשֵׂיהָ רִיקִים
בְּאֵין חֲטָאת נוֹהֶגֶת וְלֹא עוֹלוֹת מִצְדִּיקִים
לְבַד בְּךָ רוֹגְגַת קִדְשֵׁת שְׁמֶךָ לְהִקִּים
תִּרְצִינָה כְּאִישׁ לִפְנֵי הַכִּפֹּרֶת יִזֶּה.
מִחַר יַעֲשֶׂה יְהוָה אֶת־הַדְּבָר הַזֶּה.

יוֹם נִקְרָאתִי לְבֹא בְּדִין עִם הַמֶּלֶךְ
לְכִבִּי כֹלָה בְּחִבּוֹ כְּטַל מִשָּׁפִים הוֹלֵךְ
לֹא יוֹעִיל בְּזִהְבוֹ וְלֹא דְלוֹת וְהִלֵּךְ
לְבַעֲבוֹר כְּבוֹדְךָ שׁוֹכְבוֹ בְּאַרְצוֹת חַיִּים לְהִלָּךְ
וּלְמַעַנְךָ סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה.
מִחַר יַעֲשֶׂה יְהוָה אֶת־הַדְּבָר הַזֶּה.

מַלְכֵי אֱלֹהִים צִוָּה יִשׁוּעוֹת יַעֲקֹב וְקָרַב
וּרְצָה תַעֲנִית דָּוָה מִעֲרַב עַד עָרַב
וְגִשְׁמֵי נְדָבוֹת רִוָּה צְמָאוֹנוֹ וְטַל עָרַב
צוֹר יִשְׂרָאֵל מִקְוֶה מִחֲטָא לְטַהְרֵי תָרַב
עֲזִי וְזִמְרַת יְהוָה הִנֵּה אֱלֹהֵינוּ זֶה
מִחַר יַעֲשֶׂה יְהוָה אֶת־הַדְּבָר הַזֶּה.

נִקְהַ חֲטָאֵי קוֹרָא בְּבֵית מִקְדָּשׁ הַקֹּדֶשׁ
בְּמוֹרֶךְ לִבָּב יִרְא שְׂאֵת חֲטָאֵתוֹ גִּדְשׁ
אִם בִּירְאָה יִבְרָא לֵב חֲדָשׁ לְהַתְחַדֵּשׁ
כְּאִשֶּׁר בִּשְׂר מוֹרָה צִדֵּק בְּמִשְׁפַּט קֹדֶשׁ
בְּעֲשׂוֹר לְחֲדָשׁ הַשְּׁבִיעִי הַזֶּה.
מִחַר יַעֲשֶׂה יְהוָה אֶת־הַדְּבָר הַזֶּה.

בְּרוּךְ אֱלֹהֵי עֶלְיוֹן. This *piyyut* is recited in the Italian rite for Kol Nidrei evening. It has been ascribed to Benjamin ben Abraham min Ha-anavim, who lived in Italy in the 13th century. The liturgy of Yom Kippur is filled with memories of the pageantry of the day when the Temple stood in Jerusalem and the High Priest entered the Holy of Holies to pray for the people Israel. By entwining our own practice with memories of the biblical drama, the poet hopes we can achieve a sense of purity that our ancestors experienced through the Temple ritual.

SURELY YOU WILL DO SO TOMORROW מִחַר יַעֲשֶׂה יְהוָה אֶת־הַדְּבָר הַזֶּה. This chorus is based on Exodus 9:5, Moses' warning to Pharaoh that God will surely bring a pestilence on Egypt—but that the Israelites will not be harmed.

THE RIGHTEOUS TEACHER מוֹרָה צִדֵּק. During the Second Temple period, this phrase was widely used. Here it refers to Moses.

Third Cycle of S'lihot Prayers: Yearning for God

Some congregations repeat each verse after the leader recites it.

To You we pray, above us all, beyond all time and space.
Understand us—mortal beings, poor in spirit, weak of flesh—
for You turn toward the humble, the broken, the weak.
Forgive us on this special day.

Surely You will do so tomorrow.

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

*My soul yearns for You, though I am afraid of Your judgment.
Our ritual is imperfect,
we can no longer follow the prescribed form,
yet we depend on You.
Turn to us as if we were High Priests standing before Your Ark.
Surely You will do so tomorrow.*

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

My heart is caught in the web it has spun,
and I am conscious of how short my life is.
We depart like dew that may shine for a morning;
not saved by its lowly state, it quickly fades.
On this day when we are summoned before the judge of all,
turn to us for Your honor's sake; allow us to walk in the land of the living.
Forgive the sins of Your people.

Surely You will do so tomorrow.

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

*My sovereign, redeem the children of Jacob
and accept our fasting from one evening to the next.
Rain down on us the redemption we have prayed for,
and quench our thirst.
Tzur Yisra-el, Stronghold of Israel, bathe me in Your purifying waters,
and purify me as I sing to You: Surely this is our God!
Surely You will do so tomorrow.*

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

Wipe away my sins as I call to You, filled with awe, in Your holy sanctuary.
Form me anew, granting me a heart freshly born,
as the righteous teacher foretold in Your holy law
regarding this special day.

Surely You will do so tomorrow.

Maḥar ya-aseh Adonai et ha-davar ha-zeh.

טָרָם הָיוּתִי חֶסֶדְךָ בְּאֲנִי,
 הַשֵּׁם לִישׁ אֵין וְהַמְצִיאֲנִי.
 מִי הוּא אֲשֶׁר רָקַם תְּמוּנָתִי?
 וּמִי עֲצָמִי בְּכוֹר יִצְקָה וְהַקְפִּיאֲנִי?
 מִי הוּא אֲשֶׁר נִפְחַח נְשָׁמָה בִּי?
 וּמִי בִּטָּן שְׂאוֹל פֶּתַח וְהוֹצִיאֲנִי?
 מִי נִהְגֵּנִי מִנְעוּרֵי עַד הַלֵּם?
 מִי לְמַדְנִי בֵּין וְהַפְּלִיאֲנִי?
 אֲמַנָּם אֲנִי חָמַר בְּקָרֵב יָדְךָ,
 אֶתָּה עֲשִׂיתָנִי, אֲמֵת, לֹא אֲנִי.
 אוֹדָה עָלַי פִּשְׁעֵי וְלֹא אִמַּר לְךָ
 כִּי הָעֵרִים נָחַשׁ וְהַשִּׁיאֲנִי.
 אֵיכָה אֶכְחַד מִמֶּךָ חֲטָאִי?
 הֲלֹא טָרָם הָיוּתִי חֶסֶדְךָ בְּאֲנִי!

FROM NOTHING, YOU FORMED ME לִישׁ אֵין וְהַמְצִיאֲנִי Solomon ibn Gabirol (1020–1057) was among the most important of the Spanish-Jewish poets and the originator of many of this poetry's genres. In this poem, he sees the pure soul—that part of the human which is constituted by the image of God—as the instrument of redemption. However we may have sinned, there is some aspect of who we are that is a reflection of the Divine. Allowing ourselves to feel God's presence within can be the source of our overcoming despair at our own imperfection. Ibn Gabirol believes that as much as we have sinned, the Divine is always present within us.

יְהִי אֲנִי אֲמַצְאָךְ
 מְקוֹמְךָ נִעְלָה וְנִעְלָם
 וְאֲנִי לֹא אֲמַצְאָךְ

ADONAI, WHERE SHALL I FIND YOU יְהִי אֲנִי אֲמַצְאָךְ Yehudah Halevi (1075–1141) is perhaps the most famous of the Spanish poets. Like Ibn Gabirol, he excelled not only in poetry but in philosophy, as well. His religious poetry frequently expresses intense yearning and love. This yearning was also manifested in his personal life—it impelled him to leave Spain and journey to the Land of Israel, where he died. This fragment of a longer poem is a beautiful expression of the encounter with God as a mutual meeting.

כְּבוֹדְךָ מְלֵא עוֹלָם

דְּרִשְׁתִּי קִרְבְּתְךָ
 בְּכָל-לְבִי קִרְאתִיךָ
 וּבִצְאָתִי לְקִרְאתֶךָ
 לְקִרְאתִי מִצְאָתִיךָ

YOUR KINDNESS ACCOMPANIED ME: A PIYYUT

Even before I came to be, Your kindness accompanied me.

For from nothing, You formed me.

Who was it who fashioned me? Spun the clay?

Fired the kiln? Hardened me?

Who breathed life into me?

Opened the belly of the deep? Pulled me out?

Who guided me from childhood to today?

Gave me understanding? Filled me with wonder?

Though I am but clay in Your hands,

was it not You who made me? Truly, You, not me.

Yet, I confess my sins, and I do not say

that I was fooled by another, who beguiled me.

Why would I try to hide my sin from You?

For even before I came to be, Your kindness accompanied me.

Terem heyoti, hasd'kha va-ani.

THE WORLD IS FULL OF YOUR GLORY: A PIYYUT

ADONAI, where shall I find You?

High and hidden is Your place.

And where shall I not find You?

The world is full of Your glory.

I sought Your closeness,

I called to You with all my heart,

And going out to meet You

I found You coming toward me.

*Yah, ana emtza-akha
m'kom'kha na-aleh v'ne-lam
v'ana lo emtza-akha
k'vod'kha malei olam*

*Darashti kirvat'kha
b'khol libbi k'ra-tikha
u-v'tzeiti li-k'rat'kha
li-k'rati m'tzatikha.*

אל, מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוֹת,
 מוֹחֵל עֲוֹנוֹת עִמּוֹ, מֵעֵבִיר רַאשׁוֹן רַאשׁוֹן, מִרְבֵּה מַחִילָה
 לְחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־
 בָּשָׂר וָרוּחַ, לֹא כִרְעַתֶּם תִּגְמֹל.

◀ אֵל הוֹרִיתָ לָנוּ לומר שֶׁלֹּשׁ עֶשְׂרֵה, זְכַר־לָנוּ הַיּוֹם
 בְּרִית שֶׁלֹּשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנוּ מִקֶּדֶם, כְּמוֹ
 שִׁפְתוֹב: וַיֵּרַד יְהוָה בְּעַנְן, וַיִּתְיַצֵּב עִמּוֹ שָׁם,
 וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב־חֶסֶד
 וְאֱמֶת. נִצַּר חֶסֶד לְאֲלֹפִים, נִשָּׂא עוֹן וּפְשַׁע וְחַטָּאָה,
 וְנִקָּה.

וְסִלַּחַת לְעוֹנָיו וְלַחַטָּאתָיו וְנִחַלְתָּנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁענוּ,
 כִּי אַתָּה אֲדוֹנָי טוֹב וְסִלַּח, וְרַב־חֶסֶד לְכָל־קוֹרְאֶיךָ.

הַאֲזִינָה יְהוָה תִּפְלַתְנוּ, וְהִקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתֵינוּ.
 הִקְשִׁיבָה לְקוֹל שׁוֹעֵנוּ, מִלִּפְנֵינוּ וְאֱלֹהֵינוּ, כִּי־אֵלֶיךָ נִתְפַּלֵּל.
 תְּהִי נָא אֲזַנְךָ־קֹשֶׁבֶת וְעֵינֶיךָ פְתוּחוֹת אֶל־תִּפְלַת עַבְדֶּיךָ
 עִמָּךְ יִשְׂרָאֵל. וְשִׁמְעֵתָ מִן הַשָּׁמַיִם, מִמְּכוֹן שְׁבִתְךָ, אֶת־
 תִּפְלָתָם וְאֶת־תַּחֲנוּתֵיהֶם, וְעֲשִׂיתָ מִשְׁפָּטָם. וְסִלַּחַתָּ
 לְעִמָּךְ אֲשֶׁר חָטְאוּ־לְךָ.

כִּרְחַם אָב עַל־בָּנִים, כֵּן תִּרְחַם יְהוָה עָלֵינוּ.

לִיהוָה הִישׁוּעָה, עַל־עִמָּךְ בְּרַכְתָּךְ סִלָּה.

יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב־לָנוּ אֱלֹהֵי יַעֲקֹב, סִלָּה.

יְהוָה צְבָאוֹת, אֲשֶׁר־יָאֵדָם בְּטַח בְּךָ.

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ.

◀ סִלַּח־נָא לְעוֹן הָעָם הַזֶּה כַּגְּדֹל חֲסִדְךָ, וְכֹאֲשֶׁר
 נִשְׁאַתָּה לְעָם הַזֶּה מִמִּצְרַיִם וְעַד־הַנְּהָה. וְשֵׁם נֹאמַר:
 וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבְּרְךָ.

רַאשׁוֹן רַאשׁוֹן ONE BY ONE.
 According to the Babylonian Talmud, God counts only one sin at a time, for if the totality of our sins were counted altogether, we might be judged negatively; each sin is forgiven individually (Rosh Hashanah 17a).

LISTEN TO OUR PRAYERS
 הַאֲזִינָה יְהוָה תִּפְלַתְנוּ. The words come from Psalm 86:6, though the liturgist has changed the first person singular “my” to the first personal plural “our.” The same change is made in the next two verses.

OUR SOVEREIGN, OUR GOD
 מִלִּכְנֹס וְאֱלֹהֵינוּ. Psalm 5:3.

תְּהִי מַיְיֶךָ נְאֻם אֲזַנְךָ קֹשֶׁבֶת Nehemiah 1:6.

IN YOUR HEAVENLY ABODE
 וְשִׁמְעֵתָ מִן הַשָּׁמַיִם. 1 Kings 8:49–50.

כִּרְחַם אָב כִּרְחַם AS A PARENT.
 Psalm 103:13 has “May You, God look kindly on your faithful ones.” The liturgist did not presume that we are all faithful, but we can still pray that God should turn toward each of us.

SALVATION IS ADONAI’S ALONE
 לִיהוָה הִישׁוּעָה. Psalm 3:9.

יְהוָה אֲדוֹנָי ADONAI TZ’VA-OT.
 צְבָאוֹת. Psalm 46:8.

אֲשֶׁר־יָאֵדָם BLESSED IS THE ONE.
 Psalm 84:13. God moves to the throne of mercy.

יְהוָה אֲדוֹנָי ADONAI SAVE US.
 הוֹשִׁיעָה. Psalm 20:10.

סִלַּח FORGIVE.
 Numbers 14:19–20.

The Thirteen Attributes

The liturgy for Yom Kippur is filled with the image of God's mercy and love overcoming harsh judgment. The Rabbis taught that human behavior should imitate God. Our admission of our inadequacy to stand up to absolute standards of judgment and our expectation of God's forgiveness teach us about the kindness we need in approaching others.

I Forgive as You Asked

The S'lihot section ends with God's response to Moses, announcing forgiveness. Jewish tradition wants us to hear the echo of these words as we recite the confession; forgiveness, while assured, is dependent on our asking.

sovereign, for we have transgressed—for You, ADONAI, are kind and forgiving; You act generously to all who call on You.

S'lah lanu avinu ki hatanu, m'hal lanu malkeinu ki fashanu, ki atah Adonai tov v'sallah, v'rah hesed l'khol kor'ekha.

Listen to our prayers, God, hear our pleading, our sorrow-filled voices.

Our sovereign, our God, it is to You we pray.

May Your ear hear, and Your eyes open to the prayers of Your servants, the people Israel.

In Your heavenly abode, may You hear their pleas and prayers, and respond to what they ask.

May You forgive Your people who have sinned against You.

As a parent looks kindly on a child, may You, God, look kindly on us.

Salvation is ADONAI's alone—pour blessings on Your people forever.

Adonai Tz'va-ot is with us, our support, the God of Jacob, forever.

Blessed is the one who trusts in You, Adonai Tz'va-ot.

ADONAI, save us! Surely the Sovereign One will respond to us on the day we call out.

“As befits Your abundant love, please forgive this people's sin, just as You have always forgiven this people from the time of the Exodus from Egypt until now.” When Moses recited this prayer it is recorded:

ADONAI said, “I forgive, as you asked.”

Va-yomer Adonai: salahti ki-d'varekha.

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy, acting with unbounded grace, forgiving the sins of Your people, one by one, as each comes before You, generously forgiving sinners and pardoning transgressors, acting charitably with every living thing: do not repay them for their misdeeds.

God, You taught us how to recite the Thirteen Attributes of Your name; remember the promise implied in these Thirteen Attributes, which You first revealed to Moses, the humble one, as it is written: God descended in a cloud and stood beside him, and he called the name ADONAI:

And ADONAI passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hannun, erekh appayim v'rah hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned; pardon us, our

כַּפַּר חֲטָאֵינוּ בַיּוֹם הַזֶּה וְטַהֲרָנוּ, כִּמָּה שְׁכַתּוֹב: כִּי בַיּוֹם
הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה
תִּטְהַרוּ. הִבְיֵאֵנוּ אֶל־הַר קְדֹשׁךָ, וְשִׁמְחָנוּ בְּבֵית תְּפִלָּתְךָ, כִּמָּה
שְׁכַתּוֹב: כִּי בֵיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים.

We rise as the ark is opened. After the leader recites each verse, we repeat it.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.
אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֹשְׁךָ אֶל־תִּתְּקַח מִמֶּנּוּ.
אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה, כְּכֹלֹת כַּחֲנוּ אֶל־תִּעַזְבֵנוּ.

Said quietly:

אֶל־תִּעַזְבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה־עִמָּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,
כִּי־אַתָּה יְהוָה עֲזָרְתָנוּ וְנִחַמְתָּנוּ.
אֲמַרְיֵנוּ הֶאֱזִינָה יְהוָה, בִּינָה הִגִּיגְנוּ.
יְהִיו לְרָצוֹן אֲמַר־יֵפִינוּ וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ, יְהוָה צוּרֵנוּ וְגֹאֲלֵנוּ.
כִּי־לָךְ יְהוָה הוֹחֵלֵנוּ, אַתָּה תַעֲנֶה, אֲדַנִּי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אֵל תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשׁוּנוּ,
וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ.
קְרַבְנוּ לְתוֹרָתְךָ, לְמַדְנוּ מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ,
הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָתְךָ,
וְנִשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. < וְלִמְעַן שִׁמְךָ הַגָּדוֹל
תִּמְחַל וְתִסְלַח לְעוֹנֵנוּ, כִּפְתּוֹב בְּדַבְרֵי קְדֹשְׁךָ:
לְמַעַן־שִׁמְךָ יְהוָה, וְסִלַּחְתָּ לְעוֹנֵי כִּי רַב־הוּא.

When most Jewish liturgy quotes biblical verses that were phrased in the first person singular, it recasts them as plural. (The authors of the prayerbook felt free to emend the Bible's wording in this way.) Some scholars believe that this liturgical transformation took place around the turn of the first millennium. In this view, all prayers of confession were originally phrased in the first person singular: "my" sin rather than "our" sin. The triumph of the communal over the individual is the contribution of the Middle Ages. Thus only the last verse on this page, Psalm 25:11, is left in the singular, as if each of us must finally confront our own sinfulness. Some editions of the mahzor change even that verse to the plural.

DO NOT ABANDON US אֶל־תַּעֲזֹבֵנוּ. This verse is only whispered, for we do not want to assert out loud even the possibility of abandonment. The whispering then extends to what follows—personal prayers that our plea may be heard.

CONCLUDING BIBLICAL VERSES. Just as the S'lihot began with a series of biblical verses, it now moves to its conclusion with a similar series. Likewise, just as the evening service began by permitting sinners to pray along with the righteous, it now climaxes with the announcement, "My house shall be called a house of prayer for all people." The quotations are from Leviticus 16:30 and Isaiah 56:7.

HEAR OUR VOICE שְׁמַע קוֹלֵנוּ. Sh'ma Koleinu is a supplication that seeks to penetrate the silence that surrounds us, to evoke God's response, and to draw God into our prayer. "Hear our voice" may be among the most poignant words spoken in prayer. This prayer's first sentence is from the concluding prayer of personal petition in the daily Amidah. (In Jewish liturgy, a general plea that God hear our prayer typically precedes or follows a set of specific requests.) It then quotes Lamentations 5:21; Psalms 51:13; 71:9; 38:22; 86:17; 19:15; 5:2; 38:16.

The Babylonian Talmud records an argument as to whether personal prayers should be recited in the plural (Berakhot 29b–30a).

¶ *On Your Wings:*

Biblical Images

As an owl in the desert screams in the night, so I want to be heard, my God.

As a thrush cries as danger nears its nest, so we plead that You attend us.

The eagle circles round and round, higher and higher, to protect its young; carry us on eagle's wings and guard us from danger.

A dove hovers constantly over its young, never tiring of its task, so let me be nestled in Your care.

Spread Your wings, carry me, watch over me. Bring me to Your holy house on eagle's wings.

—EDWARD FELD

CONCLUDING BIBLICAL VERSES

Grant atonement and purify us this day, as it is written in the Torah, “For on this day, atonement shall be made for you to purify you from all your transgressions; in the presence of ADONAI you shall be pure.” Bring us to Your holy mountain and make us joyful in Your house of prayer, as Isaiah prophesied, “For My house shall be called a house of prayer for all people.”

CULMINATION OF S'LIHOT: HEAR OUR VOICE

We rise as the ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.

Do not cast us away from You; take not Your holy presence from us.

Do not cast us away as we grow old; do not desert us as our energy wanes.

Sh'ma koleinu, Adonai eloheinu, hus v'raheim aleinu, v'kabbeil b'rahamim u-v'ratzon et t'fillateinu.

Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.

Al tashlikheinu mi-l'fanekha, v'ru-ah kodsh'kha al tikkah mimmennu.

Al tashlikheinu l'eit ziknah, ki-kh'lot koheinu al ta-azveinu.

Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

Give us a signal of hope, so that our enemies will understand and hesitate, knowing that You have been our help and comfort.

Hear our words, ADONAI, and consider our innermost thoughts.

May the words of our mouths and the meditations of our hearts be acceptable to You, ADONAI, our rock and redeemer.

It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us. Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts to love You; then, we will turn to You, faithfully, with a perfect heart. And as befits Your own great name, pardon and forgive our sins, as the psalmist wrote: “For the sake of Your own name, forgive my sin, though it be great.”

V'salahta la-avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סֵלַח לָנוּ, מַחֵל לָנוּ, כְּפָר-לָנוּ.

כִּי

וְאִתָּה אֱלֹהֵינוּ,	אָנוּ עִמָּךְ
וְאִתָּה אֲבִינוּ.	אָנוּ בְּנֶיךָ
וְאִתָּה אֲדוֹנֵנוּ,	אָנוּ עַבְדֶּיךָ
וְאִתָּה חֻלְקֵנוּ.	אָנוּ קְהֵלְךָ
וְאִתָּה גּוֹרְלֵנוּ,	אָנוּ נַחֲלֶתְךָ
וְאִתָּה רוּעֵנוּ.	אָנוּ צֹאנֶךָ
וְאִתָּה נוֹטְרֵנוּ,	אָנוּ כְרֻמָּךְ
וְאִתָּה יוֹצְרֵנוּ.	אָנוּ פְעֻלֶתְךָ
וְאִתָּה דוֹרְנוּ,	אָנוּ רְעִיתְךָ
וְאִתָּה קְרוֹבֵנוּ.	אָנוּ סִגְלֶתְךָ
וְאִתָּה מְלַפְנוּ,	אָנוּ עִמָּךְ
וְאִתָּה מְאֲמִירֵנוּ.	אָנוּ מְאֲמִירְךָ

וִידוּי

וְאִתָּה רַחוּם וְחַנוּן.	אָנוּ עֲזֵי פָנִים
וְאִתָּה אֶרֶץ אַפִּים.	אָנוּ קִשֵׁי עָרֶף
וְאִתָּה מְלֵא רַחֲמִים.	אָנוּ מְלֵאֵי עוֹן
וְאִתָּה הוּא וְשִׁנוֹתֶיךָ לֹא יִתְמוּ.	אָנוּ יִמֵּינוּ כְּצֵל עוֹבֵר

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
תְּבֹא לְפָנֶיךָ תִּפְלֹתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְּתֵנוּ,
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקִשֵׁי עָרֶף לֹמֵר לְפָנֶיךָ,
יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטְאנוּ.

WE ARE YOUR PEOPLE כִּי אָנוּ עִמָּךְ. An early medieval poem, which expands on the verse from Song of Songs: “I am for my beloved and my beloved is mine” (2:16). It completes the S’lihot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

VIDDUI—PRAYERS OF CONFESSION (וִידוּי). In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is *viddui* (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.

A PASSING SHADOW כְּצֵל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END וְשִׁנוֹתֶיךָ לֹא יִתְמוּ. “Of old You established the earth; /

the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end” (Psalm 102:26–28).

WE, LIKE OUR ANCESTORS וְאֲנַחְנוּ וְאֲבוֹתֵינוּ. In the Babylonian Talmud, Mar Zutra remarked that anyone who says “we have sinned” has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—

We are Your people,	and You are our God;
we are Your children	and You are our parent.
We are Your servants,	and You are our master;
we are Your congregation,	and You are our portion.
We are Your heritage,	and You are our destiny;
we are Your flock,	and You are our shepherd.
We are Your vineyard,	and You are our guardian;
we are Your creatures,	and You are our creator.
We are Your spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;
we are the ones You address,	and You are the One to whom we speak.

Ki

<i>Anu ammekha,</i>	<i>v'atah eloheinu,</i>
<i>anu vanekha</i>	<i>v'atah avinu.</i>
<i>Anu avadekha</i>	<i>v'atah adoneinu,</i>
<i>anu k'halekha</i>	<i>v'atah helkeinu.</i>
<i>Anu nahalatekha</i>	<i>v'atah goraleinu,</i>
<i>anu tzonekha</i>	<i>v'atah ro-einu.</i>
<i>Anu kharmekha</i>	<i>v'atah not'reinu,</i>
<i>anu f'ullatekha,</i>	<i>v'atah yotz'reinu.</i>
<i>Anu ra-yatekha</i>	<i>v'atah dodeinu,</i>
<i>anu s'gullatekha</i>	<i>v'atah k'roveinu.</i>
<i>Anu ammekha</i>	<i>v'atah malkeinu,</i>
<i>anu ma-amirekha</i>	<i>v'atah ma-amireinu.</i>

VIDDUI — PRAYERS OF CONFESSION

We are insolent;	You are gracious and compassionate.
We are obstinate;	You are patient.
We are sinful;	You are merciful.

Our days are a passing shadow, but You are the One who truly is, for time without end.

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

Sin and Repentance

No sin is so light that it may be overlooked; no sin is so heavy that it may not be repented of.

—MOSES IBN EZRA

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דְּבַרְנוּ דָּפִי.
הָעוֹיְנוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חֲמַסְנוּ, טַפְלָנוּ שְׁקָר.
יַעֲצָנוּ רָע, כְּזָבְנוּ, לַצָּנוּ, מִרְדְּנוּ, נֶאֱצָנוּ.
סָרְרָנוּ, עוֹיְנוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עֶרְף.
רִשְׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתַעְנוּ.
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ.
וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עֲלֵינוּ, פִּי אַמַּת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשַׁעְנוּ.

One or more of the following penitential prayers may be included.

א

הִרְשַׁעְנוּ וּפִשְׁעֵנוּ, לִכֵּן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ
רָשָׁע וְחֵישׁ לָנוּ יֵשַׁע, כִּפְתּוֹב עַל יַד נְבִיאֶךָ: יַעֲזוֹב רָשָׁע דְּרַכּוֹ,
וְאִישׁ אֶזְרוֹן מִחֻשְׁבֹּתָיו, וְיֵשֵׁב אֶל־יְהוָה וִירַחֲמֵהוּ, וְאֶל־אֱלֹהֵינוּ
כִּי־יִרְבֶּה לְסִלּוֹחַ.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סִלַּח וּמַחַל לַעֲוֹנוֹתֵינוּ
בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה.
מָחָה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
וְכַף אֶת־יָצְרָנוּ לְהַשְׁתַּעֲבֵד־לָךְ,
וְהַכְנַע עֲרַפְנוּ לְשׁוֹב אֵלֶיךָ,
וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ,
וּמוֹל אֶת־לִבְבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
כִּפְתּוֹב בְּתוֹרָתֶךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְבְךָ,
וְאֶת־לִבְבִי זִרְעָךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְבְךָ וּבְכָל־נַפְשְׁךָ
לְמַעַן חַיֶּיךָ.

BLOT OUT AND DISREGARD מָחָה וְהַעֲבֵר. Both inner and outer parts of the body are mentioned in this prayer. Body and soul are intimately bound, as we seek to behave differently. It is as if we simultaneously ask the Creator to fashion for us a less sinful body as the home for our newly purified self.

CIRCUMCISE וּמַל. Deuteronomy 30:6. Circumcision is an act of completion and perfection. Removing the flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.

STRIKE OUR HEART. The custom of striking our heart while confessing our sins is first mentioned in a midrash on Ecclesiastes 7:2 (“the living will lay it to heart”): “Rabbi Meir said: ‘Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin’” (Ecclesiastes Rabbah).

WE ABUSE אֲשַׁמְנוּ. The liturgical list is alphabetical, with the hope that it will help us find our own words to name our transgressions. We might concentrate on one particular failing in our lives.

WE DESTROY שַׁחַתְנוּ. In this bilingual alphabetical list, the English word that represents the letter D means roughly the same as the Hebrew word that represents the letter ש (shin). The sin of בַּל תִּשְׁחִית (bal tash-hit), “not destroying anything needlessly,” was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God’s work, to reject God’s gift.

YOU HAVE ACTED FAITHFULLY וְאַתָּה צַדִּיק. Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

LET THE WICKED FORSAKE יַעֲזוֹב רָשָׁע. Isaiah 55:7.

We Betray

When we sin, we betray our true selves; when we repent, we rediscover the purity of our souls—and find, once again, that God dwells within us. As the 20th-century Jewish thinker and rabbi Joseph Ber Soloveitchik remarked, it is because we ourselves are God's temple that repentance and forgiveness are possible.

Repentance

Penitence can transform all our past sins into spiritual assets. From every error we can derive an important lesson, and from every lowly fall we can derive the inspiration to climb to spiritual heights.

Who Are We

Emotions ebb and flow throughout these holy days. Paradoxes swim in the stream of prayer. At one moment, we believe our deeds to be of such import that the world stands still so that we may take account of them. At another moment, we imagine ourselves so small, so insignificant that our lives are like a passing breath. We are great; we are small. We are the center of the universe; we are nothing at all. And yet, no matter how large we imagine our sins to be, and no matter how puny we imagine ourselves to be, God will never forsake us.

—NINA BETH CARDIN

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi; he-evinu, v'hirshanu, zadnu, h́amasnu, tafalnu sheker; ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu; sararnu, avinu, pashanu, tzararnu, kishinu oref; rashanu, shihatnu, ti-avnu, ta-inu, titanu.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION

One or more of the following penitential prayers may be included.



We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: “Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them.”



Our God and God of our ancestors, forgive and pardon our sins [on this Shabbat and] on this Day of Atonement. Blot out and disregard our sins and errors; subdue our instincts so that they may serve You. Bend our stiffness so that we turn to You; renew our passion for observing Your ordinances. Circumcise our hearts to love and revere Your name, as it is written in Your Torah: “Then ADONAI your God will circumcise your heart and the hearts of your offspring to love ADONAI your God with all your heart and all your soul, that you may live.”

ג

הַזְדוֹנוֹת וְהַשְּׁגוֹת אֶתְּהָ מִכִּיר, הַרְצוֹן וְהָאֲנֵס,
הַגְּלוּיִם וְהַנְּסִתָּרִים, לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים.
מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדָּנוּ, מָה צְדָקָנוּ,
מָה יִשְׁעֵנוּ, מָה כְּחוֹנוּ, מָה גְבוּרָתָנוּ.

מָה נֹאמֵר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ
וְאֵלֵהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ].

הֲלֹא כָּל-הַגְּבוּרִים כָּאֵין לְפָנֶיךָ,

וְאֲנָשֵׁי הַשָּׁם כֹּלָא הִיוּ,

וְחַכְמַיִם כְּבֹלֵי מִדְעָה,

וְנְבוֹנִים כְּבֹלֵי הַשִּׁפְלָה,

כִּי רַב מַעֲשֵׂיהֶם תְּהוּוּ,

וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.

וּמֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,

כִּי הִכָּל הַבֵּל.

מֵה-נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,

וּמֵה-נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.

הֲלֹא כָּל-הַנְּסִתָּרוֹת וְהַנְּגֻלוֹת אֶתְּהָ יוֹדָע.

ד

שְׁמֹךְ מַעוֹלָם עוֹבֵר עַל פֶּשַׁע,
שׁוֹעֲתָנוּ תִּאֲזִין בְּעַמְדָנוּ לְפָנֶיךָ בְּתַפְלָה.
תַּעֲבוֹר עַל פֶּשַׁע לְעַם שְׁבִי פֶשַׁע,
תִּמְחָה פֶּשַׁעֵינוּ מִנְּגֵד עֵינֶיךָ.

ה

אֶתְּהָ יוֹדָע רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרֵי כָּל-חַי.
אֶתְּהָ חוֹפֵשׁ כָּל-חֲדָרֵי בָטָן, וּבוֹחוֹן כְּלִיּוֹת וְלֵב.
אֵין דְּבָר נֶעֱלַם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגֵד עֵינֶיךָ.
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]

שֶׁתְּסַלַח לָנוּ עַל כָּל-חַטָּאוֹתֵינוּ

וְתִמְחַל לָנוּ עַל כָּל-עוֹנוֹתֵינוּ

וְתִכְפֹּר-לָנוּ עַל כָּל-פֶּשַׁעֵינוּ.

אתה מכיר אתה מְכִיר. **YOU RECOGNIZE**

Our confession is not to enlighten the High Court; God already knows all that we have done. Rather, we recite these words to proclaim in our own voice that we acknowledge and take responsibility for our deeds.

מה אָנוּ. **WHAT ARE WE** This prayer, which originated here in the Yom Kippur liturgy, is now included in the daily prayerbook, as part of the introductory morning service throughout the year.

YOU HAVE ALWAYS BEEN KNOWN שְׁמֹךְ מַעוֹלָם. From a double alphabetical acrostic piyyut by Elijah the Elder (ca. 1040). It begins *(atah meivin ta-alumot lev)*, "You understand the secrets of the heart." Almost all rites preserve only these final lines, corresponding to the Hebrew alphabet's last two letters.

YOU KNOW THE MYSTERIES OF THE UNIVERSE אֶתְּהָ יוֹדָע עוֹלָם. The Babylonian Talmud, Yoma 87b, presents various liturgies that fulfill the obligation of confession. This one is offered by Rav (3rd century, Babylonia).

¶ *All Our Secrets*

All our secrets are known to You, Adonai; we cannot even fool ourselves. Lying is a vain exercise; help us not even to try.

How could we deceive You, within us, at once forming and knowing our most secret thoughts?

We live in a world of illusion. We each think we are separate, alone, cut off, misunderstood, unwanted. We forget we are part of Your glory, each of us a unique ray of Your light.

As we live our lives, rent asunder, each in our own small world, help us to remember what we often forget: We need one another; we each are part of the other; and in some place, so well known, yet so secret, we may find our true solace in You.

—JULES HARLOW
(*adapted*)

א

You recognize both our sins and our mistakes, acts of will and those committed under compulsion; public acts and private ones are equally revealed and known to You.

What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power? Our victories?

What shall we say in Your presence,

ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence,

famous people are as if they never existed,

the wise seem ignorant,

and clever ones as if they lack reason.

The sum of their acts is chaos;

in Your presence the days of their lives are futile.

Human beings have no superiority over beasts;

all life is vanity.

What can we say before You, You who live in the transcendent?

And what can we tell about ourselves to You who dwell on high?

You surely know both the secret and the revealed.

ד

You have always been known as the one who overlooks transgression.

Hear our cry, as we stand before You, in prayer.

Overlook the transgressions of a people turning from transgression.

Wipe away our transgressions from Your sight.

ה

You know the mysteries of the universe,

the deepest secrets of everyone alive.

You probe our innermost depths;

You examine our thoughts and feelings.

Nothing escapes You;

nothing is secret from You.

Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins,

to pardon us for all our iniquities,

and to grant us atonement for all our transgressions.

It is customary to strike one's heart when the words על חטא are recited.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְסָא וּבְרָצוֹן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דְעֵת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיזוֹת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹעִידַת זְנוֹת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹדוּי פֶּה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלוּל הוֹרִים וּמוֹרִים,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִזּוֹק יָד,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
◀ עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיצַר הָרֵעַ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בִּיּוֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כְּפָר־לָנוּ.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכֵל וּבְמִשְׁתֵּה.

THE LONGER CONFESSION.

Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadia Gaon’s prayerbook (10th century), the twelve in Amram Gaon’s (9th century), and the twenty-two in Maimonides’ (12th century).

DEFRAUDING OTHERS

הוֹנָאת רַע. Or, “oppressing

others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS בְּלִשׁוֹן הָרַע. The tradition distinguished between *l’shon ha-ra* (רְכִילוּת) (*r’khillut*), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

Kavvanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . .

What is the truth of being human? The lack of pretension, the acknowledgment of opacity, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA
HESCHEL

The Longer Confession—Al Het

It is customary to strike one's heart when the words "We have sinned" are recited.

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.

We have sinned against You knowingly and deceitfully,
and we have sinned against You by the way we talk.

We have sinned against You by defrauding others,
and we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,
and we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers,
and we have sinned against You purposely and by mistake.

We have sinned against You by resorting to violence,
*and we have sinned against You by public desecration of
Your name.*

We have sinned against You through foul speech,
and we have sinned against You through foolish talk.

We have sinned against You through pursuing the impulse
to evil,

and we have sinned against You wittingly and unwittingly.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.

We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.

We have sinned against You by the way we do business,
And we have sinned against You in our eating and drinking.

CONSPIRATORIAL GLANCES
בְּשִׁקוֹר עֵינַי. Many sins in this section and the next refer to attitudes that we hold in relationships. The Hebrew speaks in terms of the way that we “see” the world. We confess to שִׁקוֹר עֵינַי (*sikkur ayin*), “conspiratorial glances”; עֵינַיִם רְמוֹת (*einayim ramot*), literally “eyes raised high,” which we translate as “condescension”; עֵינַיִם צָרוּת עֵינַי (*tzarut ayin*), “selfishness,” literally, “narrow vision.”

בְּקִלּוּת רֵאשׁ. Literally, “lightheadedness.” The Rabbis used this term to refer to a state of mind in which we are unable to exercise sound judgment. Many Jewish legal authorities oppose the use of mind-altering drugs if they deny us the ability to make reasoned judgments.

הַנְּסִתֶּרֶת הַסֵּתֶרֶת. SECRET MATTERS
Deuteronomy 29:28.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפִתוֹתֵינוּ,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵינַי.
◀ עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵזוֹת מַצַּח.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כְּפָר־לָנוּ.

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוּת עֵינַי.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהָרַע,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכִּילוֹת.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שׂוּא,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם.
◀ עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבֵּב.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, כְּפָר־לָנוּ.

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהֶם קוֹם עֲשֵׂה, וּבֵין שְׁאֵינִן בָּהֶם קוֹם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שְׂאֵינִם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּכֹר אֲמִרְנוֹם לְפָנֶיךָ וְהוֹדִינוּ לָךְ עֲלֵיהֶם, וְאֶת־שְׂאֵינִם גְּלוּיִים לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִים וְיָדוּעִים, כְּדָבָר שֶׁנֶּאֱמַר: הַנְּסִתֶּרֶת לִיהוּה אֱלֹהֵינוּ, וְהַנְּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

וְאַתָּה רַחוּם מְקַבֵּל שְׂבִים,
וְעַל הַתְּשׁוּבָה מֵרֵאשׁ הַבְּטַחְתָּנוּ,
וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלוֹת לָךְ.

Enumerating Sins

No list of sins can ever be complete. By beginning with *alef* and ending with *tav*, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the Al Het does not relieve us of our individual obligation to confess the particular sins of which we are each personally responsible. And we are also called upon to contemplate those sins which are especially prevalent in our world today.

Of Anger and of Peace

Bear in mind that life is short, and that with every passing day you are nearer to the end of your life. Therefore, how can you waste your time on petty quarrels and discords? Restrain your anger; hold your temper in check, and enjoy peace with everyone.

—NAHMAN OF BRATZLAV

We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
and we have sinned against You through stubbornness.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You by throwing off all restraint,
and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
and we have sinned against You through selfishness.
We have sinned against You through superficiality,
and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
and we have sinned against You through gossip.
We have sinned against You through empty promises,
and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
and we have sinned against You by succumbing to confusion.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: "Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time."

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now our eyes look toward You, to accept our repentance.

One or more of the following meditations may be selected as endings for the Vidui.

א

חנה, מרת רוח התפללה לפניך, וימלא לבה בכי, וקולה לא ישמע, אך בחנת את-לבה ותפן אליה. ענה לנו בעת בקשתנו כשענית לתחנת האשה בשילה ונזפה לשיר כמותה: יהוה משפיל אף-מרום, מקים מעפר דל.

ודוד עבדך אמר לפניך: שגיאות מי-יבין, מנסתרות נקני. נקנו יהוה אלהינו מפל-פשעינו, וטהרנו מפל-טמאותינו, וזרוק עלינו מים טהורים וטהרנו, ככתוב על יד נביאך: וזרקתי עליכם מים טהורים וטהרתם, מפל טמאותיכם ומפל-גלוליכם אטהר אתכם.

מיכה עבדך אמר לפניך: מי אל כמוך נשא עון ועבר על-פשע לשארית נחלתו, לא-החזיק לעד אפו, כי-חפץ חסד הוא. ישוב ירחמנו, יכבש עונותינו, ותשליך במצלות ים כל-חטאתם. תתן אמת ליעקב, חסד לאברהם, אשר-נשבעת לאבותינו מימי קדם.

דניאל איש חמודות שוע לפניך: הטה אלהי אונך ושמע, פקח עיניך וראה שממתינו, והעיר אשר-נקרא שמך עליה. כי לא על-צדקתינו אנחנו מפילים תחנונינו לפניך, כי על-רחמיך הרבים. אדני שמעה, אדני סלחה, אדני הקשיבה ועשה אל-תאחר, למענך אלהי, כי-שמך נקרא על-עירך ועל-עמך.

אל תעזבנו אבינו,
ואל תטשנו בוראנו,
ואל תזניחנו יוצרנו,
ואל תעש עמנו כלה כחטאתינו.
וקים-לנו יהוה אלהינו את-הדבר שהבטחתנו בקבלה
על ידי ירמיהו חוזה, כאמור: בימים ההם ובעת ההיא,
נאם-יהוה,

HANNAH חנה. The listing of biblical figures who prayed to God for forgiveness places our own plea for forgiveness in an ongoing history of prayer. Hannah became, for the Rabbis, the model of proper prayer; David, the psalmist, is the master of prayer. Micah's prayer is appended to the prophetic reading on Shabbat Shuvah—the Shabbat that precedes the Day of Atonement. The Rabbis saw Daniel as a biblical embodiment of their own sense of dutiful prayer, since the Bible records that he prayed facing toward Jerusalem three times a day (Daniel 6:11).

WHO CAN BE AWARE OF ERROR שגיאות מי יבין. Psalm 19:13. The paragraph ends with a quotation from Ezekiel 36:25.

IS THERE ANY DIVINITY SAVE YOU מי אל כמוך. Micah 7:18–20. The passage is recited also on Rosh Hashanah at Tashlikh.

MY GOD, TURN YOUR EAR הטה אלהי אונך. Daniel 9:18–19.

IN THOSE DAYS בימים ההם. Jeremiah 50:20.

Our Ancestors and Us

Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God's own promise of mercy, God's wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor.

—NINA BETH CARDIN

Concluding Prayers of Confession

One or more of the following five meditations may be selected as endings for the Viddui.

N

Hannah, sad and depressed, prayed to You, her heart overflowing with tears, her voice inaudible. But You understood her heartfelt cry and turned to her. Answer us in our time of need, as You responded to the plea of the woman in Shiloh, that like her we may sing: ADONAI “brings down and lifts up, raises up the poor from the dust of the earth.”

Your servant David pleaded before You: “Who can be aware of error? Cleanse me of my most secret sins.” Cleanse us, ADONAI our God, of all our transgressions; purify us of all our foulness; pour over us purifying water that we may be cleansed, as the prophet Ezekiel wrote: “I will sprinkle purifying water upon you and you shall be cleansed; I will cleanse you of all your impurities and your idolatries.”

Your servant Micah declared: “Is there any divinity save You who forgives the sins and pardons the transgressions of the remnant, Your people? You do not maintain anger forever, for You delight in love. You will return to us compassionately, overcoming the consequences of our sin, hurling our sins into the depths of the sea. You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old.”

Your beloved Daniel prayed to You: “My God, turn Your ear toward us, listen, open Your eyes and see our desolation and that of the city known by Your name.” Not because of our own merit do we cast our plea before You. Rather, we depend on the generosity of Your compassion. ADONAI, hear! ADONAI, forgive! ADONAI, listen! Do not delay. For Your sake, O my God; for Your city and Your people are known by Your name.

Do not forsake us—You, who formed us;
do not abandon us—You, who created us;
do not cast us away—You, who fashioned us;
do not destroy us, as You would our sins.

ADONAI our God, fulfill for us the promise that You made to Jeremiah, the visionary, kept alive in our tradition, as it is written: “In those days and in that time, this will be the word of ADONAI:

יְבַקֵּשׁ אֶת־עוֹן יִשְׂרָאֵל וְאִינְנוּ,
וְאֶת־חַטָּאת יְהוּדָה וְלֹא תִמְצָאנָה,
כִּי אֶסְלַח לְאִשֶּׁר אֲשָׂאִיר.
עַמְּךָ וְנַחֲלֶתְךָ רַעֲבֵי טוֹבָךָ,
צָמְאֵי חֶסֶדְךָ,
תֹּאבֵי יִשְׁעֶךָ,
יְכִירוּ וַיִּדְעוּ כִּי לַיהוָה אֱלֹהֵינוּ הַרְחֵמִים וְהַסְּלִיחוֹת.

ב

מִי שְׁעֵנָה לְשָׂרָה אֲמֵנוּ בְּזִקְנֹתָהּ,
מִי שְׁעֵנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה,
מִי שְׁעֵנָה לְיִצְחָק בְּנָם פְּשַׁעְקֵד עַל גְּבֵי הַמְּזֻבָּח,
מִי שְׁעֵנָה לְרַבְקָה בְּהַרִיזוֹנָה,
מִי שְׁעֵנָה לְיַעֲקֹב בְּבֵית אֵל,
מִי שְׁעֵנָה לְלֵאָה בְּעֵנְיָהּ,
מִי שְׁעֵנָה לְרַחֵל בְּעַצְבוֹנָהּ,
מִי שְׁעֵנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים,
מִי שְׁעֵנָה לְמִילְדוֹת הָעֵבְרִיּוֹת עַל הָאֲבָנִים,
מִי שְׁעֵנָה לְיוֹכָבֵד עַל שְׁפַת הַיָּאֵר,
מִי שְׁעֵנָה לְאַבוֹתֵינוּ וְלְאֵמוֹתֵינוּ עַל יַם סוּף,
מִי שְׁעֵנָה לְמֹשֶׁה בְּחוּרֵב,
מִי שְׁעֵנָה לְמֹרִים בְּבָאֵרָה,
מִי שְׁעֵנָה לְאַהֲרֹן בְּמַחֲתָהּ,
מִי שְׁעֵנָה לְפִנְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה,
מִי שְׁעֵנָה לְבָנוֹת צִלְפַּחַד בְּעִמְדַן פֶּתַח
אַהֲל מוֹעֵד,
מִי שְׁעֵנָה לְכָל־הַצְּדִיקִים וְהַצְּדִיקוֹת וְהַחֲסִידִים
וְהַחֲסִידוֹת וְהַתְּמִימִים וְהַתְּמִימוֹת וְהַיִּשְׂרָיִם
וְהַיִּשְׁרוֹת וְהַרְחֲמָנִים וְהַרְחֲמָנִיּוֹת,
הוא יִעֲנֵנוּ.
הוא יִעֲנֵנוּ.
הוא יִעֲנֵנוּ.
הוא יִעֲנֵנוּ.
הוא יִעֲנֵנוּ.
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הוא יִעֲנֵנוּ.
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הוא יִעֲנֵנוּ.
הוא יִעֲנֵנוּ.
הוא יִעֲנֵנוּ.
הוא יִעֲנֵנוּ.
הוא יִעֲנֵנוּ.

MAY THE ONE WHO ANSWERED מי שְׁעֵנָה. We do not stand alone on this day, but within a tradition of prayer and forgiveness. Lines of this prayer are mentioned as early as Mishnah Taanit (ca. 200 C.E.). Over time, more names and more biblical allusions were added. Here we include responses to biblical women along with the traditional listing. An extant Hasidic version offers a similarly inclusive list.

SINAI חוֹרֵב. In the Torah, horev (Horeb) is another name for Sinai.

HER WELL בְּבָאֵרָה. According to the Midrash, a well accompanied Israel in the desert and supplied the camp with water because of the merit of Miriam.

EACH OF US HAS A NAME לְכָל־אִישׁ יֵשׁ שֵׁם. This poem by Zelda (Zelda Schneerson Mishkovsky, a 20th-century Hebrew poet), translated from the Hebrew by Marcia Falk, is an extended meditation on the names we are given by fathers, mothers, others, and on the names we acquire for ourselves. On this day, we ponder the various names by which we are known, and the names by which we wish to be known.

ג

לְכָל־אִישׁ יֵשׁ שֵׁם
שָׁנַתְּנוּ לוֹ אֱלֹהִים
וְנָתַנוּ לוֹ אָבִיו וְאִמּוֹ
לְכָל־אִישׁ יֵשׁ שֵׁם
שָׁנַתְּנוּ לוֹ קוֹמָתוֹ וְאַפְּן חֵיוֹכוֹ
וְנָתַן לוֹ הָאָרִיג

Answer Us

What would constitute an answer to our prayers? We do not truly expect nature to overturn its course, or others to suddenly change their plans, because we have expressed our hope that the future bend to our desires. Rather, if our prayer succeeds, we can experience closeness to the Divine, an appreciation of God's bounty, connection with the rest of creation, discovery of meaning in our lives, and an inner feeling of wholeness and peace. For a moment, we may experience ourselves as held fast in God's invisible arms. Perhaps this is what the ancient pilgrims themselves experienced when they heard the priests pronounce the final word of blessing: "... *shalom*, peace."

Iniquity shall be sought in Israel, but there shall be none; and sin shall be sought in Judah, but none shall be found. For I will pardon those whom I leave as a remnant."

Your people hunger for Your goodness, thirst for Your love, and long for Your salvation.

May they know that compassion and forgiveness come from ADONAI our God.



May the One who answered:

SARAH past the time of her youth,
ABRAHAM on Mount Moriah,
ISAAC, their son, bound on the altar,
REBECCA as her sons struggled within her,
JACOB at Beth El,
LEAH in her loneliness,
RACHEL, desperate for a child,
JOSEPH, abandoned in prison,
the HEBREW MIDWIVES as they stood at
the birthing place,
JOCHEBED having faith on the bank of
the Nile,
the PEOPLE ISRAEL on the shores of
the Sea,
MOSES standing on the slopes of Sinai,
MIRIAM with her well of water,
AARON offering incense to God,
PHINEAS seeking his place above the crowd,
the DAUGHTERS OF ZELOPHEHAD standing
their ground,
and those who are righteous, upright,
decent, and compassionate—answer us.

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu

hu ya-aneinu



Each of us has a name
given by the Source of Life
and given by our parents

Each of us has a name
given by our stature and our smile
and given by what we wear

לְכַל-אִישׁ יֵשׁ שֵׁם
 שְׁנַתְנוּ לוֹ הַהָרִים
 וְנַתְנוּ לוֹ כְּתָלָיו
 לְכַל-אִישׁ יֵשׁ שֵׁם
 שְׁנַתְנוּ לוֹ הַמְזֹלוֹת
 וְנַתְנוּ לוֹ שְׁכָנָיו
 לְכַל-אִישׁ יֵשׁ שֵׁם
 שְׁנַתְנוּ לוֹ חֲטָאִיו
 וְנַתְנָהּ לוֹ כְּמִיּהָתוֹ
 לְכַל-אִישׁ יֵשׁ שֵׁם
 שְׁנַתְנוּ לוֹ שׁוֹנְאָיו
 וְנַתְנָהּ לוֹ אֲהַבְתּוֹ
 לְכַל-אִישׁ יֵשׁ שֵׁם
 שְׁנַתְנוּ לוֹ חֲגָיו
 וְנַתְנָהּ לוֹ מְלַאכְתּוֹ
 לְכַל-אִישׁ יֵשׁ שֵׁם
 שְׁנַתְנוּ לוֹ תְּקוּפוֹת הַשָּׁנָה
 וְנַתֵּן לוֹ עֲוֹנוֹ
 לְכַל-אִישׁ יֵשׁ שֵׁם
 שְׁנַתֵּן לוֹ הַיָּם
 וְנַתֵּן לוֹ
 מוֹתוֹ.

BIRTH IS A BEGINNING לִידָה
 הִיא מוֹצֵא. This prayer,
 written by Alvin Fine, has
 been reprinted in numer-
 ous prayerbooks. It reflects
 on the human condition
 and understands that
 each moment constitutes
 a stage in a journey, at
 best a pilgrimage—images
 that are descriptive of a
 contemporary religious
 stance for many people. We
 are on the way to holiness,
 to the experience of the
 Divine, but we can never
 claim a full achievement
 of the religious life. The
 Viddui/Confession that we
 have just recited makes us
 aware of our failings and of
 our vulnerabilities, but we
 can emerge with renewed
 dedication to finding our
 way, to discovering our own
 particular path to holiness.
 The prayer appears here in
 a slightly adapted version
 and with a Hebrew transla-
 tion by Alan Lettovsky.

ד

לִידָה הִיא מוֹצֵא
 וּמְוֹת הוּא יַעַד
 וְהַחַיִּים הֵם נְסִיעָה:
 מִיִּלְדוֹת לְבָגְרוֹת
 מִנְעֻרוֹת לְזִקְנוֹת
 מִתְּמִימוֹת לְהַכְרָה
 וּמִבּוֹרוֹת לִידִיעָה;
 מִסְכָּלוֹת לְבִינָה
 וְאֵז, אוֹלִי, לְחֻכְמָה;

Each of us has a name
given by the mountains
and given by our walls

Each of us has a name
given by the stars
and given by our neighbors

Each of us has a name
given by our sins
and given by our longing

Each of us has a name
given by our enemies
and given by our love

Each of us has a name
given by our celebrations
and given by our work

Each of us has a name
given by the seasons
and given by our blindness

Each of us has a name
given by the sea
and given by
our death

T

Birth is a beginning
and death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion,
And then, perhaps, to wisdom;

מְחוּלְשָׁה לְגְבוּרָה
אוּ גְבוּרָה לְחוּלְשָׁה –
וּלְעֵתִים, בַּחֲזָרָה;
מִבְּרִיאוֹת לְמַחְלָה
נִתְפַלֵּל בַּחֲזָרָה לְבְּרִיאוֹת;
מִפֶּשַׁע לְסְלִיחָה
מִבְּדִידוֹת לְאַהֲבָה
מִשְׂמִיחָה לְתוֹדָה
מִכָּאֵב לְרַחֲמִים
וְיָגוֹן לְהַבְנָה
מִפֶּחַד לְאַמוּנָה;
מִכְשָׁלוֹן לְכְשָׁלוֹן לְכְשָׁלוֹן
עַד בְּהִסְתַּכְּלוֹת אַחֲרָה אוּ לְפָנִים
אָנוּ רוֹאִים שְׁנֹצְחוֹן נִמְצָא
לֹא בְּאִיזוֹ בְּמָה גְבוּהָה בְּדֶרֶךְ
אֲלֹא בְּנִסְיָעָה עֲצֻמָּה, תַּחֲנָה אַחַר תַּחֲנָה
עֲלִית רַגְל קְדוּשָׁה.
לִידָה הִיא מוֹצֵא
וּמָוֶת הוּא יַעַד
וְהַחַיִּים הֵם נְסִיעָה,
עֲלִית רַגְל קְדוּשָׁה . . .

ה

רַחֲמָנָא דְעֵנִי לְעֵנִי עֵנִינָא.
רַחֲמָנָא דְעֵנִי לְמַכְיִי־רוּחָא עֵנִינָא.
רַחֲמָנָא דְעֵנִי לְתַבִּירִי־לְבָא עֵנִינָא.
רַחֲמָנָא עֵנִינָא,
רַחֲמָנָא חוּס,
רַחֲמָנָא פֶּרֶק,
רַחֲמָנָא שׁוּב,
רַחֲמָנָא רַחֵם עָלָן, הַשְׁתָּא בְּעַגְלָא וּבְזִמְן קָרִיב.

GOD OF MERCY

This is an Aramaic prayer written in the late first millennium, similar to "May the One who answered," מִי שֶׁעָנָה, on p. 240. Here, though, the movement from ancestors to the self is more insistent. The first three lines contain four words each; and then the rhythm breaks entirely and the remaining lines simply plead for God to act speedily. The pace gets faster; the lines get shorter; the words more urgent. We are pleading then for our lives, nothing less. With this brokenhearted cry, the confession traditionally ends.

From weakness to strength
Or strength to weakness —
And often, back again;
From health to sickness
And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding —
From fear to faith;
From defeat to defeat to defeat —
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
A sacred pilgrimage.
Birth is a beginning
And death a destination.
And life is a journey,
A sacred pilgrimage . . .



God of Mercy, who answers the poor, answer us.

*May the Merciful One, who answers the
downtrodden, answer us.*

God of Mercy, who answers the broken-hearted, answer us.

May the Merciful One answer us.

God of Mercy, pity us.

May the Merciful One redeem us.

God of Mercy, save us.

*May the Merciful One have compassion upon us, speedily,
now and in time to come.*

Raḥamana d'anei la-anīyyei aneina.

Raḥamana d'anei l'makkikhei ruḥa aneina.

Raḥamana d'anei li-t'virei libba aneina.

Raḥamana aneina, Raḥamana ḥus,

Raḥamana p'ruk, Raḥamana shazzeiv,

Raḥamana raḥem alan, hashta ba-agala u-viz'man kariv.

*We rise as the ark is opened. An alternate version appears on the next page.
Avinu Malkeinu is not recited on Shabbat.*

אָבִינוּ מַלְכֵנוּ! חָטְאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵנוּ! חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בֵּטֵל מֵעֲלֵינוּ כָּל-גְּזֵרוֹת קִשּׁוֹת.
אָבִינוּ מַלְכֵנוּ! בֵּטֵל מִחֻשְׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הַפֵּר עֵצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כָּל־צָר וּמִשְׁטִין מֵעֲלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כָּל־דָּבָר וְחָרָב וְרָעַב וּשְׂבִי וּמִשְׁחִית וְעוֹן
וּשְׂמֵד מִבְּנֵי בְרִיתְךָ.
אָבִינוּ מַלְכֵנוּ! סִלַּח וּמַחַל לְכָל-עוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מָחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

< אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ.
אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר זְכוּיֹת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
אָבִינוּ מַלְכֵנוּ! הַצְּמַח לָנוּ יְשׁוּעָה בְּקִרְוֹב.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמְּךָ.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלְנוּ, חוֹס וְרַחֵם עֲלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אֵל תְּשִׁיבֵנוּ רִיקֵם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפָר אֲנַחְנוּ.
אָבִינוּ מַלְכֵנוּ! חֲמוֹל עֲלֵינוּ וְעַל עוֹלָלֵינוּ וּטְפָנוּ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.

אָבִינוּ מַלְכֵנוּ. The Talmud reports: "It once happened that Rabbi Eliezer led the congregation and recited twenty-four *b'rakhot*, but his prayers were not answered. Then Rabbi Akiva followed him and led the congregation in prayer, saying, 'Our father, our sovereign, You are truly our father. Our father, our sovereign, we have no ruler but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, have mercy on us. Our father, our sovereign, do it for Your name's sake,' and his prayers were answered" (Babylonian Talmud, Taanit 25b). Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. To this were added several pleas against devastation through natural disaster and human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as father represents relatedness and closeness; that of God as sovereign conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as inscrutable and God as close at hand: this prayer brings together both aspects of God, which is one reason it has been so powerful in the Jewish imagination.

Avinu Malkeinu

We rise as the ark is opened. An alternate version appears on the next page.

Avinu Malkeinu is not recited on Shabbat.

Avinu Malkeinu, we have sinned in Your presence.

Avinu Malkeinu, we have no sovereign but You.

Avinu Malkeinu, act toward us kindly in accord with Your name.

Avinu Malkeinu, make this a good new year for us.

Avinu Malkeinu, annul every harsh decree against us.

Avinu Malkeinu, nullify the designs of our foes.

Avinu Malkeinu, frustrate the plots of our enemies.

Avinu Malkeinu, rid us of every oppressor and adversary.

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

Avinu Malkeinu, forgive and pardon all our sins.

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

Avinu Malkeinu, return us to Your presence, fully penitent.

Avinu Malkeinu, send complete healing to the sick among Your people.

Avinu Malkeinu, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל
קְדוּשַׁת שְׁמֶךָ.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְכֵנוּ! חֲטָאנוּ לְפָנֶיךָ.
בּוֹרְאָנוּ מְבָרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
גּוֹאֲלֵנוּ מִשְׁמַרְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
דּוֹרְשָׁנוּ מִפְּרִנְסָנוּ, חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
הוֹדִינוּ מוֹשִׁיעֵנוּ, בְּטֹל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קִשּׁוֹת.
וְתִיקְנוּ מִפְּלִטָנוּ, בְּטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
זְנִנוּ מְנוֹסָנוּ, כֹּלָה דְבָר וְחָרַב וְרָעַב וּשְׁבִי וּמִשְׁחִית וְעוֹן
וּשְׂמֵד מִבְּנֵי בְרִיתֶךָ.

חֹסְנוּ מְחִינֵנוּ, הִפְּרַ עֲצַת אוֹיְבֵינוּ.
טְהוֹרְנוּ מִרְחֻמָּנוּ, סִלַּח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.
יוֹצְרֵנוּ מִלְמַדְנוּ, הַחֲזִירְנוּ בְּתִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
פוֹנְנוּ מִכְּלַפְלָנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
לְבוֹבְנוּ מְגִדְלָנוּ, זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר זְכוֹת.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ AVINU MALKEINU
מַלְכֵנוּ. The images of God as "our father" (*avinu*) and "our sovereign" (*malkeinu*) are central to much of the High Holy Day liturgy. Yet these images may not have the same resonance for us as they once did for our ancestors. At the same time, the tradition is filled with many different metaphors for God. Therefore we offer this alternative version, featuring a variety of imagery. Its synonyms and metaphors for God are mostly taken from usages in other parts of the liturgy. Its alphabetical listing conveys the idea that we grasp the ineffable God through an infinite number of images.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz'dakah va-ḥesed v'hoshi-einu.

God's Names

God, we speak of You using a thousand images, trying to discover Your truth behind them.

When we acknowledge the power that underlies creation, we address You as a sovereign. When we feel Your nearness and wonder that touch us, we know You as a parent. Help us as we use these names we give You to reach beyond them, and find Your presence in our lives.

—JONATHAN MAGONET

AVINU MALKEINU: ALTERNATE VERSION

Avinu Malkeinu, we have sinned in Your presence.

Our creator, who blesses us, we have no sovereign but You.

Our redeemer, who guards us, act kindly, in keeping with Your name.

You who seek us out and sustain us, make this new year a good one for us.

You who are our glory, our savior, annul every harsh decree against us.

Ancient One, our rescuer, nullify the designs of our foes.

Provider, our refuge, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

You who are our strength, who gives us life, rid us of every oppressor and adversary.

You, who purify us, and have mercy on us, forgive and pardon all our sins.

You who form us and instruct us, return us to Your presence, fully penitent.

You, who establish us, and provide for us, send complete healing to the sick among Your people.

You, our beloved, who raised us, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, kotveinu b'seifer ḥayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

נוֹטְרָנוּ מִפְּלִטְנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב.
 סוֹמְכֵנוּ מִצִּילָנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 עֲזָרְנוּ מִקְשִׁיבֵנוּ שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
 פּוֹדְנוּ מִשְׁמֵרְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
 צוּרְנוּ מְנוּסָנוּ, נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
 קְדוּשָׁנוּ מִצְדִּיקָנוּ, זְכוּר כִּי עִפָּר אֲנַחְנוּ.
 רַחֲמֵנוּ מַחֲיִינוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.
 שׁוֹמְרָנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.
 תוֹמְכֵנוּ מִסְעֵדָנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנָּנוּ.
 אָבִינוּ מִלְּפָנֶיךָ, חֲנֹנוּ וְעַנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קְדִישׁ שְׁלֹמ

וַיִּתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
 וַיִּמְלִיף מַלְכוּתָהּ בְּחַיִּיכוֹן וּבִיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
 יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקְדוּשָׁא, בְּרִיף הוּא, לְעֵלְא לְעֵלְא
 מִכָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרִין
 בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
 דִּי בְשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שַׁמַּיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל [וְעַל כָּל־יִשְׁבֵּי תֵבֵל], וְאָמְרוּ אָמֵן.

קְדִישׁ KADDISH SHALEM is recited at the end of every worship service that features an Amidah. Its distinguishing sentence is the line וַיִּתְקַבֵּל צְלוֹתְהוֹן, "May the prayers . . . of all Israel be accepted."

שְׁלָמָא PEACE . . . HARMONY. Like many traditional Jewish prayers, this one ends with thoughts of peace.

AND TO ALL WHO DWELL ON EARTH וְעַל כָּל־יִשְׁבֵּי תֵבֵל. Our mahzor follows the liturgical practice begun in some earlier Conservative movement prayerbooks by adding these words after mentioning Israel. (See, for example, the Shalom Rav prayer just recited at the end of the Amidah, page 218 above.)

At many moments in the liturgy, prayers focus on "Israel" or "the people Israel." The 20th-century philosopher Emmanuel Levinas pointed out that the designation "Israel" focuses our attention outward into the broader world of humanity, toward all those to whom we owe an ethical obligation of caring. In our prayers, we may move among various understandings of "Israel": Israel as Jewish community, Israel as national home, and Israel as symbolic of all those who uphold an ethical universe.

Our protector and savior, cause our salvation to flourish soon.

Our support and rescuer, cause Your people Israel to be exalted.

Our helper, who listens to us, hear our voice, be kind, sympathize with us.

Our redeemer, who watches over us, accept our prayer, willingly and lovingly.

Our fortress, who is our refuge, do not send us away empty-handed.

Holy One, who justifies us, remember that we are but dust.

Merciful One, who gives us life, have compassion for us, our infants, and our children.

Guardian, who grants us victory, do this for the sake of those who were martyred for Your holy name.

Benefactor, who provides for our welfare, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz'dakah va-ḥesed v'hoshi-einu.

The ark is closed.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven.

And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel.

And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

סיום התפילה

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לִתְּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חָלְקָנוּ כָּהֵם,
וְגִרְלָנוּ כְּכָל-הַמוֹנִים.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,

לְפָנֶי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אִין
עוֹד. אִמֵּת מִלְּכָנוּ אַפְס זולָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבָךְ, כִּי יְהוּה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אִין עוֹד.

עַל כֵּן נִקְנָה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת
עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵּבֵל,
כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ, תִּשָּׁבַע כָּל-לְשׁוֹן. לְפָנֶיךָ יְהוּה
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ
כָּלָם אֶת-עַל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

כְּפָתוּב בְּתוֹרָתְךָ: יְהוּה יִמְלֹךְ לְעַלְמֵי וָעֶד.

וְנֹאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל-הָאָרֶץ,

בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד, וְשִׁמוֹ אֶחָד.

ALEINU. This prayer was originally composed for, and recited during, the Malkhuyot ("Sovereignty") section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite the line וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים (va-anahnu kor'im), "And so we bow."

וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבָךְ. Deuteronomy 4:39, Moses' speech enunciating the meaning of God's revelation at Sinai.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לתקן עולם במלכות שדי. Beginning in the 19th century, this phrase came to be seen as similar to Isaiah's call to be "a light unto the nations," and it was reinterpreted as a call to universal justice. In this vein, the phrase *l'takken olam* was understood to mean "to repair the world," to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th

century) had argued that the single most important characteristic of God's sovereignty would be an end to one people dominating another. This paragraph emphasizes God's saving hand.

יהוה ימלך לעלם ועד. From the Song at the Sea, Exodus 15:18.

בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד. Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through our prayer we hope to make the world at one with God.

CONCLUDING PRAYERS

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

*Aleinu l'shabbei-ah la-adon ha-kol, la-teit g'dullah l'yotzeir b'reishit,
she-lo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah,
she-lo sam helkeinu ka-hem, v'goraleinu k'khol hamonam.*

¶ *Va-anahnu kor'im u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
She-hu noteh shamayim v'yoseid aretz, u-moshav y'karo ba-shamayim mi-ma-al,
u-sh'khinat uzzo b'govhei m'romim, hu eloheinu ein od. Emet malkeinu efes zulato,
ka-katuv b'torato: v'yadata ha-yom va-hasheivota el l'vavekha, ki Adonai hu ha-Elohim
ba-shamayim mi-ma-al, v'al ha-aretz mi-tahat, ein od.*

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

*V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yihyeh Adonai ehad, u-sh'mo ehad.*

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 on the next page.

Mourners and those observing Yahrzeit:

קַדִּישׁ יְתוֹם
יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֶלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא,
לְעֵלָא לְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְאָמִירֵן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תַבְּלַ],
וְאָמְרוּ אָמֵן.

KADDISH. The custom of mourners reciting Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. It is not a private prayer; rather, it is recited in community with a minyan present. In that context the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes a way of acknowledging the mourner.

A Kavvanah for Kaddish

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the House of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

—CHAIM STERN

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 on the next page.

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].

And respond with: *Amen*.

Mourners and those observing Yahrzeit:

Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih, v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el, ba-agala u-viz'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar v'yit-alleh v'yit-hallah sh'meih d'kudsha, b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el, v'imru amen.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

לְדוֹד.

יְהוּה אֹרֵי וַיִּשְׁעֵי מִמֵּי אֵירָא,
יְהוּה מְעוֹז־חַיֵּי מִמֵּי אֶפְחָד.
בְּקָרֵב עָלַי מְרַעִים לֶאֱכַל אֶת־בְּשָׂרִי,
צָרִי וְאֵיבִי לִי הֵמָּה כְּשָׁלוֹ וְנִפְּלוּ.
אִם־תִּחְנָה עָלַי מִחְנָה לֹא־יִירָא לְבִי,
אִם־תִּתְקוֹם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.
אֶחָת שְׁאֵלְתִּי מֵאֵת־יְהוּה, אוֹתָהּ אֲבַקֵּשׁ,
שְׁבַתִּי בְּבֵית־יְהוּה, כָּל־יְמֵי חַיֵּי
לְחַזוֹת בְּנֻעַם־יְהוּה וּלְבַקֵּר בְּהִיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֹכְהָ בְּיוֹם רָעָה,
יִסְתַּרְנִי בְּסִתְרֵי אֱהָלוֹ, בְּצוּר יְרוּמֹמַנִי.
וְעַתָּה יְרוּם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי
וְאֲזַבְּחָה בְּאֱהָלוֹ זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֲזַמְּרָה לִיְהוּה.
שְׁמַע־יְהוּה קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעַנְּנִי.
לֵךְ אָמַר לְבִי בְּקִשׁוֹ פָּנֶי, אֶת־פְּנֵיךָ יְהוּה אֲבַקֵּשׁ.
אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי,
אֶל־תִּטְּבֵן בְּאֵף עֲבָדֶךָ, עֲזַרְתִּי הִיִּיתָ,
אֶל־תִּטְּשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.
כִּי־אָבִי וְאִמִּי עֲזָבוּנִי, וַיְהוּה יֹאסֶפְנִי.
הוֹרֵנִי יְהוּה דְרָכֶךָ, וּנְחַנֵּנִי בְּאַרְחַ מִישׁוֹר, לְמַעַן שׂוֹרְרִי.
אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי,
כִּי קָמוּ־בִי עֲדֵי־שָׁקֵר וַיִּפְּחֵ חָמָס.
◀ לֹלֵא הָאֲמַנְתִּי, לְרֹאוֹת בְּטוֹב־יְהוּה בְּאַרְץ חַיִּים.
קִנְיָה אֶל־יְהוּה, חֲזוֹק וַיֹּאמְצֵן לְבָבִי וְקִנְיָה אֶל־יְהוּה. תהלים כז

Some congregations recite Mourner's Kaddish (previous page) after the recitation of this psalm.

tion of God's turning away would be the abandonment of the person to the enemies gathered about. (adapted from Robert Alter)

IF I COULD ONLY TRUST לֹלֵא הָאֲמַנְתִּי. This is the only verse in the psalm that has no parallel. It is as if the speaker's voice simply trails off and then hears an inner voice calling: קִנְיָה אֶל־יְהוּה, "place your hope in Adonai." Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond and asks that the person not lose faith.

PSALM 27 is recited on each of the ten days from Rosh Hashanah to Yom Kippur. It has also become customary to recite it during the entire month before Rosh Hashanah, in preparation for the High Holy Days. In mystical Jewish tradition, the days of judgment are extended through the seventh day of Sukkot, known as Hoshana Rabbah, and so the psalm is recited until then.

Psalm 27 expresses two opposite feelings, each of which may be felt on this day. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: "Though my father and mother abandon me, Adonai will gather me in." But at the same time, the psalmist experiences God's absence—the speaker longs to "see God," yet receives no response to this longing. The poem's last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend faith.

DO NOT HIDE YOUR FACE FROM ME אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי. "Face" suggests "presence"; the concrete metaphor serving the poet more than the abstract sense behind it. The speaker desperately seeks God's face (a privilege denied Moses). The practical manifesta-

Seeking God

“One thing I ask of Adonai—this I seek”
—The Hebrew pronoun *oto* can either mean “this” or it can refer back to “Adonai,” making the seeking of God the object of the sentence. That is how the Hasidic master Levi Yitzhak of Berditchev understood this verse. He would take it to mean, “One thing I ask of Adonai: to be able to seek Adonai all the days of my life and to sit in God’s *sukkah*.” Rabbi Levi Yitzhak’s teaching is that all the days of our lives should be constituted by a searching for God. Through the continuous search and passion manifested in a life of holiness, we can have a taste of what it means to dwell in God’s house, to behold God’s splendor, and to be with God in God’s sanctuary.

A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh
it is they, my enemies and those who besiege me,
who stumble and fall.

Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

One thing I ask of ADONAI—this I seek:
to dwell in the House of God all the days of my life,
to behold God’s beauty and visit in God’s sanctuary.

*Ahat sha-alti mei-eit Adonai, otah avakkeish
shivti b'veit Adonai, kol y'mei hayyai
la-hazot b'no-am Adonai u-l'vakkeir b'heikhalo.*

Were God to hide me in God’s *sukkah* on the calamitous day,
were God to enfold me in the secret recesses of God’s tent,
I would be raised up in a protecting fort.
Now, I raise my head above the enemies that surround me,
and come with offerings, amidst trumpet blasts, to God’s tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.

It is You of whom my heart said, “Seek my face!”

It is Your presence that I seek, ADONAI.

Do not hide Your face from me; do not act angrily toward me.
You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.

Though my father and mother abandon me,
ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.

Do not hand me over to the grasp of those who besiege me;
for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God’s goodness
in the land of the living . . .

Place your hope in ADONAI.

Be strong, take courage, and place your hope in ADONAI.

*Some congregations recite Mourner’s Kaddish (previous page) after the
recitation of this psalm.*

בְּטָרֵם כָּל-יִצִיר נִבְרָא.
אֲזֵי מֶלֶךְ שָׁמוּ נִקְרָא.
לְבַדּוֹ יִמְלוֹךְ נִוְרָא.
וְהוּא יִהְיֶה, בְּתַפְאָרָה.
לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה.
וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְצוּר חֲבִלֵי בְעֵת צָרָה.
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.
בְּעֵת אִישׁוֹן וְאַעִירָה.
יְהוּה לִי וְלֹא אִירָא.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל,
וְאַחֲרֵי כִכְלוֹת הַכֹּל,
וְהוּא הִיָּה, וְהוּא הוֹה,
וְהוּא אֶחָד וְאֵין שְׁנַי,
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְהוּא אֵלֵי וְחֵי גֵאֵלֵי,
וְהוּא נְסִי וּמְנוֹס לִי
בְּיָדוֹ אֶפְקִיד רוּחֵי,
וְעַם רוּחֵי גְוִיָתֵי,

ADON OLAM עולם אֲדוֹן. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of Musaf (additional) services, and also at the end of evening services in both the Ashkenazic and Sephardic liturgies. The latter version contains several more verses than are found in the former, which is presented here.

Adon Olam

This poem is the statement of an individual—all of it is written in the first-person singular—and is the expression of a person's feelings about God. Beginning with the exalted God of eternity, the Creator of all—majestic and inspiring—the poet moves to the personal God of the individual who cares for human beings at times of woe and into whose hand we can commit our lives, bodies, and souls, and thus have no fear. God the transcendent and the exalted is also God the immanent, who cares for each individual. The poet seems to have created an entire poem based upon an idea expressed in the Book of Psalms:

“Who is like Adonai
our God,
who though enthroned
on high,
yet bends to see what is
below” (Psalm 113:5–6).

—REUVEN HAMMER
(*adapted*)

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awesome majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

*Adon olam asher malakh b'terem kol y'tzir nivra
Leit na-asah v'heftzo kol azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol l'vaddo yimlokh nora
V'hu hayah v'hu hoveh v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni l'hamshil lo l'haḥbirah.
B'li reishit b'li takhlit v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali v'tzur hevli b'eit tzarah.
V'hu nissi u-manos li m'nat kosi b'yom ekra.
B'yado afkid ruhi b'eit ishan v'a-irah
V'im ruhi g'viyyati Adonai li v'lo ira.*

יְגַדֵּל אֱלֹהִים חַי וְשֹׁתֵבַח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.
אֶחָד וְאֵין יְחִיד כִּיחֻדּוֹ,
נְעֵלָם, וְגַם אֵין סוּף לְאַחַדוֹתָיו.

אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוּ גּוֹף,
לֹא נְעֻרוֹף אֵלָיו קְדָשְׁתּוֹ.
קְדָמוֹן לְכָל־דְּבָר אֲשֶׁר נִבְרָא,
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הֵנוּ אֲדוֹן עוֹלָם וְכָל־נוֹצֵר
יּוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
שִׁפְעַת נְבוֹאָתוֹ נִתְּנוּ
אֶל אֲנָשֵׁי סִגְלָתוֹ וּתְפַאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמוֹשָׁה עוֹד
נִבְיָא וּמִבֵּיט אֶת־תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נִתֵּן לְעַמּוֹ אֵל,
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוּלָתוֹ.
צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ,
מִבֵּיט לְסוּף דְּבָר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ,
נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.
יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחָנוּ,
לְפָדוֹת מַחְכֵי קֶץ יִשׁוּעָתוֹ.

מֵתִים יַחֲיֶה אֵל בְּרוּב חֶסְדּוֹ,
בְּרוּךְ עַד־יְעַד שֵׁם תְּהִלָּתוֹ.

בְּרִכַּת פְּרִידָה
לְשָׁנָה טוֹבָה תַּחֲתָמוּ.

יְגַדֵּל YIGDAL. This song was written by Daniel ben Yehudah of Rome in the 14th century. It is a poetic summary of Maimonides' thirteen articles of faith.

Although it has become a popular hymn, recited both before the morning *b'rakhot* and at the conclusion of many services, there have always been objections to its use since many have argued that Judaism cannot be reduced to thirteen articles of faith. Some have altered the last lines, objecting to the affirmation of the resurrection of the dead.

In at least one of the cities of Hungary, the *Hевра Kaddisha* (Burial Society) would proceed from house to house on the seventh day of Adar, the legendary anniversary of the birth and death of Moses, and would sing *Yigdal*, repeating the last line declaiming the resurrection of the dead. (*Macy Nulman*)

*Maimonides' Thirteen
Articles of Faith*

God is Creator.
God is one, unique, eternal.
God is incomparable, with
neither body nor form.
God precedes all and is
beyond all.
Only God is to be
worshipped.
The words of the prophets
are true.
Moses was the spiritual
ancestor of all the prophets.
The Torah was given to
Moses.
The Torah is immutable.
God, as Creator, knows our
deeds and thoughts.
Reward and punishment
issue from God.
The Messiah will come.
God, in God's own time,
will give life to the dead.

YIGDAL

Revere the living God, sing praises to God's name,
both immanent and timeless, through eternity.
God's oneness is unique, no other can compare;
unlimited and boundless is God's majesty.
No image can be seen, no form or body known;
no mortal mind can fathom God's totality.
Before creation's start, the world as yet unformed,
the living God endured in endless mystery.
The ruler of the world, whose creatures all declare
the glory and the greatness of God's sovereignty.
God chose devoted servants, wise and faithful seers,
and showered on each one the gift of prophecy.
In Israel none arose like Moses—touched by God—
whose visions probed the limits of humanity.
The Torah, in its truth, God granted to us all,
which loyal servant Moses taught us faithfully.
Our God will neither change nor modify God's law,
its place remains established for eternity.
God penetrates our minds, the promptings of our hearts,
anticipating actions that are yet to be.
God grants reward to those who lead a noble life,
while punishing transgressors sinning wantonly.
Our Messiah, God will send, to greet the end of days,
redeeming all who long for God to make them free.
In love our God restores the life to all our souls—
may God be ever praised until eternity.

<i>Yigdal Elohim hai v'yishtabbah</i>	<i>nimtza v'ein et el m'tzi-uto.</i>
<i>Ehad v'ein yahid k'yihudo</i>	<i>ne-lam, v'gam ein sof l'ahduto.</i>
<i>Ein lo d'mut ha-guf v'eino guf</i>	<i>lo na-arokh eilav k'dushato.</i>
<i>Kadmon l'khol davar asher nivra</i>	<i>rishon v'ein reishit l'reishito.</i>
<i>Hinno adon olam, v'khol notzar</i>	<i>yoreh g'dullato u-malkhuto.</i>
<i>Shefa n'vu-ato n'tano el</i>	<i>anshei s'gullato v'tifarto.</i>
<i>Lo kam b'yisra-el k'mosheh od</i>	<i>navi u-mabbitt et t'munato.</i>
<i>Torat emet natan l'ammo El</i>	<i>al yad n'vi-o ne-eman beito.</i>
<i>Lo yahalif ha-El v'lo yamir dato</i>	<i>l'olamim l'zulato.</i>
<i>Tzofeh v'yodei-a s'tareinu</i>	<i>mabbitt l'sof davar b'kadmato.</i>
<i>Gomel l'ish hesed k'mif-alo</i>	<i>notein l'rasha ra k'rish-ato.</i>
<i>Yishlah l'keitz yamin m'shiheinu</i>	<i>lifdot m'hakkei keitz y'shu-ato.</i>
<i>Meitim y'hayyeh El b'rov hasdo</i>	<i>barukh adei ad shem t'hillato.</i>

Traditional High Holy Day Greeting

May you be sealed for a good year. *L'shanah tovah teihateimu.*

שחרית
ליום כיפור

CONTINUATION OF THE
MORNING SERVICE
OF YOM KIPPUR

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened.

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבָרָהם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אֲבָרָהם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

מְסוּד חַכְמִים וְנְבוֹנִים,
וּמְלַמֵּד דַּעַת מְבִינִים,
אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחִלּוֹת וּלְחַנּוּן פָּנֵי מְלַךְ מְלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

The ark is closed.

because of their significance as founders of our people, and as part of our effort to reclaim women's voices and to honor women as role models of faith.

INSPIRED BY THE INSIGHT מְסוּד חַכְמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day's themes. The reference to "sages" and "those who acquired wisdom" is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah's *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations. Its words continue to have meaning as the leader's personal plea for inspiration to guide the congregation appropriately—a poignant reminder of the responsibility that the leader takes on in representing the congregation before God.

THE READER'S REPETITION OF THE AMIDAH. In the ancient and medieval synagogue, the silent Amidah was repeated aloud by the service leader since individual prayerbooks were virtually unknown through the first millennium. Even as manuscript copies became more available in the latter half of the Middle Ages, they were largely the possession of the wealthy, and most people still did not have access to their own. In that context, the reader's repetition was especially important and became the occasion for poetic embellishments of the standard prayer. Additions that are unique to Yom Kippur include the series of *S'lihot* (Forgiveness) prayers and *Viddui* (Confession) prayers.

GOD OF SARAH . . . REBECCA . . . RACHEL AND . . . LEAH אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה. Some congregations add the names of the four matriarchs at the beginning of this *b'rakhah*

REPETITION OF THE AMIDAH

Prayer of the Heart

The Hasidic master Mendel of Rymanov used to say that during the time he prayed the Amidah, all the people who had ever asked him to pray to God on their behalf would pass through his mind. Someone once asked how that was possible, since there was surely not enough time. Rabbi Mendel replied: "The need of every single one leaves a trace in my heart. In the hour of prayer I open my heart and say: 'Master of the universe, read what is written here!'"

God of Our Ancestors

As Jews on a religious quest, we recognize that we are, first of all, inheritors. Our spiritual vocabulary, our values, the lives that we lead are pathways built on markers laid down by those who came before us. Beginning on the roads that they surveyed, we are each able to proceed on our own religious journey. Surely, if we grow at all religiously, we will end up in a different place than they; but as we look back, we will always be reminded that it was possible for us to begin on our way because of the journey they undertook.

We rise as the ark is opened.

As I proclaim God's name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Inspired by the insight of sages
and the teachings of those who acquired wisdom,
I open my lips in prayer and supplication
to entreat the Merciful Sovereign,
who forgives and pardons sin.

The ark is closed.

זְכַרְנוּ לְחַיִּים,
מֶלֶךְ הַפֶּיַךְ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

REMEMBER US זְכַרְנוּ. This brief prayer is the first of four Amidah insertions which are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word חַיִּים (*hayyim*), "life." (This same word characterizes the three subsequent insertions, too.)

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם.

SHIELD OF ABRAHAM מַגֵּן אֲבֹרָהּם. After Genesis 15:1.

GUARDIAN OF SARAH וּפּוֹקֵד שָׂרָה. Or: "the One who remembered Sarah" (see Genesis 21:1). The Jewish people who stand here today are the fruit of the promise of God to Abraham and Sarah.

אַתָּה גְּבוּר לְעוֹלָם אֲדוֹנֵי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה
הַמֵּתִים.

Our Lives

Akabiah ben Mahalalel taught: Ponder three things and you will avoid falling into sin:

Know whence you came, and where you are going, and before whom you are to give an accounting.

Whence have you come?

From a putrid drop.

Where are going? To the earth, where worms and maggots dwell.

Before whom are you to give an accounting?

Before the sovereign of all sovereigns, the Holy One of Blessing.

— MISHNAH AVOT

Life and Death

It is the denial of death that is partially responsible for people living empty purposeless lives; for when you live as if you'll live forever, it becomes too easy to postpone the things you know you must do. You live your life in preparation for tomorrow or in remembrance of yesterday, and meanwhile, each day is lost. In contrast, when you fully understand that each day you awaken could be the last you have, you take the time that day to grow, to become more of who you really are, to reach out to other human beings.

— ELISABETH KÜBLER-ROSS

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

*Barukh atah ADONAI,
Shield of Abraham.*

Version with Patriarchs and Matriarchs:

You are the Sovereign who
helps and guards, saves and
shields.

*Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.*

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You? —
Sovereign, who brings death and life,
and causes salvation to flourish.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rahamim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeih u-matzmi-ah y'shu-ah.*

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-rahamim, zokheir y'tzurav l'hayyim b'rahamim.

You are faithful in bringing life to the dead. *Barukh atah
ADONAI*, who gives life to the dead.

יְמַלֵּךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ-יָהּ.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

אֵל נָא:

א

אַתָּה הוּא אֱלֹהֵינוּ
בְּשָׁמַיִם וּבָאָרֶץ גְּבוּר וְנִעְרָץ.
דָּגוּל מְרֻבָּה הוּא שָׁח וַיְהִי.
וְצִוָּה וְנִבְרָאוּ זָכְרוּ לְנֶצַח.
חַי עוֹלָמִים טְהוֹר עֵינָיִם.
יּוֹשֵׁב סֵתֵר כְּתָרוּ יְשׁוּעָה.
לְבוּשׁוֹ צִדְקָה מַעֲטָהוּ קִנְיָהּ.
נֶאֱפָד נְקָמָה סִתְרוּ יִשְׂרָאֵל.
עֲצָתוֹ אֱמוּנָה פָּעֲלָתוֹ אֱמֶת.
צִדִּיק וַיִּשְׂרָ קָרוֹב לְקוֹרְאָיו בְּאֵמֶת.
רָם וּמִתְנַשֵּׂא שׁוֹכֵן שְׁחָקִים.
תּוֹלָה אֶרֶץ עַל בְּלִימָה.
חַי וְקַיִם נוֹרָא וּמְרוֹם וְקְדוֹשׁ.

יְמַלֵּךְ אֱדוֹנָי יְהוָה. Psalm 146:10. After stating God's care for the poor, the psalmist concludes with this verse, describing God's eternal majesty.

AND YOU, O HOLY ONE, ARE ENTHRONED THROUGH THE PRAISES OF ISRAEL וַיְהִי קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. Psalm 22:4. A midrash provocatively implies that God's dominion in the world is dependent on human activity: "You are My witnesses," says Adonai, "and I am God" (Isaiah 43:12)—when you are My witnesses, I am God, but when you are not My witnesses, it is as if I am not God" (Sifrei Deuteronomy 346).

אֵל נָא (literally: "God, may it please You!"). These two words, *El na*, have served as an introduction to heartfelt prayer since

biblical times, beginning with Moses' prayer for his sister, Miriam, when she was ill (Numbers 12:13) אֵל נָא רַפֵּא נָא לָהּ, (*El na r'fa na lah*), "God, please heal her." Here, they serve as an introduction to the series of *piyyutim* that leads up to the Kedushah.

YOU ARE ADONAI OUR GOD אַתָּה הוּא אֱלֹהֵינוּ. This alphabetical *piyyut* is attributed to Elazar Kallir, the most well-known of the early masters of liturgical poetry, believed to have lived in the Land of Israel in the 5th or 6th century c.e.

IN HEAVEN AND ON EARTH וּבָאָרֶץ בְּשָׁמַיִם. This *piyyut* juxtaposes God's closeness to us and God's distance from us. God is dramatically more powerful than any earthly entity, but at the same time, God showers constant attention on the world, without which it would cease to exist.

CROWNED WITH SALVATION כְּתָרוּ יְשׁוּעָה. This line and the next three lines, all using the metaphor of God's clothing, are based on Isaiah 59:17.

SUSPEND THE EARTH IN SPACE תּוֹלָה אֶרֶץ עַל בְּלִימָה. This reference to Job 26:7 notes the traditional belief that in the absence of God's sustaining care, the earth would tumble into the abyss. Even with our sophisticated understanding of astrophysics today, the religious person continues to be amazed by the complexity of the forces holding the earth in its orbit.

Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

And You, O Holy One, are enthroned through the praises of the people Israel.

THREE PIYYUTIM INTRODUCE THE KEDUSHAH

God, please hear us.

X

Many congregations recite this piyyut responsively:

You are our God	<i>in heaven and on earth—</i>
powerful and revered,	<i>celebrated by multitudes.</i>
You spoke, and the world	
came to be,	<i>commanded, and it was created.</i>
Your name endures forever;	<i>You are eternal.</i>
Perceiving perfectly	<i>You dwell in secret.</i>
Crowned with salvation,	<i>You are attired in righteousness,</i>
wrapped in zeal,	<i>and armed with retribution.</i>
Urging uprightness,	<i>You counsel faithfulness.</i>
Your actions are truthful,	<i>righteous and just.</i>
You are close to those who	
call honestly.	<i>Though elevated and exalted,</i>
You dwell in the heavens	<i>and suspend the earth in space.</i>
You live and endure,	<i>revered, exalted, and holy.</i>

El na.

Atah hu eloheinu

Ba-shamayim u-va-aretz gibbor v'na-aratz.

Dagul mei-r'vavah hu sah va-yehi.

V'tzivvah v'nivra-u zikhro la-netzah.

Hai olamim t'hor einayim.

Yosheiv seiter kitro y'shu-ah.

L'vusho tz'dakah ma-ateihu kin-ah.

Nepad n'kamah sitro yosher.

Atzato emunah p'ullato emet.

Tzaddik v'yashar karov l'kor'av be-emet.

Ram u-mitnassei shokhein sh'hakim.

Toleh eretz al b'limah. Hai v'kayyam nora u-marom v'kadosh.

ב

AND SO וּבְכֵן (u-v'khein). This word serves to introduce *piyyutim* in a series.

TO THE ONE WHO GIVES LIFE TO THE WORLD לְחַי עוֹלָמַיִם. This *piyyut*, first found in the 6th-century mystical text *Heikhalot Rabbati*, exemplifies the style of the early Jewish mystics of the *merkavah* (“chariot”) school of mysticism. These ecstatics used hymns such as this one to achieve a meditative state through which they could journey through the celestial sphere, to commune with God’s presence and perceive God’s chariot (as described by the prophet Ezekiel). This poem, referred to as the “Song of the Angels,” utilizes numerous synonyms, arranged alphabetically. We presume that religious poems of this genre functioned as a mantra-like meditative device rather than conveying a precise meaning. In fact, the simplest meaning of this poem is not clear: are all the alphabetical attributes characteristics of God, or aspects of humanity that we dedicate to God? Perhaps the attributes fall into both

categories—the best of our own characteristics are representations of the divine. In many Sephardic and Hasidic communities, this *piyyut* is recited every Shabbat.

וּבְכֵן נֶאֱדָרָךְ
הָאֲדָרֶת וְהָאֲמוּנָה
הַבִּינָה וְהַבְּרָכָה
הַגָּאוּהַ וְהַגְּדֻלָּה
הַדְּעָה וְהַדְּבוּר
הַהוּד וְהַהֲדָר
הַנוֹעַד וְהוֹתִיקוֹת
הַחַיִּי וְהַחֲזָהֵר
הַחֵלֵל וְהַחֲסוֹן
הַטְּכֵס וְהַטְּהָר
הַיְחֻד וְהַיְרְאָה
הַפְּתָר וְהַכְּבוֹד
הַלְּקַח וְהַלְּבוֹב
הַמְּלוּכָה וְהַמְּמֻשְׁלָה
הַנּוֹי וְהַנְּצַח
הַשְּׂגוּי וְהַשְּׂגָב
הַעֵז וְהַעֲנוּהַ
הַפְּדוֹת וְהַפְּאָר
הַצְּבִי וְהַצְּדֵק
הַקְּרִיָּאָה וְהַקְּדוּשָׁה
הַרְן וְהַרּוֹמְמוֹת
הַשִּׁיר וְהַשְּׂבַח
הַתְּהִלָּה וְהַתְּפַאֲרֵת

חַי עוֹלָמַיִם.
לְחַי עוֹלָמַיִם,
לְחַי עוֹלָמַיִם,
לְחַי עוֹלָמַיִם,
לְחַי עוֹלָמַיִם,
לְחַי עוֹלָמַיִם,
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לְחַי עוֹלָמַיִם,
לְחַי עוֹלָמַיִם,
לְחַי עוֹלָמַיִם,
לְחַי עוֹלָמַיִם.

And so, we will exalt You, the One who gives life to the world, by dedicating	
power and faith	to the One who gives life to the world,
understanding and blessing	to the One who gives life to the world,
greatness and pride	to the One who gives life to the world,
knowledge and speech	to the One who gives life to the world,
splendor and magnificence	to the One who gives life to the world,
counsel and truth	to the One who gives life to the world,
luster and brilliance	to the One who gives life to the world,
vigor and might	to the One who gives life to the world,
purity and order	to the One who gives life to the world,
unity and awe	to the One who gives life to the world,
sovereignty and honor	to the One who gives life to the world,
wisdom and fascination	to the One who gives life to the world,
dominion and sovereignty	to the One who gives life to the world,
beauty and permanence	to the One who gives life to the world,
greatness and sublimity	to the One who gives life to the world,
strength and humility	to the One who gives life to the world,
redemption and glory	to the One who gives life to the world,
esteem and righteousness	to the One who gives life to the world,
holiness and calling	to the One who gives life to the world,
elevation and exultation	to the One who gives life to the world,
song and praise	to the One who gives life to the world,
adoration and grandeur	to the One who gives life to the world.

U-v'khein n'adderkha hai olamim.

Ha-adderet v'ha-emunah l'hai olamim.

Ha-ga'avah v'ha-g'dullah l'hai olamim.

Ha-hod v'he-hadar l'hai olamim.

Ha-zokh v'ha-zohar l'hai olamim.

Ha-tekhes v'ha-tohar l'hai olamim.

Ha-keter v'ha-kavod l'hai olamim.

Ha-m'lukhah v'ha-memshalah l'hai olamim.

Ha-siggui v'ha-segev l'hai olamim.

Ha-p'dut v'ha-p'er l'hai olamim.

Ha-k'ri-ah v'ha-k'dushah l'hai olamim.

Ha-shir v'ha-shevah l'hai olamim.

Ha-binah v'ha-b'rakhah l'hai olamim,

Ha-de-ah v'ha-dibbur l'hai olamim,

Ha-va-ad v'ha-vatikut l'hai olamim,

Ha-hayil v'ha-hosen l'hai olamim,

Ha-yihud v'ha-yir-ah l'hai olamim,

Ha-lekah v'ha-libbuv l'hai olamim,

Ha-noy v'ha-netzah l'hai olamim,

Ha-oz v'ha-anavah l'hai olamim,

Ha-tz'vi v'ha-tzedek l'hai olamim,

Ha-ron v'ha-romeimut l'hai olamim,

Ha-t'hillah v'ha-tiferet l'hai olamim.

We recite each line and the leader repeats it.

		וּבְכֹן לָךְ הַכֹּל יִכְתִּירוּ	
		לְאֵל עוֹרֵךְ דִּין	
בְּדִין.	לְגוֹלָה עֲמָקוֹת	בְּיוֹם דִּין,	לְבוֹחוֹן לְכָבוֹת
בְּדִין.	לְהוֹגָה דְעוֹת	בְּיוֹם דִּין,	לְדוֹבֵר מִיִּשְׂרָיִם
בְּדִין.	לְזוֹכֵר בְּרִיתוֹ	בְּיוֹם דִּין,	לְוִתִּיק וְעוֹשֶׂה חֶסֶד
בְּדִין.	לְטָהֵר חוֹסִיו	בְּיוֹם דִּין,	לְחוֹמֵל מֵעֲשָׂיו
בְּדִין.	לְכּוֹבֵשׁ כְּעֶסוֹ	בְּיוֹם דִּין,	לְיוֹדֵעַ מַחְשָׁבוֹת
בְּדִין.	לְמוֹחֵל עוֹנוֹת	בְּיוֹם דִּין,	לְלוֹבֵשׁ צְדָקוֹת
בְּדִין.	לְסוֹלֵחַ לְעַמּוּסָיו	בְּיוֹם דִּין,	לְנוֹרָא תְהֵלוֹת
בְּדִין.	לְפוֹעֵל רַחֲמָיו	בְּיוֹם דִּין,	לְעוֹנָה לְקוֹרְאָיו
בְּדִין.	לְקוֹנֵה עֲבָדָיו	בְּיוֹם דִּין,	לְצוֹפֵה נִסְתָּרוֹת
בְּדִין.	לְשׁוֹמֵר אוֹהָבָיו	בְּיוֹם דִּין,	לְרַחֵם עַמּוֹ
		בְּיוֹם דִּין.	לְתוֹמֵךְ תְּמִימָיו

ARBITER OF JUSTICE עוֹרֵךְ דִּין. This short *piyyut* by Elazar Kallir (the Land of Israel, 5th–6th century) contains the first enunciation in the liturgy of the major High Holy Day theme of God as the judge of the world.

VOICE OF RIGHTEOUSNESS לדובר מִיִּשְׂרָיִם Isaiah 33:15, where the phrase refers to a righteous person (and not God). In the mind of the poet, righteous behavior is godly behavior.

WHO IS WISE AND ACTS LOVINGLY ON THE DAY OF JUDGMENT וְעוֹשֶׂה חֶסֶד. The Hebrew word *din*, translated here as “judgment” or “justice” depending on the context, is one of the most heavily

weighted words in the Jewish tradition. It usually connotes God’s quality of strict judgment and the insistence on holding us to high standards of behavior. Indeed, this *piyyut* begins with an imposing, even intimidating tone, but soon the theme of God’s compassion enters. God’s judgment is then depicted as tempered with love and therefore redemptive.

WHO REMEMBERS THE COVENANT WHILE DISPENSING JUSTICE לְזוֹכֵר בְּרִיתוֹ בְּדִין. In the Book of Exodus, when God is enraged at the people Israel after the golden calf episode and declares an intention to destroy them, Moses reminds God of the covenant that God had established with Abraham, Isaac, and Jacob—and God relents (Exodus 32:13). Thus, reminding God of the covenant supports the argument that the people Israel must be judged for life in the coming year.

EXONERATES US לְעַמּוּסָיו לְסוֹלֵחַ. Literally, “forgives the carried ones.” This is a reference to Isaiah 46:3, which uses a maternal image to describe God’s relationship with Israel (“carried since the womb”).

HOLDS CLOSE THOSE WHO SERVE GOD WITH JUSTICE לְקוֹנֵה עֲבָדָיו בְּדִין. More literally, “who acquires servants via justice.” When we act justly, we serve the Divine.

Angels and Humans

If God is continually surrounded by and praised by the perfect ministering angels, why would God delight in imperfect and mortal human beings? As the psalmist asked: “What are mortals, that You should be mindful of them?” (Psalm 8).

One answer, especially appropriate for the Days of Awe, is that God delights in human imperfection even more than in the perfection of divine beings, since only human beings have free will and can grow, develop, and change. It is our need to do *t’shuvah*, and our capacity for *t’shuvah*, that set us apart from the angelic realm and that earn us God’s interest and admiration.

א

We recite each line and the leader repeats it.

And so, let all crown You, Sovereign—
the ultimate arbiter of justice,

who probes all hearts on the Day of Judgment,
and reveals what is hidden, with justice;

*who is the voice of truth on the Day of Judgment,
and pronounces rules of justice;*

who is wise and acts lovingly on the Day of Judgment,
and remembers the covenant, while dispensing justice;

*who has compassion for all creation on the Day of Judgment,
and purifies the faithful with justice;*

who knows our thoughts on the Day of Judgment,
and overcomes anger with justice;

*who is clothed in righteousness on the Day of Judgment,
and whose forgiveness of wrongdoing is a hallmark of justice;*

who is revered in praises on the Day of Judgment,
and exonerates us as an exercise of justice;

*who responds to those who cry out on the Day of Judgment,
and demonstrates mercy in justice;*

who discerns all mysteries on the Day of Judgment,
and holds close those who serve God with justice;

*who has compassion for the people Israel on the
Day of Judgment,*

and guards those who love God, with justice;

and who upholds those who trust wholeheartedly in the Divine,
on the Day of Judgment.

L’vokhein l’vavot b’yom din l’goleh amukkot ba-din.

L’doveir meisharim b’yom din l’hogeh dei-ot ba-din.

L’vatik v’oseh hesed b’yom din l’zokheir b’rito ba-din.

L’homeil ma-asav b’yom din l’taheir hosav ba-din.

L’yodei-a ma’hashavot b’yom din l’khaveish ka-aso ba-din.

L’loveish tz’dakot b’yom din l’moheil avonot ba-din.

L’nora t’hillot b’yom din l’solei-ah la-amusav ba-din.

L’oneh l’kor’av b’yom din l’fo-eil rahamav ba-din.

L’tzofeh nistarot b’yom din l’koneh avadav ba-din.

L’raheim ammo b’yom din l’shomeir ohavav ba-din.

L’tomeikh t’mimav b’yom din.

קְדוּשָׁה

וּבְכֵן וּלְךָ תַעֲלֶה קְדוּשָׁה,
כִּי אַתָּה אֱלֹהֵינוּ מִלְךָ מוֹחֵל וְסוֹלֵחַ.

נַעֲרִיצְךָ וְנִקְדִישְׁךָ כְּסוּד שֵׁיחַ שְׂרָפֵי־קֹדֶשׁ הַמְקַדְּשִׁים
שְׂמֶךָ בְּקֹדֶשׁ, כְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתֵי שׁוֹאֲלִים זֶה לְזֶה אִיֵּה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמְיַחֲדִים שְׂמוֹ עֶרֶב
וּבֹקֶר בְּכָל־יוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים:
אֲנִי יְהוָה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ, יְהוָה אֲדַנְנוּ מֶה־אֲדִיר שְׂמֶךָ בְּכָל־הָאָרֶץ.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה
אֶחָד, וְשְׂמוֹ אֶחָד. וּבִדְבָרֵי קְדוּשָׁה כְּתוּב לְאֹמְרֵי:
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדָר וָדָר, הִלְלוּ־יָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצְחַת נִצְחִים קְדוּשָׁתָךְ נִקְדִישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מִלְךָ
גְּדוֹל וְקְדוֹשׁ אַתָּה.

We are seated.

KEDUSHAH. The Kedushah is a poetic elaboration of the third *b'rakhah* of the Amidah, in which the congregation and the leader proclaim God's holiness responsively. Antiphonal proclamations of God's holiness such as this are referred to as *d'varim she-bik'dushah*, "sections of holiness," and are recited only in the presence of a minyan. In this ancient mystic prayer, we pattern our praise after the angelic glorification of God. The Kedushah occurs in many different versions, but always contains three biblical quotations: "Holy, holy, holy" (Isaiah 6:3), "Praised is Adonai's glory wherever God dwells" (Ezekiel 3:12), and "Adonai will reign forever" (Psalm 146:10). The prayers surrounding these verses vary. On weekdays, they are brief. On Shabbat and holy days, they are more elaborate. On Yom Kippur, the Kedushah at all services is recited in its most elaborate version, which during the year is reserved for the Musaf service on Shabbat and festivals.

(adapted from Reuven Hammer)

HOLY קְדוֹשׁ. These are the words uttered by the angels, which Isaiah recorded when he had an overwhelming experience of being in the very presence

of God. Holiness is God's essential quality, of which we can partake when we dedicate ourselves to God and undertake to imitate the divine qualities of mercy, love, and justice.

ADONAI, OUR MASTER יְהוָה אֲדַנְנוּ Psalm 8:2.

ADONAI SHALL BE ACKNOWLEDGED וְהָיָה יְהוָה לְמֶלֶךְ Zechariah 14:9.

ADONAI SHALL REIGN FOREVER יְמַלֵּךְ יְהוָה לְעוֹלָם Psalm 146:10.

The Kedushah

Now, may our sanctification rise up to You,
for You, our God, are a forgiving and merciful sovereign.

Let us revere and hallow You with the mystic language of the heavenly chorus who sanctify Your name in Your holy realm, as in Isaiah's vision, Each cried out to the other:

"Holy, holy, holy is *Adonai Tz'va-ot*, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

God's glory fills the universe. As one angelic chorus asks, "Where is the place of God's glory?" another responds:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mi-m'komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma: "Hear, O Israel, ADONAI is our God, ADONAI alone."

Sh'ma yisra-el, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rah'amav sheinit l'einei kol hai, lihyot lakhem leilohim.

"I, ADONAI, am your God."

Ani Adonai eloheikhem.

Majesty, our majesty, ADONAI, our master, how majestic is Your name throughout the world!

ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, ha'l'луйah.

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

We are seated.

חמל על מעשיך
ותשמח במעשיך,
ויאמרו לך חוסיך
בצדקך עמוסיך,
תקדש אדון על כל-מעשיך.

ובכן תן פחדך יהוה אלהינו על כל-מעשיך
ואימתך על כל-מה-שבראת,
וייראוך כל-המעשים
וישתחוּוּ לַפְּנֵיךָ כָּל-הַבְּרֹאִים,
ויעשו כָּל־מַצְוָה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לַפְּנֵיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בְּיַמֵּינְךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שִּׁבְרָאת.

ובכן תן כבוד יהוה לעמך
תהלה ליראיך ותקוה לדורשיך
ופתחון פה למיחלים לך,
שמחה לארצה וששון לעירך,
וצמיחת קרן לדוד עבדיך
ועריכת נר לבן-ישי משיחך,
במהרה בימינו.

ובכן צדיקים יראו וישמחו
וישרים יעלזו,
וחסידים ברנה יגילו,
ועולתה תקפץ-פיה
וכלה-רשעה כלה כעשן תכלה,
כי תעביר ממשלת זדון מן הארץ.

וּבְכֵן U-V'KHEIN. These three paragraphs, which are all introduced by the same word, וּבְכֵן (*u-v'khein*), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God.

The second paragraph discusses not the universal, but the particular: the return of the people Israel to its land (and specifically to Jerusalem), and the kingship of David.

The third paragraph describes the rejoicing that will come to the righteous “when You remove the tyranny of arrogance from the earth” and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

God's Rule

And it shall come to pass in
the end of days
that the mountain of the
house of Adonai shall be
firmly established
at the head of all the moun-
tains;
it shall tower above the hills
and people shall flow to it.
And many nations shall go,
and say, "Come, let us go
up to the mountain of
Adonai,
to the house of the God of
Jacob
that God may teach us God's
ways,
and that we may walk in
God's paths;
for instruction shall go forth
from Zion,
and the word of Adonai from
Jerusalem."
God shall judge among
many peoples,
and shall instruct the great
nations however distant,
and they shall beat their
swords into plowshares,
and their spears into pruning
hooks;
nation shall not lift up sword
against nation,
neither shall they learn war
any more.
But all will sit under their
vine and under their fig
tree,
and none shall make them
afraid;
for it is *Adonai Tz'va-ot*
who has spoken.
Though all nations may walk
in the name of their gods,
we will walk in the name of
Adonai our God,
forever and ever.

—MICAH 4:1-5

Have compassion on Your creation;
and rejoice in Your handiwork.
As You vindicate Your people,
all who trust in You will declare:
"Be sanctified, Lord, throughout Your creation."

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will
wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.

Simhah l'artzekha v'sason l'irekha

May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

וְתִמְלֹךְ אֶתְּהָ יְהוָה לְבָדָךְ עַל כָּל־מַעֲשֵׂיךָ
 בְּהַר צִיּוֹן מִשָּׁפֶן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
 כִּפְתּוּב בְּדַבְרֵי קִדְשֶׁךָ:
 יְמַלֶּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ־יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
 וְאִין אֱלֹהָ מִבְּלַעְדֶּיךָ,
 כִּפְתּוּב: וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶךְ הַקְּדוֹשׁ.

אַתָּה בַּחֲרַתְּנוּ מִכָּל־הָעַמִּים,
 אֶהְבַּתְּ אוֹתְנוּ וְרָצִיתְּ בָּנוּ,
 וְרוֹמַמְתְּנוּ מִכָּל־הַלְשׁוֹנוֹת,
 וְקִדְשַׁתְּנוּ בְּמִצּוֹתֶיךָ,
 וְקִרְבַּתְּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

וְתַתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה
 לְקִדְשָׁהּ וְלִמְנוּחָהּ וְאֶת־יּוֹם] הַכַּפּוּרִים הַזֶּה לְמַחִילָה
 וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחִלָּה־בּוֹ אֶת־כָּל־עוֹנוֹתֵינוּ
 [בְּאַהֲבָה] מִקְרָא קִדְשׁ, זָכַר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וַיַּגִּיעַ
 וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֵד וַיִּזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדוֹנָנוּ,
 וְזָכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בֶּן־דָּוִד
 עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית
 יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה, לְחַן וְלַחֲסֵד וְלִרְחֻמִּים,
 לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה.

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
 וּפְקֻדְנוּ בּוֹ לְבִרְכָה, אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.

וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם
 עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ
 חַנּוּן וְרַחוּם אַתָּה.

ADONAI TZ'VA-OT WILL BE EXALTED יְהוָה יִגְבַּהּ, Isaiah 5:16. Isaiah depicts the terror of God's judgment, but in this liturgical context God's strict justice is seen as an element of awe-inspiring holiness.

HOLY SOVEREIGN הַמְּלֶךְ הַקְּדוֹשׁ. This is one of several changes made to the text of the Amidah during the High Holy Day season. Throughout the year, the Kedushah concludes with the *b'rakhah* "Praised are You, Adonai, the holy God." On Rosh Hashanah, Yom Kippur, and the days between them, we substitute the word *melekh*, literally "King," for the word *El*, "God." Symbolically, Rosh Hashanah is the day of God's coronation—God became sovereign as the world came into being.

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וְיָבֵא. This paragraph is added to the Amidah on Rosh Hodesh (the new moon), the pilgrimage festivals, Rosh Hashanah, and Yom Kippur, and the name of the festival is inserted in the prayer at the appropriate point. One mystical commentary (*Etz Yosef*, 19th-century Poland) suggests that the eight verbs that begin this section, and which ask that remembrance of us rise and be received, correspond to the seven heavenly realms through which we pray that our prayer penetrate, plus the highest realm where God dwells.

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.

As it is written in the Book of Psalms:

“ADONAI will reign forever;
your God, O Zion, from generation to generation. Halleluyah!”

You are holy, and Your name is revered, for there is no God but You.
As Your prophet Isaiah wrote: “*Adonai Tz’va-ot* will be exalted through
justice, the holy God sanctified through righteousness.”
Barukh atah ADONAI, the Holy Sovereign.

Fourth B’rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us.
You have distinguished us among all nations, making us holy through
Your commandments, drawing us close to Your service, and calling us
by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat,
for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and
atonement, that all our sins be forgiven [through Your love], a sacred
time, recalling the Exodus from Egypt.

Our God and God of our ancestors,
may the thought of us rise up and reach You.
Attend to us and accept us;
hear us and respond to us.
Keep us in mind,
and keep in mind the thought of our ancestors,
as well as the Messiah, the descendant of David;
Jerusalem, Your holy city;
and all Your people, the House of Israel.

On this Yom Kippur respond to us
with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*

respond to us with blessing; *Amen.*

redeem us with life. *Amen.*

Show us compassion and care with words of salvation and kindness;
have mercy on us and redeem us. Our eyes are turned to You, for You
are a compassionate and loving sovereign.

Some congregations omit S'lihot in Shaharit and turn to Sh'ma Koleinu, p. 262.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
 אִם תִּעֲנֵנוּ לֹא תִתְעַנּוּ,
 אִם שָׁגַגְנוּ לֹא תִשְׁלְנוּ.
 אִם רָחַקְנוּ קָרַב נָא,
 אִם קָרַבְנוּ לֹא תִרְחַק.
 אִם צָעַקְנוּ לֹא תִעֲלִים,
 אִם פָּשַׁעְנוּ לֹא תִפְרַע.
 אִם עֲוִינוּ לֹא תִסְתִּיר,
 אִם סָרְנוּ לֹא תִסּוּר.
 אִם נִקְמְנוּ לֹא תִטּוּר,
 אִם מְרִינוּ לֹא פְמַרְינוּ.
 אִם לָצַנוּ לֹא תִלָּחֵם,
 אִם כָּחַשְׁנוּ לֹא תִכְלֶה.
 אִם יִרְדְּנוּ לֹא תִטְבִּיעַ,
 אִם טָעִינוּ לֹא תִטְאָטְאנוּ.
 אִם חִבְלָנוּ לֹא תִחַבּוּל,
 אִם זָדְנוּ לֹא תִזְכּוּר.
 אִם וּפְחָנוּ לֹא תִוְכִיחַ,
 אִם הִרְשַׁעְנוּ לֹא תִהַדּוּף.
 אִם דָּפְקְנוּ לֹא תִדְחַהּ,
 אִם גָּעַלְנוּ לֹא תִגְעַל.
 אִם בָּאנוּ לֹא תִמָּאֵס,
 אִם אֲשַׁמְנוּ לֹא תִאָבֵד.

IF WE HAVE ERRED אִם תִּעֲנֵנוּ. The form of this poem—with its repetitions, meter, and reverse alphabetical acrostic—gives this *piyyut* a decisive energy. So does the use of the stronger Hebrew expression לֹא *lo* (“do not”) instead of the more natural אֶל *al* (which would indicate a request, “please do not . . .”). The poem contains central themes of the S’liḥah: though we have sinned, God’s mercy will overcome God’s harsh judgment. The last line incorporates the word אֲשַׁמְנוּ (*ashamnu*), “we have sinned,” which is the first word of the confession we are about to recite.

S'LIHOT: PRAYERS OF FORGIVENESS

S'liḥah

I expect nothing in return
—I love tranquility.
Even windswept chaff of
quarrels
will weigh upon me
like a heavy oil press's
plank.

But I'm open to everyone
and I can admit that I've
erred
and by way of truth's light
I rejoice in it.

I want to receive the
truth from everyone—
and it is not my nature to
hold on, but to listen.

After all, what is a
human being but a
misjudgment.

—THE ḤAZON ISH
(trans. Aubrey L. Glazer)

Some congregations omit S'lihot in Shaḥarit and turn to Sh'ma Koleinu, p. 262.

Our God and God of our ancestors:

If we have erred, do not send us away;
if we have made mistakes, do not abandon us.

If we have distanced ourselves, come close;
if we dare come close, do not be distant.

If we cry out, do not shut Your ears;
if we have trespassed, do not punish us.

If we have transgressed, do not hide Yourself;
if we have strayed, do not turn away from us.

If we have been vengeful, do not bear a grudge;
if we have rebelled, do not deem us traitors.

If we have been insolent, do not battle us;
if we have been quarrelsome, do not wipe us out.

If we have sunk to the depths, do not cause us to drown;
if we have fallen short, do not sweep us aside.

If we have done harm, do not harm us;
if we have acted with malice, do not recall it.

If we have been combative, do not upbraid us;
if we have done evil, do not cast us to the wind.

If we call upon You, do not push us aside;
if we are impure, do not abhor us.

If we approach You, do not disdain us;
if we have sinned, do not do away with us.

אל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוֹת,
מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רַאשׁוֹן רַאשׁוֹן, מְרַבֵּה מַחִילָה
לְחַטָּאִים, וְסִלְיָהָ לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־
בֶּשֶׂר וְרוּחַ, לֹא כִרְעַתֶּם תִּגְמֹל.

◀ אֵל הוֹרִיתָ לָנוּ לומר שֶׁלֶשׁ עֶשְׂרֵה, זְכָר־לָנוּ הַיּוֹם
בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כְּמוֹ
שֶׁפְּתוּב: וַיֵּרֶד יְהוָה בְּעָנָן, וַיִּתְיַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם
יְהוָה.

וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד
וְאֱמֶת. נִצַּר חֶסֶד לְאֲלֹפִים, נִשָּׂא עוֹן וּפֹשַׁע וְחַטָּאָה,
וְנִקָּה.

וְסִלַּחַת לְעוֹנֵינוּ וְלַחַטָּאתֵנוּ וְנִחַלְתָּנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ,
מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁענוּ,
כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח
וְרַב חֶסֶד לְכָל־קוֹרְאֶיךָ.

כִּפָּר חַטָּאֵינוּ בַּיּוֹם הַזֶּה וְטַהַרְנוּ, כְּמָה שֶׁפְּתוּב: כִּי־בַיּוֹם
הַזֶּה יִכְפָּר עֲלֵיכֶם לְטַהַר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי
יְהוָה תְּטַהַרוּ. שִׁמְחָנוּ בְּבֵית תְּפִלָּתְךָ, כְּמָה שֶׁפְּתוּב: כִּי
בֵיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים.

THE THIRTEEN ATTRIBUTES.

God's forgiveness of the sin of the Golden Calf is highlighted in the Bible by God's revealing to Moses the fundamental attributes of God's nature: kindness and compassion. The forgiveness of Israel's terrible sin at the birth of the nation forms the basis of the liturgical appeal for God's forgiveness of the people Israel's sins today.

ONE BY ONE מַעֲבִיר רַאשׁוֹן According to the Babylonian Talmud, God counts only one sin at a time (Rosh Hashanah 17a). If the totality of our sins were all counted together, we might be judged negatively; and so God forgives each sin, one by one.

כִּי בַיּוֹם הַזֶּה FOR ON THIS DAY The quotations are from Leviticus 16:30 and Isaiah 56:7.

צָעֲקֵנוּ וְעָנִיתָ
לְחִשְׁנוֹ וְשָׁמַעְתָּהּ
קִיְנוֹ וְהוֹשַׁעְתָּהּ
הַחֲרָשְׁנוּ וְגַלְמַתָּהּ
הַמְרִינוּ וְנִעַלְמַתָּהּ

We cried out and You answered,
We meditated and You heard,
We hoped and You saved us,
We were silent and You fought our battles,
We rebelled and You disappeared.

—YANNAI

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy, acting with unbounded grace, forgiving the sins of Your people, one by one, as each comes before You, generously forgiving sinners and pardoning transgressors, acting charitably with every living thing: do not repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of Your name; remember the promise implied in these thirteen attributes, which You first revealed to Moses, the humble one, as it is written: God descended in a cloud and stood beside him, and he called the name ADONAI.

And ADONAI passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned;
pardon us, our sovereign, for we have transgressed—
for You, ADONAI, are kind and forgiving;
You act generously to all who call on You.

*S'lah lanu avinu ki hatanu,
m'hal lanu malkeinu ki fashanu,
ki atah Adonai tov v'sallah
v'rav hesed l'khol kor'ekha.*

Grant atonement and purify us this day, as it is written in the Torah, “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Make us joyful in Your house of prayer, as Isaiah prophesied, “For My house shall be called a house of prayer for all people.”

The ark is opened. After the leader recites each verse, we repeat it.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
הִשְׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.
אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֻשָּׁךָ אֶל־תִּקַּח מִמֶּנּוּ.
אֶל־תִּשְׁלִיכֵנוּ לַעַת וְזָקְנָה, כְּכֹלֹת כַּחֲנוּ אֶל־תִּעַזְבֵנוּ.

Said quietly:

אֶל־תִּעַזְבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה־עִמָּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,
כִּי־אַתָּה יְהוָה עֲזַרְתָּנוּ וְנַחַמְתָּנוּ.
◀ אֲמַרְיֵנוּ הָאֲזִינָה יְהוָה, בִּינָה הִגִּיגְנוּ. יִהְיוּ לְרָצוֹן
אֲמַרְיֵ־פִינוּ וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ, יְהוָה צוּרֵנוּ וְגֹאֲלֵנוּ.
כִּי־לָךְ יְהוָה הוֹחֵלֵנוּ, אַתָּה תַעֲנֶה, אֲדַנִּי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֶל תִּעַזְבֵנוּ
וְאֶל תִּטְשֵנוּ,
וְאֶל תִּכְלִימֵנוּ
וְאֶל תִּפְרֵ בְרִיתְךָ אִתָּנוּ.
קַרְבָּנוּ לְתוֹרָתְךָ,
לְמַדְנוּ מִצְוֹתֶיךָ,
הוֹרְנוּ דְרָכֶיךָ,
הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ,
וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָתְךָ,
וְנִשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם.
◀ וְלִמְעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנֵנוּ,
כִּפְתּוּב בְּדַבְרֵי קְדֻשָּׁךָ:
לְמַעַן־שִׁמְךָ יְהוָה,
וְסִלַּחַת לַעֲוֹנֵי כִי רַב־הוּא.

HEAR OUR VOICE שְׁמַע קוֹלֵנוּ. The first sentence in this set of verses is a quotation from the concluding prayer of personal petition in the daily Amidah. It is typical of Jewish liturgy that before or after the main body of requests, there is a generalized plea that God hear our prayer. Sh'ma Koleinu ("Hear our voice") is a supplication that seeks to penetrate the silence surrounding us, to evoke a response from God, and to draw God into our prayer. "Hear our voice" may be among the most poignant words spoken in prayer.

The verses quoted here are Lamentations 5:21; Psalms 51:13; 71:9; 38:22; 86:17; 19:15; 5:2; 38:16. A millennium ago, the mahzor's editors adapted the biblical text by changing singular wording to plural.

DO NOT ABANDON US אֶל־תִּעַזְבֵנוּ. This verse is only whispered, for we do not want to assert out loud even the possibility of abandonment. The whispering then extends to what follows—personal prayers that our plea may be heard.

MY SIN עֲוֹנֵי. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.

CULMINATION OF S'LIḤOT: HEAR OUR VOICE

The ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us.
Willingly and lovingly accept our prayer.

*Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.*

Do not cast us away from You;
take not Your holy presence from us.

*Do not cast us away as we grow old;
do not desert us as our energy wanes.*

*Sh'ma koleinu, Adonai eloheinu, ḥus v'raḥeim aleinu,
v'kabbeil b'raḥamim u-v'ratzon et t'fillateinu.*

*Hashiveinu Adonai eilekha v'nashuvah,
ḥaddeish yameinu k'kedem.*

*Al tashlikheinu mi-l'fanekha,
v'ru-ah kodsh'kha al tikkah mimmenu.*

*Al tashlikheinu l'eit ziknah,
ki-kh'lot koḥeinu al ta-azveinu.*

Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

*Give us a signal of hope, so that our enemies will understand
and hesitate, knowing that You have been our help and comfort.*

Hear our words, ADONAI, and consider our innermost thoughts.

*May the words of our mouths and the meditations of our
hearts be acceptable to You, ADONAI, our rock and redeemer.*

It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us. Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts to love You; then, we will turn to You, faithfully, with a perfect heart. And as befits Your own great name, pardon and forgive our sins, as the psalmist wrote: "For the sake of Your own name, forgive my sin, though it be great."

V'salahta la-avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סֵלַח לָנוּ, מַחֵל לָנוּ, כְּפָר-לָנוּ.

כִּי

וְאִתָּהּ אֱלֹהֵינוּ,	אָנוּ עִמָּךְ
וְאִתָּהּ אֲבִינוּ.	אָנוּ בְנֶיךָ
וְאִתָּהּ אֲדוֹנֵנוּ,	אָנוּ עַבְדֶיךָ
וְאִתָּהּ חֹלְקֵנוּ.	אָנוּ קְהֶלְךָ
וְאִתָּהּ גּוֹרְלֵנוּ,	אָנוּ נַחֲלֶתְךָ
וְאִתָּהּ רוּעֵנוּ.	אָנוּ צֹאנֶךָ
וְאִתָּהּ נוֹטְרֵנוּ,	אָנוּ כְרֻמֶךָ
וְאִתָּהּ יוֹצְרֵנוּ.	אָנוּ פְעֻלֶתְךָ
וְאִתָּהּ דוֹדֵנוּ,	אָנוּ רַעֲיֶתְךָ
וְאִתָּהּ קְרוֹבֵנוּ.	אָנוּ סִגְלֶתְךָ
וְאִתָּהּ מִלְכֵנוּ,	אָנוּ עִמָּךְ,
וְאִתָּהּ מְאִמֵּרֵנוּ.	אָנוּ מְאִמֵּרֶךָ

WE ARE YOUR PEOPLE כִּי אָנוּ עִמָּךְ. An early medieval poem, which expands on the verse from Song of Songs (2:16), "I am for my beloved and my beloved is mine." In this poem we emphasize our relatedness to God; in the next, we emphasize the utter difference between the human and the Divine.

A PASSING SHADOW כְּצֶל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END וְשִׁנוּתֶיךָ לֹא יִתְמוּ. "Of old You established the earth; / the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end" (Psalm 102:26–28).

FOR WE, LIKE OUR ANCESTORS . . . HAVE SINNED

אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ
aval [וְאֲמוֹתֵינוּ] חֲטֵאָנוּ
anahnu va-avoteinu
[v'imoteinu] hatanu.

Some medieval commentators note that there is a measure of solace in remembering that our ancestors were imperfect but they were forgiven. Others object to the mention that our ancestors sinned, and so in some editions that phrase is omitted.

וִידוּי

וְאִתָּהּ רַחוּם וְחַנוּן.	אָנוּ עֵזִי פָנִים
וְאִתָּהּ אָרֶךְ אַפַּיִם.	אָנוּ קָשִׁי עֶרְף
וְאִתָּהּ מְלֵא רַחֲמִים.	אָנוּ מְלֵאֵי עוֹן
וְאִתָּהּ הוּא וְשִׁנוּתֶיךָ לֹא יִתְמוּ.	אָנוּ יְמִינוּ כְּצֶל עוֹבֵר

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], תְּבוּא לְפָנֶיךָ
תִּפְלָתֵנוּ וְאֵל תִּתְעַלֵּם מִתְחַנְתְּנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָנִים
וְקָשִׁי עֶרְף לֹמֵר לְפָנֶיךָ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], צְדִיקִים אֲנַחְנוּ וְלֹא חֲטֵאָנוּ,
אָבֵל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חֲטֵאָנוּ.

Sin and Repentance
No sin is so light that it
may be overlooked; no
sin is so heavy that one
cannot repent of it.

—MOSES IBN EZRA

Facing Ourselves

There is a law which
states, “You should not
deceive your fellow”
(Leviticus 19:11), but to
be faithful to God is to
go beyond the law—
not even to deceive
one’s self.

—JULES HARLOW

Our God and God of our ancestors, forgive us, pardon us, grant
us atonement.

For—

We are Your people,	and You are our God;
we are Your children	and You are our parent.
We are Your servants,	and You are our master;
we are Your congregation,	and You are our portion.
We are Your heritage,	and You are our destiny;
we are Your flock,	and You are our shepherd.
We are Your vineyard,	and You are our guardian;
we are Your creatures,	and You are our creator.
We are Your spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;
we are the ones You address,	and You are the One to whom we speak.

Ki

<i>Anu ammekha,</i>	<i>v’atah eloheinu,</i>
<i>anu vanekha</i>	<i>v’atah avinu.</i>
<i>Anu avadekha</i>	<i>v’atah adoneinu,</i>
<i>anu k’halekha</i>	<i>v’atah helkeinu.</i>
<i>Anu nahalatekha</i>	<i>v’atah goraleinu,</i>
<i>anu tzonekha</i>	<i>v’atah ro-einu.</i>
<i>Anu kharmekha</i>	<i>v’atah not’reinu,</i>
<i>anu f’ullatekha,</i>	<i>v’atah yotz’reinu.</i>
<i>Anu ra-yatekha</i>	<i>v’atah dodeinu,</i>
<i>anu s’gullatekha</i>	<i>v’atah k’roveinu.</i>
<i>Anu ammekha</i>	<i>v’atah malkeinu,</i>
<i>anu ma-amirekha</i>	<i>v’atah ma-amireinu.</i>

VIDDUI — PRAYERS OF CONFESSION

We are insolent,
You are gracious and compassionate.

We are obstinate,
You are patient.

We are sinful,
You are merciful.

Our days are a passing shadow,
but You are the One who truly is, for time without end.

Our God and God of our ancestors, hear our prayer, do not
ignore our plea. Our God and God of our ancestors, we are
neither so insolent nor so obstinate as to claim in Your presence
that we are righteous, without sin; for we, like our ancestors who
came before us, have sinned.

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשַׁמְנוּ, בַּגְדָנוּ, גִּזְלָנוּ, דְּבַרְנוּ דָּפִי.
הַעֵינֵינוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חֲמָסָנוּ, טַפְלָנוּ שֶׁקָּר.
יַעֲצָנוּ רָע, כְּזָבְנוּ, לַצָּנוּ, מִרְדָּנוּ, נֶאֱצָנוּ.
סָרְרָנוּ, עֵינֵינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עֶרְף.
רִשְׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.
סִרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשַׁעְנוּ.

One or more of the following penitential prayers may be included.

א

הִרְשַׁעְנוּ וּפִשְׁעֵנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזֹב דְּרָךְ
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, כִּפְתּוּב עַל יַד נְבִיאֶיךָ: יַעֲזֹב רָשָׁע
דְּרָכּוֹ, וְאִישׁ אֶן מַחְשַׁבְתּוֹ, וְיֵשֵׁב אֶל־יְהוָה וּיְרַחֲמֵהוּ,
וְאֶל־אֱלֹהֵינוּ כִּי־יִרְכֶּה לְסִלּוּחַ.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], סִלַּח וּמַחֵל
לְעוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה.
מַחֵה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וְכֹף אֶת־
יָצְרָנוּ לְהַשְׁתַּעֲבֵד־לָךְ, וְהַכְנַע עֲרַפְנוּ לְשׁוּב אֵלֶיךָ, וְחַדֵּשׁ
כְּלִיֹּתֵינוּ לְשִׁמּוֹר פְּקוּדֶיךָ, וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שִׁמְךָ, כִּפְתּוּב בְּתוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ
אֶת־לִבְבְּךָ וְאֶת־לִבְבֵי זֵרְעֶךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

STRIKE OUR HEART. The custom of striking our heart while confessing our sins is first mentioned in a midrash on Ecclesiastes 7:2 (“the living will lay it to heart”): “Rabbi Meir said: ‘Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin’” (Ecclesiastes Rabbah).

ASHAMNU אֲשַׁמְנוּ. The list is alphabetical, with the hope that it will jog our own processes of association and will help us find our own words to name our transgressions. We might concentrate on one particular fault in our lives.

WE BETRAY בַּגְדָנוּ. A sin is considered betrayal of God.

LET THE WICKED FORSAKE לַעֲזֹב רָשָׁע דְרָכּוֹ. Isaiah 55:7.

BLOT OUT AND DISREGARD מַחֵה וְהַעֲבֵר. Both inner and outer parts of the body are mentioned in this prayer. Body and soul are intimately bound, as we seek to behave differently. It is as if we simultaneously ask the Creator to fashion for us a less sinful body as the home for our newly purified self.

CIRCUMCISE וּמַל. Deuteronomy 30:6. Circumcision is an act of completion and perfection. Removing the flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.

Ashamnu

Jewish tradition requires a verbal confession—a confession in words—as part of the process of repentance. It is not enough simply to feel repentant or contrite, or to think thoughts of repentance. . . . But you can't confess in words without language, and there is no language without some kind of form, even if it's as rudimentary as a grammar or an alphabet. In this sense, the Ashamnu is language in its most pared-down, astringent form; the naked alphabet, as it were; the barest, most elemental expression of language. It is a list of sins whittled down to single words, and those single words go from *alef* to *tav*, relentlessly and inexorably. . . . The Viddui is alphabetical because it is about the confession of the totality of one's sins from *alef* to *tav*, from *alpha* to *omega*. . . . [You cannot] hide any sins or forget them or inadvertently skip one sin or another, just as in reciting the alphabet you cannot leave out a letter.

—DAVID STERN

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi; he-evinu, v'hirshanu, zadnu, hamasnu, tafalnu sheker; ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu; sararnu, avinu, pashanu, tzararnu, kishinu oref; rashanu, shihatnu, ti-avnu, ta-inu, titanu.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION

One or more of the following penitential prayers may be included.

✠

We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: "Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them."

⤴

Our God and God of our ancestors, forgive and pardon our sins [on this Shabbat and] on this Day of Atonement. Blot out and disregard our sins and errors; subdue our instincts so that they may serve You. Bend our stiffness so that we turn to You; renew our passion for observing Your ordinances. Circumcise our hearts to love and revere Your name, as it is written in Your Torah: "Then ADONAI your God will circumcise your heart and the hearts of your offspring to love ADONAI your God with all your heart and all your soul, that you may live."

ג

הַזְדוֹנוֹת וְהַשְּׁגוֹת אֶתְּהָ מִכִּיר. הִרְצוֹן וְהָאָנֶס,
הַגְּלוּיִים וְהַנְּסִתָּרִים, לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים.
מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדְנוּ, מָה צְדָקְנוּ,
מָה יִשְׁעֵנוּ, מָה כַּחֲנוּ, מָה גְבוּרַתְנוּ.
מָה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֹהֵי אֲבוֹתֵנוּ [וְאִמּוֹתֵינוּ].
הֲלֹא כָּל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁם כְּלֹא הֵיוּ,
וְחַכְמִים כְּבִלֵי מִדְעָה,
וְנְבוֹנִים כְּבִלֵי הַשֶּׁפֶל,
כִּי רַב מַעֲשֵׂיהֶם תְּהוֹוֶה,
וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,
כִּי הַפֶּל הֶבֶל.
מֵה־נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,
וּמֵה־נִּסְפֵר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.
הֲלֹא כָּל־הַנְּסִתָּרוֹת וְהַנְּגֹלוֹת אֶתְּהָ יוֹדֵעַ.

ד

שִׁמְךָ מַעוֹלָם עוֹבֵר עַל פְּשָׁע.
שׁוֹעֲתֵנוּ תִּאֲזִין בְּעַמְדְנוּ לְפָנֶיךָ בְּתַפְלָה.
תַּעֲבֹר עַל פְּשָׁע לְעַם שְׁבִי פְשָׁע.
תִּמְחָה פְּשָׁעֵינוּ מִנְּגִיד עֵינֶיךָ.

ה

אֶתְּהָ יוֹדֵעַ רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרֵי כָּל־חֵי.
אֶתְּהָ חוֹפֵשׁ כָּל־חֲדָרֵי בָטָן, וּבוֹחוֹן כְּלוֹת וָלֵב.
אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ.
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שֶׁתְּסַלַח לָנוּ עַל כָּל־חַטָּאתֵינוּ
וְתִמְחַל לָנוּ עַל כָּל־עוֹנוֹתֵינוּ
וְתִכְפֹּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

אתה מכיר YOU RECOGNIZE
Our confession is not to enlighten the High Court; God already knows all that we have done. Rather, we recite these words to proclaim in our own voice that we acknowledge and take responsibility for our deeds.

מה אנו WHAT ARE WE
This prayer, which originated here in the Yom Kippur liturgy, is now included in the daily prayerbook, as part of the introductory morning service throughout the year.

Our Sins

If I had to reduce the essential meaning of the vast religious panorama of the High Holy Days to just one word, I would select the word “responsibility.” . . . The prayers, the sounding of the shofar, the fasting and the confession—all of it is based on the belief that we are responsible for our actions, accountable for our deeds, and judged for the things we do or fail to do.

This is one of the central, basic teachings of Judaism. You are a responsible human being. First and always, you are responsible for yourself. . . . What you do with your life, with your body and soul, your mind, your intelligence, your creative talents, all these are charged to your account. It is the height of irresponsibility—a sin—to neglect one’s health and physical well-being; to disregard the nurture and cultivation of one’s mind and spirit; to be indifferent to the needs of the soul and to deprive it of the nourishment which the religious life can provide. *V’al kullam*—for all these things a person is judged.

Judaism further teaches us that a person does not live alone in the world. . . . You are a part of a group, a people; you are part of humanity. You are therefore responsible for the welfare of your neighbor, whether the person is next door or a continent away. You are responsible for the well-being of your fellow Jews, wherever they may be . . . and charged to your account is your treatment of all human beings . . . the advantaged and the disadvantaged. *V’al kullam*—for all these things a person is judged.

—MAX ROUTTENBERG

א

You recognize both our sins and our mistakes, acts of will and those committed under compulsion; public acts and private ones are equally revealed and known to You.

What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power? Our victories?

What shall we say in Your presence,

ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence,

famous people are as if they never existed,

the wise seem ignorant,

and clever ones as if they lack reason.

The sum of their acts is chaos;

in Your presence the days of their lives are futile.

Human beings have no superiority over beasts;

all life is vanity.

What can we say before You, You who live in the transcendent?

And what can we tell about ourselves to You who dwell on high?

You surely know both the secret and the revealed.

א

You have always been known as the One who overlooks transgression.

Hear our cry, as we stand before You, in prayer.

Overlook the transgressions of a people turning from transgression.

Wipe away our transgressions from Your sight.

א

You know the mysteries of the universe, the deepest secrets of everyone alive.

You probe our innermost depths;

You examine our thoughts and feelings.

Nothing escapes You;

nothing is secret from You.

Therefore, may it be Your will,

our God and God of our ancestors,

to forgive us for all our sins,

to pardon us for all our iniquities,

and to grant us atonement for all our transgressions.

על חטא שחטאנו לפניך באַנס וברצון,
ועל חטא שחטאנו לפניך באמוץ הלב.
על חטא שחטאנו לפניך בבלי דעת,
ועל חטא שחטאנו לפניך בבטוי שפתיים.
על חטא שחטאנו לפניך בגלוי עריות,
ועל חטא שחטאנו לפניך בגלוי ובסתור.
על חטא שחטאנו לפניך בדעת ובמרמה,
ועל חטא שחטאנו לפניך בדבור פה.
על חטא שחטאנו לפניך בהונאת רע,
ועל חטא שחטאנו לפניך בהרהור הלב.
על חטא שחטאנו לפניך בויעידת זנות,
ועל חטא שחטאנו לפניך בוודוי פה.
על חטא שחטאנו לפניך בזלזול הורים ומורים,
ועל חטא שחטאנו לפניך בזדון ובשגגה.
על חטא שחטאנו לפניך בחזק יד,
ועל חטא שחטאנו לפניך בחלול השם.
על חטא שחטאנו לפניך בטמאת שפתיים,
ועל חטא שחטאנו לפניך בטפשות פה.
על חטא שחטאנו לפניך ביצר הרע,
ועל חטא שחטאנו לפניך ביודעים ובלא יודעים.
ועל פלם, אלוה סליחות, סלח לנו, מחל לנו, פפר-לנו.
על חטא שחטאנו לפניך בכחש ובכזב,
ועל חטא שחטאנו לפניך בכפת שחד.
על חטא שחטאנו לפניך בלצון,
ועל חטא שחטאנו לפניך בלשון הרע.
על חטא שחטאנו לפניך במשא ובמתן,
ועל חטא שחטאנו לפניך במאכל ובמשתה.
על חטא שחטאנו לפניך בנשך ובמרבית,
ועל חטא שחטאנו לפניך בנטית גרון.

THE LONGER CONFESSION.

Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of fellow imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadiah Gaon's prayerbook (10th century), the twelve in Amram Gaon's (9th century), and the twenty-two in Maimonides' (12th century).

Kavvanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . . What the world needs is a sense of embarrassment. . . . We are guilty of misunderstanding the meaning of existence; we are guilty of distorting our goals and misrepresenting our souls. We are better than our assertions, more intricate, more profound than our theories maintain.

What is the truth of being human? The lack of pretension, the acknowledgment of opaqueness, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA
HESCHEL

The Longer Confession—Al Het

It is customary to strike one's heart when we say the words "We have sinned."

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.

We have sinned against You knowingly and deceitfully,
and we have sinned against You by the way we talk.

We have sinned against You by defrauding others,
and we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,
and we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers,
and we have sinned against You purposely and by mistake.

We have sinned against You by resorting to violence,
*and we have sinned against You by public desecration of
Your name.*

We have sinned against You through foul speech,
and we have sinned against You through foolish talk.

We have sinned against You through pursuing the impulse
to evil,
and we have sinned against You wittingly and unwittingly.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.

We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.

We have sinned against You by the way we do business,
and we have sinned against You in our eating and drinking.

We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.

צָרוּת עֵין SELFISHNESS, *tzarut ayin*. Literally, “narrowness of vision.” Each of us is different and sees the world differently. Seeing the world through the perspective of the “other” is often the beginning of ethical wisdom.

תְּמִהוֹן לֵב CONFUSION, *timhon leivav*. The formal confession of sins ends with a note about our internal confusion—and how that prevents us from acting properly. What we seek from the day is clarity about the direction of our lives.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפָתוֹתֵינוּ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵין.
◀ עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֲזוֹת מִצַּח.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כִּפּוּר־לָנוּ.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְלִילוֹת.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵין.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רְגָלִים לְהָרַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכּוּלוֹת.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שׁוֹא,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם.
◀ עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשׁוּמַת־יָד,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבב.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כִּפּוּר־לָנוּ.

¶ *For the Sin of
Destroying God's Creation*

אֱלֹהֵי עוֹלָם אֶתָּה בְּרֵאתָ שָׁמַיִם
וְאָרֶץ בְּאַהֲבָה,
יִצְרַת צְמַחַיִם וְחַיּוֹת, וְנִפְחַת נְשָׁמַת
חַיִּים בְּבִנְי אָדָם.
נִבְרְאָנוּ בְּקָרֵב עוֹלָם נָקִי וְטָהוֹר,
וְכַעַת הוּא נִהָרַס עַל-יַדֵינוּ.
לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפְּלִיִם
תַּחֲנוּנֵינוּ לִפְנֵיךָ יְיָהוָה אֱלֹהֵינוּ,
כִּי אֲשַׁמְנוּ, בְּזִבְזוֹנוֹ, וְגִרְמָנוּ נֶזֶק כְּפִיר:
עַל חֲטָא שְׁמַלְאָנוּ אֶרֶץ וַיָּמִים
בְּזָבָל וּבְאִשְׁפָּה,
עַל חֲטָא שֶׁהִשְׁמַדְנוּ לְנֶצַח חַיּוֹת
נִפְלְאוֹת שֶׁהִצַּלְתָּ מִמֵּי הַמַּבּוּל,
וְעַל חֲטָא שֶׁהִכְרַתְנוּ יַעֲרוֹת
עֲצִים הַמְּקַיְמִים נֶפֶשׁ כָּל-חַי.
אֲנָא יְיָהוָה פָּקַח עֵינֵינוּ וְנִרְאָה אֶת-
הַיּוֹד יִצְרִיתְךָ,
אֲז נִשְׁבַּחְךָ כְּמוֹ שְׁפָתוֹב: מִה־רַבּוֹ
מִמַּעֲשֵׂיךָ יְיָהוָה, כָּלֵם בְּחֻמְהָ עֲשִׂית
מִלְּאָה הָאֶרֶץ קִנְיָנְךָ.
הִסַּר אֶת-לֵב הָאָבֶן מִבְּשָׂרֵנוּ, וְתָן לָב
בְּשָׂר בְּקִרְבָנוּ.
תֵּן לָנוּ חֻמְהָ וְאַמֵץ לֵב לְשִׁמּוֹר עַל
הָאֶרֶץ מִתַּחַת הַשָּׁמַיִם.

Eternal God, You created the
heavens and earth in love.
You fashioned plants and
animals, breathing Your spirit
into humanity.

We were created amidst a clean and pure world, but it is now
degraded in our grasp.

Not on our own merits do we beseech You, Adonai our God,
for we have sinned, we have wasted, we have caused vast damage:

For the sin of filling the sea and land with filth and garbage;
for the sin of destroying species that You saved from the flood;
and for the sin of laying bare the forests and habitats that sustain life.

Please, God, open our eyes that we might see the splendor of Your
creation. Then we shall praise You, as it is written: "How great are
Your works, Adonai! You have made them all with wisdom; the earth
is filled with Your creations" (Psalm 104:24).

Remove the heart of stone from our flesh, and give us a feeling heart.

Grant us wisdom and determination to safeguard the earth beneath
the heavens.

—DANIEL NEVINS

We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial
glances.

We have sinned against You through condescension,
and we have sinned against You through stubbornness.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You by throwing off all restraint,
and we have sinned against You by rashly judging
others.

We have sinned against You by plotting against others,
and we have sinned against You through selfishness.

We have sinned against You through superficiality,
and we have sinned against You through stubbornness.

We have sinned against You by rushing to do evil,
and we have sinned against You through gossip.

We have sinned against You through empty promises,
and we have sinned against You through baseless
hatred.

We have sinned against You by betraying trust,
and we have sinned against You by succumbing to
confusion.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

SECRET MATTERS
הַנְּסִתֶּרֶת. Deuteronomy
29:28.

HANNAH חַנָּה. The
Bible's depiction of
her request for a child
became, for the Rabbis,
the model of proper
prayer. We orient our
own prayer accordingly,
as we plead for forgive-
ness.

ADONAI BRINGS יהוה
יהוה. I Samuel 2:7–8.
מְשַׁפֵּיל.

TAKE WORDS WITH YOU
קַחוּ עִמָּכֶם דְּבָרִים
Hosea
14:3. That is, speak your
confession.

I, SURELY I אֲנֹכִי אֲנֹכִי I
Isaiah 43:25.

I SWEEP ASIDE YOUR
מְחִיתִי SINS LIKE A MIST
קָעַב פְּשָׁעֶיךָ. Isaiah 44:22.

FOR ON THIS DAY כִּי
בְּיוֹם סִתְּוָה. Leviticus 16:30.

אתה YOU FORGIVE
סָלַחְתָּ. The grammatical
form of the nouns סָלַחְתָּ
(solhan) and מְחָלְתָּ
(moholan) indicate
an essential personal
quality. For example,
when one לומד (lomed),
“studies,” until becom-
ing a scholar, one is then
called a לַמְדָּן (lamdan).
The use of this form
reflects the poet's belief
that God's forgiving
nature is, in fact, God's
essence.

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה. בֵּין שֵׁשׁ-פָּה
קוּם עֲשֵׂה וּבֵין שְׁאִין בָּהּ קוּם עֲשֵׂה, אֶת-הַגְּלוּיִים לָנוּ וְאֶת-
שְׂאִינֵם גְּלוּיִים לָנוּ. אֶת-הַגְּלוּיִים לָנוּ כְּכַר אֲמַרְנוּם
לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת-שְׂאִינֵם גְּלוּיִים לָנוּ לְפָנֶיךָ
הֵם גְּלוּיִים וַיְדוּעִים, כְּדָבָר שֶׁנֶּאֱמַר: < הַנְּסִתֶּרֶת לִיהוָה
אֱלֹהֵינוּ, וְהַנְּגִלַת לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-
דְּבָרֵי הַתּוֹרָה הַזֹּאת.

חַנָּה, מֵרַת רוּחַ הַתְּפִלָּה לְפָנֶיךָ, וַיִּמְלֵא לָבָה בְּכִי, וְקוֹלָהּ
לֹא יִשְׁמַע, אַךְ בַּחֲנֻת אֶת-לָבָה וַתִּפֶּן אֵלָיָהּ. עֲנֵה לָנוּ
בְּעֵת בְּקִשְׁתָּנוּ כְּשֶׁעָנִיתָ לְתַחֲנֻת הָאִשָּׁה בְּשִׁילָה וְנִזְכָּה
לְשִׁיר כְּמוֹתֶיהָ: יְהוָה מְשַׁפֵּיל אֶף-מְרוֹמָם, מִקִּים מַעֲפָר דָּל.
וְנֶאֱמַר: שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ, כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ.
קַחוּ עִמָּכֶם דְּבָרִים וּשׁוּבוּ אֵלֵי-יְהוָה.

וְאֵתָה רַחוּם מְקַבֵּל שְׂבִים, וְעַל הַתְּשׁוּבָה מֵרֹאשׁ
הַבְּטַחְתָּנוּ, וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלֹת לְךָ.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], מְחַל לַעֲוֹנוֹתֵינוּ
בְּיוֹם [הַשְּׁבֵת הַזֶּה וּבְיוֹם] הַכְּפוּרִים הַזֶּה. מְחַה וְהַעֲבֵר
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאֲמֹר: אֲנֹכִי אֲנֹכִי הוּא
מְחַה פְּשָׁעֶיךָ לְמַעַנִי, וְחַטָּאתֶיךָ לֹא אֶזְכֹּר. וְנֶאֱמַר: מְחִיתִי
כְּעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ, שׁוּבָה אֵלַי כִּי גֵאלְתֶיךָ.
וְנֶאֱמַר: כִּי-בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל
חַטָּאתֵיכֶם, לְפָנַי יְהוָה תִּטְהָרוּ.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצָה בְּמִנוּחְתָּנוּ]
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וַתֵּן חֵלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ
וְשִׁמְחָנוּ בִישׁוּעָתְךָ [וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שְׁבֵת קִדְּשָׁךָ, וַיְנַוְחוּ בָהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ]
וְטַהַר לְבָנֵנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אֵתָה סָלַחְתָּ לְיִשְׂרָאֵל וּמְחָלְתָּ
לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וְדוֹר, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל
וְסוֹלַח אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מוֹחֵל וְסוֹלַח
לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ
בְּכָל-שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל-הָאָרֶץ, מִקְדָּשׁ [הַשְּׁבֵת וְ]
יִשְׂרָאֵל וְיוֹם הַכְּפוּרִים.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”

Hannah, sad and depressed, prayed to You, her heart overflowing with tears, her voice inaudible. But You understood her heartfelt cry and turned to her. Answer us in our time of need, as You responded to the plea of the woman in Shiloh, that we may sing like her: ADONAI “brings down and lifts up, raises up the poor from the dust of the earth.”

Your prophet Hosea declared: “Return, O Israel, to ADONAI your God, for you have stumbled because of your sin. Take words with you and return to ADONAI.”

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now our eyes look toward You, to accept our repentance.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el

רצה יהוה אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, [ואשי ישראל] ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יהוה, המחזיר שכנינו לציון.

While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

Leader recites:

† מודים אנחנו לך
שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו]
אלהי כל־בשר, יוצרנו,
יוצר בראשית. ברכות
והודאות לשמך הגדול
והקדוש, על שהחייטנו
וקימתנו. כן תחיינו
ותקימנו, ותאסוף
גלותינו לחצרות קדשך,
לשמור חקיך ולעשות
רצונך, ולעבדך בלבב
שלם, על שאנחנו מודים
לך. ברוך אל ההודאות.

מודים אנחנו לך
שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו]
לעולם ועד, צור חיינו
מגן ישענו אתה הוא.
לדור ודור נודה לך
ונספר תהלתך, על חיינו
המסורים בידך ועל
נשמותינו הפקודות לך,
ועל נסיון שבכל־יום עמנו
ועל נפלאותיך וטובותיך
שבכל־עת, ערב ובקר
וצהרים. < הטוב, כי לא
כלו רחמיך, והמרחם כי
לא תמו חסדיך, מעולם
קנינו לך.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

RESTORE WORSHIP TO YOUR SANCTUARY
השב את העבודה לדביר ביתך. According to the Babylonian Talmud, “Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God” (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E. and then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. We pray for the restoration of the sense of immediate connection with God that is believed to have characterized the Temple service.

YOUR DIVINE PRESENCE
שכינתו. The Hebrew word *shekhinah* has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.

THE CONGREGATIONAL RESPONSE. A second version of Modim (the *b'rakhah* of thanksgiving) was created by the Sages to be recited by the congregation while the leader chants the official prayer (Babylonian Talmud, Sotah 40a). In this

way, we each fulfill the imperative of acknowledging God. The central idea in this version is *modim anahnu lakh . . . al she-anahnu modim lakh*, “we thank You for the ability to thank You.” Our prayers may be addressed to God, but God is also their source.

FOR ALL THESE BLESSINGS וְעַל כָּלֵם. In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Congregation recites:

🕯 We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

Thankfulness

It is gratefulness
which makes the
soul great.

—ABRAHAM JOSHUA
HESCHEL

אָבִינוּ מִלְכֵנוּ, זָכַר רַחֲמֶיךָ וּכְבֹשׁ פְּעֻסָּךְ, וְכִלְיָה דְּבַר וְחָרֵב
וְרַעֲב וְשִׁבִי וּמִשְׁחִית וְעֹוֹן וְשִׁמְד וּמִגְפָּה וּפְגַע רַע וְכָל-
מַחְלָה, וְכָל-תְּקֵלָה וְכָל-קֶטְטָה, וְכָל-מִינֵי פְרַעֲנִיּוֹת וְכָל-
גְזֵרָה רָעָה וְשִׁנְאָת חֲנָם, מִמֵּלֵינוּ וּמִעַל כָּל-בְּנֵי בְרִיתֶךָ.

וְכָתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתֶךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת-שִׁמְךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ
וְלֶךָ נְאֻה לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָה
הַמְשַׁלֶּשֶׁת בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו, כֹּהֲנִים, עִם קְדוּשָׁה, כְּאָמֹר:

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל, בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשִׁלּוֹמֶךָ.

בְּסִפּוֹר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְׁלוֹם.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 272.

used instead at afternoon and evening services. However, on fast days such as Yom Kippur, Sim Shalom is said at every service. The words of Sim Shalom are related directly to the conclusion of Birkat Kohanim (*v'yasem l'kha shalom*, "may God grant you peace"); thus Sim Shalom is traditionally recited at all services at which the Birkat Kohanim is recited. On fast days, Birkat Kohanim is recited at all services throughout the day (but not the evening).

AND INSCRIBE. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance. With the first two insertions, we prayed for God's mercy that we may live another year; now we pray that the life we are granted be good.

MAY ADONAI BLESS YOU AND PROTECT YOU. בְּרַכְךָ וַיִּשְׁמְרֶךָ. This blessing (Numbers 6:24–26) is known as Birkat Kohanim, the "Priestly Blessing," as the Torah prescribes that it is to be recited by Aaron and his descendants, the *kohanim* (priests), to bring God's blessing upon the people Israel. In most Israeli synagogues, this blessing is recited every day. The *kohanim*, who come to the front of the synagogue after preparing themselves ritually, extend their hands toward the community in a traditional gesture, thus serving as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* reenact this ancient blessing during the Musaf service on High Holy Days and festivals.

שִׁים שְׁלוֹם. Generally in the Ashkenazic liturgy, the *b'rakhah* Sim Shalom is recited only during the morning (Shaharit and Musaf) services, whereas a similar *b'rakhah*, Shalom Rav ("abundant peace"), is

The Blessings of Peace

Great is peace, for the only vessel that can contain blessings is peace.
Great is peace, for all the prayers conclude with pleas for peace.
Great is peace, for we must seek it even in time of war.
Great is peace, for it is the reward of the righteous.
Great is peace, for it is bestowed upon those who love the Torah.
Great is peace, for it is bestowed upon the humble.
Great is peace, for it is bestowed upon those who act justly.
Great is peace, for it is equal to all of the work of creation.
Great is peace, for even those who dwell on high need peace, as it is said, עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו “God imposes peace in God’s heights” (Job 25:2). If in a place where there is no hatred and envy, enmity or malice, peace is needed, how much more so in a place where all these qualities are lacking!
Great is peace, for the name of the Holy One is Peace.

—MIDRASH
SIFREI NUMBERS

(trans. Reuven Hammer, adapted)

Avinu Malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us and for all the people of Your covenant.

And inscribe all the people of Your covenant for a good life.

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

Our God and God of our ancestors, bless us with the three-fold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance shine upon you and

grant you kindness. *So may it be God's will. Kein y'hi ratzon.*

May ADONAI's countenance be lifted toward you and

grant you peace. *So may it be God's will. Kein y'hi ratzon.*

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

B'seifer hayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'nikkateiv l'fanekha, anahnu v'khol am'kha beit yisra-el, l'hayyim tovim u-l'shalom.

Barukh atah ADONAI, who brings peace.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 272.

We rise as the ark is opened. An alternate version begins on page 244.
Avinu Malkeinu is not recited on Shabbat.

אָבִינוּ מַלְכֵנוּ! חָטְאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מַלְךְ אֶלָּא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךָ.
אָבִינוּ מַלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בְּטַל מֵעַלֵינוּ כָּל־גְּזֵרוֹת קְשׁוֹת.
אָבִינוּ מַלְכֵנוּ! בְּטַל מַחְשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כִּלָּה כָּל־צָר וּמִשְׁטֵיִן מֵעַלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כִּלָּה דְבַר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית
וְעוֹן וְשֹׂמֵד מִבְּנֵי בְרִיתְךָ.
אָבִינוּ מַלְכֵנוּ! סִלַּח וּמַחַל לְכָל־עוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מָחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

אָבִינוּ מַלְכֵנוּ! הִחַזֵּירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ.
אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר פְּרֻנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר זְכוֹת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
אָבִינוּ מַלְכֵנוּ! הִצְמַח לָנוּ יְשׁוּעָה בְּקִרְוֵב.
אָבִינוּ מַלְכֵנוּ! הָרֵם קָרְן יִשְׂרָאֵל עִמָּךְ.
אָבִינוּ מַלְכֵנוּ! הָרֵם קָרְן מִשִּׁיחָךְ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אַל תִּשְׁיֵבֵנוּ רִיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפַר אֲנַחְנוּ.
אָבִינוּ מַלְכֵנוּ! חָמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.

אָבִינוּ מַלְכֵנוּ AVINU MALKEINU. The Babylonian Talmud reports that Rabbi Akiva prayed with the words *avinu malkeinu* and his prayers were accepted (Taanit 25b). Originally, this was a prayer for material blessing. In time, verses were added asking for deliverance from natural and human devastation. References to martyrdom, as well as meditations on the new year, were also added.

Avinu malkeinu literally means “our father, our king.” The image of God as “father” represents relatedness and closeness. (In the ancient world the term “father” is associated with the one who gives life, and so many modern prayerbooks reflect this nuance by translating the word as “creator” or “source.”) The figure of God as king, or sovereign, conveys authority, particularly that of judge, and so connotes greater distance. Jewish theology has always recognized this paradoxical sense of God, speaking both of God’s being close at hand, and also as distant and inscrutable—similarly of God’s kindness and caring as well as God’s punishing hand for sinful behavior.

Avinu Malkeinu

We rise as the ark is opened. An alternate version begins on page 244.

Avinu Malkeinu is not recited on Shabbat.

Avinu Malkeinu, we have sinned in Your presence.

Avinu Malkeinu, we have no sovereign but You.

Avinu Malkeinu, act toward us kindly in accord with Your name.

Avinu Malkeinu, make this a good new year for us.

Avinu Malkeinu, annul every harsh decree against us.

Avinu Malkeinu, nullify the designs of our foes.

Avinu Malkeinu, frustrate the plots of our enemies.

Avinu Malkeinu, rid us of every oppressor and adversary.

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

Avinu Malkeinu, forgive and pardon all our sins.

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

Avinu Malkeinu, return us to Your presence, fully penitent.

Avinu Malkeinu, send complete healing to the sick among Your people.

Avinu Malkeinu, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer ḥayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'liḥah u-m'hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַבַּיִת עַל
קְדוּשַׁת שְׁמֶךָ.

אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן אִם לֹא לְמַעַנְנוּ.
אָבִינוּ מִלְכֵנוּ! חֲנֹנוּ וְעַנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קְדִישׁ שָׁלֵם

וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיף הוּא, לְעֵלְא לְעֵלְא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשָׁמַיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תַבְל], וְאָמְרוּ אָמֵן.

KADDISH SHALEM. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: "May the prayers and pleas of all Israel be accepted by their creator in heaven." Here, the placement of Kaddish Shalem marks the end of the morning Shaḥarit prayers. The liturgy now moves on to the Torah service. In a formal sense, though introduced and followed by *b'rakhot* and prayers, the reading of the Torah and the Haftarah constitutes study, not prayer. For the ancient Rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz'dakah va-hesed v'hoshi-einu.

The ark is closed.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

סדר קריאת התורה ליום כיפור

TORAH SERVICE OF YOM KIPPUR

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אִין־כְּמוֹךְ בְּאֵלֵהִים, אֲדֹנָי, וְאִין כְּמַעֲשֵׂיךָ.
מְלָכוֹתֶיךָ מְלָכוֹת כָּל־עוֹלָמִים, וּמְשַׁלְּתֶיךָ בְּכָל־דּוֹר וְדוֹר.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אֵב הַרְחָמִים, הֵיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן, תְּבַנֶּה חוֹמוֹת
יְרוּשָׁלַיִם. כִּי בָרַךְ לְבַד בְּטַחֲנוֹ, מֶלֶךְ אֵל רִם וְנִשְׂא, אֲדוֹן
עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוֹמָה יְהוָה וַיִּפְצוּ אֵיבֶיךָ, וַיִּנְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְהוָה מִירוּשָׁלַם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

cover's hem was kissed as the scroll passed through the congregation. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal his presence). In short, our way of treating the Torah scroll combines the three "crowns" about which our Rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah.

NONE COMPARES TO YOU אִין כְּמוֹךְ. As etiquette in Europe's royal courts became more elaborate (14th century), the Ashkenazic rite incorporated verses emphasizing God's sovereignty, as if to say that God alone—and no earthly ruler—is the true sovereign.

ADONAI IS SOVEREIGN יְהוָה מֶלֶךְ. This sentence is a compilation of biblical phrases referring to God's sovereignty. Stitched together, they form a creed: God has ruled the world since before creation and will continue to rule eternally. The other verses in this passage are from Psalms 86:8, 145:13, and 29:11.

COMPASSIONATE CREATOR אֵב הַרְחָמִים. Literally, "merciful father." This address, followed by a verse that calls for Jerusalem's reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited here in an earlier era.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ. Numbers 10:35. Reciting this verse evokes a period of special closeness between God and Israel, both at Sinai and in their journey through the desert. This verse is from a description of how the people moved from one encampment to another. It depicts the Ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies.

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals appropriate to all humanity. Isaiah envisioned all the nations of the world coming to Mount Zion and worshipping one God.

TAKING OUT THE TORAH

Meditations on the Meaning of Torah

✠
Open my eyes, that
through the study of
Your Torah I may see
wondrous things.

—PSALM 119:18

Ⓜ
What Torah means to us
depends on what God
means to us.

—JACOB PETUCHOWSKI

Ⓜ
The custom of our ances-
tors has the status of
Torah.

—TOSAFOT TO
BABYLONIAN TALMUD,
MENAĤOT

Ⓜ
The people Israel, the
Torah, and the Holy One
are all one. —THE ZOHAR

None compares to You, ADONAI,
and nothing is like Your works.
Your sovereignty is everlasting;
Your rule endures through all generations.
ADONAI is sovereign, ADONAI has always been sovereign,
ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.

*Malkhut'kha malkhut kol-olamim, u-memshalt'kha b'khol dor va-dor.
Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.
Adonai oz l'ammo yittein, Adonai y'vareikh et-ammo va-shalom.*

Compassionate Creator, may it please You that Zion flourish;
build the walls of Jerusalem. For in You alone do we put our
trust, transcendent Sovereign—Master of all time.

*Av ha-raḥamim, hetivah virtzon'kha et tziyyon,
tivneh homot y'rushalayim.*

Ki v'kha l'vad batahnu, melekh El ram v'nissa, adon olamim.

We rise as the ark is opened.

As the Ark was carried forward, Moses would say:
ADONAI! Scatter Your foes,
so that Your enemies flee Your Presence.

*Kumah Adonai v'yafutzu oy'vekha,
v'yanusu m'san-ekha mi-panekha.*

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the One who gave Torah to the people Israel
in holiness.

*Ki mi-tziyyon teitzei torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'ammo yisra-el bi-k'dushato.*

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

יהוה יהוה, אל רחום וחנון, אָרַךְ אַפַּיִם וְרַב חַסֵּד וְאֵמֶת,
נִצַּר חַסֵּד לְאֵלֵפִים, נִשָּׂא עֵוֹן וּפְשָׁע וְחַטָּאָה, וְנִקְּהָ.

אָבִינוּ מִלְכֵנוּ, אֲדוֹן הַשְּׁלוֹם, עֲזָרְנוּ וְהוֹשִׁיעֵנו שְׁנוֹזֶפֶה תְּמִיד
לְאַחֲזוֹ בְּמִדַּת הַשְּׁלוֹם. וַיְהִיָּה שְׁלוֹם בֵּין כָּל־אָדָם לְחִבְרוֹ וּבֵין
אִישׁ לְאִשְׁתּוֹ, וְלֹא תִהְיֶה שׁוֹם מִחֻלְקֵת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתֵּי.
אֶתְּהָ עוֹשֶׂה שְׁלוֹם בְּמְרוֹמֶיהָ, כִּן תִּמְשִׁיף שְׁלוֹם עָלֵינוּ וְעַל
כָּל־הָעוֹלָם כְּלוּ, נִתְקָרַב אֵלֶיךָ וּלְתוֹרַתְךָ בְּאֵמֶת וְנַעֲשֶׂה כְּלָנוּ
אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם. אֲדוֹן הַשְּׁלוֹם, בְּרַכְּנוּ
בְּשְׁלוֹם. אָמֵן.

יְהִיו לְרְצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוה צוּרִי וְגוֹאֲלִי.

Some recite the following three times:

וְאֵנִי תִפְלְתִי־לָךְ, יְהוה, עֵת רְצוֹן.
אֱלֹהִים בְּרַב־חַסְדֶּךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

ON SHABBAT, WE MEDITATE AS FOLLOWS:

בְּרִיךְ שְׁמֵה דְמַרְא עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאִתְרַךְ. יְהֵא
רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעֵלָם, וּפְרָקֵן יְמִינְךָ אַחְזִי לְעַמְךָ
בְּבֵית מִקְדָּשְׁךָ, וְלֵאמֹטוּי לְנָא מְטוּב נְהוֹרְךָ וּלְקַבַּל צְלוֹתְנָא
בְּרַחֲמִין. יְהֵא רַעְוָא קְדָמְךָ דְתוֹרִיךָ לֵן חִיין בְּטִיבוּתָא, וְלַהּוּי
אֲנָא פְקִידָא בְּגוּ צְדִיקִיָא, לְמַרְחָם עָלֵי, וְלִמְנַטֵר יְתִי וְיֵת כָּל־
דִּי לִי וְדִי לְעַמְךָ יִשְׂרָאֵל. אֲנֵת הוּא זֵן לְכָלָא, וּמְפָרְנֵס לְכָלָא.
אֲנֵת הוּא שְׁלִיט עַל כָּלָא. אֲנֵת הוּא דְשְׁלִיט עַל מְלַכְיָא,
וּמְלַכוּתָא דִּי לָךְ הִיא. אֲנָא עֲבָדָא דְקָדְשָא בְּרִיךְ הוּא
דְסַגְדָנָא קַמָּה וּמְקַמָּא דִּיקָר אִוְרִיתָהּ בְּכָל־עֵדָן וְעֵדָן.

BEFORE THE OPEN ARK. The sight of the Torah in the opened ark evokes a sense of reverence, inspiring reflection and meditation. Over time, various personal prayers have been added to the Torah service. Rabbi Isaac Luria (1534–1572, Egypt and the Land of Israel) suggested that the Thirteen Attributes be recited before the open ark, as a communal plea for forgiveness.

אָבִינוּ מִלְכֵינוּ מִלְכֵנוּ. Adapted by Jules Harlow from a meditation written by Rabbi Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav.

MAY THIS BE . . . FOR MY PRAYER וְאֵנִי תִפְלְתִי־לָךְ. Psalm 69:14. This poetic phrase can be literally translated as: “And I, I am a prayer to You...” Our lives may be seen as prayers offered to God.

PRAISED BE YOUR NAME בְּרִיךְ שְׁמֵה. From the Zohar (part 2, 206a), the central text of Jewish mysticism, composed in Aramaic. A translation of the Zohar’s introduction to this meditation appears in the left-most column.

As soon as the Torah scroll is placed on [the reading desk] the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at that moment standing at Mount Sinai to receive the Torah, and should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he opened it, all the people stood up," and also, "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened and the attribute of love is stirred up, and each one should then recite the following prayer: "Ruler of the universe, praised be Your name and Your sovereignty. . . ."

—THE ZOHAR

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

ADONAI, ADONAI, God merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El raḥum v'hannun, erekh appayim v'rav hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

PRIVATE MEDITATION

Avinu Malkeinu, Master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some recite the following three times:

May this be an auspicious time, ADONAI, for my prayer. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani t'fillati l'kha, Adonai, eit ratzon.

Elohim b'rov ḥasdekha, aneini be-emet yish-ekha.

ON SHABBAT, WE MEDITATE AS FOLLOWS:

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the One who nourishes and sustains all life. You rule over all—even kings—for true sovereignty is Yours. I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on

לֹא עַל אֲנֶשׁ רְחֻצָנָא, וְלֹא עַל בַּר אֱלֹהִין סְמִכְנָא, אֶלָּא
 בְּאֵלֶּהָ דְשִׁמְיָא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאוּרִיתָה קְשׁוּט,
 וּנְבִיאֹוּהִי קְשׁוּט, וּמְסֻגָּא לְמַעַבְדַּד טְבוּן וּקְשׁוּט.
 < בַּה אֲנָא רְחִיץ וְלִשְׁמָה קְדִישָׁא יְקִירָא אֲנָא אֲמַר
 תִּשְׁבְּחִן. יְהִיא רַעוּא קְדָמָךְ דְּתַפְתַּח לְבִי בְּאוּרִיתָא,
 וְתִשְׁלִים מִשְׁאֲלִין דְּלִבִּי וּלְבָא דְכָל-עַמְךָ יִשְׂרָאֵל, לְטַב
 וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

Two scrolls of the Torah are taken from the ark.

We repeat each of these lines after the leader has recited it:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.
 אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנָנוּ קְדוֹשׁ וְנוֹרָא שְׁמוּ.

Leader:

† גְּדָלוֹ לִיהוָה אֲתִי, וְנִרְוֹמְמָה שְׁמוּ יַחְדָּו.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד,
 כִּי-כָל בְּשָׁמַיִם וּבְאָרֶץ,
 לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
 רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ, קְדוֹשׁ הוּא.
 רוֹמְמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ,
 כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

HEAR, O ISRAEL שְׁמַע יִשְׂרָאֵל. Taking out the Torah becomes a moment of affirming Israel's most fundamental creed, as if we are standing before our sovereign, God, and affirming our loyalty.

AWE-INSPIRING וְנִרְוֹמְמָה. This word is appropriately added on the High Holy Days.

ACCLAIM גְּדָלוֹ *gad'lu*. Psalm 34:4.

YOURS, ADONAI לָךְ יְהוָה (*l'kha Adonai*). 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel.

EXALT ADONAI רוֹמְמוּ יְהוָה (*rom'mu Adonai*). Two verses with the same opening words, taken from Psalm 99:5, 9.

A Personal Meditation
Avinu Malkeinu, bless my family with peace. Teach me to appreciate the treasures of my life and help us always to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel, and all humanity, Your handiwork, health and fulfillment, harmony, peace, and joy in the new year. Amen.

—NAVAH HARLOW

mortals nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

I put my trust in God and I utter praise to God's holy, precious name. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.

*Beih ana raheitz,
 v'li-shmeih kaddisha yakkira ana eimar tushb'han.
 Y'heih ra-ava kodamakh d'tiftah libbi b'oraita,
 v'tashlim mishalin d'libbi v'libba d'khol ammakh yisra-el,
 l'tav u-l'hayyin v'lish'lam. Amen.*

Two scrolls of the Torah are taken from the ark.

We repeat each of these lines after the leader has recited it:

Hear, O Israel, ADONAI is our God, ADONAI alone.
Sh'ma yisra-el, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy and awe-inspiring is God's name.

Ehad eloheinu, gadol adoneinu, kadosh v'nora sh'mo.

Leader:

℣ Acclaim ADONAI with me; let us exalt God's name together.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the power, the splendor, the triumph, and the majesty—for all in heaven and on earth is Yours. Yours is the sovereignty, above all else. Exalt ADONAI our God, and bow down at God's throne, for our God is holy. Exalt ADONAI our God, bow toward God's holy mountain, for ADONAI our God is holy.

*L'kha Adonai ha-g'dullah v'ha-g'vurah
 v'ha-tiferet v'ha-neitzah v'ha-hod,
 ki khol ba-shamayim u-va-aretz.
 L'kha Adonai ha-mamlakhah v'ha-mitnassei l'khol l'rosh.
 Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav,
 kadosh hu.
 Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,
 ki kadosh Adonai eloheinu.*

אב הַרְחָמִים הוּא יִרְחַם עִם עַמּוּסֵים, וְיִזְכֹּר בְּרִית
אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיִגְעַר
בְּיֶצֶר הָרָע מִן הַנְּשׂוּאִים, וְיַחֲוֶן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים,
וְיַמְלֵא מְשָׁלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וְיַעֲזוֹר וְיִגַּן וְיִוְשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוֹ גָּדֵל לְאַלְהֵינוּ, וְתָנוּ כְּבוֹד לְתוֹרָה.
(פֹּהוּ, קָרֵב: יַעֲמֵד _____ בֶּן _____ הַפֹּהוּ).
(בַּת פֹּהוּ, קָרֵבִי: תַעֲמֵד _____ בַּת _____ הַפֹּהוּ).
(יַעֲמֵד _____ בֶּן _____ רֵאשׁוֹן).
(תַעֲמֵד _____ בַּת _____ רֵאשׁוֹנָה).
בְּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבָקִים בִּיהוּה אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

*The person who is honored with an aliyah recites the following
before the Torah is read:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֵד.

The person repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נִטֵּעַ בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

ALIYOT. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll.

The first person would recite the opening *b'rakhah*, while the last recited the closing one. Over time, the practice evolved.

Today, each person called to the Torah recites both *b'rakhot*, and the Torah is chanted by a designated reader.

The Rabbis instituted a practice of calling a *kohen* for the first aliyah and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some modern congregations retain this traditional practice; others call their congregants to *aliyot* without regard to priestly status.

Each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the handles of the Torah. When the reading is completed, that person repeats the kissing gesture at the ending place, rolls the Torah closed, and, holding the handles of the Torah, recites the final *b'rakhah*.

WHO HAS CHOSEN US בְּחַר בְּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

GIVING US THE TORAH . . . WHO GIVES THE TORAH וְנָתַן לָנוּ אֶת־תּוֹרָה. In Hebrew, the *b'rakhah* uses both the present and the past tense. God not only gave us the Torah in the past, but also we receive it anew whenever we devote ourselves to studying it.

The Public Reading of Torah

When I read Torah, I am a link in a very long chain that shapes my identity; it is a ritual of personal and communal self-definition, as well as a reenactment of the first public reading of the Torah by Ezra and the scribes rededicating the Temple. I enunciate the words, and add my own meaning to the centuries of interpretation that preceded me; thus they serve both as a key to my own inner life and as a form of historical identification.

—RAYMOND SCHEINDLIN

May the One who is the source of compassion, who has always sustained us, have mercy on us, and remember the covenant with our ancestors. May God save us in difficult times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May our pleas be answered with a measure of kindness, salvation, and compassion.

Torah Reader (or Gabbai):

Help, shield, and save all who trust in You, God.

And let us say: *Amen*.

Let us all declare the greatness of God and give honor to the Torah as (*the first to be called to the Torah*) comes forward. Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

You who cling to ADONAI your God have been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayyim kull'khem ha-yom.

B'RAKHOT RECITED BY ONE CALLED UP TO THE TORAH

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all prayer is directed.

Barkhu et Adonai ha-m'vorakh.

The congregation responds:

Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

The person repeats the above response, then continues:

Barukh atah ADONAI, our God, ruler of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,

asher bahar banu mi-kol ha-amim,

v'natan lanu et torato.

Barukh atah Adonai, notein ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, ruler of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,

asher natan lanu torat emet,

v'hayyei olam nata b'tokheinu.

Barukh atah Adonai, notein ha-torah.

ויקרא טז

ראשון א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיִּמְתּוּ: ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אַחִירָךְ וְאֶל־יָבֵא בְכַל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֶן וְלֹא יָמוּת כִּי בְעֵינָן אֲרָאָה עַל־הַכַּפֹּרֶת: ג בְּזָאת יָבֵא אַהֲרֹן אֶל־הַקֹּדֶשׁ בַּפֹּר בֶּן־בֶּקָר לְחַטָּאת וְאֵיל לְעֹלָה: **[בשבת שני]** ד כְּתַנְת־בְּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֶד יִהְיוּ עַל־בְּשׁוֹרוֹ וּבֹאֲבָנֹט בֶד יַחְגֹּר וּבְמִצְנַפֶּת בֶד יִצְנַף בְּגֵדֵי־קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־בְּשׁוֹרוֹ וְלִבְשָׁם: ה וּמֵאֵת עֵדֹת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שַׁעֲרֵי עֹזִים לְחַטָּאת וְאֵיל אֶחָד לְעֹלָה: ו וְהִקְרִיב אַהֲרֹן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

LEVITICUS 16. The Torah reading for Yom Kippur Morning consists of instructions for the service of atonement performed by the High Priest in the tabernacle on Yom Kippur, a marked shift from the Rosh Hashanah readings, which contain narratives of the lives of the patriarchs and matriarchs. The focus on ritual observance highlights a theme of Yom Kippur: the relationship between the ethical and the ritual. The Torah reading reminds us that, even when we have done all we can do to cleanse ourselves—physically, emotionally, and morally—something more is

required: the dramatic rituals of Yom Kippur. The morning's Haftarah addresses the same issue but from the opposite perspective, reminding us that ritual alone is also insufficient. The Haftarah challenges us to examine the way in which our rituals do, or do not, lead to ethical behavior and a refinement of our moral sensibilities. Taken together, the Torah reading and the Haftarah present us with the interdependence of ethics and ritual, of human effort and divine aid, of regret and forgiveness.

VERSE 1. AFTER THE DEATH OF THE TWO SONS OF AARON אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן. Aaron's two sons had died while bringing a "foreign fire" to the Temple precincts, an act described here as coming too close to the Divine Presence. Jewish scholars and biblical commentators disagree as to what constituted the sons' sin, or even if they actually sinned. Nevertheless, when this verse—which introduces the day's ritual—pointedly mentions their death, it prompts us to approach the holy with awe and trembling. From the Torah's perspective, we are dealing with matters of life and death. (The Yom Kippur liturgy underscores this theme.)

VERSE 2. FOR I APPEAR IN THE CLOUD OVER THE COVER עַל־הַכַּפֹּרֶת. Only once during the year would the High Priest enter the Holy of Holies. A cloud covered the ark, and a voice could be heard from between the cherubim. In biblical priestly thought, it was here that the divine was perceptible.

VERSE 4. A LINEN TUNIC כְּתַנְת־בְּד. On this day, the High Priest put aside his elaborate, regal daily garments and conducted the ritual of purification in simple white clothing. One midrashic interpretation is that the usual gold vestments might evoke the sin of the golden calf. Leaders of the Yom Kippur service customarily wear white, as do some congregants, in imitation of the service of the High Priest.

VERSE 6. TO MAKE EXPIATION FOR HIMSELF AND FOR HIS HOUSEHOLD בֵּיתוֹ וּבְעֵדוֹ. Before atoning for the community, Aaron must atone for himself and his household. The priest must liberate himself from his own and his family's transgressions before he can effectuate atonement for anyone else. Aaron sprinkles blood all around himself, making himself a symbolic sacrifice, and once he is cleansed, he emerges symbolically reborn.

TORAH READING

Ritual Then and Now

Ritual fills the human need for completeness. It speaks to the depths of human emotion by giving a specific expression and form to work through diverse emotions. Ritual also offers us the hope and comfort that, having followed prescribed rules, we will have done everything possible to attain forgiveness and even to preserve our lives with an inner sense of security.

The rituals we observe on Yom Kippur are designed to effect inner and outer cleansing in conjunction with our religious and ethical work. First, we read these passages in the Torah, remembering and studying the laws given by God to Moses

for Aaron's performance of the ritual of atonement in the tabernacle. Later in the day, we ourselves dramatically reenact this service, using the Mishnaic version, composed many centuries later. Finally, we observe the command at the end of the Torah reading to "afflict" ourselves, through abstaining from food, drink, and sexual intimacy. All these elements and more are designed to give us a sense that our sins have been wiped away.

At the same time, the rituals of Yom Kippur are no substitute for the work of repentance, תשובה (*teshuvah*); rather, they are the culmination of a long process of self-examination, repentance, and repair inaugurated forty days earlier on the first of Elul. After we have sought and granted forgiveness from each other, it is the day of Yom Kippur itself that gives us a sense of closure, of accomplishment. It can give us a sense of transcendence, and of transformation.

Liturgical Practice

The Ashkenazic rite is unique in prescribing a special chant for High Holy Day Torah reading. Solemn and meditative, its use may be explained by the Zohar's statement that all who listen to Leviticus chapter 16—the portion for Yom Kippur in which the sudden death of Aaron's children is mentioned—should shed tears. The custom of using this special melody extended to Rosh Hashanah as well.

The Torah reading for Yom Kippur has six aliyot, one more than on festivals, to indicate its special character. On Shabbat, the reading is divided into seven aliyot, as is the practice every Shabbat.

LEVITICUS 16

First aliyah

1 ADONAI spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of ADONAI. 2 ADONAI said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. 3 Thus only shall Aaron enter the Shrine: with a bull of the herd for a purification offering and a ram for a burnt offering.— [Second aliyah on Shabbat] 4 He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.— 5 And from the Israelite community he shall take two he-goats for a purification offering and a ram for a burnt offering.

6 Aaron is to offer his own bull of purification offering, to make expiation for himself and for his household.

—after ABRAHAM ZVI IDELSOHN

שני [בשבת שלישי] ז ולקח את־שני השעירים והעמיד אתם
לפני יהוה פתח אהל מועד: ה ונתן אהרן על־שני
השעירים גרלות גורל אחד ליהוה וגורל אחד לעזאזל:
ט והקריב אהרן את־השעיר אשר עלה עליו הגורל
ליהוה ועשהו חטאת: י והשעיר אשר עלה עליו הגורל
לעזאזל יעמד־חי לפני יהוה לכפר עליו לשלח אתו
לעזאזל המדברה: יא והקריב אהרן את־פר החטאת
אשר־לו וכפר בעדו ובעד ביתו ושחט את־פר החטאת
אשר־לו:

שלישי [בשבת רביעי] יב ולקח מלא־המחטה גחלי־אש מעל
המזבח מלפני יהוה ומלא חפניו קטרת סמים דקה
והביא מבית לפרכת: יג ונתן את־הקטרת על־האש
לפני יהוה וכסה | ענן הקטרת את־הכפורת אשר על־
העדות ולא ימות: יד ולקח מדם הפר והזה באצבעו
על־פני הכפורת קדמה ולפני הכפורת יזה שבע־פעמים
מן־הדם באצבעו: טו ושחט את־שעיר החטאת אשר

VERSE 8. ONE MARKED FOR ADONAI AND THE OTHER MARKED FOR AZAZEL

גורל אחד ליהוה וגורל אחד לעזאזל. Aaron makes a selection by lottery to determine which of two goats will be sacrificed and which will be burdened with the sins of all Israel and flung into the wilderness as a scapegoat. The rituals are designed to return Israel to a pristine condition free of sin to start the new year. The scapegoat ritual, however, reminds us that our control is limited and that our destiny is a mystery. The Rabbis insisted that the two goats had to be exactly the same—in color, age, and so on. What differentiated their fate? Only the chance designation of the lottery.

The scapegoat is sent to Azazel, later in this chapter designated as “the wilderness,” a place devoid of human or animal existence

and therefore perhaps biblically understood as the dwelling place of demonic forces, or that which is barren—the opposite of God, the giver of life. The meaning of the word Azazel has been lost. Some, like the medieval commentator Abraham Ibn Ezra, think it is the name of a demon; others, like the ancient Rabbis, a place name: the place where the goat was sent away (*ez*, goat; *azal*, went away). The sending away of the scapegoat is a visible representation of the human wish to be rid of sin.

VERSE 12. AND BRING THIS BEHIND THE CURTAIN לפרכת. Once a year, the High Priest—and only the High Priest—entered the Holy of Holies. In that moment, the connection between heaven and earth was made real. The loss of that moment created a crisis for the generations following the Temple’s destruction. Some Jews believed that by their being in exile, God was no longer perceptible. Others argued that even without the Temple’s rituals, they could evoke God’s presence via gathering in prayer as a community, studying sacred texts together, and performing kind deeds.

VERSE 13. THE CLOUD FROM THE INCENSE SCREENS THE COVER וְכִסָּה עֲנַן הַקְטָרֶת אֶת־הַכַּפֹּרֶת. The smoke cloud created by the incense now covers the ark, allowing the Divine to enter but not be seen. The cloud cover becomes a symbolic indication of the hiddenness of God.

VERSE 14. Blood represents life; members of the animal kingdom cannot exist without blood. The blood of the sacrifice offered on the altar is the “life” of the sacrifice. God accepts it in place of human life, grants expiation, and refrains from punishment and wrath. In recognition of the special power of blood, care is taken to remove blood from meat before it is fit (*kasher*) for eating.

God's Prayer

Rabbi Yoḥanan said in the name of Rabbi Yose: “How do we know that the Holy One says prayers? Because Scripture says: ‘I shall bring them to My holy mountain and make them joyful in My house of prayer (*beit t’fillati*)’ (Isaiah 56:7). It is not said ‘their prayer’ (*t’fillatam*) but ‘My prayer’ (*t’fillati*); hence you learn that the Holy One says prayers.

What does the Holy One pray? Rabbi Zutra ben Tobi said in the name of Rav: “May it be My will that My mercy suppress My anger, and that My mercy prevail over My other attributes, so that I deal with My children via the attribute of mercy and, on their behalf, not be constrained by strict justice!”

It was taught: Rabbi Ishmael ben Elisha said: “I once entered into the innermost part of the Temple to offer incense, and I saw—seated upon a high and exalted throne—*Akatriel Yah Adonai Tz’va-ot*, who said to me: ‘My son Ishmael, bless Me!’ I replied: ‘May it be Your will that Your mercy suppress Your anger, and that Your mercy prevail over Your other attributes, so that You deal with Your children via the attribute of mercy and, on their behalf, not be constrained by strict justice!’ *Akatriel Yah Adonai Tz’va-ot* nodded to me.”

—BABYLONIAN TALMUD, BERAKHOT

Second aliyah [Third aliyah on Shabbat]

7 Aaron shall take the two he-goats and let them stand before ADONAI at the entrance of the Tent of Meeting; 8 and he shall place lots upon the two goats, one marked for ADONAI and the other marked for Azazel. 9 Aaron shall bring forward the goat designated by lot for ADONAI, which he is to offer as a purification offering; 10 while the goat designated by lot for Azazel shall be left standing alive before ADONAI, to make expiation with it and to send it off to the wilderness for Azazel. 11 Aaron shall then offer his bull of purification offering, to make expiation for himself and his household. He shall slaughter his bull of purification offering.

Third aliyah [Fourth aliyah on Shabbat]

12 Then he shall take a panful of glowing coals scooped from the altar before ADONAI, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. 13 He shall put the incense on the fire before ADONAI, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. 14 He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. 15 He shall then slaughter the

לְעַם וְהֵבִיא אֶת־דָּמֹו אֶל־מִבֵּית לַפְּרֻכֹּת וְעָשָׂה אֶת־דָּמֹו
כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפְּפֹת וּלְפָנַי
הַכַּפְּפֹת: ט וּכְפָר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל
וּמִפְשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד
הַשֹּׁכֵן אִתָּם בְּתוֹךְ טְמֵאתָם: י וְכָל־אֲדָם לֹא־יִהְיֶה |
בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֹאתוֹ וְכַפֵּר בְּעֵדוֹ
וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קֹהֶל יִשְׂרָאֵל:

VERSE 16. THE IMPURITY AND TRANSGRESSION OF THE ISRAELITES, WHATEVER THEIR SINS מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם לְכָל־חַטָּאתָם. The understanding here is that both the sinner and the sanctuary need atonement. The Bible includes various views regarding ritual impurity. The prophets stressed that unethical behavior created impurity. Priestly writings are more often concerned with impurity created through contact with the dead or other objects considered impure, lest that impurity be brought into the sanctuary.

רביעי [בשבת חמישי] יח וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לְפָנֵי־יְהוָה
וְכַפֵּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־
קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: ט וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ
שִׁבְעַת פְּעָמִים וּטְהָרוּ וְקִדְּשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל:
כ וְכִלָּה מְכַפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ
וְהַקָּרִיב אֶת־הַשְּׁעִיר הַחַי: כא וּסְמַךְ אֶהָרֵן אֶת־שְׁתֵּי יָדָיו
עַל רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוֹדָה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי
יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־
רֹאשׁ הַשְּׁעִיר וְשִׁלַּח בְּיַד־אִישׁ עֵתִי הַמְדַבֵּרָה: כב וּנְשָׂא
הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־
הַשְּׁעִיר בַּמִּדְבָּר:

VERSE 21. AND CONFESS OVER IT וְהִתְוֹדָה עָלָיו. The ritual does not suffice without a spoken confession. Such spoken confession, known as וידוי (viddui), becomes a central part of Yom Kippur liturgy, repeated ten times during the day. The number ten may not be accidental: the High Priest had bathed himself ten times during the Temple's atonement ritual. After the Temple's destruction, the rite of confession, which had been only one small element

כג וּבָא אֶהָרֵן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַבֹּד
אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: כד וּרְחַץ
אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וּלְבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא
וְעָשָׂה אֶת־עֲלֹתוֹ וְאֶת־עֲלֹת הָעֹלָם וְכַפֵּר בְּעֵדוֹ וּבְעֵד הָעָם:

in the atonement ritual, soon became its central feature. The Viddui, repeated again and again, is more than a mere acknowledgement of sin: it serves as a ritual act of cleansing.

DESIGNATED AGENT אִישׁ עֵתִי. This part of the ritual could be performed by anyone, priest or layperson.

people's goat of purification offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

16 Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity. 17 When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out—to make expiation for himself and his household, and for the whole congregation of Israel.

Fourth aliyah [Fifth aliyah on Shabbat]

18 Then he shall go out to the altar that is before ADONAI and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; 19 and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall purify it of the impurity of the Israelites and consecrate it.

20 When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. 21 Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated agent. 22 Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

23 And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. 24 He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.

חמישי [בשבת שישי] כה ואת חלב החטאת יקטיר המזבחה:
 כו והמשלח את השעיר לעזאזל יכבס בגדיו ורחץ
 את בשרו במים ואחרי־כן יבוא אל־המחנה: כז ואת
 פר החטאת ואת | שעיר החטאת אשר הובא את־דמם
 לכפר בקדש יוציא אל־מחוץ למחנה ושרפו באש
 את־עורתם ואת־בשרם ואת־פרשם: כח והשרף אתם
 יכבס בגדיו ורחץ את־בשרו במים ואחרי־כן יבוא אל־
 המחנה: כט והיתה לכם לחקת עולם בחדש השביעי
 בעשור לחדש תענו את־נפשתיכם וכל־מלאכה לא
 תעשו האזרח והגר הגר בתוכם: ל פי־ביום הזה יכפר
 עליכם לטהר אתכם מכל חטאתיכם לפני יהוה תטהרו:

VERSE 29. The customs and rituals we follow on Yom Kippur are based on this verse. The seventh month is the month of Tishrei, counting from Nisan, the month in which Passover occurs. The phrase “afflict yourselves,” תענו את־נפשתיכם, was interpreted by the Rabbis to mean abstaining from both food and drink. They added three other restrictions: not anointing oneself, not wearing solid leather shoes, and not engaging in sexual intercourse.

שישי [בשבת שביעי] לא שבת שבתון היא לכם ועניתם את־
 נפשתיכם חקת עולם: לב וכפר הכהן אשר־ימשח אתו
 ואשר ימלא את־ידו לכהן תחת אביו ולבש את־בגדי
 הַבַּד בגדי הקדש: לג וכפר את־מקדש הקדש ואת־
 אהל מועד ואת־המזבח יכפר ועל הכהנים ועל־כל־עם
 הקהל יכפר: לד והיתה־זאת לכם לחקת עולם לכפר
 על־בני ישראל מכל־חטאתם אחת בשנה ויעש כאשר
 צוה יהוה את־משה:

VERSE 30. This verse speaks of purity and atonement, which are states that we can achieve only after God has granted forgiveness. The ritual returns the sanctuary to its pristine condition; thus, the ritual of Yom Kippur allows us to start again, fresh.

Sacrifices

We should imagine the emotion of an ancient Israelite in offering sacrifices. Animals were rarely slaughtered—one might own only one or two, certainly just a few. Thus the offering was truly an economic sacrifice. In biblical Temple practice, the part of the animal which is offered to God is totally burnt on the altar. In the view of some biblical scholars this made it clear to the participant that the animal was not being offered as food for the Divine. Rather, as the smoke rose to the sky, it represented a symbolic enactment of the attempt to reach the divine resident in the heavens. The offering may have been made in complete silence, adding to the awe of the moment. We no longer have a system of sacrifice, but we do have the memory of our ancestors who sought to come close to the Divine.

Fifth aliyah [Sixth aliyah on Shabbat]

25 The fat of the purification offering he shall turn into smoke on the altar.

26 The one who set the Azazel-goat free shall wash those clothes and bathe the body in water—and after that may reenter the camp.

27 The bull of purification offering and the goat of purification offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. 28 The one who burned them shall wash those clothes and bathe the body in water—and after that may re-enter the camp.

29 And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. 30 For on this day expiation shall be made for you to purify you of all your sins; you shall be pure before ADONAI.

Sixth aliyah [Seventh aliyah on Shabbat]

31 It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. 32 The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. 33 He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.

34 This shall be to you a law for all time: to make expiation for the Israelites for all their sins once a year.

And Moses did as ADONAI had commanded him.

Both Torah scrolls are placed on the Reader's desk.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיף מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא, לְעֵלְא לְעֵלְא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

הַגְבָּהַת הַתּוֹרָה

A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read.
As the Torah is lifted, we recite:

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל-פִּי יְהוָה בְּיַד-מֹשֶׁה.

מִפְטִיר

במדבר כט

ז וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא-קֹדֶשׁ יִהְיֶה
לָכֶם וְעֲנִיתֶם אֶת-נִפְשׁוֹתֵיכֶם כָּל-מִלְאכָה לֹא תַעֲשׂוּ:
ח וְהִקְרַבְתֶּם עֲלֵהּ לִיהוָה רִיחַ נִיחֹחַ פֶּרֶן בֶּן-בֶּקָר אֶחָד
אֵיל אֶחָד כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם:
ט וּמִנְחָתָם סֵלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפְרֵי שְׁנֵי
עֶשְׂרִינִים לְאֵיל הָאֶחָד: י עֶשְׂרוֹן עֶשְׂרוֹן לִכְבֹּשׂ הָאֶחָד
לְשִׁבְעַת הַכִּבְשִׂים: יא שְׁעִיר-עִזִּים אֶחָד חֲטָאת מִלֶּבֶד
חֲטָאת הַכִּפָּרִים וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְפִיהֶם:

requirements for other sacred occasions, the number of animals called for is minimal. This holy day's essential drama lies elsewhere.

VERSE 9. Every animal sacrifice was accompanied by offerings of ground grain and olive oil.

וְזֹאת הַתּוֹרָה הַתּוֹרָה. The Rabbis combined Deuteronomy 4:44 and Numbers 9:23, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. As this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph Ber Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the tzitzit of their tallit, to affirm their own daily fulfillment of the Torah's instructions.

מִפְטִיר MAFTIR. On each festival, following the main Torah reading, we bring a second Torah scroll to the reading table, and from it we read the appropriate passage in the Book of Numbers for that festival, enumerating the sacrifices offered on that day. This passage, regarding Yom Kippur, is prefaced by the same exhortation with which our main Torah reading concluded: on this day, we must afflict ourselves.

VERSE 8. The instructions call for each type of common farm animal to be offered as a sacrifice: oxen, sheep, and (in verse 11) goats. The most numerous are the sheep: one adult ram and seven yearling rams. Compared to the

¶ *The following may be sung as the Torah is tied.*

תּוֹרָה צְהָה לָנוּ מִשָּׁה,
מִרְשָׁה קְהֵלַת יִשְׂרָאֵל.

Moses commanded the observance of Torah; it is the inheritance of the community of Jacob.

*Torah tzivvah lanu moshe,
morashah k'hillat ya-akov.*

The Holy Day Sacrifice

Said Abraham to the Holy One: “Should the people Israel sin against You, Heaven forbid, You might treat them as the generation that perished in the flood!”

Said God: “No.”

Said Abraham: “Give me a sign.”

God directed Abraham to offer animal sacrifices and Abraham came to understand the atoning power of that ritual act. And he was able to envision that atonement would be gained for the people Israel through the ritual of sacrifice at the Temple in Jerusalem.

Said Abraham: “That will suffice while the Temple is standing. But when there is no Temple, what will become of the people Israel?”

Said God: “I have already arranged for these passages concerning the sacrifices. Whenever they read about the sacrifices I shall consider them as having offered sacrifices in My Presence, and I shall forgive them all their sins.”

—BABYLONIAN TALMUD,
MEGILLAH
(trans. Jules Harlow)

Hatzi Kaddish

Both Torah scrolls are placed on the Reader's desk.

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

Lifting the Torah

A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read. As the Torah is lifted, we recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam mosheh lifnei b'nei yisra-el al pi Adonai b'yad mosheh.

Maftir

NUMBERS 29

7 On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. 8 You shall present to ADONAI a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish. 9 The grain offering with them—of choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for the one ram, 10 one-tenth for each of the seven lambs. 11 And there shall be one goat for a purification offering, in addition to the purification offering of expiation and the regular burnt offering with its grain offering, each with its libation.

מי שברך

For those called to the Torah:

A male:

מי שברך אבותינו אברהם יצחק ויעקב, [ואמותינו] שרה רבקה רחל ולאה, הוא יברך את _____ בן _____ שעלה היום לכבוד המקום ולכבוד התורה ולכבוד יום הדין. הקדוש ברוך הוא ישמר אותו ואת כל משפחתו, וישלח ברכה והצלחה בכל מעשה ידיו, ויכתבהו ויחתמהו לחיים טובים בזה יום הדין עם כל ישראל אחיו ואחיותיו, ונאמר אמן.

A female:

מי שברך אבותינו אברהם יצחק ויעקב, [ואמותינו] שרה רבקה רחל ולאה, הוא יברך את _____ בת _____ שעלתה היום לכבוד המקום ולכבוד התורה ולכבוד יום הדין. הקדוש ברוך הוא ישמר אותה ואת כל משפחתה, וישלח ברכה והצלחה בכל מעשה ידיה ויכתבה ויחתמה לחיים טובים בזה יום הדין עם כל ישראל אחיה ואחיותיה, ונאמר אמן.

Plural:

מי שברך אבותינו אברהם יצחק ויעקב, [ואמותינו] שרה רבקה רחל ולאה, הוא יברך את _____ ואת _____, ואת כל הקרואים אשר עלו היום לכבוד המקום ולכבוד התורה ולכבוד יום הדין. הקדוש ברוך הוא ישמר אותם ואת כל משפחותיהם, וישלח ברכה והצלחה בכל מעשה ידיהם ויכתבם ויחתמם לחיים טובים בזה יום הדין עם כל ישראל אחיהם ואחיותיהם, ונאמר אמן.

Prayer for those who are ill:

מי שברך אבותינו אברהם יצחק ויעקב, [ואמותינו] שרה רבקה רחל ולאה, הוא יברך את כל החולים _____ ויסיר מהם כל מחלה, וירפא לכל גופם, ויסלח לכל עונם, וישלח ברכה והצלחה בכל מעשה ידיהם, עם כל ישראל אחיהם ואחיותיהם, ונאמר אמן.

ברכת הגומל

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

ברוך אתה יהוה אלהינו מלך העולם, הגומל לחיבים טובות, שגמלני כל טוב.

The congregation responds:

מי
שגמלך / for a male: שגמלך / for a female: שגמלכם / for a group:
כל טוב, הוא (יגמלך / יגמלך / יגמלכם) כל טוב, סלה.

ברכת BIRKAT HA-GOMEL הגומל. In thanking God for having been saved from danger and calamity, we are conscious of the fragility of our lives and the gratitude with which we should meet each day of our lives. Ellen Frankel, a contemporary writer, remarks further that through the recitation of this b'rakhah, we summon support from all those who care about our welfare.

Blessings for Those Called to the Torah and for Those Who Are Ill

For those called to the Torah:

A male:

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless _____, who has ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect him and his entire family, bring blessing and success to all the works of his hands, and inscribe and seal him for a good life on this Day of Judgment, together with all his fellow Jews, and let us say: *Amen*.

A female:

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless _____, who has ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect her and her entire family, bring blessing and success to all the works of her hands, and inscribe and seal her for a good life on this Day of Judgment, together with all her fellow Jews, and let us say: *Amen*.

Plural:

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless _____, who have ascended today to honor God, the Torah, and the Day of Judgment. May the Holy Blessed One protect them and their entire families, bring blessing and success to all the works of their hands, and inscribe and seal them for a good life on this Day of Judgment, together with all their fellow Jews, and let us say: *Amen*.

Prayer for all those who are ill:

May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel, and Leah bless all who are ill _____ and remove from them any sickness. Heal their bodies, forgive their transgressions, send blessing and good fortune to all the work of their hands, as well as to all their brothers and sisters, the people Israel, and let us say: *Amen*.

BIRKAT HA-GOMEL

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

Barukh atah ADONAI, our God, ruler of time and space, who bestows goodness on us despite our imperfections, and who has treated me so favorably.

Barukh atah Adonai, eloheinu melekh ha-olam, ha-gomel l'hayyavim tovot, she-g'malani kol tov.

The congregation responds:

May the One who has shown such favor to you continue to bestow all that is good upon you, *selah*.

Mi

(for a male: she-g'mal'kha / for a female: she-g'maleikh / for a group: she-g'malkhem) kol tov,

hu (for a male: yigmal'kha / for a female: yigm'leikh / for a group: yigmalkhem) kol tov, selah.

בְּרָכָה שְׁלֹפְנֵי הַהֶפְטָרָה
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
 בַּנְּבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
 בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁעָה עֲבָדוֹ
 וּבִישְׂרָאֵל עַמּוֹ וּבַנְּבִיאֵי הָאֱמֶת וְצִדִּיק.

ישעיהו נז

י ד וְאָמַר סְלוּ-סְלוּ

פְּנֵי-דֶרֶךְ

הַרְיָמוּ מִכְשׁוֹל

מִדֶּרֶךְ עַמִּי:

טו כִּי כֹה אָמַר יְהוָה וְנִשְׂא

שִׁכְנִי עַד וְקִדְוֹשׁ שְׁמִי

מֵרוֹם וְקִדְוֹשׁ אֶשְׁכֹּן

וְאֶת-דַּכָּא וְשִׁפְלֵ-רוּחַ

לְהַחְיֹת רוּחַ שְׁפָלִים

וּלְהַחְיֹת לֵב נִדְכָּאִים:

טז כִּי לֹא לְעוֹלָם אֲרִיב

וְלֹא לְנֹצַח אֶקְצֹף

כִּי-רוּחַ מִלְּפָנַי יַעֲטוֹף

וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי:

יז בְּעוֹן בָּצְעוּ קִצְפַּתִּי

וְאִפְהוּ הִסְתַּר וְאֶקְצֹף

וַיִּלֶךְ שׁוֹבֵב בְּדֶרֶךְ לְבוֹ:

יח דְּרָכֶיךָ רִאִיתִי וְאֶרְפָּאֶהוּ

וְאֶנְחָהוּ וְאֶשְׁלֵם נַחֲמִים לוֹ וְלֹא-בְלִי:

יט בּוֹרָא נִיב שְׁפָתַיִם

שְׁלוֹם | שְׁלוֹם לְרַחֵק וּלְקָרוֹב

אָמַר יְהוָה וּרְפָאתָיו:

כ וְהִרְשָׁעִים כַּיָּם נִגְרָשׁ

כִּי הִשְׁקֵט לֹא יוֹכֵל

וַיִּגְרָשׁוּ מִיָּמִיו רַפֵּשׁ וְטִיט:

כא אֵין שְׁלוֹם אָמַר אֱלֹהֵי לְרִשְׁעִים:

HAFTARAH הפְּטָרָה. In 539 B.C.E., Cyrus led the Persians in the conquest of Babylonia. Two years later, he issued a decree allowing conquered peoples to return to their lands. The news stirred the Jewish exiles in Babylonia, and the prophet reflects that excitement. The Haftarah begins with the announcement that the road to return has now been cleared: God has opened the highway from Babylonia to the Land of Israel. The prophet then expresses a fear that moral corruption—which he views as the cause of the exile—will soon rear its head again. The thought of return, with its promise of rebuilding the Temple, launches the prophet into an attack on religious hypocrisy. Ritual devotion, he asserts, must be accompanied by ethical behavior.

This morning's Torah reading focused on an elaborate ritual for purifying the sanctuary. Now the Haftarah emphasizes that the aim of ritual is to transform our behavior. In juxtaposing these two biblical passages, the Rabbis have provided us with a telling measure of their understanding of Judaism.

VERSE 15. The prophet employs contrasting imagery: though God is on high, divine concern is focused on the most lowly.

HAFTARAH

B'rakhah before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. *Barukh atah ADONAI*, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

ISAIAH 57

14 [ADONAI] says:

Build up, build up a highway!

Clear a road!

Remove all obstacles

from the road of My people!

15 For thus said the One who high aloft

forever dwells, whose name is holy:

I dwell on high, in holiness;

yet with the contrite and the lowly in spirit—

Reviving the spirits of the lowly,

reviving the hearts of the contrite.

16 For I will not always contend,

I will not be angry forever:

Nay, I who make spirits flag,

also create the breath of life.

17 For their sinful greed I was angry;

I struck them and turned away in My wrath.

Though stubborn, they follow the way of their hearts,

18 I note how they fare and will heal them:

I will guide them and mete out solace to them,

and to the mourners among them 19 heartening, comforting words:

It shall be well,

well with the far and the near —said ADONAI—

And I will heal them.

20 But the wicked are like the troubled sea

which cannot rest,

whose waters toss up mire and mud.

21 There is no safety —said my God—

for the wicked.

א קרא בגרון אל-תחשוף

כשופר הָרָם קולךָ

והגד לעמי פשעם

ולבית יעקב חטאתם:

ב ואותי יום יום ידרשון

ודעת דרכי יחפצון

כגוי אשר-צדקה עשה

ומשפט אלהיו לא עזב

ישאלוני משפטי-צדק

קרבת אלהים יחפצון:

ג למה צמנו ולא ראית

ענינו נפשנו ולא תדע

הן ביום צמכם

תמצאו-חפץ

וכל-עצביכם תנגשו:

ד הן לריב ומצה תצומו

ולהפות באגרף רשע

לא-תצומו כיום

להשמיע במרום קולכם:

ה הכזה יהיה צום אבחרהו

יום ענות אדם נפשו

הלכף כאגמן ראשו

ושק ואפר יציע

הלזה תקרא-צום

ויום רצון ליהוה:

ו הלא זה צום אבחרהו

פתח חרצבות רשע

התר אגדות מוטה

ושלח רצוצים חפשים

וכל-מוטה תנתקו:

ז הלא פרס לרעב לחמך

ועניים מרודים תביא בית

VERSE 1. RAISE YOUR VOICE

כשופר הָרָם קולךָ. God tells the prophet to be like a shofar in trumpeting the people's misdeeds, and in calling upon them to care for those in need. The mention both of shofar and of fasting (verse 3) verbally links this Haftarah with Yom Kippur.

VERSE 3. WHY, WHEN WE FASTED, DID YOU NOT

SEE? למה צמנו ולא ראית. This passage's precise historical setting is uncertain. Clearly, the prophet is responding to the people's disappointment that though they have engaged in acts of piety, their downtrodden state has not improved. Perhaps the prophet is addressing those who returned to Jerusalem after the exile in Babylonia—that is, after 537 B.C.E.—for their discouragement would have been understandable, given that those who came back found a society in ruins and continued to live under foreign domination. (Indeed, foreign rule would last through most of the Second Temple's existence.) In the prophet's time, the First Temple's remembered glory did not seem to be reflected in the circumstances of return.

ISAIAH 58:1-12

1 Cry with full throat, without restraint;
raise your voice like a ram's horn!
Declare to My people their transgression,
to the House of Jacob their sin.

2 To be sure, they seek Me daily,
eager to learn My ways.
Like a nation that does what is right,
that has not abandoned the laws of its God,
they ask Me for the right way,
they are eager for the nearness of God:

3 "Why, when we fasted, did You not see?
When we starved our bodies, did You pay no heed?"
Because on your fast day
you see to your business
and oppress all your laborers!

4 Because you fast in strife and contention,
and you strike with a wicked fist!
Your fasting today is not such
as to make your voice heard on high.

5 Is such the fast I desire,
a day for people to starve their bodies?
Is it bowing the head like a bulrush
and lying in sackcloth and ashes?
Do you call that a fast,
a day when ADONAI is favorable?

6 No, this is the fast I desire:
to unlock fetters of wickedness,
and untie the cords of the yoke
to let the oppressed go free;
to break off every yoke.

7 It is to share your bread with the hungry,
and to take the wretched poor into your home;
when you see the naked, to clothe them,
and do not ignore your own flesh.

8 Then shall your light burst through like the dawn
and your healing spring up quickly;

כִּי־תִרְאֶה עֲלֶם וְכִסִּיתוֹ
 וּמִבְשָׂרָךְ לֹא תִתְעַלֵּם:
 ה אַז יִבְקַע כְּשַׁחַל אוֹרֶךְ
 וְאַרְכָּתְךָ מִהֵרָה תִצְמַח
 וְהִלֵּךְ לִפְנֵיךָ צְדָקָה
 כְּבוֹד יְהוָה יִאֲסֹפֶךָ:
 ט אַז תִּקְרָא וַיְהוּה יַעֲנֶה
 תִּשְׁוַע וַיֹּאמֶר הַנְּנִי
 אִם־תִּסִּיר מִתּוֹכָךְ מוֹטֵה
 שְׁלַח אֶצְבֶּע וְדַבֵּר־אִוֶּן:
 י וְתִפֵּק לָרֶעִב נֶפְשְׁךָ
 וּנְפֹשׁ נַעֲנֶה תִשְׁבִּיעַ
 וְזָרַח בְּחֹשֶׁךְ אוֹרֶךְ
 וְאַפְלִתְךָ כְּצִהָרִים:
 יא וְנִחַךְ יְהוָה תִּמְיִד
 וְהִשְׁבִּיעַ בְּצַחֲצַחוֹת נֶפְשְׁךָ
 וְעֲצַמְתֶּיךָ יִחְלִיץ
 וְהִיִּיתׁ כְּגֹן רוּחַ
 וְכַמּוֹצֵא מַיִם אֲשֶׁר לֹא־יִכְזָבוּ מִיָּמָיו:
 יב וּבָנֹו מִמֶּךָ חֲרֻבוֹת עוֹלָם
 מוֹסְדֵי דוֹר־וְדוֹר תִּקּוּמָם
 וְקִרָא לָךְ גִּדְר פְּרִיץ
 מְשׁוֹבֵב נְתִיבוֹת לְשַׁבַּת:
 יג אִם־תִּשְׁיֵב מִשַּׁבַּת רַגְלֶךָ
 עֲשׂוֹת חֲפָצֶיךָ בַּיּוֹם קִדְשֵׁי
 וְקִרָאתָ לְשַׁבַּת עֲנֹג
 לְקִדּוֹשׁ יְהוָה מְכַבֵּד
 וְכִבְדָתוֹ מִעֲשׂוֹת דְרָכֶיךָ
 מִמְּצוֹא חֲפָצֶךָ וְדַבֵּר דְּבָר:
 יד אַז תִּתְעַנֵּג עַל־יְהוָה
 וְהִרְפַּבְתִּיךָ עַל־בְּמַתֵּי אֶרֶץ
 וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ
 כִּי פִי יְהוָה דְּבָר:

VERSE 13. IF YOU CALL
 SHABBAT "DELIGHT" וְקִרָאתָ
 SHABBAT "DELIGHT" לְשַׁבַּת עֲנֹג
 This is the origin
 of the term *Oneg Shabbat*.
 For the Jew who enters
 into a life of observance of
 the mitzvot, ritual involves
 moments of joy, of sadness,
 of serious reflection, and
 of meditation. These com-
 prise the range of human
 emotion, allowing us to
 experience the fullness of
 our humanity.

Here I Am

“Then when you call, Adonai will answer; when you cry, [God] will say *hineini*, here I am” (Isaiah 58:9). On Rosh Hashanah, in the story of the binding of Isaac, we read of God’s call to Abraham and Abraham’s response, “*Hineini*, here I am.” Today, on Yom Kippur, it is we who call and God who responds, “*Hineini*, here I am.” Through our acts of righteousness, compassion, and repair of the world, we have the potential to bring the Divine Presence into the world.

your Vindicator shall march before you,
the Presence of ADONAI shall be your rear guard.

9 Then, when you call, ADONAI will answer;
when you cry, [God] will say: Here I am.

If you banish the yoke from your midst,
the menacing hand, and evil speech,

10 and you offer your compassion to the hungry
and satisfy the famished creature—

then shall your light shine in darkness,
and your gloom shall be like noonday.

11 ADONAI will guide you always,
slaking your thirst in parched places

and give strength to your bones.

You shall be like a watered garden,
like a spring whose waters do not fail.

12 Some from your midst shall rebuild ancient ruins,
you shall restore foundations laid long ago.

And you shall be called

“Repairer of fallen walls,

Restorer of lanes for habitation.”

13 If you refrain from trampling Shabbat,
from pursuing your affairs on My holy day;

if you call Shabbat “delight,”

ADONAI’s holy day “honored”;

and if you honor it and go not your ways
nor look to your affairs, nor strike bargains—

14 then you can seek the favor of ADONAI.

I will set you astride the heights of the earth,

and let you enjoy the heritage of your father Jacob—
for the mouth of ADONAI has spoken.

הַבְּרָכוֹת שֶׁלֹּאֲחַר הַהִפְטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל-
הָעוֹלָמִים, צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הַאוֹמֵר
וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכַל-דְּבָרָיו אֲמַת וְצַדִּיק. נְאֻמָּן
אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד
מִדְּבָרֶיךָ אַחֲרָיו לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן
אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ.

שְׁמַחְנוּ, יְהוָה אֱלֹהֵינוּ בְּאֵלֵיהֶו הַנְּבִיא עֲבָדְךָ וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וְיַגִּיל לָבִנּוּ, עַל כִּסְאוֹ לֹא
יָשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת-כְּבוֹדוֹ, כִּי בְשֵׁם
קְדֻשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יְהוָה, מְגִן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם הַכְּפוּרִים הַזֶּה שֶׁנִּתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ
[לְקִדְשָׁהּ וְלִמְנוּחָהּ], לְמַחִילָה וְלִסְלִיחָה וּלְכַפְּרָה, לְכַבוֹד
וּלְתַפְּאֵרַת. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל-חַי תְּמִיד לְעוֹלָם
וָעֶד. וְדַבְּרֶךָ אֲמַת וְקַיִם לְעֵד. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל-שָׁנָה וּשְׁנָה, מֶלֶךְ עַל כָּל-הָאָרֶץ
מִקְדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכְּפוּרִים.

B'RAKHOT AFTER THE HAF-TARAH. A series of *b'rakhot* concludes the reading from the Prophets. The earliest synagogue services may have centered on the public reading of biblical passages, and the prayers concluding the reading may well have formed the original core of the synagogue service. For example, the prayers concluding our reading mention the sanctity of the day and express messianic longing—two themes likewise featured in the Amidah. In ancient times, the public biblical reading also included a selection from the third division of the Hebrew Bible, known as the Writings.

WHO ACCOMPLISHES WHAT IS SPOKEN וּמְקַיֵּם. At the opening of Genesis, God's word effectuates all that is created: "God said... and it was so." Our liturgy asserts that God will likewise carry out the promises recorded in the scriptural passages that we have just read aloud and studied.

MAY YOUR PROMISE PROVE TRUE וְדַבְּרֶךָ אֲמַת וְקַיִם. On the Days of Awe we talk of God's teaching as an everlasting truth and we then conclude by declaring God's sovereignty over all the earth. God's sovereignty is identified here with the truthful and eternal teaching of Torah.

B'rakhot after the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah ADONAI*, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. *Barukh atah ADONAI*, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the Kingdom of David, Your anointed—may he soon come and make our hearts rejoice. May no stranger sit on his throne, and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah ADONAI*, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, [for Shabbat,] and for this Day of Atonement, which You have given us, ADONAI our God, [for holiness and for rest,] for pardon, forgiveness, and atonement, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

A PRAYER FOR THE CONGREGATION

יְקוּם פְּרָקָן מִן שְׁמַיָא, חֲנָא וְחַסְדָא וְרַחֲמֵי וְחַי אַרְיֵי
 וּמְזוּנֵי רוּיְחֵי, וְסִיעֵתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא
 מְעֵלְיָא, זְרַעָא חַיָא וְקִימָא, זְרַעָא דֵי לָא יִפְסֵק, וְדֵי
 לָא יִבְטֵל מִפְתַּגְמֵי אוּרִיָתָא, לְכָל־קְהָלָא קְדִישָא הַדִּין,
 רַבְרַבֵיָא עִם זְעַרְיָא, טַפְלָא וּנְשִׂיָא. מְלַכָא דְעֵלְמָא יְבָרַךְ
 יְתָכוֹן, יִפִּישׁ חַיִּיכוֹן, וְיִסְגָא יוֹמֵיכוֹן וְיִתֵּן אַרְכָא לְשַׁנִּיכוֹן,
 וְתַתְּפָרְקוֹן וְתַשְׁתַּזְבוֹן, מִן כָּל־עַקָא, וּמִן כָּל־מְרַעִין
 בִּישׁוּין. < מִרְן דֵי בְשְׁמַיָא יְהֵא בְּסַעֲדָכוֹן כָּל־זְמַן וְעַדן,
 וְנֹאמַר אָמֵן.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

מִי שְׁבַרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
 שָׂרָה רַבְקָה רַחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת־כָּל־הַקְּהָל
 הַקְּדוֹשׁ הַזֶּה, עִם כָּל־קְהָלוֹת הַקְּדוֹשׁ הֵם וּמְשַׁפְּחֵתֵיהֶם
 וְכָל אֲשֶׁר לָהֶם, וּמֵי שְׁמִיחֵידִים בְּתֵי כְּנִסְיוֹת לְתַפְלָה, וּמֵי
 שְׂבָאִים בְּתוֹכֶם לְהַתְּפַלֵּל, וּמֵי שְׁנוֹתָנִים נָר לְמֵאוֹר וְיִין
 לְקְדוֹשׁ וְלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וְצְדָקָה לְעַנְיִים,
 < וְכָל־מֵי שְׁעוֹסְקִים בְּצָרְכֵי צְבוּר וּבִבְנִין אֶרֶץ יִשְׂרָאֵל
 בְּאַמוּנָה. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם
 כָּל־מַחְלָה. וְיִרְפָּא לְכָל־גּוּפָם, וְיִסְלַח לְכָל־עוֹנָם, וְיִשְׁלַח
 בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל
 אַחֲיֵיהֶם וְאַחֲיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

On all days:

A PRAYER FOR OUR COUNTRY

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], קִבְּלֵנָא בְּרַחֲמִים
 אֶת־תְּפִלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמְמַשְׁלֵתָהּ. הֲרַק אֶת־בְּרִכְתְּךָ
 עַל הָאֶרֶץ הַזֹּאת, עַל רֵאשָׁה, שׁוֹפְטִיָה, וּפְקִידִיָה
 הַעוֹסְקִים בְּצָרְכֵי צְבוּר בְּאַמוּנָה. הוֹרֵם מַחְקֵי תוֹרְתְךָ,
 הַבִּינֵם מְשַׁפְּטֵי צְדָקָה לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם
 וְשִׁלוֹהּ, אֲשֶׁר וְחֹפֵשׁ כָּל־הַיָּמִים. אָנָּה יְהוָה אֱלֹהֵי
 הַרוּחוֹת לְכָל־בֶּשֶׂר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ.

COMMUNITY CONCERNS.

Classically, the Torah service became a moment of expressing community concerns. יְקוּם פְּרָקָן (Y'kum Purkan), "May the blessings of heaven," is a prayer written in the common language of the time: Aramaic. It petitions God on behalf of the local synagogue community, and is followed by a Hebrew prayer of similar purpose. The first prayer expresses the hope that all members of the community may enjoy long, prosperous lives; the second singles out those people who give of their own means and time to support Jewish communal institutions and needy individuals.

PRAYER FOR OUR COUNTRY.

It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in the verse instructing Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai in its behalf; for in its prosperity you shall prosper" (Jeremiah 29:7). Early versions of this prayer referred to God as "the One who gives dominion to kings" and reflected the anxiety that Jews felt as a beleaguered minority. The text here was composed in the 1920s expressly for a democratic government by Professor Louis Ginzberg, who served as rector of the Jewish Theological (continued)

An Alternative Prayer for Our Country

Our God and God of our ancestors: We ask Your blessings for our country—for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom—helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they experience war any more.” And let us say: Amen.

ON SHABBAT, WE RECITE THE FOLLOWING TWO PARAGRAPHS:

A PRAYER FOR THE CONGREGATION

May the blessings of heaven—kindness and compassion, long life, ample sustenance, well-being, and healthy offspring devoted to Torah—be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in heaven be your help at all times. And let us all say: Amen.

A PRAYER FOR THOSE WHO SERVE THE COMMUNITY

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation together with all holy congregations: them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

On all days:

A PRAYER FOR OUR COUNTRY

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessings upon this land, upon its leader, its judges, officers, and officials, who are devoted in good faith to the needs of the public. Instruct them with the laws of Your Torah and help them understand Your rules of justice, so that peace and security, happiness and freedom, will never depart from our land. We pray, ADONAI, God whose spirit is in all creatures, awaken that spirit within all the inhabitants of our land. Uproot from

עקר מלבם שנאה ואיבה, קנאה ותחרות, וטע בין בני האמות והאמונות השונות השוכנים בה, אהבה ואהבה, שלום ורעות. ובכן יהי רצון מלפניך שתהי ארצנו ברכה לכל-יושבי תבל. ותשרה ביניהם רעות וחרות, וקים במהרה חזון נביאיך: לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה. ונאמר: כי כולם ידעו אותי למקטנם ועד גדולם, ונאמר אמן.

A PRAYER FOR THE STATE OF ISRAEL

אבינו שבשמים, צור ישראל וגואלו, ברח את-מדינת ישראל [שתהא] ראשית צמיחת גאולתנו. הגן עליה באברת חסדך, ופרש עליה ספת שלומך. ושלח אורך ואמתך לראשיה, שריה ויועציה, ותקנם בעצה טובה מלפניך. חזק את-ידי מגני ארץ קדשנו, והנחילם אלהינו ישועה, ועטרת נצחון תעטרם. ונתת שלום בארץ ושמחת עולם ליושביה, ונאמר אמן.

A PRAYER FOR PEACE

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו [ואמותינו] שתבטל מלחמות ושפיכות דמים מן העולם ותשפין שלום בעולם ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה. יכירו וידעו כל-יושבי תבל שלא באנו לעולם בשביל ריב ומחלוקת ולא בשביל שנאה וקנאה וקנתור ושפיכות דמים. רק באנו לעולם כדי להכיר אותך, תתברך לנצח. ובכן תרחם עלינו ויקים בנו מקרא שפתוב ונתתי שלום בארץ ושכבתם ואין מחריד והשבתתי חיה רעה מן הארץ וחרב לא תעבר בארצכם. ויגל כמים משפט, וצדקה כנחל איתן. כי מלאה הארץ דעה את-יהוה כמים לים מכסים.

(continued from previous page) Seminary. (The version of his prayer as edited in *Siddur Sim Shalom* is presented as an alternative.) Ginzberg's prayer transforms what was formerly "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy. Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all and help to bring the world closer to a vision of peace and justice.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was probably composed by Israel's Chief Rabbis and may have been edited by the writer S.Y. Agnon.

THAT IT MAY BE שתהא. The Hebrew word was added by the Chief Rabbi of England, Immanuel Jakobovits, turning the phrase "the beginning of the redemption" into an expression of hope, rather than a statement of fact.

A PRAYER FOR PEACE. Rabbi Nathan Sternharz, student of the Hasidic master Nahman of Bratzlav, recorded this prayer. Adapted and translated by Jules Harlow.

*An Alternative Prayer
for the State of Israel*

רְבוֹן הָעוֹלָם, קַבֵּל נָא
בְּרַחֲמִים וּבְרַצוֹן אֶת־
תְּפִלָּתֵנוּ לְמַעַן מְדִינַת
יִשְׂרָאֵל.

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded.

Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm.

Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

לֹא יִשָּׂא גוֹי אֶל גוֹי הָרֶב
לֹא יִלְמְדוּ עוֹד מִלְחָמָה.

their hearts hatred and malice, jealousy and strife. Plant among those of different nationalities and faiths who dwell in our nation, love and companionship, peace and friendship. May it therefore be Your will that our land be a blessing to all who dwell on earth and cause them to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war any more"; "For all of them, from the least of them to the greatest, shall know Me." And let us say: Amen.

A PRAYER FOR THE STATE OF ISRAEL

Avinu she-ba-shamayim, Stronghold and Redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace and its inhabitants with lasting joy. And let us say: Amen.

A PRAYER FOR PEACE

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and mankind will not again know war.*

For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 292, below).

ADONAI, what are human beings
that You take account of them,
mortals that You care for them?
Humans are as a breath, their
days like a passing shadow.
In the morning they flourish
anew, in the evening they
shrivel and die.
Teach us to count each day,
that we may acquire a heart of
wisdom.

יהוה, מַה־אָדָם וַתִּדְעֶהוּ,
בְּיָאֲנוּשׁ וַתִּחַשְׁבֵהוּ.
אָדָם לְהִבָּל דָּמָה,
יָמָיו כְּצֵל עוֹבֵר.
בַּבֶּקֶר יִצְיָץ וְחָלַף,
לְעָרֵב יִמּוּלַל וַיִּבֶשׁ.
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנִבְיֵא לִבֵּב חֻקְמָה.

On this solemn day we each make judgments about the quality
of our life.
We re-examine our deeds and relationships with our commu-
nity and with others.
We express our yearnings for a new year, a new beginning,
a year during which we commit ourselves to work toward
bringing health and peace to all.
We long for a year when individually and communally we shall
strive to live in a way that is more reflective of the ideals that
we cherish.
Now, in the midst of looking at our life and assessing its quality,
we pause to reflect and to remember, and to dedicate our-
selves anew.

God is always before me, at my
right hand, lest I fall.
Therefore I am glad, made
happy, though I know that
my flesh will lie in the ground
forever.

שְׁוִיִּתִי יְהוָה לְנִגְדֵי תְמִיד,
כִּי מִיָּמִינִי בַל־אֲמוּט.
לְכֵן שָׂמַח לִבִּי וַיִּגַּל
כְּבוֹדִי, אֵף בְּשָׂרֵי יִשְׁכֵן
לְבִטָּח.

The deaths of those we now remember left holes in our lives.
But we are grateful for the gift of their lives and we are strength-
ened by the blessings that they left us and the precious memo-
ries that comfort and sustain us as we recall them this day.

INTRODUCTION. Yizkor is a time set aside to formally include in our thoughts and prayers family and friends who have passed away. Though Yizkor is recited on each of the festivals, on the High Holy Days we may feel a special connection to those who have played a significant role in our life's journey. The themes and somber ambience of the Yom Kippur service make this day especially appropriate for contemplating life and death. Thus, in reciting Yizkor, the veil between the worlds of the living and the dead becomes more transparent, less opaque. May the memory of those we recall be a blessing in our lives.

WHAT ARE HUMAN BEINGS כַּמֶּה־אָדָם. The verses in this passage come from Psalms 144:3-4, 90:6, and 90:12.

GOD IS ALWAYS שְׁוִיִּתִי יְהוָה. Psalm 16:8-9.

YIZKOR

When I stray from You,
Adonai, my life is as death;
but when I cleave to You,
even in death I have life.

You embrace the souls of the
living and the dead.

The earth inherits that
which perishes.

The dust returns to dust; but
the soul, which is God's, is
eternal.

Adonai is compassionate to
all creation, granting us a
share in unending life.

God redeems our life from
the grave, joining us for-
ever in the unending chain
of life.

May we preserve the memo-
ry of those we love and are
now gone, through charity
in deed and thought.

May we live unselfishly, in
truth and love and peace,
so that we will be remem-
bered as a blessing, as we
lovingly remember, this
day, those who live on in
our hearts.

—JULES HARLOW

Backwards and Forwards

Yizkor:

Looking backward, we recall
our ancestry.

Looking forward, we con-
front our destiny.

Looking backward, we
reflect on our origins.

Looking forward, we choose
our path.

Remembering that we are a
tree of life, not letting go,
holding on, and holding to,
we walk into an unknown,
beckoning future,
with our past beside us.

—HAROLD SCHULWEIS
(*adapted*)

WE RECALL

Some of us recall parents who watched over us, nursed us,
guided us, and sacrificed for us.

Some of us lovingly call to mind a wife, husband, or partner
with whom we were truly united—in our hopes and our
pains, in our failures and our achievements, in our joys and
our sorrows.

Some of us remember brothers and sisters, who grew up
together with us, sharing in the play of childhood, in the
youthful adventure of discovering life's possibilities, bound
to us by a heritage of family tradition and by years of
togetherness and love.

Some of us call to mind children, entrusted to us too briefly,
to whom we gave our loving care and from whom we
received a trust that enriched our lives.

So many of us recall beloved relatives and friends whose
affection and devotion enhanced our lives, and whose
visible presence will never return to cheer, encourage, or
support us.

Though they are gone, we are grateful for the blessings they
brought to our lives. We are sustained and comforted by
the thought that their presence in our lives remains an
enduring blessing that we can bequeath to others.

We can show our devotion to them by our devotion to those
ideas that they cherished.

O God of love, make us worthy of the love we have received
by teaching us to love You with all our heart and with all
our soul and with all our might, and to spread the light of
Your divine love on all whose lives touch ours.

Give us strength to live faithfully, for we are cheered by our
confidence that You will not permit our lives to be wasted,
but will bring all our worthy strivings to live on, even as we
may not see their fulfillment.

—MORDECAI M. KAPLAN, EUGENE KOHN, AND IRA EISENSTEIN
(*adapted from Mahzor Hadash*)

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:

יִזְכּוֹר אֱלֹהִים אֶת נִשְׁמַת

(for a father) _____ אָבִי מוֹרִי

(for a husband) _____ אִישִׁי

(for a partner) _____ בֶּן זִוגִי

(for a brother) _____ אָחִי

(for a son) _____ בְּנִי

(for other relative) _____ קְרוֹבִי

(for a friend) _____ חֲבֵרִי

(others) _____

שְׁהֲלֹךְ לְעוֹלָמוֹ [שְׁהֲלֹכוֹ לְעוֹלָמָם]. הִנְנִי נוֹדֵב/נוֹדֶבֶת
צְדָקָה בְּעַד הַזְּכָרַת נִשְׁמָתוֹ [נִשְׁמוֹתֵיהֶם]. אָנָּא תְּהִי
[תְּהִיֵּינָה] נִפְשׁוֹ צְרוּרָה [נִפְשָׁם צְרוּרוֹת] בְּצָרוֹר הַחַיִּים
וְתִהְיֶינָה מְנוּחָתוֹ [מְנוּחָתָם] כְּבוֹד, שְׂבַע שְׂמֵחוֹת אֶת־
פְּנֵיהֶ, נְעִימוֹת בִּימֵינֶךָ נְצַח. אָמֵן.

In memory of female relatives or friends:

יִזְכּוֹר אֱלֹהִים אֶת נִשְׁמַת

(for a mother) _____ אִמִּי מוֹרְתִי

(for a wife) _____ אִשְׁתִּי

(for a partner) _____ בַּת זִוגִי

(for a sister) _____ אָחוֹתִי

(for a daughter) _____ בַּתִּי

(for other relative) _____ קְרוֹבַתִּי

(for a friend) _____ חֲבֵרַתִּי

(others) _____

שְׁהֲלֹכָה לְעוֹלָמָהּ [שְׁהֲלֹכוֹ לְעוֹלָמָן]. הִנְנִי נוֹדֵב/נוֹדֶבֶת
צְדָקָה בְּעַד הַזְּכָרַת נִשְׁמָתָהּ [נִשְׁמוֹתֵיהֶן]. אָנָּא תְּהִי
[תְּהִיֵּינָה] נִפְשָׁהּ צְרוּרָה [נִפְשָׁן צְרוּרוֹת] בְּצָרוֹר הַחַיִּים
וְתִהְיֶינָה מְנוּחָתָהּ [מְנוּחָתָן] כְּבוֹד, שְׂבַע שְׂמֵחוֹת אֶת־פְּנֵיהֶ,
נְעִימוֹת בִּימֵינֶךָ נְצַח. אָמֵן.

צְדָקָה TZ'DAKAH/CHARITY

The Yizkor service was called *seder matnat yad*, the service of expressing generosity on behalf of those who have died. That name comes from the closing line of the Torah reading for the final day of the pilgrimage festivals (when Yizkor is recited): "Every person giving a gift according to the blessing they have received from Adonai" (Deuteronomy 16:17). Offering charitable gifts and performing acts of justice, love, and care in memory of those who have died provide us with ways of honoring their memory and continuing their influence for good.

*Though I stared
earnestly at
my fingernail*

Yesterday when I was on
the #7 bus
I happened to look
at the cuticle
of my right forefinger
and for a moment
I thought not that it
was mine
but that it was
my father's—

the same small
confusion I have
from time to time
when I catch sight
of my daughter
in her denim skirt, size 3,
and I feel lean, willowy,
in her clothes.

So there I was
on the #7 bus
overtaken by a longing
very close to love
staring at the cuticle
of my right forefinger.

I remembered how clean
and short he kept his
nails
and suddenly there was
the whole man
reconstituted
from a fingernail
standing before me,
smiling broadly,
his face flushed
with pleasure.

But then just as suddenly
he was gone
and though I stared
earnestly
at my fingernail
I failed to bring him back.
—MERLE FELD

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:

May God remember the soul of
my father _____
my husband _____
my partner _____
my brother _____
my son _____
my relative _____
my friend _____
(others) _____

who has [have] gone to his [their] eternal home. In loving testimony to his life [their lives], I pledge *tz'dakah* to help perpetuate ideals important to him [them]. Through such deeds, and through prayer and remembrance, may his [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which he [they] blessed me. May these moments of meditation strengthen the ties that link me to his [their] memory. May he [they] rest in peace forever in God's presence. Amen.

In memory of female relatives or friends:

May God remember the soul of
my mother _____
my wife _____
my partner _____
my sister _____
my daughter _____
my relative _____
my friend _____
(others) _____

who has [have] gone to her [their] eternal home. In loving testimony to her life [their lives], I pledge *tz'dakah* to help perpetuate ideals important to her [them]. Through such deeds, and through prayer and remembrance, may her [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which she [they] blessed me. May these moments of meditation strengthen the ties that link me to her [their] memory. May she [they] rest in peace forever in God's presence. Amen.

IN MEMORY OF MARTYRS:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם. הַנְּגִי נוֹדֵב/נוֹדֵבֶת צְדָקָה
בְּעַד הַזְּפֹרֶת נְשָׁמָתָם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם
וּמַסִּירוֹתָם וַיִּרְאֶה בְּמַעֲשֵׂינּוּ טָהָר לְבָבָם וְתַהֲיִינָה
נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתֵהִי מְנוּחָתָם כְּבוֹד,
שְׁבַע שְׁמָחוֹת אֶת־פְּנִיךָ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

IN MEMORY OF CONGREGANTS:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת יְדִידֵינוּ חֲבָרֵי הַקְּהָל הַקְּדוֹשׁ הַזֶּה
שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה תַהֲיִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים וְתֵהִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־
פְּנִיךָ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

IN MEMORY OF THE SIX MILLION:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְּפֵי הַשְּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטַהוּרִים, כְּזֶה־
הַרְקִיעַ מְזַהֲרִים, לְנְשָׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל
שֶׁנִּטְבְּחוּ בְּשׂוֹאָה, אֲנָשִׁים נָשִׁים וְטָף, שֶׁנִּחְנְקוּ וְשֶׁנִּשְׂרְפוּ
וְשֶׁנִּהְרְגוּ, שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֵדֶן
תֵּהִי מְנוּחָתָם. אָנָּה בְּעַל הַרְחָמִים, הַסְּתִירָם בְּסֵתֶר
כְּנַפֶּיךָ לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נְשָׁמוֹתֵיהֶם.
יְהוּהָ הוּא נְחַלְתָּם. וַיְנַוְחוּ בְּשָׁלוֹם עַל מְשַׁכְּבוֹתֵיהֶם.
וְנֹאמֵר אָמֵן.

בְּגֵן עֵדֶן IN PARADISE.
Literally, "in the Garden of Eden." We imagine that the soul, which connects all living beings with their divine source, returns, after the death of the body, to God's care.

*A Yizkor Meditation
in Memory of a Parent
Who Was Hurtful*

Dear God,

You know my heart.
Indeed, You know me better than I know myself,
so I turn to You before I
rise for Kaddish.

My emotions swirl
as I say this prayer. The
parent I remember was
not kind to me. His/her
death left me with a legacy
of unhealed wounds,
of anger and of dismay
that a parent could hurt a
child as I was hurt.

I do not want to pretend
to love, or to grieve
that I do not feel, but I do
want to do what is right
as a Jew and as a child.

Help me, O God,
to subdue my bitter
emotions that do me no
good, and to find that
place in myself where
happier memories may
lie hidden, and where
grief for all that could
have been, all that should
have been, may be
calmed by forgiveness,
or at least soothed by the
passage of time.

I pray that You,
who raise up slaves to
freedom, will liberate me
from the oppression of
my hurt and anger, and
that You will lead me
from this desert to Your
holy place.

—ROBERT SAKS

IN MEMORY OF MARTYRS:

May God remember the souls of the martyrs of our people,
who gave their lives for the sanctification of God's name. In
their memory do I pledge *tz'dakah*. May their bravery, their
dedication, and their purity be reflected in our lives. May their
souls be bound up in the bond of life. May they rest in peace
forever in God's presence. Amen.

IN MEMORY OF CONGREGANTS:

May God remember the souls of our friends, members of this
holy congregation, who have gone to their eternal home. May
their souls be bound up in the bond of life. May these moments
of meditation strengthen the ties that link us to their memory.
May they rest in peace forever in God's presence. Amen.

*Exalted, compassionate God, comfort the bereaved families
of this congregation. Help us to perpetuate everything that
was worthy in the lives of those no longer with us, whom we
remember this day. May their memory endure as a blessing.
And let us say: Amen.*

IN MEMORY OF THE SIX MILLION:

Exalted, compassionate God, grant perfect peace in Your
sheltering presence, among the holy and the pure, whose radi-
ance is like the heavens, to the souls of all the men, women,
and children of the House of Israel who were slaughtered,
strangled, and burned in the Shoah. May they rest in paradise.
Master of mercy, may they find eternal shelter beneath Your
sheltering wings, and may their souls be bound up in the bond
of life. ADONAI is their portion. May they rest in peace. And let
us say: *Amen*.

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה
תחת כנפי השכינה, במעלות קדושים וטהורים, כזהר
הרקיע מזהירים, לנשמות כל-אלה שהזפרנו היום לברכה,
שהלכו לעולמם, בגן עדן תהי מנוחתם. אָנָּה בַּעַל
הרחמים, הסתירם בסתר כנפיק לעולמים. וצרוּר בצרוּר
החיים את-נשמותיהם. יהוה הוא נחלתם. ויגוּחוּ בְּשָׁלוֹם
על משפבותיהם. ונאמר אמן.

מזמור לדוד.

יהוה רעי, לא אחסר.
בנאות דשא ירביצני,
על מי מנחות ינהלני.
נפשי ישובב, ינחני במעגלי צדק למען שמו.
גם כי אלך בגיא צלמות לא אירא רע כי אתה עמדי.
שבטך ומשענתך המה ינחמני.
תערך לפני שלחן נגד צררי,
דשנת בשמן ראשי, פוסי ריזה.
אך טוב וחסד ירדפוני כל-ימי חיי,
ושבתי בבית יהוה לארך ימים. תהלים כג

My Peace

My peace is tied by a thread
to yours.

And the beloved holidays
and glorious seasons of
the year—
with the wealth of
fragrances, flowers,
fruit, leaves, and winds,
the fog and the rain,
the sudden snow
and the dew—
are suspended on a thread
of longing.

I and you and the
Sabbath.
I and you and our lives
in the last incarnation.
I and you
and the lie.
And the fear.
And the breaches.
I and you
and the Creator
of the heavens that have
no shore.
I and you
and the riddle.
I and you
and death.

—ZELDA
(trans. Marcia Falk)

IN MEMORY OF ALL THE DEAD:

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. ADONAI is their portion. May they rest in peace. And let us say: *Amen*.

PSALM 23

A PSALM OF DAVID.

ADONAI is my shepherd, I shall not want.
God gives me repose in green meadows,
and guides me over calm waters.
God will revive my spirit and direct me on the right path—
for that is God's way.
Though I walk in the valley of the shadow of death, I fear no
harm, for You are at my side.
Your staff and Your rod comfort me.
You prepare a banquet for me in the presence of my foes:
You anoint my head with oil, my cup overflows.
Surely goodness and kindness shall be my portion all the
days of my life,
And I shall dwell in the house of ADONAI in the fullness
of time.

קְדִישׁ יְתוּם

Mourners:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא לְעֵלְא מְכַל-בְּרִכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תַבְּלָא],
וְאִמְרוּ אָמֵן.

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].
And respond with: *Amen*.

Mourners:

Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih, v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el, ba-agala u-viz'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el, v'imru amen.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שְׂכֵכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּהוּ אֲלֵהִיו.

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלוֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהַלֵּל מְאֹד, וְלִגְדַלְתּוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הַוָּדָק, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדַלְתְּךָ אֶסְפְּרָנָה.
זָכַר רַב־טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדַל־חֶסֶד.
טוֹב־יְהוָה לְכֹל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחִסֵּידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.
סוּמְךָ יְהוָה לְכָל־הַנְּפִלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחִסִּיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רְצוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו, וְאֶת־כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהַלֵּת יְהוָה יִדְבַר־פִּי,
וּיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וְאֶנְחִנּוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ. תהלים קמה

ASHREI. According to Rabbi Elazar (Babylonia, 3rd century) speaking in the name of Rabbi Abina, the thrice-daily recitation of Psalm 145 (which, with the addition of three other verses from psalms, is known as the Ashrei) opens a pathway to eternity. The Talmud explains that Ashrei is an alphabetical acrostic that symbolically encompasses the variety of praises of God, and that it contains an especially appropriate description of the thankfulness with which we are to approach God: "You open Your hand, satisfying all the living with contentment" (Babylonian Talmud, Berakhot 4b).

For synagogue use, two verses were added to the opening, both of which begin with the word ashrei, "joyous" (Psalms 84:5 and 144:15). Additionally, Psalm 115:18 was appended to the end, referring to those assembled in prayer.

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

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

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign;
I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory
and of Your wondrous acts.

People speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty; and tell of Your might,
*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal; Your dominion endures through each generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,
and You provide them nourishment in due time.

You open Your hand, satisfying all the living with contentment.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who sincerely call.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.*

My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

We rise. Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיִּרָם קָרְן לְעִמּוֹ,
תְּהַלֵּה לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּ־יָהּ.

ON SHABBAT, WE RECITE THIS PSALM:

מְזֻמָּר לְדוֹד.

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ.
קוֹל יְהוָה עַל־הַמַּיִם,
אֶל־הַכְּבוֹד הַרְעִים, יְהוָה עַל־מַיִם רַבִּים.
קוֹל־יְהוָה בְּכַח, קוֹל יְהוָה בְּהַדָּר.
קוֹל־יְהוָה שֹׁבֵר אֲרָזִים, וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקְדִים כְּמוֹ־עֵגֶל, לְבָנוֹן וְשָׁרִיִן כְּמוֹ בְּנֵי־רֵאמִים.
קוֹל־יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ.
קוֹל יְהוָה יַחִיל מְדָבָר,
יַחִיל יְהוָה מְדָבַר קֹדֶשׁ.
קוֹל יְהוָה יַחֲלֵל אֵילוֹת
וַיַּחֲשֹׁף יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אֱמֶר כְּבוֹד.
יְהוָה לְמַבּוֹל יֹשֵׁב, וַיֵּשֶׁב יְהוָה מִלְּךָ לְעוֹלָם.
יְהוָה עֹז לְעִמּוֹ יִתֵּן, יְהוָה יְבַרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

תהלים כט

GOD'S GLORY הוֹדוּ. Psalm 148:13-14.

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase *kol Adonai* ("the voice of God") is repeated seven times—which was identified by the ancient Rabbis with the revelation of God's word on Sinai. The thunder and lightning described here evokes the scene of the revelation at Sinai in the Book of Exodus; the Bible identifies Kadesh with the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars atop those high mountains and are among the world's sturdiest and longest-lived trees—moving over the fertile land and then through the desert.

Our psalm begins with reference to the waters of the Mediterranean

Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the divine, are joined. Similarly, Torah is that which ties heaven and earth together.

RETURNING THE TORAH

We rise. Leader:

Extol the name of ADONAI, for God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—
raising up Israel, the people God keeps close. Halleluyah!

*Hodo al eretz v'shamayim, va-yarem keren l'ammo;
t'hillah l'khol hasidav, liv'nei yisra-el am k'rovo. Hal'luyah!*

ON SHABBAT, WE RECITE THIS PSALM:

PSALM 29

A SONG OF DAVID.

Acclaim ADONAI, O exalted creatures;
acclaim ADONAI, with glory and strength.
Acclaim ADONAI, for God's name is glorious;
pay homage to ADONAI in the splendor of the sanctuary.
The voice of ADONAI is stronger than the voice of the sea;
God is exalted above the rushing waters.
The voice of ADONAI is powerful;
the voice of ADONAI is glorious.
The voice of ADONAI shatters majestic cedars,
the very cedars of Lebanon.
The trees skip like calves;
the mountains, like wild oxen.
The voice of ADONAI flashes fire, splitting rocks;
the voice of ADONAI convulses the desert,
the very desert of Kadesh.
The voice of ADONAI makes hinds calve;
the voice of ADONAI strips the forest bare,
while in God's sanctuary all acknowledge God's glory.
ADONAI was enthroned above the primal waters;
ADONAI sat enthroned, the eternal sovereign.
ADONAI will grant strength to God's people, blessing them with peace.
*Havu ladonai b'nei eilim, havu ladonai kavod va-oz.
Havu ladonai k'vod sh'mo, hishtahavu ladonai b'hadrat kodesh.
Kol Adonai ba-ko-ah, kol Adonai be-hadar,
kol Adonai shoveir arazim, va-y'shabbeir Adonai et arzei ha-l'vanon.
Kol Adonai hotzeiv lahavot eish, kol Adonai yahil midbar,
yahil Adonai midbar kadeish. Kol Adonai y'holeil ayyalot
Adonai la-mabbul yashav, va-yeishev Adonai melekh l'olam.
Adonai oz l'ammo yittein, Adonai y'vareikh et ammo va-shalom.*

לְדוֹד מִזְמוֹר.
לִיהוּהָ הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָהּ.
כִּי־הוּא עַל־יַמִּים יִסְדָּהּ, וְעַל־נְהָרוֹת יְכוֹנְנָהּ.
מִי־יַעֲלֶה בְהַר־יְהוּהָ, וּמִי־יִקוּם בְּמִקְוֹם קִדְשׁוֹ.
נָקִי כַפַּיִם וּבֵר־לֵבָב, אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יִשָּׂא בְרָכָה מֵאֵת יְהוּהָ, וַיְצַדֶּקֶה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דוֹר דָּרָשׁוֹ, מִבְּקִשֵׁי פָנֶיךָ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוּהָ עֶזְרוֹ וְגִבּוֹר, יְהוּהָ גִבּוֹר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוּהָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה. תהלים כד

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies our Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the *b'rakhah* recited just after each Torah reading, describing the Torah as “a teaching of truth”: in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.

A Song of David

Each of the two psalms recited as the Torah is carried around the congregation (one on Shabbat, one on weekdays) begins with the same Hebrew words—but in a different order. Psalm 24 begins with *לְדָוִד מִזְמוֹר*, literally “to David a psalm,” and Psalm 29 begins with *מִזְמוֹר לְדָוִד*, “a psalm to David.” The Midrash comments on this difference, saying that sometimes David would be so inspired that he immediately began writing, but at other times he had to struggle to find inspiration.

On weekdays:

PSALM 24

A SONG OF DAVID.

The earth is ADONAI’s in all its fullness,
the land and all who dwell on it.
For it was God who founded it upon the seas,
and set it firm upon the flowing streams.
Who may ascend the mount of ADONAI?
Who may come forward in God’s sanctuary?
One who has clean hands and a pure heart,
who has not taken God’s name in vain, nor sworn deceitfully.
One such as this will receive ADONAI’s blessing,
a just reward from God, the deliverer.
This generation searches for You;
like Jacob, seeks Your presence, *selah*.
Open up, arched gateways—open up, doors of the world;
may the sovereign who is exalted enter.
Who is the sovereign who is exalted?
ADONAI, mighty and triumphant, triumphant in battle.
Open up, arched gateways—open up, doors of the world;
may the sovereign who is exalted enter.
Who is the sovereign who is exalted?
Adonai Tz’va-ot is the sovereign who is exalted. *Selah*.

Ladonai ha-aretz u-m’lo-ah, teiveil v’yosh’vei vah.

Ki hu al yammim y’sadah, v’al n’harot y’khon’neha.

Mi ya-aleh v’har Adonai, u-mi yakum bi-m’kom kodsho.

*N’ki khappayim u-var leivav, asher lo nasa la-shav nafshi,
v’lo nishba l’irmah.*

Yissa v’rakhah mei-eit Adonai, u-tz’dakah mei-elohei yisho.

Zeh dor dor’shav m’vakshei fanekha ya-akov, selah.

*S’u sh’arim rasheikhem, v’hinnas’u pithei olam,
v’yavo melekh ha-kavod.*

*Mi zeh melekh ha-kavod, Adonai izzuz v’gibbor,
Adonai gibbor milhamah.*

*S’u sh’arim rasheikhem, v’hinnas’u pithei olam,
v’yavo melekh ha-kavod.*

Mi hu zeh melekh ha-kavod,

Adonai Tz’va-ot hu melekh ha-kavod, selah.

The Torah scrolls are placed in the ark.

וּבִנְחָה יֹאמֵר: שׁוּבָה יְהוָה רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל.
קוֹמָה יְהוָה לְמִנּוּחֶתְךָ, אֶתָּה וְאֲרוֹן עֲזֶךָ.
פָּהֲנִיךָ יִלְבָּשׁוּ-צִדִּיק, וְחִסִּידֶיךָ יִרְנְנוּ.
בְּעֵבוֹר דָּוִד עֲבָדְךָ, אֶל-תֵּשֵׁב פָּנַי מִשִּׁיחֶךָ.
◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אֶל-תַּעֲזֹבוּ.
עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּה מְאֹשֵׁר.
דְּרָכֶיהָ דֹרְכֵי-נֹעַם, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.
הִשְׁיִבְנוּ יְהוָה אֱלֹהֶיךָ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN יֹאמֵר. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow can also refer to our own inner journey—accompanied by Torah. Thus we pray for God to remain with us even as we conclude the day's study.

RETURN קוֹמָה. Psalm 132:8–10.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei hayyim*, the Torah handles, while reciting the *b'rakhot* over the Torah—thus grasping the “tree of life” both physically and figuratively.

ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מְלָכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקָדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָּא
דְּאִמְרֵיךָ בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

Make Our Days Seem Fresh

“Make our days seem fresh” should not be seen as a plea for restoration of a formerly perfect condition; we were never perfect. Rather, it is a plea for resilience, a plea for the ability to renew ourselves after moments of crisis and dislocation. As Elie Wiesel remarks, “God gave Adam a secret—and that secret was not how to begin, but how to begin again.”

The Torah scrolls are placed in the ark.

Whenever the Ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary,
You and Your glorious Ark.
Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.
I have given you a precious inheritance:
Do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.
Its ways are pleasant ways, and all its paths are peace.
Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

Eitz hayyim hi la-mahazikim bah, v'tom'kheha m'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el,

ba-agala u-viz'man kariv, v'imru amen.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya. Yitbarakh

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata

tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

מוסף ליום כיפור

MUSAF SERVICE OF YOM KIPPUR

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תפילת העמידה בלחש

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward as we approach God's presence.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסָדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Version with Patriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

AMIDAH. The Amidah, literally “the prayer said while standing,” is the moment of personal meditation. It always contains three introductory *b'rakhot*. The first mentions our ancestors and their relation to God; the second describes God's continuing presence in the world; the third emphasizes God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three *b'rakhot*. The first looks toward the restoration of God's presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace. On Yom Kippur, a middle blessing is added, expressing the holiness of the day. The confession, the central liturgical element of Yom Kippur, is recited at the conclusion of the Amidah.

ADONAI, OPEN MY LIPS אֲדֹנָי שְׁפָתַי תִּפְתָּח Psalms 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description (Exodus 3:6). We understand the world of prayer, first of all, through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

GREAT, MIGHTY, AWE-INSPIRING הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God's might is characterized by the befriending of the stranger, the widow, and the orphan.

THE SILENT AMIDAH

Rabbi Simeon taught:
When you pray, don't
only follow the form.
Rather, turn your prayer
into a personal plea;
and don't see yourself as
someone who is over-
whelmed by sin.

—MISHNAH AVOT

An Alternate Rendering

*Some may want to engage
in silent prayer by reading
through the prayers and
meditations in this column
through page 357. The
alternate renderings are by
André Ungar. Meditations
on sin and forgiveness by
other authors are found in
the middle of the Amidah.*

Help me, O God,
to pray. Our ances-
tors worshipped You.
Abraham and Sarah,
Rebecca and Isaac,
Jacob, Rachel, and Leah
stood in awe before You.
We, too, reach for You,
infinite, awe-inspiring,
transcendent God,
source of all being whose
truth shines through our
ancestors' lives. We, their
distant descendants, draw
strength from their lives
and from Your redeeming
love. Be our help and our
shield, as You were theirs.
We praise You, God,
Guardian of Abraham.

O sovereign God who
delights in life,
make our lives worthy to
be remembered.
Out of Your love for us,
O living God,
Enter our names in the
Ledger of Life.

*Before the Amidah begins, it is customary to take three steps backward, as if
we are leaving our familiar surroundings, and then three steps forward as we
approach God's presence.*

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

† *Barukh atah* ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† *Barukh atah* ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

זָכְרָנוּ לְחַיִּים, מְלַךְ חַפֵּץ בְּחַיִּים,
וְקָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

REMEMBER US זָכְרָנוּ. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.

Version with Patriarchs and Matriarchs:

Version with Patriarchs:

מְלַךְ עוֹזֵר וּפּוֹקֵד. וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה, מְגִן אֲבֹרָהּם.
† בְּרוּךְ אַתָּה יְהוָה, מְגִן אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי, מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

אַתָּה מִיְכָיִת. This *b'rakhah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלַךְ מְכִיָּת וּמַחֲיָה וּמְצַמִּיחַ יְשׁוּעָה.

GIVE LIFE TO THE DEAD מַחֲיָה מֵתִים. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that the phrase referred to a spiritual revival in this world. Thus the *b'rakhah* one makes on greeting a friend whom one has not seen for a year utilizes the phrase "who gives life to the dead."

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיָה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ,
סְלָה.

WHO IS LIKE YOU, SOURCE OF COMPASSION? מִי כְמוֹךָ אֵב הַרְחָמִים. A second *piyyut* inserted at each of the services in the High Holy Day season, emphasizing God's kindness.

וּבִכְן תִּנּוּן פְּחָדֶךָ יְהוָה אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ
וְאֵימָתֶךָ עַל כָּל-מַה-שֶּׁבְרָאתָ,
וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים,
וְיַעֲשׂוּ כָּל־מַצְוָתְךָ אַחַת לְעֵשׂוֹת רְצוֹנְךָ בְּלִבְבָם שְׁלֵם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ,
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַד בְּיָדֶךָ וּגְבוּרָה בְּיַמֶּיךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבְרָאתָ.

U-V'KHEIN. These three paragraphs, which are introduced by the same word, *u-v'khein*, are ascribed by many scholars to the 3rd century, and may constitute the earliest poetic additions to the Amidah. Stages of redemption are described in this

series of prayers. Reuven Hammer, a modern commentator, remarks that the first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable?

As a tender parent, You nurture our souls that we may grow into a life of compassion.

You govern both life and death; Your presence brings our souls to blossom. We praise You, God, who wrests life from death.

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

Version with Patriarchs:

You are the Sovereign who helps and saves and shields.

† *Barukh atah ADONAI*, shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the Sovereign who helps and guards, saves and shields.

† *Barukh atah ADONAI*, shield of Abraham and guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead; great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

Holy are You and holy is Your name;
holy ones praise You each day.

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמֶּךָ,
 תְּהִלָּה לִירֵאִיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
 וּפְתִיחוֹן פֶּה לְמִיַּחֲלִים לָךְ,
 שְׂמֵחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירֶךָ,
 וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדֶּךָ,
 וְעִרִיכַת נֵר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ,
 וְיִשְׂרָיִם יַעֲלִזוּ,
 וְחֹסִידִים בְּרָנָה יִגִּילוּ,
 וְעוֹלְתָה תִקְפֹּץ-פִּיהָ,
 וְכָל-הָרָשָׁעָה כָּלָה כְּעֵשֶׂן תִּכָּלֶה,
 כִּי תַעֲבִיר מִמְּשַׁלַּת זָדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ, אַתָּה יְהוָה לְבַדְּךָ, עַל כָּל-מַעֲשֶׂיךָ, בְּהַר צִיּוֹן
 מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, כְּפָתוּב בְּדַבְרֵי
 קִדְשֶׁךָ: יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ-יָיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלוֹהַּ מִבְּלַעְדֶּיךָ, כְּפָתוּב:
 וַיִּגְבְּהַ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ
 בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתָּה בַּחֲרַתְנוּ מִכָּל-הָעַמִּים, אֶהְבַּתְּ אוֹתְנוּ וְרִצִּיתְּ בָנוּ,
 וְרוֹמַמְתְּנוּ מִכָּל-הַלְשׁוֹנוֹת, וְקִדְשַׁתְנוּ בְּמִצְוֹתֶיךָ,
 וְקִרְבַּתְנוּ מִלִּפְנֵינוּ לְעַבֹדְתֶךָ,
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

וְתַתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת-יְיָוִם [הַשְּׂבֵת הַזֶּה]
 לְקִדְשָׁה וְלִמְנוּחָה וְאֶת-יְיָוִם] הַכַּפּוּרִים הַזֶּה לְמַחֲלָה
 וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹלְבוֹ אֶת-כָּל-עוֹנוֹתֵינוּ
 [בְּאַהֲבָה] מִקְרָא קִדְשׁ, זְכוֹר לִיצִיאַת מִצְרָיִם.

וּבְכֵן U-V'KHEIN. Although only the last paragraph in this series contains a formal quotation from the Bible, each of these paragraphs represents prayerful reworkings of biblical expressions of hope. For example, the phrase “recognition to those who await you” is based on Ezekiel 29:21, “and to you will I give recognition (פְּתִיחוּ-פֶה) among them that all may know that I am Adonai.” Similarly, the Book of Job (5:16) speaks of “evil being silenced” (וְעִלְתָּה קִפְצָה פִּיהָ). And the refrain of U-v'khein (“and so”) is taken from Esther 4:16, in which Esther describes how she will unlawfully approach the king to plead for the lives of her people.

ADONAI WILL REIGN
 FOREVER יִמְלֹךְ יְהוָה לְעוֹלָם FOREVER.
 Psalm 146:10.

ADONAI TZV'VA-OT WILL
 BE EXALTED וַיִּגְבְּהַ יְהוָה
 צְבָאוֹת בְּמִשְׁפָּט. Isaiah 5:16.

Let all creation stand in
awe of You;
let all humankind sense
Your mystery.
May all people be united in
doing Your will whole-
heartedly.
We know that You judge
those who govern,
that ultimate power is
Yours alone,
that Your care embraces all
Your creatures.

Make us all people of
honor.
Smile on all who serve You.
Give hope to those who
seek You,
courage to those who await
the fulfillment of the
messianic dream,
soon in our lifetime.

May the righteous witness
it and be happy,
may good people be filled
with joy—
when at last all jeering
stops and evil evaporates,
when the reign of violence
vanishes from Earth.

And You, You alone, will
rule over all Your creation
from Mount Zion, Your
glorious dwelling place,
from Jerusalem, Your holy
city,
as sacred Scripture pro-
claims: “God will reign
throughout the world,
your God O Zion, forever
and ever.
Halleluyah!”

Sacred are You, and sacred
Your mystery. Seekers of
holiness worship You all
their lives.
We praise You, God, ulti-
mate sacred mystery.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.
As it is written in the Book of Psalms:
“ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!” Psalms 146:10

You are holy, and Your name is revered,
for there is no God but You.
As Your prophet Isaiah wrote: “*Adonai Tz'va-ot* will be
exalted through justice, the holy God sanctified through
righteousness.” *Barukh atah ADONAI*, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us.
You have distinguished us among all nations, making us holy
through Your commandments, drawing us close to Your
service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this
[Shabbat, for sanctity and rest, and this] Yom Kippur for par-
don, forgiveness, and atonement, that all our sins be forgiven
[through Your love], a sacred time, recalling the Exodus from
Egypt.

Some recite this traditional version; others continue on the next page with
A Prayer for Jewry in Distress.

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחֲקֵנוּ מֵעַל אֲדָמָתֵנוּ
וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ, בְּבֵית
הַגְּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה
בְּמִקְדָּשְׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], מְלֶךְ רַחֲמָן הַמְּשִׁיב בְּנִים לְגִבּוֹלָם, שֶׁתֵּשׁוּב
וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ
מִהֲרָה וְתִגְדַּל כְּבוֹדוֹ. אֲבִינוּ מִלְּפָנֶיךָ גָּלָה כְּבוֹד מַלְכוּתְךָ
עָלֵינוּ מִהֲרָה, וְהוֹפֵעַ וְהַנְּשֹׂא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקָרַב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפֻצוֹתֵינוּ כְּנֶס מִיִּרְכַּת־אֶרֶץ.

וְהֵבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם, שְׁשֵׁם עֲשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ אֶת־
קְרִבְנוֹת חוּבוֹתֶיךָ, תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהִלְכָתָם,

וְאֶת־מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם הַכַּפּוּרִים הַזֶּה

On Shabbat:

וְאֶת־מוֹסָפֵי יוֹם הַכַּפּוּרִים הַזֶּה

On all days:

עֲשׂוּ וְהַקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ
כְּפָתוּב בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמור:

The Sephardic rite continues on p. 305.

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי
עֶשְׂרוֹנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלֵת שַׁבַּת
בְּשַׁבְתּוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְכָּה: בַּמְדַּבֵּר כַּח ט-י

וּבְעֵשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
וְעֵינֵיכֶם אֶת־נִפְשֵׁיכֶם כָּל־מְלֹאכָה לֹא תַעֲשׂוּ:
וְהַקְרַבְתֶּם עֹלָה לַיהוָה רִיחַ נִיחֹחַ פֶּר בֶּן־בָּקָר אֶחָד אֵיל
אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שְׁבַע־הַתְּמִימִם יִהְיוּ לָכֶם: בַּמְדַּבֵּר כַּח טז-יז

וּמִנְחָתָם וְנִסְכֵיהֶם כְּמִדְבַר, שְׁלֹשָׁה עֶשְׂרוֹנִים לְפָר וְשְׁנֵי
עֶשְׂרוֹנִים לְאֵיל וְעֶשְׂרוֹן לְכֶבֶשׂ, וַיִּין כְּנִסְכּוֹ, וְשְׁנֵי שְׁעִירִים
לְכֹפֶר, וְשְׁנֵי תְּמִידִים כְּהִלְכָתָם.

BECAUSE OF OUR SINS and גַּמְפְּנֵי חֲטָאֵינוּ. The first of the middle *b'rakhot* of the Amidah is called *k'dushat ha-yom* (*k'dushat ha-yom*), the expression of the holiness of the day. The content of this *b'rakhah* is not prescribed in the Talmud. During the first millennium, the prayers concerning the holiness of the day came to be centered on the Temple and its offerings, as if the utterance of the words substituted for the missing sacrifices. Recently, some have begun reciting alternate prayers, which understand the rebuilding of the Temple as a metaphor for the repair of the world in which we all need to engage. (See the following page.)

*Meditations on Sin
and Repentance
(T'shuvah)*

כ
Behold, I set before you
today life and good-
ness, death and evil. . . .
Choose life.

—DEUTERONOMY
30:15, 19

כ
Our agony is that we are
capable of acts which
contradict God's great
expectations of us. Our
glory is that we are
capable of achieving
atonement and recon-
ciliation.

—JULES HARLOW

י
Each person has
personal choice: if you
desire to do good and be
righteous, the capability
is yours; and should you
want to follow an evil
path and be evil, that
capability is also yours.
That is the meaning of
the verse in Genesis,
“Behold the human has
become like us knowing
good and evil” (Genesis
3:22).

—MAIMONIDES,
LAWS OF REPENTANCE

ת
Rabbi Elazar HaKapar
teaches that jealousy,
preoccupation with
desire, and pursuit of
honor deprive a human
being of this world.

—MISHNAH AVOT

*Some recite this traditional version; others continue on the next page with
A Prayer for Jewry in Distress.*

Because of our sins we have been exiled from our land and removed from our soil. And so, because of the hand which was set against Your sanctuary, we are unable to fulfill our obligations in that great and holy place which You chose to carry Your name.

May it be Your will, ADONAI our God and God of our ancestors, compassionate sovereign who restores their descendants to their promised land, that You may once again have compassion on us and return in Your great mercy to Your sanctuary. May You speedily rebuild it and renew its glory. *Avinu Malkeinu*, speedily manifest the glory of Your dominion, reveal to all humanity that You are our sovereign. Gather our dispersed people from among the nations, and bring back those scattered to the ends of the earth.

Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth. Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem Your sanctuary, where our ancestors once offered to You their obligatory daily and holy day sacrifices, each as prescribed. The [Shabbat and] Yom Kippur sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

The Sephardic rite continues on p. 305.

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation. Numbers 28:9–10

On the tenth day of the seventh month, you shall observe a sacred occasion: when you shall practice self-denial; you shall not work at your occupations. You shall prepare a burnt offering as a pleasing odor to ADONAI: one bull of the herd, one ram, seven yearling lambs, without blemish. Numbers 29:7–8

As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רַחֵם עַל אֲחֵינוּ
בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה וְהוֹצִיאֵם מֵאֶפְלָה לְאוֹרָה.
וְקַבֵּל בְּרַחֲמִים אֶת־תְּפִלַּת עַמְּךָ בְּנֵי יִשְׂרָאֵל, בְּכָל־
מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, הַשּׁוֹפְכִים אֶת־לֵבָם לְפָנֶיךָ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכְּפוּרִים הַזֶּה.

Those who recited the traditional sacrificial list now continue on the next page.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
כְּפִי שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כְּפִתּוּב:
וְהָיָה בְּאַחֲרֵית הַיָּמִים,
נִכּוֹן יִהְיֶה הָרַר בֵּית יְהוָה
בְּרֹאשׁ הָהָרִים וְנִשָּׂא מִגְּבָעוֹת,
וְנָהְרוּ אֵלָיו כָּל־הַגּוֹיִם.
וְהִלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לָכוּ וְנַעֲלֶה אֶל הָרַר יְהוָה, אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיִרְנוּ מִדְּרָכָיו, וְנִלְכֶה בְּאַרְחֻתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם.
וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכַתְּתוּ חֲרֻבוֹתֵם לְאֲתִים וְחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת,
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יְהִי מַיִת בֵּי יְהוָה
רְצוֹן. From *Siddur Va'ani
Tefilati*, the prayerbook of
the Masorti (Conservative)
movement in Israel. This
acknowledges the Jewish
people's having returned
to the Land of Israel. (The
more traditional wording
speaks of the exile, our
inability to perform the
Temple sacrifices, and the
hope of return.)

¶ The pathology of the self will not be understood unless the power that evokes being human, the ultimate evocation of the self, is properly understood. Boredom... is a sickness of the self-consciousness, the result of one's inability to sense that vital evocation. Despair is due not to failures but to the inability to hear deeply and personally the challenge that confronts us... The self is inescapably beset by the questions: What shall I do with my existence, with my being here and now? What does it mean to be alive? What does being alive imply for my will and intelligence?... The sense of requiredness is not an afterthought; it is given with being human.... What is involved in authentic living is not only an intuition of meaning but a sensitivity to demand.

—ABRAHAM JOSHUA HESCHEL

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on [this Shabbat and] this Day of Atonement, wherever they dwell.

Those who recited the traditional sacrificial list now continue on the next page.

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: "And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, 'Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God's ways and walk in God's paths.' For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore."

¶ "The sacrifices of God are a broken spirit; a contrite and broken heart" (Psalm 51:19). Rabbi Abba bar Judan said: What God regards as unfit for sacrifice in an animal, God holds as fit in a human being. An animal that is blind or broken or maimed is unfit for sacrifice (Leviticus 22:22), but a human being who has a broken and contrite heart is a fit offering to God.

—MIDRASH PESIKTA OF RAV KAHANA

¶ Rabbi Judah the Patriarch, citing Rabbi Judah the son of Rabbi Simon, said: Ordinarily, if a person shot an arrow, how far will it go? Over as much ground as an acre or two. But the power of repentance is so great that it shoots straight up to heaven. Rabbi Yose taught: God says, "Open to Me" (Song of Songs 5:2), meaning: Make for Me an opening in you, an opening as narrow as the eye of a needle, and I shall make the opening so wide that camps full of soldiers and siege-engines could enter it.

—MIDRASH PESIKTA OF RAV KAHANA

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְּשֵׁי
שַׁבְּעֵי, כְּלָם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ, וּבְשַׁבְּעֵי רְצִית בּוֹ
וְקַדְּשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרְאתָ, זָכַר לְמַעֲשֵׂה
בְּרֵאשִׁית.

On all days:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מְחַל לְעוֹנוֹתֵינוּ
בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכֹּפְרִים הַזֶּה. מְחַה וְהַעֲבֵר
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אָנֹכִי אָנֹכִי
הוּא מְחַה פְּשָׁעֶיךָ לְמַעֲנֵי, וְחַטָּאתֶיךָ לֹא אֶזְכֵּר. וְנֹאמַר:
מְחִיתִי כְּעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ, שׁוֹבָה אֵלַי כִּי
גֹאֲלֶתֶיךָ. וְנֹאמַר: כִּי בְּיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ.

I, SURELY I . . . אָנֹכִי אָנֹכִי.
Isaiah 43:25.

I SWEEP ASIDE YOUR SINS
LIKE A MIST מְחִיתִי כְּעַב
פְּשָׁעֶיךָ. Isaiah 44:22.

FOR ON THIS DAY כִּי-בְיוֹם
הַזֶּה. Leviticus 16:30.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצִיחָה בְּמִנּוּחָתֵנוּ]
קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׁבַעֲנוּ מִטּוֹבְךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ [וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרִצּוֹן שַׁבַּת קִדְּשָׁךְ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ]
וְטַהַר לְבָנוּ לְעַבְדְּךָ בְּאֵמֶת, כִּי אַתָּה סֹלְחָן לְיִשְׂרָאֵל
וּמְחַלְן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וְדוֹר, וּמְבַלְעֵדֶיךָ אֵין
לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלַח אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ מוֹחֵל וְסוֹלַח לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשִׁמוֹתֵינוּ בְּכָל-שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל-הָאָרֶץ,
מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכֹּפְרִים.

אתָּה סֹלְחָן וְחַלְחָל.
The grammatical forms
מְחַלְן (solhan) and מְחַלְן
(moholan) indicate an
essential personal quality.
Similarly, לומד (lomed)
means “study,” but when
one becomes a scholar, one
is called a לומדן (lamdan).
The use of this form reflects
the poet’s belief that God’s
forgiving nature is, in fact,
God’s essence.

An Alternate Rendering

O our God, our ancestors' God, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess [Your holy Shabbat and] this Day of Atonement with love and eagerness. We praise You, O God, whose [Shabbat,] people Israel and whose Day of Atonement are sacred.

ON SHABBAT, WE RECITE THIS PARAGRAPH:

Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.

On all days:

Our God and God of our ancestors, forgive our sins on [this Shabbat and] this Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: "I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors," and the prophet adds: "I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you." And in Your Torah it is written: "For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure."

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

רצה יהוה אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יהוה, המחזיר שכנינו לציון.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֲתָה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבַכְל־יוֹם עִמָּנוּ וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבַכְל־עֵת, עָרַב וּבָקֵר וְצָהָרִים. הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

RESTORE WORSHIP TO YOUR SANCTUARY והשב את העבודה לדביר ביתך. According to the Babylonian Talmud, "Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God" (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

THE FIERY OFFERINGS ואשי ישראל. The reference to the "fiery offerings," originally referring specifically to the sacrifices that took place in the Temple, was understood by many

Hasidic commentators as referring to the intensity of religious fervor in true prayer.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.

FOR ALL THESE וְעַל כָּלֵם. In the language of the Bible and the prayerbook, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

*Alternate Rendering
of the Final B'rakhot of
the Amidah*

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness.

May a life of goodness await all of us, children of Your covenant.

To pray to You is joy.

(continued)

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

† We thank You,

You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation.

From one generation to the next we thank You and sing Your praises—

for our lives that are in Your hands,

for our souls that are under Your care,

for Your miracles that accompany us each day,

and for Your wonders and Your gifts that are

with us each moment—

evening, morning, and noon.

You are the One who is good,

whose mercy is never-ending;

the One who is compassionate,

whose love is unceasing.

We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתֵנוּ וְעֲזָרְתֵנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שִׁמְךָ וְלֶךְ נֶאֱדָה לְהוֹדוֹת.

שֵׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפּוּר חַיִּים,

בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה,

נִזְכָּר וְנִפְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

INSCRIBE. וּכְתוּב This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

GRANT PEACE שֵׁים שְׁלוֹם. In the words of the Midrash, "Great is peace, for all prayers conclude with peace" (Sifre, Numbers 42).

IN THE BOOK OF LIFE בְּסִפּוּר חַיִּים. The last of the four special insertions in the Amidah added for the Ten Days of Repentance expands the plea for life to include peace and prosperity.

וִידוּי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,

וְאֵל תִּתְעַלֵּם מִתְחַנְּתֵנוּ,

שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וּקְשֵׁי עֵרֶף,

לוֹמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,

אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטְאנוּ.

(continued from previous page)

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons.

May we, and all Your people, the House of Israel, be deserving of a year of life, blessing, peace, and an honorable livelihood.

We praise You, God whose blessing is peace.

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI*, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all Your people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors,
hear our prayer; do not ignore our plea.
Our God and God of our ancestors,
we are neither so insolent nor so obstinate
as to claim in Your presence
that we are righteous, without sin;
for we, like our ancestors who came before us, have sinned.

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשׁוּמְנוּ, בְּגִדְנוּ, גָּזַלְנוּ, דִּבְרַנּוּ דָּפִי.
הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חִמְסְנוּ, טָפְלְנוּ שָׁקַר.
יַעֲצֵנוּ רָע, כְּזָבְנוּ, לָצָנוּ, מְרַדְנוּ, נֶאֱצָנוּ, סָרְרְנוּ,
עִוְיָנוּ, פִּשְׁעֵנוּ, צָרְרְנוּ, קִשְׁיָנוּ עֲרָף.
רִשְׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיָנוּ, תַּעֲתַעְנוּ.
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ
הִרְשַׁעְנוּ.

מה נאמר לפניך יושב מרום?
ומה נספר לפניך שוכן שחקים?
הלא כל-הנסתרות והנגלות אתה יודע.
אתה יודע רזי עולם, ותעלומות סתרי כל-חי.
אתה חופש כל-חדרי בטן, ובוהן כליות ולב.
אין דבר נעלם ממך, ואין נסתר מנגד עיניך.
ובכן יהי רצון מלפניך,
יהוה אלהינו ואלהי אבותינו [ואמותינו],
שתסלח לנו על כל-חטאתינו,
ותמחל לנו על כל-עונותינו,
ותכפר-לנו על כל-פשעינו.

על חטא שחטאנו וְהִרְשַׁעְנוּ Customarily, we each strike our heart as we recite the words

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמוּץ הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיזוֹת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר.

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

What can we say before You, You who live in the transcendent?
And what can we tell about ourselves to You who dwell on high?
You surely know both the secret and the revealed.

You know the mysteries of the universe,
the deepest secrets of everyone alive.
You probe our innermost depths,
You examine our thoughts and feelings.
Nothing escapes You,
nothing is secret from You.
Therefore, may it be Your will, our God and God of our ancestors,
to forgive us for all our sins,
to pardon us for all our iniquities,
to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words, "We have sinned."

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.

עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פָּה.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹעֵידַת זְנוּת,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בּוֹדְוֵי פֶה.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפֹתַיִם,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיצַר הָרֵעַ,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בִּיּוֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֵלוּהַ סְלִיחוֹת, סֶלַח לָנוּ, מַחֵל לָנוּ, כְּפָרֵי־לָנוּ.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֵעַ.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁפָּה וּבְמִרְבִּית,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ,
וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עֵינַיִן.

We have sinned against You knowingly and deceitfully,
and we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
and we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
and we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
and we have sinned against You purposely and by mistake.
We have sinned against You by resorting to violence,
and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial glances.

עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוּת,
 וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵזוֹת מִצַּח.
 וְעַל כָּלָם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מִחַל לָנוּ, כִּפְּרֵנוּ.
 עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
 וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְלִילוֹת.
 עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
 וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
 עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
 עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע,
 וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכִּילוֹת.
 עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שְׂוֹא,
 וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.
 עַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד,
 וְעַל חֶטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב.
 וְעַל כָּלָם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מִחַל לָנוּ, כִּפְּרֵנוּ.

עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהּ
 קוּם עֲשֵׂה, וּבֵין שְׁאֵינְךָ בָּהּ קוּם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ
 וְאֶת־שְׂאֵינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כִּכְּרֵ אֲמֶרְנוּם
 לְפָנֶיךָ, וְהוֹדִינוּ לְךָ עֲלֵיהֶם; וְאֶת־שְׂאֵינָם גְּלוּיִים לָנוּ,
 לְפָנֶיךָ הֵם גְּלוּיִים וִידוּעִים, כִּדְבַר שְׁנֵאֲמַר: הַנְּסִתָּרֹת
 לִיְהוָה אֱלֹהֵינוּ, וְהַנְּגַלֹּת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת
 אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

We have sinned against You through condescension,
and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
and we have sinned against You by rashly judging others.

We have sinned against You by plotting against others,
and we have sinned against You through selfishness.

We have sinned against You through superficiality,
and we have sinned against You through stubbornness.

We have sinned against You by rushing to do evil,
and we have sinned against You through gossip.

We have sinned against You through empty promises,
and we have sinned against You through baseless hatred.

We have sinned against You by betraying trust,
and we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

And forgive us the breach of all commandments and prohibitions,
whether involving deeds or not, whether known to us or not. The
sins known to us we have acknowledged, and those unknown to us
are surely known to You, as the Torah states: “Secret matters are the
concern of ADONAI our God; but in matters that are revealed, it is
for us and our children to apply all teachings of the Torah till the
end of time.”

אֱלֹהֵי, עַד שֶׁלֹּא נִוְצְרָתִי אֵינִי כְּדָאֵי, וְעִכְשָׁו שְׁנוּצְרָתִי
כְּאֵלֹהֵי לֹא נִוְצְרָתִי; עֶפֶר אָנִי בְּחַיִּי, קַל וְחֹמֶר בְּמִיתָתִי;
הָרִי אָנִי לְפָנֶיךָ כְּכֹלִי מְלֵא בֹשֶׁה וּכְלָמָה. יְהִי רְצוֹן
מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵי וְאֱלֹהֵי אֲבֹתַי [וְאֲמוֹתַי], שֶׁלֹּא
אֶחְטָא עוֹד; וּמָה שֶׁחָטָאתִי לְפָנֶיךָ מְרַק בְּרַחֲמֶיךָ
הַרְבֵּים, אֲבָל לֹא עַל יְדֵי יִסּוּרִים וְחֲלָיִים רָעִים.

MY GOD אֱלֹהֵי. The Talmud says that every Amidah must be accompanied by a personal prayer. Note the use of the first person singular ("I"), while all other prayers, including the confessions, are in the first person plural ("we"). These prayers, the first attributed to Raba and the second to Mar son of Ravina, are quoted in the Talmud, and were so admired that they entered the formal liturgy (Babylonian Talmud, Berakhot 17a).

אֱלֹהֵי, נְצוּר לְשׁוֹנֵי מֵרַע, וּשְׁפָתֵי מְדַבֵּר מֵרָמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְּדוּם, וְנַפְשֵׁי כְּעֶפֶר לְכֹל תְּהִיָּה. פָּתַח לְבִי
בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי
רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׂמֹךְ, עֲשֵׂה לְמַעַן יִמְיֶנְךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ. עֲשֵׂה
לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ
וְעֲנֵנִי. יְהִי לְרְצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי
וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמֵרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְוֹשְׁבֵי תֵּבֵל] וְאִמְרוּ: אָמֵן.

יְהִי לְרְצוֹן. יהוה.
Psalm 19:15.

Concluding Meditation

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

Personal Prayers Concluding the Amidah

My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

הַנְּנִי הָעֵנִי מִמַּעַשׁ, נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהֵלוֹת
 יִשְׂרָאֵל, בְּאֵתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
 אֲשֶׁר שָׁלַחְנִי, אַף עַל פִּי שְׂאִינִי כְּדָאֵי וְהַגּוֹן לְכָךְ. לָכֵן
 אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהּ, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה, יְהוָה
 יְהוָה, אֵל רַחוּם וְחַנוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם וְנוֹרָא,
 הִיָּה נָא מְצַלִּיחַ דְּרַפִּי אֲשֶׁר אָנִי הוֹלֵךְ, לַעֲמֹד וּלְבַקֵּשׁ
 רַחֲמִים עָלַי וְעַל שׁוֹלְחִי.

וְנָא אֵל תְּפַשְׁיַעַם בְּחִטָּאתִי וְאֵל תַּחֲיִבֶם בְּעוֹנוֹתִי, כִּי
 חוּטֵא וּפּוֹשַׁע אָנִי. וְאֵל יִפְלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׁוּ בִּי
 וְאֵל אֲבוֹשָׁה בְּהֵם. וְקַבֵּל תְּפִלָּתִי כְּתַפְלַת רַגִּיל וְקוּלוּ
 נְעִים וּפְרָקוּ נְאֻה וּמְעַרְבַּב בְּדַעַת עִם הַבְּרִיּוֹת. וְתַגְּעַר
 בְּשִׁטְוֹן לְבַל יִשְׁטִינְנִי. וְיִהִי נָא דְלוּגְנוּ עָלֶיךָ אֲהַבָּה וְעַל
 כָּל-פִּשְׁעֵים תִּכְסֶּה בְּאֲהַבָּה. וְכָל-צָרוֹת וְרַעוֹת הַפֶּךְ-לָנוּ
 וְלְכָל-יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֲמַת
 וְהַשָּׁלוֹם אֲהַבּוּ, וְלֹא יִהְיֶה שׁוֹם מְכָשׁוּל בְּתַפְלָתִי.

וְיִהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה, אֱלֹהֵי אֲבֹרָהּ יִצְחָק וְיַעֲקֹב,
 שָׂרָה רַבְקָה רַחֵל וְלָאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
 אֵל עֲלִיוֹן, אֲהִיָּה אֲשֶׁר אֲהִיָּה, שְׁתַּבּוּא תְּפִלָּתִי לְפָנֶיךָ
 כְּסָא כְּבוֹדֶךָ, בְּעֵבּוֹר כָּל-הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים
 וְהַיִּשְׂרָאֵלִים, וּבְעֵבּוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה
 שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
 תְּפִלָּה.

HIN'NI. The responsibility of the leader in the High Holy Day services is especially weighty, for unlike Shabbat and festival prayers, the prayers of these days, occurring as they do only once a year, are less familiar to the congregation. In the Middle Ages, when most of the congregation did not possess a prayerbook, leading the congregation in prayer was an even weightier task. Thus, there developed the tradition of the leader privately praying that the service might be conducted properly: that the people be inspired and that God be moved by the pleas of the congregation. There are many such prayers, called *r'shuyot*—the particular *r'shut* printed here was one most often recited in Eastern Europe. It was composed in the 16th century and its author is unknown. Originally the prayer was recited silently by the leader; and even today, when it has become a public statement in musical form, some portion of it is recited meditatively and quietly.

ONE WORTHY OF THIS TASK. An early citation in the Talmud declares that the person leading the

congregation in prayer on a fast day ought to be someone who is *ragil*. The Talmud then lists the qualities that a *ragil* should have, and the poet has included many of these here (Babylonian Talmud, Taanit 16a).

GOOD REPUTE. This unusual Hebrew phrase is defined in the Talmud by Abbaye (late 3rd century, Babylonia) as one about whom nothing bad has been said (Babylonian Talmud, Taanit 16a).

LOVE INTEGRITY AND PEACE. The prophet Zechariah (8:19) promises that if "you love integrity and peace," then fast days will be turned to days of joy.

Translation:

Hin'ni:

Here I Stand

Here I stand, impoverished in merit, trembling in the presence of the One who hears the prayers of Israel. Even though I am unfit and unworthy for the task, I come to represent Your people Israel and plead on their behalf. Therefore, gracious and merciful ADONAI, awe-inspiring God of Abraham, Isaac, and Jacob, of Sarah, Rebecca, Rachel, and Leah, I pray that I might successfully seek compassion for myself and those who send me.

Charge them not with my sins and let them not bear the guilt of my transgressions, though I have sinned and transgressed. May they not be shamed for my deeds, and may their deeds cause me no shame. Accept my prayer as if it were uttered by one worthy of

this task, a person of good repute, whose voice is sweet and whose nature is pleasing to all. Quiet what might trouble me. May our faith in You be accepted lovingly and may Your love cover over our sins. Transform our afflictions and those of all Israel to joy and gladness, life and peace. Love integrity and peace and may there be no obstacles confronting my prayer.

May it be Your will, ADONAI, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awe-inspiring, transcendent God, who responded to Moses, saying, "I will be there with you, in the way that I will be there with you," that my prayer reach Your throne, through the merit of all honest, righteous, and devout people, and for the sake of Your glory. Praised are You, merciful God, who hears prayer.

HIN'NI: THE PRAYER OF A FEMALE LEADER:

הִנְנִי הֶעֱנִיָּה מִמַּעַשׁ, נִרְעֶשֶׁת וְנִפְחָדָת מִפְּחַד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל, בָּאתִי לְעֵמֶד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
אֲשֶׁר שָׁלַחֲנִי, אַף עַל פִּי שְׂאִינִי כְּדֹאִית וְהַגּוֹנָה לְךָ.
לְכֵן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם
וְנוֹרָא, הִיָּה נָא מִצְלִיחַ דְּרַפִּי אֲשֶׁר אָנִי הוֹלֶכֶת, לְעֵמֶד
וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחֵי.

וְנָא אֵל תְּפָשִׁיעַם בְּחַטָּאתֵי וְאֵל תְּחַיְבֵם בְּעוֹנוֹתַי, כִּי
חוֹטֵאת וּפּוֹשְׁעַת אָנִי. וְאֵל יִפְלְמוּ בְּפִשְׁעֵי וְאֵל יְבוֹשׁוּ בִּי
וְאֵל אֲבוֹשָׂה בָהֶם. וְקַבֵּל תְּפִלָּתִי כְּתְּפִלַּת רְגִילָה וְקוֹלָה
נְעִים וּפְרָקָה נָאָה וּמַעֲרֶבֶת בְּדַעַת עִם הַבְּרִיּוֹת. וְתִגְעַר
בְּשִׁטְן לְבַל יִשְׁטִינֵנִי. וְיִהְיֶה נָא דְלוֹגְנוּ עֲלֶיךָ אֲהַבָּה וְעַל
כָּל־פִּשְׁעִים תִּכְסֶּה בְּאֲהַבָּה. וְכָל־צָרוֹת וְרַעוֹת הַפֶּךָ־לָנוּ
וּלְכָל־יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הֲאִמַּת
וְהַשְׁלוֹם אֲהַבּוּ, וְלֹא יִהְיֶה שׁוֹם מְכַשׁוֹל בְּתְּפִלָּתִי.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה, אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנוֹרָא,
אֵל עֲלִיוֹן, אֲהִיָּה אֲשֶׁר אֲהִיָּה, שִׁתְּבוֹא תְּפִלָּתִי לְפָנֶיךָ כְּסֵא
כְּבוֹדֶךָ, בְּעֵבֹר כָּל־הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים
וְהַיִּשְׂרָיִם, וּבְעֵבֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנוֹרָא, כִּי אַתָּה
שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
תְּפִלָּה.

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened.

פִּי שֵׁם יְהוָה אֶקְרָא, הִבּוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵי אֲבוֹת [וְאִמָּהוֹת],
וּמַבְיֵא גּוֹאֵל לְבָנָי בְּנִיחָם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵי אֲבוֹת, וּמַבְיֵא גּוֹאֵל
לְבָנָי בְּנִיחָם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

מְסוּד חֲכָמִים וְנְבוֹנִים,
וּמְלַמֵּד דַּעַת מְבִינִים,
אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחִלוֹת וּלְחַנּוּן פָּנָי מִלֶּךְ מְלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

The ark is closed.

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

GREAT, MIGHTY, AWE-INSPIRING הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God’s might is characterized by the befriending of the stranger, the widow, and the orphan.

INSPIRED BY THE INSIGHT מְסוּד חֲכָמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day’s themes. The reference to “sages” and “those who acquired wisdom” is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah’s *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations.

REMEMBER US זָכְרָנוּ. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.

AS I PROCLAIM כִּי שֵׁם יְהוָה אֶקְרָא. This verse, taken from Moses’ final speech to the children of Israel (Deuteronomy 32:3), was probably originally inserted as an instructional phrase, to be recited by the leader, asking the congregation to respond by answering “Amen” to the *b’rakhot* that follow. Thus it would mean: “When I proclaim God’s name Adonai, you should respond by acknowledging God as well.”

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description (Exodus 3:6). We understand the world of prayer

REPETITION OF THE AMIDAH

Our Ancestors

We create community through a sense of common ancestry. A convert to Judaism is traditionally called the child of Abraham and Sarah—all of us who call ourselves Jews take on a common past. In affirming that past, we are asked to take on the mythic qualities of the lives of these ancestors: to journey in the life of faith, to experience our lives as a calling, to engage in the struggle for justice and compassion in the world about us. Abraham and Sarah were promised that their children would not be lonely practitioners of faith but would find a community of people who acknowledged this heritage, and we, in joining in a moment of common prayer, in reciting their names, and in acknowledging them, begin to fulfill that promise.

We rise as the ark is opened.

As I proclaim God's name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Inspired by the insight of sages
and the teachings of those who acquired wisdom,
I open my lips in prayer and supplication
to entreat the Merciful Sovereign,
who forgives and pardons sin.

The ark is closed.

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs and Matriarchs:

מְלַךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מְגִן
אֲבֹתָם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מְגִן
אֲבֹתָם.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמּוֹנָתוֹ
לְיִשְׁרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרָתוֹ, וּמִי דוֹמֶה לָּךְ, מְלַךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה
הַמֵּתִים.

MIGHTY FOREVER אַתָּה גִּבּוֹר. This *b'rakhah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

GIVE LIFE TO THE DEAD מְחַיֶּה מֵתִים. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that the phrase referred to a spiritual revival in this world. Thus the *b'rakhah* one makes on greeting a friend whom one has not seen for a year utilizes the phrase "who gives life to the dead."

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֵב הַרְחָמִים. A second insertion at each of the services in the High Holy Day season. The gift of life is an expression of God's kindness.

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

Barukh atah ADONAI,
shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the Sovereign who
helps and guards, saves and
shields.

Barukh atah ADONAI,
shield of Abraham and
guardian of Sarah.

To Imitate God

Judaism is often depicted as believing in a stern and angry God of judgment. In fact, rabbinic Judaism portrays God as loving and caring, a deity whose essence is ethical concern. The liturgy of the Amidah quotes the psalmist in describing God as protecting the weakest members of society; even the dead remain present for God. Abraham Joshua Heschel pointed out that prophetic depictions of God's anger are expressions of God's sympathy for the oppressed and represents a negative judgment on those who would be part of a society that did not provide adequate care for the least powerful, its weakest members. For the ancient rabbis and for modern Jewish thinkers, to imitate God and to do God's will is to live a life marked by compassion.

Compassion

Abba Saul said: I can be like God: Just as God is merciful and compassionate, I too can act mercifully and compassionately.

—MEKHILTA OF
RABBI ISHMAEL

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rahamim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeh u-matzmi-ah y'shu-ah.*

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-rahamim, zokheir y'tzurav l'hayyim b'rahamim.

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

וּבְכֵן וּלְךָ תַעֲלֶה קִדְשָׁהּ, כִּי אַתָּה אֶלֶהֵינוּ
מִלֶּךָ מוֹחֵל וּסוֹלֵחַ.

The ark is opened.

וּנְתַנָּה תְקֵף קִדְשֵׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם. וּבוֹ
תִּנְשָׂא מַלְכוּתְךָ, וַיִּכּוֹן בְּחֶסֶד כְּסָאֲךָ, וְתִשָּׁב עָלֵינוּ בְּאַמֶּת.
אַמֶּת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ, וַיִּוֹדַע וְעַד, וְכוֹתֵב
וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל־הַנְּשַׁכְּחוֹת. וְתִפְתַּח
אֶת־סֵפֶר הַזְּכוֹנוֹת, וּמֵאֵלֵינוּ יִקְרָא, וְחוֹתֵם יָד כָּל־
אָדָם בּוֹ.

וּבְשׁוֹפֵר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְקָה יִשְׁמַע. וּמִלְאָכִים
יִחְפְּזוּן, וְחֵיל וּרְעֵדָה יֵאֲחָזוּן, וַיֵּאֲמְרוּ הִנֵּה יוֹם הַדִּין,
לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בְּדִין.
וְכָל־בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן. כְּבִקְרַת רוּעָה
עֲדָרוּ, מַעֲבִיר צֹאנוֹ תַחַת שְׁבָטוֹ, כֵּן תַעֲבִיר וְתִסְפּוֹר
וְתִמְנֶנָּה, וְתִפְקוֹד נַפְשׁ כָּל־חַי, וְתַחֲתוֹךְ קִצְבָה לְכָל־בְּרִיָּה,
וְתַכְתּוֹב אֶת־גְּזֵר דִּינָם.

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוֹר יִחְתַּמּוּן.

כֶּמָּה יַעֲבְרוּן וְכֶמָּה יִבְרָאוּן.

מִי יִחְיֶה, וּמִי יָמוּת.

מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.

מִי בְּאֵשׁ, וּמִי בַמַּיִם.

מִי בַחֲרֹב, וּמִי בַחֲיָה.

מִי בְרָעַב, וּמִי בְצָמָא.

מִי בְרָעַשׁ, וּמִי בַמַּגֵּפָה.

מִי בַחֲנִיקָה, וּמִי בְסִקִּילָה.

מִי יָנוּחַ, וּמִי יָנוּעַ.

מִי יִשְׁקִיט, וּמִי יִטְרֹף.

מִי יִשְׁלֹ, וּמִי יִתִּיֶסֶר.

מִי יַעֲנִי, וּמִי יַעֲשִׂיר.

מִי יִשְׁפֹּל, וּמִי יָרוּם.

THE "GREAT SHOFAR" WILL BE SOUNDED גדול יתקע. In a remarkable exercise of poetic license, the anonymous author of this treasured High Holy Day prayer has transformed the prophetic image of the end of days to today. Isaiah, preaching in Jerusalem in the eighth century B.C.E., had predicted (27:13) that those exiled from the northern kingdom of Israel—the ten lost tribes—would return, and all the nations would gather on God's holy mountain. Later interpreters, from Second Temple times on, understood this as a vision of final redemption, a time of final judgment. In this prayer, judgment is not of an end time but in the present—now, even as we pray.

ON ROSH HASHANAH IT IS WRITTEN בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן. This image of God writing each person's fate in a book appears already in the Jerusalem Talmud (Rosh Hashanah 1:3).

Most of us prefer to deny the unruliness of our fragility. But the facts on this list in Unetanah Tokef are inescapable: some will get sick; some will be born; there will be deaths by hunger and in wars. The liturgy begs us to pay attention to these plain facts. And we all know that if we haven't yet suffered an unbearable loss, one year, such a grief will permanently scar our hearts, or we will suffer yet another death that we cannot bear. We hope that we will live to see another year, but we know that without a doubt, certainly, definitely, and absolutely, a year will surely come that will break the pattern. That destiny is mysterious in its details, but death is our destiny, the fate of every person we know and love. Everyone dies, somehow and some time.

We are not praying to be spared an ending in death. We are not even asking that death be postponed. Rather, after reminding ourselves relentlessly of the many ways that life might end, we tell ourselves that the way to cope with ultimate vulnerability is through *t'shuvah*, *t'fillah*, and *tz'dakah*. Our goal is not security, but a life of meaning that recognizes our vulnerability but rises beyond it.

—LEONARD GORDON

Third B'rakhah: God's Holiness

May our sanctification ascend to You,
for You are our God, a forgiving sovereign.

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 enumerating 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, declaring, “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.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מֵעַבְרִין אֶת־לֵעַ הַגְּזֵרָה.

כִּי כְשֶׁמֶךָ בֵּן תְּהַלֵּתָהּ, קָשָׁה לְכַעוֹס וְנוֹחַ לְרִצּוֹת.
כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְרָכּוֹ וְחַיָּה.
וְעַד יוֹם מוֹתוֹ תַחֲפֶה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוּ.
אַמֶּת כִּי אַתָּה הוּא יוֹצֵרֵם, וְאַתָּה יוֹדֵעַ יִצְרֵם,
כִּי הֵם בְּשָׂר וְדָם.

אָדָם יִסּוּדוֹ מֵעַפָּר וְסוּפוֹ לְעַפָּר. בְּנִפְשׁוֹ יָבִיא לְחִמּוֹ.
מְשׁוּל כְּחָרֶס הַנִּשְׁבֵּר, כְּחִצִּיר יָבֵשׁ, וּכְצִיץ נוֹבֵל, כְּצֵל
עוֹבֵר, וּכְעֵנָן פֶּלֶה, וּכְרוּחַ נוֹשֶׁבֶת, וּכְאֶבֶק פּוֹרֵחַ,
וּכְחֵלוֹם יְעוּף.

וְאַתָּה הוּא מְלַךְ אֵל חַי וְקַיִם.

אֵין קִצְבָה לְשִׁנוֹתֶיךָ, וְאֵין קֶץ לְאַרְךָ יָמֶיךָ. וְאֵין שְׁעוֹר
לְמַרְכָּבוֹת כְּבוֹדֶךָ, וְאֵין פְּרוֹשׁ לְעֵילוֹם שְׁמֶךָ. שְׁמֶךָ נֶאֱחָה
לְךָ וְאַתָּה נֶאֱחָה לְשְׁמֶךָ, וּשְׁמִנּוּ קִרְאתָ בְּשְׁמֶךָ.

The ark is closed and we remain standing.

עֲשֵׂה לִמְעַן שְׁמֶךָ,

וְקַדֵּשׁ אֶת־שְׁמֶךָ עַל מִקְדְּשֵׁי שְׁמֶךָ,
בְּעִבּוֹר כְּבוֹד שְׁמֶךָ הַנִּעְרָץ וְהַנִּקְדָּשׁ.

T'SHUVAH תְּשׁוּבָה. From the root שׁוּב (*shov*), this noun can mean “repentance” or “turning.” It involves self-critique and a resolve to act more in accord with one’s principles.

T’FILLAH תְּפִלָּה. From the root פָּלַל (*palal*) and often translated as “prayer,” this noun also implies self-judgment. Moments of *t’fillah* can bring insight and affirm primary religious commitments.

TZ’DAKAH צְדָקָה. From the root צָדַק (*tzadak*), this noun derives from the word for “righteousness” or “justice.” It refers to all acts treating others with care and respect. In that sense, our gifts to the needy fulfill a divine obligation.

TRANSFORM THE HARSHNESS OF OUR DESTINY
מֵעַבְרִין אֶת־לֵעַ הַגְּזֵרָה
We do not know how our regret may influence what God writes in the Books

of Life and Death. Yet we can transform our experience—however harsh—through how we see ourselves and deal with others—that is, through *t’shuvah*, *t’fillah*, and *tz’dakah*.

SCRIPTURE COMPARES מִשׁוּל. What follows is a poetic cascade of imagery drawn from the Bible. Its staccato formulation underscores the brevity and fragility of life. The images are drawn from Jeremiah 18 (a broken shard), Isaiah 40:7 (withering grass, a shriveled flower), Psalm 144:4 (a passing shadow), Job 7:9 (a fading cloud), Isaiah 40:7 (a fleeting breeze), Isaiah 5:24 (scattered dust), and Job 20:8 (a vanishing dream).

YOU HAVE LINKED OUR NAME WITH YOURS בְּשְׁמֶךָ. God has many names, so which one is this phrase referring to? Some say the line alludes to the Thirteen Attributes describing God’s graciousness. More likely it refers to the unpronounceable four-letter name of God (*yod, heh, vav, heh*) which is a play on the verb “to be,” and thus may refer to God’s eternal being, mentioned in the previous line of this prayer. The ending of the word “Israel” is yet another name for God, *El*. By being linked to God’s name, Israel becomes the “eternal people,” and partakes of the mystery of God’s timeless nature.

WHEN WE REALLY BEGIN. Written by Stanley Rabinowitz and adapted by Shamai Kanter and Jack Riemer.

9 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 companionship 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.

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'zerah.

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'tah 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.

קְדוּשָׁה

The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

כְּסוּד שְׁיַח שְׂרָפֵי קְדוּשָׁה, הַמְקַדְּשִׁים שְׁמֶךָ בְּקְדוּשָׁה,
דְּרִי מַעְלָה עִם דְּרֵי מִטָּה, כְּפָתוּב עַל יַד נְבִיאֶיךָ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוּשָׁה, קְדוּשָׁה, קְדוּשָׁה יְהוָה צְבָאוֹת, מְלֵא כָּל-הָאָרֶץ
כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם
כְּבוֹדוֹ, לְעֲמָתָם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמְיַחֲדִים שְׁמוֹ
עָרֵב וּבִקֵּר, בְּכָל-יּוֹם תְּמִידָה, פְּעָמִים בְּאַהֲבָה שְׁמַע
אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל-חַי, לְהִיּוֹת לְכֶם
לְאֱלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who saw the angels singing "holy, holy, holy," and that of Ezekiel, whose vision of heavenly forces descending to earth concludes with the phrase "praise God's glory." The form of the Kedushah is antiphonal: in heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. In this version, recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into conversation: just as the angels affirm God's universal presence, so too the congregation proclaims God's unity. The quotation from Isaiah, remarking that "one calls to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other, and we and the angels respond to each other.

GLORY כְּבוֹד. The Kedushah combines several different senses of God's glory: God's creation (the world), God's presence, and the honor and praise we offer God. By placing biblical verses side by side with these several meanings, the *Kedushah* expresses both God's immanence and palpable presence, and God's transcendence, the sense that the Divine is beyond our understanding.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. The Rabbis said that the word "place" (מְקוֹם, *makom*) is one of the names of God. "God is the place of the world, but the world is not God's place" (Genesis Rabbah 68:10). The fact that God is everywhere allows us to recite the Kedushah outside of heaven and outside the Temple. Every synagogue filled with prayer becomes God's place.

WILL PROCLAIM יִשְׁמִיעֵנוּ. והוא יִשְׁמִיעֵנוּ. God and humanity exist in a call and response. God calls to us and we respond to that calling. We turn to God and God brings redemption.

AGAIN שְׁנִית. Literally, "a second time." The first time was the Exodus. Jewish history exists between the promise of freedom at the Exodus and its fulfillment in the messianic era.

Where Is the Dwelling of God?

“Where is the dwelling of God?”

This was the question with which the Rabbi of Kotzk surprised a number of learned ḥasidim who happened to be visiting him.

They laughed at him: “What a thing to ask! Is not the whole world full of God’s glory?”

Then he answered his own question: “God dwells wherever a person lets God in.”

—A ḤASIDIC TALE

The Kedushah

The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

Those who dwell on earth now add this sanctification of Your name to the mystic utterance of those on high, as Your prophet Isaiah described:

Each cried out to the other:

“Holy, holy, holy is *Adonai Tz’va-ot*, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

God’s glory fills the universe. As one angelic chorus asks,

“Where is the place of God’s glory?” another responds:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mi-m’komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma: “Hear, O Israel, ADONAI is our God, ADONAI alone.”

Sh’ma yisra-el, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v’hu yashmi-einu b’rahamav sheinit l’einei kol hai, lihyot lakhem leilohim.

“I, ADONAI, am your God.”

Ani Adonai eloheikhem.

אָדיר אָדירנו, יהוה אֲדוֹנֵינוּ, מִה אָדיר שְׁמֶךָ בְּכָל־הָאָרֶץ.
וְהִיא יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בְּיוֹם הַהוּא יְהִי יהוה אֶחָד וְשִׁמוֹ אֶחָד.

וּבְדַבְרֵי קְדוּשָׁה כְּתוּב לֵאמֹר:
יְמִלְךָ יהוה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֶצַח נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ
גְּדוֹל וְקָדוֹשׁ אַתָּה.

We are seated.

חֲמוּל עַל מַעֲשֵׂיךָ,
וְתִשְׁמַח בְּמַעֲשֵׂיךָ,
וַיֹּאמְרוּ לָךְ חוֹסֵיךָ,
בְּצַדִּיקָה עֲמוּסֵיךָ,
תִּקְדֵשׁ אָדוֹן עַל כָּל־מַעֲשֵׂיךָ.

עוֹד יִזְכַּר־לָנוּ, אֶהְבֵּת אֵיתָן, אֲדוֹנֵנוּ,
וּבִבֶן הַנֶּעֱקָד יִשְׁבִּית מְדִינָנוּ,
וּבְזִכּוֹת הַתָּם יוֹצִיא אִיוֹם לְצַדִּיק דֵּינָנוּ,
כִּי קָדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ.

בְּאֵין מְלִיץ יִשְׂרָאֵל
מוֹל מְגִיד פְּשָׁעוֹ,
תִּגִּיד לְיַעֲקֹב דְּבַר חֶק וּבְמִשְׁפָּט,
וְצַדִּיקֵנוּ בְּמִשְׁפָּט, הַמְּלֶכֶךְ הַמְּשַׁפֵּט.

חֲמוּל HAVE COMPASSION
The three paragraphs that follow are a pastiche of stanzas taken from a variety of different *piyyutim*. All traditional *maḥzorim* arrange them as here.

THE INNOCENT ONE תָּם
The word can also mean “simple” or “whole.” The Bible describes Jacob as “innocent” תָּם (*tam*), as opposed to his brother, Esau, the hunter. The prayer is an appeal for mercy on the basis of the merits of the three patriarchs.

THE ONE WHO RECITES OUR SIN מְגִיד פְּשָׁעוֹ
Rather than a fallen angel who opposes God’s will, both biblical and rabbinic tradition depict Satan as a prosecuting angel who argues against the human cause.

YOU RECITE תִּגִּיד. With God as the lawyer for the defense, the cause of the people Israel will surely be vindicated.

Majesty, our majesty, ADONAI, our master, how majestic is
Your name throughout the world!

ADONAI shall be acknowledged sovereign of all the earth.
On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation
to generation. Halleluyah!

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

From one generation to another we will declare Your greatness,
and forever sanctify You with words of holiness. Your praise
will never leave our lips, for You are God and Sovereign, great
and holy.

We are seated.

REMEMBER US FOR GOOD: THREE PIYYUTIM

Have compassion on Your creation
and rejoice in Your handiwork.

As You pardon Your people,
all who trust in You will declare:

“Be sanctified, Lord, throughout Your creation.”

Lord, remember, for our sake, the love of Abraham of old.
May the binding of his son satisfy any guilt we may have
incurred,
and may the merit of the innocent one serve to vindicate
us this day,
for this day is holy to our Master.

As there is none fit to plead our case
against the one who recites our sin,
You recite for Jacob arguments of justice and law.
Vindicate our cause,
Sovereign Judge.

א

הַאֲוֹחֵז בְּיַד מִדַּת מְשַׁפֵּט.
 וְכֹל מֵאֲמִינִים שֶׁהוּא אֵל אֲמוּנָה,
 הַבּוֹחֵן וּבּוֹדֵק גְּנֵזֵי נִסְתָּרוֹת.
 וְכֹל מֵאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלִיּוֹת,
 הַגּוֹאֵל מִמָּוֶת וּפּוֹדֵה מִשַּׁחַת.
 וְכֹל מֵאֲמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק,

ב

הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם.
 וְכֹל מֵאֲמִינִים שֶׁהוּא דֵּין אָמֶת,
 הַהֲגוֹי בְּאֶהֱיָה אֲשֶׁר אֶהֱיָה.
 וְכֹל מֵאֲמִינִים שֶׁהוּא הָיָה וְהוּהוּ וְיִהְיֶה,
 הַיּוֹדֵאֵי שְׁמוֹ כֵּן תְּהִלָּתוֹ.
 וְכֹל מֵאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ,

ג

הַזּוֹכֵר לְמִזְכִּירָיו טוֹבוֹת זְכוּרוֹנוֹת.
 וְכֹל מֵאֲמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית,
 הַחֹתֵם חַיִּים לְכָל-חַי.
 וְכֹל מֵאֲמִינִים שֶׁהוּא חַי וְקַיָּם,
 הַטּוֹב וּמִטֵּיב לְרַעִים וְלִטּוֹבִים.
 וְכֹל מֵאֲמִינִים שֶׁהוּא טוֹב לְכֹל,

וְכֹל מֵאֲמִינִים WE BELIEVE
 This *piyyut* is 1500 years old, having been composed by one of the earliest liturgical poets, Yannai, who lived in the Land of Israel some time between the 5th and 7th century. The poem is a double alphabetical acrostic: the first line states an attribute of God, and the second uses the same letter to describe the human perspective. As much as he can, the poet alliterates an entire line, thus emphasizing the particular quality.

KNOWS OUR DEEPEST FEELINGS. בּוֹחֵן כְּלִיּוֹת. Literally, "examines our kidneys." Priests would examine the innards of sacrificed animals to determine the future or to interpret messages from God.

THE STEADFAST REDEEMER. גּוֹאֵל חֶזֶק. The poet is paraphrasing Jeremiah 50:34, where the prophet asserts that only God—no earthly nation—will redeem Israel.

SOLE JUDGE OF ALL THAT LIVES ON EARTH. הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם. This phrase,

taken from the Mishnah, is echoed in *U-netaneh Tokef*: all that lives on earth passes before God, the sole Judge on this judgment day.

A PROMISE OF THE FUTURE. בְּאֶהֱיָה אֲשֶׁר אֶהֱיָה. In God's revelation to Moses at the burning bush, God replies to Moses' question, "Who shall I say sent me?" with the phrase quoted here, explicating the name of God: יְהוָה. The phrase has been variously translated as "I am that which I am," "I will be that which I will be," or "I will be there with you in the way that I will be there with you."

MINDFUL OF THE COVENANT. זּוֹכֵר הַבְּרִית. The phrase is used in the Torah when God promises Noah that the world will never again be destroyed and points to the rainbow as a symbol of that eternal covenant.

I Believe

I assert with absolute
faith
that prayers preceded
God.
Prayers created God.
God created humans.
Humans create prayers
that create God who cre-
ates humanity.

—YEHUDA AMICHAI
(trans. Edward Feld)

Belief

Sometimes the atheist
looking out of the win-
dow sees more of God
than all who pray in the
synagogue or church.

—MARTIN BUBER

OUR BELIEF: A PIYYUT

✠

God upholds the standard of justice.

We believe that God is faithful.

God examines the store of our hidden thoughts.

We believe that God knows our deepest feelings.

God redeems us from death, saves us from the grave.

We believe that God is the steadfast redeemer.

Ha-oheiz b'yad middat mishpat.

V'khol ma-aminim she-hu El emunah,

ha-bohein u-vodeik ginzei nistarot.

V'khol ma-aminim she-hu bohein k'layot,

ha-go-el mi-mavet u-fodeh mi-shahat.

V'khol ma-aminim she-hu go-el hazak,

ג

God is the sole judge of all that lives on earth.

We believe that God is the judge of truth.

God's name is a promise of the future.

We believe that God is eternal.

God is unwavering; so is God known and such is God's glory.

We believe that there is none beside God.

ha-dan y'hidi l'va-ei olam.

V'khol ma-aminim she-hu dayyan emet,

he-haguy b'ehyeh asher ehveh.

V'khol ma-aminim she-hu hayah hoveh v'yihyeh,

ha-vaddai sh'mo kein t'hillato.

V'khol ma-aminim she-hu v'ein bilto,

א

God considers the good of all those who keep God in mind.

We believe that God is mindful of the covenant.

God carves out the lifespan of all that is alive.

We believe that God is living and eternal.

God's goodness flows to the deserving and to the undeserving.

We believe that God is good to all.

ha-zokheir l'mazkirav tovot zikhronot.

V'khol ma-aminim she-hu zokheir ha-b'rit,

ha-hoteikh hayyim l'khol hai.

V'khol ma-aminim she-hu hai v'kayyam,

ha-tov u-meitiv la-ra-im v'la-tovim.

V'khol ma-aminim she-hu tov la-kol.

ד
היודע יצר כל-יצורים.
וכל מאמינים שהוא יוצרם בבטן,
הכל יכול וכוללם יחד.
וכל מאמינים שהוא כל יכול,
הלן בסתר בצל, שדי.
וכל מאמינים שהוא לבדו הוא,

ה
הממליך מלכים ולו המלוכה.
וכל מאמינים שהוא מלך עולם,
הנוהג בחסדו כל-דור.
וכל מאמינים שהוא נוצר חסד,
הסובל ומעלים עין מסוררים.
וכל מאמינים שהוא סולח סלה,

ו
העליון ועינו אל יראיו.
וכל מאמינים שהוא עונה לחש,
הפותח שער לדופקי בתשובה.
וכל מאמינים שהוא פתוחה ידו,
הצופה לרשע וחפץ בהצדקו.
וכל מאמינים שהוא צדיק וישר,

GOD'S DWELLING PLACE IS HIDDEN הלן בסתר בצל, שדי. The poet plays on a verse from Psalms (91:1) which refers to humans resting in the mystery of God's protecting love, in the hidden places, in God's shadow. The poet cleverly places a comma before the Hebrew word "God" and thus transforms the meaning of the verse, making God the subject, not the object. Thus it is God, not the devotee, who resides in secret places.

GOD'S LOVE IS SURE נוצר חסד. The phrase is from the Thirteen Attributes, where God is described as "reassuring love to thousands of generations" (Exodus 34:7).

ADONAI SHALL BE ACKNOWLEDGED SOVEREIGN הפותח שער יהוה למלך Zechariah 14:9.

Doubt

God is the Unseen One —no image can capture God. Equally, then, God is the One about whom no descriptive words can truly be uttered—that may be the secret of the Jewish sensibility which makes the four-letter name of God unpronounceable.

There are moments—singular or common, depending perhaps on our personality—when we might feel the presence of God, and certainly others when our reality—tragic, joyous, uneventful—is so overwhelmingly with us that even the idea of God seems distant, perhaps ludicrous. And then there are those moments of aloneness when the world seems barren and the idea of God seems distant, even absurd. The person of faith knows that presence and absence are equally true of the experience of God. Sometimes God feels so close that one experiences the presence of an intimate companion, but the obverse is also true. And in those moments of absence, we question whether the experience of presence was only a delusion.

To have faith is also to know doubt. The person of faith knows that the atheist is not a person who is bullheaded, unseeing, but rather someone who has exclusively experienced the absence which is the lot of even the person of faith. Both faithfulness to God and denial tell of our human reality. When the person of faith is in touch with the depth of his or her spiritual and rational consciousness, one knows that one's heart contains both truths. What are we to do, then, other than to live faithfully, with doubt?

7

God knows the nature of all creatures.

We believe that God fashioned us in the womb.

God's power is limitless, fashioning all that is.

We believe that God is infinitely powerful.

God's dwelling-place is hidden, beyond the heavens.

We believe that God is incomparable.

ha-yodei-a yeitzer kol y'tzurim.

V'khol ma-aminim she-hu yotz'ram ba-baten,

ha-kol yakhol v'khol'lam yahad.

V'khol ma-aminim she-hu kol yakhol,

ha-lan b'seiter b'tzeil shaddai.

V'khol ma-aminim she-hu l'vado hu,

7

God is the supreme Ruler of all.

We believe that God is the Sovereign of time and space.

God acts with love in each generation.

We believe that God's love is sure.

God is patient, even overlooking the sins of those who are rebellious.

We believe that God is constantly forgiving.

ha-mamlikh m'lakhim v'lo ha-m'lukhah.

V'khol ma-aminim she-hu melekh olam,

ha-noheig b'hasdo kol dor.

V'khol ma-aminim she-hu notzeir hased,

ha-soveil u-ma-lim ayin mi-sor'rim.

V'khol ma-aminim she-hu solei-ah selah,

7

God looks down from above, watching over the faithful.

We believe that God responds even to our silent prayers.

God opens a gate for those who approach in repentance.

We believe that God's arms are always open.

God awaits the repentance of those who have been sinful.

We believe that God is just and upright.

ha-elyon v'eino el y'rei-av.

V'khol ma-aminim she-hu oneh lahash,

ha-potei-ah sha-ar l'dof'kei bi-t'shuvah.

V'khol ma-aminim she-hu p'tuhah yado,

ha-tzofeh la-rasha v'hafeitz b'hitad'ko.

V'khol ma-aminim she-hu tzaddik v'yashar,

הקִצֵּר בְּזַעַם וּמֵאֲרִיף אָף.
 וְכֹל מֵאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵּס,
 הֶרְחֹם וּמִקְדִּים רַחֲמִים לְרַגֵּז.
 וְכֹל מֵאֲמִינִים שֶׁהוּא רַף לְרִצּוֹת,
 הַשְׁוֶה וּמְשׁוֹה קִטְוֹן וְגִדּוֹל.
 וְכֹל מֵאֲמִינִים שֶׁהוּא שׁוֹפֵט צְדָק,
 הִתֵּם וּמִתַּמָּם עִם תְּמִימִים.
 וְכֹל מֵאֲמִינִים שֶׁהוּא תְּמִים פְּעֵלוֹ.

תִּשְׁגֹּב לְבַדְּךָ, וְתִמְלֹךְ עַל כָּל בְּיַחֲוֹד, כְּפִתּוּב עַל יַד
 נְבִיאָךְ: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
 יְהָיָה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ,
 וְאִימַתְךָ עַל כָּל־מַה־שִּׁבְרָאֲתָא,
 וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
 וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
 וְיַעֲשׂוּ כָלֶם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם,
 כְּמוֹ שִׁידְעֵנוּ יְהוָה אֱלֹהֵינוּ,
 שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיַדְךָ וּגְבוּרָה בְּיַמִּינְךָ,
 וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שִּׁבְרָאֲתָא.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
 תְּהִלָּה לְיִרְאֵיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
 וּפְתִחוֹן פֶּה לְמִיַּחֲלִים לָךְ,
 שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ,
 וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ,
 וְעִרְיַכַת נֵר לְבֶן־יִשִׁי מְשִׁיחְךָ, בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ,
 וְיִשְׂרִים יַעֲלֹזוּ,
 וְחֲסִידִים בְּרָנָה יִגִּילוּ,
 וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ,
 וְכָל־הָרִשְׁעָה כָּלָה כְּעֵשֶׂן תִּכָּלֶה,
 כִּי תַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן הָאָרֶץ.

u-v'khein). These three paragraphs, which are introduced by the same word, וּבְכֵן (*u-v'khein*), are ascribed by many scholars to the 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

Sin and Repentance

Every sin, even the least egregious, plants within a person a dislike or hatred for some aspect of existence. *T'shuvah* allows love to shine again. When a person sins, he or she enters the world of separation; reality is comprehended as a series of isolated moments. In that vision, evil is a thing in itself; it has a negative, destructive value. But when one does *t'shuvah* out of love, then immediately there sparks within that person the light of the world of unity, in which everything is seen as a single organism. In this transcendent vision, the sinful act becomes a motivation for good, an instrument of transformation. In this perspective, transgressions become virtues.

—ABRAHAM ISAAC KOOK
(adapted)

†

God is patient, holding back wrath.

We believe that it is difficult to arouse God's fury.

God is kind, replacing anger with love.

We believe that it is easy to secure God's favor.

God is the One before whom all are equal.

We believe that God is a righteous judge.

God is blameless and deals righteously with the faithful.

We believe that God's ways are perfect.

ha-katzar b'za-am u-ma-arikh af.

V'khol ma-aminim she-hu kasheh likh-os,

ha-rahum u-makdim rahamim la-rogez.

V'khol ma-aminim she-hu rakh lirtzot,

ha-shaveh u-mashveh katon v'gadol.

V'khol ma-aminim she-hu shofeit tzedek,

ha-tam u-mittameim im t'mimim.

V'khol ma-aminim she-hu tamim po-alo.

Alone, exalted, may You rule over a united humanity, as the prophet Zechariah said, "ADONAI shall be acknowledged sovereign of all the earth. On that day, ADONAI shall be one and the name of God, one."

U-v'khein—ADONAI our God, instill Your awe in all You have made, and fear of You in all You have created, so that all You have fashioned revere You, all You have created bow in recognition, and all be bound together, carrying out Your will wholeheartedly. For we know that true sovereignty is Yours, power and strength are in Your hands, and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI, praise to those who revere You, hope to those who seek You, recognition to those who await You, joy to Your land, and gladness to Your city.

Simhah l'artzekha v'sason l'irekha

May the light of David, Your servant, dawn, and the lamp of the son of Jesse, Your anointed, be kindled speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, and all wickedness will disappear like smoke, when You remove the tyranny of arrogance from the earth.

וַיֵּאָתְיוּ כָל לְעַבְדְּךָ,
וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ,
וַיְגִידוּ בְּאֵיִם צִדְקָךָ,
וַיְדַרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ,
וַיַּהֲלִלוּךָ כָּל־אֶפְסֵי אֶרֶץ,
וַיֹּמְרוּ תְמִיד יְגַדֵּל יְהוָה.
וַיִּזְנְחוּ אֶת־עַצְבֵיהֶם,
וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם.
וַיִּטּוּ שִׁכְמָם אַחַד לְעַבְדְּךָ,
וַיִּירָאוּךָ עִם שֹׁמֵשׁ מִבְּקֵשֵׁי פְּנֵיךָ,
וַיַּפִּירוּ כַּח מַלְכוּתְךָ,
וַיִּלְמְדוּ תוֹעִים בִּינָה.
וַיִּמְלְלוּ אֶת־גְּבוּרָתְךָ,
וַיִּנְשְׂאוּךָ מִתְנַשֵּׂא לְכָל לְרֹאשׁ,
וַיִּסְלְדוּ בְּחִילָה פְּנֵיךָ,
וַיַּעֲטְרוּךָ גִזְרֵ תִפְאַרְתָּהּ.
וַיִּפְצְחוּ הָרִים רִנָּה,
וַיִּצְהָלוּ אֵיִם בְּמַלְכָּךָ,
וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עֲלֵיהֶם,
וַיְרוּמְמוּךָ בְּקֵהֶל עִם.
וַיִּשְׂמְעוּ רְחוּקִים וַיְבוֹאוּ,
וַיִּתְנוּ לְךָ כִּתְרֵ מְלוּכָהּ.

AND ALL SHALL COME TO
SERVE YOU וַיֵּאָתְיוּ.
This alphabetic *piyyut*
further elaborates the
theme spelled out in the
next paragraph of this
b'rakhah, looking toward
God's exclusive reign in
the messianic era. It plays
on biblical verses which
foretell the praise of God
in the end of days. Some
see in it references to the
Roman iconoclastic upris-
ing of the 7th century (e.g.,
"their idols overthrown"),
which must have struck the
Jews as a partial fulfillment
of biblical prophecies.
Solomon Schechter
(1847–1915) wrote: "How
one would like to catch
a glimpse of that early
hymnologist to whom we
owe the well-known *piyyut*,
V'ye-etayu. In its iconoclas-
tic victory of monotheism
over all kinds of idolatries,
ancient as well as modern,
it might best be described
as the Marsellaise of the
people of the Lord of
Hosts—a Marsellaise which
is not followed by a reign of
terror but by the Kingdom
of God on earth, when
the upright shall exult and
the saints triumphantly
rejoice."

וְתִמְלֹךְ, אַתָּה יְהוָה לְבַדְּךָ, עַל כָּל־מַעֲשֵׂיךָ,
בְּהָר צִיּוֹן מִשְׁפַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, כְּכָתוּב בְּדַבְּרֵי קִדְשְׁךָ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּ־יָהּ.

ADONAI WILL REIGN
FOREVER יִמְלֹךְ יְהוָה לְעוֹלָם.
Psalm 146:10.

Israel Zangwill composed this poetic adaptation of the piyyut, published in the British United Synagogue Mahzor, 1909.

¶ All the world shall come to serve Thee
and praise Thy glorious name,
and Thy righteousness triumphant
the islands shall acclaim.
And nations shall give Thee homage
who knew Thee not before,
and the ends of earth shall praise Thee,
Thy name they shall adore.
They shall build for Thee their altars,
their idols overthrown;
and their hands shall clasp in friendship
as they turn to Thee alone.
They shall bow before Thy grandeur,
and know Thy kingdom's might;
they shall walk in understanding,
who are astray in night.
They shall exult in Thy greatness,
and of Thy power speak,
and extol Thee, shrined,
uplifted
beyond man's highest peak.
And with reverential homage,
of love and wonder born,
with the ruler's crown of beauty
Thy head they shall adorn.
With the coming of Thy kingdom
the hills shall break into song,
and the islands laugh exultant
that they to God belong.
All their congregations
so loud Thy praise shall sing,
that faraway peoples, hearing,
shall come and hail Thee King.

THE DREAM OF UNIVERSAL REDEMPTION: A PIYYUT

And all shall come to serve You,
praising Your honored name,
proclaiming Your just rule in every island.
Nations that knew You not will seek You,
even those that live at the ends of the earth will laud You,
constantly proclaiming, "God is great."
They shall put away their idols,
bury their icons,
and come as one to serve You.
At the rising of the sun,
those who seek You will be inspired with awe,
and those in error will recognize the power of Your
sovereignty
and learn wisdom.

They will speak of Your salvation,
exalting You above all.
Trembling, they shall greet You,
crowning You with a crown of glory.
Acceding to Your rule,
mountains will burst with song,
and islands rejoice in Your sovereignty.
You will be extolled in the gathering of nations,
as distant people will journey
to crown You as Sovereign.

*V'ye-etayu kol l'ovdekha, vivar'khu shem k'vodekha,
v'yaggidu va-iyim tzidkekha, v'yidr'shukha ammim lo y'da-ukha,
vihal'lukha kol afsei aretz, v'yom'ru tamid yigdal Adonai.
V'yizn'hu et-atzabehem, v'yahp'ru im p'sileihem.
V'yattu sh'khem ehad l'ovdekha, v'yira-ukha im
shemesh m'vak'shei fanekha,
V'yakkiru ko-ah malkhutekha, vilam'du to-im binah.
Vimal'lu et-g'vuratekha, vinas'ukha mitnassei l'khol l'rosh,
visal'du v'hilah fanekha, vi-at'rukha nezer tifarrah.
V'yiftz'hu harim rinnah, v'yitz'halu iyim v'molkhekha,
vikab'lu ol malkhut'kha aleihem, virom'mukha bi-k'hal am.
V'yishm'u r'hokim v'yavo-u, v'yit'nu l'kha keter m'lukhah.*

You alone, ADONAI, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, and from Jerusalem, Your holy city. As it is written in the Book of Psalms: "ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor hal'luyah.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ, כְּפָתוּב:
וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ
בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלַךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.
וְתַתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה
לְקִדְשָׁה וְלִמְנוּחָה וְאֶת־יּוֹם] הַכְּפוּרִים הַזֶּה לְמַחֲלָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹלְבוֹ אֶת־כָּל־עוֹנוֹתֵינוּ [בְּאַהֲבָה]
מִקְרָא קִדְשׁ, זָכַר לִיצִיאַת מִצְרַיִם.

*Some recite this traditional version; others continue on the next page with
A Prayer for Jewry in Distress.*

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתָנוּ
וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתֶךָ, בְּבֵית
הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה
בְּמִקְדָּשֶׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
מֶלֶךְ רַחֲמָן הַמְּשִׁיב בְּנִים לְגְבוּלָם, שֶׁתִּשׁוּב וְתִרְחַם עָלֵינוּ
וְעַל מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מִהֲרָה וְתִגְדֵּל
כְּבוֹדוֹ. אָבִינוּ מִלִּפְנֵינוּ, גְּלֵה כְבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה,
וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקַרְב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם וְנִפְּוֹצוֹתֵינוּ כִּנְס מִירְפַת־אֶרֶץ.

וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשֶׁךָ
בְּשִׂמְחַת עוֹלָם, שֶׁשָּׂם עָשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ אֶת־
קְרִבְנוֹת חוֹבוֹתֵיהֶם, תְּמִידִים כְּסֻדָּרִם וּמוֹסָפִים כְּהַלְכָתָם,

וְאֶת־מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם הַכְּפוּרִים הַזֶּה

ON SHABBAT: וְאֶת־מוֹסַף יוֹם הַכְּפוּרִים הַזֶּה

On other days: עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ

On all days: כְּפָתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמור:

BECAUSE OF OUR SINS
מִפְּנֵי חֲטָאֵינוּ. The first
of the middle *b'rakhot*
of the Amidah is called
the *K'dushat ha-yom*
(*K'dushat ha-yom*), the expres-
sion of the holiness of
the day. The content
of this *b'rakhah* is
not prescribed in the
Talmud. During the first
millennium, the prayer
concerning the holiness
of the day came to be
centered on the Temple
and its offerings, as if
the utterance of the
words substituted for
the missing sacrifices.
Recently, some have
begun reciting alternate
prayers, which under-
stand the rebuilding
of the Temple as a
metaphor for the repair
of the world in which
we all need to engage.
(See the following page.)

*You Alone, Adonai,
Will Rule*

To long for the kingship of God is to hope that the image of God inscribed in each person will be recognized by each of us. Recognizing that we are all connected, that we are dependent on one another, and that we are called to appreciate the special qualities each of us brings into the world is to gain insight into the infinity of God. We acknowledge God as the only ultimate authority, as our only sovereign, when we help the weak and the poor, when we pursue justice, when we come to love all of creation. The servants of God are those who join in this process of redemption.

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “*Adonai Tz’va-ot* will be exalted through justice, the holy God sanctified through righteousness.” *Barukh atah ADONAI*, the Holy Sovereign.

Fourth B’rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples,
loving us, wanting us.

You have distinguished us among all nations,
making us holy through Your commandments,
drawing us close to Your service,
and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.

*Some recite this traditional version; others continue on the next page with
A Prayer for Jewry in Distress.*

Because of our sins we have been exiled from our land and removed from our soil. And so, because of the hand which was

set against Your sanctuary, we are unable to fulfill our obligations in that great and holy place which You chose to carry Your name.

May it be Your will, ADONAI our God and God of our ancestors, compassionate Sovereign who restores their descendants to their promised land, that You may once again have compassion on us and return in Your great mercy to Your sanctuary. May You speedily rebuild it and renew its glory. *Avinu Malkeinu*, speedily manifest the glory of Your dominion, reveal to all humanity that You are our sovereign. Gather our dispersed people from among the nations, and bring back those scattered to the ends of the earth.

v’kareiv p’zureinu mi-bein ha-goyim u-n’futzoteinu kanneis mi-yark’tei aretz.

Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth. Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem Your sanctuary, where our ancestors once offered to You their obligatory daily and holy day sacrifices, each as prescribed. The [Shabbat and] Day of Atonement sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

וְבוֹיֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִים, וְשְׁנֵי
עֶשְׂרוֹנִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלֵת שַׁבַּת
בְּשַׁבְּתוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְכָּה: בַּמְדַּבֵּר כח ט-י

וּבְעֶשְׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה מִקְרֵא-קֹדֶשׁ יִהְיֶה
לְכֶם וְעֵנִיתֶם אֶת-נַפְשֹׁתֵיכֶם כָּל-מְלֹאכָה לֹא
תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֶה לַיהוָה רֵיחַ נִיחֹחַ פֶּר בֶּן-בָּקָר
אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי-שָׁנָה שְׁבַע הַתְּמִימִים יִהְיוּ
לְכֶם: בַּמְדַּבֵּר כט ז-ח

וּמִנְחָתָם וְנִסְפֵיהֶם כַּמְדַּבֵּר, שְׁלֹשָׁה עֶשְׂרוֹנִים לְפָר וְשְׁנֵי
עֶשְׂרוֹנִים לְאֵיל וְעֶשְׂרוֹן לְכֶבֶשׂ, וַיִּין כְּנִסְכּוֹ, וְשְׁנֵי שְׁעִירִים
לְכֶפֶר, וְשְׁנֵי תְּמִידִים כְּהִלְכָתָם.

A PRAYER FOR JEWRY IN DISTRESS

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רַחֵם עַל אַחֲנוּ
בֵּית יִשְׂרָאֵל הַנִּתְּוֹנִים בְּצָרָה וְהוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה.
וְקַבֵּל בְּרַחֲמִים אֶת-תְּפִלַּת עַמְּךָ בְּנֵי יִשְׂרָאֵל, בְּכֹל-
מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, הַשּׁוֹפְכִים אֶת-לִבָּם לְפָנֶיךָ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַפְּפוּרִים הַזֶּה.

Those who recited the traditional sacrificial list now continue on the next page.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
כְּפִי שְׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כְּפִתּוּב:
וְהָיָה בְּאַחֲרֵית הַיָּמִים,
נִכּוֹן יִהְיֶה הָרַב בֵּית יְהוָה בְּרֹאשׁ הַהָרִים וְנִשְׂא מִגְּבְעוֹת,
וְנִהְרָו אֵלָיו כָּל-הַגּוֹיִם.
וְהִלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לָכוּ וְנַעֲלֶה אֶל הָרַב יְהוָה, אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיִרְנוּ מִדְּרָכָיו, וְנִלְכֶה בְּאַרְחֹתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדַבַּר יְהוָה מִירוּשָׁלַיִם.
וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכַתְּתוּ חֲרֻבוֹתֶם לְאַתִּים וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת,
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יְהִי כְּרִצוֹן. From *Siddur Va'ani Tefilati*, the prayerbook of the Masorti (Conservative) movement in Israel. This acknowledges the Jewish people's having returned to the Land of Israel. (The more traditional wording speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return.)

AND IT SHALL COME TO PASS וְהָיָה בְּאַחֲרֵית הַיָּמִים. Isaiah 2:2–4. Most contemporary biblical scholars think that this phrase points to the indefinite future. Classical exegetes thought of it as referring to a messianic end-time. This vision of universal peace is inscribed as the watchword of the United Nations.

לָכוּ וְנַעֲלֶה. Let us go up. Isaiah's vision of universal religious unity.

INSTRUCTION SHALL GO FORTH תֵּצֵא תוֹרָה. The word *torah*, translated here as "instruction," can be understood in its widest sense: all that is right and true. Jewish mystics understood the verse as referring to a future divine revelation.

Our Sacrifice

Our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager store of cattle and grain, the yield of the shepherd's care and the farmer's toil, offered their best in the service of God, can we be content with a gift of mere words that costs us neither labor nor privation? Shall we not feel impelled to devote of our substance to the service of God? Shall we not give of our store to the relief of suffering, the healing of sickness, the dispelling of ignorance and error, the righting of wrongs and the strengthening of faith?

—MORDECAI KAPLAN
AND EUGENE KOHN
(adapted)

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation. Numbers 28:9–10

On the tenth day of the seventh month, you shall observe a sacred occasion: you shall practice self-denial; you shall not work at your occupations. You shall prepare a burnt offering as a pleasing odor to ADONAI: one bull of the herd, one ram, seven yearling lambs, without blemish. Numbers 29:7–8

As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom.

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on [this Shabbat and] this Day of Atonement, wherever they dwell.

Those who recited the traditional sacrificial list now continue on the next page.

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: “And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”

ON SHABBAT, WE RECITE THIS PARAGRAPH:

יִשְׁמַחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְשֵׁי
שְׁבִיעֵי, כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ, וּבְשִׁבְעֵי רִצִּית בּוֹ
וְקִדְשָׁתוֹ, חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

The ark is opened and we rise.

עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שְׁלֵא שָׁם חָלַקְנוּ פָּהֶם, וְגָרְלָנוּ כְּכֹל־הַמּוֹנֵם.
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
שְׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל,
וְשֹׁכֵינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
מְלַכְנוּ אָפֶס זֹלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וְיִדְעַת הַיּוֹם וְהַשַּׁבָּת
אֶל־לְבָבְךָ, כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל
הָאָרֶץ מִתְחַת, אֵין עוֹד.

The ark is closed.

Congregation recites:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], הִיָּה עִם פִּיפִּיּוֹת
שְׁלוּחֵי עַמְּךָ בֵּית יִשְׂרָאֵל, הָעוֹמְדִים לְבִקְשׁ תְּפִלָּה
וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל עַמְּךָ בֵּית יִשְׂרָאֵל.
הוֹרִם מָה שְׁיֵאֲמְרוּ, הַבִּינֵם מָה שְׁיִדְבְּרוּ,
הַשִּׁיבֵם מָה שְׁיִשְׁאַלוּ, יִדְעֵם אֵיךְ יִפְאָרוּ.
בְּאוֹר פְּנִיךָ יִהְלֹכוּ, בְּרוּךְ לָךְ יִכְרְעוּ,
עַמְּךָ בְּפִיהֶם יְבָרְכוּ, וּמִבְּרָכוֹת פִּיךָ כָּלֶם יִתְבָּרְכוּ.

Reader responds:

אוֹחִילָה לְאֵל, אַחֲלָה פָּנָיו, אֲשַׁאלָה מִמֶּנּוּ מַעֲנֵה לְשׁוֹן.
אֲשֶׁר בִּקְהַל עִם אֲשִׁירָה עֵזוֹ, אֲבִיעָה רִנָּנוֹת בְּעַד מִפְעָלוֹ.
לְאֲדָם מַעֲרִכֵי לֵב, וּמִיְהוּה מַעֲנֵה לְשׁוֹן.
יְהוּה שֹׁפְטֵי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ. יִהְיוּ לְרִצּוֹן אֲמֵרֵי
פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה, צוּרֵי וְגוֹאֲלֵי.

IT IS FOR US עלינו. Aleinu is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty. It was originally written for the Rosh Hashanah service, where it introduces the Kingship (*Malkhuyot*) section of the Musaf service. When the prayer forms part of the daily and weekly liturgy, one bows formally from the waist down, but on the High Holy Days we ritually reenact Temple worship—the only time of year we do so—and many prostrate themselves on the floor of the synagogue in an act of humility and in full acknowledgment of God's sovereignty.

אוֹחִילָה לְאֵל. Although at the very beginning of the Musaf service the leader has asked God's help in leading the congregation in prayer, it was felt that another such prayer was needed before beginning the special sections of the Musaf Amidah: the *Avodah* (the service of the High Priest on the Day of Atonement) and the *Eilleh Ezk'rah* (the recounting of Jewish suffering). This *piyyut* was written in the first millennium and appears not only in the Ashkenazic tradition but in the Sephardic tradition as well, where it precedes the Amidah.

Aleinu

For the Rabbis who wrote the *Aleinu* prayer, God's sovereignty was contrasted with the rule of Rome, which they identified with the biblical Esau. Jacob/Israel is to seek God's sovereignty in this world; Rome/Esau seeks its own glory, wars against other peoples to subjugate them, revels in material existence, lives off the work of slave labor, allows many to die of poverty and starvation, and promotes entertaining circuses composed of gladiator fights in which humans are condemned to death. The Rabbis, picturing redemption, remark that the messianic age can be recognized when an end is brought to the rule of wickedness.

—SOLOMON SCHECHTER

ON SHABBAT, WE RECITE THIS PARAGRAPH:

Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.

Yism'hu v'malkhut'kha shom'rei shabbat v'kor'ei oneg, am m'kad'shei sh'vi-i, kullam yisb'u v'yit-an'gu mi-tuvekha, u-va-sh'vi-i ratzita bo v'kiddashto, hemdat yamim oto karata, zeikher l'ma-aseih v'reishit.

The ark is opened and we rise.

Introduction to the Special Sections of Musaf

It is for us to praise the Ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the Supreme Sovereign, the Holy One, who is praised, the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true Sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below, there is no other.”

The ark is closed.

Congregation recites:

Our God and God of our ancestors, be with the messengers of Your people Israel as they stand praying for the ability to plead before You, on our behalf. Teach them what to say, inspire them in their speech, respond to their requests, instruct them how to properly glorify You. May they walk in the light of Your presence, and bend their knees to You. May Your people be blessed through the words of their mouths, and may all find blessing through the blessings of Your mouth.

Reader responds:

I pray to You, God, that I may come into Your presence. Grant me proper speech, for I would sing of Your strength amidst the congregation of Your people and utter praises describing Your deeds. A person may have the best of intentions, but it is God who grants the ability of expression. ADONAI, open my lips that my mouth may declare Your glory. And may the words of my mouth and the thoughts in my heart be acceptable to You, ADONAI, my stronghold and my redeemer.

At a certain hour, on a certain day of the year, all these four holinesses met together.

This took place on the Day of Atonement, at the hour when the High Priest entered the Holy of Holies and there revealed the divine name.

And if he invoked God's name in purity, all of Israel was forgiven.

Wherever a person stands to lift up eyes to heaven, that place is a Holy of Holies.

Every human being created by God in God's own image is a High Priest.

Each day of a person's life is the Day of Atonement . . .

Each one of us can face God with the language of the heart.

Each one of us can be forgiven.

Each one of us can achieve atonement and be made pure in the eyes of God.

The Yiddish playwright and ethnographer Saul Ansky (1863–1920) combed the hinterlands of Eastern Europe recording aspects of Jewish life. His dramatic play *The Dybbuk*— first performed in 1920—was based in part on his studies, and the *d'var Torah* given by a Hasidic master at the beginning of the play was one he actually recorded. This Hasidic teaching is presented here to offer an understanding of the Avodah service we are about to read. Ansky's ethnographic material was held under lock and key by the Soviet government and it was only in the 1990s that some of his findings were finally made available to the public.

THE TEMPLE SERVICE

The Service in the Temple on the Day of Atonement

INTRODUCTION:

The world of God is great and holy.

Of all the lands of the world, the Land of Israel was set aside
to be holy for us;

and in the Land of Israel, the holiest city is Jerusalem.

In Jerusalem, the holiest place was the Holy Temple;

and the holiest site in the Temple was the Holy of Holies . . .

Our tradition is that in the world, there are seventy nations,
and, of them, Israel was set aside to be holy unto God.

The holiest of the people Israel is the tribe of the Levites.

The holiest of the Levites are the priests;

and among the priests, the holiest was the High Priest.

The lunar year has 354 days.

Some days are set aside as holy days.

Holier than the festivals are the Shabbatot;

And the holiest of the Shabbatot is the Day of Atonement—
the Shabbat of Shabbatot.

There are seventy languages in the world,

and of them, Hebrew was chosen as our holy tongue.

The holiest of all things written in the Hebrew language is
the Holy Torah.

In the Torah, the holiest part is the Ten Commandments.

And the holiest of all the words in the Ten Commandments is
the name of God.

אֲזִכִּיר גְבוּרוֹת אֱלֹהֵי נְאֻדָּרִי,
 יְחִיד וְאֵין עוֹד, אֶפְס וְאֵין שְׁנִי.
 אַחֲרָיו אֵין בְּחֻלָּה, לְפָנָיו אֵין בְּשֶׁחַק,
 אֵין בְּלִתּוֹ קָדֶם, זוּלָתוֹ בְּעֵקֶב.
 אֲדוֹן לְחֶשֶׁב, אֱלֹהִים לַעֲשׂוֹת,
 נִמְלָךְ וְאֵין נֶעְדָּר, שָׁח וְאֵין מְאַחַר.
 אוֹמֵר וְעוֹשֶׂה, יוֹעֵץ וּמִקִּים,
 אֲמִיץ לְשֵׁאת וּגְבוּר לְסִבֵּל.
 אֲשֶׁר לוֹ רִנּוֹת מִפִּי יִצְוִרְיוֹ,
 מִמַּעַלָּה וּמִמַּטָּה יִשָּׂא תְהִלָּה.
 אֵל אֶחָד בְּאַרְץ קְדוֹשׁ בְּשָׁמַיִם,
 מִמֵּיִם רַבִּים, אֲדִיר בְּמָרוֹם
 אֶדְר מִתְהוֹמוֹת, שֶׁבַח מִמְּאוּרוֹת,
 אֶמֶר מֵיָמַיִם, לְמַד מִלִּילוֹת;
 אֵשׁ תּוֹדִיעַ שְׁמוֹ, עֲצִי־יַעַר יִרְנְנֵנּוּ,
 בְּהִמָּה תִלְמַד עֲזוֹז נוֹרְאוֹתָיו...

THE SERVICE OF THE HIGH PRIEST ON YOM KIPPUR
 סֵדֶר עֲבוֹדַת יוֹם הַכִּפּוּרִים
 The description of the High Priest on Yom Kippur was the first major section to be added to the Musaf Amidah after the close of the Talmud. More than 100 poetic versions of this prayer have come down to us. They usually begin with words of praise of God, a description of creation, and then detail the service of Yom Kippur in the Temple. No rite preserves the same poem as another. The version here is an anthology of three of these poems: one by Yose ben Yose, who wrote in the 5th century and was probably the first of the post-talmudic poets in the Land of Israel; a second poem written by Yohanan Ha-Cohen ben Yehoshua

(perhaps 10th century), which is recited in the Italian rite; and a third that is commonly found in the Ashkenazic rite, written by Meshullam ben Kalonymous in the 10th century.

YOSE BEN YOSE. Few of Yose's poems were known until the Cairo Genizah brought them to light in the 20th century, after a millennium of obscurity. Yose's importance was quickly recognized. He may be credited as the father of medieval *piyyut* and is certainly one of the originators of the Avodah service. All subsequent versions ultimately owe their form to his creativity and follow the pattern he developed: a description of creation, a rehearsal of some biblical narrative history, and then a poetic description of the service in the Temple on the Day of Atonement. The poem presented here is one of three he wrote for the Avodah; it was included by Saadia Gaon (10th century) in his siddur. Yose wrote three such poems—perhaps so that each recitation of the Amidah (in the evening, in the morning, and the later Musaf service) would include an Avodah service.

THE AVODAH SERVICE. The Temple is no more, but evoking the service in the Temple through words had the power, in the minds of the ancient authors of the synagogue service, to reenact, and thus re-create, the experience. They taught, "Instead of bulls, we will give the offering of our lips" (Pesikta of Rav Kahana). For us, too, the visualization of the Avodah can evoke the fear and trembling of that moment when Israel came closest to the Divine, achieving forgiveness and atonement. For a moment we can try to experience how the Temple ritual inspired our people.

I WOULD SPEAK OF GOD'S GREATNESS אֲזִכִּיר גְבוּרוֹת אֱלֹהֵי (literally, "I would recall"). Thus begins the Avodah. The next section of the service, the Martyrology, begins with the words אֲלֶהָ אֲזַכְּרָה, "these I recall." The High Holy Days, which begin a new year and look to the future, do so by accounting for and remembering the past, beginning with Rosh Hashanah, which is known in the Bible as יוֹם הַזִּכְרוֹן, the Day of Remembrance. In looking to the past, we recall both the high and the low points.

*FROM THE CREATION OF THE WORLD TO
THE SANCTUARY IN THE DESERT*

I would speak of God's greatness,
the One who is my strength,
the single One, joined by no other.
None takes precedence on earth or in the heavens,
nor is there a past or future beyond God.

Master of thought, divine in deed,
God contemplates and nothing is left out.
God commands and nothing constrains:
thought is deed,
speech and act are one.

God supports the world in strength
and bears its suffering.

The song of all that is created rises up to God,
who receives the praise of those on high and below.

This is the one God, holy in heaven, present on earth,
to whom oceans sound praise,
the deep pays tribute,
galaxies extol,
each day speaks,
and night chants;

fire pronounces God's name,
as forests sing
and animals teach
the might of God's wonders . . .

יַחַד שְׁלִישֵׁי לְרֵאוֹת פְּנֵי־מֶלֶךְ, לְשׁוֹרֵר, לְשֶׁרֶת, לְבוֹא
חֲדָרָיו...

כְּגִפְנֵן אֲדָרֶת, יִפֶּת פְּרִי וְעֵנֶף, הַצְּמִיחַ עִמָּרֶם מְשׁוֹרֵשׁ לִוִּי,
כִּי שֶׁלַח שְׁלֹשֶׁת שְׂרִיגֵי חֶמֶד: מִכֶּהֶן וְרוּעֵה וְאִשָּׁה נְבִיאָה.
כְּגִשֶׁת עֵת דּוֹדִים, פָּרְחוּ הוֹקֵם לְשֹׁבֵר מוֹסְרוֹת צָעוֹן,
וְלִפְרֹץ גִּדְרֵ שׁוּעֵל.

כְּסָה בְּעֵנָן וְנִתְקַדֵּשׁ שָׁבוּעַ, נִצַּב בְּתוֹךְ בַּעַת מִתֵּן אָמַר.
כָּח אֲדִירִים לְפָנָיו הִכְנַע, מִמּוֹרָאוֹ לֹא עִמַּד אִישׁ.
כְּלָכַל צֵאן קֹדֵשׁ שְׂאֵר בִּישִׁימוֹן, וּמִלְחָם שְׁחָקִים עַד
בוֹאֵם לְאַרְץ.

כְּרֵתָה בְּאֵר לָעַם עֲלֵמָה מִתּוֹפֶפֶת, גּוֹעֵה וְנֹאסְפָה וְלֹא
הָיָה מֵיָם.

◀ לְוֵוֵי עֲנָנֵי הוֹד יְדִידִים נַחֲנְנוּ, עַל יְדֵי מִכֶּהֶן בְּשָׁלוֹם
וּמִשׁוֹר

לוֹ וְלִזְרַעוֹ בְּרִית אֶמֶת נַחֲקָקָה, בְּלִי תְּשׁוּבוֹת מִלַּח בְּרִית
הַנִּיחָח.

לְמָדֵם מְחֻקֵּק סְדְרֵי עֲבוֹדוֹת, כִּי בְּשִׁבְתֶּם פָּתַח עֲלֵיהֶם
הַפְּקֵד,
לְרַחוּץ וְלִסּוֹף, לְקֹדֵשׁ יָד וְרֶגֶל, לְלִבּוֹשׁ בְּדָים וְלַחְגוֹר בִּמְזַח,
לְמִלָּא יָדָם יָמִים שְׁבַעָה וַיְשִׁימָהּ לְחֹק לְדוֹרוֹת עוֹלָם.

שְׁלֹשֶׁת THREE. Yose ben Yose bases himself on Micah 6:4 where Moses, Aaron, and Miriam are mentioned together as the three classic personages who helped save Israel. Yose adds a metered phrase to describe them: Moses, the one who could enter the inner chambers; Aaron, the one who served in the Temple; and Miriam, the one who sang.

A PRIEST, A SHEPHERD, AND A PROPHETESS מִכֶּהֶן. Aaron, the High Priest; Moses, the people's shepherd; and Miriam, the prophetess. Interestingly, the poet views all three roles as equally critical to a well-ordered world.

עֵת TIME OF RIPENING דּוֹדִים. Literally, "the time of flowers" or "the time of lovers," a poetic allusion to the lovers in the Song of Songs. Passover, commemorating the Exodus, occurs in the spring and it is on Passover that the Song of Songs is read in the synagogue.

כְּסָה COVERED BY A CLOUD בְּעֵנָן. Moses.

STOOD BETWEEN בְּתוֹךְ. According to the biblical account, Moses stood between God and Israel.

A WELL בְּאֵר. According to the midrash, a well accompanied the Israelites in the desert, but when Miriam died the well went dry (Babylonian Talmud, Taanit 9a).

THE PRIEST WHO SERVED RIGHTEOUSLY, MAKING PEACE וּבְמִישׁוֹר. The midrash gives this accolade (quoted from Malachi 2:6) to Aaron, because he did not question God after his sons Nadab and Abihu died in the sanctuary when they brought "a strange fire."

THE ETERNAL COVENANT מִלַּח בְּרִית מְלַח. God promised an eternal covenant with the children of Aaron after Phineas, Aaron's son, slew the heretics in the desert. The phrase is literally translated as "a covenant of salt." In the ancient world, salt was chiefly used as a preservative, and therefore a "covenant of salt" is an eternal covenant. The poet also plays on another association of the word salt: all sacrifices in the Temple were salted.

THE LAWGIVER מְחֻקֵּק. Moses.

GOD'S ANOINTED IN THE DESERT

The third son of Jacob and Leah was chosen to see the face of the Sovereign, to serve, to sing, to enter the inner chambers.

Like the most beautiful vine,
with attractive leaves and gorgeous fruit,
Amram, rooted in the tribe of Levi,
grew three beautiful branches:
a priest, a shepherd, and a prophetess.

When the time of ripening came,
these flowered and were able to break the chains of Egypt
and breach the walls of the Sea.

The first was covered by a cloud, purified for a week, and
then stood between when the Word was delivered.

The mighty bent before him;
everyone had to yield in awe.

He nourished the holy flock in the desert
with bread from heaven, until they arrived in the land.

The girl with the timbrel dug a well for the people,
and when she died there was no water to drink.

The beloved people were favored with clouds of glory
because of the priest who served righteously, making peace.
A faithful promise was given to him and his descendants,
that the eternal covenant of this sacred service never end.

PREPARATIONS FOR THE SERVICE

While they sat at the entrance to the Tent, the lawgiver taught
the priests the order of the service—for it was prescribed for
him to do so:

how to wash, to anoint, to sanctify themselves, hand
and foot:

to wear white linen and to tie the sash.

He then ordained them after seven days,
legislating the same for future generations.

כִּכְתוּב בְּתוֹרַתְךָ: כֹּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה
צְנִיחָה יִהְיֶה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם;

נוֹעְדוּ חֲצוֹת לַיְלָה, מִעֲבִירֵי דָשָׁן,
נִצְבּוּ יַת פַּיִס, וְלֹא יִהְדָּפוּ;
נִצְבְּעוּ שְׁנִית, לְצוֹרֶךָ מִזְבַּח חוֹצֵה,
נְקִי פְּנִימֵי וְנָר, וְלֹא יִמִּירוּ;
סַח פְּקִיד, גּוֹשׁוּ חֲדָשִׁים לְקִטְרֹת,
סוֹד מִצְבִּיעִים בַּפֶּעַם, וְלֹא יִשְׁנוּ;
סְלוֹק נְתָחִים, בֵּין כֶּבֶשׂ לְמִזְבַּח,
סְדוּרִים בַּפֶּעַם פְּדַת, וְלֹא יֵאָחֲרוּ;
סָגֵן יִשְׁאַל, אִם בָּרַק נוֹגֵה,
שֶׁה לְקָרוֹץ בַּשַּׁחַר, וְלֹא בְּאִישׁוֹן;
סִבְבוּהוּ חֲנִיכָיו, לְבֵית טְבִילַת חוֹצֵה,
סִדֵּר מַחִיצָה בְּתוֹךְ, וְלֹא יִרְאֶה;
עֵירִם שְׂאֵרוֹ, וְטָבַל וְלָבַשׂ שְׂמֹנֶה,
עוֹד יִתְקַרֵּב כַּחוֹק וְלֹא יִמוּשׁ;
עָרַף כֶּבֶשׂ, וְזָרַק וְהִקְטִיר וְהִיטִיב,
עָרְכוּ וְנִסְכּוּ בְּכוֹשֶׁר, וְלֹא בַּפְּסוּל;
עוֹד בָּא לְפָרוֹה, וְקִדֵּשׁ וְטָבַל,
עָטָה בְּהִתְקַדְּשׁוֹ בְּדִים, וְלֹא פֹז;
עַל פָּרוֹ בְּכוֹבֵד, יִדְהוּ סִמֶּךָ,
עוֹנוֹ וְנוֹהוּ הוֹדָה, וְלֹא בּוֹשׁ.

AS IT IS WRITTEN IN YOUR TORAH בְּתוֹרַתְךָ Leviticus 8:34, regarding the investiture of the High Priest. The Rabbis understood these verses also to apply to the High Priest's ritual on the Day of Atonement. Therefore, as in the investiture ceremony, the High Priest was separated for seven days before he was to enter the Holy of Holies on the Day of Atonement so that he entered in purity.

GATHERED AT MIDNIGHT נוֹעְדוּ חֲצוֹת לַיְלָה The elaborate ritual of the Day of Atonement demanded detailed preparation. Everything was to be made ready for the first crack of dawn, as the ceremony began with the very start of the day. This part of the Avodah service was written by Yohanan Ha-Cohen ben Yehoshua, who may have lived in the Land of Israel before the Muslim conquest. Many of his poems were found in the Genizah.

LINEN VESTMENTS בְּדִים The High Priest wore plain white linen when performing the special atonement

ritual on this day—a sign of purity and humility. Thus it is the custom to dress the Torah in white for the High Holy Days and for the service leaders to wear white. Later custom had congregants do the same, thus symbolizing that on this day all were priests serving in the Temple. Note that at the end of the ceremony the High Priest once again dons the priestly clothing sewn with gold thread. The ancient Rabbis comment that the people sinned with gold at Sinai by worshipping the golden calf; were the High Priest to enter the Holy of Holies with gold, it would be a reminder of that sin. Once his sins and the sins of Israel were forgiven, the full magnificence of the office could be restored.

CONFESSED HIS SINS AND THOSE OF HIS HOUSEHOLD עָלָנוּ וְנִנְהוּ הוֹדָה Although the biblical injunction is only that the High Priest pray for the atonement of the sins of Israel, the Rabbis insisted that the High Priest had to engage in personal expiation before he could atone for the community. "Better that someone who is innocent atone for one who is guilty; one who is guilty should not attempt to atone for another who is guilty" (Babylonian Talmud, Yoma 43b). Hasidic teaching similarly insists that no one upbraid a neighbor who has not first engaged in self-examination.

As it is written in Your Torah, “As was done on this day to atone for you, God has commanded to do henceforward.”

When the priests gathered at midnight of Yom Kippur, they drew lots for the privilege of sweeping the altar, so that none might push ahead. Then they chose yet again to appoint those who would sweep clean the outer altar and wipe the inner sanctum’s candelabrum; none could exchange places.

The priestly officer called out, “May the priests who were chosen through the secret lot for the privilege of lighting the incense and the removal of the innards before the sacrifice is brought to the altar come forward; and may none change places.” Finally, the assistant would ask, “Has the dawn broken so that we may slaughter the morning sacrifice, not in the dark?”

Then the High Priest was surrounded by his acolytes who stood outside the pool with a curtain between so that they would not gaze upon him.

He bared his flesh, immersed himself, and then put on the eight priestly garments, for he had prepared himself in conformity with the unchanging law. Appropriately and unerringly, he slaughtered the sheep, spilled its blood, offered the incense, lit the lamp, arranged the sacrifice on the altar, and poured the libation.

THE FIRST CONFESSION

Then he once again came out to the porch to sanctify and immerse himself—this time putting on the white linen vestments, not the gold ones. He stretched his hands over the bull and confessed his sins and those of his household, withholding nothing in embarrassment.

וְכַךְ הָיָה אוֹמֵר:

אֲנָא הַשֵּׁם, חֲטָאתִי, עֹוֹיתִי, פִּשְׁעֵתִי לְפָנֶיךָ אֲנִי וּבֵיתִי.
אֲנָא בִשְׁם, כְּפָר־נָא לְחַטָּאִים, וְלַעֲוֹנוֹת וְלַפְשָׁעִים,
שְׁחַטָּאתִי וְשַׁעֲוִיתִי, וְשִׁפְשַׁעֲתִי לְפָנֶיךָ אֲנִי וּבֵיתִי, כְּכַתּוּב
בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: כִּי בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה—

וְהַכֹּהֲנִים וְהָעַם הָעוֹמְדִים בְּעֶזְרָה, כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפָּרֵשׁ יוֹצֵא מִפִּי כַהֵן גָּדוֹל
בְּקִדְשָׁהּ וּבְטַהֲרָהּ, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

וְאִף הוּא הָיָה מִתְכַּנֵּן לְגִמּוֹר אֶת הַשֵּׁם כְּנֶגֶד הַמְּבַרְכִים
וְאוֹמֵר לָהֶם—תְּטַהְרוּ. וְאַתָּה בְּטוֹבָךְ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלַח לְאִישׁ חֲסִידֶיךָ.

צַעַד לִילֶךְ לוֹ לְמִזְרַח עֶזְרָה,
צִמְד שְׁעִירִים שָׁם מֵהוֹן עֵדָה,
צְמוּדִים אַחֻוּים שְׁוִים בְּתֹאֵר וּבְקוֹמָה,
צָגִים לְכַפֵּר עוֹן בַּת הַשׁוֹבְבָה,
צְהוּב חֲלָשִׁים טָרֵף וְהַעֲלָה מִקְלָפִי,
צַנַח וְהַגְרִיל לְשֵׁם גְבוּהָ וְלִצּוֹק,
צַעַק בְּקוֹל רֶם לִיהוָה חֲטָאתִי,
צוֹתְתִיו עֲנֵנו לוֹ וּבִרְכוּ אֶת־הַשֵּׁם,
צִבְעֵ זְהוּרִית קָשֶׁר בְּרֹאשׁ הַמִּשְׁתַּלַּח,
צִיגְתוּ אִמֵּן נֶגֶד בֵּית שְׁלוּחַ,
צַלַח וּבָא אֶצֶל פְּרוֹ שְׁנִית,
צַחַן מִטְהוֹ פְּנֵי צוֹר הַתְּנוּדָה.

THE NAME EXPLICITLY
ENUNCIATED...מִפְרָשׁ הַשֵּׁם...
In the Second Temple
period, it was only on
Yom Kippur that the
personal name of God was
pronounced, by the High
Priest serving in the Holy of
Holies. The Talmud reports
that the proper pronun-
ciation had been forgotten
even before the destruction
of the Temple. Certainly,
today Jews view the name
of God as ineffable and in
this edition of the mahzor
the name of God is written
without vowels to indicate
that it is unpronounceable.

ON THIS DAY . . . YOU SHALL
BE CLEANSED...כִּי בַיּוֹם
הַזֶּה...תִּטְהָרוּ
Leviticus
16:30.

WOULD BOW AND KNEEL
AND FALL PROSTRATE TO
THE GROUND הָיוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים
עַל פְּנֵיהֶם. Prostrations
were integral to the service
in the ancient synagogue,
but later rabbis frowned
upon its practice. However,
on the High Holy Days it
remains the custom of the
leaders of the congrega-
tion—and even of some
congregants—to prostrate
themselves in imitation
of Temple practice. The
tradition is to touch one’s
head to the ground but not
to lie completely flat on the
ground.

PRAISED IS THE NAME OF
THE ONE שֵׁם בְּרוּךְ שֵׁם
כְּבוֹד. This is the same
phrase that we recite fol-
lowing the first line of the
Sh’ma.

The Goat That Was Sent to the Wilderness

It was a special feature of the ritual of the Day of Atonement that one goat was sent to the desert, or “to Azazel” (אֲזָזֵל), in the words of the Torah. Whatever its meaning was in biblical times, in later Judaism these words became paradigmatic of the separating and discarding of sin. The desert is the area of no life, where sin is sent away from the realm of the living. Abraham Ibn Ezra (12th century, Spain and Italy) recorded an opinion that sending the goat to the desert was symbolic of sending it back to Sinai—the place of sin and forgiveness. The Rabbis insisted that the two goats—one offered for sacrifice to God and one sent off to the desert—be as similar as possible. This recalls the teaching that the impulse for sin and the impulse for good reside next to each other. It is not the urges themselves that are good or evil, but the purposes to which we put them.

And thus he would say:

ADONAI, I have committed iniquity, I have transgressed, I have sinned against You, *I and my household*. I beseech You, ADONAI, by Your holy name: forgive the iniquities and the transgressions and the sins that I have committed against You, I and my household, as is written in the Torah of Your servant Moses: “On this day, atonement shall be made for you, to cleanse you of all your sins before ADONAI . . .”

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, † they would bow and kneel and fall prostrate to the ground, saying, “Praised is the name of the One whose glorious sovereignty will be forever and ever.”

Barukh shem k'vod malkhuto l'olam va-ed.

The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: “. . . you shall be cleansed.”

And You, out of Your goodness, aroused Your love and forgave the one who was faithful to You.

THE SECOND CONFESSION

He walked to the east of the courtyard, where two goats alike in form and size stood ready, as the sacrificial offering for the consequences of sin. He grabbed the gold lots, pulled them from the urn, and cast them: “for heaven” and “for the wilderness.” He called out for the one: “A purification offering unto ADONAI.” Those who heard him responded by praising God’s name. On the head of the goat that was to be sent out, he tied a crimson thread, directing the goat toward its destination. He returned to the sacrificial bull, confessing the sin of his tribe before the rock of Israel.

וְכַף הָיָה אוֹמֵר:

אָנָּה הַשֵּׁם, חֲטָאתִי, עֲוִיתִי, פָּשַׁעְתִּי לְפָנֶיךָ אָנִי וּבֵיתִי
וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ. אָנָּה בְּשֵׁם, כִּפְר־נָא לְחַטָּאִים,
וְלַעֲוֹנוֹת וְלַפְשָׁעִים, שְׁחַטָּאתִי וְשַׁעֲוִיתִי, וְשַׁפְּשַׁעְתִּי לְפָנֶיךָ
אָנִי וּבֵיתִי וּבְנֵי אֶהְרֹן עִם קְדוֹשְׁךָ, כִּפְתוּב בְּתוֹרַת מֹשֶׁה
עֲבָדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל
חַטָּאתֵיכֶם לְפָנַי יְהוָה—

וְהַכֹּהֲנִים וְהָעַם הָעוֹמְדִים בַּעֲזָרָה, כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפְּרֹשׁ יוֹצֵא מִפִּי כַהֵן גְּדוֹל
בְּקִדְשָׁה וּבְטָהָרָה, הָיוּ פוֹרְעִים וּמְשַׁתְּחִוִּים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

וְאִף הוּא הָיָה מִתְּפוֹן לְגַמּוֹר אֶת־הַשֵּׁם כִּנְגַד הַמְּבַרְכִים
וְאוֹמֵר לָהֶם— תִּטְהָרוּ. וְאַתָּה בְּטוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלֵחַ לְשִׁבְט מִשְׁרֵתֶיךָ.

קַח מֵאֲכֵלֶת חֲדָה וּשְׁחֹטוּ כִּסְדֹּר,
קַבֵּל דָּם בְּמִזְרֵק וּגְתַנּוּ לְמַמְרָס...
קִישׁ צְעָדִיו לְפָרְכוֹת וְקָרַב לְבָדִים,
קְטָרֶת שֵׁם בִּינִימוּ וְעִשָּׂן וַיֵּצֵא.
רוֹבָה מְמַרְס מְנוּ נֹטֵל דָּם, רִצְף וְנִכְנַס וְקָם בֵּין שְׂדִים,
רִצְוֵי הַזֵּיוֹת טָבַל וְהִצְלִיף בְּמַנִּין, רוּם מַעֲלָה אַחַת
וּמִטָּה שְׁבַע.

THE SPRINKLING OF THE BLOOD. Blood was seen as the source of life in the ancient world. It is hard to penetrate the meanings of the biblical rituals connected with sacrifice, but perhaps the sprinkling of blood on the cover of the ark was meant to recall that it is God who grants life.

אֶחָת, אֶחָת וְאֶחָת, ONE, ONE AND ONE. Each time, the High Priest would sprinkle one drop of blood on the top of the curtain and then an increasing number on the bottom.

We repeat each number (ahat ...) following the reader's count:

וְכַף הָיָה מוֹנֶה: אַחַת, אַחַת וְאֶחָת, אַחַת וּשְׁתַּיִם, אַחַת
וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וּשְׁשׁ, אַחַת וּשְׁבַע.
רֵץ וְהִנִּיחוּ בְּכֹן וּשְׁחֹט שְׁעִיר, רִצָּה וְקַבֵּל דָּמוֹ בְּאֲגָן קִדְשׁ,
רְגַל וְעָמַד מְקוּם וְעוֹד אֲרוֹן, רִצָּה הַזֵּיוֹת
כְּמַעֲשֵׂה דָם פָּר.

וְכַף הָיָה מוֹנֶה: אַחַת, אַחַת וְאֶחָת, אַחַת וּשְׁתַּיִם, אַחַת
וּשְׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וּשְׁשׁ, אַחַת וּשְׁבַע.

And thus he would say:

ADONAI, I have committed iniquity, I have transgressed, I have sinned against You, *I and my household and the descendants of Aaron, Your consecrated people*. I beseech You, ADONAI, by Your holy name: forgive the iniquities and the transgressions and the sins that I have committed against You, I and my household, and the descendants of Aaron, Your consecrated people, as is written in the Torah of Your servant Moses: “On this day atonement shall be made for you, to cleanse you of all Your sins before ADONAI . . .”

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, [†] they would bow and kneel and fall prostrate to the ground, saying, “Praised is the name of the One whose glorious sovereignty will be forever and ever.”

Barukh shem k'vod malkhuto l'olam va-ed.

The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: “. . . you shall be cleansed.”

And You, out of Your goodness, aroused Your love and forgave the tribe who serve You.

THE SPRINKLING OF THE BLOOD

He then took a sharp knife, ritually slaughtered the sacrifice, receiving the blood in its bowl which he handed to his assistant . . . The sound of his footsteps was heard from between the curtains as he placed the incense within, allowing the smoke to rise, and then he exited. He took the swirled blood from his young assistant, returned to the hall, and stood between the two curtain rods; dipping in his finger, he sprinkled the designated number of times, upward one and downward seven.

We repeat each number (Ahat . . .) following the reader's count:

And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.

Ahat, ahat v'ahat, ahat u-sh'tayim, ahat v'shalosh, ahat v'arba, ahat v'hameish, ahat va-sheish, ahat v'sheva.

He quickly returned, placed the bowl on its pedestal, and slaughtered the goat. He offered it up and received its blood in a holy vessel; he then walked back again and stood in the presence of the Ark, and sprinkled the blood as before.

And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.

Ahat, ahat v'ahat, ahat u-sh'tayim, ahat v'shalosh, ahat v'arba, ahat v'hameish, ahat va-sheish, ahat v'sheva.

רָהַט וְהַנִּיחוּ וְדָם פָּר נָטַל,
רָגְלָיו הִרְיִץ וְצָג חוּץ לְבִדְלָת,
רַקְמֵי פָרְכָת יִז כְּמִשְׁפֵּט כְּפָרֵת,
רָגַשׁ וְשָׁנָה וְהִזָּה מִדָּם שְׁעִיר.

שָׁב וּבָלָלָם וְחָטָא מִזְבַּח סָגוּר,
שָׁבַע עַל טָהָרוֹ וּבִקְרָנָיו אֲרַבַּע,
שָׁקַד וּבָא אֶצֶל שְׁעִיר הַחַי,
שָׁגִיוֹן עִם וְזָדוֹנוֹ יוֹדָה לְאֵל.

וְכַף הָיָה אוֹמֵר:

אֲנֵי הַשֵּׁם, חָטָאוּ, עוּוּ, פָּשְׁעוּ לְפָנַי עִמָּךְ בֵּית יִשְׂרָאֵל.
אֲנֵי בָשָׂם, כְּפָר־נָא לְחָטָאִים, וְלַעֲוֹנוֹת וּלְפָשְׁעִים,
שְׁחָטָאוּ וְשָׁעוּ, וְשָׁפְשְׁעוּ לְפָנַי עִמָּךְ בֵּית יִשְׂרָאֵל,
כְּכַתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ: כִּי בַיּוֹם הַזֶּה יִכְפַּר עֲלֵיכֶם
לְטָהַר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יֵהוּהוּ—

וְהַפְהִינִים וְהָעַם הָעוֹמְדִים בְּעִזָּרָה, כְּשֶׁהֵיוּ שׁוֹמְעִים
אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מִפָּרֶשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל
בְּקֹדֶשׁ וּבְטָהָרָה, † הֵיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

וְאִף הוּא הָיָה מְתַכּוֹן לְגִמּוֹר אֶת־הַשֵּׁם כְּנֶגֶד הַמְּבַרְכִים
וְאוֹמֵר לָהֶם—תִּטְהָרוּ. וְאֵתָהּ בְּטוֹבָךְ מְעוֹרֵר רַחֲמֶיךָ
וְסוֹלַח לַעֲדַת יִשְׂרָאֵל.

יִשְׁרוּן JESHURUN. A name for Israel used prominently in the Song of Moses (Deuteronomy 32). Isaiah comforts Israel and says: "Fear not my servant Jacob, Jeshurun, whom I have chosen" (44:2). "Jeshurun" is derived from the Hebrew root meaning "straight." The root meaning of the name "Jacob" may be the opposite: bent or dissembling. Thus the use of the name "Jeshurun" can be symbolic of a final redemption when, in the words of the prophet, "the crooked (akov) shall be made straight (mishor)" (Isaiah 40:4).

He bestirred himself and placed the bowl aside, now picking up the blood of the bull. He rushed and went out, standing in front of the embroidered curtain and sprinkled the blood as he had done on the Ark-cover. He hurried to repeat the procedure, sprinkling the blood of the goat.

THE THIRD CONFESSION

Mixing the two together, he purified the altar of gold: seven times to purify it, then four on each corner. He hurried to the live goat, confessing before God the mistakes and transgressions of the people.

And thus he would say:

ADONAI, Your people, the House of Israel, have committed iniquity, have transgressed, have sinned against You. I beseech You, ADONAI, by Your holy name: forgive the iniquities and the transgressions and the sins that Your people, the House of Israel, have committed against You, as is written in the Torah of Your servant Moses: “On this day atonement shall be made for you, to cleanse you of all Your sins before ADONAI . . .”

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, **℣** they would bow and kneel and fall prostrate to the ground, saying, “Praised is the name of the One whose glorious sovereignty will be forever and ever.”

Barukh shem k'vod malkhuto l'olam va-ed.

The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: “...you shall be cleansed.”

And You, out of Your goodness, aroused Your love and forgave the congregation of Jeshurun.

שָׁגְרוּ בְיַד אִישׁ עֵתִי לְמִדְבַּר עֵז,
 שָׂאג סְדְרֵי יוֹם, קִדְשׁ, וּפָשֶׁט,
 שֵׁלֶשׁ וְטָבֵל, פְּדִים עֵט וְקִדְשׁ.
 תִּכְף וְעֵשׂ אֵילוֹ וְאֵיל עֵם,
 תִּרְבַּח חֲטָאוֹת וּמוֹסָפִין הַקְּרִיב פָּחַק,
 תֵּר וְקִדְשׁ פָּשֶׁט טָבֵל וְקִדְשׁ,
 תִּכְרִיף בְּדִים עֵט וְנִכְנַס לְדַבֵּר,
 תִּכְוֹנֵת כְּלֵי קְטֹרֶת הוֹצִיא וְקִדְשׁ,
 תִּלְבָּשֶׁת מְדִיו הַפְּשִׁיט וּגְזֵז נֶצַח,
 תִּרְגַּל וְטָבֵל חֲרוּצִים עֵט וְקִדְשׁ,
 תִּמְיֵד הַסְּדִיר וְתִמְרֵי וְנֵרוֹת הָעֶלֶה,
 תִּכְלַע עֲבוֹדוֹת יָד וְרַגְלֵי קִדְשׁ,
 תִּמְמַם טְבִילוֹת חֲמִשׁ וְקִדְוֹשִׁים עֲשֶׂרָה,
 תִּתְאַר מִגְּמַתּוֹ כְּצֵאת הַשֶּׁמֶשׁ בְּגִבּוֹרָה,
 תִּקְרַף וְדָץ וְעֵטָה בְּגִדֵי הוֹנֹה,
 תִּמְהַר תִּלְוֶה צִיר נְאֻמָּן לְבֵית,
 תִּגַּל בְּהַתְּבַשֵּׁר הַשֶּׁלֶג אָדָם תּוֹלַע,
 תּוֹדֶה נִתְּנוֹ אוֹסְפֵי זֶרַע שְׁלוֹם,
 תִּהְלַח בְּשָׂרוֹ נוֹשְׂאֵי אֲלֻמוֹת בְּרָנֹן.

וְכִף הָיְתָה תְּפִלְתּוֹ שֶׁל כָּהֵן גָּדוֹל בְּיוֹם הַכַּפּוּרִים בְּצֵאתוֹ
 מִבֵּית קִדְשׁ הַקְּדוֹשִׁים בְּשָׁלוֹם:
 יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה
 הַשָּׁנָה הַזֹּאת הַבָּאָה עֲלֵינוּ, וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל,
 שְׁנַת אָסֶם,
 שְׁנַת בְּרָכָה,
 שְׁנַת גְּזֵרוֹת טוֹבוֹת מִלְּפָנֶיךָ,
 שְׁנַת דְּגָן תִּירוֹשׁ וְיִצְהָר,
 שְׁנַת הַרְוָחָה וְהַצְּלָחָה,
 שְׁנַת וְעוֹד בֵּית מִקְדָּשְׁךָ,

HE REMOVED THE INSTRUMENTS
 תְּכוֹנֵת כְּלֵי קְטֹרֶת הוֹצִיא. Yom Kippur was not only a Day of Atonement for the people but also a day of resanctifying the Temple and all its instruments.

CHANGED INTO GOLD
 חֲרוּצִים קִדְשׁ. Having atoned for the sins of Israel and purified the Temple, the High Priest now engages in the daily service dressed in the gold robes he usually wears. The white garments worn by the High Priest were buried, never to be worn again.

OFFERED UP THE DAILY SACRIFICE
 תִּמְיֵד הַסְּדִיר. Having completed the special rites connected with the Day of Atonement, the High Priest now turns to officiating over the daily tasks. On other days the daily offering would have been performed by regular members of the priesthood.

RED THREAD HAD TURNED TO PURE WHITE
 הַשֶּׁלֶג אָדָם תּוֹלַע. According to rabbinic tradition, a red thread was hung in the Temple. After the goat was sent to the desert, if the thread turned white it was a sign from heaven that the sins of the people Israel had been forgiven.

GATHERING THE FRUITS OF PEACE
 אוֹסְפֵי זֶרַע שְׁלוֹם. The prophet Zechariah (8:12) says that in the past the people Israel have attacked each other and so destruction had been their harvest, but in the future, peace will enable them to harvest the fruits that had been planted.

THE COMPLETION OF THE CEREMONY

He sent out the goat to the harsh desert, accompanied by the appointed priest.

He read aloud the Torah portions. He undressed, washed his hands and feet, bathed again, put on the gold garments, and then washed his hands and feet again.

He immediately offered up his ram and the ram of the people. He sacrificed the fat of the purification offering and the holy day offering, according to the law. He walked away, washed his hands and feet, undressed, bathed and washed his hands and feet again, dressed in linens, and entered the inner sanctuary.

He removed the instruments for burning the incense and purified them, then took off his linen clothes and buried them forever.

He walked away, bathed and sanctified, dressed in gold, and in sanctity offered up the daily sacrifice, burnt the incense, and lit the candles. So the service ended. Through the course of the day, he had washed his hands and feet ten times and bathed five times, and upon completion of the service his face shone like the sun in its zenith. He joyously hurried and put on his personal attire, and the crowd accompanied their faithful leader home, exulting that the red thread had turned to pure white.

They gave thanks, gathering the fruits of peace; they sang praises, reaping fulfillment.

THE PRAYER OF THE HIGH PRIEST FOR THE NEW YEAR

And this was the prayer of the High Priest as he emerged on the Day of Atonement from the Holy of Holies:

May it be Your will, ADONAI our God, and God of our ancestors, to grant us, with all Your people Israel,

A year of abundance,
a year of blessing,
a year of good fortune,
a year of bountiful harvest.
a year of prosperity and success,
a year of assembly in Your holy place,

שְׁנַת זְמַרָּה,
 שְׁנַת חַיִּים טוֹבִים מְלַפְּנֶיךָ,
 שְׁנָה טְלוּלָה וּגְשׁוּמָה אִם שְׁחוּנָה,
 שְׁנַת יִמְתִּיקוּ מְגִדִים אֶת־תְּנוּבָתְךָ,
 שְׁנַת כְּפָרָה וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ,
 שְׁנַת לַחֲמֵנוּ וּמִימֵינוּ תְּבָרֶךָ,
 שְׁנַת מְנוּחָה,
 שְׁנַת נְחָמָה,
 שְׁנַת שֶׁבַע שְׂמַחוֹת,
 שְׁנַת עֲנֵג,
 שְׁנַת פְּרִי בִטְנָנוּ וּפְרִי אֲדַמְתָּנוּ תְּבָרֶךָ,
 שְׁנַת צֹאתָנוּ וּבוֹאָנוּ תְּבָרֶךָ,
 שְׁנַת קְהֵלָנוּ תוֹשִׁיעַ,
 שְׁנַת רַחֲמֶיךָ יִכְמְרוּ עָלֵינוּ,
 שְׁנַת שְׁלוֹם וְשִׁלוּהָ,
 שְׁנָה שְׁתַּעֲלֵנוּ שְׂמַחִים לְאַרְצֵנוּ,
 שְׁנָה שְׁלֹא יִצְטָרְכוּ עִמָּךְ בֵּית יִשְׂרָאֵל זֶה לְזֶה וְלֹא לְעַם
 אַחֵר בְּתַתָּךְ בְּרִכָּה בְּמַעֲשֵׂה יְדֵיהֶם.

וְעַל אֲנָשֵׁי הַשְּׂרֹון הִזָּה אֹמַר: יְהִי רְצוֹן מְלַפְּנֶיךָ יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁלֹא יַעֲשׂוּ בְּתֵיהֶם קְבָרֵיהֶם.

אֲשֶׁרֵי עַיִן רֵאתָה כָּל־אֱלֹהִים,
 הֲלֹא לְמַשְׁמַע אֶזְן דָּאֲבָה נִכְשָׁנוּ.
 אֲשֶׁרֵי עַיִן רֵאתָה אֶהְלָנוּ, בְּשִׂמְחַת קְהֵלָנוּ,
 הֲלֹא לְמַשְׁמַע אֶזְן דָּאֲבָה נִכְשָׁנוּ.
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], גְּלוּי וְיָדוּעַ לְפָנֶיךָ
 וְלִפְנֵי כֶסֶף כְּבוֹדְךָ,
 שְׂאִין לָנוּ לֹא מְנַהֵל פְּיָמִים הָרֵאשׁוֹנִים,
 לֹא כֹהֵן גָּדוֹל לְהַקְרִיב נִיחוּחִים,
 וְלֹא נְבִיאָה לְצַהֵל עֲבוּר מִיָּם חַיִּים וְטְהוּרִים.
 < אֲכֵן הַזְכַּרְנוּ מְעַלְלוֹת קִדְמִים.
 אֲבָל זִכְרֵנוּ בְּעִבּוּדָה אַחֲרָת.

THE PRAYER OF THE HIGH PRIEST. The Mishnah (Yoma 7:1) indicates that the High Priest prayed after he exited the Holy of Holies. The Jerusalem Talmud offers a version of this prayer (Yoma 42c). During the Middle Ages it was expanded into an alphabetical acrostic of blessings and several different versions have come down to us. Many of the items mentioned in these prayers reflect those mentioned in the prayer for the new month recited each month at the prior Shabbat service. Tishrei, the month in which the High Holy Days occur, is never blessed on the preceding Shabbat (as was done for all other new moons), since Tishrei is the very beginning of the year. The hopes for the new month—indeed, for the whole year—are expressed in this expansive prayer.

AND TO THE PEOPLE OF SHARON וְעַל אֲנָשֵׁי הַשְּׂרֹון. The people of the Sharon Valley built their houses from mud bricks that were in constant danger of collapse as a result of flooding from the winter rains. The Jerusalem Talmud (38a) reports that their houses needed constant rebuilding. Thus the High Priest singled out in his prayers those living in poor or dangerous circumstances.

a year of song,
a year of a fulfilling life,
a year of dew and rain and sun,
a year of sweet fruit at the harvest,
a year of atonement and forgiveness for all our sins,
a year in which our bread and water are blessed,
a year of rest,
a year of consolation,
a year of abundant joy,
a year of delight,
a year in which the fruit of our womb and of our earth are blessed,
a year in which our going and coming are blessed,
a year in which our community achieves salvation,
a year in which Your mercy descends upon us,
a year of peace and tranquility,
a year in which we go up in joy to Your land,
a year in which Your people Israel will not require support from
one another or from other people, the work of their hands being
fully blessed.

And to the people of Sharon, he would say: May it be Your will,
ADONAI our God and God of our ancestors, that their homes not
become their graves.

ATONEMENT FOR SIN IN A WORLD
WITHOUT THE TEMPLE

Blessed were those who saw these things; sadly, we can only hear
about them.

Ashrei ayin ra-atah khol eilleh, halo l'mishma ozen da-avah nafsheinu.

Blessed were those who saw the Temple filled with a joyous
congregation; sadly, we can only hear about it.

Our God and God of our ancestors, it is known to You and
revealed before Your throne of glory that we have no leader as we
did in the days of old,
no High Priest to offer a sweet savor,
and no prophetess to sing over living and purifying waters.
And so we have recalled what the ancients did.

Fortunately, You have provided us with other forms of service.

פַּעַם אַחַת הָיָה רַבֵּן יוֹחָנָן בֶּן־זַכַּאי יוֹצֵא מִירוּשָׁלַיִם
וְהָיָה רַבִּי יְהוֹשֻׁעַ הוֹלֵךְ אַחֲרָיו וְרָאָה אֶת־בֵּית הַמִּקְדָּשׁ
חָרֵב. אָמַר רַבִּי יְהוֹשֻׁעַ: אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב,
מְקוֹם שֶׁמִּכְפָּרִים בּוֹ עוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל! אָמַר לוֹ
רַבֵּן יוֹחָנָן: בְּנִי, אַל יֵרַע לָךְ. יֵשׁ לָנוּ כַּפָּרָה אַחֲרַת שֶׁהִיא
כְּמוֹתָהּ. וְאִיזוֹ? גְּמִילוֹת חֲסָדִים, שֶׁנֶּאֱמַר: כִּי חֲסֵד
חִפְצָתִי וְלֹא זָבַח.

מֵה־הוּא רַחוּם וְחַנוּן, אָף אֶתָּה.
מֵה־הוּא מִתְקַן אֶת־הַכֶּלֶה וּמִבְּקָר חוֹלִים, אָף אֶתָּה.
מֵה־הוּא מְנַחֵם אַבְלִים וּמְלוֹה אֶת־הַמֵּת, אָף אֶתָּה.
פָּרַס לָרֵעַב לַחֲמֶךָ וְעֵינַיִם מְרוּדִים תְּבִיא בַּיִת,
כִּי תִרְאֶה עָרֹם וְכִסְיֹתוֹ וּמִבְּשָׂרְךָ לֹא תִתְעַלֵּם.
לְמִי שֶׁעֲזָרָה אֵין לוֹ, תַּעֲזֹר,
וְעֵינַיִם לְעוֹר תִּהְיֶה וְרַגְלִים לַפֶּסֶח.
דַּעֲלֶךָ סִנֵּי לַחֲבֵרְךָ לֹא תַעֲבִיד,
וְאַהֲבַת לָרֵעַךָ כְּמוֹךָ.

הַיּוֹי מִתְלַמְּדִיו שֶׁל אֶהְרֹן הַכֹּהֵן, אוֹהֵב שְׁלוֹם וְרוֹדֵף
שְׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה.
מֵה־הוּא רַחוּם וְחַנוּן, אָף אֶתָּה.
אֲזוֹ יִבְקַע כְּשֶׁחָר אוֹרְךָ, וְאַרְכָּתְךָ מֵהָרָה תִצְמַח,
וְהֵלֶךְ לְפָנֶיךָ צְדָקָה, כְּבוֹד יְהוָה יֵאֲסָפֶךָ.
יִתֵּן־לָנוּ חֲכֻמַּת לֵבָב וְיִהִי שְׁלוֹם בֵּינֵינוּ.

זָכַר רַחֲמֶיךָ יְהוָה וְחֲסָדֶיךָ, כִּי מַעֲוֹלָם הָמָּה. אַל תִּזְכָּר־
לָנוּ עוֹנוֹת רַאשׁוֹנִים, מֵהָר יִקְדָּמוֹנוּ רַחֲמֶיךָ כִּי דָלוּנוּ
מְאֹד. זָכְרָנוּ יְהוָה בְּרִצּוֹן עִמָּךְ, פָּקְדָנוּ בִישׁוּעָתְךָ.
זָכַר עֲדַתְךָ קִנְיַת קָדָם, גְּאֻלַּת שִׁבְט נַחֲלָתְךָ, הִר צִיּוֹן
זֶה שֶׁכָּנְתָּ בּוֹ. זָכַר יְהוָה חֶבֶת יְרוּשָׁלַיִם.

ONCE AS אַחַת הָיָה. The three passages on this page were arranged and translated by Jules Harlow.

RABBAN YOCHANAN BEN ZAKKAI. This story is found in the 3rd-century Avot of Rabbi Natan (Version A, chapter 4).

I DESIRE DEEDS כִּי חֲסֵד חִפְצָתִי. Hosea 6:6.

AS GOD IS GRACIOUS מֵה־הוּא רַחוּם וְחַנוּן. Rabbi Ishmael, Shirata 3.

SHARE YOUR BREAD פָּרַס לָרֵעַב לַחֲמֶךָ. Isaiah 58:7.

EYES TO THE BLIND וְעֵינַיִם לְעוֹר. After Job 29:15.

WHAT IS HATEFUL TO YOU דַּעֲלֶךָ סִנֵּי. Babylonian Talmud, Shabbat 31a.

LOVE YOUR NEIGHBOR וְאַהֲבַת לָרֵעַךָ כְּמוֹךָ. Leviticus 19:18.

YOUR LIGHT SHALL BREAK FORTH AS DAWN אֲזוֹ יִבְקַע כְּשֶׁחָר אוֹרְךָ. Isaiah 58:8, from the Haftarah for Yom Kippur, Isaiah defines the true fast as one in which the weak are freed from society's oppression.

CALL TO MIND זָכַר רַחֲמֶיךָ. The recollection of the Temple service ends with a series of verses (Psalms 25:6, 79:8, 106:4, and 74:2), each containing plays on the Hebrew word for memory, זָכַר (zakhor). They were chosen for their mention of redemption and their connection to Zion and Jerusalem. The last sentence is not a biblical verse.

Once as Rabban Yoḥanan ben Zakkai was leaving Jerusalem, Rabbi Yehoshua, who was following him, looked back, saw the Temple in ruins, and remarked in despair, “How terrible for us! The place that atoned for the sins of all the people Israel lies in ruins!” Then Rabban Yoḥanan ben Zakkai said: “My son, do not grieve. There is another way of gaining atonement, equal to it. What is that? Performing deeds of kindness and love, as the prophet Hosea declared: ‘I desire deeds of kindness and love, not burnt offerings.’”

As God is gracious and compassionate,
you be gracious and compassionate.

Help the needy bride, visit the sick,
comfort the mourners, attend to the dead,
share your bread with the hungry,
take the homeless into your home.

Clothe the naked when you see them;
do not turn away from people in need.

Help those who have no help;
be eyes to the blind, be feet to the lame.

What is hateful to you, do not do to your fellow human beings,
but love your neighbor as yourself.

Be a disciple of Aaron the priest.

Love peace and pursue peace,
love your fellow creatures and draw them to the Torah.

As God is gracious and compassionate,
you be gracious and compassionate.

Then your light shall break forth as dawn,
and your healing spread quickly.

Our righteousness will go before us,
and God’s presence will gather us up.

May God grant us wisdom of the heart.

And may there be peace among us.

Call to mind Your acts of kindness, ADONAI, for they exist eternally. Do not hold the sins of our ancestors against us. May Your kindness soon greet us, for we are in great despair. Be mindful of us and take note of us as You favor Your people with salvation. Remember the congregation that long ago that You made Your very own when You redeemed the tribe You made Your inheritance. Remember Mount Zion, on which You once dwelled, and Your love of Jerusalem.

THE THIRTEEN ATTRIBUTES.
The explanation of the Thirteen Attributes that appears here is based on sources in the Babylonian Talmud (Rosh Hashanah 17b) and the Tosafists (France and Germany, 12th and 13th centuries) and by Abudarham (Spain, 13th century). The form found here was first published in *Sefer HaBakashah* by Moshe HaCohen Niral, Metz, 1788.

אל, אַרְךְ אַפִּים אַתָּה, וּבַעַל הַרְחָמִים נִקְרָאת, וְדַרְךְ
תְּשׁוּבָה הוֹרִית. גְּדֹלַת רַחֲמֶיךָ וְחַסְדֶּיךָ תִּזְכֹּר הַיּוֹם
וּבְכָל-יּוֹם לְזָרַע יְדִידֶיךָ. תִּפְּנֵן אֵלֵינוּ בְּרַחֲמֶיךָ, כִּי אַתָּה
הוּא בַּעַל הַרְחָמִים.

בַּתְּחִנּוּן וּבַתְּפִלָּה פְּנִיךָ נִקְדָּם, כִּהוֹדַעְתָּ לַעֲנוּ מִקֶּדָּם.
מִחֲרוֹן אַפְּךָ שׁוֹב, כְּמוֹ בְּתוֹרַתְךָ כְּתוּב, וּבְצֵל כְּנַפְיֶךָ
נִחְסָה וְנִתְלוֹנָן, כִּיּוֹם וַיֵּרֶד יְהוָה בְּעָנָן.
◀ תַּעֲבֹר עַל פִּשְׁעֵי וְתִמְחָח אֲשֶׁם, כִּיּוֹם וַיִּתְיַצֵּב עִמּוֹ
שָׁם. תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִנוּ מֵאִמֵּר כִּיּוֹם וַיִּקְרָא
בְּשֵׁם יְהוָה.

וַיַּעֲבֹר יְהוָה עַל פְּנֵי וַיִּקְרָא:
יְהוָה יְהוָה, אֵל רַחוּם וְחַנּוּן, אַרְךְ אַפִּים, וְרַב־חֶסֶד
וְאֱמֶת. נִצַּר חֶסֶד לְאֲלֹפִים, נִשְׂא עוֹן וּפִשְׁעֵי וְחַטָּאָה,
וְנִקְיָה.

יְהוָה	אֲנִי הוּא קֶדֶם שְׂיַחֲטָא הָאָדָם
יְהוָה	אֲנִי הוּא לְאַחַר שְׂיַחֲטָא הָאָדָם
אֵל	מִדַּת הַרְחָמִים גַּם לַעֲמִים
רַחוּם	לְמִי שְׂיֵשׁ לוֹ זְכוּת
וְחַנּוּן	לְמִי שְׂאִין לוֹ זְכוּת
אַרְךְ אַפִּים	לְמִי שְׂאִין לוֹ זְכוּת
וְרַב־חֶסֶד	לְנִצְרֵי־חֶסֶד
וְאֱמֶת	לְשֵׁלֶם שְׂכָר לְעוֹשֵׂי רְצוֹנוֹ
נִצַּר חֶסֶד לְאֲלֹפִים	כְּשִׂאָדָם עוֹשֶׂה טוֹב
נִשְׂא עוֹן	לְעוֹשֶׂה בְּזָדוֹן
וּפִשְׁעֵי	הַמּוֹרְדִים לְהַכְעִים
וְחַטָּאָה	הַעוֹשֶׂה בְּשִׁגְגָה
וְנִקְיָה	לְשׁוֹבִים

וְסִלַּחַת לְעוֹנֵינוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ.

Some strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלִּכְנוּ כִּי פִשְׁעָנוּ,
כִּי אַתָּה, אֲדוֹנֵי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל־קוֹרְאֶיךָ.

THE THIRTEEN ATTRIBUTES

God, You are patient. You are known as the source of mercy. You taught the way of repentance. Today, and every day, call to mind the wonder of Your compassion and mercy toward the children of those You loved. Turn toward us in mercy, for You are the source of mercy.

We approach Your presence with supplication and prayer, and with the words You revealed to Moses, the humble one, long ago. Turn away from wrath, as it is written in Your Torah, and let us nestle under Your wings, *as on the day* “God descended in a cloud.” Overlook sin, blot out guilt, *as on the day* “God stood beside him.” Hear our cry, attend to our plea, *as on the day* “he called on the name ADONAI.”

And God passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet. Notzer hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

*ADONAI . . . I am who I am before you sin
ADONAI . . . I am who I am after you sin
God . . . merciful to all, Gentile and Jew
merciful . . . to those with merit
and compassionate . . . to those without merit
patient . . . with the wicked, who may repent
abounding in love . . . with those in need of kindness
and faithfulness . . . rewarding those who do My will
assuring love for thousands of generations . . . when you do good deeds
forgiving iniquity . . . when you sin deliberately
transgression . . . when you rebel maliciously
and sin . . . when you sin unintentionally
and granting pardon . . . when you repent.*

Forgive our transgressions and our sins; claim us for Your own.

Some strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned; pardon us, our sovereign, for we have transgressed—for You, ADONAI, are kind and forgiving; You act generously to all who call on You.

S'lah lanu avinu ki hatanu, m'hal lanu malkeinu ki fashanu, ki atah, Adonai, tov v'sallah v'rav hesed l'khol kor'ekha.

אלה אזכרה

אלה אזכרה ונפשי עלי אשפכה,
על קורותינו המרות עיני זולגות דמעה.

א

כי בימי השר לא עלתה ארוכה לעשרה הרוגי מלוכה.
ושנים מהם הוציאו תחלה שהם גדולי ישראל רבי
ישמעאל כהן גדול ורבן שמעון בן-גמליאל נשיא
ישראל. פרת ראשו תחלה הרבה לבעון ונם: הרגני
תחלה ואל אראה במיתת משרת לדר במעון. ולהפיל
גורלות צנה צפעון ונפל הגורל על רבן שמעון.
לשפך דמו מהר כשור פר וכשנחתך ראשו נטלו וצרח
עליו בקול מר כשופר: אי הלשון הממהרת להורות
באמרי שפר, בעונות איך עתה לוחכת את-העפר.

אלה אזכרה . . .

גזרה מלכות הרשעה שלא יעסקו ישראל בתורה.
ורבי עקיבא היה מקהיל קהלות ברבים ועוסק בתורה.
תפסוהו וחבשוהו בבית האסורים. בשעה שהוציאו
את רבי עקיבא להרגה זמן קריאת שמע היה והיו
סורקים את-בשרו במסרקות של ברזל והיה מקבל
עליו על מלכות שמים. אמרו לו תלמידיו: רבנו! עד
כאן? אמר להם: כל-ימי היתי מצטער על פסוק זה—
"ובכל-נפשך", אפלו נוטל את-נשמתך. אמרתי: מתי
יבוא לידי ואקימנו? ועכשו שבא לידי, לא אקימנו?
היה מאריך ב"אחד" עד שיצתה נשמתו ב"אחד."

saying that martyrdom expressed the extreme love of God. Subsequent generations of Jewish martyrs followed his example, going to their deaths reciting the Sh'ma. Strikingly, the Talmud (Babylonian Talmud, Menahot 29b) relates that Moses, seeing the fate of Rabbi Akiva, asks God, "Is this the Torah and its reward?" The question remains hanging. One can view this part of the service similarly, as a question to God that yet remains unanswered. Placing this question at the height of the day of Yom Kippur suggests a further question: "God, we have performed Your service in purity. We have fasted on this day, prayed to You, and pleaded our cause. But the reality we confront does not reflect our pious hopes. Why is that? If we are to give an accounting of ourselves on this day, are not You also to do so?"

The first line, as well as the story of the martyrdom of Rabbi Yishmael, is taken from the traditional *piyyut*. The story of the martyrdom of Rabbi Akiva is from Avot of Rabbi Natan, Version A, 38:3, and that of the other rabbis from the Talmud. The second line of the poetic rhyme, written for this mahzor, introduces the historical series that follows.

THESE I RECALL אלה
אזכרה. After the liturgical
high point of the recol-
lected Temple ritual, the
service turns to recounting
low points: scenes of mar-
tyrdom and destruction.
The Avodah just recited of-
fers a sense of our raptur-
ous relationship with God;
now we turn to prayers of
sorrow, expressing a sense
of abandonment by God.

Eilleh Ezk'rah, a late
first-millennium rendering
of the legend of martyr-
dom of ten rabbis killed
by the Roman authorities
following the Bar Kokhba
revolt (132–135 C.E.), ap-
pears to have entered the
Yom Kippur liturgy
during the Crusades. Even
earlier, mention of Jewish
martyrdom and suffer-
ing had become a critical
component of *s'liyah* and
viddui (forgiveness and
confession). Indeed, each
such service contained
an *akeidah*, a martyrdom
poem frequently drawing
upon the image of the
sacrifice of Isaac.

The Talmud records
stories of the Bar Kokhba
Revolt martyrs, which
became the paradigms for
later Jewish martyrdom.
Rabbi Akiva, for instance,
is reported to have died
while reciting the Sh'ma,

EILLEH EZK'RAH: THESE I RECALL

*These I recall, and my soul melts with sorrow;
for the bitter course of our history, tears pour from my eyes.*

*Eilleh ezk'rah v'nafshi alai eshp'khah,
al koroteinu ha-marot einai zolgot dim-ah.*

✠

The Rabbinic Martyrs Murdered by Rome

THE MARTYRDOM OF RABBAN SHIMON

In the time of the Roman Empire, God suffered ten rabbis to be martyred. Two of the most distinguished were taken out first: Rabbi Yishmael, the High Priest, and Rabban Shimon ben Gamliel, head of the Sanhedrin. Rabban Shimon pleaded to be executed first in order not to gaze upon the death of the one who had served God in the Temple. The tyrant commanded that lots be cast and it fell to Rabban Shimon to be martyred first and have his blood flow like a slaughtered bull. Rabbi Yishmael picked up his severed head and cried bitterly, like the shofar, “How the tongue that rushed to teach such beautiful words, now licks the earth because of our sins!”

These I recall . . . Eilleh ezk'rah . . .

THE MARTYRDOM OF RABBI AKIVA

The Romans decreed that the people Israel no longer be allowed to study Torah. Rabbi Akiva publicly convened assemblies and continued to teach Torah. He was captured and imprisoned. The hour of execution was the time for the recitation of the morning Sh'ma, so as they scraped his skin with iron combs, he recited the Sh'ma, accepting the yoke of the sovereignty of heaven. His pupils cried out, “Even now?!” He said to them, “All my life, I was troubled that I could not fulfill the verse to love God ‘with all your soul’—that is, even should God take your life. I asked myself, ‘When will the time come that I can fulfill the verse?’ Now that I have that possibility, shouldn't I fulfill it?!” He prolonged the word “One” so that his soul left him as he uttered the word “One.”

These I recall . . . Eilleh ezk'rah . . .

אָמְרוּ עָלָיו עַל רַבֵּי יְהוּדָה בֶּן-בָּבָא שֶׁלֹּא טָעַם חֶטָּא מִיָּמָיו וַיֵּשֶׁב בְּתַעֲנִית עֲשָׂרִים וְשֵׁשׁ שָׁנָה. גְּזָרָה הַמַּלְכוּת הִרְשָׁעָה עַל יִשְׂרָאֵל שֶׁכָּל-הַסּוּמָךְ יִהְרַג וְכָל-הַנְּסוּמָךְ יִהְרַג וְעִיר שְׂסוּמְכִין בָּהּ וּתְחוּמוֹתֶיהָ תִּחְרַב. מָה עָשָׂה רַבֵּי יְהוּדָה בֶּן-בָּבָא? הֲלָךְ וַיֵּשֶׁב לוֹ בֵּין שְׁנֵי הָרִים גְּדוּלִים וּבֵין שְׁתֵּי עִירוֹת גְּדוּלוֹת בֵּין אוֹשָׁא לְשַׁפְרָעַם, וְסַמָּךְ שֵׁם חֲמִשָּׁה זְקָנִים. פִּיּוֹן שֶׁהִפִּירוּ אוֹיְבֵיהֶן בָּהֶן, אָמַר לָהֶן: בְּנֵי רֹצוּ! אָמְרוּ לוֹ: רַבֵּי, מָה תֵּהָא עָלֶיךָ? אָמַר לָהֶן: הָרִינִי מוּטָל לַפְּנִיָּהם כְּאֲבָן שְׂאִין לוֹ הוֹפְכִים. אָמְרוּ, לֹא זָזוּ מִשָּׁם עַד שֶׁנִּעְצְצוּ בוֹ שְׁלֹשׁ מֵאוֹת לוֹנְכוֹיֹת שֶׁל בְּרָזַל וַעֲשֹׂאוֹהוּ כְּכַבָּרָה.

אֵלֶּה אֲזַכְּרָה . . .

מִצְאוֹהוּ לְרַבֵּי חֲנִינָא הָיָה מְקַהֵל קְהֵלוֹת בְּרַבִּים וְסִפֵּר תּוֹרָה מְנַח לוֹ בְּחִיקוֹ. כָּרְכוּהוּ בְּסִפְרֵי תּוֹרָה וְהִקְפִּיאוּהוּ בְּחַבְלֵי זְמוּרוֹת וְהִצִּיתוּ בָּהֶן אֶת-הָאוּר וְהִבִּיא סְפוּגִין שֶׁל צֶמֶר וּשְׂרָאוּם בְּמִים וְהִנִּיחוּם עַל לְבוֹ כְּדֵי שֶׁלֹּא תִצָּא נִשְׁמַתוֹ מֵהֶרָה. אָמְרוּ לוֹ תְּלַמִּידָיו: רַבֵּי, מָה אַתָּה רוֹאֶה? אָמַר לָהֶן: גּוֹיְלִין נִשְׂרָפִין וְאוֹתִיוֹת פּוֹרְחוֹת.

אֵלֶּה אֲזַכְּרָה . . .

ב

וַיְהִי כִּאֲשֶׁר שָׁמְעוּ אֲנָשֵׁי קִדְשׁ חֲסִידֵי עֲלִיוֹן, קָהִילַת הַקִּדְשׁ אֲשֶׁר בְּמַעֲגַנְצָא, מִגֵּן וְצִיָּנָה לְכָל-הַקְּהֵילוֹת, אֲשֶׁר נִהְרְגוּ קִצְתַּת הַקְּהֵל בְּשִׁפְיָרָא וְקָהַל וּרְמִיּוּשָׁא בְּפַעַם שְׁנִית וּנְגַעָה חָרַב עֲדִיהֶם, אִזּוּ רִפְתָּה יָדָם וּנְמַס לָהֶם וַיְהִי לְמִים. וַיִּצְעֲקוּ אֵל יְהוָה בְּכָל-לִבָּם וַיֹּאמְרוּ: יְהוָה אֱלֹהֵי יִשְׂרָאֵל, הָאֵתָּה עוֹשֶׂה אֶת-שְׂאֵרֵי יִשְׂרָאֵל כְּלָה. וַאֲיָה כָּל-נִפְלְאוֹתֶיךָ הַנּוֹרָאוֹת אֲשֶׁר סִפְרוּ לָנוּ אַבּוֹתֵינוּ לֵאמֹר, הֲלֹא מִמִּצְרַיִם וּמִבְּבֶל הֶעֱלִיתָנוּ וְכִמָּה פְּעָמִים הִצַּלְתָּנוּ, וְאֵיךְ עֲתָה עֲזַבְתָּנוּ וּנְטַשְׁתָּנוּ יְהוָה, לָתֵת אוֹתָנוּ בְּיַד אֲדוּם הַרְשָׁעָה לְהַשְׁמִידָנוּ. אֵל תִּרְחַק מִמֶּנּוּ, כִּי צָרָה קְרוּבָה וְאִין עוֹזָר לָנוּ.

RABBI YEHUDAH BEN BAVA. The story is reported in the Babylonian Talmud, Avodah Zarah 8b and Sanhedrin 14a.

RABBI HANINA. The story is told in the Babylonian Talmud, Avodah Zarah 18a and Sanhedrin 14a.

THE CRUSADES. As the First Crusade passed through Europe, masses of Christian soldiers and commoners decided that they would murder “infidels” along the route to the Holy Land. Many Jewish communities were slaughtered, and nobles and even church authorities who tried to oppose the violence were ignored. At the time of the First Crusade there were three centers of Jewish learning in Germany: Mainz, Speyer, and Worms. In Mainz, more than 1,000 Jews were killed in 1096 and the synagogue was burnt to the ground. Many of the *piyyutim* we recite today were written by members of the Kalonymous family of Mainz. The account here was taken from the chronicle of Solomon bar Samson.

ARE YOU WIPING OUT THE REMNANT OF ISRAEL? הַאֲתָה עוֹשֶׂה אֶת שְׂאֵרֵי יִשְׂרָאֵל כְּלָה. Ezekiel 11:13.

ESAU אֲדוּם. Jews commonly used the generic name “Esau” or “Edom” for their enemies. The substitution served two purposes. Theologically, the enemies of Israel were identified with their biblical prototypes, and, practically, these allusions frequently escaped the censors.

THE MARTYRDOM OF RABBI YEHUDAH BEN BAVA

It is said of Rabbi Yehudah ben Bava that he never tasted sin in his life, but sat and fasted for twenty-six years. The Romans had decreed that anyone who ordained rabbis or anyone who was ordained would be killed, and that any city in which the ordination took place would be destroyed, as well as its suburbs. What did Rabbi Yehudah ben Bava do? He sat in a valley between two cities, Usha and Shefaram, and ordained five rabbis. When word got out, he told them to flee. They asked him, “But what will become of you?” He replied, “I will remain as an immovable rock.” It is reported that the Romans did not leave until they had pierced him with 300 lances so that his body was like a sieve.

These I recall . . . Eilleh ezk'rah . . .

THE MARTYRDOM OF RABBI ḤANINA BEN TERADION

They also found Rabbi Ḥanina ben Teradion sitting and teaching Torah in public with a Sefer Torah in his lap. They wrapped the Sefer Torah around him, piled branches roundabout, lit them, and placed wet wool over his heart so that he would not die quickly. His disciples asked, “Master, what do you see?” He replied, “The parchment is burning, but the letters are flying free.”

These I recall . . . Eilleh ezk'rah . . .

כ

The First Crusade

When the members of the pious and holy community in Mainz—whose reputation had spread throughout all the provinces as “a shield and protector” for all the Jewish communities—heard that the communities of Speyer and Worms had been attacked a second time and some had been killed, their hearts melted and they despaired. They cried out to the God of Israel with all their might, saying: “ADONAI, God of Israel, are You wiping out the remnant of Israel? Where are all Your awe-inspiring wonders, about which our ancestors told us, saying: ‘Truly ADONAI brought us up from Egypt and Babylonia’? How many times have You saved us? Have You now abandoned and forsaken us, ADONAI, leaving us in the hands of wicked Esau, that they might destroy us? Do not distance Yourself from us, for tragedy is near and there is none to aid us.”

וְהָיָה בַּיּוֹם שְׁלוֹשָׁה בְּסִיּוֹן אֲשֶׁר הָיָה יוֹם קְדוֹשׁ וּפְרִישָׁה
 לְיִשְׂרָאֵל בְּמַתַּן תּוֹרָה, בְּאוֹתוֹ יוֹם שֶׁאָמַר מֹשֶׁה רַבְּנֵנוּ
 עָלָיו הַשְּׁלוֹם: "הָיוּ נְכוֹנִים לְשְׁלוֹשֶׁת יָמִים", אוֹתוֹ הַיּוֹם
 הוּפְרָשׁוּ קֵהֵל מֵעֲגֻנְצָא, חֲסִידֵי עֲלִיּוֹן, בְּקִדְשָׁה
 וּבִטְהָרָה וְהוֹקְדָשׁוּ לַעֲלוֹת אֶל הָאֱלֹהִים כָּלָם יַחַד, כִּי
 הָיוּ נְעִימִים בְּחֵייהֶם וּבְמוֹתָם לֹא נִפְרְדוּ, כִּי כָּלָם בְּחֶצֶר
 הַהֶגְמוֹן. וַיַּחַר אֵף בְּעַמּוֹ וְקִיַם עֲצַת הַתּוֹעִים וְעָלָה
 בְּיָדָם וְכָל־הוֹן לֹא הוֹעִיל, וְלֹא צוּם וְעֲנוּי וְצַעֲקָה
 וְצִדְקָה, וְאִפְּלוּ הַתּוֹרָה הַקְּדוֹשָׁה לֹא הִגִּינָה עַל לוֹמְדֶיהָ.
 וַיֵּצֵא מִבֵּית צִיּוֹן כָּל־הַדְּרָה, הִיא מֵעֲגֻנְצָא. עִיר תְּהִלָּתִי
 קְרִית מְשׁוֹשֵׁי, אֲשֶׁר כְּמָה מְעוֹת פְּזָרָה לְאֲבִיוֹנִים, וְאִין
 לְכַתּוּב בְּעֵט בְּרָזֶל בְּגִלְיוֹן סֶפֶר רוֹב מַעֲשִׂים אֲשֶׁר הָיָה
 בָּהּ מִימֹת עוֹלָם, בְּמִקּוֹם אֶחָד תּוֹרָה וּגְדֻלָּה וְעוֹשֶׁר
 וְכְבוֹד וְחֻכְמָה וְעֲנוּהָ וּמַעֲשִׂים טוֹבִים לַעֲשׂוֹת גְּדָר עַל
 גְּדָר סִיג לְדַבְרֵיהֶם, וְעֵתָה נִבְלְעוּ חֻכְמִים וְנִהְיוּ לְכֻלִּיהָ
 כְּבִנְיַי יְרוּשָׁלַיִם בְּחוּרְבָנָם.

אֵלֶּה אֲזַכְּרָה . . .

BE READY FOR THE THIRD DAY
 הָיוּ נְכוֹנִים לְשְׁלוֹשֶׁת יָמִים
 Exodus 19:15. Moses' exhortation to the people Israel before the revelation on Mount Sinai. The chronicler ironically argues that at this time, too, Israel was ready for a revelation; instead, its people were destroyed.

וַיֵּצֵא מִצִּיּוֹן
 Lamentations
 1:6. The destruction of the community of Mainz is thus identified with the destruction of the Temple. The chronicler makes this connection explicit in the last line of the text.

ג

יְהוּדָה וְיִשְׂרָאֵל דְּעוּ מֵר לִי מֵאֵד
 לְכֵן בְּחֻטְאֵתִי אֲנִי אֶרְעַד רַעַד.

חֲסָרָה נְגִינָתִי וְשִׁמְחָתִי בּוֹד
 אֲזַכְּרָה: שְׁבִילֵי־אֵלֶּה כִּי אֲבַדְנֹהָ אֲבָד.

חֲסָרָה עֲטָרַת כָּל קְהִילוֹת אֶרְצוֹן
 גַּם קְאֻטִּילוֹנִיָּא וּבָם שְׁלַט אוֹיֵב בְּשׂוֹד.

חֲסָרָה צְפִירַת הוֹד בְּקֻשְׁטִילֵי־אֵלֶּה לִיאֹן
 אֲבָכָה לְצַרְתָּם מְלֵא דְמַעָּה כְּנֵאֵד.

חֲסָרָה נוֹת תְּלֻמוֹד וְהַמְשִׁנָּה, וְהִיא
 נְבִיזִית בְּעֵין אוֹיְבִים וּבוֹגְדִים בּוֹ בְּגָד.

יְהוּדָה וְיִשְׂרָאֵל
 This piyyut was written in response to the destruction of the Jewish communities in Spain. It is recited to this day by the Sephardic community of Venice. It is a remarkable text in that it speaks openly of Jewish apostasy, while lamenting the loss of the learned communities in Spain (which the poet enumerates by region). It is equally surprising in the way the author stresses the loss of a sense of God's presence. For the poet, all is lost because both Jewish faithfulness and God's faithfulness are nowhere in evidence.

In Witness of God

This piyyut by David ben Meshullam (12th century, Germany) bears poetic witness to the slaughter of the Jewish community of Mainz in the First Crusade. It is traditionally recited at this point of the Yom Kippur Musaf service.

God, do not be silent over my
spilt blood,
do not be quiet, but avenge
me.
Seek retribution from those
who would destroy me
lest the whole earth be covered
with my blood.

Innocent children, our holy
seed, do not lie:
“This is my God whom I
would glorify,” they loudly
sang.

These were to be our inheri-
tors—of whom we were so
proud—
they have now been wrapped
in the bond of eternal life.

Women and children together
covenanted to die;
these sheep were gathered in
the slaughterhouse yard,
“O Holy One, bound and
slaughtered we go up to You,”
refusing to be tied to another
faith.

As year-old whole burnt offer-
ings,
were these sacrifices made,
while instructing their moth-
ers, “Do not be overcome,
for we are wanted as holocaust
offerings by God on High.”

Tears poured forth every-
where,
the slaughtered and the slaugh-
terers moaning to one other,
the blood of fathers mixing
with their children,

(continued on next page)

But it came to pass on the third day of Sivan, which had been a day of sanctity and separation for ancient Israel in preparation of the giving of the Torah—on that day when Moses our teacher, may his memory be blessed, said: “Be ready for the third day . . .”—on that day the holy community of Mainz was designated for martyrdom; these pious people sanctified themselves by ascending to God as one. In life kindly toward each other, in death they were not parted, for they were all gathered together in the courtyard of the archbishop. The wrath of God was kindled against God’s people and so the counsel of the Crusaders was fulfilled. Neither wealth nor fasting availed, nor self-affliction nor wailing nor charity. Even the holy Torah did not protect those who studied it. “Gone from Zion were all that were her glory”—namely Mainz. It was my glorious city, my citadel of joy, about which an iron stylus could not sufficiently inscribe in a ledger the number of righteous deeds performed there, including the untold sums distributed to the poor since antiquity. In this one place were found power and wealth, honor and wisdom, humility and good deeds, and Torah teachings which took innumerable precautions against transgression. But now their wisdom has been swallowed up and destroyed, as happened to the citizens of Jerusalem in their destruction.

These I recall . . . Eilleh ezk’rah . . .

א

The Destruction of Spanish Jewry

Judah and Israel, know how bitter I am;
as I tremble, for my sins, shuddering and shaken.

For gone is my song, or any possible joy,
replaced by memories of Seville, now lost and forsaken.

Gone as well are the crown of Catalonia and Aragon;
ruled are you now by a pillaging crew.

Gone the splendid chant of Castile and Leon;
my tears could fill vessels, while weeping anew.

Gone the splendor of the Mishnah and Talmud,
reviled by foes and by traitors negating You!

חֶסֶד קִהַלְתָּ אֵל וְלֹמְדֵי דַת וְדִין
עַל זֹאת יְהוּדָה קוֹם וְיִשְׂרָאֵל סִפֵּד.
חֶסֶד זְכוֹת אָבוֹת וְלֹא תִלְיֵץ בְּעַד
זְרַעַם וְסֹף גְּזַעַם וְנִכְחָדוּ כַחַד.
חֶסֶד אֲמוּנַת אֵל בָּבוֹא עִמִּי בְיַד
אוֹנֵס וְאוֹמֵר לוֹ: עֲבוֹדְתִי עֲבַד!
חֶסֶד מְתִיקוֹת מִבְּנֵי עַמּוֹ וְלֹא
חֶסֶד מְרִירוֹתֶם וְתִשְׁקֹד בָּם שְׂקָד.
חֶסֶד עֲרֻבוֹתֶם וְטוֹבֵתֶם וְכָל־חֲכָמַת
חֲכָמֵיהֶם וְנִחְלָדָה חֵלֶד.
חֶסֶד יְדַעְתִּי בְּקוֹרוֹת הַזְּמַן
אֲמָאֵס לְקוֹל שִׁירִים וּמַחֹל גַּם רִקֵּד.
חֶסֶד תְּשׁוּבַת אֵל לְצַעֲקֹתֶם
אֵין עוֹנָה וְאֵין חוֹמֵל וְנִלְאָה מִפְּקָד.
חֶסֶד חֲנִינָת אֵל וְרַחֲמָיו נִשְׁפָּחוּ
הוּא לִי כְמוֹ אֶכְזֹר וְגַם אוֹיֵב וְעוֹד.
חֶסֶד נְבוֹאָה בִּי וְנִחַתֶּם כָּל־חֲזוֹן
אוֹרִים וְגַם תַּמִּים וְצִרוּף שֵׁם בְּסוֹד.
חֶסֶד בְּשׁוֹרַת אִישׁ אֲלֵיהֶו נְבִיא
הָאֵל וְנִעֲכַב שֵׁם וְאָמְרוּ לוֹ: עֲמֹד!
חֶסֶד יְשׁוּעַת מַעַדַת עֲבָרִים וּבָם
צָרוֹת מִחֲדָשׁוֹת כָּאֵשׁ יִקַּד יִקַּד.
חֶסֶד שְׂכִינָה מְשַׁכֵּן מְטָה בְּתוֹף
מִקְדָּשׁ וּבִישְׂרָאֵל וְחֲדָלָה מִן כְּבוֹד.
אֵלָה אֲזַכְּרָה . . .

(continued from previous page)
and all declaiming the
blessing of the sacrifice,
“Sh’ma yisrael...”

Has such ever been
heard? A sight like
this seen?

How can one believe
such awful deeds:
leading children to
slaughter as if to the
marriage canopy?
Can the One on High
hold back after this?

Gone God’s congregations and students of the Law.
Rise then, Judah; for Israel, it is time to mourn.

Gone the patriarchs’ merit, no longer able to defend their
descendants,
their stock, oppressed and completely forlorn.

Gone faith in God as my people succumbed to the ravager
who declared, “Worship as I!”

Gone is sweetness from the people of God,
they are left only with this bitterness coming nigh.

Gone beauty, gone goodness; gone the teaching of the wise;
all have taken leave or have rotted away.

Gone awareness of everyday affairs.
I have come to despise singing and the dancer’s sway.

Gone God’s reply to the people’s cry,
no one to answer or comfort or care.

Gone is God’s pity, mercy forgotten,
now become cruel, my enemy’s pair.

Gone prophetic dreams, and visions of hope,
priestly charm, or help from the Holy Name are past.

We will not hear the call of Elijah, God’s prophet;
for Heaven has restrained him and he is told, “Stand fast!”

Salvation is gone from the Hebrew folk;
new troubles spring up as a fiery blaze.

For gone is God’s Presence, no longer found on earth;
not in temple or folk, or amidst glorious praise.

These I recall . . . Eilleh ezk’rah . . .

נאך די זאכן וויל איך דערמאָנען,
 די באַזונדערע קלענערע חורבנות,
 וואָס זענען צייטיק געוואָרן אין מיר . . .
 נאך די זאכן טו איך דערמאָנען.
 די באַרוועסע חלום-סטעזשקע,
 וואָס האָט ווי אַ פריידיקער שניט
 דורכגעבליצט דורך דער מאַפּע
 פון מיין פאַרבענקטן שלאָף
 דעם שטילן וועג וואָס האָט צוזאַמענגעקרייצט
 אַלע לענדער, אַלע גאַסן, אַלע הייזער,
 אויף איין אויפגעשראַקענער, אויפגעוואַכטער ייִדנגאַס,
 וואָס האָט מיט אירע וואַרעמע שטיינער,
 טוכלען געהילף און מצבהדיקן ציגל
 אויפגענומען מיניע אַנלויפנדיקע טריט.
 די בשמים-געשעפטן,
 די קאַשע- און מעל-קראַמען,
 די הערינג-געוועלבלעך,
 די נאַפט- קלייטן און די געזייפטע ראַזורעס,
 די שייטל- און פאַרוק-מאַכערס,
 די מאַנדלען, טייטלען און פייגן,
 דאָס פריש-געבאַקענע זויער-ברויט,
 די מאַן-און-געציבלטע-פלעצלעך,
 די חושכדיקע טשייניעס,
 מיט די דרימלענדיקע, שוואַרצע ווערעם
 אויפן וואַרעמן פיעקעליק,
 די מאַגערע לאַנקעס,
 די פאַרדרימלטע און האַלב-לעבעדיקע בית-עלמינס,
 וואָס האָבן שטענדיק באַוואַכט
 דאָס אַנגעשראַקענע לעבן.
 אַלץ האט געוואַרט אויף דעם ברען און ברי
 פון דם ייִנגלס סאַפענדיקע,
 אַנלויפנדיקע טריט
 און איז זיך צוזאַמענגעקומען אויף דעם איינציקן,
 שאַרפן און פריידיקן שניט,

I SHALL REMEMBER. Jacob Glatstein's poem was published in 1966. Born Yankev Glatshsteyn in Lublin, Poland, in 1896, Glatstein lived most of his life in the United States, having migrated as a teenager. He died in New York, in 1971. The poem evokes the Eastern European life of his youth and of his memory. In mourning his own family and in sharing his own remembrances, he creates a eulogy for all that was lost in the destruction of European Jewry in the Holocaust: a loss of a way of life, a loss of a language, a loss of so many individual people. The translation is by Benjamin and Barbara Harshav.

T

The Holocaust

I SHALL REMEMBER

And these too I want to remember,
The separate, smaller destructions,
That ripened in me . . .
And these too I shall remember.
The barefoot dream-path,
Like lightning,
A joyful flash through the map
Of my nostalgic sleep,
The quiet road that brought together
All the countries, streets, houses
Into one scared-awake Jewstreet,
With its warm stones,
Its moldy wood and somber bricks,
Accepting my light feet.
The spice shops,
The kasha-and-flour stores,
The herring stands,
The kerosene vendors, the soapy barbershops,
The toupee and wig-makers,
The almonds, dates and figs,
The freshly-baked sour-bread
The poppy-seed and onion rolls,
The dark tearooms
With drowsing, black worms
On their warm fireplace,
The meager pastures,
The sleepy, half-alive graveyards,
Forever watching over
The frightened life.
All this was waiting
For the fiery breath
Of the boy's panting, light feet,
All this came together on the single,
Sharp and joyful flash

Smoke

Through crematorium
chimneys
a Jew curls toward the
Eternal.
As soon as the smoke is
gone,
upward cluster his wife
and son.
And above, in the high
heavens,
sacred smoke prays and
weeps.
God—where You are—
we all disappear.

—JACOB GLATSTEIN

(trans. Richard J. Fein, adapted)

פון דער חלום-סטעזשקע,
וואס האָט געהייסן היים . . .

נאָך דאָס דאַרף איך דערמאָנען:
די אויפגעציליעטע לידער
פון מיין מאַמען,
די לאַכנדיקע, קלוגע און קוים-געגראַמטע ווערטער.
די מחיהדיקע, מוסר-השכלדיקע,
איר שטיל מויל, וואָס האָט זיך אַלעמאָל
פריער קלוג באַדאַכט,
איידער ס'האָט זיך שיין געעפנט
און אַרומגעקײלעכדיקט אַ באַטעמטן זאָג,
וואָס די גאַנצע משפּחה האָט געוואָרט דערויף.
ווי אויף אַן עצה-טובה.
מיין מאַמע, די שטאַלצע דינסט פון איר הויזגעזינד,
האָט צווישן שײערן, קאַכן,
און וואַשן גרעט,
מיר פאַרטרויט דאָס וואונדער
פון דעם פויעריש-ײדישן גלייכווערטל,
פויעריש-איינגעזעסן אויף אייגענער ערד,
מיט אייגענע קי, אייגענע סעדער,
אייגענער סמעטענע און רויטע יאַגדעס
און געפעפערטע, האַרטע, געטרונקנטע קעזלעך.
זי, די מאַמע מינע, האָב איך געקרוינט
פאַר דער מאַמע פון מיין גאַנצן ײדישן פאַלק.
און צו איר און נאָך איר
האָב איך מיין גאַנץ לעבן געבענקט,
ווען ס'האָט אויפגעלויכט און אויפגעטונקלט
דאָס קליינע פינטעלע אוף מיין חלום-מאַפע . . .

און אַז מיין צדקותדיקער טאַטע,
וואָס איז געווען מיין פענצטערל צו דער גרויסער וועלט,
מיין טאַטע, מיט די זיכערע, נחתדיקע טריט,
מיט די גלייביקע, בטחונדיקע טריט,
אַז ער האָט מיטגענומען מיין ברודער בנימין,
מיט די גלייַקע אויגן,

In responding to the Holocaust, Charles Reznikoff, an American poet, sees the Jewish people as aspiring to transform the evil of the world into the work of redemption.

¶ Out of the strong, sweetness;
and out of the dead body of the
lion of Judah,
the prophecies and the psalms;
out of the slaves in Egypt,
out of the wandering tribesmen
of the deserts
and the peasants of Palestine,
out of the slaves of Babylon and
Rome,
out of the ghettos of Spain
and Portugal, Germany and
Poland,
the Torah and the prophecies,
the Talmud and the sacred
studies, the hymns and
songs of the Jews;
and out of the Jewish dead
of Belgium and Holland, of
Rumania, Hungary, and
Bulgaria,
of France and Italy and
Yugoslavia,
of Lithuania and Latvia, White
Russia and Ukraina,
of Czechoslovakia and Austria,
Poland and Germany,
out of the greatly wronged
a people teaching and doing
justice;
out of the plundered
a generous people;
out of the wounded a people of
physicians;
and out of those who met only
with hate,
a people of love, a compassion-
ate people.

—CHARLES REZNIKOFF

Of the dream-path
Called home

...

And this too I should remember:
My mother's songs
Strung like beads,
The laughing, wise and barely-rhymed words,
The refreshing, moral tale,
That her quiet mouth, always
First pondered wisely
Before it opened beautifully
And rounded out a tasteful saying;
The whole family was waiting for it
As for good advice.
My mother, the proud servant of her household,
In between scrubbing, cooking,
And washing laundry,
Confided to me the wonder
Of the peasant-wise Jewish proverb,
Rooted like Gentile peasants on their own soil,
With their own cows, their own arbors,
Their own sweet cream and red strawberries
And peppered, hard, dried cheeses.
Her, my mother, I crowned
As the mother of my whole Jewish people.
For her I have longed my whole life,
When the little dot on my dream-map
Lit up and fell dark.

...

And when my saintly father,
Who was my small window on the great world,
My father with his sure, measured steps,
His believing, trusting steps,
When he took my brother Benjamin
With his glowing eyes

און מיט בנימין'ס ווייב און קינד
זענען זיי אלע געגאנגען מיטן גאנצן פאָלק,
האָבן זיי באַזונדערע, קליינע, געמאַסטענע, שניידיקע טריט
געמאַכט פאַר מיר.

זיי זענען באַזונדער געגאנגען אויף מיין שמאַלער אַלייע.
דאָרט, מיטן פאָלק זענען זיי געגאנגען מיט טריט,
וואָס האָבן זיך געציילט, ווי זאַמד ביים ים,
אַבער פאַר מיר זענען זיי געווען
באַזונדערדיקע טריט,
ווי אייגנע האַרץ-קלעפּ.
מיין איגן פאָלק, וואָס מיט אים האָב איך אָנגעהויבן
מיין באַשאַפענע וועלט –
שפּאַנט איצט צום סוף,
מיין באַשאַפענע וועלט, וואָס האָט געהאַט אַן אָנהייב,
ברענט איצט אין די לעצטע שעהן פון אונטערגאַנג.
דער גאַנצער הימל לעשט זיך,
אַ גאַנץ תנכל ווערט פינצטער און שטום,
אַ גאַנץ לאַנד ווערט חרוב.
ס'גייען מיליאָנען און מיט זיי
מיין טאַטע, מיט די וויצלדיקע אויגן,
מיין ברודער בנימין,
מיט צוטרוילעכער ליבשאַפט, נאָכן טאַטן,
מיט ווייב און קינד.
און באַזונדער שפּאַנען זיי
דורך מיין חלום-סטעזשקע,
גייען פאַרביי, גייען אונטער,
און צערייסן מיין גאַנצן חלום,
ווי שפינוועב.

נאָך די באַזונדערע קלענערע חורבנות,
וואָס זענען צייטיק געוואָרן אין מיר,
האָב איך געמוזט טאַן דערמאָנען.

אַלּה אַזְכָּרָה . . .

*From "The Song of
the Murdered People"*

And it continued. Ten a
day, ten thousand Jews
a day.

That did not last very
long. Soon they took
fifteen thousand.

Warsaw! The city of
Jews—the fenced-in,
walled-in city,
dwindled, expired,
melted, like snow
before my eyes.

The first to perish were
the children, aban-
doned orphans,
The world's best, the
bleak earth's brightest.
These children from the
orphanages might have
been our comfort.
From these sad, mute,
bleak faces our new
dawn might have risen.

They, the Jewish chil-
dren, were the first to
perish, all of them,
Almost all without
father or mother, eaten
by cold, hunger and
vermin,
Saintly messiahs, sancti-
fied by pain . . . O why
such punishment?

Why were they first to
pay so high a price
to evil in the days of
slaughter?

This is how it began,
from the start . . . O
heavens, tell me why,

Why must we be so shamed on this great earth?
The deaf-mute earth's eyes seem shut. But you, heavens, you saw,
You watched from above and yet did not collapse!

They are no more! Don't ask overseas about Kasrilevke, Yhupetz. Don't.
Don't look for Menachem Mendels, Tevye the dairymen, Nogids, Motke thieves.

Don't look—
They will, like the prophets, Isaiah, Jeremiah, Ezekiel, Hosea, and Amos from the Bible,
Cry to you from Bialik, speak to you from Sholem Aleichem and Sholem Asch's books.

—YITZḤAK KATZNELSON
(trans. Noah H. Rosenbloom)

And Benjamin's wife and children,
When they went with the whole people,
They took separate small, measured, cutting steps for me.

They went separately through my narrow alley.
There, with the people, they walked with steps
Numerous as the sand of the sea,

But for me they were
Separate footsteps,
My own heartbeats.
My own people, with whom I began
My own created world—
Draws now to its end.

My created world—that had a beginning,
Now burns in the last hours of its doom.

The light of the sky goes out.
A whole Bible grows dark and mute.
A whole land is laid waste.

Millions walk and with them
My father with his witty eyes,
My brother Benjamin
Behind my father, with trustful love,
With wife and child.

And separately they stride
Through my dream-path,
Pass by, pass away,
And rip up my whole dream
Like a spider web.

These separate, smaller destructions too,
That grew ripe in me,
I had to remember.

These I recall . . . Eilleh ezk'rah . . .

אָבִי הָיָה אַרְבַּע שָׁנִים בְּמִלְחַמָּתָם,
וְלֹא שָׁנָא אוֹיְבָיו וְלֹא אָהֵב.
אָבֵל אֲנִי יוֹדֵעַ, כִּי כָּבֵר שָׁם
בָּנָה אוֹתִי יוֹם-יוֹם מִשְׁלוֹוֹתָיו
הַמְעֻטוֹת כָּל-כָּף, אֲשֶׁר לָקַט
אוֹתָן בֵּין פְּצָצוֹת וּבֵין עֵשֶׂן,
וְשָׁם אוֹתָן בְּתַרְמִילוֹ הַמְמַרְטָט
עִם שְׂאֵרֵית עוֹגַת-אֲמוֹ הַמְתַקְשָׁה.
וּבְעֵינָיו אָסַף מִתִּים בְּלִי שָׁם,
מִתִּים רַבִּים אָסַף לְמַעֲנִי,
שְׂאֵפִירָם בְּמַבְטָיו וְאֶהָבָם
וְלֹא אָמוֹת כְּמוֹהֶם בְּזוּעָה . . .
הוּא מְלֹא עֵינָיו בָּהֶם וְהוּא טָעָה:
אֵל כָּל-מִלְחָמוֹתַי יוֹצֵא אֲנִי.

ALL MY WARS. History has not ended: to the losses of the past, we add our own contemporary losses. Early poems by the Israeli poet Yehuda Amichai talk of his participation in the Israeli wars of 1947–1948 and the loss of comrades in combat. Subsequently, among other themes, he has written of the tragedy of the Arab-Israeli conflict and of Jerusalem. In this poem, he reflects on his father's experience as a German soldier in World War I, his hopes for peace and an end to destruction and mayhem. Amichai concludes the poem with his own experience of continuing war and violence. The translation is by T. Carmi.

¶ *We rise.*

יִתְגַּדֵּל

Kishinev

וַיִּתְקַדֵּשׁ

Warsaw

שְׁמֵהּ רַבָּא

Auschwitz

בְּעֵלְמָא דֵּי בְּרָא, כְּרַעוּתִיהָ,

Dachau

וַיִּמְלִיךְ מַלְכוּתֵיהָ

Buchenwald

בְּחַיִּיכוֹן וּבִיּוֹמֵיכוֹן

Babi Yar

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

Baghdad

בְּעֵגְלָא וּבְזֶמַן קְרִיב,

Hebron

וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעַלְמֵי עֲלָמָיָא.

וַיִּתְבַּרַךְ וַיִּשְׁתַּבַּח

Kfar Etzion

וַיִּתְפָּאֵר וַיִּתְרוֹמֵם

Mayence

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

Terezin

וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָא לְעֵלָא

Vilna

Bergen-Belsen

Treblinka

מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאַמִּירֵן בְּעֵלְמָא

Jerusalem

Massada

Usha

וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ

וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תְּבֵלָה], וְאָמְרוּ אָמֵן.

MY FATHER

My father took part in their war for four years, and he didn't hate his enemies or love them. But I know that already there, day after day, he was forming me out of his few—so very few—

tranquilities, which he scraped up between bombs and smoke, then put them in his tattered pack, together with the scraps of his mother's hardening cake.

And in his eyes he gathered the nameless dead, a great many dead he gathered for my sake, that I might recognize them in his look and love them

and not die, as they did, in such horror . . . He filled his eyes with them, and he was mistaken: I must go out to all my wars.

מִמַּעַמְקִים קָרְאֵתִיךָ יְהוָה.
אֶל־תִּסְתֵּר פְּנֶיךָ מִמֶּנִּי בְיוֹם צָר לִי הִטְהַר־אֱלֹהֵי אֲזַנְךָ
בְיוֹם אֶקְרָא מִהֵר עֲנֵנִי. כִּי־כָלוּ בְעֶשֶׂן יָמַי וְעֲצָמוֹתַי
כְּמוֹקֵד נִחְרוּ.

דְּמִיתִי לִקְאֵת מִדְּבַר הַיִּיטִי כְּכֹס חֲרָבוֹת.
אֶל־תְּבוֹאֲנֵי רִגְלֵי גְאוֹה וַיִּדְרֹשְׁעִים אֶל־תִּנְדְּנֵנִי.
שֵׁם נִפְלו פְּעָלֵי אֹן דָּחוּ וְלֹא־יָכְלוּ קוּם.
נִפּוּגְתֵי וְנִדְפֵיתִי עַד־מָאֵד שְׁאֲגַתִּי מִנְהַמַּת לְבִי.
אֲדַנִּי נִגְדֶּךָ כָּל־תְּאוֹתַי וְאֲנַחֲתִי מִמֶּךָ לֹא־נִסְתָּרָה.
אֶל־תִּעֲזֹבֵנִי יְהוָה אֱלֹהֵי אֶל־תִּרְחַק מִמֶּנִּי.
אֲדַנִּי שְׁמַעָה בְּקוֹלִי תִהְיֶינָה אֲזַנֶּיךָ קִשְׁבוֹת לְקוֹל
תַּחֲנוּנָי.

הַמִּצָּא לָנוּ בְּבִקְשָׁתֵנוּ כְּמָה שְׁפָתוֹב וּבִקְשָׁתֵם מִשָּׁם
אֶת־יְהוָה אֱלֹהֶיךָ וּמִצָּאתָ כִּי תִדְרֹשְׁנוּ בְּכָל־לִבְבְּךָ
וּבְכָל־נַפְשֶׁךָ:

הִבִּיאֵנוּ אֶל הַר קְדֻשָּׁךָ, וְשִׁמְחָנוּ בְּבֵית תְּפִלָּתֶךָ, כְּמָה
שְׁפָתוֹב: וְהִבִּיאוֹתִים אֶל הַר קְדֻשִׁי, וְשִׁמְחָתִים בְּבֵית
תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים.

FROM THE DEPTHS
מִמַּעַמְקִים. The Eilleh
Ezk'rah, recalling the his-
tory of Jewish martyrdom,
is part of the S'lihot section,
the prayers that precede
the confession and that
focus on the theme of
forgiveness. We now move
to the culmination of the
S'lihot section, which is
traditionally announced
with a series of biblical
verses. These are chosen
from a variety of traditions.
The verses recited here are
Psalms 130:1; 102:3-4, 7;
36:12-13; 38:9-10, 22; 130:2.

I SHALL BRING YOU TO
MY HOLY MOUNTAIN
וְהִבִּיאוֹתִים אֶל הַר קְדֻשִׁי
The series of verses ends
with a prayer for peace,
including the universal
message of Isaiah 56:7 that
in the end of days all of
humanity will worship as
one.

Biblical Verses of Prayer

From the depths I call to You, God.

Do not hide Your face from me in the day of my affliction.

Turn Your ear to me.

On the day I call to You, answer me.

My days end like smoke; my bones are black as if charred in a conflagration.

I am like an owl in the desert,

like an owl among the ruins.

Do not let the foot of the arrogant tread on me,

nor the hand of the wicked push me away.

Lord, You know all my desires and needs,

my sighs are not hidden from You.

Do not abandon me, ADONAI;

do not distance Yourself from me.

Lord, hear my voice,

may your ear be attentive to the sound of my plea.

Respond to our supplications as You promised, “Wherever you are, when you seek ADONAI your God with all your heart and all your might, you will surely find Me.”

Bring us to Your holy mountain; make us joyful in Your house of prayer, as Your prophet Isaiah wrote, “I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people.”

The ark is opened. After the leader recites each verse, we repeat it.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵיךָ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקִדְמוֹת.

אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֶל־תִּתְקַח מִמֶּנּוּ.

אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקִנָּה, כְּכֹלֹת כַּחֲנוּ אֶל־תִּעֲזָבֵנוּ.

Said quietly:

אֵל תִּעֲזָבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה, וִירְאוּ שׁוֹנְאֵינוּ וַיְבוֹשׁוּ,

כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.

אֲמַרְנוּ הַאֲזִינָה יְהוָה, בֵּינָה הִגִּינּוּ. יִהְיוּ לְרָצוֹן אֲמַרֵי־פִינוּ

וְהִגִּיזוּן לִבֵּנוּ לְפָנֶיךָ, יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ. כִּי לָךְ יְהוָה

הוֹחֲלָנוּ, אַתָּה תַעֲנֵה, אֲדֹנָי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

אֵל תִּעֲזָבֵנוּ וְאֵל תִּטְשֵׁנוּ,

וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרֹ בְרִיתְךָ אִתָּנוּ.

קָרַבְנוּ לְתוֹרָתְךָ, לְמַדְנוּ מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ,

הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְבֵנוּ לְאַהֲבָתְךָ,

וְנִשׁוּב אֱלֹהֵיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. וְלִמְעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל

וְתִסְלַח לְעוֹנֵינוּ, כְּכָתוּב בְּדִבְרֵי קִדְשְׁךָ:

לְמַעַן־שִׁמְךָ יְהוָה, וְסִלַּחְתָּ לְעוֹנֵי כִּי רַב־הוּא.

שְׁמַע קוֹלֵנוּ

HEAR OUR VOICE. The first sentence in this set of verses is a quotation from the concluding prayer of personal petition in the daily Amidah. It is typical of Jewish liturgy that before or after the main body of requests, there is a generalized plea that God hear our prayer. Sh'ma Koleinu ("Hear our voice") is a supplication that seeks to penetrate the silence surrounding us, to evoke a response from God, and to draw God into our prayer. "Hear our voice" may be among the most poignant words spoken in prayer.

The verses quoted here are Lamentations 5:21; Psalms 51:13; 71:9; 38:22. A millennium ago, the mahzor's editors adapted the biblical text by changing singular wording to plural.

אַל־תַּעֲזָבֵנוּ. Psalm 38:22. These sentences are recited quietly so as not to assert aloud that God might abandon us. The verses that follow represent personal

pleas that God might heed our prayer: Psalms 86:17, 5:2, 19:15, 38:16.

עוֹנֵי MY SIN. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.

CULMINATION OF S'LIHOT: HEAR OUR VOICE

The ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

Turn us toward You, ADONAI, and we will return to You;

Make our days seem fresh, as they once were.

Do not cast us away from You;

Take not Your holy presence from us.

Do not cast us away as we grow old;

Do not desert us as our energy wanes.

Sh'ma koleinu, Adonai eloheinu, hus v'raheim aleinu, v'kabbeil b'rahamin u-v'ratzon et t'fillateinu.

Hashiveinu Adonai eilekha v'nashuvah haddeish yameinu k'kedem.

Al tashlikheinu mi-l'fanekha, v'ru-ah kodsh'kha al tikkah mimmenu.

Al tashlikheinu l'eit ziknah, ki-kh'lot koheinu al ta-azveinu.

Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

Give us a signal of hope, so that our enemies will understand and hesitate, knowing that You have been our help and comfort.

Hear our words, ADONAI, and consider our innermost thoughts.

May the words of our mouths and the meditations of our

hearts be acceptable to You, ADONAI, our rock and redeemer.

It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us.

Draw us close to Your Torah, teach us Your mitzvot, show us Your

ways. Open our hearts to revere Your name, circumcise our hearts

to love You; then, we will turn to You, faithfully, with a perfect

heart. And as befits Your own great name, pardon and forgive our

sins, as the psalmist wrote: "For the sake of Your own name, forgive my sin, though it be great."

V'salahta la-avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סָלַח לָנוּ מַחֵל לָנוּ, כְּפָר־לָנוּ.

כִּי

וְאֵתָהּ אֱלֹהֵינוּ,	אָנוּ עִמָּךְ
וְאֵתָהּ אָבִינוּ.	אָנוּ בְּנֶיךָ
וְאֵתָהּ אֲדוֹנָנוּ,	אָנוּ עַבְדֶיךָ
וְאֵתָהּ חֲלֻקָנוּ.	אָנוּ קְהֵלְךָ
וְאֵתָהּ גּוֹרְלָנוּ,	אָנוּ נַחֲלָתְךָ
וְאֵתָהּ רוּעֵנוּ.	אָנוּ צִאֲנֶךָ
וְאֵתָהּ נוֹטְרָנוּ,	אָנוּ כְרִמָּךְ
וְאֵתָהּ יוֹצְרָנוּ.	אָנוּ פְעֻלָתְךָ
וְאֵתָהּ דוֹדָנוּ,	אָנוּ רְעִיתְךָ
וְאֵתָהּ קְרוֹבָנוּ.	אָנוּ סִגְלָתְךָ
וְאֵתָהּ מִלְכָנוּ,	אָנוּ עִמָּךְ
וְאֵתָהּ מְאֲמִירָנוּ.	אָנוּ מְאֲמִירְךָ

WE ARE YOUR PEOPLE
כִּי אָנוּ עִמָּךְ. An early medieval poem, which expands on the verse from Song of Songs: "I am for my beloved and my beloved is mine" (2:16). It completes the S'lihot/ Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/ Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

VIDDUI—PRAYERS OF CONFESSION (וִידוּי). In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is *viddui* (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.

וִידוּי

וְאֵתָהּ רַחוּם וְחַנוּן;	אָנוּ עֵזִי פָנִים,
וְאֵתָהּ אֶרֶךְ אַפַּיִם;	אָנוּ קָשִׁי עֶרְף,
וְאֵתָהּ מְלֵא רַחֲמִים;	אָנוּ מְלֵאֵי עוֹן,
וְאֵתָהּ הוּא וְשִׁנוֹתֶיךָ לֹא יִתְמוּ.	אָנוּ יְמֵינוּ כְּצֵל עוֹבֵר,

A PASSING SHADOW כְּצֵל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END
וְשִׁנוֹתֶיךָ לֹא יִתְמוּ. "Of old You established the

earth; / the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end" (Psalm 102:26–28).

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—

We are Your people,	and You are our God;
we are Your children	and You are our parent.
We are Your servants,	and You are our master;
we are Your congregation,	and You are our portion.
We are Your heritage,	and You are our destiny;
we are Your flock,	and You are our shepherd.
We are Your vineyard,	and You are our guardian;
we are Your creatures,	and You are our creator.
We are Your spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;
We are the ones You address,	and You are the One to whom we speak.

Ki

<i>Anu ammekha,</i>	<i>v'atah eloheinu,</i>
<i>anu vanekha</i>	<i>v'atah avinu.</i>
<i>Anu avadekha</i>	<i>v'atah adoneinu,</i>
<i>anu k'halekha</i>	<i>v'atah helkeinu.</i>
<i>Anu nahalatekha</i>	<i>v'atah goraleinu,</i>
<i>anu tzonekha</i>	<i>v'atah ro-einu.</i>
<i>Anu kharmekha</i>	<i>v'atah not'reinu,</i>
<i>anu f'ullatekha,</i>	<i>v'atah yotz'reinu.</i>
<i>Anu ra-ayatekha</i>	<i>v'atah dodeinu,</i>
<i>anu s'gullatekha</i>	<i>v'atah k'roveinu.</i>
<i>Anu ammekha</i>	<i>v'atah malkeinu,</i>
<i>anu ma-amirekha</i>	<i>v'atah ma-amireinu.</i>

VIDDUI—PRAYERS OF CONFESSION

We are insolent,

You are gracious and compassionate.

We are obstinate,

You are patient.

We are sinful,

You are merciful.

Our days are a passing shadow,

but You are the One who truly is, for time without end.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ,
 וְאֵל תִּתְעַלֵּם מִתְחַנְּתָנוּ,
 שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וּקְשֵׁי עֶרְף,
 לֹמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
 אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטָאנוּ.

It is customary to strike one's heart as we recite each word of the confession.

אֲשַׁמְנוּ, בִּגְדָנוּ, גִּזְלָנוּ, דְּבָרָנוּ דָּפִי.
 הָעֵוִינוּ, וְהִרְשַׁעְנוּ, זָדָנוּ, חִמְסָנוּ, טַפְלָנוּ שִׁקְרָ.
 יַעֲצָנוּ רָע, פְּזַבְנוּ, לָצָנוּ, מְרַדְנוּ, נֹאֲצָנוּ, סַרְרָנוּ,
 עֹוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קִשְׁיָנוּ עֶרְף.
 רִשְׁעָנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיָנוּ, תַּעֲתָעָנוּ.
 סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
 וְאַתָּה צְדִיק עַל כָּל-הַבָּא עֲלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ
 הִרְשַׁעְנוּ.

STRIKE OUR HEART. The custom of striking our heart while confessing our sins is first mentioned in a midrash on Ecclesiastes 7:2 (“the living will lay it to heart”): “Rabbi Meir said: ‘Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin’” (Ecclesiastes Rabbah).

FOR WE AND OUR ANCESTORS וְאֲבוֹתֵינוּ. No one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6. Similarly, Nehemiah reports that in rededicating themselves, the people gathered in the Temple courtyard and “confessed their own sins and the sins of their ancestors” (Nehemiah 9:2). Medieval authors argued that knowledge that previous generations sinned, just as we do, empowers

us to ask for forgiveness—for is not our own failing part of the very nature of the human condition?

WE ABUSE אֲשַׁמְנוּ. The liturgical list is alphabetical, with the hope that it will help us find our own words to name our transgressions. We might concentrate on one particular failing in our lives.

WE DESTROY שַׁחַתְנוּ. In this bilingual alphabetical list, the English word that represents the letter D means roughly the same as the Hebrew word that represents the letter ש (*shin*). The sin of בַּל תִּשְׁחִית (bal tash-hit), “not destroying anything needlessly,” was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God’s work, to reject God’s gift.

YOU HAVE ACTED FAITHFULLY צְדִיק וְאַתָּה צְדִיק Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

Before One Dies

Rabbi Eliezer said: “Repent one day before your death.” His disciples asked: “Does anyone know on what day he or she will die?”

“All the more reason to repent today,” answered Rabbi Eliezer, “in case you die tomorrow, and thus a person’s whole life should be spent in repentance.”

—BABYLONIAN TALMUD,
SHABBAT
(trans. Francine Klagsbrun)

Repentance

Rabbi Abahu said: “In the place where penitents stand, even the wholly righteous cannot stand.”

—BABYLONIAN TALMUD,
BERAKHOT

Ashamnu

Jewish tradition requires a verbal confession—a confession in words—as part of the process

of repentance. It is not enough simply to feel repentant or contrite, or to think thoughts of repentance. . . . But you can’t confess in words without language, and there is no language without some kind of form, even if it’s as rudimentary as a grammar or an alphabet. In this sense, the Ashamnu is language in its most pared-down, astringent form, the naked alphabet, as it were, the barest, most elemental expression of language. It is a list of sins whittled down to single words, and those single words go from *alef* to *tav*, relentlessly and inexorably. . . . the Viddui is alphabetical because it is about the confession of the totality of one’s sins from *aleph* to *tav*, from alpha to omega. . . . [You cannot] hide any sins or forget them or inadvertently skip one sin or another, just as in reciting the alphabet you cannot leave out a letter. —DAVID STERN

Our Ancestors and Us

Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God’s own promise of mercy, God’s wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor. —NINA BETH CARDIN

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

The Shorter Confession—Ashamnu

It is customary to strike one’s heart as we recite each word of the confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
He-evinu, hirshanu, zadnu, hamasnu, tafalnu sheker,
Ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu,
Sararnu, avinu, pashanu, tzararnu, kishinu oref,
Rashanu, shihatnu, ti-avnu, ta-inu, titanu.*

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

א

הַרְשַׁעְנוּ וּפְשַׁעְנוּ, לְכֵן לֹא נוֹשָׁעֵנוּ. וְתַן בְּלַבְנוּ לַעֲזוֹב
דְּרֹךְ רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, כַּפְתּוֹב עַל יַד נְבִיאָךְ: יַעֲזוֹב
רָשָׁע דְרֹכּוֹ, וְאִישׁ אֶנּוּן מִחֻשְׁבְּתֵינוּ, וְיָשׁוּב אֶל יְהוָה
וְיִרְחַמְהוּ, וְאֶל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוּחַ.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], סִלַּח וּמַחֵל
לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשְּׁבִטָה הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה.
מַחֵה וְהַעֲבֵר פְּשַׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
וְכַף אֶת-יִצְרָנוּ לְהִשְׁתַּעֲבֹד-לָךְ,
וְהַכְנַע עָרְפָנוּ לְשׁוּב אֵלֶיךָ,
וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ;
וּמוֹל אֶת-לִבְבָנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ,
כַּפְתּוֹב בְּתוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת-לִבְבָךְ,
וְאֶת-לִבֵּב זְרַעְךָ, לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבָךְ
וּבְכָל-נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

BLOT OUT AND DISREGARD מַחֵה וְהַעֲבֵר. Both inner and outer parts of the body are mentioned in this prayer. Body and soul are intimately bound, as we seek to behave differently. It is as if we simultaneously ask the Creator to fashion for us a new, less sinful body as home to a purified soul.

CIRCUMCISE וּמַל. Deuteronomy 30:6. Circumcision is an act of completion and perfection. Removing the flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.

ג

הַזְדוֹנוֹת וְהַשְּׁגָגוֹת אַתָּה מְכִיר, הַרְצוֹן וְהָאֲנָס,
הַגְּלוּיִם וְהַנְּסֻתָרִים, לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים.
מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדָנוּ, מָה צְדָקָנוּ,
מָה יִשְׁעָנוּ, מָה כְּחוֹנוּ, מָה גְבוּרָתָנוּ.
מָה נֹאמַר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ].

הֲלֹא כָל-הַגְּבוּרִים פָּאִין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁם כָּלֵא הֵיוּ,
וְחַכְמִים כְּבִלֵי מַדַּע,
וְנְבוֹנִים כְּבִלֵי הַשְּׂפָל,

¶ Rites and Ceremonies

Merely to have survived is
not an index of excellence,
Nor, given the way things go,
Even of low cunning.

Yet I have seen the wicked in
great power,

...

And the good as if they had
never been;

Their voices are blown away
on the winter wind.

And again we wander the
wilderness

For our transgressions
Which are confessed in the
daily papers.

Except the Lord of hosts had
left unto us

A very small remnant,
We should have been as

Sodom,
We should have been like
unto Gomorrah.

And to what purpose, as the
darkness closes about,

...

Here, in this wilderness of
comfort

In which we dwell.

Shall we now consider

The suspicious posture of our
virtue,

The deformed consequences
of our love,

The painful issues of our
mildest acts?

Shall we ask,

Where is there one

Mad, poor and betrayed
enough to find

Forgiveness for us, saying,

“None does offend,

None, I say,

None?”

...

—ANTHONY HECHT

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION

One or more of the following penitential prayers may be included.

✠

We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: “Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them.”

כ

Our God and God of our ancestors, forgive and pardon our sins [on this Shabbat and] on this Day of Atonement.

Blot out and disregard our sins and errors;

subdue our instincts so that they may serve You.

Bend our stiffness so that we turn to You;

renew our passion for observing Your ordinances.

Circumcise our hearts to love and revere Your name, as it

is written in Your Torah: “Then ADONAI your God will circumcise your heart and the hearts of your offspring to

love ADONAI your God with all your heart and all your

soul, that you may live.”

ג

You recognize both our sins and our mistakes, acts of will and those committed under compulsion; public acts and private ones are equally revealed and known to You.

What are we?

What is our life?

Our goodness?

Our righteousness?

Our achievement?

Our power?

Our victories?

What shall we say in Your presence, ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence,

famous people are as if they never existed,

the wise seem ignorant,

clever ones as if they lacked reason.

פי רב מעשיהם תהו,
וימי חייהם הכל לפניך.
ומותר האדם מן הבהמה אין,
פי הכל הכל.

מהנאמר לפניך יושב מרום,
ומה נספר לפניך שוכן שחקים.
הלא כל-הנסתרות והנגלות אתה יודע.

ד

שמך מעולם עובר על פשע,
שועתנו תאזין בעמדנו לפניך בתפלה.
תעבור על פשע לעם שבי פשע,
תמחה פשעינו מנגד עיניך.

ה

אתה יודע רזי עולם, ותעלומות סתרי כל-חי.
אתה חופש כל-חדרי בטן, ובוהן כליות ולב.
אין דבר נעלם ממך, ואין נסתר מנגד עיניך.
ובכן יהי רצון מלפניך,
יהוה אלהינו ואלהי אבותינו [ואמותינו],
שתסלח לנו על כל-חטאתינו,
ותמחל לנו על כל-עונותינו,
ותכפר-לנו על כל-פשעינו.

בְּאֹתוֹ עָרַב מוֹדָר
 מִיִּשְׁהוּ שָׁאֵל:
 הֲאֵם אֶפְשֶׁר לְשִׁנוֹת אֶת
 הָעֶבֶר?
 וְהַאִשָּׁה הַחֹלְנִית עֲנִתָהּ בְּזַעַף:
 הָעֶבֶר אֵינְנוּ תַכְשִׁיט
 חֲתוּם בְּתוֹךְ קַפְסָה שֶׁל בְּדֹלֶחַ
 גַּם אֵינְנוּ
 נֶחֱשׂ בְּתוֹךְ צִנְצָנֵת שֶׁל כֹּהֵל -
 הָעֶבֶר מִתְנוּעֵעַ
 בְּתוֹךְ הַהֲנִיָּה
 וְכֹאֲשֶׁר הַהֲנִיָּה נוֹפֵל לְתוֹךְ בּוֹר
 נוֹפֵל אֹתוֹ הָעֶבֶר -
 כֹּאֲשֶׁר הָעֶבֶר מִבֵּית הַשְּׁמַיִמָּה
 זֶה הִרְמַת הַחַיִּים כָּלָם,
 גַּם חַיֵּי עֶבֶר רְחוּק עַד מְאֹד.
 אֶךְ הַאִישׁ הַגְּלֻמוֹד מִלְּמַל:
 וְהֵלֵא הָיָה פֶּעַם אֲבָרָהָם בְּתַבֵּל
 זֶה שָׁלַח לְקַח אֶפְלוֹ חוּט
 מִנֶּפֶשׁ מוֹלִידוֹ.

In that strange night
 someone asked:
 Can you change the past?
 And the sick woman
 angrily responded:
 The past is not a piece of
 jewelry sealed in a crystal
 box nor is it a snake
 preserved in a bottle of
 formaldehyde—
 The past trembles within
 the present
 when the present falls
 into a pit the past goes
 with it—
 when the past looks
 toward heaven all of life
 is upraised, even the
 distant past.

But the lonely man
 muttered:
 Did not Abraham once
 stride the earth,
 he who did not seem
 attached to even the cord
 of the one who gave him
 birth?
 —ZELDA
 (trans. Edward Feld)

The sum of their acts is chaos;
 in Your presence the days of their lives are futile.
 Human beings have no superiority over beasts; all life is vanity.

What can we say before You, You who live in the transcendent?
 And what can we tell about ourselves to You who dwell
 on high?

You surely know both the secret and the revealed.

ד
 You have always been known as the one who overlooks
 transgression.

Hear our cry, as we stand before You, in prayer.

Overlook the transgressions of a people turning from
 transgression.

Wipe away our transgressions from Your sight.

ה
 You know the mysteries of the universe,
 the deepest secrets of everyone alive.

You probe our innermost depths;
 You examine our thoughts and feelings.

Nothing escapes You;
 nothing is secret from You.

Therefore, may it be Your will, our God and God of our
 ancestors,

to forgive us for all our sins,
 to pardon us for all our iniquities,
 to grant us atonement for all our transgressions.

It is customary to strike one's heart when we say the words חַטָּא.

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּאִנְס וּבְרָצוֹן,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּבִלִי דְעֵת,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּהוֹנָאת רַע,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּזִדּוֹן וּבִשְׂגָגָה.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּטַפְּשׁוֹת פֶּה.
◀ עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּיִצְר הָרַע,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כְּפָר־לָנוּ.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.
עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּלָצוֹן,
וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.

THE LONGER CONFESSION.

Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. The Al Het makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadia Gaon's prayerbook (10th century), the twelve in Amram Gaon's (9th century), and the twenty-two in Maimonides' (12th century).

DEFAUDING OTHERS הוֹנָאת רַע. Or, “oppressing others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS בְּלִשׁוֹן הָרַע. The tradition distinguished between לִשׁוֹן עַר (l'shon ha-ra) and רְכִילוּת (r'khillut), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

Kavvanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . . What the world needs is a sense of embarrassment. . . . We are guilty of misunderstanding the meaning of existence; we are guilty of distorting our goals and misrepresenting our souls. We are better than our assertions, more intricate, more profound than our theories maintain. . . .

What is the truth of being human? The lack of pretension, the acknowledgment of opacity, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA
HESCHEL

The Longer Confession—Al Het

It is customary to strike one's heart when we say the words "We have sinned."

We have sinned against You unwillingly and willingly,
And we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,
And we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,
And we have sinned against You openly and in private

We have sinned against You knowingly and deceitfully,
And we have sinned against You by the way we talk.

We have sinned against You by defrauding others,
And we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,
And we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers,
And we have sinned against You purposely and by mistake.

We have sinned against You by resorting to violence,
*And we have sinned against You by public desecration of
Your name.*

We have sinned against You through foul speech,
And we have sinned against You through foolish talk.

We have sinned against You through pursuing the impulse to evil,
And we have sinned against You wittingly and unwittingly.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You through denial and deceit,
And we have sinned against You by taking bribes.

We have sinned against You by clever cynicism,
And we have sinned against You by speaking badly of others.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתֶּה.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפִתוֹתֵינוּ,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵין.
 < עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵזוֹת מִצַּח.
 וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סֶלַח לָנוּ, מַחֵל לָנוּ, כִּפְּרֵנוּ.

CONSPIRATORIAL GLANCES בְּשִׁקוֹר עֵין. Many sins in this section and the next refer to attitudes we hold in relationships. The Hebrew speaks of the way we “see” the world. We confess to שִׁקוֹר עֵין (*sikkur ayin*), “conspiratorial glances”; עֵינַיִם רְמוֹת (*einayim ramot*), literally “eyes raised high,” which we translate as “condescension”; צָרוּת עֵין (*tzarut ayin*), “selfishness,” literally, “narrow vision.”

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצְדִית רַע,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵין.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֶרְף.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלַיִם לְהָרַע,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכְלוֹת.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שׁוֹא,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם.
 < עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשׁוּמַת־יָד,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵב.
 וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סֶלַח לָנוּ, מַחֵל לָנוּ, כִּפְּרֵנוּ.

SUPERFICIALITY בְּקִלּוֹת רֹאשׁ. Literally, “lightheadedness.” The Rabbis used this term to refer to a state of mind in which we are unable to exercise sound judgment. Many Jewish legal authorities oppose the use of mind-altering drugs if they deny us the ability to make reasoned judgments.

CONFUSION בְּתִמְהוֹן לֵב. Literally “with a doubting heart.” So many of the sins enumerated here reference body parts. The Hebrew for arrogance translates as “stiff-necked.” The Hebrew for selfishness translates as “hard-headed.” It is instructive that the last body part mentioned is the heart.

עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שׁוֹיֵשׁ בָּהּ קוּם עֲשֵׂה,
 וּבֵין שְׂאִין בָּהּ קוּם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שְׂאִינֵם
 גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כָּבֵר אֲמַרְנוּם לְפָנֶיךָ,
 וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֶת־שְׂאִינֵם גְּלוּיִים לָנוּ, לְפָנֶיךָ
 הֵם גְּלוּיִים וִידוּעִים, כְּדָבָר שֶׁנֶּאֱמַר: הִנְסִתָּרֵת לִיהוּה
 אֱלֹהֵינוּ, וְהִנְגַּלְתָּ לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת
 אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

SECRET MATTERS הִנְסִתָּרֵת. Deuteronomy 29:28.

Enumerating Sins

No list of sins can ever be complete. By beginning with *alef* and ending with *tav*, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the *Al Het* does not relieve us of our individual obligation to confess the particular sins for which we are each personally responsible. And we are also called upon to contemplate those sins which are especially prevalent in our world today.

We have sinned against You by the way we do business,
And we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
And we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
And we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
And we have sinned against You through ego.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You by throwing off all restraint,
And we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
And we have sinned against You through selfishness.
We have sinned against You through superficiality,
And we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
And we have sinned against You through gossip.
We have sinned against You through empty promises,
And we have sinned against You through baseless hatred.
We have sinned against You by betraying a trust,
And we have sinned against You by succumbing to confusion.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: "Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time."

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּאַטְיַמַת אֲזָן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּבִגְדֵי דַת רַעִים.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּהֶסוּס וּבְהֶרְהוּר,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּוַעֲדוֹת שְׂוֹא.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּזִהְרוֹת יְתָר,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּחִבּוּק יָדַיִם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּטַמְטוּם הַמּוֹחַ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּיֹאוּשׁ מוֹדַעַת.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּסִבְלָנוֹת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּעֲלִיזוֹת חֵינּוּ.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּפִצּוּי וּבְפִיוּס,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּצִדּוּק הַדִּין.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּשִׂאֲנָנוֹת רוּחַ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ וְלַפְּנֵיהֶם בְּשִׁנְאָת חָנּוּם.
וְעַל כָּלֵם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַנְס,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִצּוֹן.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּסִתָּר,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלוּי.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשׁוּגְגַ,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִזִּיד.
וְעַל כָּלֵם אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֵטָא. Rabbi Avraham Holtz has written a contemporary Al Het focused on the sins of the Jewish community in not focusing and reacting with zeal to contemporary crises. Though Rabbi Holtz had the Holocaust in mind when he wrote this alphabetical acrostic, the words can be applied to many situations in our time.

Sin and Repentance

No sin is so light that it may be overlooked; no sin is so heavy that it may not be repented of.

—MOSES IBN EZRA

Facing Ourselves

There is a law which states, “You should not deceive your fellow” (Leviticus 19:11), but to be faithful to God is to go beyond the law—not even to deceive one’s self.

—JULES HARLOW

AN ALTERNATE CONFESSINAL

We have sinned against You, and them, by refusing to hear,
and we have sinned against You, and them, by betraying friends.

We have sinned against You, and them, by hesitating,
and we have sinned against You, and them, by useless conferences.

We have sinned against You, and them, by being overcautious,
and we have sinned against You, and them, by not using our power.

We have sinned against You, and them, by senselessness,
and we have sinned against You, and them, by despairing.

We have sinned against You, and them, by being patient,
and we have sinned against You, and them, by frivolity at dreadful times.

We have sinned against You, and them, by appeasement,
and we have sinned against You, and them, by theological rationalizations.

We have sinned against You, and them, by complacency,
and we have sinned against You, and them, by communal strife.

*For all these sins, forgiving God, forgive us pardon us,
grant us atonement.*

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You unwillingly,
and we have sinned against You willingly.

*We have sinned against You in secret,
and we have sinned against You openly.*

We have sinned against You by mistake,
and we have sinned against You purposely.

*For all these sins, forgiving God, forgive us pardon us,
grant us atonement.*

V'al kullam elo-ah s'lihot s'lah lanu, m'hal lanu, kapper lanu.

וְאַתָּה רַחוּם מְקַבֵּל שְׂבִיּוֹם; וְעַל הַתְּשׁוּבָה מְרַאשׁ
הַבְּטַחְתָּנוּ, וְעַל הַתְּשׁוּבָה עֵינֵינוּ מִיַּחְלוֹת לָךְ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], מְחַל לְעוֹנוֹתֵינוּ
בְּיוֹם [הַשְּׂבִיט הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחַה וְהַעֲבִיר
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמַר: אֲנֹכִי אֲנֹכִי
הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי, וְחַטָּאתֶיךָ לֹא אֶזְכֵּר. וְנֹאמַר:
מְחִיתִי כְעָב פְּשָׁעֶיךָ וְכַעֲנַן חַטָּאתֶיךָ, שׁוֹבָה אֵלַי כִּי
גֹאֲלְתֶיךָ. וְנֹאמַר: כִּי בְּיוֹם הַזֶּה יִכְפַּר עֲלֵיכֶם לְטָהַר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצֵה בְּמִנוּחְתָּנוּ]
קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעְנוּ מִטוֹבֶךָ
וְשִׂמְחָנוּ בִישׁוּעָתֶךָ [וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרִצּוֹן שֶׁבֶת קִדְשֶׁךָ, וְיִנּוּחוּ בְּהַ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ]
וְטָהַר לִבָּנוּ לְעַבְדְּךָ בְּאַמֶּת, כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל
וּמְחַל לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר, וּמַבְלִעְדֶיךָ אֵין
לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשַׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ,
מִקִּדְשׁ [הַשְּׂבִיט וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

SINCE THE DAWN OF CREATION מְרַאשׁ. The Midrash proposes that t'shuvah was one of the seven things that preceded the creation of heaven and earth (Pesahim 54a). Another midrash maintains that the world could not be created and continue in existence until t'shuvah was created (Pirke d'Rabbi Eliezer, ch. 3).

I, SURELY I . . . אֲנֹכִי אֲנֹכִי. Isaiah 43:25.

I SWEEP ASIDE YOUR SINS LIKE A MIST מְחִיתִי כְעָב פְּשָׁעֶיךָ. Isaiah 44:22. Isaiah announces Israel's redemption and says that even the heavens and hills will rejoice at Israel's return.

FOR ON THIS DAY כִּי־בְיוֹם הַזֶּה. Leviticus 16:30.

FILL OUR LIVES WITH YOUR GOODNESS שְׂבַעְנוּ מִטוֹבֶךָ. Literally, "satisfy us," as if our sustenance were no longer food but God's spiritual succor.

EACH YEAR SWEEPING AWAY OUR GUILT וּמַעֲבִיר אֲשַׁמוֹתֵינוּ בְּכָל־שָׁנָה. We know that we are human and will sin, but the possibility of renewal is an equal part of our humanity.

What We Seek

We are afraid of things that cannot harm us, and we know it; and we crave things that cannot help us, and we know it. But actually, it is something within us that we are afraid of, and it is something within us that we crave.

—MARTIN BUBER

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now, our eyes look toward You, to accept our repentance.

Conclusion of the Sanctification of the Day

Our God and God of our ancestors, forgive our sins on [this Shabbat and] this Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el

רְצָה יְהוָה אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבַתְּפִלָּתְךָ, וְהָשִׁב
 אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וּתְפִלָּתְךָ בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

וּתַעֲרֹב עֲלֶיךָ עֲתִירָתֵנוּ. וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן
 בְּרַחֲמִים, וְשֵׁם נֶעֱבָדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים
 קְדָמוֹנֵיּוֹת. בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבַדְךָ בִּירְאָה נֶעֱבֹד.

If the kohanim will not be blessing the congregation, we proceed here:

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
 יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

† מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 אֱלֹהֵי כָּל־בֶּשֶׂר, יוֹצְרֵנוּ,
 יוֹצֵר בְּרֵאשִׁית. בְּרֻכּוֹת
 וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְּדוֹשׁ, עַל שֶׁחֵיִיתָנוּ
 וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
 וְתַקְיָמֵנוּ, וְתִאֶסְוֶךָ
 גְּלוּיֹתֵינוּ לַחֲצֵרוֹת קִדְשֶׁךָ,
 לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת
 רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבֵנוּ
 שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
 מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
 לְדוֹר וָדוֹר נוֹדָה לָךְ
 וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
 הַמְּסוּרִים בְּיָדְךָ וְעַל
 נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיךְ שְׁבַכְלֵיּוֹם עִמָּנוּ
 וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׁבַכְלֵעֵת, עֲרֹב וּבִקֵּר
 וְצָהָרִים. < הַטּוֹב, כִּי לֹא
 כָּלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי
 לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם
 קוֹיֵנוּ לָךְ.

RESTORE WORSHIP TO
 YOUR SANCTUARY
 וְהָשִׁב אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ.
 A motif of Jewish theology is that we are in exile and that our collective relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish to have a direct relationship with God.

THE FIERY OFFERINGS וְאֲשֵׁי יִשְׂרָאֵל. The reference to the “fiery offerings,” originally referring to the sacrifices that took place in the Temple, was understood by many Hasidic commentators as referring to the intensity of religious fervor in true prayer.

YOUR DIVINE PRESENCE וְשִׂכְנֵינוּ. The Hebrew word *shekhinah* has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the *Shekhinah*—in feminine imagery.

A CONGREGATIONAL RESPONSE מוֹדִים. A second version of *Modim*, the *b'rakhah* of thanksgiving, was created by the Rabbis of the talmudic period to be recited by the congregation while the leader chants the official prayer (Babylonian

Talmud, Sotah 40a). In this way, both the leader and the congregation personally fulfill the imperative of acknowledging God. The central idea in this version is *modim anahnu lakh*. . . . *al she-anahnu modim lakh*, “we thank You for the ability to thank You.” The prayer may be understood as an expression of appreciation for being part of a religious tradition that values reflection and gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the source of all—even the words of holiness we speak. The very ability to thank is thus a manifestation of the presence of God within us.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May [the fiery offerings and] the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

May our prayers be pleasing to You and may our eyes behold Your merciful return to Zion so that we may worship there as in days of old. *Barukh atah ADONAI*, for You alone shall we worship in awe.

If the kohanim will not be blessing the congregation, we proceed here:

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Gratitude

Gratitude is a fundamental religious stance. In reciting a blessing, we become conscious of our lives as a gift, and, in that moment, we experience the world around us as loving and good. Rabbi Meir asks us to recite a hundred *b'rakhot* each day in recognition of life and its many blessings (Babylonian Talmud, *Menaḥot* 43b). We then come to understand ourselves as guardians of the gifts we have received and thus feel called on to express our love and care in return.

Sixth B'rakhah: Gratitude for Life and Its Blessings

While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon.
You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

Congregation recites:

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

וְעַל כָּלֵם יִתְבַרַךְ וַיִּתְרוֹמַם שְׁמֵךְ מִלְכָּנוּ תִמְיֵד לְעוֹלָם וָעֵד.

אֲבִינוּ מִלְכָּנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כְּעֶסֶךָ, וְכִלֵּה דָבָר
וְחָרֵב, וְרַעֵב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וּשְׂמֵד וּמִגִּפָּה,
וּפְגַע רַע וְכָל־מַחֲלָה, וְכָל־תִּקְלָה וְכָל־קִטְטָה, וְכָל־מִינֵי
פְרַעֲנִיּוֹת, וְכָל־גְּזֵרָה רָעָה וְשִׁנְאֵת חָנָם, מַעְלִינוּ וּמַעַל
כָּל־בְּנֵי בְרִיתֶךָ.

וְכַתּוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאֵמֶת
הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֹךְ נֶאֱדָה לְהוֹדוֹת.

If the kohanim do not bless the congregation, we continue on page 357.

We rise.

The kohanim recite quietly:

יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
שְׁתַּהֲא הַבְּרָכָה הַזֹּאת שְׂצוּיִתָּנוּ לְבָרַךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּרָכָה
שְׁלֵמָה, וְלֹא יִהְיֶה בָּהּ שׁוּם מְכַשׁוּל וְעוֹן מַעֲתָה וְעַד עוֹלָם.

Leader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת
בְּתוֹרָה הַכְּתוּבָה עַל יַדֵּי מֹשֶׁה עֶבְדְּךָ,
הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו
כְּהֹנִים עִם קְדוּשָׁתְךָ—כְּאֲמֹר:

The kohanim recite:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ
בְּקִדְשָׁתוֹ שֶׁל אֶהְרֹן, וְצוּנָנוּ לְבָרַךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאֶהֱבָה.

אָמֵן.

אָמֵן.

אָמֵן.

אָמֵן.

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

שְׁלוֹם שְׁלוֹם לְרַחוּק וְלִקְרוֹב, אָמַר יְהוָה, וּרְפָאתָיו.

We are seated.

וְעַל כָּלֵם יִתְבַרַךְ וַיִּתְרוֹמַם שְׁמֵךְ מִלְכָּנוּ תִמְיֵד לְעוֹלָם וָעֵד. In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

AND INSCRIBE וַיִּכְתּוּב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

BIRKAT KOHANIM. This blessing (Numbers 6:24–26) is known as the Birkat Kohanim, the Priestly Blessing, as the Torah prescribes that it is to be recited by Aaron and his descendants, the *kohanim* (priests), to bring God’s blessing upon the people Israel. Its words are the only biblical verses that have been found in archaeological digs of biblical times. In most synagogues in Israel, this blessing is recited every day by the *kohanim* in each community, who come to the front of the synagogue after preparing themselves ritually and extend their hands toward the community in a traditional gesture that serves as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* reenact this ancient blessing only during the Musaf service on High Holy Days and festivals. At other times, and at all times in many congregations, the blessing is recited by the service leader.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Avinu Malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us and for all the people of Your covenant.

And inscribe all the people of Your covenant for a good life.

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

If the kohanim do not bless the congregation, we continue on page 357.

We rise.

The Priestly Blessing

The kohanim recite quietly:

May it be Your will, ADONAI our God and God of our ancestors, that this blessing with which You have instructed us to bless Your people Israel be perfect and complete, and that it not be diminished by any error or sin, now or ever.

Leader (quietly):

Our God and God of our ancestors: Bless us with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

am k'doshekha ka-amur.

The kohanim recite:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love. *Amen.*

May ADONAI bless and protect you. *Amen.*

May ADONAI'S countenance shine upon you and grant you kindness. *Amen.*

May ADONAI'S countenance be lifted toward you and grant you peace. *Amen.*

Shalom, shalom—shalom to those who are far off, shalom to those who are near, says ADONAI, and I shall heal them.

We are seated.

If the kohanim do not bless the congregation, we continue here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו, כֹּהֲנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

בְּרַכְךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיֵשֶׁם לְךָ שְׁלוֹם.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.

All services continue here:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כָּלֵנוּ כְּאֶחָד
בְּאוֹר פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֵּקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמֶּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ.

בְּסִפּוֹר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשְׁלוֹם.

וְנֹאמֵר: כִּי בִי יִרְבוּ יְמֶיךָ, וְיִוָּסִיפוּ לְךָ שָׁנוֹת חַיִּים.
לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים.
פְּתַבְּנוּ בְּסִפּוֹר הַחַיִּים,
פְּתוּב: וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים
כָּלְכֶם הַיּוֹם.

שִׁים שְׁלוֹם. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God. The words of Sim Shalom, "grant peace," are related directly to the conclusion of Birkat Kohanim, the priestly blessing: "May God grant You peace." Additionally, the paragraph uses the metaphor of the light of God's face as bestowing blessing. Thus, this *b'rakhah* is traditionally recited at all services at which Birkat Kohanim is recited. On fast days such as Yom Kippur, Birkat Kohanim is recited at all services throughout the day.

INSCRIBE US FOR A GOOD LIFE לְחַיִּים טוֹבִים לְחַיִּים טוֹבִים (l'hayyim tovim tikht'veinu). A final plea for a year of life, a good life.

Peace

Peace is a great thing and quarrelsomeness is hateful. Peace is a great thing, for even during war peace is necessary, as it says: “When you approach a town to attack it you shall offer it terms of peace” (Deuteronomy 20:10). Great is peace, for God is called Peace, as it says: “And [Gideon] called the altar, ‘ADONAI is peace’” (Judges 6:24).

—NUMBERS RABBAH,
CHAPTER 11, SECTION 7

Three days before the Messiah arrives, Elijah will come and stand upon the mountains.... Elijah’s voice will be heard from world’s end to world’s end. And then he will say: “Peace has come to the world.”

—PESIKTA RABBATI,
PISKA 35
(trans. Francine Klagsbrun)

Seventh B’rakhah: Prayer for Peace

If the kohanim do not bless the congregation, we continue here:

Our God and God of our ancestors,
bless us with the threefold blessing of the Torah
written by Moses Your servant,
recited by Aaron and his descendants, the *kohanim*,
the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God’s will. Kein y’hi ratzon.

May ADONAI’s countenance shine upon you
and grant you kindness.

So may it be God’s will. Kein y’hi ratzon.

May ADONAI’s countenance be lifted toward you
and grant you peace.

So may it be God’s will. Kein y’hi ratzon.

All services continue here:

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*B’seifer hayyim b’rakhah v’shalom u-farnasah tovah,
nizzakheir v’nikkateiv l’fanekha, anahnu v’khol am’kha beit yisra-el,
l’hayyim tovim u-l’shalom.*

As it is written: “Through Me shall your days be increased, and years be added to your life.”

Inscribe us for a good life,

You who are the God of life;

write us in the Book of Life,

as is written in Your Torah: “And those of you who cling to God on this day are truly alive today.”

The ark is opened.

הַיּוֹם תִּאֲמָצְנוּ, אָמֵן.
הַיּוֹם תִּבְרַכְנוּ, אָמֵן.
הַיּוֹם תִּגְדְּלֵנוּ, אָמֵן.
הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה, אָמֵן.
הַיּוֹם תִּכְתְּבוּנוּ לְחַיִּים טוֹבִים, אָמֵן.
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, אָמֵן.
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ, אָמֵן.
הַיּוֹם תִּתְמַכְנוּ בִּימִין צְדָקָה, אָמֵן.

The ark is closed.

כִּהְיוֹם הַזֶּה תִּבְיָאֲנוּ שְׁשִׁים וּשְׁמֹחִים בְּבִנְיַן שָׁלוֹם,
כִּפְתּוֹב עַל יַד נְבִיאָךְ: וְהִבְיֵאוּתִים אֶל הַר קָדְשִׁי,
וּשְׂמֹחֹתִים בְּבֵית תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים. וּצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם
יִהְיֶה לָנוּ לְכָל־יִשְׂרָאֵל וּלְכָל־יְשׁוּבֵי תֵבֵל עַד הָעוֹלָם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

TODAY הַיּוֹם. The *piyyut* is an alphabetical acrostic, though it has become common to recite only the first four verses, a verse in the middle, and three concluding ones.

ON A DAY LIKE THIS כִּהְיוֹם. Presumably at a moment like this, when our sins have been forgiven, we face God, the congregation, and the world in purity.

I SHALL BRING YOU וְהִבְיֵאוּתִים. Isaiah 56:7.

HA-YOM—THIS DAY: A PIYYUT

The ark is opened.

Strengthen us—today. *Amen.*

Bless us—today. *Amen.*

Exalt us—today. *Amen.*

Seek our well-being—today. *Amen.*

Inscribe us for a good life—today. *Amen.*

Lovingly accept our prayers—today. *Amen.*

Hear our plea—today. *Amen.*

Sustain us with the power of Your righteousness—today. *Amen.*

Ha-yom t'am'tzeinu. Amen.

Ha-yom t'var'kheinu. Amen.

Ha-yom t'gad'leinu. Amen.

Ha-yom tidr'sheinu l'tovah. Amen.

Ha-yom tikht'veinu l'hayyim tovim. Amen.

Ha-yom t'kabbel b'rahamim u-v'ratzon et t'fillateinu. Amen.

Ha-yom tishma shavateinu. Amen.

Ha-yom titm'kheinu bimin tzidkekha. Amen.

The ark is closed.

On a day like this, bring us joyfully to the fullness of redemption. As Your prophet Isaiah said, “I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people.” May we, the entire people Israel and all humanity, be granted justice, blessing, compassion, life, and peace forever. *Barukh atah ADONAI*, who brings peace.

KADDISH SHALEM. The Kaddish Shalem (literally "Full Kaddish") ends the Musaf service. It is called the "Full Kaddish" because it includes a plea that the prayers we have offered be acceptable.

קִדְּיֵשׁ שְׁלָם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא לְעֵלָא לְעֵלָא
מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תַבְּלָא], וְאָמְרוּ אָמֵן.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the House of Israel. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their Creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

מנחה
ליום
כיפור

AFTERNOON
SERVICE OF
YOM KIPPUR

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סדר קריאת התורה

הוצאת התורה

THE AFTERNOON SERVICE.
Today's Minhah service begins immediately with a Torah reading, followed by a Haftarah (the Book of Jonah), before it continues with the Amidah. The two prayers that normally open Minhah—Ashrei (Psalm 145) and U-va L'tziyyon Go-el—are deferred until the Ne-ilah service. This is done to ensure that Ne-ilah will begin before sundown.

We rise as the ark is opened.

וְיִהְיֶה בְּנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוֹמָה יְהוָה וַיִּפְצוּ אִיבֵיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Leader:

גְּדֹלוֹ לִיהוָה אֱתִי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Congregation and leader:

לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד,
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ,
לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו,
קְדוֹשׁ הוּא.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ,
כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

AS THE ARK וַיְהִי בְּנִסְעֵ.
Numbers 10:35.

THEN TORAH SHALL GO
FORTH כִּי מִצִּיּוֹן Isaiah 2:3.

ACCLAIM גְּדֹלוֹ Psalm 34:4.

YOURS גְּדֹלוֹ 1 Chronicles
29:11; Psalm 99:5, 9.

אֲב הַרְחַמִּים הוּא יְרַחֵם עִם עַמּוֹסִים, וַיִּזְכֹּר בְּרִית
אִתְּנִים, וַיִּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וַיַּגְעֵר
בַּיָּצֵר הָרַע מִן הַנְּשׂוֹאִים, וַיַּחֲוֶן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים,
וַיִּמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

TORAH SERVICE

Taking Out the Torah

We rise as the ark is opened.

As the Ark was carried forward, Moses would say:
ADONAI! Scatter Your foes, so that Your enemies flee Your
Presence.

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the One who gave Torah to the people Israel
in holiness.

*Ki mi-tziyyon teitzei torah, u-d'var Adonai mi-rushalayim.
Barukh she-natan torah l'ammo yisra-el bi-k'dushato.*

Leader:

✚ Acclaim ADONAI with me; let us exalt God's name together.

Congregation and leader:

Yours, ADONAI, is the greatness, the power, the splendor, the
triumph, and the majesty—for all in heaven and on earth is
Yours. Yours is the sovereignty, above all else. Exalt ADONAI
our God, and bow down at God's throne, for our God is holy.
Exalt ADONAI our God, bow toward God's holy mountain, for
ADONAI our God is holy.

*L'kha Adonai ha-g'dullah v'ha-g'vurah
v'ha-tiferet v'ha-neitzah v'ha-hod,
ki khol ba-shamayim u-va-aretz.*

*L'kha Adonai ha-mamlakhah v'ha-mitnassei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav,
kadosh hu.*

*Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,
ki kadosh Adonai eloheinu.*

May the One who is the source of compassion, who has always
sustained us, have mercy on us, and remember the covenant
with our ancestors. May God save us in difficult times, restrain
the impulse to evil within us, and grace our lives with endur-
ing deliverance. May our pleas be answered with a measure of
kindness, salvation, and compassion.

Torah Reader (or Gabbai):

וְתִגְּלָה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב, וַיְחַן פְּלִטָּתָנוּ
וּפְלִיטָת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וּלְחֶסֶד לְרַחֲמִים וּלְרִצּוֹן,
וְנֹאמַר אָמֵן. הַפֶּל הָבּוֹ גְּדֹל לֵאלֹהֵינוּ, וְתִנּוּ כְבוֹד לַתּוֹרָה.
(פֶּהָן, קָרֵב: יַעֲמֹד _____ בֵּן _____ הַפֶּהָן.)
(בֵּת פֶּהָן, קָרֵב: תַּעֲמֹד _____ בֵּת _____ הַפֶּהָן.)
(יַעֲמֹד _____ בֵּן _____ רֵאשׁוֹן.)
(תַּעֲמֹד _____ בֵּת _____ רֵאשׁוֹנָה.)
בְּרוּךְ שְׁנַתְּנָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים פְּלֶכֶם הַיּוֹם.

בְּרִכּוֹת הַתּוֹרָה

*The person who is honored with an aliyah recites the following
before the Torah is read:*

בְּרִכּוֹ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The person repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

For the traditional Torah reading, turn to the next page.

For an alternate Torah reading, turn to page 365.

THE TORAH READING.

As Yom Kippur moves toward its conclusion and we prepare to return to daily life in a new year, the traditional afternoon Torah reading invites us to assess the state of our most intimate relationships, Leviticus 18. While we refrain from normal activities on Yom Kippur, we reflect on how to make our future behavior match the sense of purity that we have achieved today. As a symbol of the transition already underway, this Torah reading is recited with ordinary Shabbat trope (cantillation) rather than High Holy Day trope. In the modern period, some prefer that the focus of the reading be on broader issues of holiness. To that end, some congregations substitute the very next passage in the Torah, Leviticus 19.

The Public Reading of Torah

When I read Torah, I am a link in a very long chain that shapes my identity; it is a ritual of personal and communal self-definition, as well as a reenactment of the first public reading of the Torah by Ezra and the scribes rededicating the Temple. I enunciate the words, and add my own meaning to the centuries of interpretation that preceded me; thus they serve both as a key to my own inner life and as a form of historical identification.

—RAYMOND SCHEINDLIN

Torah Reader (or Gabbai):

May God's sovereignty be revealed to us soon. May God favor the remnant of the people Israel with grace and kindness, with compassion and love.

And let us say: *Amen*.

Let us all declare the greatness of God and give honor to the Torah as (*the first to be called to the Torah*) comes forward. Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

You who cling to ADONAI your God have been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayyim kull'khem ha-yom.

B'RAKHOT RECITED BY ONE CALLED UP TO THE TORAH

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all prayer is directed.

The congregation responds:

Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

The person repeats the above response, then continues:

Barukh atah ADONAI, our God, ruler of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, ruler of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

For the traditional Torah reading, turn to the next page.

For an alternate Torah reading, turn to page 365.

קריאת התורה – מקבלת

ויקרא יח

ראשון א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ג כַּמַּעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יִשְׁבַתְּם־בָּהּ לֹא תַעֲשׂוּ וְכַמַּעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיתֶיהֶם לֹא תִלְכוּ: ד אֶת־מִשְׁפָּטַי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לְלַכֵּת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאָדָם וְחַי בָּהֶם אֲנִי יְהוָה:

שני ו אִישׁ אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לַגְּלוּת עֲרוּהָ אֲנִי יְהוָה: ז עֲרוֹת אַבִּיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה אִמְךָ הוּא לֹא תִגְלֶה עֲרוֹתֶיהָ: ח עֲרוֹת אִשְׁת־אַבִּיךָ לֹא תִגְלֶה עֲרוֹת אַבִּיךָ הוּא: ט עֲרוֹת אַחֹתְךָ בֵּת־אַבִּיךָ אוֹ בֵּת־אִמְךָ מוֹלֶדֶת בֵּית אוֹ מוֹלֶדֶת חוּץ לֹא תִגְלֶה עֲרוֹתֶיהָ: י עֲרוֹת בֵּת־בִּנְיָ אוֹ בֵּת־בִּתְּךָ לֹא תִגְלֶה עֲרוֹתֶיהָ כִּי עֲרוֹתֶיהָ הֵנָּה: יא עֲרוֹת בֵּת־אִשְׁת־אַבִּיךָ מוֹלֶדֶת אַבִּיךָ אַחֹתְךָ הוּא לֹא תִגְלֶה עֲרוֹתֶיהָ: יב עֲרוֹת אַחֹת־אַבִּיךָ לֹא תִגְלֶה שָׂאֵר אַבִּיךָ הוּא: יג עֲרוֹת אַחֹת־אִמְךָ לֹא תִגְלֶה כִּי־שָׂאֵר אִמְךָ הוּא: יד עֲרוֹת אַחֵי־אַבִּיךָ לֹא תִגְלֶה אֶל־אַשְׁתּוֹ לֹא תִקְרַב דְּדַתְךָ הוּא: טו עֲרוֹת כְּלַתְךָ לֹא תִגְלֶה

LEVITICUS 18. This passage focuses on permitted and prohibited sexual unions, including the definition of incest. In pre-modern societies, privacy in the family rarely existed. A public recitation of the rules that define and protect the family was deemed important on this day—when the entire community gathered for prayer and reflection. For our generation, this recitation takes on additional meaning as an opportunity to think about the rules that should govern our sexual lives. The Babylonian Talmud muses that while the Temple still stood, on each Day of Atonement after the High Priest had completed the annual purification ritual in the sanctuary, the nation's young men and women would go out to the fields; there, marriage proposals were tendered. The reading aloud of Leviticus 18 represented a warning that this coupling not become licentious (Ta'anit 26b).

VERSE 3. YOU SHALL NOT COPY THE PRACTICES OF THE LAND OF EGYPT

WHERE YOU DWELT לא תַעֲשׂוּ אֶרֶץ־מִצְרַיִם אֲשֶׁר יִשְׁבַתְּם־בָּהּ לֹא תַעֲשׂוּ. At certain periods in the history of ancient Egypt, it was the custom among the royal class to encourage brother-sister marriages. Some of the other prohibited acts found in this chapter may have been practiced in Canaanite culture.

VERSE 5. HUMAN BEINGS SHALL LIVE הָאָדָם וְחַי בָּהֶם. The Rabbis interpreted this wording as a positive command to preserve human life—one that overrides almost all other precepts. Except for the prohibitions against murder, sexual immorality, and idolatry, any commandment must be set aside for *pikku-ah nefesh*, to save a person's life (Babylonian Talmud, Yoma 44a). Accordingly, one may violate Shabbat to take someone to the hospital in an emergency; likewise, physicians must not hesitate to violate the laws of Shabbat to save the life of a human being.

VERSE 6. TO UNCOVER NAKEDNESS עֲרוּהָ. "To uncover nakedness" is a euphemism for sexual intercourse. It may also serve to imply that, in a society where people dressed modestly, seeing a person undressed might lead to sexual contact. Nakedness, and the uncovering of nakedness, is a category that is particularly human. Judaism traditionally calls for modesty in dress, not only to avoid temptation but as a statement about the holiness of the body. According to the Book of Genesis, as Adam and Eve were leaving the Garden of Eden, God made clothes for them.

Sexual Ethics

All of our acts, including our sexual ones, have social consequences. Therefore, while our sexual activities should reflect our own values and not simply peer-pressure, in shaping our individual sexual values we must consider the effects of what we do on others—not only those with whom we engage in sexual relations, but also the moral character of our people. In this, as in other areas of life, our actions should be a *kiddush hashem*, a sanctification of God's name, by reflecting well on the Jewish tradition, the Jewish people, and the God Jews worship. —ELLIOT DORFF

Sexual Morality: In the Bible and Today

The passage contains important insights that contemporary Jews can affirm: we need some boundaries in our sexual relationships; sexual behavior is not simply a private matter; individual behavior is connected with the ethical character of our social world. Leviticus 18 seeks to implement these ideas in its own time and place. But we need to find ways to express those insights in the context of an ethic of sexual holiness appropriate for the 21st century.

—JUDITH PLASKOW
(adapted)

Traditional Torah Reading

LEVITICUS 18

First aliyah

1 ADONAI spoke to Moses, saying: 2 Speak to the Israelite people and say to them:

I ADONAI am your God. 3 You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws. 4 My rules alone shall you observe, and faithfully follow My laws: I ADONAI am your God.

5 You shall keep My laws and My rules, by the pursuit of which human beings shall live: I am ADONAI.

Second aliyah

6 None of you men shall come near anyone of his own flesh to uncover nakedness: I am ADONAI.

7 Your father's nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother—you shall not uncover her nakedness.

8 Do not uncover the nakedness of your father's wife; it is the nakedness of your father.

9 The nakedness of your sister—your father's daughter or your mother's, whether born into the household or outside—do not uncover their nakedness.

10 The nakedness of your son's daughter, or of your daughter's daughter—do not uncover their nakedness; for their nakedness is yours.

11 The nakedness of your father's wife's daughter, who was born into your father's household—she is your sister; do not uncover her nakedness.

12 Do not uncover the nakedness of your father's sister; she is your father's flesh.

13 Do not uncover the nakedness of your mother's sister; for she is your mother's flesh.

14 Do not uncover the nakedness of your father's brother: do not approach his wife; she is your aunt.

15 Do not uncover the nakedness of your daughter-in-law:

אֶשֶׁת בְּנֵךְ הוּא לֹא תִגְלֶה עִרוֹתָהּ: טז עִרוֹת אִשְׁת־אָחִיךָ
 לֹא תִגְלֶה עִרוֹת אָחִיךָ הוּא: יז עִרוֹת אִשָּׁה וּבִתָּהּ לֹא
 תִגְלֶה אֶת־בֵּת־בְּנֶהּ וְאֶת־בֵּת־בִּתָּהּ לֹא תִקַּח לְגִלוֹת
 עִרוֹתֶיהָ שְׂאֲרָה הִנֵּה זְמַה הוּא: יח וְאִשָּׁה אֶל־אֶחָתָהּ לֹא
 תִקַּח לְצִרֹר לְגִלוֹת עִרוֹתָהּ עֲלֶיהָ בְּחַיֶּיהָ: יט וְאֶל־אִשָּׁה
 בְּנִדָּת טְמֵאָתָהּ לֹא תִקְרַב לְגִלוֹת עִרוֹתָהּ: כ וְאֶל־אִשְׁת־
 עַמִּיתְךָ לֹא־תִתֵּן שְׂכָבְתְךָ לְזָרַע לְטְמֵאָה־בָּהּ: כא וּמִזֶּרַעְךָ
 לֹא־תִתֵּן לְהַעֲבִיר לַמֶּלֶךְ וְלֹא תַחֲלֵל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי
 יְהוָה:

VERSE 18. DO NOT TAKE [INTO YOUR HOUSEHOLD AS A WIFE] A WOMAN AS A RIVAL TO HER SISTER AND A RIVAL TO HER SISTER. אֶל־אֶחָתָהּ לֹא תִקַּח לְצִרֹר. Marrying two sisters would create a damaging rivalry. (The Rabbis saw Jacob's marriage to both Rachel and Leah as a negative model.) The prohibition continues as long as the first sister remains alive, regardless of divorce.

מִפְטִיר כב וְאֶת־זָכָר לֹא תִשָּׁכַב מִשְׁכְּבֵי אִשָּׁה תוֹעֵבָה
 הוּא: כג וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׂכָבְתְךָ לְטְמֵאָה־בָּהּ
 וְאִשָּׁה לֹא־תַעֲמֹד לְפָנָי בַּהֵמָה לְרַבְעָה תִבָּל הוּא:
 כד אֶל־תִּטְמְאוּ בְּכָל־אֵלֶּה כִּי בְּכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם
 אֲשֶׁר־אֲנִי מְשַׁלַּח מִפְּנֵיכֶם: כה וּתְטַמְאוּ הָאָרֶץ וְאִפְקֹד
 עוֹנֶה עֲלֶיהָ וְתִקַּא הָאָרֶץ אֶת־יִשְׁבִּיָּהּ: כו וּשְׁמִרְתֶּם אֹתָם
 אֶת־חֻקְתִּי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבֹת
 הָאֵלֶּה הָאֲזֻרָּח וְהַגֵּר הֹגֵר בְּתוֹכְכֶם: כז כִּי אֶת־כָּל־
 הַתּוֹעֵבֹת הָאֵל עֲשׂוּ אֲנִי־הָאָרֶץ אֲשֶׁר לְפָנֵיכֶם וְתִטְמְאוּ
 הָאָרֶץ: כח וְלֹא־תִקַּא הָאָרֶץ אֹתְכֶם בְּטִמְאָתְכֶם אֲתָם
 כְּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לְפָנֵיכֶם: כט כִּי כָל־אֲשֶׁר
 יַעֲשֶׂה מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה וּנְכַרְתּוּ הַנִּפְשׁוֹת הַעֲשׂוֹת
 מִקְרָב עִמָּם: ל וּשְׁמִרְתֶּם אֶת־מִשְׁמֵרְתִּי לְבִלְתִּי עֲשׂוֹת
 מִחֻקּוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לְפָנֵיכֶם וְלֹא תִטְמְאוּ
 בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

VERSE 21. TO MOLECH. לְמֶלֶךְ. We have archaeological evidence that some of the societies of the ancient Mediterranean world did indeed sacrifice children.

VERSE 22. DO NOT LIE WITH A MALE. וְאֶת־זָכָר לֹא תִשָּׁכַב. Scholars debate this verse's original meaning and how Jewish law in our time should treat same-sex relations. One view is that the biblical text does not refer to homosexuality as we think of it today. Indeed, the notion of homosexuality as an identity is certainly modern. Aside from this verse and its parallel in Leviticus 20:13, the Bible mentions same-sex relations only in the context of rape (Genesis 19:5, Judges 19:22), and with regard to what seems to be male prostitution (Deu-

teronomy 23:18–19). In that vein, some commentators, noting that this verse's prohibition follows the verse excoriating the worship of Molech, speculate that the only homosexual acts prohibited here are those connected to sacred worship. (The Book of Kings mentions King Hezekiah's removal of male Temple prostitutes.) Sex with animals, mentioned in the next verse, likewise might have been part of ancient fertility rites, though obviously it is prohibited for other reasons as well.

VERSE 25. THE LAND BECAME DEFILED. וְתִטְמְאוּ הָאָרֶץ. The gift of the Land of Israel is conditioned on moral behavior.

VERSE 26. NEITHER THE CITIZEN NOR THE STRANGER WHO RESIDES AMONG YOU. וְהַגֵּר הֹגֵר בְּתוֹכְכֶם. The same moral standard is required not only of the people Israel themselves, but also of those who dwell in the land with them.

One Contemporary Code

We believe that we honor the image of God by honoring the body. Through our bodies we can connect with each other, the world, and the sacred. . . . All sexual activity between people must be consensual. . . . No person shall abuse, exploit, control, humiliate, do violence to, or harm another human being physically, emotionally, or in any other way in the course of sexual expression. . . . Each person must take responsibility for the consequences of sexual activity, including pregnancy and children. Sexuality shall not be used as an expression of status or power, and no person shall use status or power to gain consent for sexual activity. . . . It is the responsibility of the Jewish community to raise and discuss issues of sexuality and to help give parents the tools to discuss sexual issues with their children.

—FROM THE ETHIC OF THE
SU KASHA HAVURAH
(as quoted by Judith Plaskow)

she is your son's wife; you shall not uncover her nakedness.

16 Do not uncover the nakedness of your brother's wife; it is the nakedness of your brother.

17 Do not uncover the nakedness of a woman and her daughter; nor shall you take [into your household as a wife] her son's daughter or her daughter's daughter and uncover her nakedness: they are kindred; it is depravity.

18 Do not take [into your household as a wife] a woman as a rival to her sister and uncover her nakedness in the other's lifetime.

19 Do not come near a woman during her menstrual period of impurity to uncover her nakedness.

20 Do not have carnal relations with your neighbor's wife and defile yourself with her.

21 Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am ADONAI.

Maftir

22 Do not lie with a male as one lies with a woman; it is an abhorrence.

23 Do not have carnal relations with any beast and defile yourself thereby. Likewise for a woman: she shall not lend herself to a beast to mate with it; it is perversion.

24 Do not defile yourselves in any of those ways, for it is by such that the nations that I am casting out before you defiled themselves. 25 Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants. 26 But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; 27 for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. 28 So let not the land spew you out for defiling it, as it spewed out the nation that came before you. 29 All who do any of those abhorrent things—such persons shall be cut off from their people.

30 You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I ADONAI am your God.

קריאת התורה – חלופה

ויקרא יט

ראשון א וידבר יהוה אל-משה לאמר: ב דבר אל-
כל-עדת בני-ישראל ואמרת אליהם קדשים תהיו
כי קדוש אני יהוה אלהיכם: ג איש אמו ואביו תיראו
ואת-שבתתי תשמרו אני יהוה אלהיכם: ד אל-תפנו
אל-האלילים ואלהי מסכה לא תעשו לכם אני יהוה
אלהיכם:

שני ה וכי תזבחון זבח שלמים ליהוה לרצונכם תזבחהו:
ו ביום זבחכם יאכל וממחרת והנותר עד-יום השלישי
באש ישרף: ז ואם האכל יאכל ביום השלישי פגול הוא
לא ירצה: ח ואכליו עונו ישא כי-את-קדש יהוה חלל
ונכרתה הנפש ההוא מעמיה: ט ובקצרכם את-קציר
ארצכם לא תכלה פאת שדה לקצר ולקט קצירך לא
תלקט: י וכרמך לא תעולל ופרט כרמך לא תלקט לעני
ולגר תעזב אתם אני יהוה אלהיכם:

LEVITICUS 19. This passage has been called the “holy of holies” of the Book of Leviticus. It contains some of the most central ethical teachings of Judaism. Hillel famously taught that the entire Torah rested on the principle enunciated in verse 18: “Love your fellow [Israelite] as yourself” (Sifra K’doshim).

VERSE 3. YOU SHALL EACH REVERE YOUR MOTHER AND YOUR FATHER איש אמו ואביו תיראו. In contrast, in the Decalogue (Exodus 20) the observance of Shabbat is mentioned first, before respect for parents. The reversed order here typifies this passage’s emphasis on the mutual dependence of ritual practice and ethical awareness; neither one is given priority. (The two concerns are inseparable in much of Jewish thought. For example, the Book of

Deuteronomy maintains that a function of Shabbat is to allow slaves—and even animals—to rest.) Gender priority is also reversed here: unlike in the Decalogue, mother is mentioned before father.

VERSE 5. AN OFFERING OF WELL-BEING זבח שלמים. This term—the focus of the only cultic provision in this afternoon’s Torah reading—refers to a voluntary offering that worshippers ate at home, unsupervised by a priest. Its mention here implies that the holiness associated with the sanctuary can be cultivated at home, and in each individual’s life.

VERSE 10. YOUR VINEYARD וכרמך. Underdeveloped clusters of grapes must be left unpicked until they mature. At that time, only the poor and the stranger may pick them. Similarly, fruit that falls to the ground during the harvest is to be left ungathered, so that the poor may pick it up.

You Shall Be Holy

“Holiness” is the language of invitation—that is, that you shall be vessels prepared and willing to receive. “For I... ADONAI am holy,” that is: I am always ready and willing to be with you if only you would be ready and willing with holy thoughts.

—MENAHEM MENDEL
OF KOTZK

In what way can God demand that a human being attain the level of holiness? This does not mean that you must attain the level of angels—something that is impossible. Rather, what God demands is that you attain the level of which you are capable. Be holy: in whatever circumstances you find yourself, advance a little at a time in your holiness.

—MENAHEM MENDEL
OF WORKA

I... Am Holy

The Ḥasidic master Menahem Mendel of Kotzk said: At times, we think we have fulfilled our obligation and do not need to go any further. Regarding this the Midrash teaches: “Lest we infer that ‘you shall be holy’ means ‘... holy like Me,’ the Torah adds, ‘For I... am holy’—My holiness is higher than yours.” No matter how much we sanctify ourselves, we must realize that God’s holiness is even greater, and so we have not yet truly fulfilled our obligation.

—S. Y. AGNON
(adapted)

Alternate Torah Reading

LEVITICUS 19

First aliyah

1 ADONAI spoke to Moses, saying: 2 Speak to the whole Israelite community and say to them:

You shall be holy, for I, ADONAI your God, am holy.

3 You shall each revere your mother and your father, and keep My sabbaths: I ADONAI am your God.

4 Do not turn to idols or make molten gods for yourselves: I ADONAI am your God.

Second aliyah

5 When you sacrifice an offering of well-being to ADONAI, sacrifice it so that it may be accepted on your behalf. 6 It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. 7 If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. 8 And one who eats of it shall bear the guilt for having profaned what is sacred to ADONAI; that person shall be cut off from kin.

9 When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. 10 You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I ADONAI am your God.

מפסיר יא לא תגנבו ולא תכחשו ולא תשקרו איש
 בעמיתו: יב ולא תשבעו בשמי לשקר וּחִלַּלְתָּ אֶת־
 שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: יג לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תגזל
 לֹא־תִלֵּין פְּעֻלַּת שְׂכִיר אֶתְךָ עַד־בֶּקֶר: יד לֹא־תִקַּל
 חֵרֶשׁ וְלִפְנֵי עוֹר לֹא תתן מכשול וּרְאֵת מֵאֲלֹהֶיךָ אֲנִי
 יְהוָה: טו לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פְּנֵי־דָל וְלֹא
 תהדר פְּנֵי גָדוֹל בְּצַדֵּק תִּשְׁפֹּט עִמִּיתְךָ: טז לֹא־תִלְךָ רֵכִיל
 בְּעַמִּיךָ לֹא תַעֲמִד עַל־דָּם רֵעֶךָ אֲנִי יְהוָה: יז לֹא־תִשְׁנֵא
 אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכַח תוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא
 עָלָיו חֲטָא: יח לֹא־תִקֵּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמֶּךָ
 וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה:

VERSE 11. YOU SHALL NOT STEAL וְלֹא תגנבו. This law follows directly after the laws of leaving part of the harvest for the poor. The juxtaposition may teach that keeping everything for ourselves is a form of stealing (Abraham Ibn Ezra). Alternatively, we are commanded to help the poor find enough to eat so that they will not be driven to steal (Joseph Kara).

VERSE 14. YOU SHALL NOT INSULT THE DEAF לֹא־תִקַּל לִחְרֹשׁ. You shall not insult anyone, even a deaf person whose feelings will not be hurt by your words (Babylonian Talmud, Shevuot 36a). Though no actual harm was caused, the image of God has been diminished through this act.

וְלִפְנֵי עוֹר לֹא תתן מכשול. The Rabbis expanded the meaning of the term “blind” to include someone who lacks necessary information, or who is morally blinded by emotion. One violates this law by deliberately giving bad advice (Sifra), or by providing someone who cannot resist temptation the means to do wrong (Babylonian Talmud, Pesachim 22b), or by provoking a short-tempered person to lash out in anger (Kiddushin 32a). This verse was also understood to prohibit our creating conditions that might tempt someone to transgress a mitzvah.

YOU SHALL NOT . . . PLACE A STUMBLING BLOCK BEFORE THE BLIND וְלִפְנֵי עוֹר לֹא תתן מכשול. The Rabbis expanded the meaning of the term “blind” to include someone who lacks necessary information, or who is morally blinded by emotion. One violates this law by deliberately giving bad advice (Sifra), or by providing someone who cannot resist temptation the means to do wrong (Babylonian Talmud, Pesachim 22b), or by provoking a short-tempered person to lash out in anger (Kiddushin 32a). This verse was also understood to prohibit our creating conditions that might tempt someone to transgress a mitzvah.

VERSE 16. DO NOT PROFIT BY THE BLOOD OF YOUR FELLOW לֹא תַעֲמִיד עַל־דָּם רֵעֶךָ. Or “do not stand by the blood of your fellow.” The Babylonian Talmud understands this precept as obliging us to help someone in distress, even if we have to spend our own time and money to do so (Sanhedrin 73a).

VERSE 17. REPROVE YOUR KIN הוֹכַח תוֹכִיחַ אֶת־עַמִּיתְךָ. The Sages forbid carrying reproach to the point of embarrassing someone (Sifra). The obligation to reprove is limited to cases in which one has reason to believe that the reproof will bring about a change in behavior.

VERSE 18. TAKE VENGEANCE . . . BEAR A GRUDGE לֹא־תִקֵּם וְלֹא־תִטּוֹר. What’s the difference between these misdeeds? If you say to someone, “I will not lend you my hammer, because you broke my saw,” that is taking vengeance; whereas if you say, “I will lend you my hammer even though you wouldn’t lend me your saw,” that is bearing a grudge (Babylonian Talmud, Yoma 23a). It is said of the Eastern European sage Saul Katzenellenbogen that he had such a prodigious memory he never forgot anything he read or heard. Invariably, however, he would forget when someone offended him.

LOVE YOUR FELLOW [ISRAELITE] AS YOURSELF וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ. Much like Hillel before him, Rabbi Akiva said that this was the most basic principle of the Torah. Abraham Joshua Heschel added that this was the hardest mitzvah to observe.

A Second

Ten Commandments

Rabbi Hiyya taught:
This section [Leviticus 19] was spoken in the presence of a gathering of the whole assembly, because most of the essential principles of the Torah are attached to it. Rabbi Levi said: Because the Ten Commandments are included in them:

“I ADONAI am your God” (Exodus 20:2) and here it is written, “I ADONAI am your God” (Leviticus 19:3);
“You shall have no other gods” (Exodus 20:3) and here it is written, “Do not . . . make molten gods for yourselves” (Leviticus 19:4);

“You shall not swear falsely by the name of your God ADONAI” (Exodus 20:7) and here it is written, “You shall not swear falsely by My name” (Leviticus 19:12);

“Remember Shabbat” (Exodus 20:8) and here it is written, “You shall each . . . keep My Shabbatot” (Leviticus 19:3);

“Honor your father and your mother” (Exodus 20:12) and here it is written, “You shall each revere your mother and your father” (Leviticus 19:3);

“You shall not murder” (Exodus 20:13) and here it is written, “Do not profit by the blood of your fellow [Israelite]” (Leviticus 19:16);

“You shall not commit adultery” (Exodus 20:13) and here it is written, “The adulterer and the adulteress shall be put to death” (Leviticus 20:10);

“You shall not steal” (Exodus 20:13) and here it is written, “You shall not steal” (Leviticus 19:11);

“You shall not bear false witness” (Exodus 20:13) and here it is written, “Do not deal basely with members of your people” (Leviticus 19:16);

“You shall not covet . . . anything that is your neighbor’s” (Exodus 20:14) and here it is written, “Love your fellow [Israelite] as yourself” (Leviticus 19:18).

—LEVITICUS RABBAH 24:5

Maftir

11 You shall not steal; you shall not deal deceitfully or falsely with one another. 12 You shall not swear falsely by My name, profaning the name of your God: I am ADONAI.

13 You shall not defraud your fellow [Israelite]. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

14 You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am ADONAI.

15 You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kin fairly. 16 Do not deal basely with members of your people. Do not profit by the blood of your fellow [Israelite]: I am ADONAI.

17 You shall not hate your kinsfolk in your heart. Reprove your kin but incur no guilt on their account. 18 You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite] as yourself: I am ADONAI.

From the Most Distant To the Closest

The ethical commands in this chapter move from the corner of the field to your heart, from the stranger to your neighbor, from that which is distant to that which is most intimate. Jewish ethical training asks us to begin with simple acts but ultimately demands the most fundamental transformation in character and behavior: to be a truly loving and compassionate human being. The Torah commands us to love God and to love our neighbor. Each is a reflection of the other.

הַגְבָּהַת הַתּוֹרָה

*A Magbiah and Golel are called to raise and tie the Sefer Torah.
As the Torah is lifted, we rise and recite:*

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנַי בְּנֵי יִשְׂרָאֵל,
עַל-פִּי יְהוָה בְּיַד-מֹשֶׁה.

בְּרָכָה שֶׁלְפָנַי הַהִפְטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנָבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבְנָבִיאֵי הָאַמֶּת וְצַדִּיק.

הִפְטָרָה

יוֹנָה א

א וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אַמְתַּי לֵאמֹר: ב קוּם לֶךְ
אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרֵא עָלֶיהָ כִּי-עֲלִתָה רַעְתָּם
לְפָנַי: ג וַיִּקָּם יוֹנָה לְבָרַח לְבְרִיחַ תַּרְשִׁישׁ מִלְּפָנַי יְהוָה וַיֵּרֶד
יָפוֹ וַיִּמְצָא אֲנִיָּה | בָּאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ
לָבוֹא עִמָּהֶם תַרְשִׁישׁ מִלְּפָנַי יְהוָה: ד וַיְהוֶה הַטִּיל
רוּחַ-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סַעַר-גָּדוֹל בַּיָּם וְהָאֲנִיָּה
חֲשָׁבָה לְהִשְׁבֵּר: ה וַיִּירָאוּ הַמַּלְחִים וַיִּזְעַקוּ אִישׁ אֶל-
אֱלֹהֵיוֹ וַיִּטְלוּ אֶת-הַכְּלִים אֲשֶׁר בָּאֲנִיָּה אֶל-הַיָּם לְהַקֵּל
מֵעֲלֵיהֶם וַיּוֹנֶה יָרֵד אֶל-יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁפֹּב וַיִּרְדָּם:

THE BOOK OF JONAH. Unlike other prophetic books, this one does not contain an extensive record of the prophet's words. Nor is it a historical book, for it nowhere indicates a specific era or date. Most biblical scholars think of it as a fable carrying an important religious message—though they differ on what that message is. For various interpretations, see the left-most column.

VERSE 1. JONAH SON OF AMITTAI בְּרִי-אַמְתַּי א. A prophet with this name appears briefly elsewhere (2 Kings 14:25). "Amittai" may be a play on the root *emet* (*emet*), meaning "truth."

VERSE 3. TARSHISH תַרְשִׁישׁ. In the ancient Near East, ships hugged the coastline as they sailed. Tarshish (Tarsus) is located up the Mediterranean coast from Joppa (Jaffa or *Yafo*). Nineveh, where God was sending Jonah, is located east of the Land of Israel (in modern-day Iraq). Jonah, instead of traveling east by land, flees north by sea.

Alternatively, some scholars identify "Tarshish" with Tartusa in Spain. If so, then

Jonah travels in exactly the opposite direction from Nineveh.

AWAY FROM מִלְּפָנַי. This word (*mi-lif'nei*) can be distinguished from a nearly identical preposition, *mi-p'nei*. According to Abraham ibn Ezra, the latter connotes a backing away motivated by fear, whereas the present term implies a rupture of contact, a turning of one's back.

WENT DOWN . . . WENT ABOARD וַיֵּרֶד . . . וַיֵּרֶד. The verb *ירד* ("go down") describes Jonah's movements three times in a row; in verse 5, we will learn that he "had gone down" into the boat's hold. This progressive descent marks his increasing distance from God (in heaven) and his growing depression.

VERSE 4. A GREAT STORM רוח גדולה. When God wants the wind to blow, it blows. When God wants a giant fish to appear, the natural world responds and it appears. Everything and everyone—even the foreign sailors—is responsive to God; only God's prophet doesn't listen.

VERSE 5. The piety of the pagan sailors is in stark contrast to Jonah's. They pray to their deities while he flees from his. Eventually they will pray to Adonai and even offer a sacrifice (verse 16).

Jonah: Understanding the Book

The Babylonian Talmud states that the Haftarah reading for Yom Kippur afternoon is the Book of Jonah; it gives no explanation for this choice (Megillah 31a). This book is, of course, about sin and forgiveness, yet we are left with many questions. Why on this day are we reading about a prophet who tries to run away from God's service and who seems angered by God's forgiving nature? Why does Jonah flee? And why is he so dejected after the people of Nineveh repent? Medieval Jewish commentators as well as contemporary biblical scholars have wrestled with these questions.

Jonah can be seen as demanding a standard of strict justice. Yet God opts for mercy. Jonah watches an entire city of evildoers escape punishment when they choose to repent—an unsettling outcome. (How can God not punish people for their wrongs? If they are not held to account, might not the world descend into chaos?) According to this view, the Rabbis chose this Haftarah in order to assure us that God's primary relationship with humanity is one of mercy, kindness, and love.

Others argue that Jonah flees because he is asked to reach out to the world beyond Israel. The story

(continued)

Lifting the Torah

A Magbiah and Golel are called to raise and tie the Sefer Torah. As the Torah is lifted, we rise and recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam Mosheh lifnei b'nei yisra-el al pi Adonai b'yad Mosheh.

B'rakhah before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. *Barukh atah ADONAI*, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

Haftarah

THE BOOK OF JONAH

Chapter 1

1 The word of ADONAI came to Jonah son of Amittai: 2 Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

3 Jonah, however, started out to flee to Tarshish from ADONAI's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of ADONAI.

4 But ADONAI cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up. 5 In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel where he lay down and fell asleep.

ו ויקרב אליו רב החבל ויאמר לו מה־לך נרדמ קום
 קרא אל־אלהיך אולי יתעשת האלהים לנו ולא נאבד:
 ז ויאמרו איש אל־רעהו לכו ונפילה גורלות ונדעה
 בשלמי הרעה הזאת לנו ויפלו גורלות ויפל הגורל על־
 יונה: ח ויאמרו אליו הגידה־נא לנו באשר למי־הרעה
 הזאת לנו מה־מלאכתך ומאין תבוא מה ארצך ואי־
 מזה עם אתה: ט ויאמר אליהם עברי אנכי ואת־יהוה
 אלהי השמים אני ירא אשר־עשה את־הים ואת־
 היבשה: י וייראו האנשים יראה גדולה ויאמרו אליו
 מה־זאת עשית כִּי־ידעו האנשים כִּי־מלפני יהוה הוא
 ברח כִּי הגיד להם: יא ויאמרו אליו מה־נעשה לך
 וישתק הים מעלינו כִּי הים הולך וסער: יב ויאמר
 אליהם שאוני והטילני אל־הים וישתק הים מעליכם כִּי
 יודע אני כִּי בשלי הסער הגדול הזה עליכם: יג ויחתרו
 האנשים להשיב אל־היבשה ולא יכלו כִּי הים הולך
 וסער עליהם: יד ויקראו אל־יהוה ויאמרו אנה יהוה
 אל־נא נאבדה בנפש האיש הזה ואל־תתן עלינו דם
 נקיא כִּי־אתה יהוה כאשר חפצת עשית: טו וישאו
 את־יונה ויטלוהו אל־הים ויעמד הים מזעפו: טז וייראו
 האנשים יראה גדולה את־יהוה ויזבחו־זבח ליהוה
 וידרו נדרים:

(continued from previous page)

is largely about non-Israelites. Indeed, Nineveh is not only a foreign city but also the capital of the very empire that destroyed the Northern Kingdom of Israel. In this reading, the Rabbis chose this Haftarah in order to teach that God is the sovereign of all humanity, and that God's justice and mercy extend to all human beings—even to Israel's enemies.

Still others perceive Jonah's fleeing as the result of inner turmoil over the difficulty of his position. Perhaps he fears that if he brings God's message to the Ninevites, they will reject him; he will fail. (The prophetic task can be disheartening when people ignore the message or attack the messenger: Elijah hides in the desert in fear for his life; Amos must flee the temple precinct at Beth El; and Jeremiah wishes that he'd never been born.) Yet if he succeeds and the people repent, what then? If

his dire predictions do not come to pass, he might be ridiculed as a false prophet. According to this interpretation, the Rabbis chose this Haftarah to charge us with taking on the difficult task of serving as loving critics to one another.

Perhaps all of these readings can inspire us: We are called upon to believe in a merciful God and, in turn, to manifest kindness and caring. We are asked to take responsibility for a larger world beyond our family and friends, and to overcome our fears of either failure or success—fears that may inhibit us from standing up for God's teaching to uphold truth, demand justice, and exemplify love and kindness in our lives. At times we want to flee from responsibility, because the task is difficult. Like Jonah, we can learn to trust enough to love—and allow ourselves to be loved.

6 The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish."

7 The crew said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. 8 They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?" 9 "I am a Hebrew," he replied. "I worship ADONAI, the God of Heaven, who made both sea and land." 10 The crew was greatly terrified, and they asked him, "What have you done?" And when the crew learned that he was fleeing from the service of ADONAI—for so he told them— 11 they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. 12 He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account." 13 Nevertheless, the crew rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. 14 Then they cried out to ADONAI: "Oh, please, ADONAI, do not let us perish on account of this fellow's life. Do not hold us guilty of killing an innocent person! For You, O ADONAI, by Your will, have brought this about." 15 And they heaved Jonah overboard, and the sea stopped raging.

16 The crew feared ADONAI greatly; they offered a sacrifice to ADONAI and they made vows.

יונה ב

א וַיִּמַן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי
הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: ב וַיִּתְפַּלֵּל יוֹנָה אֶל־
יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה: ג וַיֹּאמֶר
קְרָאתִי מִצָּרָה לִי אֱלֹהִים וַיַּעֲנֵנִי
מִבְּטֶן שְׂאוֹל שׁוּעַתִּי
ד וַתִּשְׁלִיכֵנִי מִצֹּלָה וְנָהָר יִסְבְּבֵנִי
כָּל־מִשְׁבְּרֵיהֶּ וְגִלְיָה
ה וְאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי
אֶף אוֹסִיף לְהַפְּיֵט
ו אֶפְפוּנֵי מַיִם עַד־נַפְשִׁי
סוֹף חֲבוּשׁ לְרֹאשִׁי:
ז לִקְצָבֵי הָרִים יִרְדְּתִי
וּתְעַל מִשַּׁחַת חַיִּי
ח בַּהֲתַעֲטֹף עָלַי נַפְשִׁי
וּתְבֹא אֵלַי תְּפִלְתִּי
ט מִשְׁמֵרִים הַבְּלִי־שׁוֹא
י וְאֲנִי בְּקוֹל תּוֹדָה
אֲשֶׁר נִדְרַתִּי אֲשַׁלֵּמָה
יֵא וַיֹּאמֶר יְהוָה לַדָּג וַיִּקָּא אֶת־יוֹנָה אֶל־הַיַּבְשָׁה:

2:3-9. Jonah's prayer is made up of a pastiche of phrases from the psalms. Its borrowed nature is evident from the fact that all the verbs are in the past tense and the author speaks of having already been saved.

VERSE 3. SHEOL שְׂאוֹל. In biblical Israel, Sheol was thought of as a nether-world to which the dead were gathered.

יונה ג

א וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאָמְרוֹ: ב קוּם לָךְ אֶל־
נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר
אֲנִי דֹבֵר אֵלֶיךָ: ג וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדַבַּר יְהוָה
וְנִינְוָה הִיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים:
ד וַיַּחַל יוֹנָה לְבֹא בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר
עוֹד אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּכֶת: ה וַיֹּאמְרֵינוּ אַנְשֵׁי נִינְוָה

3:4. SHALL BE OVERTHROWN נִהְפָּכֶת. Literally, "overturned." In Genesis, the same word describes the destruction of Sodom and Gomorrah. Here it may refer equally to the process of repentance, through which the Ninevites might change their behavior and their way of life. As the Babylonian Talmud remarks: "Jonah was told that Nineveh would be overturned, but he did not know whether for good or for evil" (Sanhedrin 89b).

Chapter 2

1 ADONAI provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. 2 Jonah prayed to his God ADONAI from the belly of the fish. 3 He said:

In my trouble I called to ADONAI,
from the belly of Sheol I cried out,

4 You cast me into the depths,
the floods engulfed me;

all Your breakers and billows

5 I thought I was driven away
would I ever gaze again

6 The waters closed in over me,

Weeds twined around my head.

7 I sank to the base of the mountains;
Yet You brought my life up from the pit,

8 When my life was ebbing away,
and my prayer came before You,

9 They who cling to empty folly

10 But I, with loud thanksgiving,
what I have vowed I will perform.

who answered me;
and You heard my voice.
into the heart of the sea,

swept over me.

out of Your sight:
upon Your holy Temple?
the deep engulfed me.

the bars of the earth closed upon me forever.

O my God ADONAI!

I called ADONAI to mind;
into Your holy Temple.

forsake their own welfare,

will sacrifice to You;

Deliverance is ADONAI's!

11 ADONAI commanded the fish, and it spewed Jonah out upon dry land.

Chapter 3

1 The word of ADONAI came to Jonah a second time: 2 "Go at once to Nineveh, that great city, and proclaim to it what I tell you." 3 Jonah went at once to Nineveh in accordance with ADONAI's command.

Nineveh was an enormously large city a three days' walk across. 4 Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

באלהים ויקראו-צום וילבשו שקים מגדולם ועד-
 קטנם: ו יגע הדבר אל-מלך נינזה ויקם מכסאו ויעבר
 אדרתו מעליו ויכס שק וישב על-האפר: ז ויזעק ויאמר
 בנינזה מטעם המלך וגדליו לאמר האדם והבהמה
 הבקר והצאן אלי-יטעמו מאומה אל-ירעו ומים אל-
 ישתו: ח ויתכסו שקים האדם והבהמה ויקראו אל-
 אלהים בחזקה וישבו איש מדרכו הרעה ומן-החמס
 אשר בכפיהם: ט מי-יודע ישוב ונחם האלהים ושב
 מחרון אפו ולא נאבד: י וירא האלהים את-מעשיהם
 כי-שבו מדרכם הרעה וינחם האלהים על-הרעה אשר-
 דבר לעשות-להם ולא עשה:

יונה ד

א וירע אל-יונה רעה גדולה ויחר לו: ב ויתפלל אל-יהוה
 ויאמר אנה יהוה הלווא-זה דברי עד-היותי על-אדמתי
 על-כן קדמתי לברח תרשישה כי ידעתי כי אתה אל-
 חנון ורחום ארך אפים ורב-חסד ונחם על-הרעה:
 ג ועתה יהוה קח-נא את-נפשי ממני כי טוב מותי מחי:
 ד ויאמר יהוה ההיטב חרה לך: ה ויצא יונה מן-העיר
 וישב מקדם לעיר ויעש לו שם ספה וישב תחתיה בצל
 עד אשר יראה מה-יהיה בעיר: ו וימן יהוה-אלהים
 קיקיון ויעל | מעל ליונה להיות צל על-ראשו להציל לו
 מרעתו וישמח יונה על-הקיקיון שמחה גדולה: ז וימן
 האלהים תולעת בעלות השחר למחרת ותף את-
 הקיקיון וייבש: ח והי | כזרח השמש וימן אלהים
 רוח קדים חרישית ותף השמש על-ראש יונה ויתעלף
 וישאל את-נפשו למוות ויאמר טוב מותי מחי:

VERSES 7–8. This may be an exaggerated—almost satirical—image, picturing even the animals as fasting and wearing sackcloth. It strengthens the contrast between the willingness of all creatures to do God's bidding, and Jonah's resistance to his assigned task. Scholars note that it was a Persian practice to drape animals in sackcloth as a way of appealing to their deity.

VERSE 9. WHO KNOWS מִי־יֹדֵעַ. The people of Nineveh enter into fasting and repentance without knowing whether or not their acts will cause God to change the threatened outcome.

4:1. THIS DISPLEASED JONAH וַיִּחַר לוֹ. It seems that God's forgiving nature arouses Jonah's anger.

VERSE 2. Here Jonah quotes from the thirteen attributes of God that were revealed to Moses (Exodus 34:6–7). He omits that passage's reference to punishment—just as we do in the liturgy.

VERSE 6. RICINUS PLANT קִיקִיּוֹן. This is the Bible's only occurrence of the term *kikkayon*. We cannot be sure which species is meant.

5 The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. 6 When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. 7 And he had the word cried through Nineveh: “By decree of the king and his nobles: No human or beast—of flock or herd—shall taste anything! They shall not graze, and they shall not drink water! 8 They shall be covered with sackcloth—human and beast—and shall cry mightily to God. Let everyone turn back from their evil ways and from the injustice of which they are guilty. 9 Who knows but that God may turn and relent? [God] may turn back from wrath, so that we do not perish.”

10 God saw what they did, how they were turning back from their evil ways. And God renounced the punishment that had been planned for them, and did not carry it out.

Chapter 4

1 This displeased Jonah greatly, and he was grieved. 2 He prayed to ADONAI, saying, “O ADONAI! Isn’t this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment. 3 Please, ADONAI, take my life, for I would rather die than live.” 4 ADONAI replied, “Are you that deeply grieved?”

5 Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. 6 God ADONAI provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. 7 But the next day at dawn God provided a worm, which attacked the plant so that it withered. 8 And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah’s head, and he became faint. He begged for death, saying, “I would rather die than live.”

ט וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהֵיטֵב חָרָה־לְךָ עַל־הַקִּיקָיוֹן
 וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מָוֶת: י וַיֹּאמֶר יְהוָה אֶתָּה
 חֲסַתְּ עַל־הַקִּיקָיוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ
 שְׁבֹן־לִילָה הִיָּה וּבֶן־לִילָה אָבָד: יא וַאֲנִי לֹא אַחֹוס עַל־
 נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁׁבָהּ הַרְבֵּה מִשְׁתִּים־עֹשֵׂרָה
 רְבֹו אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינֹו לְשִׁמְאֹלוֹ וּבַהֲמָה רַבָּה:

VERSE 10. YOU CARED ABOUT THE PLANT אַתָּה חֲסַתְּ עַל־הַקִּיקָיוֹן. God does not respond with an intellectual argument. God has to make Jonah realize that he, too, requires God's grace, undeserved though that may be. God makes Jonah feel the transitory nature of all life and so rouses his sense of pity for all living creatures. (David L. Lieber)

MICAH 7:18–19. The Micah verses are added here because of their theme of forgiveness. Customarily these verses are also recited during the Tashlikh ceremony on the afternoon of the first day of Rosh Hashanah. On that occasion, the community enacts the reference to God's casting sins into the sea, symbolizing faith in divine forgiveness.

מִיכָה ז
 יב מִי־אֵל כְּמוֹךָ
 נִשְׂא עֵוֹן וְעֹבֵר עַל־פְּשָׁע
 לְשֹׂאֲרֵית נַחֲלָתוֹ
 לֹא־הֶחְזִיק לְעַד אָפוֹ כִּי־חָפַץ חֶסֶד הוּא:
 יט יָשׁוּב יִרְחַמֵּנוּ
 יכְבֹּשׁ עֲוֹנֹתֵינוּ
 וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל־חַטָּאתָם:
 כ תִּתֵּן אֲמַת לִיעֶקֶב חֶסֶד לְאַבְרָהָם
 אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיְמֵי קָדָם:

הַבְּרָכוֹת שֶׁלְאַחַר הַהַפְטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־
 הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הַאוֹמֵר
 וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכַל־דְּבָרָיו אֲמַת וְצַדִּיק. נְאֻמָּן
 אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד
 מְדַבְּרֶיךָ אַחֲזוֹר לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן
 אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַנְּאֻמָּן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
 בְּמַהֲרָה בְּיְמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ.

שְׁמַחְנוּ, יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיאַת עֲבָדְךָ וּבְמַלְכוּת
 בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וַיְגַל לַבְּנוֹ, עַל כִּסְאוֹ לֹא
 יֵשֵׁב זָר וְלֹא יִנְחָלוּ עוֹד אַחֲרָיִם אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם
 קְדֻשָׁךְ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכְבֶּה גֵרוֹ לְעוֹלָם וָעַד. בְּרוּךְ
 אַתָּה יְהוָה, מְגַן דָּוִד.

9 Then God said to Jonah, “Are you so deeply grieved about the plant?” “Yes,” he replied, “so deeply that I want to die.”

10 Then ADONAI said: “You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. 11 And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!”

MICAH 7

18 Is there any divinity save You
who forgives the sins and pardons the transgressions
of the remnant, Your people?
You do not maintain anger forever, for You delight in love.

19 You will return to us compassionately—
overcoming the consequences of our sin,
hurling our sins into the depths of the sea.

20 You will keep faith with Jacob,
showing enduring love to Abraham,
as You promised our ancestors in days of old.

B'rakhot after the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah ADONAI*, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. *Barukh atah ADONAI*, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come and make our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah ADONAI*, Shield of David.

הַכְנָסַת הַתּוֹרָה

We rise. Leader:

יִהְלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיָּרֵם קָרְן לְעֵמוֹ,
תַּהֲלֶה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּ־יָהּ.

לְדוֹד מְזִמּוֹר.

לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבְל וַיִּשְׁבִּי בָּהּ.
כִּי־הוּא עַל־יַמִּים יִסְדָּהּ, וְעַל־נְהָרוֹת יְכוֹנְנֶהּ.
מִי־יַעֲלֶה בְּהַר־יְהוָה, וּמִי־יִקוּם בְּמִקְוֹם קָדְשׁוֹ.
נָקִי כַפַּיִם וּבֵר־לֵבָב, אֲשֶׁר לֹא־נִשְׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָהּ.

יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.

זֶה דוֹר דָּרָשׁוֹ, מִבְּקִשֵׁי פִנְיֶךָ יַעֲקֹב, סֵלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה עֲזוֹז וְגִבּוֹר, יְהוָה גִּבּוֹר מְלַחְמָהּ.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשָׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה. תהלים כד

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies our Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the *b'rakhah* recited just after each Torah reading, describing the Torah as "a teaching of truth": in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.

Returning the Torah

We rise. Leader:

Extol the name of ADONAI, for God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

*Hodo al eretz v'shamayim, va-yarem keren l'ammo;
t'hillah l'khol hasidav, liv'nei yisra-el am k'rovo. Hal'luyah!*

PSALM 24

A SONG OF DAVID.

The earth is ADONAI's in all its fullness, the land and all who dwell on it. For it was God who founded it upon the seas, and set it firm upon the flowing streams. Who may ascend the mount of ADONAI? Who may come forward in God's sanctuary? One who has clean hands and a pure heart, who has not taken God's name in vain, nor sworn deceitfully. One such as this will receive ADONAI's blessing, a just reward from God, the deliverer. This generation searches for You; like Jacob, seeks Your presence, *selah*. Open up, arched gateways—open up, doors of the world; may the sovereign who is exalted enter. Who is the sovereign who is exalted? ADONAI, mighty and triumphant, triumphant in battle. Open up, arched gateways—open up, doors of the world; may the sovereign who is exalted enter. Who is the sovereign who is exalted? *Adonai Tz'va-ot* is the sovereign who is exalted. *Selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah.

Ki hu al yammim y'sadah, v'al n'harot y'khon'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kodsho.

*N'ki khappayim u-var leivav, asher lo nasa la-shav nafshi,
v'lo nishba l'mirmah.*

Yissa v'rakhah mei-eit Adonai, u-tz'dakah mei-elohei yisho.

Zeh dor dor'shav m'vakshei fanekha ya-akov, selah.

*S'u sh'arim rasheikhem, v'hinnas'u pith'ei olam,
v'yavo melekh ha-kavod.*

*Mi zeh melekh ha-kavod, Adonai izzuz v'gibbor,
Adonai gibbor milhamah.*

*S'u sh'arim rasheikhem, v'hinnas'u pith'ei olam,
v'yavo melekh ha-kavod.*

Mi hu zeh melekh ha-kavod,

Adonai Tz'va-ot hu melekh ha-kavod, selah.

The Sefer Torah is placed in the ark.

וּבְנַחָה יֹאמֵר: שׁוּבָה יְהוָה רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל.
קוּמָה יְהוָה לְמִנּוּחֹתָךְ, אֶתָּה וְאַרְוֹן עֵינֶיךָ.
כַּהֲנִיף יִלְבָּשׁוּ-צִדְקָה, וְחִסִּידֶיךָ יִרְנְנוּ.
בְּעֵבוֹר דָּוִד עֲבָדְךָ, אֶל-תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ.
◀ כִּי לֵקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֶל-תַּעֲזֹבוּ.
עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיהָ מֵאֲשֶׁר.
דְּרָכֶיהָ דְרָכֵי-נְעִים, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנו יְהוָה אֵלֶיךָ וְנִשׁוּבָה, חֲדָשׁ יִמֵּינוּ כְּקֶדֶם.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא לְעֵלְמָא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

The Silent Amidah can be found on page 213.

WHENEVER THE ARK WAS SET DOWN יֹאמֵר. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21) can also serve to refer to our own inner journey—accompanied by Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei hayyim*, the Torah handles, while reciting the *b'rakhot* over the Torah—thus grasping the “tree of life” both physically and figuratively.

ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דְרָכֵי נְעִים, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

MAY GOD'S GREAT NAME יְהֵא שְׁמֵהּ. Whenever the people Israel enter the synagogue and house of study and proclaim: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא

וְלְעֵלְמֵי עֵלְמֵיָא (*Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya*), “May God's great name be acknowledged forever and ever,” the Holy One nods and says: “Happy is the sovereign in whose house such praise is spoken” (Babylonian Talmud, Berakhot 3a).

Turn Us Toward You

The term “doorknob moment” refers to that instant when a doctor or psychologist is about to leave, and the patient or client suddenly bursts out with his or her most important concern. Sometimes it is precisely when we are about to end an appointment that we feel compelled to express urgently what has been on our mind the whole time.

Our communal door-knob moment is when we are about to close the ark and put away the Torah—a manifestation of God’s presence. We cry out and ask God for help in bridging the distance that we often feel between us and our creator: “Turn us toward You, Adonai, and we will return to You.” It is a poignant verse, the penultimate line of the Book of Lamentations. With it we ask God to push us in the right direction, to help us with the difficult first step. (Once we have begun feeling closer to God, we can continue the reconciliation process ourselves.) It concludes by asking God to “make our days seem fresh, as they once were.” Bring us back to the sense of excitement, the wonder, the closeness to God, that we have felt at certain moments in our lives.

The Sefer Torah is placed in the ark.

Whenever the Ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary,
You and Your glorious Ark.

Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.

I have given you a precious inheritance:

Do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.

Its ways are pleasant ways, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

Eitz hayyim hi la-mahazikim bah, v'tom'kheha m'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.

Ḥatzi Kaddish

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God’s great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

The Silent Amidah can be found on page 213.

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened:

פִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

מְסוּד חֲכָמִים וְנְבוֹנִים,
וּמְלַמֵּד דַּעַת מְבִינִים,
אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחֹלוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

The ark is closed.

GREAT, MIGHTY, AWE-INSPIRING וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God’s might is characterized by the befriending of the stranger, the widow, and the orphan.

REDEEMER גּוֹאֵל. Judaism’s messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God’s teachings, carried out by us, will help the world achieve such perfection.

INSPIRED BY THE INSIGHT חֲכָמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day’s themes. The reference to “sages” and “those who acquired wisdom” is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah’s *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations.

AMIDAH. In every Amidah, the first three *b'rakhot* and the last three *b'rakhot* consistently address the same themes. On Yom Kippur, a single intermediate *b'rakhah* recounts the day’s holiness. Our public confession is inserted into that *b'rakhah* whenever the leader repeats the Amidah.

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF SARAH שָׂרָה. Many congregations add the names of the four matriarchs at the beginning of this *b'rakhah* because of their significance as founders of our people and as part of our effort to reclaim women’s voices and to honor women’s experiences.

REPETITION OF THE AMIDAH

Meditation on Prayer

In the Bible, God speaks to us, and we listen. At the moment of prayer, we speak to God and God listens. —ISAAC ARAMA

Bending the Knees and Bowing

The Talmud encourages us to pay attention to the movement of each of our vertebrae as we bow, enabling us to focus on the miracle of our bodies' construction. We stand up straight when we reach God's name, for we speak to God face to face.

God of Abraham, God of Isaac, and God of Jacob

Why is the word "God" repeated each time? We might more easily have said it once. The repeated use of the word "God" highlights that each patriarch—and matriarch—knew God personally and sought a distinct relationship with God.

We rise as the ark is opened:

As I proclaim God's name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Inspired by the insight of sages
and the teachings of those who acquired wisdom,
I open my lips in prayer and supplication
to entreat the Merciful Sovereign,
who forgives and pardons sin.

The ark is closed.

זְכַרְנוּנוּ לַחַיִּים, מֶלֶךְ חַפְץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

REMEMBER US זְכַרְנוּנוּ. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word חַיִּים (*hayyim*), “life.”

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבָרָהִם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבָרָהִם.

SHIELD OF ABRAHAM מַגֵּן אֲבָרָהִם. After Genesis 15:1.

GUARDIAN OF SARAH פּוֹקֵד שָׂרָה. Or: “the One who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God’s promise to Abraham and Sarah.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

SUPPORT THE FALLING רוֹפֵא חוֹלִים סוֹמֵךְ נוֹפְלִים. After Psalm 145:14.

מְכַלְכֵּל חַיִּים בַּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים
אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה
לְךָ, מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

HEAL THE SICK רוֹפֵא חוֹלִים סוֹמֵךְ נוֹפְלִים. After Exodus 15:26.

LOOSEN THE CHAINS OF THE BOUND מַתִּיר אֲסוּרִים. Psalm 146:7.

מִי כְמוֹךָ אֵב הֶרְחַמִּים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

BRINGS DEATH AND LIFE מֵמִית וּמַחֲיָה. 1 Samuel 2:6.

וְנֹאמְן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מַחֲיָה הַמֵּתִים.

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֵב הֶרְחַמִּים. Jewish mystical tradition highlights the theological tension between God’s qualities of power and strict judgment,

and God’s qualities of mercy and lovingkindness, חֶסֶד (*hesed*). Throughout the year, this *b'rakhah* reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

GIVES LIFE TO THE DEAD מַחֲיָה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God’s supreme power: God cares for even the dead.

*A Meditation
on Immortality*

Each morning You
restore consciousness
to my sleep-filled body,
and I awake.

Each spring You restore
vitality to trees, plants,
and animals that have
hibernated through the
winter, and they grow
once more.

Each day I remember
those who have died;
they live on beyond the
grave.

Each moment I contem-
plate the rebirth of our
people; I recall that You
put the breath of life
into dry bones.

Praised are You, Adonai,
for planting immortal-
ity in my soul, in my
people, and in our
world.

—ROBERT SCHEINBERG

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

*Barukh atah ADONAI,
Shield of Abraham.*

Version with Patriarchs and Matriarchs:

You are the Sovereign who
helps and guards, saves and
shields.

*Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.*

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rahamim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeh u-matzmi-ah y'shu-ah.*

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-rahamim, zokheir y'tzurav l'hayyim b'rahamim.

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

יְמַלֵּךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ-יָהּ.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

קְדוּשָׁה

כְּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּי שׁוֹאֲלִים זֶה לְזֶה אֵיֶה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד-יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וַיַּחֲוֶן עִם הַמַּיְחָדִים שְׁמוֹ
עָרַב וְבָקֵר בְּכָל-יוֹם תְּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע
אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנֵית לְעֵינֵי כָּל-חַי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים:
אֲנִי יְהוָה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ יְהוָה אֲדַנְנוּ, מֶה אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה
אֶחָד וְשְׁמוֹ אֶחָד. וּבְדַבְרֵי קְדוּשָׁה כְּתוּב לֵאמֹר:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ-יָהּ.

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּה, וּלְנֶצַח נְצָחִים קְדוּשְׁתְּךָ נְקַדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ מְפִינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד, כִּי אֵל מְלֶךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה.

We are seated.

KEDUSHAH. The Kedushah is a poetic elaboration of the third *b'rakhah* of the Amidah, in which the congregation and the leader proclaim God's holiness responsively. Antiphonal proclamations of God's holiness such as this are referred to as *d'varim she-bik'dushah*, "sections of holiness," and are recited only in the presence of a minyan. In this ancient mystic prayer, we pattern our praise after the angelic glorification of God. The Kedushah of the Amidah occurs in many different versions, but always contains three biblical quotations: "Holy, holy, holy" (Isaiah 6:3), "Praised is Adonai's glory wherever God dwells" (Ezekiel 3:12), and "Adonai will reign forever" (Psalm 146:10). The prayers surrounding these verses vary. On weekdays, they are brief. On Shabbat and holy days, they are more elaborate. On Yom Kippur, the Kedushah at all services is recited in its most elaborate version, which during the year is reserved for the Musaf service on Shabbat and festivals.

(adapted from Reuven Hammer)

HOLY קְדוּשָׁה. These are the words uttered by the angels, which Isaiah recorded when he had an overwhelming experience of being in the very presence of God. Holiness is God's essential quality, of which we can partake when we dedicate ourselves to God and undertake to imitate the divine qualities of mercy and love.

Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation, Halleluyah! And You, O Holy One, are enthroned through the praises of the people Israel. God, please hear us.

KEDUSHAH

We rise.

Each cried out to the other:

“Holy, holy, holy is *Adonai Tz’va·ot*, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va·ot, m’lo khol ha-aretz k’vodo.

God’s glory fills the universe. As one angelic chorus asks, “Where is the place of God’s glory?” another responds:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mi-m’komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma: “Hear, O Israel, ADONAI is our God, ADONAI alone.”

Sh’ma yisra-el, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v’hu yashmi-einu b’rahamav sheinit l’inei kol hai, lihyot lakhem leilohim.

“I, ADONAI, am your God.”

Ani Adonai eloheikhem.

Majesty, our majesty, “ADONAI, our master, how majestic is Your name throughout the world!”

ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyyon l’dor va-dor, hal’luyah.

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

We are seated.

חַמַּל עַל מַעֲשֵׂיךָ
וְתִשְׂמַח בְּמַעֲשֵׂיךָ,
וַיֹּאמְרוּ לְךָ חוֹסֵיךָ
בְּצַדִּיקְךָ עֲמוּסֵיךָ,
תִּקְדָּשׁ אֲדוֹן עַל כָּל-מַעֲשֵׂיךָ.

וּבָכָן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ
וַאֲיַמְתֵּךָ עַל כָּל-מַה-שֶּׁבְרָאתָ,
וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים,
וַיַּעֲשׂוּ כָּל־מַה-אֲחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ,
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבְרָאתָ.
וּבָכָן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
תְּהַלֵּל לִירְאֵיךָ וְתִקְוֶה לְדוֹרְשֵׁיךָ,
וּפְתַחֲחוֹן פֶּה לְמִיַּחֲלִים לְךָ,
שִׁמְחָה לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירְךָ,
וּצְמִיחַת קֶרֶן לְדוֹד עַבְדְּךָ,
וְעִרְיַכַת נֹר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ.
וּבָכָן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,
וַיִּשְׂרִים יַעֲלֹזוּ,
וְחֹסֵידִים בְּרַנָּה יִגִּילוּ,
וְעוֹלָתָה תִּקְפָּץ-פִּיָּהּ,
וְכָל-הַרְשָׁעָה כִּלְאֵה כַּעֲשָׂן תִּכְלָה,
כִּי תַעֲבִיר מִמְּשָׁלַת זְדוֹן מִן הָאָרֶץ.
וְתִמְלֹךְ אֶתְּךָ יְהוָה לְבַדְּךָ, עַל כָּל-מַעֲשֵׂיךָ,
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
כְּפִתּוֹב בְּדַבְּרֵי קֹדֶשְׁךָ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ-יָהּ.

וּבָכָן U-V'KHEIN. These three paragraphs, which are all introduced by the same word, וּבָכָן (*u-v'khein*), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God.

The second paragraph discusses not the universal, but the particular: the return of the people Israel to its land (and specifically to Jerusalem), and the kingship of David.

The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

פְּחָדְךָ . . . AWE . . . FEAR. These emotions are meant to describe obedience to God's will and inspire us to bring sanctity to the world.

קֶרֶן הַלְלוּ לְדָוִד THE LIGHT OF DAVID. See Psalm 132:17.

וְתִמְלֹךְ אֶתְּךָ לְבַדְּךָ YOU ALONE . . . WILL RULE. God's sovereignty is always envisioned as the rule of justice, and therefore a time of peace. It is the ultimate conclusion of history.

אֲדוֹנָי יִמְלֹךְ לְעוֹלָם אֲדוֹנָי יִמְלֹךְ DONAI WILL REIGN FOREVER. Psalm 146:10.

*May All Be
Bound Together*

The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body. . . . Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they atone for each other. —MARTIN BUBER

Have compassion on Your creation,
and rejoice in Your handiwork.
As You vindicate Your people,
all who trust in You will declare:
“Be sanctified, Lord, throughout Your creation.”

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.

Simḥah l'artzekha v'sason l'irekha
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
and all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.
As it is written in the Book of Psalms:
“ADONAI will reign forever;
your God, O Zion, from generation to generation. Halleluyah!”

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ,
כְּפָתוּב: וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֶּת אֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשִׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יְוֹם [הַשַּׁבָּת הַזֶּה
לְקִדְשָׁהּ וְלִמְנוּחָהּ וְאֶת־יְוֹם] הַכַּפּוּרִים הַזֶּה לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל־בוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וַיְבֹא, וַיִּגְיַע
וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנָנוּ,
וְזָכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּיָדוֹ
עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה.
זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
וּפְקֻדָנוּ בּוֹ לְבִרְכָה, אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

ADONAI TZ'VA-OT WILL BE EXALTED יְהוָה יְהוּה צְבָאוֹת
Isaiah 5:16. In concluding the *b'rakhah*, this verse highlights its themes as expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

THE HOLY SOVEREIGN הַמֶּלֶךְ הַקָּדוֹשׁ
The rest of the year, this *b'rakhah* concludes with the words הָאֵל הַקָּדוֹשׁ "the Holy God." The High Holy Days, though, emphasize God's sovereignty.

CALLING US BY YOUR GREAT AND HOLY NAME וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ. The name "Israel" means "wrestling with God" (Genesis 32:28). Our relationship with God is part of our self-definition as Jews.

Chosenness

In Maimonides' view chosenness does not imply superiority or inherent sanctity, since the correct reading of the Bible in fact implies conditional chosenness. The election is one of duty, not of rights or attributes. Superiority and sanctity do not belong to historical Israel, to concrete individuals, but to a mythical Israel, held up as a model and ideal, defined by submission to God's commandments and respect for the covenant. . . . Judaism avoided being drawn into a universalistic, proselytizing monotheism through its interpretation of election as a duty, the particular relation between a people and its God in its social and historical reality.

—HENRI ATLAN

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “*Adonai Tz’va-ot* will be exalted through justice, the holy God sanctified through righteousness.”

Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors,
may the thought of us rise up and reach You.

Attend to us and accept us;
hear us and respond to us.

Keep us in mind,
and keep in mind the thought of our ancestors,
as well as the Messiah, the descendant of David;

Jerusalem, Your holy city;
and all Your people, the House of Israel.

On this Yom Kippur respond to us
with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*

respond to us with blessing; *Amen.*

redeem us with life. *Amen.*

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

אל, מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדוֹת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מֵעֵבִיר רַאשׁוֹן רַאשׁוֹן, מִרְבֵּה מִחִלָּה לְחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וְרוּחַ, לֹא כָרַעְתֶּם תִּגְמוּל.

◀ אֵל הוֹרִיתָ לָנוּ לומר שֶׁלֹּשׁ עֲשָׂרָה, זְכָר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה, כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כְּמוֹ שְׁפָתוֹב: וַיֵּרַד יְהוָה בְּעַנְּנוּ, וַיִּתְּיָצֵב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל־פְּנֵיו וַיִּקְרָא:
יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת. נִצַּר חֶסֶד לְאֵלִפִּים, נִשָּׂא עוֹן וּפָשַׁע וְחַטָּאָה, וְנִקָּה.

וְסִלַּחְתָּ לְעוֹנֵינוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ.

THRONE OF MERCY כִּסֵּא רַחֲמִים. In rabbinic imagery, God is said to have two thrones: the seat of judgment and the seat of mercy. On Rosh Hashanah God sits in judgment; on Yom Kippur God moves to the throne of mercy.

GOD, YOU TAUGHT US אֵל הוֹרִיתָ לָנוּ. The biblical verse is ambiguous as to whether it was Moses or God who recited the Thirteen Attributes of God. Rabbi Yohanan in the Babylonian Talmud (Rosh Hashanah 17b) describes God wearing a *tallit* like a leader of communal prayer and showing Moses how to pray. God said to Moses: "Whenever Israel sins, they should pray like this and I will forgive them." And then God recited the Thirteen Attributes.

Some customarily strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ, כִּי אָתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב־חֶסֶד לְכָל־קוֹרְאֶיךָ.

זְכָר־לָנוּ בְּרִית רַאשׁוֹנִים כְּאֲשֶׁר אָמַרְתָּ: וְזָכַרְתִּי לָהֶם בְּרִית רַאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְהוָה.

מָחָה פָּשַׁעֵינוּ כְּעָב וְכַעֲבוּ, כְּאֲשֶׁר אָמַרְתָּ: מִחִיתִי כְּעָב פָּשַׁעֶיךָ וְכַעֲבוֹתֶיךָ, שׁוּבָה אֵלַי כִּי גֵאלְתִּיךָ.

זָרַק עֲלֵינוּ מַיִם טְהוֹרִים וְטָהַרְנוּ כְּמָה שְׁפָתוֹב: וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם, מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל־גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

FOR OUR SAKE, REMEMBER זְכָר־לָנוּ בְּרִית Leviticus 26:45; Isaiah 44:22; Ezekiel 36:25; Leviticus 16:30; and Isaiah 56:7. These verses are taken from contexts in which God promises to show kindness to those who have been exiled. The quotations ask God to remember our relationship, forgive our sins, and see us as pure despite our failings. Taken together, their imagery progresses from the wiping away of sin to an ultimate scene of redemption, as all are gathered together in God's house.

S'LIHOT: PRAYERS OF FORGIVENESS

¶ *From Ibn Gabirol's
Keter Malkhut*

How can I repay You for
having placed a soul in
this body
and having granted me
life,
to teach and direct me,
to save me from pitfalls?

You formed me from
earth,
and breathed in me from
birth.

You granted me wisdom,
fashioned me as more
than animal,
instructed me to enter a
higher realm. . . .

You placed in me a holy
soul;
though I have sinned,
and am not whole.
My instincts made me
violate the gift of self.
Not against You have
I sinned, but against
myself. . . .

Terrible urges have
pulled me apart.
I intend to act innocently,
then sow with guile and
deceit;
I desire peace,
but cause contention and
enmity. . . .

Do not repay me accord-
ing to my deeds;
do not demean me;
do not desert me while
my life is not yet over;
do not hide Your face
from me.

Renew me with life,
raise me from the
depths. . . .

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy, acting with un-
bounded grace, forgiving the sins of Your people, one by one, as
each comes before You, generously forgiving sinners and pardon-
ing transgressors, acting charitably with every living thing: do not
repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of
Your name; remember the promise implied in these thirteen
attributes, which You first revealed to Moses, the humble one,
as it is written: God descended in a cloud and stood beside him,
and he called the name ADONAI.

And ADONAI passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient,
abounding in love and faithfulness, assuring love for thou-
sands of generations, forgiving iniquity, transgression, and
sin, and granting pardon.

*Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed
ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah
v'nakkeih.*

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned;
pardon us, our sovereign, for we have transgressed—
for You, ADONAI, are kind and forgiving;
You act generously to all who call on You.

*S'lah lanu avinu ki hatanu, m'hal lanu malkeinu ki fashanu,
ki atah Adonai tov v'sallah, v'rav hesed l'khol kor'ekha.*

For our sake, remember the covenant You made with our ances-
tors, as You said in the Torah: “I will remember My covenant
with their ancestors whom I took out of the land of Egypt in
the sight of all nations, to be their God. I am ADONAI.”

Sweep aside our transgressions like a mist, disperse them like a
cloud, as You promised in the words of Isaiah: “I sweep aside
your sins like a mist, and disperse your transgressions like a
cloud. Turn back to Me, for I will redeem you.”

Purify us, as Your prophet Ezekiel promised in Your name: “I will
sprinkle purifying water upon you and you shall be cleansed;
I will cleanse you of all your impurities and your idolatries.”

כִּפּוּר חֲטָאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרֵנוּ, כִּמָּה שְׁפָתוֹב: כִּי־בַיּוֹם
הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר אֶתְכֶם, מִכָּל חֲטָאֵתֵיכֶם לִפְנֵי
יְהוָה תִּטְהָרוּ.

הַבֵּיאֲנוּ אֶל הַר קְדֹשְׁךָ וְשִׁמְחָנוּ בְּבַיִת תִּפְלֹתֶךָ, כִּמָּה
שְׁפָתוֹב: וְהַבֵּיאוֹתִים אֶל־הַר קְדֹשִׁי וְשִׁמְחֹתִים בְּבַיִת
תִּפְלֹתִי, כִּי בֵּיתִי בַּיִת־תִּפְלָה יִקְרָא לְכָל־הָעַמִּים.

The ark is opened. After the leader recites each verse, we repeat it.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרִצּוֹן אֶת־תִּפְלֹתֵנוּ.
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.
אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֹשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ.
אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקִנָּה, כְּכָלוֹת כַּחֲנוּ אֶל־תִּעְזָבֵנוּ.

Said quietly:

אֶל־תִּעְזָבֵנוּ, יְהוָה אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ.
עֲשֵׂה־עִמָּנוּ אוֹת לְטוֹבָה, וִירָאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,
כִּי־אֵתָהּ יְהוָה עֲזַרְתָּנוּ וְנַחַמְתָּנוּ.
אֲמַרְיֵנוּ הָאֲזִינָהּ יְהוָה, בֵּינָה הִגִּיגְנוּ. יִהְיוּ לְרִצּוֹן אֲמַרְיֵ־
פִינוּ וְהִגִּיוֹן לִבֵּנוּ לִפְנֵיךָ, יְהוָה צוּרֵנוּ וְגֹאֲלֵנוּ.
כִּי־לָךְ יְהוָה הוֹחֵלֵנוּ, אֵתָהּ תַעֲנֶה, אֲדַנִּי אֱלֹהֵינוּ.

The ark is closed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֵל תַּעֲזָבֵנוּ וְאֵל תִּשְׁשׁוּנוּ,
וְאֵל תִּכְלִימֵנוּ וְאֵל תִּפְרַר בְּרִיתְךָ אֲתָנוּ.
קִרְבָּנוּ לְתוֹרָתְךָ, לְמַדְּנוּ מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ,
הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָתְךָ,
וְנִשׁוּב אֱלֵיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם.
◀ וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לְעוֹנֵנוּ,
כְּפָתוֹב בְּדַבְרֵי קְדֹשְׁךָ:
לְמַעַן־שִׁמְךָ יְהוָה, וְסִלַּחְתָּ לְעוֹנֵי כִּי רַב־הוּא.

שְׁמַע קוֹלֵנוּ. The first sentence in this set of verses is a quotation from the concluding prayer of personal petition in the daily Amidah. It is typical of Jewish liturgy that before or after the main body of requests, there is a generalized plea that God hear our prayer. Sh'ma Koleinu ("Hear our voice") is a supplication that seeks to penetrate the silence surrounding us, to evoke a response from God, and to draw God into our prayer. "Hear our voice" may be among the most poignant words spoken in prayer.

The verses quoted here are Lamentations 5:21; Psalms 51:13; 71:9; 38:22; 86:17; 19:15; 5:2; 38:16. A millennium ago, the mahzor's editors adapted the biblical text by changing singular wording to plural.

DO NOT ABANDON US אֶל־תִּעְזָבֵנוּ. This verse is only whispered, for we do not want to assert out loud even the possibility of abandonment. The whispering then extends to what follows—personal prayers that our plea may be heard.

MY SIN עוֹנֵי. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.

Grant atonement and purify us this day, as it is written in the Torah, “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Bring us to Your holy mountain and make us joyful in Your house of prayer, as Isaiah prophesied, “I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people.”

CULMINATION OF S’LIHOT: HEAR OUR VOICE

The ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

*Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.*

Do not cast us away from You;
take not Your holy presence from us.

*Do not cast us away as we grow old;
do not desert us as our energy wanes.*

*Sh’ma koleinu, Adonai eloheinu, hus v’raheim aleinu,
v’kabbeil b’rahamim u-v’ratzon et t’fillateinu.*

Hashiveinu Adonai eilekha v’nashuvah, haddeish yameinu k’kedem.

Al tashlikheinu mi-l’fanekha, v’ru-ah kodsh’kha al tikkaḥ mimmennu.

Al tashlikheinu l’eit ziknah, ki-kh’lot koheinu al ta-azveinu.

Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

*Give us a signal of hope, so that our enemies will understand
and hesitate, knowing that You have been our help and comfort.*

Hear our words, ADONAI, and consider our innermost thoughts.

*May the words of our mouths and the meditations of our
hearts be acceptable to You, ADONAI, our rock and redeemer.*

It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us. Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts to love You; then, we will turn to You, faithfully, with a perfect heart. And as befits Your own great name, pardon and forgive our sins, as the psalmist wrote: “For the sake of Your own name, forgive my sin, though it be great.”

V’salaḥta la-avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סֶלַח לָנוּ, מַחֵל לָנוּ, כְּפָר־לָנוּ.

כִּי

וְאִתָּהּ אֱלֹהֵינוּ,	אָנוּ עִמָּךְ
וְאִתָּהּ אֲבִינוּ.	אָנוּ בְּנֶיךָ
וְאִתָּהּ אֲדוֹנָנוּ,	אָנוּ עֲבָדֶיךָ
וְאִתָּהּ חֻלְקָנוּ.	אָנוּ קְהֵלְךָ
וְאִתָּהּ גּוֹרְלָנוּ,	אָנוּ נְחֻלְתֶּךָ
וְאִתָּהּ רוּעֵנוּ.	אָנוּ צִאֲנֶךָ
וְאִתָּהּ נוֹטְרָנוּ,	אָנוּ כְּרֻמָּךְ
וְאִתָּהּ יוֹצְרָנוּ.	אָנוּ פְּעֻלְתֶּךָ
וְאִתָּהּ דוֹדְנוּ,	אָנוּ רְעִיתֶךָ
וְאִתָּהּ קְרוֹבָנוּ.	אָנוּ סִגְלְתֶךָ
וְאִתָּהּ מְלַכְנוּ,	אָנוּ עִמָּךְ
וְאִתָּהּ מְאֲמִירָנוּ.	אָנוּ מְאֲמִירֶךָ

וִידוּי

וְאִתָּהּ רַחוּם וְחַנוּן.	אָנוּ עֲזֵי פָנִים
וְאִתָּהּ אֶרֶץ אֲפִים.	אָנוּ קִשֵׁי עֶרֶף
וְאִתָּהּ מְלֵא רַחֲמִים.	אָנוּ מְלֵאֵי עוֹן
וְאִתָּהּ הוּא וְשָׁנוּתֶיךָ לֹא יִתְמוּ.	אָנוּ יְמֵינוּ כְּצֵל עוֹבֵר

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
תְּבֹא לְפָנֶיךָ תִּפְלֹתָנוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְּתָנוּ,
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקִשֵׁי עֶרֶף לֹמֵר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חָטְאנוּ.

WE ARE YOUR PEOPLE כִּי אָנוּ עִמָּךְ. An early medieval poem, which expands on the verse from Song of Songs: "I am for my beloved and my beloved is mine" (2:16). It completes the S'lihot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

VIDDUI—PRAYERS OF CONFESSION וִידוּי. In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is *viddui* (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.

A PASSING SHADOW כְּצֵל עוֹבֵר. Psalm 144:4.

FOR TIME WITHOUT END וְשָׁנוּתֶיךָ לֹא יִתְמוּ. "Of old You established the earth; /

the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end" (Psalm 102:26–28).

WE, LIKE OUR ANCESTORS וְאֲבוֹתֵינוּ וְאֲמוֹתֵינוּ. In the Babylonian Talmud, Mar Zutra remarked that anyone who says "we have sinned" has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—

We are Your people,	and You are our God;
we are Your children	and You are our parent.
We are Your servants,	and You are our master;
we are Your congregation,	and You are our portion.
We are Your heritage,	and You are our destiny;
we are Your flock,	and You are our shepherd.
We are Your vineyard,	and You are our guardian;
we are Your creatures,	and You are our creator.
We are Your spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;
we are the ones You address,	and You are the One to whom we speak.

Ki

<i>Anu ammekha,</i>	<i>v'atah eloheinu,</i>
<i>anu vanekha</i>	<i>v'atah avinu.</i>
<i>Anu avadekha</i>	<i>v'atah adoneinu,</i>
<i>anu k'halekha</i>	<i>v'atah helkeinu.</i>
<i>Anu nahalatekha</i>	<i>v'atah goraleinu,</i>
<i>anu tzonekha</i>	<i>v'atah ro-einu.</i>
<i>Anu kharmekha</i>	<i>v'atah not'reinu,</i>
<i>anu f'ullatekha,</i>	<i>v'atah yotz'reinu.</i>
<i>Anu ra-ayatekha</i>	<i>v'atah dodeinu,</i>
<i>anu s'gullatekha</i>	<i>v'atah k'roveinu.</i>
<i>Anu ammekha</i>	<i>v'atah malkeinu,</i>
<i>anu ma-amirekha</i>	<i>v'atah ma-amireinu.</i>

VIDDUI — PRAYERS OF CONFESSION

We are insolent;	You are gracious and compassionate.
We are obstinate;	You are patient.
We are sinful;	You are merciful.

Our days are a passing shadow, but You are the One who truly is, for time without end.

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

Sin and Repentance

No sin is so light that it may be overlooked; no sin is so heavy that it may not be repented of.

—MOSES IBN EZRA

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דְּבַרְנוּ דָּפִי.
הָעוֹיְנוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חֲמַסְנוּ, טַפְלָנוּ שָׁקָר.
יַעֲצָנוּ רָע, כְּזָבְנוּ, לִצְנוּ, מִרְדְּנוּ, נֶאֱצָנוּ.
סָרְרָנוּ, עוֹיְנוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עֶרְף.
רִשְׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתַעְנוּ.
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ.
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ, פִּי אֶמֶת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשַׁעְנוּ.

One or more of the following penitential prayers may be included.

א

הִרְשַׁעְנוּ וּפִשְׁעֵנוּ, לִכֵּן לֹא נוֹשַׁעְנוּ. וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ
רָשָׁע וְחִישׁ לָנוּ יֵשַׁע, כִּפְתּוֹב עַל יַד נְבִיאֶךָ: יַעֲזוֹב רָשָׁע דְּרָכּוֹ,
וְאִישׁ אֶן מַחֲשַׁבְתּוֹ, וְיֵשֵׁב אֶל־יְהוָה וִירַחֲמֵהוּ, וְאֶל־אֱלֹהֵינוּ
כִּי־יִרְבֶּה לְסִלּוֹחַ.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
סִלַּח וּמַחַל לַעֲוֹנוֹתֵינוּ
בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה.
מַחֵה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
וְכַף אֶת־יָצְרָנוּ לְהַשְׁתַּעֲבֹד־לָךְ,
וְהַכְנַע עֲרַפְנוּ לְשׁוֹב אֵלֶיךָ,
וְחַדֵּשׁ כְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ,
וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
כִּפְתּוֹב בְּתוֹרָתֶךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְבְךָ,
וְאֶת־לִבְבֵי זֵרְעֶךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְבְךָ וּבְכָל־נַפְשְׁךָ
לְמַעַן חַיֶּיךָ.

BLOT OUT AND DISREGARD מַחֵה וְהַעֲבֵר. Both inner and outer parts of the body are mentioned in this prayer. Body and soul are intimately bound, as we seek to behave differently. It is as if we simultaneously ask the Creator to fashion for us a less sinful body as the home for our newly purified self.

CIRCUMCISE וּמַל. Deuteronomy 30:6. Circumcision is an act of completion and perfection. Removing the flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.

STRIKE OUR HEART. The custom of striking our heart while confessing our sins is first mentioned in a midrash on Ecclesiastes 7:2 (“the living will lay it to heart”): “Rabbi Meir said: ‘Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin’” (Ecclesiastes Rabbah).

WE ABUSE אֲשַׁמְנוּ. The liturgical list is alphabetical, with the hope that it will help us find our own words to name our transgressions. We might concentrate on one particular failing in our lives.

WE DESTROY שַׁחַתְנוּ. In this bilingual alphabetical list, the English word that represents the letter D means roughly the same as the Hebrew word that represents the letter ש (shin). The sin of בַּל תִּשְׁחִית (bal tash-hit), “not destroying anything needlessly,” was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God’s work, to reject God’s gift.

YOU HAVE ACTED FAITHFULLY וְאַתָּה צְדִיק. Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

LET THE WICKED FORSAKE יַעֲזוֹב רָשָׁע. Isaiah 55:7.

We Betray

When we sin, we betray our true selves; when we repent, we rediscover the purity of our souls—and find, once again, that God dwells within us. As the 20th-century Jewish thinker and rabbi Joseph Ber Soloveitchik remarked, it is because we ourselves are God's temple that repentance and forgiveness are possible.

Repentance

Penitence can transform all our past sins into spiritual assets. From every error we can derive an important lesson, and from every lowly fall we can derive the inspiration to climb to spiritual heights.

Who Are We

Emotions ebb and flow throughout these holy days. Paradoxes swim in the stream of prayer. At one moment, we believe our deeds to be of such import that the world stands still so that we may take account of them. At another moment, we imagine ourselves so small, so insignificant that our lives are like a passing breath. We are great; we are small. We are the center of the universe; we are nothing at all. And yet, no matter how large we imagine our sins to be, and no matter how puny we imagine ourselves to be, God will never forsake us.

—NINA BETH CARDIN

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi;
he-evinu, v'hirshanu, zadnu, hamasnu, tafalnu sheker;
ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu;
sararnu, avinu, pashanu, tzararnu, kishinu oref;
rashanu, shihatnu, ti-avnu, ta-inu, titanu.*

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION

One or more of the following penitential prayers may be included.

✠

We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: “Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them.”

⤴

Our God and God of our ancestors, forgive and pardon our sins [on this Shabbat and] on this Day of Atonement. Blot out and disregard our sins and errors; subdue our instincts so that they may serve You. Bend our stiffness so that we turn to You; renew our passion for observing Your ordinances. Circumcise our hearts to love and revere Your name, as it is written in Your Torah: “Then ADONAI your God will circumcise your heart and the hearts of your offspring to love ADONAI your God with all your heart and all your soul, that you may live.”

ג

הַזְדוֹנוֹת וְהַשְׁגָּוֹת אֶתְּהָ מִכִּיר. הַרְצוֹן וְהָאָנֶס,
הַגְּלוּיִים וְהַנְּסֻתָּרִים, לְפָנֶיךָ הֵם גְּלוּיִים וְיְדוּעִים.
מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדְנוּ, מָה צְדָקְנוּ,
מָה יִשְׁעֵנוּ, מָה כְּחוֹנוּ, מָה גְבוּרָתְנוּ.
מָה נֹאמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֵהֵי אֲבוֹתֵנוּ [וְאִמּוֹתֵינוּ].
הֲלֹא כָּל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁם כְּלֹא הָיוּ,
וְחַכְמַיִם כְּבָלֵי מִדְעָה,
וְנְבוֹנִים כְּבָלֵי הַשִּׁפְלָה,
כִּי רַב מַעֲשֵׂיהֶם תְּהוֹוֶה,
וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמּוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,
כִּי הִכַּל הֶבֶל.
מִה־נֹּאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,
וּמִה־נִּסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.
הֲלֹא כָּל־נְסֻתָּרוֹת וְהַנְּגָלוֹת אֶתְּהָ יוֹדָע.

אתה מכיר YOU RECOGNIZE. Our confession is not to enlighten the High Court; God already knows all that we have done. Rather, we recite these words to proclaim in our own voice that we acknowledge and take responsibility for our deeds.

מָה אָנוּ. This prayer, which originated here in the Yom Kippur liturgy, is now included in the daily prayerbook, as part of the introductory morning service throughout the year.

YOU HAVE ALWAYS BEEN KNOWN שְׁמֶךָ מֵעוֹלָם. From a double alphabetical acrostic piyyut by Elijah the Elder (ca. 1040). It begins *(atah meivin ta-alumot lev)*, "You understand the secrets of the heart." Almost all rites preserve only these final lines, corresponding to the Hebrew alphabet's last two letters.

ד

שְׁמֶךָ מֵעוֹלָם עוֹבֵר עַל פֶּשַׁע,
שׁוֹעֲתָנוּ תִּאֲזִין בְּעַמְדָנוּ לְפָנֶיךָ בְּתַפְלָה.
תַּעֲבוֹר עַל פֶּשַׁע לְעַם שְׁבִי פֶשַׁע,
תִּמְחָה פֶשְׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

YOU KNOW THE MYSTERIES OF THE UNIVERSE אֶתְּהָ יוֹדָע OF THE UNIVERSE רְזִי עוֹלָם. The Babylonian Talmud (Yoma 87b) offers various liturgies that fulfill the obligation of confession. This one is offered by Rav (3rd century, Babylonia).

ה

אֶתְּהָ יוֹדָע רְזִי עוֹלָם, וְתַעֲלוּמוֹת סְתָרֵי כָּל־חַי.
אֶתְּהָ חוֹפֵשׁ כָּל־חַדְרֵי בֵּטָן, וּבוֹחֵן כְּלִיּוֹת וְלֵב.
אֵין דְּבַר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שֶׁתְּסַלַּח לָנוּ עַל כָּל־חַטָּאוֹתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל־עוֹנוֹתֵינוּ,
וְתִכְפֹּר לָנוּ עַל כָּל־פֶּשְׁעֵינוּ.

באותו ערב מוזר
 מישהו שאל:
 האם אפשר לשנות את
 העבר?
 והאשה החולנית ענתה בזעף:
 העבר איננו תלשיט
 חתום בתוף קפסה של בדלח
 גם איננו
 נחש בתוף צנצנת של כהל -
 העבר מתנועע
 בתוף ההנה
 וכאשר ההנה נופל לתוף בור
 נופל אתו העבר -
 כאשר העבר מביט השמימה
 זו הרמת החיים כלם,
 גם חיי עבר רחוק עד מאד.
 אך האיש הגלמוד מלמל:
 והלא היה פעם אברהם בתבל
 זה שלא לקח אפלו חוט
 מנפש מולידו.

In that strange night
 someone asked:
 Can you change the past?
 And the sick woman
 angrily responded:
 The past is not a piece of
 jewelry sealed in a crystal
 box nor is it a snake
 preserved in a bottle of
 formaldehyde—
 The past trembles within
 the present
 when the present falls
 into a pit the past goes
 with it—
 when the past looks
 toward heaven all of life
 is upraised, even the
 distant past.

But the lonely man
 muttered:
 Did not Abraham once
 stride the earth,
 he who did not seem
 attached to even the cord
 of the one who gave him
 birth? —ZELDA
 (trans. Edward Feld)

ג

You recognize both our sins and our mistakes, acts of will and those committed under compulsion; public acts and private ones are equally revealed and known to You.

What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power? Our victories?

What shall we say in Your presence,
 ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence,
 famous people are as if they never existed,
 the wise seem ignorant,
 and clever ones as if they lack reason.

The sum of their acts is chaos;
 in Your presence the days of their lives are futile.

Human beings have no superiority over beasts;
 all life is vanity.

What can we say before You, You who live in the transcendent?
 And what can we tell about ourselves to You who dwell on high?
 You surely know both the secret and the revealed.

ד

You have always been known as the one who overlooks
 transgression.

Hear our cry, as we stand before You, in prayer.
 Overlook the transgressions of a people turning from
 transgression.

Wipe away our transgressions from Your sight.

ה

You know the mysteries of the universe,
 the deepest secrets of everyone alive.

You probe our innermost depths;
 You examine our thoughts and feelings.

Nothing escapes You;
 nothing is secret from You.

Therefore, may it be Your will, our God and God of our ancestors,
 to forgive us for all our sins,
 to pardon us for all our iniquities,
 and to grant us atonement for all our transgressions.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנְסָא וּבְרִצּוֹן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלֵי דְעֵת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִזּוּק יָד,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפָתַיִם,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
◀ עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְרַת הָרַע,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחַל לָנוּ, כְּפָר־לָנוּ.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שְׁחָד.
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.

THE LONGER CONFESSION.

Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadia Gaon’s prayerbook (10th century), the twelve in Amram Gaon’s (9th century), and the twenty-two in Maimonides’ (12th century).

DEFRAUDING OTHERS הוֹנָאת רַע. Or, “oppressing others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS הָרַע בְּלִשׁוֹן הָרַע. The tradition distinguished between *לִשׁוֹן הָרַע* (*l’shon ha-ra*) and *רְכִילוּת* (*r’khillut*), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

Kavvanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious experience. . . . What the world needs is a sense of embarrassment. . . . We are guilty of misunderstanding the meaning of existence; we are guilty of distorting our goals and misrepresenting our souls. We are better than our assertions, more intricate, more profound than our theories maintain. . . .

What is the truth of being human? The lack of pretension, the acknowledgment of opacity, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA
HESCHEL

¶ All our secrets are known to You, Adonai, we cannot even fool ourselves. Lying is a vain exercise; help us not even to try.

How could we deceive You, within us, at once forming and knowing our most secret thoughts?

We live in a world of illusion. We each think we are separate, alone, cut off, misunderstood, unwanted. We forget we are part of Your glory, each of us a unique ray of Your light.

As we live our lives, rent asunder, each in our own small world, help us to remember what we often forget: We need one another; we each are part of the other; and in some place, so well known, yet so secret, we may find our true solace in You.

—JULES HARLOW (*adapted*)

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words "We have sinned."

We have sinned against You unwillingly and willingly,

And we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,

And we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,

And we have sinned against You openly and in private.

We have sinned against You knowingly and deceitfully,

And we have sinned against You by the way we talk.

We have sinned against You by defrauding others,

And we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,

And we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers,

And we have sinned against You purposely and by mistake.

We have sinned against You by resorting to violence,

*And we have sinned against You by public desecration of
Your name.*

We have sinned against You through foul speech,

And we have sinned against You through foolish talk.

We have sinned against You through pursuing the impulse to evil,

And we have sinned against You wittingly and unwittingly.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You through denial and deceit,

And we have sinned against You by taking bribes.

We have sinned against You by clever cynicism,

And we have sinned against You by speaking badly of others.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכֶל וּבְמִשְׁתֶּה.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפִתוֹתֵינוּ,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵין.
 < עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, פִּפְרֵ-לָנוּ.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצְדִית רַע,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵין.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלוֹת רֵאשׁ,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֶרְף.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רְגָלִים לְהָרַע,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכְלוֹת.
 עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשָׁבוּעַת שׁוֹא,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם.
 < עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשׁוּמַת־יָד,
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, פִּפְרֵ-לָנוּ.

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בְּהֵ קוּם
 עֲשֵׂה, וּבֵין שְׁאֵין בְּהֵ קוּם עֲשֵׂה, אֶת הַגְּלוּיִים לָנוּ וְאֶת־
 שְׁאֵינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כָּבֵר אֲמַרְנוּם לְפָנֶיךָ,
 וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֶת־שְׁאֵינָם גְּלוּיִים לָנוּ, לְפָנֶיךָ הֵם
 גְּלוּיִים וִידוּעִים, כְּדָבָר שְׁנֵאֲמַר: הַנְּסִתָּרֵת לִיהוּה אֱלֹהֵינוּ,
 וְהַנְּגַלֵּת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי
 הַתּוֹרָה הַזֹּאת.

CONSPIRATORIAL GLANCES
 בְּשִׁקוֹר עֵין. Many sins in
 this section and the next
 refer to attitudes we hold in
 relationships. The Hebrew
 speaks of the way we “see”
 the world. We confess to
 שִׁקוֹר עֵין (*sikkur ayin*),
 “conspiratorial glances”;
 עֵינַיִם רְמוֹת (*einayim
 ramot*), literally “eyes raised
 high,” which we translate as
 “condescension”; עֵין צָרוּת
 (*tzarut ayin*), “selfishness,”
 literally, “narrow vision.”

בְּקִלוֹת רֵאשׁ
 SUPERFICIALITY. Literally, “lighthead-
 edness.” The Rabbis used
 this term to refer to a state
 of mind in which we are
 unable to exercise sound
 judgment. Many Jewish
 legal authorities oppose the
 use of mind-altering drugs
 if they deny us the ability to
 make reasoned judgments.

הַנְּסִתָּרֵת
 SECRET MATTERS. Deuteronomy 29:28.

Enumerating Sins

No list of sins can ever be complete. By beginning with *alef* and ending with *tav*, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the Al Het does not relieve us of our individual obligation to confess the particular sins of which we are each personally responsible. And we are also called upon to contemplate those sins which are especially prevalent in our world today.

We have sinned against You by the way we do business,
And we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
And we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
And we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
And we have sinned against You through ego.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

We have sinned against You by throwing off all restraint,
And we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
And we have sinned against You through selfishness.
We have sinned against You through superficiality,
And we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
And we have sinned against You through gossip.
We have sinned against You through empty promises,
And we have sinned against You through baseless hatred.
We have sinned against You by betraying a trust,
And we have sinned against You by succumbing to confusion.

*For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.*

V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: "Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time."

חנה, מרת רוח התפללה לפניך, וימלא לבה בכי, וקולה לא ישמע, אך בחנת את-לבה ותפן אליה. ענה לנו בעת בקשתנו כשענית לתחנת האשה בשילה ונזפה לשיר כמותה: יהוה משפיל אף-מרום, מקים מעפר דל.

Hannah. Hannah became, for the Rabbis, the model of proper prayer; David, the psalmist, was seen as the master of prayer.

ודוד עבדך אמר לפניך: שגיאות מייבין, מנסתרות נקני. נקנו יהוה אלהינו מפל-פשעינו, וטהרנו מפל-טמאותינו, וזרוק עלינו מים טהורים וטהרנו, כפתוב על יד נביאך: וזרקתי עליכם מים טהורים וטהרתם, מפל טמאותיכם ומפל-גלוליכם אטהר אתכם.

ואתה רחום מקבל שבים, ועל התשובה מראש הבטחתנו ועל התשובה עינינו מיחלות לך.

אלהינו ואלהי אבותינו [ואמותינו], מחל לעונותינו ביום [השבת הזה וביום] הכפורים הזה. מחה והעבר פשעינו וחטאתינו מנגד עיניך, כאמור: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. ונאמר: מחיתי כעב פשעיך וכענן חטאתיך, שובה אלי כי גאלתיך. ונאמר: פי-ביום הזה יכפר עליכם לטהר אתכם מפל חטאתיכם, לפני יהוה תטהרו.

I, SURELY I אֲנֹכִי אֲנֹכִי. Isaiah 43:25.

I SWEEP ASIDE YOUR SINS מְחִיתִי כְעָב מִפְּשָׁעֶיךָ. Isaiah 44:22.

FOR ON THIS DAY כִּי-בְיּוֹם הַזֶּה. Leviticus 16:30.

אתה סלחן. The grammatical form of the nouns סלחן (solhan) and מוחלן (moholan) indicate an essential personal quality. For example, when one לומד (lomed), "studies," until becoming a scholar, one is then called a למדן (lamdan). The use of this form reflects the poet's belief that God's forgiving nature is, in fact, God's essence.

אלהינו ואלהי אבותינו [ואמותינו], [רצה במנוחתנו] קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושומחנו בישועתך, [והנחילנו יהוה אלהינו, באהבה וברצון שבת קדשך, וינחונו בה ישראל, מקדשי שמך] וטהר לבנו לעבדך באמת, כי אתה סלחן לישראל ומחלן לשבטי ישראל וכל-דור ודור, ומבלעדיך אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יהוה, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל-שנה ושנה, מלך על פל-הארץ מקדש [השבת ו] ישראל ויום הכפורים.

Our Ancestors and Us
Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God's own promise of mercy, God's wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor.

—NINA BETH CARDIN

What Do I Want?

You know what is for my good. If I recite my wants, it is not to remind You of them, but so that I may better understand how great is my dependence on You. If, then, I ask You for the things that may not be for my well-being, it is because I am ignorant; Your choice is better than mine and I submit myself to Your unalterable decree and Your supreme direction.

—BAHYA IBN PAKUDA

Hannah, sad and depressed, prayed to You, her heart overflowing with tears, her voice inaudible. But You understood her heartfelt cry and turned to her. Answer us in our time of need, as You responded to the plea of the woman in Shiloh, that like her we may sing: ADONAI “brings down and lifts up, raises up the poor from the dust of the earth.”

Your servant David pleaded before You: “Who can be aware of error? Cleanse me of my most secret sins.” Cleanse us, ADONAI our God, of all our transgressions; purify us of all our foulness; pour over us purifying water that we may be cleansed, as the prophet Ezekiel wrote: “I will sprinkle purifying water upon you and you shall be cleansed; I will cleanse you of all your impurities and your idolatries.”

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now our eyes look toward You, to accept our repentance.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, [ואשי ישראל] ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יהוה, המחזיר שכינתו לציון.

RESTORE WORSHIP TO YOUR SANCTUARY והשב את העבודה לדביר ביתך. According to the Babylonian Talmud, "Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God" (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

YOUR DIVINE PRESENCE שכינתו. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.

PROTECTOR OF OUR LIVES צור חיינו. God is our source of support and stability.

FROM ONE GENERATION TO THE NEXT לדור ודור. After Psalm 79:13. In a world where nations, values, and ideals rise and fall, our relationship with God is a constant truth.

While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

† מוֹדִים אֲנַחְנוּ לָךְ
שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו]
אלהי כל־בשר, יוצרנו,
יוצר בראשית. ברכות
והודאות לשמך הגדול
והקדוש, על שהחייטנו
וקימתנו. כן תחיינו
ותקימנו, ותאסוף
גליותינו לחצרות קדשך,
לשמור חקיך ולעשות
רצונך, ולעבדך בלבב
שלם, על שאנחנו מודים
לך. ברוך אל ההודאות.

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו]
לעולם ועד, צור חיינו
מגן ישענו אתה הוא.
לדור ודור נודה לך
ונספר תהלתך, על חיינו
המסורים בידיך ועל
נשמותינו הפקודות לך,
ועל נסִיך שבכל־יום עמנו
ועל נפלאותיך וטובותיך
שבכל־עת, ערב ובקר
וצהרים. < הטוב, כי לא
כלו רחמיך, והמרחם, פי
לא תמו חסדיך, מעולם
קוינו לך.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah* ADONAI, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

Congregation recites:

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

אָבִינוּ מִלְכָּנוּ, זָכַר רַחֲמֶיךָ וּכְבֹּשׁ פְּעֻסָּךְ, וְכֹלֵה דָבָר וְחָרֵב
וְרַעֵב וְשָׂבִי וּמִשְׁחִית וְעֹוֹן וְשֹׁמֵד וּמִגְפָּה וּפְגַע רַע וְכֹל-
מַחְלָה, וְכֹל-תִּקְלָה וְכֹל-קִטְטָה, וְכֹל-מִינֵי פְרַעֲנִיּוֹת וְכֹל-
גְזֵרָה רָעָה וְשִׁנְאָת חֲנָם, מִמַּעַלְנוּ וּמִמַּעַל כָּל-בְּנֵי בְרִיתֶךָ.

וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת-שִׁמְךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ
וְלֶךָ נְאֻה לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְּנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו, כֹּהֲנִים, עִם קְדוֹשֶׁךָ, כְּאֲמוּר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. כֵּן יְהִי רָצוֹן.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ. בְּרַכְּנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמֶּךָ יִשְׂרָאֵל, בְּכָל-עֵת
וּבְכָל-שַׁעַר בְּשִׁלּוֹמֶךָ.

בְּסִפְרֵי חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלִשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְׁלוֹם.

AND INSCRIBE. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

MAY ADONAI BLESS YOU AND PROTECT YOU. This blessing (Numbers 6:24–26) is known as Birkat Kohanim, the “Priestly Blessing,” as the Torah prescribes that it is to be recited by Aaron and his descendants, the *kohanim* (priests), to bring God’s blessing upon the people Israel. In most synagogues in Israel, this blessing is recited every day. The *kohanim*, who come to the front of the synagogue after preparing themselves ritually, extend their hands toward the community in a traditional gesture, thus serving as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* reenact this ancient blessing during the Musaf service on High Holy Days and festivals.

שִׁים שְׁלוֹם. Generally in the Ashkenazic liturgy, the *b'rakhah Sim Shalom* is recited only during the morning (Shaharit and Musaf) services, whereas a similar *b'rakhah, Shalom Rav* (“Grant abundant peace”), is recited instead at afternoon and evening services. However, on fast days such as Yom Kippur, Sim Shalom is said at every service.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 390.

The Blessing of Shalom

When the blessing of *shalom* is lacking, however much we have of other blessings—wealth or power, fame or family, even health—these all appear as nothing. But when *shalom* is present, however little else we have somehow seems sufficient.

Shalom means “peace,” of course, but it means so much more as well: wholeness, fullness, and completion; integrity and perfection; healing, health, and harmony; utter tranquility; loving and being loved; consummation; forgiveness and reconciliation; totality of well-being.

And even all of these together do not spell out sufficiently the meaning of *shalom*. But though we cannot accurately translate or adequately define *shalom*, we can experience it.

—HERSHEL J. MATT

Avinu Malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us and for all the people of Your covenant.

And inscribe all the people of Your covenant for a good life.

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

Our God and God of our ancestors, bless us with the three-fold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance shine upon you and

grant you kindness. *So may it be God's will. Kein y'hi ratzon.*

May ADONAI's countenance be lifted toward you and

grant you peace. *So may it be God's will. Kein y'hi ratzon.*

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

B'seifer hayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'nikkateiv l'fanekha, anahnu v'khol am'kha beit yisra-el, l'hayyim tovim u-l'shalom.

Barukh atah ADONAI, who brings peace.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 390.

Many congregations omit Avinu Malkeinu at Minhah, reserving it for Ne-ilah.
We rise as the ark is opened. An alternate version begins on page 244.
Avinu Malkeinu is not recited on Shabbat.

אָבִינוּ מַלְכֵינוּ AVINU MALKEINU מַלְכֵנוּ. The Babylonian Talmud reports: "It once happened that Rabbi Eliezer led the congregation and recited twenty-four b'rakhot, but his prayers were not answered. Then Rabbi Akiva followed him and led the congregation in prayer, saying, 'Our father, our sovereign, You are truly our father. Our father, our sovereign, we have no ruler but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, have mercy on us. Our father, our sovereign, do it for Your name's sake,' and his prayers were answered" (Taanit 25b). Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. It then took on an added layer of pleas against devastation by human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as "father" represents relatedness and closeness; that of God as Ruler conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as ineffable and God as close at hand. The appeal here brings together both aspects of God.

אָבִינוּ מַלְכֵנוּ! חָטְאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֹךְ.
אָבִינוּ מַלְכֵנוּ! חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַעֲלֵינוּ כָּל-גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כָּלָה כָּל-צָר וּמִשְׁטִין מַעֲלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כָּלָה דְבַר וְחָרָב וְרָעַב וּשְׁבִי וּמִשְׁחִית וְעוֹן וְשִׂמְד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵנוּ! סִלַּח וּמַחַל לְכָל-עֲוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְדַּי עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתִשְׁבָּה שְׁלֵמָה לְפָנֶיךָ. <
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר זְכוֹת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
אָבִינוּ מַלְכֵנוּ! הִצְמַח לָנוּ יִשׁוּעָה בְּקִרְוֵב.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלְנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אֵל תְּשִׁיבֵנוּ רִיקִם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפַר אָנַחְנוּ.
אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ.

Avinu Malkeinu

Many congregations omit Avinu Malkeinu at Minhah, reserving it for Ne-ilah. We rise as the ark is opened. An alternate version begins on page 244. Avinu Malkeinu is not recited on Shabbat.

Avinu Malkeinu, we have sinned in Your presence.

Avinu Malkeinu, we have no sovereign but You.

Avinu Malkeinu, act toward us kindly in accord with Your name.

Avinu Malkeinu, make this a good new year for us.

Avinu Malkeinu, annul every harsh decree against us.

Avinu Malkeinu, nullify the designs of our foes.

Avinu Malkeinu, frustrate the plots of our enemies.

Avinu Malkeinu, rid us of every oppressor and adversary.

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

Avinu Malkeinu, forgive and pardon all our sins.

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

Avinu Malkeinu, return us to Your presence, fully penitent.

Avinu Malkeinu, send complete healing to the sick among Your people.

Avinu Malkeinu, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַבַּיִם עַל
קְדוּשַׁת שְׁמֹךְ.
אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אָבִינוּ מִלְכֵנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קְדִישׁ שְׁלֵם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

קְדִישׁ KADDISH SHALEM
שלם is recited at the end
of every worship service
that features an Amidah.
Its distinguishing sentence
is the line צְלוּתְהוֹן
תִּתְקַבֵּל צְלוּתְהוֹן
“May the prayers . . . of all
Israel be accepted.”

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְיָרָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

שְׁלֵמָא PEACE . . . HARMONY
שלום. Like many tradi-
tional Jewish prayers, this
one ends with thoughts of
peace.

תִּתְקַבֵּל צְלוּתְהוֹן וּבְרַעוּתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשָׁמַיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלֵמָא רַבָּא מִן שְׁמַיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תַבְּלָא], וְאָמְרוּ
אָמֵן.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient, deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz'dakah va-ḥesed v'hoshi-einu.

The ark is closed.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].

And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

נעילה
ליום
כיפור

CONCLUDING
SERVICE OF
YOM KIPPUR

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א

מי יַעֲמֹד חָטָא אִם תִּשְׁמַר
 וּמִי יִקּוּם דִּין אִם תִּגְמַר
 הַסְּלִיחָה עִמָּךְ הִיא סְלַחְתִּי לְאִמּוֹר
 הַרְחָמִים גַּם לָךְ מִדְּתָךְ לְכַמּוֹר.
 הַקִּימְנוּ בְּאוֹר פְּנֵיךְ וְחִשְׁבוֹן יִתְמַצֶּה
 קִיּוּם מִרְדַּת שְׁחַת כְּפָר יִמְצֵא
 טָרֶם נִקְרָא עוֹד דְּגוֹר יִצֵּא
 נְדָבוֹת פִּינוּ יְהוּה נָא רְצֵה.

ב

אַלְהֵי,
 כְּמִי־הֵת נַפְשִׁי
 וּמְקוֹרְהָ,
 הַתּוֹכֵל לְסַפֵּג
 כָּל-פְּגָמַי?
 הַתּוֹכֵל לְהַכִּיל?
 כִּי לֹא אוֹכֵל
 עוֹד, בְּלַעֲדֶיךָ
 לְסַבְכֵי.

ג

לִילוֹת כִּי יִלְבְּיֵנוּ
 בְּאֵלֶה לַיְלֵי הַחֲלוּם הַלְבָּנִים
 שְׁיַחֲלֵם עוֹלָם עֵינָי,
 יָדָם יִקְשִׁיב הַזְּמַן אֶל-דְּפָקוֹ,
 בְּהֶרְגֵן מְעֵינּוֹת
 רִנַּת עֲצֻמוֹתָם.
 וְעֶבֶר וְעֵתִיד יִשְׁתַּלְּמוּ
 שְׁלוֹת נְצָחִים בְּהוֹה –
 בְּדוּמִית חֲיִיךָ
 יִשְׁקִטוּ כוֹכָבִים,
 וְרוּחַ מְנַצְחִים תִּפְכֶּה –
 – עֵינֶיךָ תִּרְחַבְנָה.

WHO CAN SURVIVE? מִי יַעֲמֹד. This *piyyut*, ascribed to Shlomo ben Yehudah the Babylonian (10th century), is traditionally recited at Ne-ilah. It emphasizes God's quality of compassion and the hope that something new will bear fruit in this coming year. The Hebrew word דְּגוֹר (*diggur*), which we have translated as "a new way of being born," is used to describe the warming of the egg by the mother bird and the hatching of the newborn.

MY GOD אֵלֵהִי. The author, Menachem Lorberbaum, is a contemporary Israeli philosopher and poet.

WHEN NIGHTS GROW WHITE לִילוֹת כִּי יִלְבְּיֵנוּ. The poet, Avraham Sonne (1883–1950), was born in the Galician city of Przemyśl, Poland/Austria. Escaping the Nazi storming of Vienna in 1938, he emigrated to Israel and took the name Avraham ben Yitzhak.

After a day of fasting and praying, Ne-ilah can be a moment of peaceful listening. What we may arrive at finally, by the end of the day, is a sufficient diminution of self so that we are open to hearing not the buzz of our busy minds but the pulse of the universe. As we become attuned to the natural rhythms of the world, we may emerge from the day with a rediscovered childlike sense of wonder.

The Day's End

The journey through Yom Kippur was a real journey—one to be measured not by what we feel when it is over, but by how we lead our lives in the days and weeks and years afterwards, when the final shofar blast has pierced not only the highest reach of the heavens, but also the deepest reach of our souls.

—JONATHAN MAGONET

Meditations Before Ne'ilah

א

If You were to keep an account of our sins, who could survive?

Who would be vindicated at the end of the day?

*Forgiveness is Yours: for You to say, "I have forgiven";
for You to spread out Your quality of compassion.*

Raise us up by the light of Your face, find a way
to give us life; do not send us down to the grave.

*Before we pray to You once more, may a new way of
being be born.*

May these words we utter of our own free will be acceptable to You.

—SHLOMO BEN YEHUDAH

ב

My God,
my soul's desire
and its source,
can You absorb
all my faults?
Can You take them in?
For I cannot,
without You,
become untangled.

—MENACHEM LORBERBAUM

ג

WHEN NIGHTS GROW WHITE

In those dreams of white nights
that a tired world will dream,
silently, time will listen for its own pulse
as wellsprings sing
the song of their selves.

Past and future will be fulfilled
in an eternally present peace—
and in the silence of your life
stars will be quiet,
a wind of eternity will blow—
—and your eyes will grow wide.

—AVRAHAM BEN YITZHAK

עד יום מותו תִּחַפֶּה לוֹ לְתַשׁוּבָה, לְהִנְטוֹתוֹ לְתַחִיָּה.
 אָנוּשׁ מֵה־יִזְכָּה, וְצָבֵא דַק לֹא זָכוּ בְּעֵינֶיךָ?
 בְּלָחִים אִם תִּבְעֵר הָאֵשׁ, מֵה בְּחֻצֵיר יִבְשׁ?
 גְּלוּי לָךְ חֻשָּׁף כְּמוֹ אוֹר, מְשׁוֹטֵט כֹּל בְּעֵין.
 דִּירְתָךְ בְּסִתְךָ, וּגְלוּיּוֹת לָךְ כָּל־נִסְתָּרוֹת.
 הֵדֵן יְחִידִי, וְהוּא בְּאֶחָד וּמִי יִשְׁיבֵנו.
 וְעַל גּוֹי וְעַל אָדָם יִחַד יִנְטֶה קוֹ, וְאִין מִי יִרְשִׁיעַ.
 זֹאת יִבִּין כָּל־יִצִיר, וְלֹא יִתְעוּ יֵצֵר לַחֲטָא לְיוֹצֵר.
 חֲתַלַת בְּאֵרוֹ, חֲפִירַת בּוֹרוֹ, חֲשׁוֹנֵי בּוֹרָאוֹ.
 טַמָּא מְשֻׁאָרוֹ, וּמְטַמָּא בְּעוֹדוֹ, וּמְטַמָּא בְּמוֹתוֹ.
 יְמֵי חַיָּיו תַּהוּ, וְלִילוֹתָיו בַּהוּ, וְעַנְיָנוֹ הֶבֶל.
 פְּחֹלָם מֵהַקִּיץ נִדְמָה, בְּלֵהוֹת יִבְעֵתוּהוּ תְּמִיד.
 לֵילָה לֹא יִשְׁכַּב, יוֹמָם לֹא יִנּוּחַ, עַד יִרְדָּם בְּקָבֵר.
 מֵה־יִתְאוּנֵן אָדָם חֵי, דִּיּוֹ אֲשֶׁר הוּא חֵי.
 נוֹלַד לְעַמְלָ וְיִגִיעָה, אֲשֶׁרִיו אִם יְהִי יִגִיעוּ בְּדַת אֲמַת.
 סוֹפוֹ עַל רֵאשׁוֹ מוֹכִיחַ, וְלִמָּה יִחְנִיף?
 עוֹד חוֹתְמוֹ מְעִידוֹ עַל פְּעָלוֹ, וּמֵה־יִגְנֵב דְּעֵת?
 פּוֹעַל צְדָקוֹת אִם יְהִי, יִלְוֶהוּ לְבֵית עוֹלָמוֹ.
 צוֹפֵה בְּחֻכְמָה אִם יְהִי, עֲמוֹ תִתְלוּנֵן בְּכֻלָּהוּ.
 קִצּוּף בְּדַמִּים וּמְרָמָה אִם יְהִי, חֲרוּצִים יִמְיוֹ.
 רְצוּנוֹ וְחֻפְצוֹ בְּהִיּוֹת בְּמוֹסֵר, יִנוּב בְּשִׁיבָה טוֹבָה.
 < שֵׁם טוֹב אִם יִקְנֶה, מְשֻׁמוֹת נְעִימִים אֲשֶׁר יִקְרָא.
 תַּחַת כֵּן יוֹם הַמִּיתָה מִיּוֹם לֵידָה הוֹטֵב.
 עַד יוֹם מוֹתוֹ תִּחַפֶּה לוֹ לְתַשׁוּבָה, לְהִנְטוֹתוֹ לְתַחִיָּה.

UNTIL THE DAY OF DEATH עד יום מותו. This alphabetical *piyyut* is a meditation on human imperfection and finitude. Ascribed (some believe erroneously) to Meshullam ben Kalonymous (Italy and Germany, 10th–11th centuries), the poem reminds us that Yom Kippur has long been a day for confronting our own mortality—a notion heightened by the wearing of the *kittel* (the white garment that is analogous to burial shrouds).

WHAT MERIT CAN THERE BE TO A HUMAN BEING אָנוּשׁ מֵה־יִזְכָּה. One of the greatest paradoxes of Jewish theology is that God continues to care for us despite our imperfections. This *piyyut* details at length the shortcomings of humanity, remarking that God holds us accountable to a high standard of behavior, but also that God is willing to forgive us when we fail to attain that standard.

YOU ALONE ARE ENTITLED TO JUDGE ALONE הֵדֵן יְחִידִי. God may judge alone, but human courts are subject to imperfection. According to the Mishnah (Sanhedrin 1:1) we must have at least three judges, for human beings are influenced by subjective judgments.

OUR SIGNATURE ATTESTS TO OUR HANDIWORK עוֹד חוֹתְמוֹ מְעִידוֹ עַל פְּעָלוֹ. In the classic metaphor of the Book of Life, we ourselves have signed the list of our deeds and misdeeds.

SO THE DAY OF DEATH IS MORE TELLING THAN THE DAY OF BIRTH לֵידָה הַמִּיתָה מִיּוֹם לֵידָה. It is only the time of our death that allows for a summing up of our lives.

YOU AWAIT OUR REPENTANCE תִּחַפֶּה לוֹ לְתַשׁוּבָה. One of the major themes of the High Holy Days is that it is never too late to seek repentance. In Ezekiel's words, God declares: "It is not My desire that the wicked shall die, but that the wicked turn from their evil ways and live. Turn back, turn back from your evil ways, House of Israel; why should you die?" (33:11).

T

UNTIL THE DAY OF DEATH YOU AWAIT OUR REPENTANCE: A PIYYUT

Until the day of death You await our repentance, to turn us toward true life.

What merit can there be to a human being, when even angels lack merit in Your sight?

If fire ravages even the trees filled with sap, what chance is there for dry grass?

Darkness is bright as light to You who, with Your vision, perceive all.

Your own abode is secret, but all our secrets are revealed to You.

You alone are entitled to judge alone. Who could contradict You?

Over individuals and nations alike You render Your decree; who can challenge You?

May impulse not drive us to sin against our creator. May all creatures understand this:

Our origin is the womb; our destiny is the grave; our fate is to give a reckoning to our maker.

We are corrupted by our flesh, are tarnished in our lives, and are impure in our deaths.

Our days are chaotic, our nights are void, our pursuits are fleeting.

Like startled dreamers, terrors frighten us constantly;

never at rest, day or night—until we finally slumber in the grave.

But why complain? To be living at all is gift enough—

Born to labor and toil, happy are we if we labor in the teaching of truth.

Our end proves our nature; why might we flatter ourselves?

At life's end, our signature attests to our handiwork; what use is deceit?

Righteous deeds, when we perform them, escort us to the end of time.

Wisdom, when we delve into it, accompanies us even in advanced years.

And wrath, when it leads to bloodshed or deceit, defines our days.

If our will and desire is to be ethical, then even in old age we will flourish.

If we acquire good names for ourselves, they are far better than the sweetest names we are called by others.

So the day of death is more telling than the day of birth.

And until the day of death You await our repentance, to turn us toward true life.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שְׁכַכָּה לּוֹ, אֲשֶׁרִי הָעַם שְׁיִהוּהוּ אֱלֹהָיו.
תְּהִלָּה לְדוֹד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל-יּוֹם אֶבְרַכְךָ, וְאֶהֱלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הוֹדָךְ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִוְרָאוֹתֶיךָ יֵאמְרוּ, וּגְדֹלְתֶךָ אֶסְפְּרָנָה.
זָכַר רַב-טוֹבְךָ יִבְיָעוּ, וְצִדְקֹתֶךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם וּגְדֹל-חֶסֶד.
טוֹב-יְהוּהוּהוּ לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.
יִזְדוֹף יְהוָה כָּל-מַעֲשֵׂיךָ, וְחַסִּידֶיךָ יִבְרַכּוּכָה.

NE-ILAH נְעִילָה means “closing,” and referred originally to the closing of the gates of the ancient Temple in Jerusalem. It then took on a more spiritual meaning, and was understood to refer to the symbolic closing of the gates of heaven.

On ordinary weekdays there are three services at which we recite the Amidah (Arvit, evening; Shacharit, morning, and Minhah, afternoon). On Shabbat and Festivals we add a fourth (Musaf, literally “addition”). In the Talmud, a fifth service, called Ne-ilah, was added on all fast days. Today, we recite a Ne-ilah service only on Yom Kippur.

Ne-ilah is one of the most moving of all services, bringing this sacred day to a close with poetic additions to the liturgy and unique melodies. It is a worthy parallel to Kol Nidrei, with which the Yom Kippur journey began. (*adapted from Reuven Hammer*)

JOYOUS ARE THEY אֲשֶׁרִי. The afternoon service (Minhah) begins with this psalm every other day of the year, but on Yom Kippur, in the Ashkenazic rite, it is delayed until Ne-ilah.

Psalm 145, which is an alphabetic acrostic, forms the main body of the Ashrei prayer, but it is preceded by two verses beginning with the word *ashrei* (Psalms 84:5 and 144:15). The first verse notes that we are sitting in God’s house, while the second acknowledges the community with whom we pray.

The use of the alphabet is not only a poetic device but also an aid to memory, making the psalm particularly well-suited to public recitation in an era when written texts were rare. It is also a psalm that is obviously designed to be recited by two groups, or perhaps by a leader with the congregation responding. The leader speaks the praise of God and calls upon others to bless God’s name as well. The group then responds with statements in which God’s qualities are enumerated.

(*adapted from Reuven Hammer*)

Ne-ilah

The sun has begun to set and the holiest day of the year is about to come to a close; we are weak from fasting and tired from a long day of praying. On the one hand, we may be looking forward to resuming our normal lives, confident in our having cleansed ourselves and grateful for the chance to begin again. On the other hand, we are especially conscious of the passing of sacred time, of the spiritual work that remains undone, and of the extent to which we squander opportunities today and throughout the year. The service of Ne-ilah reflects these complicated emotions, containing both joyful expressions of confidence and urgent pleas for just a little more time before the gates close.

Ashrei

The first half of the psalm, through the line beginning with the letter *mem*, praises God's greatness, goodness, and sovereignty in general, abstract terms. There is then a break in the acrostic, with no verse beginning with the letter *nun*. With the very next verse (beginning with the *samekh*) the tone of the psalm shifts markedly, and we recount the very specific, particular ways in which God takes care of God's creatures: supporting those who

(continued)

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

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

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign;
I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory
and of Your wondrous acts.

*People speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness,
and sing of Your righteousness.

*ADONAI is merciful and compassionate,
patient, and abounding in love.*

ADONAI is good to all,
and God's mercy embraces all of creation.

*All of creation acknowledges You,
and the faithful bless You.*

Ashrei yosh'vei veitekha, od y'hal'lukha selah.

*Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.
T'hillah l'david.*

Aromim'kha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.

B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.

Gadol Adonai u-m'hullal m'od, v'li-g'dullato ein heiker.

Dor l'dor y'shabbah ma-asekha, u-g'vurotekha yaggidu.

Hadar k'vod hodekha, v'divrei nifl'otekha asifah.

Ve-ezuz nor'otekha yomeiru, u-g'dullat'kha asap'renna.

Zeikher rav tuv'kha yabbi-u, v'tzidkat'kha y'ranneinu.

Hannun v'rahum Adonai, erekh appayim u-g'dol hased.

Tov Adonai la-kol, v'rahmav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ, וְכַבּוֹד הַדֵּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רְצוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהַלֵּל יְהוָה יְדַבֵּר־פִּי,

וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. תהלים קמה

וְאֲנַחְנוּ נִבְרַךְ יְהוָה, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְהוָה.

WE SHALL PRAISE
נְבָרַךְ יְהוָה. Psalm 115:18.

(continued from previous page)
 stumble, raising the bowed, giving food to the hungry, and responding to our cries. As the High Holy Day period draws to a close, we too are called to particularize our generalized spiritual longings and to express the contents of our prayers in deeds. The *mem* verse recalls that we have crowned God as Sovereign on Rosh Hashanah; now it is up to us to be the agents through whom God's love extends to all created beings in concrete ways. The letter *nun*—missing from the psalm's acrostic—carries the numerical value of fifty. Our tradition associates the number fifty with completeness, but also with the unattainable. The midrash imagines fifty levels of purity and impurity, but we pass through only forty-nine. Similarly, there are fifty gates of wisdom, but even Moses reached only the forty-ninth; the fiftieth gate remained closed even to the greatest of prophets. Perhaps, then, the *nun* verse is not missing but concealed, a reminder of the limits of human understanding and capacity. Even at this moment, after all of our prayers and repentance, we humbly acknowledge the mystery that is ever unknowable, a level of holiness to which we can only aspire.

They speak of the glory of Your sovereignty;
 and tell of Your might,

*proclaiming to humanity Your mighty deeds,
 and the glory of Your majestic sovereignty.*

Your sovereignty is eternal,

Your dominion endures through each generation.

*ADONAI supports all who falter,
 and lifts up all who are bent down.*

The eyes of all look hopefully to You,

and You provide them nourishment in due time.

*You open Your hand,
 satisfying all the living with contentment.*

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who sincerely call.

God fulfills the desire of those who are faithful,

listening to their cries, rescuing them.

*ADONAI watches over all those who love the Holy One,
 but will destroy all the wicked.*

My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabbeiru.

L'hodi-a li-v'nei ha-adam g'vurotav, u-kh'vod hadar malkhuto.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor va-dor.

Someikh Adonai l'khol ha-nof'lim, v'zokeif l'khol ha-k'fufim.

Einei khol eilekha y'sabbeiru, v'atah notein lahem et okhlam b'itto.

Potei-ah et yadekha, u-masbi-a l'khol hai ratzon.

Tzaddik Adonai b'khol d'rakhav, v'hasid b'khol ma-asav.

Karov Adonai l'khol kor'av, l'khol asher yikra-uhu ve-emet.

R'tzon y'rei-av ya-aseh, v'et shavatam yishma v'yoshi-eim.

Shomeir Adonai et kol ohavav, v'eit kol ha-r'sha-im yashmid.

T'hillat Adonai y'dabber pi, vi-vareikh kol basar shem kodsho l'olam va-ed.

Va-anahnu n'vareikh Yah, mei-atah v'ad olam. Hal'luyah.

וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשִׁבֵי פֶשַׁע בְּיַעֲקֹב, נֶאֱמַר יְהוָה.
וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם, אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלֶיךָ,
וּדְבָרֵי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ, לֹא־יִמְוָשׁוּ מִפִּיךָ וּמִפִּי זִרְעֶךָ
וּמִפִּי זִרְעֶךָ, אָמַר יְהוָה, מִעַתָּה וְעַד־עוֹלָם.

◀ וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֶל־זֶה וְאָמַר: קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה
צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דִין מִן דִּין
וְאֲמָרִין: קְדִישׁ בְּשָׁמַי מְרוּמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,
קְדִישׁ עַל אֲרַעָא עוֹבֵד גְּבוּרְתָּהּ, קְדִישׁ לְעֵלְמָא וְלְעֵלְמֵי
עֲלַמְיָא, יְהוָה צְבָאוֹת, מְלִיאָ כָל־אֲרַעָא זִיו יִקְרָהּ.

◀ וְתִשְׁאַנֵּי רוּחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ. וּנְטַלְתָּנִי רוּחָא, וְשִׁמַּעְתָּ
בְּתַרֵּי קָל זִיעַ סְגִיא, דְּמִשְׁבַּחִין וְאֲמָרִין: בְּרִיךְ יִקְרָא
דִּיהוּה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.

◀ יְהוָה יִמְלֹךְ לְעֵלְמָא וְעַד. יְהוָה מְלַכּוּתָהּ קָאֵם לְעֵלְמָא
וְלְעֵלְמֵי עֲלַמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ,
שְׁמֵרָה־זֹאת לְעוֹלָם לְיִצְרַח מַחְשְׁבוֹת לִבְבַּ עַמְּךָ,
וְהִכֵּן לִבְכֶם אֲלֵיךְ.

וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשְׁיֵב אִפּוֹ,
וְלֹא־יַעִיר כָּל־חַמְתּוֹ.

כִּי אַתָּה אֲדֹנָי טוֹב וְסֵלָה, וְרַב חֶסֶד לְכָל־קְרֹאֲיֶיךָ.
צְדִקְתְּךָ צְדָק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.

תַּתַּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ
לְאַבְתֵּינוּ מִימֵי קֶדֶם.

בְּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמַס־לָנוּ, הָאֵל יִשׁוּעַתָּנוּ סֵלָה.
יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.

יְהוָה צְבָאוֹת, אֲשֶׁר־יָאֵדָם בְּטַח בְּךָ.

יְהוָה הוֹשִׁיעָה, הַמְּלֹךְ יַעֲנֵנוּ בְיוֹם־קְרָאֵנוּ.

ADONAI HAS ASSURED A REDEEMER לְצִיּוֹן. This collection of biblical verses is known as the Kedushah D'sidra, most likely because it was recited after Torah study (*sidra*, the weekly Torah portion). It is part of the concluding section of the weekday morning service, but is recited at the afternoon service on Shabbat and festivals. In the Ashkenazic rite, it is delayed until Ne-ilah on Yom Kippur, to be certain that Minhah is not prolonged and Ne-ilah can start before sunset.

Kedushah D'sidra consists of four sections: verses of comfort from the prophet Isaiah (59:20–21); a statement of God's holiness (Psalm 22:40), followed by verses of holiness that are included in all versions of the Amidah (Isaiah 6:3, Ezekiel 3:12, and Exodus 15:18), together with their Aramaic translation (shown here in gray type); verses about God's forgiving nature (1Chronicles 29:18; Psalms 78:38, 86:5, 119:142; Micah 7:20; Psalms 68:20, 46:8, 84:13, 20:10); and a passage about the truth of Torah (found on the following page), which concludes with additional verses.

Unlike other versions of the Kedushah, this version includes quotations from Ezekiel's description of his personal experience of God. The prayer may be expressing the hope that we too may partake of that profound experience.

(adapted from Reuven Hammer)

ADONAI has assured a redeemer for Zion, for those of the House of Jacob who turn from sin. ADONAI has said: “This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children’s children, now and forever.”

And You, O Holy One, are enthroned through the praises of the people Israel.

The angels on high called out one to another: “Holy, holy, holy is *Adonai Tz’va-ot*, the whole world is filled with God’s glory.”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

They receive sanction from one another, saying: “*Adonai Tz’va-ot* is holy in the highest heavens, holy on the earth, and holy forever, throughout all time; the radiance of God’s glory fills the whole world.”

Then a wind lifted me up and I heard the sound of a great rushing behind me, saying: “Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mi-m’komo.

ADONAI will reign forever and ever.

Adonai yimlokh l’olam va-ed.

ADONAI, God of our ancestors Abraham, Isaac, and Israel, impress this always upon Your people, and direct our hearts toward You.

God, being merciful, grants atonement for sin and does not destroy.

Time and again God restrains wrath, refusing to let rage be all-consuming.

You, ADONAI, are kind and forgiving, loving to all who call upon You.

Your righteousness is everlasting; Your Torah is truth.

You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors.

Praised is ADONAI, the God of our deliverance, who sustains us day after day.

Adonai Tz’va-ot is with us; the God of Jacob is our refuge.

Adonai Tz’va-ot, blessed is the one who trusts in You.

ADONAI, help us; answer us, Sovereign, when we call.

בְּרוּךְ הוּא אֱלֹהֵינוּ, שְׁפָרְאֵנוּ לְכַבּוֹדוֹ, וְהַבְדִּילֵנוּ מִן
הַתּוֹעִים, וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע
בְּתוֹכֵנוּ.

הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיִשֶּׁם בְּלִבֵּנוּ אֶהְבֵּתוֹ וְיִרְאֵתוֹ,
וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבָּב שָׁלֵם, לְמַעַן לֹא נִיגַע
לְרִיק, וְלֹא נִלְדַּד לַבְּהֵלָה.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שְׁנִשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה
וְנַחֲזִיק וְנִרְאֶה, וְנִירְשׁ טוֹבָה וּבִרְכָה, לְשָׁנֵי יָמוֹת
הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יֵדַם, יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ.
בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מְבֹטָחוֹ.
בְּטָחוֹ בִּיהוָה עַד־עַד, כִּי בָיָה יְהוָה צוֹר עוֹלָמִים.
◀ וְיִבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עֲזַבְתָּ דֹרְשֶׁיךָ יְהוָה.
יְהוָה חֲפִץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֵּאדֹר.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא
לְעֵלְמָא מְכַל־בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

PRaised is our God בְּרוּךְ הוּא אֱלֹהֵינוּ. This sentence begins the prayerful ending of this passage. The phrase “not labor in vain, nor shall our children suffer confusion” is taken from Isaiah 65:23, but in its context here it may also be understood as “that we may not act meaninglessly or sow confusion.”

THUS I WILL SING לְמַעַן יִזְמְרֶךָ. Psalm 30:13.

BLESSED IS THE ONE בְּרוּךְ הַגֹּבֵר Jeremiah 17:7.

TRUST IN ADONAI בְּטָחוּ בִּיהוָה. Isaiah 26:4.

THOSE WHO LOVE YOU וַיִּבְטָחוּ בְּךָ. Psalm 9:11.

ADONAI . . . EXALTS יְהוָה חֲפִץ. Isaiah 42:21.

MAY GOD'S GREAT NAME יְהִיא שְׁמֵהּ. Whenever the people Israel enter the synagogue and house of study and proclaim: יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵיָא (Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya), “May God's great name be acknowledged forever and ever,” the Holy One nods and says: “Happy is the sovereign in whose house such praise is spoken” (Babylonian Talmud, Berakhot 3a).

*Praised is our God who created us for the divine glory,
setting us apart from those who go astray, giving us the
Torah, which is truth, and planting within us eternal life.*

May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

*ADONAI, our God and God of our ancestors, may we fulfill
Your precepts in this world, to be worthy of happiness and
blessing in the messianic era and in the world to come.*

Thus I will sing Your praise unceasingly; thus I will exalt You, ADONAI my God, forever.

Blessed is the one who trusts in ADONAI.

Trust in ADONAI forever and ever; ADONAI is an unfailing stronghold.

*Those who love You trust in You; You never forsake those
who seek You, ADONAI.*

ADONAI, through divine righteousness, exalts the Torah with greatness and glory.

Ḥatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with:

Amen.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

תפילת העמידה בלחש

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words בָּרוּךְ אַתָּה on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word יהוה. We repeat these motions at the end of the first b'rakhah when we come to the words "barukh atah Adonai." The sign † indicates the places to bow.

אֲדָנִי שִׁפְתֵי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

† בָּרוּךְ אַתָּה יְהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאֵהָבָה.

Version with Patriarchs:

† בָּרוּךְ אַתָּה יְהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמְבִיא גּוֹאֵל
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ
בְּאֵהָבָה.

זְכַרְנוּ לְחַיִּים,
מְלַךְ חַפֵּץ בְּחַיִּים,
וְחִתְּמֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description. We understand the world of prayer, first of all, through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

SEAL US וְחִתְּמֵנוּ. Since Rosh Hashanah, we have included this and three other insertions in every Amidah every day. Until Ne-ilah, we have asked God to inscribe us in the Book of Life (וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים); now, we ask God to seal us in it (וְחִתְּמֵנוּ).

THE SILENT AMIDAH

An Alternate Rendering

Some may want to engage in silent prayer by reading through the prayers and meditations in this column through page 406. Renderings of the opening and closing b'rakhot are by André Ungar. Meditations on the themes of the day are by other authors.

Help me, O God,
to pray. Our ancestors worshipped You.
Abraham and Sarah,
Rebecca and Isaac,
Jacob, Rachel, and Leah
stood in awe before You.
We, too, reach for You,
infinite, awe-inspiring,
transcendent God,
source of all being,
whose truth shines
through our ancestors' lives.
We, their distant descendants,
draw strength from their lives
and from Your redeeming love.
Be our help and our shield,
as You were theirs.
We praise You, God,
Guardian of Abraham.

O sovereign God who
delights in life,
make our lives worthy to
be remembered.
Out of Your love for us,
O living God,
Seal our names in the
Ledger of Life.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words "barukh atah" on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word "Adonai." We repeat these motions at the end of the first b'rakhah when we come to the words "barukh atah Adonai." The sign † indicates the places to bow.

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

† Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Remember us for life,
Sovereign who delights in life,
and seal us in the Book of Life,
for Your sake, God of life.

מִלֶּךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מְגִן
אֲבֹרְתֶיךָ וּפּוֹקֵד שָׂרָה.

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מְגִן
אֲבֹרְתֶיךָ.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה
לְךָ, מִלֶּךְ מַמְיֵת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ, וּקְדוּשִׁים בְּכָל-יּוֹם
יְהִלְלוּךָ, סְלָה.

MIGHTY FOREVER אַתָּה גִבּוֹר. This *b'rakah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

GIVE LIFE TO THE DEAD מְחַיֶּה מֵתִים. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that the phrase could refer to a spiritual revival in this world as well. Fasting is a "taste of death," and as we end Yom Kippur, it is hoped that we will feel "revived."

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֵב הַרְחָמִים. A second insertion at each of the services in the High Holy Day season. The gift of life is an expression of God's kindness.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable?

As a tender parent, You nurture our souls that we may grow into a life of compassion.

You govern both life and death; Your presence brings our souls to blossom. We praise You, God, who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives.

Let all creation stand in awe of You;
let all humankind sense Your mystery.
May all people be united in doing Your will whole-heartedly.
We know that You judge those who govern, that ultimate power is Yours alone,
that Your care embraces all Your creatures.

Make us all people of honor.
Smile on all who serve You.
Give hope to those who seek You,
courage to those who await the fulfillment of the messianic dream, soon in our lifetime.

Version with Patriarchs:

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI,*
God of our ancestors,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the sovereign who helps and guards, saves and shields.

† *Barukh atah ADONAI,*
God of our ancestors,
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You? —

Sovereign, who brings death and life,
and causes salvation to flourish.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

Holy are You and holy is Your name;
holy ones praise You each day.

וּבָכַן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
 וְאִימַתְךָ עַל כָּל־מַה־שֶׁבִּרְאַתָּה,
 וְיִרְאוּךָ כָּל־הַמַּעֲשִׂים
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
 וְיַעֲשׂוּ כָל־מַה־אֲחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם,
 כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
 עַז בְּיָדְךָ וּגְבוּרָה בְּיַמֶּינְךָ,
 וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶׁבִּרְאַתָּה.

וּבָכַן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
 תְּהִלָּה לִירְאִיֶּךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
 וּפְתִיחוֹן פֶּה לַמַּיְחָלִים לָךְ,
 שְׂמִיחָה לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירֶךָ
 וְצִמְיַחַת קָרְן לְדָוִד עַבְדְּךָ,
 וְעִרְיַת נֵר לְבֵן־יִשִׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ.

וּבָכַן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ
 וְיִשְׂרָיִם יַעֲלִזוּ,
 וְחֹסֵידִים בְּרָנָה יִגִּילוּ,
 וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ
 וְכָל־הַרְשָׁעָה כָּלָה כְּעֵשֶׂן תִּכָּלֶה,
 כִּי תַעֲבִיר מִמַּשְׁלַת זְדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ,
 בְּהַר צִיּוֹן מִשְׁפַּן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
 כְּפֶתוּב בְּדַבְּרֵי קִדְשֶׁךָ:
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר, הִלְלוּ־יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹוָה מְבַלְעָדֶיךָ,
 כְּפֶתוּב: וְיִגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

וּבָכַן U-V'KHEIN. These three paragraphs, which are introduced by the same word, וּבָכַן (*u-v'khein*), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of the people Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

יִמְלֹךְ ADONAI WILL REIGN. In the context of this prayer, the words from Psalm 146:10 express a messianic hope.

וְיִגְבֶּה יְהוָה צְבָאוֹת ADONAI TZ'VA-OT WILL BE EXALTED. This verse, with which the *b'rakhah* concludes, highlights the themes of this *b'rakhah*, as it has been expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

May the righteous witness it and be happy,
may good people be filled
with joy—
when at last all jeering
stops and evil evaporates,
when the reign of
violence vanishes from
Earth.

And You, You alone,
will rule over all Your
creation
from Mount Zion, Your
glorious dwelling place,
from Jerusalem, Your
holy city,
as sacred Scripture proclaims:
“God will reign
throughout the world,
Your God, O Zion, forever
and ever.
Halleluyah!”

Sacred are You, sacred
Your mystery. Seekers
of holiness worship You
all their lives.
We praise You, God, ultimate
sacred mystery.

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed, be kindled
speedily in our day.

U-v'khein—The righteous, beholding this, will rejoice,
the upright will be glad,
the pious will celebrate with song,
evil will be silenced,
all wickedness will disappear like smoke,
when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.
As it is written in the Book of Psalms:
“ADONAI will reign forever;
your God, O Zion, from generation to generation. Halleluyah!”

You are holy, and Your name is revered,
for there is no God but You.

As Your prophet Isaiah wrote: “*Adonai Tz'va-ot* will be exalted
through justice, the holy God sanctified through righteousness.”
Barukh atah ADONAI, the Holy Sovereign.

אתה בחרתנו מפל־העמים,
אהבת אותנו ורצית בנו,
ורוממתנו מפל־הלשונות,
וקדשתנו במצותיך,
וקרבתנו מלפנו לעבודתך,
ושמך הגדול והקדוש עלינו קראת.

CALLING US BY YOUR GREAT
AND HOLY NAME וְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.
The name "Israel" means
"wrestling with God" (Gen-
esis 32:28). Our relationship
with God is part of our self-
definition as a people.

ותתן־לנו, יהוה אלהינו, באהבה את־יום [השבת הזה
לקדשה ולמנוחה ואת־יום] הכפורים הזה, למחילה
ולסליחה ולכפרה, ולמחל־בו את־כל־עונותינו
[באהבה] מקרא קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע
ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו,
וזכרון אבותינו [ואמותינו], וזכרון משיח בן־דוד
עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל־עמך בית
ישראל לפניך לפליטה לטובה, לחן ולחסד ולרחמים,
לחיים ולשלום, ביום הכפורים הזה.
זכרנו יהוה אלהינו בו לטובה,
ופקדנו בו לברכה,
והושיענו בו לחיים,
ובדבר ישועה ורחמים חוס וחנו, ורחם עלינו
והושיענו, כי אליך עינינו,
כי אל מלך חנון ורחום אתה.

יְעַלֶּה וְיָבֵא. In this prayer we men-
tion all that we wish God to
keep in mind at this hour.
It is filled with synonyms
and repetitions of the word
"remember." We cannot
imagine a different future,
unless we keep in mind our
past.

אלהינו ואלהי אבותינו [ואמותינו], מחל לעונותינו
ביום [השבת הזה וביום] הכפורים הזה. מחה והעבר
פשעינו וחטאתינו מנגד עיניך, כאמור: אנכי אנכי הוא
מחה פשעיך למעני, וחטאתיך לא אזכר. ונאמר:
מחיתי כעב פשעיך וכענן חטאתיך, שובה אלי כי
גאלתיך. ונאמר: כי־ביום הזה יכפר עליכם לטהר
אתכם, מפל חטאתיכם לפני יהוה תטהרו.

I, SURELY I אֲנִכִי אֲנִכִי I. Isaiah
43:25.

I SWEEP ASIDE YOUR SINS
LIKE A MIST כְּעָב מְחִיתִי
פְּשָׁעֶיךָ. Isaiah 44:22.

כִּי־בַיּוֹם הַזֶּה FOR ON THIS DAY
הָזֶה. Leviticus 16:30.

What Do I Want?

You know what is for my good. If I recite my wants, it is not to remind You of them, but so that I may better understand how great is my dependence on You. If, then, I ask You for the things that may not be for my well-being, it is because I am ignorant; Your choice is better than mine and I submit myself to Your unalterable decree and Your supreme direction.

—BAHYA IBN PAKUDA

Fourth B'rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You.

Attend to us and accept us;

hear us and respond to us.

Keep us in mind,

and keep in mind the thought of our ancestors, as well as the Messiah the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel.

On this Yom Kippur respond to us with deliverance, goodness, compassion, love, life, and peace.

Remember us for good;

respond to us with blessing;

redeem us with life.

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: "I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors," and the prophet adds: "I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you." And in Your Torah it is written: "For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצָה בְּמִנוּחָתְנוּ]
 קִדְשֵׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטוֹבֶךָ
 וְשִׂמְחָנוּ בִישׁוּעָתְךָ, [וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
 וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ, וְיִגְדֹּחַ בְּהַ יִּשְׂרָאֵל, מִקִּדְשֵׁי שְׁמֶרְךָ]
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֵלְחֵן לְיִשְׂרָאֵל
 וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר, וּמִבְּלַעֲדֶיךָ אֵין
 לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמִמֶּעֵבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
 מִקִּדְשׁ [הַשֶּׁבֶת וְ] יִשְׂרָאֵל וַיּוֹם הַכְּפוּרִים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשֵּׁב
 אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתַהֲיֶיךָ לְרָצוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
 אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיף שְׂבָכְל־יוֹם עִמָּנוּ,
 וְעַל נְפְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְל־עֵת,
 עָרֵב וּבָקֵר וְצָהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
 מִעוֹלָם קוִינֵנוּ לָךְ.

אתה סלחן. אתה סלחן (solh an) and מחלן (moholan) indicate an essential personal quality. For example, when one לומד (lomed), “studies,” until becoming a scholar, one is then called a למדן (lamdan). The use of this form reflects the poet’s belief that God’s forgiving nature is, in fact, God’s essence.

RESTORE WORSHIP TO YOUR SANCTUARY והשב את העבודה לדביר ביתך. According to the Babylonian Talmud, “Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God” (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E. and then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In the exile, amidst the brokenness that surrounds us, we can never know whether our service to God is appropriate or not. The prayer for the restoration of the Temple carries with it the hope that we might someday be assured that our service to God is proper.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. The Hebrew word shekhinah has been used for centuries to refer to God’s immanence, the presence of God that is felt

in the world. The word shekhinah is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

PROTECTOR OF OUR LIVES צוּר חַיֵּינוּ. God is our source of support and stability.

FROM ONE GENERATION TO THE NEXT לְדוֹר וָדוֹר. After Psalm 79:13. In a world where nations, values, and ideals rise and fall, the relationship with God is a constant truth.

Alternate Rendering of the Final B'rakhot of the Amidah

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness.

May a life of goodness await all of us, children of Your covenant.

To pray to You is joy.

(continued)

Our God and God of our ancestors: [*embrace our rest,*] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [*ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.*] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [*Shabbat,*] the people Israel and the Day of Atonement holy.

Fifth B'rakah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [*fiery offerings and*] prayers of Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Sixth B'rakah: Gratitude for Life and Its Blessings

† We thank You,

You who are our God and the God of our ancestors
through all time,
protector of our lives,
shield of our salvation.

From one generation to the next we thank You
and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are
with us each moment—
evening, morning, and noon.

You are the One who is good, whose mercy is never-ending,
the One who is compassionate,
whose love is unceasing.

We have always placed our hope in You.

וְעַל כָּלֵם יִתְבַּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תַמִּיד
לְעוֹלָם וָעֶד.

וְחַתּוּם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיִּהְיוּ אֶת שְׁמֶךָ בְּאַמַּת,

הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךָ נֶאֱדָה לְהוֹדוֹת.

SEAL וְחַתּוּם. The third insertion for the High Holy Day period. Again, instead of asking to be “inscribed in the Book of Life,” we ask now to be “sealed.”

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְּנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֵּקָהּ וּבְרָכָהּ וְרַחֲמִים
וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת־עַמְּךָ יִשְׂרָאֵל,
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפְרֵ חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכֵּר וְנִגְחָתֵם
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

MAY WE בְּסִפְרֵ חַיִּים. The fourth insertion for the High Holy Day period. This culminating prayer asks not only for life but for peace and sustenance as well.

וַיְדוּי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
תְּבֹא לְפָנֶיךָ תְּפִלָּתָנוּ, וְאֵל תִּתְעַלֵּם מִתְּחִנָּתָנוּ,
שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וּקְשֵׁי עֶרְף לֹמֵר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] חָטְאנוּ.

(continued from previous page)

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons.

May we, and all Your people, the House of Israel, be deserving of a year of life, blessing, peace, and an honorable livelihood.

We praise You, God whose blessing is peace.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

And seal all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI*, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

Grant peace to the world: goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You gave us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your peace.

May we and the entire House of Israel be called to mind and sealed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors,
hear our prayer; do not ignore our plea.

Our God and God of our ancestors,
we are neither so insolent nor so obstinate
as to claim in Your presence
that we are righteous, without sin;
for we, like our ancestors who came before us, have sinned.

It is customary to strike one's heart with one's fist as each phrase is recited.

אֲשַׁמְנוּ, בְּגִדְנוּ, גָּזַלְנוּ, דִּבְרַנּוּ דָּפִי. הָעוֹיְנוּ, וְהִרְשָׁעְנוּ,
זָדְנוּ, חָמְסְנוּ, טָפְלְנוּ שְׁקָר. יַעֲצֵנוּ רַע, כְּזָבְנוּ, לָצֵנוּ,
מְרַדְנוּ, נֹאֲצָנוּ, סָרְרְנוּ, עוֹיְנוּ, פִּשְׁעֵנוּ, צָרְרְנוּ, קִשְׁיֵנוּ עֶרְף.
רִשְׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ
הִרְשָׁעְנוּ. מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ
שׁוֹכֵן שְׁחָקִים, הֲלֹא כָל־הַנְּסֻתוֹת וְהַנְּגָלוֹת אֵתָה יוֹדֵעַ.

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים, וַיִּמְיֶנְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים.
וְתִלְמַדְנוּ יְהוָה אֱלֹהֵינוּ לְהַתְּנוּדוֹת לְפָנֶיךָ עַל כָּל־
עוֹנוֹתֵינוּ, לְמַעַן נַחְדַּל מִעֲשֵׂק יְדִינוּ, וְתִקְבְּלֵנוּ בְּתִשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ כְּאֲשֵׁים וּכְנִיחוֹחִים, לְמַעַן דְּבַרְיֶךָ אֲשֶׁר
אָמַרְתָּ. אֵין קֶץ לְאֲשֵׁי חוֹבוֹתֵינוּ, וְאֵין מִסְפָּר לְנִיחוֹחֵי
אֲשַׁמוּתָנוּ; וְאַתָּה יוֹדֵעַ שְׁאַחֲרִיתָנוּ רַמָּה וְתוֹלַעָה,
לְפִיכֶךָ הִרְבִּיתָ סְלִיחָתָנוּ.

מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדְנוּ, מָה צְדָקְנוּ,
מָה יִשְׁעֵנוּ, מָה פְּחָנוּ, מָה גְבוּרָתָנוּ.
מָה נֹאמֵר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ].
הֲלֹא כָל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ,
וְאַנְשֵׁי הַשָּׁם כְּלֹא הֵיוּ,
וְחַכְמַיִם כְּבִלֵי מִדְּעַ,
וְנְבוֹנִים כְּבִלֵי הַשֶּׁכֶל,
כִּי רַב מַעֲשֵׂיהֶם תָּהוּ,
וַיִּמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,
כִּי הַפֶּל הֶבֶל.

The Shorter Confession—Ashamnu

It is customary to strike one's heart with one's fist as each phrase is recited.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi, he-evinu, v'hirshanu, zadnu, hamasnu, tafalnu sheker, ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shihatnu, ti-avnu, ta-inu, titanu.

PRAYER ACCOMPANYING THE CONFESSION

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You extend Your hand to those who sin, Your right hand to receive those who return. You have taught us, ADONAI our God, to confess each of our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we turn to You, as You promised to accept the sweet-smelling sacrifices. Endless are the guilt-offerings that would have been required of us even in ancient Temple times, and You know that we will ultimately atone for our sins with our death. Accordingly, You have forgiven us many times over.

What are we? What is our life? Our goodness? Our
righteousness? Our achievement? Our power? Our victories?
What shall we say in Your presence,
ADONAI our God and God of our ancestors?
Heroes count as nothing in Your presence,
famous people are as if they never existed,
the wise seem ignorant,
and clever ones as if they lack reason.
The sum of their acts is chaos;
in Your presence the days of their lives are futile.
Human beings have no superiority over beasts;
all life is vanity.

אתה הבדלת אנוש מראש, ותפירהו לעמוד לפניך. כי מי יאמר לך מה תפעל, ואם יצדק מה יתן-לך. ויתן לנו יהוה אלהינו באהבה את יום הפפרים הזה, קץ ומחילה וסליחה על כל-עוונותינו, למען נחדל מעשק ידנו, ונשוב אליך לעשות חקי רצונך בלבב שלם.

AND EVEN IF A PERSON WERE INNOCENT נאם יצדק After Job 35:7.

SEEK דרשו Isaiah 55:6-7, emphasizing that God is always present, for those who seek God.

YOU, FORGIVING GOD אתה אלוה סליחות Nehemiah, speaking to the remnants of the people Israel returning to the Land of Israel, emphasizes Moses' teaching of God's forgiving nature (9:17).

SAY TO THEM אליהם אמר Ezekiel speaks words of consolation to the exiles in Babylonia (33:11, 18:23, 32).

ואתה ברחמיך הרבים רחם עלינו, כי לא תחפוץ בהשחתת עולם, שנאמר: דרשו יהוה בהמצאו, קראהו בהיותו קרוב. ונאמר: יעזב רשע דרכו, ואיש און מחשבתי, וישב אליהוה וירחמהו, ואל-אלהינו כי ירבה לסלוח. ואתה אלוה סליחות, חנון ורחום, ארך אפים, ורב חסד ואמת, ומרבה להיטיב; ורוצה אתה בתשובת רשעים, ואין אתה חפץ במיתתם, שנאמר: אמר אליהם, חי אני, נאם אדני יהוה, אם אחפץ במות הרשע, כי אם בשוב רשע מדרכו וחייה; שובו שובו מדרכיכם הרעים, ולמה תמותו בית ישראל. ונאמר: החפץ אחפץ מות רשע, נאם אדני יהוה, הלא בשובו מדרכיו וחייה. ונאמר: כי לא אחפץ במות המת, נאם אדני יהוה, והשיבו וחיו. כי אתה סלחן לישראל ומחלן לשבטי ישראל בבל-דור ודור, ומבלעדיך אין לנו מלך מוחל וסולח אלא אתה.

Yet from the beginning You distinguished human beings, acknowledging them that they might stand before You. For who can tell You how to behave? And even if a person were innocent, what difference would it make to You? ADONAI our God, You have lovingly given us this Day of Atonement, bringing an end to our sins with pardon and forgiveness, that we cease using our hands for oppression, and turn back to You, wholeheartedly acting in accord with the laws You deem desirable.

May You, with Your abundant mercy, have compassion for us; for You do not desire the destruction of the world, as Your servant Nehemiah declares: “Seek ADONAI, who can be found everywhere; call to God, who is close. Let evildoers abandon their path and the wicked their schemes, and return to ADONAI, who will have mercy on them; for our God will forgive, again and again.”

You, forgiving God, are compassionate and merciful, patient, abounding in love and goodness, and desire the return of the evildoers—not their death. For You instructed Your prophet Ezekiel: “Say to them, ‘As I live,’ declares our Lord, ADONAI, ‘I do not desire the death of the evildoers, but that they turn from their paths, and live. Turn back, turn back from your evil paths that you may not die, House of Israel!’... ‘Is it My desire that the evildoer die,’ declares the Lord, ADONAI, ‘Is it not that they turn from their ways and live?’... ‘It is not My desire that the wicked shall die, but that the wicked turn from their evil ways and live.’”... For You forgive Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives.

אֱלֹהֵי, עַד שְׁלֹא נִוְצְרְתִי אִינִי כְדָאֵי, וְעִכְשָׁו שְׁנוּצְרְתִי כְּאֵלוֹ
לֹא נִוְצְרְתִי. עֵפֶר אֲנִי בְּחַיִּי, קָל וְחֹמֶר בְּמִיתְתִּי. הֲרִי אֲנִי
לְפָנֶיךָ כְּכֹלִי מְלֵא בּוֹשָׁה וּכְלֵמָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה
אֱלֹהֵי וְאֱלֹהֵי אֲבֹתַי [וְאִמּוֹתַי], שְׁלֹא אַחֲטָא עוֹד. וּמָה
שְׁחֲטָאֲתִי לְפָנֶיךָ מֶרַק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי
יְסוּרִים וְחֲלָיִים רָעִים.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעֵי, וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֵפֶר לְכֹל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֹךְ, עֲשֵׂה
לְמַעַן יִמְיֶנְךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יְהִיו לְרְצוֹן
אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תִבְל] וְאִמְרוּ: אָמֵן.

אֱלֹהֵי MY GOD. The Babylonian Talmud says that every Amidah must be accompanied by a personal prayer. These two private prayers, the first attributed to Rava and the second to Mar son of Ravina, are among the Talmud's exemplars (Berakhot 17a). They were so admired that they entered the formal liturgy. Both prayers distinctively use the first-person singular ("I"), whereas almost all other prayers—including the confessions—are in the first-person plural ("we").

יְהִיו לְרְצוֹן MAY THE WORDS
Psalm 19:15.

Concluding Meditation

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us, the whole Jewish people, and to all who dwell on earth. Amen.

Personal Prayers Concluding the Amidah

My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

אֵל נֹרָא עֲלִילָה
 אֵל נֹרָא עֲלִילָה
 הַמְצִיא לָנוּ מַחִילָה
 מְתֵי מִסְפָּר קְרוּאִים
 וּמִסְלָדִים בְּחִילָה
 שׁוֹפְכִים לָךְ נַפְשָׁם
 הַמְצִיאֵם מַחִילָה
 יִיְהִי לָהֶם לְסִתְרָה
 וְחֻתָּמָם לְהוֹד וּלְגִילָה
 חֵן אוֹתָם וְרַחֵם
 עֲשֵׂה בָהֶם פְּלִילָה
 זָכַר צְדָקַת אַבְיָהֶם
 בְּקָדָם וּתְחַלָּה
 קְרָא נָא שְׁנַת רְצוֹן
 לְאַהֲלִיבָה וְאַהֲלָה
 תִּזְכּוּ לְשָׁנִים רַבּוֹת
 בְּדִיצָה וּבְצִהָה
 מִיכָאֵל שֶׁר יִשְׂרָאֵל
 בְּשָׁרוֹ נָא הַגְּאֵלָה
 אֵל נֹרָא עֲלִילָה
 בְּשַׁעַת הַנְּעִילָה.
 לָךְ עֵין נוֹשָׂאִים
 בְּשַׁעַת הַנְּעִילָה.
 מַחָה פְּשָׁעַם וְכַחֲשָׁם
 בְּשַׁעַת הַנְּעִילָה.
 וְחֻלְצָם מִמְּאָרָה
 בְּשַׁעַת הַנְּעִילָה.
 וְכָל-לוֹחֵץ וְלוֹחֵם
 בְּשַׁעַת הַנְּעִילָה.
 וְחֹדֵשׁ אֶת יְמֵיהֶם
 בְּשַׁעַת הַנְּעִילָה.
 וְהִשָּׁב שְׂאֵרֵי־הַצֹּאֵן
 בְּשַׁעַת הַנְּעִילָה.
 הַבָּנִים וְהַבָּנוֹת
 בְּשַׁעַת הַנְּעִילָה.
 אֵלֵיהוּ וְגַבְרִיאֵל
 בְּשַׁעַת הַנְּעִילָה.

אֵל נֹרָא EL NORA ALILAH
 עֲלִילָה. Attributed to Moshe
 Ibn Ezra (c. 1055–1135,
 Spain), this *piyyut* intro-
 duces Ne-ilah in the
 Sephardic rite. Note that
 the name מֹשֶׁה (*Moshe*)
 and the word חֹזֵק (*hazak*,
 “be strong”) are spelled out
 in the first letters of each
 verse. The poem is a plea
 for forgiveness. This *piyyut*
 entered the Ashkenazic
 mahzor in the 20th century,
 marking the opening of
 the ark for Ne-ilah. The last
 two stanzas are not part of
 the original poem but have
 been attached to it in many
 editions.

L’OHOLIVAH V’OHOLAH
 לְאַהֲלִיבָה וְאַהֲלָה. Translated
 here as “former glory.” The
 prophet Ezekiel uses these
 names to refer to Samaria
 and Jerusalem, the capitals
 of the two ancient king-
 doms of Israel and Judah
 (Ezekiel 23:4). As the day
 ends, we pray for the unity
 of all Israel.

INTRODUCTION TO NE·ILAH: A PIYYUT

Awe-inspiring Creator, God,
find forgiveness for us
We who are called “few in number”
and tremblingly beseech You,
As we pour out our souls,
craft forgiveness for us,
Be our protector.
seal our fate for joy and glory
Be compassionate and loving toward us;
who would oppress or war against us,
Remember our ancestors’ righteousness
as of old and as at the beginning,
May this year be one which is pleasing to You.
to their former glory
May we, Your children,
length of days merited
May Michael protector of Israel
bring tidings of redemption

awe-inspiring Creator, God,
in this closing hour.
raise our eyes toward You,
in this closing hour.
wipe away our sins and denials,
in this closing hour.
Shield us from terror;
in this closing hour.
bring judgment on all
in this closing hour.
and renew our days,
in this closing hour.
Restore Your remaining flock
in this closing hour.
celebrate with joy and gladness,
in this closing hour.
along with Elijah and Gabriel
in this closing hour.

*El nora alilah
hamtzei lanu m'hilah*

*M'tei mispar k'ru'im
u-m'sal'dim b'hilah*

*Shof'khim l'kha nafsham
hamtzi-eim m'hilah*

*Heyeih lahem l'sitrah
v'hotmeim l'hod u-l'gilah*

*Hon otam v'raheim
aseih vahem p'lilah*

*Z'khor tzidkat avihem
k'kedem u-t'hillah*

*K'ra na sh'nat ratzon
l'oholivah v'oholah*

*Tizku l'shanim rabbot
b'ditzah u-v'tzoholah*

*Mikha-el sar yisra-el
basru na ha-g'ulah*

*El nora alilah
bi-sh'at ha-n'ilah.*

*l'kha ayin nos'im
bi-sh'at ha-n'ilah.*

*m'heih fisham v'khahasham
bi-sh'at ha-n'ilah.*

*v'hal'tzeim mi-m'eirah
bi-sh'at ha-n'ilah.*

*v'khol loheitz v'loheim
bi-sh'at ha-n'ilah.*

*v'haddeish et y'meihem
bi-sh'at ha-n'ilah.*

*v'hasheiv sh'eirit ha-tzon
bi-sh'at ha-n'ilah.*

*ha-banim v'ha-banot
bi-sh'at ha-n'ilah.*

*eliyahu v'gavri-el
bi-sh'at ha-n'ilah.*

תפילת העמידה – חזרת הש"ץ

We rise as the ark is opened. The ark remains open throughout the leader's repetition of the Amidah, during which it is customary for those who are able to stand. In some congregations, while the ark remains open, congregants can approach the ark for a final silent prayer.

פִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שִׁפְתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאֲהָבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאֲהָבָה.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description. We understand the world of prayer, first of all, through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

INSPIRED BY THE INSIGHT
מִסוּד חֲכָמִים. A personal plea of the prayer leader that the prayers about to be offered will be acceptable.

SEAL US וְחַתְּמֵנוּ. Since Rosh Hashanah, we have included this and three other insertions in every Amidah every day. Until Ne-ilah, we have asked God to inscribe us in the Book of Life (וְכָתְבֵנוּ בְּסֵפֶר); now, we ask God to seal us (וְחַתְּמֵנוּ) in it.

מִסוּד חֲכָמִים וְנְבוֹנִים,
וּמְלַמֵּד דַּעַת מְבִינִים,
אֶפְתָּחָה פִּי בְּתִפְלָה וּבְתַחֲנוּנִים,
לְחַלוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא רַחֲמִים
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

זְכְּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְחַתְּמֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

REPETITION OF THE AMIDAH

We rise as the ark is opened. The ark remains open throughout the leader's repetition of the Amidah, during which it is customary for those who are able to stand. In some congregations, while the ark remains open, congregants can approach the ark for a final silent prayer.

Meditation

There is little we may claim to know about God, but this much is certain: one cannot come before God save in integrity of heart and mind. It would not do to try to feign or fib for the greater glory of God. It cannot be required of human beings, and surely it can never be made a duty, to plead falsely to the God of truth. . . . The fearless seeker of truth, even the honest blasphemer, is nearer to God than the liars for the benefit of religion.

—SHALOM SPIEGEL

As I proclaim God's name, ADONAI, exalt our God.

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness,
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness,
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Inspired by the insight of sages
and the teachings of those who acquired wisdom,
I open my lips in prayer and supplication
to entreat the Merciful Sovereign,
who forgives and pardons sin.

Remember us for life, Sovereign who delights in life,
and seal us in the Book of Life, for Your sake, God of life.

*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'hotmeinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs and Matriarchs:

מִלֶּךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגִּן.
בְּרוּךְ אַתָּה יְהוָה, מְגִן
אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמַגִּן.
בְּרוּךְ אַתָּה יְהוָה, מְגִן
אֲבֹרָהּם.

MIGHTY FOREVER אַתָּה גָּבוֹר. This *b'rakhah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

GIVE LIFE TO THE DEAD מְחַיֶּה מֵתִים. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that it could refer to a spiritual revival in this world as well. Fasting is a "taste of death," and as we end Yom Kippur, it is hoped that we will feel "revived."

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֲב הֲרַחֲמִים. A second insertion at each of the services in the High Holy Day season. The gift of life is an expression of God's kindness.

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה
לָךְ, מִלֶּךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֲב הֲרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

יְמַלּוֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִוּוֹן לְדָר וְדָר, הַלְלוּ-יָהּ.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

*The Book of Life:
Uncertainty*

I wanted a perfect ending,
So I sat down to write the book with the ending in place before there even was an ending.
Now I've learned the hard way, that some poems don't rhyme and some stories don't have a clear beginning, middle, and end.
Like my life, this book has ambiguity. Like my life, this book is about not knowing, having to change, taking the moment and making the best of it, not knowing.

—GILDA RADNER

Version with Patriarchs:

You are the Sovereign who helps and saves and shields.

*Barukh atah ADONAI,
Shield of Abraham.*

Version with Patriarchs and Matriarchs:

You are the Sovereign who helps and guards, saves and shields.

*Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.*

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rahamim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeih u-matzmi-ah y'shu-ah.*

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-rahamim, zokheir y'tzurav l'hayyim b'rahamim.

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah! And You, O Holy One, are enthroned through the praises of the people Israel. God, please hear us.

We repeat the following verse after the leader:

שְׁמַע נָא, סֶלַח נָא הַיּוֹם, עֲבוֹר כִּי פָנָה יוֹם,
וְנִהְלַלְךָ נוֹרָא וְאִיוֹם, קְדוֹשׁ.

וּבָכָן וּלְךָ תַעֲלֶה קְדָשָׁה,
כִּי אַתָּה אֱלֹהֵינוּ מִלְךָ מוֹחֵל וְסוֹלֵחַ.

פְּתַחוּ לָנוּ שַׁעֲרֵי צְדָקָה, נִבּוֹא בָם נוֹדֶה יְהוָה.
דְּלִתֶיךָ דַּפְקֵנוּ רַחוּם וְחַנּוּן.
נָא אֵל תִּשְׁיִבְנוּ רִיקָם מִלְפָּנֶיךָ.

פְּתַח לָנוּ וְלְכָל־יִשְׂרָאֵל אַחֲינוּ [וְאַחֲיוֹתֵינוּ] בְּכָל־מָקוֹם.

שַׁעֲרֵי אוֹרָה, שַׁעֲרֵי בְרָכָה, שַׁעֲרֵי גִלְיָה,
שַׁעֲרֵי דִיצָה, שַׁעֲרֵי הוֹד וְהֶדְר, שַׁעֲרֵי וְעַד טוֹב,
שַׁעֲרֵי זְכוּת, שַׁעֲרֵי חֲדוּת, שַׁעֲרֵי טְהוּרָה,
שַׁעֲרֵי יְשׁוּעָה, שַׁעֲרֵי כְפָרָה, שַׁעֲרֵי לֵב טוֹב,
שַׁעֲרֵי מְחִילָה, שַׁעֲרֵי נְחָמָה, שַׁעֲרֵי סְלִיחָה,
שַׁעֲרֵי עֲזָרָה, שַׁעֲרֵי פְרִנְסָה טוֹבָה, שַׁעֲרֵי צְדָקָה,
שַׁעֲרֵי קוֹמְמִיּוֹת, שַׁעֲרֵי רְפוּאָה שְׁלָמָה,
שַׁעֲרֵי שְׁלוֹם, שַׁעֲרֵי תְשׁוּבָה.

וְחַתְּמֵנוּ בְּסֵפֶר הַחַיִּים לְבְרָכָה וְלִקְדָּשָׁה,
כִּי אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וְשַׁעֲרֶיךָ בְּקְדָשָׁה נִפְנָס.

HEAR US נָא שְׁמַע. The rhythm of this fragment is staccato, expressing desperation at the end of the day. The author weaves in his name, Shimon (שְׁמֵעוֹן), in the word *sh'ma* and the beginning of *u-n'hallekha*.

GATES. Appropriate to the theme of this service, Ne-ilah contains a series of *piyyutim* that speak of gates. They stress the many gates through which we may walk.

OPEN פְּתַח. This *piyyut* is found in the Sephardic rite for Yom Kippur.

בְּטָרָם
 בְּטָרָם הַשֵּׁעַר יִסָּגֵר,
 בְּטָרָם כְּלֵי־הָאִמּוֹר יֵאָמְרוּ,
 בְּטָרָם אֲהִיָּה אַחֵר.
 בְּטָרָם יִקְרִישׁ דָּם נְבוֹן,
 בְּטָרָם יִסְגְּרוּ הַדְּבָרִים בְּאָרוֹן,
 בְּטָרָם יִתְקַשֶּׁה הַבֵּטוֹן.
 בְּטָרָם יִשְׁתַּמוּ כְּלֵי־נִקְבֵי
 הַחֲלִילִים,
 בְּטָרָם יִסְבְּרוּ כְּלֵי־הַכְּלִילִים,
 בְּטָרָם יִשְׁבְּרוּ אֶת הַכְּלִים.
 בְּטָרָם הַחֵק יִכְנַס לְתַקְפוֹ,
 בְּטָרָם אֱלֹהִים יִסָּגֵר אֶת־כַּפּוֹ,
 בְּטָרָם נִלְוֵה מִפֶּה.

Before the gate closes,
 before everything is said,
 before I become
 estranged.
 Before the discerning
 blood dries up,
 before things are boxed
 in,
 before the concrete
 hardens.
 Before all the flute holes
 are blocked,
 before all principles are
 explained,
 before everything is
 broken,
 before the law goes into
 effect,
 before God's hand closes,
 before we go away from
 here.

—YEHUDA AMICHAI
 (trans. Alan Lettofsky)

We repeat the following verse after the leader:

Hear us, forgive us today, for the day is ending,
 and we shall praise You, awe-inspiring Holy One.

Now, may our sanctification rise up to You,
 for You, our God, are a forgiving and merciful sovereign.

THE GATES: A PIYYUT

Open the gates of righteousness for us,
 that we may enter them and praise God.
 We have knocked on Your doors, Merciful One;
 do not turn us away empty-handed.

Open for us and for all Israel,
 our people, wherever they are:
 Gates of light, blessing, and joy,
 gates of gladness, splendor, and good counsel,
 gates of merit, love, and purity,
 gates of salvation, atonement, and kindness,
 gates of pardon, consolation, and forgiveness,
 gates of help, prosperity, and righteousness,
 gates of uprightness and complete healing,
 gates of peace and repentance.

*Sha-arei orah, sha-arei v'rakhah, sha-arei gilah,
 sha-arei ditzah, sha-arei hod v'hadar, sha-arei va-ad tov,
 sha-arei z'khuyyot, sha-arei hedvah, sha-arei tohorah,
 sha-arei y'shu-ah, sha-arei khapparah, sha-arei lev tov,
 sha-arei m'hilah, sha-arei nehamah, sha-arei s'lihah,
 sha-arei ezrah, sha-arei farnasah tovah, sha-arei tz'dakah,
 sha-arei kom'miyyut, sha-arei r'fu-ah sh'leimah,
 sha-arei shalom, sha-arei t'shuvah.*

And seal us in the Book of Life for blessing and holiness,
 for You are holy and Your name is holy;
 allow us to enter Your gates in holiness.

קְדוּשָׁה

וּבָהֶם תִּתְעַרֵץ וְתִקְדָּשׁ, כְּסוּד שֵׁיחַ שֶׁרָפִי קְדָשׁ,
הַמְקַדְּשִׁים שְׁמֶךָ בְּקְדָשׁ, כְּפָתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְהוָה צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשָׁרְתֵי שׁוֹאֲלִים זֶה לְזֶה אִי־הוּא מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמְיַחֲדִים שְׁמוֹ
עָרֵב וּבִקֵּר בְּכָל־יּוֹם תְּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע
אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים:
אֲנִי יְהוָה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירְנוּ יְהוָה אֲדַנְנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.
וְהָיָה יְהוָה לְמִלְכָּךָ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה
אֶחָד וְשְׁמוֹ אֶחָד. וּבְדַבְרֵי קְדָשְׁךָ כְּתוּב לֵאמֹר:
יְמַלְכֵךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר, הִלְלוּ־יָהּ.

The Kedushah is composed of an interweaving of two prophetic visions: Isaiah's vision of angels singing "holy, holy, holy..." and Ezekiel's vision of heavenly forces descending to earth, concluding with the phrase, "praised is Adonai's glory." Unlike the Kedushah D'sidra, which was recited at the beginning of Ne-ilah (page 396), this form of the Kedushah has an antiphonal quality: in heaven one chorus of angels responds to another, and on earth, leader and congregation respond to each other. Our recitation of the Sh'ma, evening and morning, is offered as a counterpoint to the angelic praise.

FROM WHERE GOD DWELLS מִמְקוֹמוֹ. The Rabbis said that the word מְקוֹם (*makom*), "place," is one of the names of God. "God is the place of the world, but the world is not God's place" (Genesis Rabbah 68:10). The fact that God is everywhere allows us to recite the Kedushah outside of heaven and outside the Temple. Every synagogue filled with prayer can become God's place.

YET AGAIN שְׁנִית. The first time was at the time of the Exodus. The second time will be the ultimate redemption of the world in messianic times.

The Kedushah

Whether or not one accepts the imagery of angels and heavenly choirs found in the Kedushah literally, when we view it as poetry it is remarkably successful in invoking a sense of the mystery and awe of the incomprehensible world in which we live. As science expands the horizons of our knowledge and extends our view of the vastness of the universe, as space probes provide us with ever more spectacular and inspiring vistas of the magnificence of creation, the Kedushah fills our imagination with awe-inspiring glimpses of the mysterious realities beyond that which we can see and comprehend. It lifts our spirits into new realms of existence no less wondrous than the *s'firot* (spheres of existence) described in the Kabbalah (Jewish mysticism).

—REUVEN HAMMER

The Kedushah

Congregants who are sitting may rise for the Kedushah. The tradition recommends standing like angels, with feet together. Some have the custom of rising each time the word "holy" is recited.

Through the people Israel, may You be revered and hallowed, with the mystic language of the heavenly chorus, who sanctify Your name in Your holy realm, as recorded in Isaiah's vision:

Each cried out to the other:

"Holy, holy, holy is *Adonai Tz'va-ot*, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

God's glory fills the universe. As one angelic chorus asks, "Where is the place of God's glory?" another responds: "Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mi-m'komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma: "Hear, O Israel, ADONAI is our God, ADONAI alone."

Sh'ma yisra-el, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rahamav sheinit l'einei kol hai, lihyot lakhem leilohim.

"I, ADONAI, am your God."

Ani Adonai eloheikhem.

Majesty, our majesty, ADONAI, our master, how majestic is Your name throughout the world!

ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנֶצַח נִצְחִים קִדְשָׁתָךְ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

חֲמוּל עַל מַעֲשֵׂיךָ
וְתִשְׁמַח בְּמַעֲשֵׂיךָ,
וַיֹּאמְרוּ לָךְ חוֹסֵיךָ
בְּצִדְקָךָ עֲמוּסֵיךָ,
תִּקְדֵשׁ אָדוֹן עַל כָּל־מַעֲשֵׂיךָ.

בְּאֵין מְלִיץ יִשְׂרָאֵל
מוֹל מִגִּיד פֶּשַׁע,
תִּגִּיד לְיַעֲקֹב דְּבַר חֶק וּמִשְׁפָּט,
וְצִדְקָנוּ בְּמִשְׁפָּט, הַמֶּלֶךְ הַמְּשַׁפֵּט.

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ,
וַיֹּאמְרָךְ עַל כָּל־מַה־שֶּׁבִרְאִיתָ,
וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וַיַּעֲשׂוּ כָּל־מַה־אֲחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ,
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בְּיַמֶּינְךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבִרְאִיתָ.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
תְּהַלֵּל לִירְאֵיךָ וְתִקְוֶה לְדוֹרְשֵׁיךָ,
וּפְתַחֲחוֹן פֶּה לְמִיַּחֲלִים לָךְ,
שִׁמְחָה לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ,
וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ,
וְעַרִיכַת נֹר לְבֵן־יִשְׂרָאֵל מִשִּׁיחָךָ, בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן (u-v'khein). These three paragraphs, which are all introduced by the same word, וּבְכֵן (u-v'khein), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God. The second paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous "when You remove the tyranny of arrogance from the earth" and God will rule alone over the entire world from Zion and Jerusalem. (adapted from Reuven Hammer)

*Meditation on God
and Prayer*

Prayer is meaningless
unless it is subversive, un-
less it seeks to overthrow
and to ruin the pyramids
of callousness, hatred,
opportunism, falsehoods.

—ABRAHAM JOSHUA
HESCHEL

From one generation to another we will declare Your greatness,
and forever sanctify You with words of holiness. Your praise will
never leave our lips, for You are God and Sovereign, great and
holy.

REMEMBER US FOR GOOD: FRAGMENTS OF TWO PIYYUTIM

Have compassion on Your creation
and rejoice in Your handiwork.
As You vindicate Your people,
all who trust in You will declare:
“Be sanctified, Lord, throughout Your creation.”

Though we have no one fully righteous to plead our cause
against the one who talks of our guilt,
speak to Jacob of Your judgment
finding us innocent, Sovereign of justice.

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.

Simḥah l'artzekha v'sason l'irekha

May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלֹזוּ, וַחֲסִידִים
בְּרָנָה יִגִּילוּ, וְעוֹלָתָהּ תִּקְפָּץ־פִּיָּהּ, וְכָל־הַרְשָׁעָה כָּלָה
כְּעֵשֶׂן תִּכָּלֶה, כִּי תַעֲבִיר מִמַּשְׁלַת זָדוֹן מִן הָאָרֶץ.

וְתַמְלֹךְ אַתָּה יְהוָה לְבִדְךָ, עַל כָּל־מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מִשְׁפַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
כְּפָתוּב בְּדַבְרֵי קִדְשֶׁךָ:
יְמַלֶּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ־יָיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ,
כְּפָתוּב: וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרַמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשַׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלְכָּנוּ לְעַבֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.

וְתַתֵּן־לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יּוֹם [הַשְּׁבִטָה הַזֶּה
לְקִדְשָׁה וְלִמְנוּחָה וְאֶת־יּוֹם] הַכַּפּוּרִים הַזֶּה לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל־בוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקְרָא קִדְשׁ, זְכַר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וַיִּגְיַע
וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֵד וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹנוּ,
וְזָכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בֶּן־דָּוִד עַבְדְּךָ,
וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה, לְחֵן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה.

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.

וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.

יְמַלֶּךְ ADONAI WILL REIGN
יהוה. In the context of this
prayer, the words from
Psalm 146:10 express a mes-
sianic hope.

ADONAI TZ'VA-OT WILL BE
EXALTED יהוה צְבָאוֹת
וַיִּגְבַּהּ. Isaiah 5:16. The liturgist
transforms Isaiah's call to
repent into a
messianic wish.

יַעֲלֶה וְיָבֵא. In this prayer
we mention all that we
wish God to keep in mind
at this hour. It is filled with
synonyms and repetitions
of the word "remember."
We cannot imagine a differ-
ent future, unless we keep
in mind our past.

The Holiness of the Day and the Holiness of the Hour

The contemporary Jewish thinker Eliezer Schweid remarks that at the end of the day of fasting and prayer, we may be left with feelings more than with thoughts; with a sense of how fragile life is and how much we want to live. It may be a time when we feel most intensely the pleas that the day's prayers enunciate.

U-v'khein—The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, all wickedness will disappear like smoke, when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, Jerusalem, Your holy city. As it is written in the Book of Psalms: "ADONAI will reign forever, your God, O Zion, from generation to generation. Halleluyah."

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: "Adonai Tz'va-ot will be exalted through justice, the holy God sanctified through righteousness." *Barukh atah ADONAI*, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On this Yom Kippur respond to us with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*
respond to us with blessing; *Amen.*
redeem us with life. *Amen.*

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

The following three paragraphs are recited aloud, first by the leader and then by the congregation.

פָּתַח לָנוּ שְׁעָרִי,
בְּעֵת נִעִילַת שְׁעָרִי,
כִּי פָנָה יוֹם.

הַיּוֹם יִפְנֶה,
הַשֶּׁמֶשׁ יָבֵא וַיִּפְנֶה,
נְבוֹאָה שְׁעָרֶיךָ.

אָנָּה אֵל נָא,
שָׂא נָא, סִלַּח נָא, מַחֵל נָא,
חַמְלֵ-נָא, רַחֵם-נָא, כַּפְּרֵ-נָא,
כְּבוֹשׁ חֲטָא וְעוֹן.

אֵל, אֲרוּךְ אַפִּים אַתָּה,
וּבַעַל הַרְחָמִים נִקְרָאתָ,
וְדַרְךְךָ תְּשׁוּבָה הוֹרִיתָ.
גְּדַלְתָּ רַחֲמֶיךָ וַחֲסָדֶיךָ תִּזְכֹּר הַיּוֹם
וּבְכָל-יוֹם לְזָרַע יְדִידֶיךָ.
תִּפְּן אֱלֹהֵינוּ בְּרַחֲמֶיךָ,
כִּי אַתָּה הוּא בֹּעַל הַרְחָמִים.

בְּתַחֲנוּן וּבְתַפִּלָּה פָּנִיךָ נִקְדָּם,
כְּהוֹדַעְתָּ לְעֵנּוּ מִקְדָּם.
מִחֲרוֹן אַפֶּךָ שׁוּב,

כְּמוֹ בְּתוֹרַתְךָ כְּתוּב,
וּבְצֵל כְּנַפְיֶיךָ נַחֲסָה וְנִתְלוֹנָן,
כִּיּוֹם וַיִּרַד יְהוָה בְּעֵנָן.

◀ תִּעֲבֹר עַל פֶּשַׁע וְתִמְחָה אִשָּׁם,
כִּיּוֹם וַיִּתְּיָצֵב עִמּוֹ שָׁם.

תִּאֲזִין שׁוֹעֲתֵנוּ וְתִקְשִׁיב מִמֶּנּוּ מֵאֲמֹר
כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְהוָה.

As in the Kol Nidrei service, we turn now to the two most important themes of Yom Kippur: *s'lihah* (forgiveness) and *viddui* (confession). God is merciful and forgiving, and so confession brings forgiveness and atonement. Just as in the Kol Nidrei service, the Thirteen Attributes of God—which emphasize God's forgiving nature—are repeated three times. Each time, they are introduced with *piyyutim*.

Each of the lines here is actually the refrain from a separate *piyyut*, traditionally attributed to Elazar Kallir (6th century, Land of Israel). The staccato quality of these *piyyutim* emphasizes the urgency of the moment.

Following the very moment when Israel was closest to God—standing at Sinai, having heard God utter the Ten Commandments—the Torah sees the people as sinking from the greatest heights to terrible depths. It was then that Israel committed the greatest breach against God, making a golden calf and worshipping it. But Moses prayed and God forgave even this terrible sin. It is this quintessential moment of sin and forgiveness that is the model for Yom Kippur. God does not want to punish us for our sins, but rather wants us to return to the path that

leads toward the Holy One. If the sin of the golden calf could be forgiven, so can any sin.

AS ON THE DAY כִּיּוֹם. The phrases that follow are from Exodus 34:5, the scene of Moses on Mount Sinai following the shattering of the tablets. When Moses was on the mountain, he did not eat or drink. Just as Israel at Sinai was forgiven, so too may our sins be forgiven; just as Moses, after fasting and praying, was afforded God's comforting and loving presence, so too may we merit God's loving presence.

S'LIHOT

My room
has many doors
Each leads to
another room
with many doors
Without a word I go
from door to door
from room to room
I hear my silence
hear strange voices
an echo of words
behind a door
that is shut
Where is the key
the key word

— ROSE AUSLANDER

*The following three paragraphs are recited aloud,
first by the leader and then repeated by the congregation.*

THE GATES ARE CLOSING: THREE POETIC FRAGMENTS

Keep open the gate for us,
at the time of the closing of the gate,
for the day is coming to an end.

The day will come to an end,
soon, the sun will set,
let us come into Your gates.

God, we pray:
turn to us, forgive us, pardon us,
have mercy upon us, have compassion on us,
grant us atonement,
conquer sin and transgression.

*P'tah lanu sha-ar,
b'eit n'ilat sha-ar,
ki fanah yom.*

*Ha-yom yifneh,
ha-shemesh yavo v'yifneh,
navo-ah sh'arekha.*

*Ana El na,
sa na, s'lah na, m'hal na,
hamol na, rahem na, kapper na,
k'vosh heit v'avon.*

God, You are patient. You are known as the source of mercy.
You have taught the way of repentance. Today, and every day,
call to mind the wonder of Your compassion and mercy toward
the children of those You loved. Turn toward us in mercy, for
You are the source of mercy.

We approach Your presence with supplication and prayer, and
with the words You revealed to Moses, the humble one, long
ago. Turn away from wrath, as it is written in Your Torah,
and let us nestle under Your wings,

as on the day “God descended in a cloud.”

Overlook sin, blot out guilt,

as on the day “God stood beside him.”

Hear our cry, attend to our plea,

as on the day “he called on the name ADONAI.”

וַיַּעֲבֹר יְהוָה עַל פְּנֵיו וַיִּקְרָא:
יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אַרְךָ אַפַּיִם, וְרַב־חַסֵּד
וְאֱמֶת. נִצַּר חַסֵּד לְאֲלֹפִים, נִשְׂא עֵינָיו וּפָשַׁע וַחֲטָאָה,
וַיִּנְקֶה.

וְסִלַּחַת לְעֹונֵינוּ וּלְחַטֹּאתֵינוּ וּנְחַלְתֵּנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ,
כִּי־אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב־חַסֵּד לְכָל־קוֹרְאֶיךָ.

פָּרַחַם אָב עַל בָּנִים, כֵּן תִּרְחַם יְהוָה עָלֵינוּ. לִיהוָה
הִישׁוּעָה עַל עַמּוֹךְ בְּרַכְתֶּךָ סֵלָה. יְהוָה צְבָאוֹת עֲמָנוּ,
מִשָּׁגֵב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה. יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם
בְּטִיחַ בָּךְ. יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרִיאָנוּ.

< סִלַּח נָא לְעֹון הָעַם הַזֶּה כְּגֹדֶל חַסְדֶּךָ, וְכַאֲשֶׁר נִשְׁאַתָּה
לְעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָ. וְשֵׁם נֶאֱמַר:
וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבְּרֶךָ.

THIRTEEN ATTRIBUTES.

After praying for Israel, Moses asked to see God's face. God replied that no one can see God directly, but human beings can experience God indirectly. God passed before Moses, who then heard the words of the Thirteen Attributes (Exodus 34:6–7), which speak of God's love. The message of the liturgy is that God is experienced in moments of forgiveness and love. Repeatedly, the liturgy emphasizes God's graciousness, mercy, and love.

FORGIVE סִלַּח Numbers 14:19–20. When the people Israel proved faithless after hearing the report of the spies who had returned from scouting the land, Moses uttered this prayer. God responded, "I forgive, as you asked."

THE THIRTEEN ATTRIBUTES

And ADONAI passed before him and called:

ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El raḥum v'hannun, erekh appayim v'rav ḥesed ve-emet. Notzeir ḥesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned;
pardon us, our sovereign, for we have transgressed—
for You, ADONAI, are kind and forgiving;
You act generously to all who call on You.

*S'lah lanu avinu ki ḥatanu, m'hal lanu malkeinu ki fashanu,
ki atah, Adonai, tov v'sallah v'rav ḥesed l'khol kor'ekha.*

As a parent looks kindly on a child, may You, God, look kindly on us. Salvation is ADONAI's alone; pour blessings on Your people forever. *Adonai Tz'va-ot* is with us, our support, the God of Jacob, forever. Blessed is the one who trusts in You, *Adonai Tz'va-ot*. ADONAI, save us. Surely the Sovereign will respond to us on the day that we call out.

“As befits Your abundant love, please forgive this people's sin, just as You have always forgiven this people from the time of the Exodus from Egypt until now.” When Moses recited this prayer it is recorded:

ADONAI said, “I forgive, as you asked.”

Va-yomer Adonai salaḥti ki-d'varekha.

The following four stanzas are recited aloud, first by the leader and then repeated by the congregation.

אֲנִקֶּת מִסְלֵדֶיךָ,
תַּעֲלֵ לִפְנֵי כֶּסֶף כְּבוֹדְךָ.
מִלֵּא מְשָׁאֵלוֹת עִם מִיחָדְךָ,
שׁוֹמֵעַ תִּפְלֵת בְּאֵי עֲדֶיךָ.

יִשְׂרָאֵל נוֹשַׁע בִּיהוָה תְּשׁוּעַת עוֹלָמִים,
גַּם הַיּוֹם יוֹשְׁעוּ מִפִּיךָ שׁוֹכְנֵי מְרוֹמִים,
כִּי אַתָּה רַב סְלִיחוֹת וּבַעַל הַרְחָמִים.

יִחְבִּיאֵנוּ צֶל יְדוֹ תַחַת כְּנָפֵי הַשְּׂכִינָה,
חַן יְחַן כִּי יִבְחַן לֵב עֶקֶב לְהַכְינָה,
קוֹמָה נָא אֱלֹהֵינוּ עֲזָה עֲזֵי נָא,
יְהוָה לְשׁוֹעֲתֵנוּ הֶאֱזִינָה.

יִשְׁמִיעֵנוּ סְלַחְתֵּי יוֹשֵׁב בְּסִתְרֵי עֲלִיוֹן,
בִּימִין יֵשַׁע לְהוֹשִׁיעַ עִם עֲנִי וְאֶבְיוֹן,
בְּשׁוֹעֵנוּ אֵלֶיךָ נוֹרְאוֹת בְּצַדִּיק תַּעֲנֵנוּ,
יְהוָה הִיָּה עוֹזֵר לָנוּ.

These fragments of four *piyyutim* traditionally included in the Ashkenazic rite, were written by poets from Italy and France, who lived during the 9th to 13th centuries.

MAY ISRAEL, WHOM YOU PROMISED WOULD BE SAVED יִשְׂרָאֵל נוֹשַׁע. Isaiah declares that ultimately his work will be validated, and we too pray that our lives will be judged worthwhile. The poet has adapted Isaiah 49:2, Jeremiah 17:9, and Psalm 68:29.

THIS POOR AND DESTITUTE PEOPLE עִם עֲנִי וְאֶבְיוֹן. God is the protector of the poor and the orphan, and in prayer, we come before God impoverished and bereft.

*The following four stanzas are recited aloud, first by the leader
and then repeated by the congregation.*

PLEAS TO GOD: FRAGMENTS OF FOUR PIYYUTIM

May the cry of those who pray to You rise up before the
throne of Your glory.

Fulfill the requests of those who worship You alone,
You who hear the prayers of those who approach You.

May Israel, whom You promised would be saved in the end of days,
be saved today, as You, who dwell on high, utter words of forgiveness,
for You are abundantly forgiving and the source of compassion.

May the shadow of Your hand
shelter us beneath the wings of the Shekhinah.
Have compassion on us as You probe and set straight our deceitful hearts.
Our God, rise up and give us strength, and hear our plea.

Unfathomable God, let us hear the words "I forgive."
May this poor and destitute people
be delivered by Your right hand.
As we appeal to You,
respond to us with righteous and awe-inspiring deeds.
ADONAI, help us.

אל, מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
מִתְנַהֵג בְּחַסְדֵי־דָת, מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מֵעֲבִיר רֵאשׁוֹן רֵאשׁוֹן,
מִרְבֵּה מַחִילָה לְחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים,
עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וְרוּחַ, לֹא כִרְעַתֶּם תִּגְמוֹל.
◀ אֵל, הוֹרִיתָ לָנוּ לֹאמַר שְׁלֹשׁ עֲשָׂרָה,
זְכַר-לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה,
כְּמוֹ שֶׁהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם,
כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בְּעַנָּן, וַיִּתְיַצֵּב עִמּוֹ שָׁם,
וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל פְּגָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב-חַסֵּד
וְאִמְתָּ. נִצַּר חַסֵּד לְאֱלֹפִים, נִשְׂא עוֹן וּפָשַׁע וְחַטָּאָה,
וְנִקְיָה.

וְסִלַּחַת לְעוֹנֵינוּ וּלְחַטָּאתֵינוּ וּנְחַלְתֵּנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ,
כִּי-אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב-חַסֵּד לְכָל-קוֹרְאֶיךָ.

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy,
acting with unbounded grace,
forgiving the sins of Your people, one by one,
as each comes before You,
generously forgiving sinners and pardoning transgressors,
acting charitably with every living thing:
do not repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of Your name;
remember the promise implied in these thirteen attributes,
which You first revealed to Moses, the humble one,
as it is written: God descended in a cloud and stood beside him, and he
called the name ADONAI:

And ADONAI passed before him and called:
ADONAI, ADONAI, God, merciful and compassionate, patient, abounding in
love and faithfulness, assuring love for thousands of generations, forgiving
iniquity, transgression, and sin, and granting pardon.

*Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet.
Notzeir hesed la-alafim, nosei avon va-fesha v'hatta·ah v'nakkeih.*

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned; pardon us, our sovereign, for
we have transgressed—for You, ADONAI, are kind and forgiving; You act
generously to all who call on You.

*S'lah lanu avinu ki hatanu, m'hal lanu malkeinu ki fashanu,
ki atah, Adonai, tov v'sallah v'rav hesed l'khol kor'ekha.*

לך בשמחה אכל לחמך ושתה בלב טוב יינך.

אלהים הדר במרומך שימע אנקת אמוניך,
ובשר את-עמך סלחתי את-זדוניך,

לך בשמחה אכל לחמך ושתה בלב טוב יינך.

מטרם עלות שמש למעונו במרומים,
ועד לא יבוא אמש הקשב שייח תמימים,
וכל-פשעייהם המש ותשקיעם בתהומים,
וצוררמו צור הכמש בחרון אף וזעמים,
ולעם כפוף בחרמש תשמיע בקול רחמים,
קום למָה זֶה באימים אתה נופל על פניך,
לך בשמחה אכל לחמך ושתה בלב טוב יינך.

שערי רצון פתחה לעם קנוי לגורלך
ולכל-חטאתם סלחה אלהים חי ברוב גדלך,
והגס מהם אנחה ושור כי הם פעלך,
ומלאך, ברית שלחה לגוי בחרת לחבלך,
וחיש להשמיעו בשמחה בהוד נועם מלולך,
עמי מה חרה לך ולמה נפלו פניך,
לך בשמחה אכל לחמך ושתה בלב טוב יינך.

העת נעילת שערים ועת השמש לבוא,
ישמיע לבחירים הצור למען טובו,
שאו ראשיכם שערים עמי יבואו בו,
ויזה מי כפורים על עם בחר לחבבו,
ויגאל זרע ישרים ויענה לגוי אשר אהבו,
זה הדרך לכו בו הנני עומד לפניך,
לך בשמחה אכל לחמך ושתה בלב טוב יינך.

לך GO FORTH JOYFULLY בשמחה. Written by Moshe Ibn Ezra (12th century Spain) for Ne-ilah, this piyyut (based on Ecclesiastes 9:7) is included in the Italian rite for this day. The poem expresses the anticipated joy at the successful completion of the day.

זֶה הַדֶּרֶךְ THIS IS THE PATH
Isaiah 30:21.

MAY WE END THE DAY FULFILLED: A PIYYUT

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

God, who dwells on high, hear the plea of Your faithful, and respond to Your people by saying: “I have forgiven your sins.

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.”

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

Before the sun sets in the sky, and before the morrow comes, hear the words of Your simple people. Wipe away sins—tie them in a bundle and drown them in the deep—with divine anger reduce them to nothing.

And to the people beaten down by the sickle, announce in a voice of compassion: “Stand up! Why are you falling on your face in fear?

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.”

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

Open up the gates of favor to the people whose fate is so tied to You.

Living God, in Your great mercy, forgive all their errors. Remove from them suffering and shackles, for this people is the work of Your hands.

Send the herald of the covenant to the people with whom You have chosen to join; hasten joyfully and with glorious pleasure to tell them Your word: “My people, why do you trouble yourself, and why has your face fallen?

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.”

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

At this hour of the closing of the gates and the setting of the sun, may the Stronghold of Israel, with kindness, announce to the chosen people, “Raise up high, O you gates, so that My people may enter.” Pour the

waters of atonement on the people whom You have chosen to adore You. Redeem the children of the upright and respond to the people who love You: “This is the path on which you shall walk. See, I stand before you.”

Go forth joyfully, and with a full heart, partake of your meal and drink your wine.”

Leikh b'simḥah ekhol laḥmekha u-sh'teih b'leiv tov yeinekha.

The following two verses are recited aloud, first by the leader and then by the congregation.

רַחֲמֵי־נָא קָהַל עֲדַת יִשְׂרָאֵל.
סֵלַח וּמַחַל עִוְנֵם וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.
שְׁעָרֵי שָׁמַיִם פָּתַח, וְאוֹצְרֵי הַטּוֹב לָנוּ תִּפְתָּח,
תוֹשִׁיעַ וְרִיב אֵל תִּמְתַּח, וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.

אֵל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים,
מִתְנַהֵג בְּחַסִּדוּת, מוֹחֵל עִוְנוֹת עַמּוֹ,
מֵעֵבִיר רִאשׁוֹן רִאשׁוֹן,
מִרְבֵּה מַחִילָה לְחַטָּאִים, וְסֹלִיחָה לְפוֹשְׁעִים,
עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וְרוּחַ, לֹא כִרְעַתָּם תִּגְמוֹל.
אֵל, הוֹרִיתָ לָנוּ לוֹמֵר שְׁלֹשׁ עֶשְׂרֵה,
זָכַרְלָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה,
כְּמוֹ שֶׁהוֹדַעְתָּ לָּעָנּוּ מִקֶּדֶם,
כְּמוֹ שֶׁכָּתוּב: וַיֵּרֶד יְהוָה בְּעָנָן, וַיִּתְיַצֵּב עִמּוֹ שָׁם,
וַיִּקְרָא בְּשֵׁם יְהוָה.

וַיַּעֲבֵר יְהוָה עַל פְּנֵיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב־חַסֵּד
וְאֶמֶת. נִצַּר חֶסֶד לְאֲלֹפִים, נִשָּׂא עֵוֹן וּפֹשַׁע וְחַטָּאָה,
וְנִקָּה.

וְסִלַּחַת לְעִוְנֵינוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ.

Some customarily strike their heart when asking God to forgive and pardon:

סֵלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלְּכָנוּ כִּי פָשַׁענוּ,
כִּי־אָתָּה, אֲדֹנָי, טוֹב וְסֵלַח וְרַב־חַסֵּד לְכָל־קוֹרְאֶיךָ.

THE THRONE OF MERCY
כִּסֵּא רַחֲמִים. Symbolically, God is said to have two thrones: the seat of judgment and the seat of mercy. On Rosh Hashanah God sits in judgment; on Yom Kippur God moves to the throne of mercy.

ONE BY ONE מֵעֵבִיר רִאשׁוֹן רִאשׁוֹן. According to the Talmud, God counts only one sin at a time. If the totality of our sins were counted altogether, we might be judged negatively; so God forgives each sin, one by one. (Babylonian Talmud, Rosh Hashanah 17a)

GOD, YOU TAUGHT US אֵל הוֹרִיתָ לָנוּ. The biblical verse is ambiguous as to whether it was Moses or God who recited the thirteen attributes of God. Rabbi Yohanan in the Babylonian Talmud (Rosh Hashanah 17b) describes God wearing a *tallit* like a cantor and showing Moses how to pray. God said to Moses: "Whenever Israel sins, they should pray like this and I will forgive them." And then God recited the thirteen attributes.

Meditation

God means: No one is ever alone; the essence of the temporal is the eternal; the moment is an image of eternity in an infinite mosaic.

—ABRAHAM JOSHUA
HESCHEL

The following two verses are recited aloud, first by the leader and then by the congregation.

Have mercy on the community of Jeshurun.
Forgive and pardon their sin and save us, God of our salvation.

Open the gates of heaven, and open for us Your goodly treasure.
Save us and do not press your quarrel with us; save us, God of our salvation.

*Rahem na k'hal adat y'shurun.
S'lah u-m'hal avonam v'hoshi-einu elohei yisheinu.
Sha-arei shamayim p'tah, v'otzar'kha ha-tov lanu tiftah,
toshi-a v'riv al timtah, v'hoshi-einu elohei yisheinu.*

THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy,
acting with unbounded grace,
forgiving the sins of Your people, one by one,
as each comes before You,
generously forgiving sinners and pardoning transgressors,
acting charitably with every living thing:
do not repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of Your name;
remember the promise implied in these thirteen attributes,
which You first revealed to Moses, the humble one,
as it is written: God descended in a cloud and stood beside him,
and he called the name ADONAI:

And ADONAI passed before him and called:
ADONAI, ADONAI, God, merciful and compassionate, patient,
abounding in love and faithfulness, assuring love for thousands
of generations, forgiving iniquity, transgression, and sin, and
granting pardon.

*Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed ve-emet.
Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeih.*

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned; pardon us, our sovereign, for we have transgressed—for You, ADONAI, are kind and forgiving; You act generously to all who call on You.

*S'lah lanu avinu ki hatanu, m'hal lanu malkeinu ki fashanu,
ki atah, Adonai, tov v'sallah v'rav hesed l'khol kor'ekha.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
סָלַח לָנוּ מִחַל לָנוּ, כְּפָר־לָנוּ.

כִּי

וְאִתָּהּ אֱלֹהֵינוּ,	אָנוּ עִמָּךְ
וְאִתָּהּ אֲבִינוּ.	אָנוּ בְנֶיךָ
וְאִתָּהּ אֲדוֹנָנוּ,	אָנוּ עַבְדֶיךָ
וְאִתָּהּ חֻלְקָנוּ.	אָנוּ קְהֵלְךָ
וְאִתָּהּ גּוֹרְלָנוּ,	אָנוּ נַחֲלָתְךָ
וְאִתָּהּ רוּעֵנוּ.	אָנוּ צִאֲנֶךָ
וְאִתָּהּ נוֹטְרָנוּ,	אָנוּ כְרֵמֶךָ
וְאִתָּהּ יוֹצְרָנוּ.	אָנוּ פְעֻלָתְךָ
וְאִתָּהּ דוֹדָנוּ,	אָנוּ רְעִיתְךָ
וְאִתָּהּ קְרוֹבָנוּ.	אָנוּ סִגְלָתְךָ
וְאִתָּהּ מִלְפָּנוּ,	אָנוּ עִמָּךְ
וְאִתָּהּ מֵאֲמִירָנוּ.	אָנוּ מֵאֲמִירֶךָ

WE ARE YOUR PEOPLE כִּי אָנוּ עִמָּךְ. An early medieval poem, which expands on the well-known verse from Song of Songs: “I am for my beloved and my beloved is mine” (2:16). It completes the S’lihot/ Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

וִידוּי

וְאִתָּהּ רַחוּם וְחַנוּן.	אָנוּ עֲזִי פָּנִים
וְאִתָּהּ אָרֶךְ אַפַּיִם.	אָנוּ קָשִׁי עֵרֶף
וְאִתָּהּ מְלֵא רַחֲמִים.	אָנוּ מְלֵאֵי עוֹן
וְאִתָּהּ הוּא וְשִׁנוֹתֶיךָ לֹא יִתְמוּ.	אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר

WE, LIKE OUR ANCESTORS וְאֲבוֹתֵינוּ. In the Babylonian Talmud, Mar Zutra remarked that anyone who says “we have sinned” has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
תָּבֵא לְפָנֶיךָ תִּפְלָתָנוּ, וְאֵל תִּתְעַלֵּם מִתַּחַנְתָּנוּ,
שְׂאִין אֲנַחְנוּ עֲזִי פָּנִים וְקָשִׁי עֵרֶף לֹמֵר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חָטְאנוּ.

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—

We are Your people,	and You are our God;
we are Your children	and You are our parent.
We are Your servants,	and You are our master;
we are Your congregation,	and You are our portion.
We are Your heritage,	and You are our destiny;
we are Your flock,	and You are our shepherd.
We are Your vineyard,	and You are our guardian;
we are Your creatures,	and You are our creator.
We are Your spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;
We are the ones You address,	and You are the One to whom we speak.

Ki

<i>Anu ammekha,</i>	<i>v'atah eloheinu,</i>
<i>anu vanekha</i>	<i>v'atah avinu.</i>
<i>Anu avadekha</i>	<i>v'atah adoneinu,</i>
<i>anu k'halekha</i>	<i>v'atah helkeinu.</i>
<i>Anu nahalatekha</i>	<i>v'atah goraleinu,</i>
<i>anu tzonekha</i>	<i>v'atah ro-einu.</i>
<i>Anu kharmekha</i>	<i>v'atah not'reinu,</i>
<i>anu f'ullatekha,</i>	<i>v'atah yotz'reinu.</i>
<i>Anu ra-ayatekha</i>	<i>v'atah dodeinu,</i>
<i>anu s'gullatekha</i>	<i>v'atah k'roveinu.</i>
<i>Anu ammekha</i>	<i>v'atah malkeinu,</i>
<i>anu ma-amirekha</i>	<i>v'atah ma-amireinu.</i>

VIDDUI — PRAYERS OF CONFESSION

We are insolent;	You are gracious and compassionate.
We are obstinate;	You are patient.
We are sinful;	You are merciful.
Our days are a passing shadow,	but You are the One who truly is,
for time without end.	

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

It is customary to strike one's heart with one's fist as each phrase is recited.

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דְּבַרְנוּ דָּפִי.
הָעוֹיְנוּ, וְהִרְשַׁעְנוּ, וְדָנוּ, חֲמַסְנוּ, טָפְלָנוּ שְׁקָר.
יַעֲצָנוּ רָע, כְּזָבְנוּ, לַצָּנוּ, מִרְדְּנוּ, נֶאֱצָנוּ.
סָרְרָנוּ, עוֹיְנוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עֵרָף.
רִשְׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתֵעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ.
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ
הִרְשַׁעְנוּ. מַה נֹּאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמַה נִּסְפָּר
לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה
יֹדֵעַ.

אַתָּה נוֹתֵן יָד לְפּוֹשְׁעִים, וַיְמִינְךָ פְּשׁוּטָה לְקַבֵּל שְׂבִים.
וְתַלְמִדְנוּ יְהוָה אֱלֹהֵינוּ לְהַתְּנוּדוֹת לְפָנֶיךָ עַל כָּל־
עוֹנוֹתֵינוּ, לְמַעַן נַחְדֵּל מֵעֲשָׂק יַדְיָנוּ, וְתִקְבְּלָנוּ בְּתִשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ כְּאֲשֵׁים וּכְנִיחוֹחִים, לְמַעַן דְּבַרְיֶךָ אֲשֶׁר
אָמַרְתָּ. אֵין קֶץ לְאֲשֵׁי חוֹבוֹתֵינוּ, וְאֵין מִסְפָּר לְנִיחוֹחֵי
אֲשַׁמוֹתֵנוּ. וְאַתָּה יוֹדֵעַ שְׂאֲחַרִּיתֵנוּ רַמָּה וְתוֹלַעָה, לְפִיכָף
הַרְבִּיתָ סְלִיחָתֵנוּ.

מָה אָנוּ, מָה חַיֵּינוּ, מָה חַסְדֵּנוּ, מָה צְדָקָנוּ,
מָה יִשְׁעֵנוּ, מָה כֹּחֵנוּ, מָה גְבוּרָתֵנוּ.
מָה נֹאמֵר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ].
הֲלֹא כָּל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁם כֹּלֵא הֵיוּ,
וְחַכְמַיִם כְּבִלֵי מִדְעָה,
וְנְבוֹנִים כְּבִלֵי הַשִּׁפְלָה,
כִּי רַב מַעֲשֵׂיהֶם תְּהוּ,
וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,
כִּי הֶבֶל הֶבֶל.

WE ABUSE אֲשַׁמְנוּ. In Ne-ilah, we recite only this short confessional, the Ashamnu. It functions as a summary of the day, reminding us of the thoughts that have passed through our minds in these last twenty-four hours.

YOU EXTEND YOUR HAND אַתָּה נוֹתֵן יָד. These paragraphs replace the long confessional על חַטָּא (Al Het), which is recited in all other services on Yom Kippur.

WHAT ARE WE מָה אָנוּ. This paragraph is included in the daily morning service. This prayer expounds on the unimportance of our deeds and the meager nature of our goodness in comparison with God, concluding with the pessimistic words from Ecclesiastes 3:19: "Humans have no superiority over beasts; all life is vanity."

(Reuven Hammer)

ALL IS VANITY כִּי הֶבֶל Ecclesiastes 3:19. Hevel (הֶבֶל) can also be translated as "breath" or "wind"; that is, our deeds are carried away like a passing wind.

Spiritual Security

To attain a degree of spiritual security one cannot rely upon one's own resources. One needs an atmosphere, where the concern for the spirit is shared by a community. We are in need of students and scholars, masters and specialists. But we need also the company of witnesses, of human beings who are engaged in worship, who for a moment sense the truth that life is meaningless without attachment to God.

—ABRAHAM JOSHUA
HESCHEL

Concluding Confession—Ashamnu

It is customary to strike one's heart with each word of the confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
he·evinu, v'hirshanu, zadnu, ḥamasnu, tafalnu sheker,
ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu,
sararnu, avinu, pashanu, tzararnu, kishinu oref,
rashanu, shiḥatnu, ti·avnu, ta·inu, titanu.*

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

You extend Your hand to those who sin; Your right hand to receive those who turn. You have taught us, ADONAI our God, to confess each of our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we turn to You, as You promised to accept the sweet smelling sacrifices. Endless are the guilt-offerings that would have been required of us in ancient Temple times.

You know that death is our end. Accordingly, You have afforded us abundant opportunities to seek forgiveness.

What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power?
Our victories?

What shall we say in Your presence,
ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence,
famous people are as if they never existed,
the wise seem ignorant,
and clever ones as if they lack reason.

The sum of their acts is chaos;
in Your presence the days of their lives are futile.
Human beings have no superiority over beasts;
all life is vanity.

אתה הבדלת אנוש מראש, ותפירהו לעמוד לפניך. כי מי יאמר לך מה תפעל, ואם יצדק מה יתן-לך. ותתן לנו יהוה אלהינו באהבה את-יום [השבת הזה ואת-יום] הכפרים הזה, קץ ומחילה וסליחה על כל-עוונותינו, למען נחדל מעשק ידנו, ונשוב אליך לעשות חקי רצונך בלבב שלם.

ואתה ברחמיך הרבים רחם עלינו, כי לא תחפוץ בהשחתת עולם, שנאמר: דרשו יהוה בהמצאו, קראהו בהיותו קרוב. ונאמר יעזב רשע דרכו, ואיש און מחשבתיו, וישב אל-יהוה וירחמהו, ואל-אלהינו כי ירבה לסלוח.

ואתה אלוה סליחות, חנון ורחום, ארך אפים, ורב חסד ואמת, ומרבה להיטיב; ורוצה אתה בתשובת רשעים, ואין אתה חפץ במיתתם, שנאמר: אמר אליהם, חי אני, נאם אדני יהוה, אם אחפץ במות הרשע, כי אם בשוב רשע מדרכו וחיה; שובו שובו מדרכיכם הרעים, ולמה תמותו בית ישראל. ונאמר: החפץ אחפץ מות רשע, נאם אדני יהוה, הלא בשובו מדרכיו וחיה. ונאמר: כי לא אחפץ במות המת, נאם אדני יהוה, והשיבו וחיו. כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל-דור ודור, ומבלעדך אין לנו מלך מוחל וסולח אלא אתה.

אלהינו ואלהי אבותינו [ואמותינו], מחל לעוונותינו ביום [השבת הזה וביום] הכפורים הזה. מחה והעבר פשעינו וחטאתינו מנגד עיניך, כאמור: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. ונאמר: מחיתי כעב פשעיך וכענן חטאתיך, שובה אלי כי גאלתיך. ונאמר: כי-ביום הזה יכפר עליכם לטהר אתכם, מכל חטאתיכם לפני יהוה תטהרו.

אלהינו ואלהי אבותינו [ואמותינו], [רצה במנוחתנו] קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושמחנו בשועתך, [והנחילנו יהוה אלהינו, באהבה

AND EVEN IF A PERSON WERE INNOCENT יאם יצדק After Job 35:7.

YOU HAVE DISTINGUISHED אתה הבדלת This prayer contrasts with the one above, affirming the value of our lives, asserting that in the act of creation humans were separated from the rest of existence and given a special status.

(Reuven Hammer)

SEEK דרשו Isaiah 55:6-7, emphasizing that God is always present, for those who seek God.

SAY אמר. Ezekiel speaks words of consolation to the exiles in Babylonia (33:11, 18:23, 32).

I, SURELY I אֲנֹכִי אֲנֹכִי I Isaiah 43:25, 44:22.

JESHURUN ישרון. Another biblical name for Israel.

FOR ON THIS DAY כִּי בַיּוֹם הַזֶּה Leviticus 16:30. This verse summarizes the biblical description of Yom Kippur.

Yet from the beginning You distinguished human beings, acknowledging them that they might stand before You. For who can tell You how to behave? And even if a person were innocent, what difference would it make to You? ADONAI our God, You have lovingly given us this [Shabbat and this] Day of Atonement, bringing an end to our sins with pardon and forgiveness, that we cease using our hands for oppression, and turn back to You, wholeheartedly acting in accord with the laws You deem desirable.

May You, with Your abundant mercy, have compassion for us; for You do not desire the destruction of the world, as Your prophet declares: “Seek ADONAI, who can be found everywhere; call to God, who is close. Let evildoers abandon their path and the wicked their schemes, and return to ADONAI, who will have mercy on them; for our God will forgive, again and again.” “You, forgiving God, are compassionate and merciful, patient, abounding in love” and goodness, and desire the return of the evildoers—not their death.

For You instructed Your prophet Ezekiel: “Say to them, ‘As I live,’ declares our Lord, ADONAI, ‘I do not desire the death of the evildoers, but that they turn from their paths, and live. Turn back, turn back from your evil paths that you may not die, House of Israel!’... ‘Is it My desire that the evildoer die,’ declares the Lord, ADONAI, ‘Is it not that they turn from their ways and live?’... ‘It is not My desire that the wicked shall die, but that the wicked turn from their evil ways and live.’... For You forgive Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives.

CONCLUSION OF THE FOURTH B’RAKHAH

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph.

RESTORE WORSHIP TO YOUR SANCTUARY והשב את־העב וְהָשִׁב אֶת־הַעֲבָדָה לְדַבֵּיר בֵּיתֶךָ. According to the Babylonian Talmud, “Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God” (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

WE THANK YOU מוֹדִים אֲנִי. At this moment, after a day of fasting, we are particularly conscious of the gift of life.

וּבְרָצוֹן שַׁבַּת קִדְשְׁךָ, וַיְנַחֲחוּ בְּהַ יִשְׂרָאֵל, מִקְדָּשֵׁי שְׁמֶךָ
 וְטָהַר לִבְנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סִלַּחְתָּ לְיִשְׂרָאֵל
 וּמַחְלֵךְ לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר, וּמִבְּלַעְדֶּיךָ אֵין
 לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָא אַתָּה. בְּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה וּשְׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ
מִקְדָּשׁ [הַשַּׁבַּת וְ] יִשְׂרָאֵל וַיּוֹם הַכְּפוּרִים.

**רִצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתְךָ, וְהָשִׁב
 אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתֶךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וּתְפִלָּתְךָ בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.**

**וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
 יְהוָה, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.**

Congregation recites:

Leader recites:

וְ מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ,
 יוֹצֵר בְּרֵאשִׁית. בְּרֻכּוֹת
 וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְּדוֹשׁ, עַל שֶׁחֲחִייתָנוּ
 וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
 וְתִקְיַמְנוּ, וְתִאֲסוּף
 גְּלוּיֹתֵינוּ לְחַצְרוֹת קִדְשְׁךָ,
 לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת
 רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב
 שְׁלָם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ
 מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
 לְדוֹר וָדוֹר נוֹדָה לָךְ
 וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
 הַמְּסוּרִים בְּיָדְךָ וְעַל
 נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיף שְׁבָכְל־יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׁבָכְל־עֵת, עֶרֶב וּבֹקֶר
 וְצַהֲרָיִם. < הַטּוֹב, כִּי לֹא
 כָּלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי
 לֹא תָמוּ חֻסְדֶיךָ, מֵעוֹלָם
 קוִינֵנוּ לָךְ.

וְעַל כָּלֵם יִתְבַּרְךָ וַיִּתְרוֹמַם שְׁמֶךָ מִלִּפְנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

[ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.
melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises— for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment— evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Congregation recites:

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

אָבִינוּ מְלַכְנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ פְּעֶסֶךָ, וְכֹלֵה דָבָר
וְחָרֵב, וְרַעֵב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וְשָׂמַד וּמַגְפָּה, וּפְגַע
רַע וְכָל־מַחְלָה, וְכָל־תַּקְלָה וְכָל־קִטְטָה, וְכָל־מִינֵי
פְּרַעֲנוֹת, וְכָל־גְּזֵרָה רָעָה וְשִׁנְאַת חַנּוּם, מִעֲלִינוּ וּמִעַל
כָּל־בְּנֵי בְרִיתְךָ.

וּחְתוּם לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתֵנוּ וְעֲזָרְתֵנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ
וְלִךְ נֶאֱדָה לַהֲדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו כֹּהֲנִים עִם קְדוּשָׁה, כְּאֲמֹר.
בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ. כֵּן יְהִי רְצוֹן.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ. כֵּן יְהִי רְצוֹן.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. כֵּן יְהִי רְצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלִינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל עַת
וּבְכָל־שָׁעָה בְּשִׁלּוּמְךָ.

בְּסִפְר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכֹּר וְנַחֲתָם
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים
וְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

ALL THE PEOPLE OF YOUR COVENANT כָּל־בְּנֵי בְרִיתְךָ. Having been together for a whole day of prayer, we may have a greater sense of community and a greater awareness of, and connection with, Jews throughout time and the Jewish people everywhere.

SEAL וּחְתוּם. The third insertion for the High Holy Day period. Once again, instead of asking to be “inscribed in the Book of Life,” we ask now to be “sealed.”

MAY ADONAI BLESS YOU יְבַרְכְּךָ. Numbers 6:24–26.

MAY WE בְּסִפְר חַיִּים. The fourth insertion for the High Holy Day period. At the end of the Amidah, we ask not only for life but for peace and prosperity as well.

Shalom

The contemporary scholar Avi Ravitzky remarks that, in Jewish thought, the word שלום (*shalom*), “peace,” refers to much more than the cessation of war or reconciliation after a quarrel, it also means wholeness or completeness and refers both to a physical and spiritual state. The greeting, *hashalom lakh* or *l'kha?*, inquires after both the physical and spiritual health of the person. The prayer for peace, then, is a prayer for fullness, for wholeness, for physical health and spiritual fulfillment. In one reading of the tradition, the striving for peace is turned into the goal of our being, “All that is written in the Torah was written for the sake of peace” (Midrash Tanhuma, Shoftim).

Avinu malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us and for all the people of Your covenant.

And seal all the people of Your covenant for a good life.

Va-hatom l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

Seventh B'rakhah: Prayer for Peace

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Kein y'hi ratzon.

May ADONAI's countenance shine upon you and

grant you kindness. *So may it be God's will. Kein y'hi ratzon.*

May ADONAI's countenance be lifted toward you and

grant you peace. *So may it be God's will. Kein y'hi ratzon.*

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

B'seifer hayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'nei'ateim l'fanekha, anahnu v'khol am'kha beit yisrael, l'hayyim tovim u-l'shalom.

Barukh atah ADONAI, who brings peace.

אָבִינוּ מַלְכֵנוּ! חֲטָאנוּ לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
 אָבִינוּ מַלְכֵנוּ! חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
 אָבִינוּ מַלְכֵנוּ! בְּטַל מַעֲלֵינוּ כָּל-גְּזֵרוֹת קְשׁוֹת.
 אָבִינוּ מַלְכֵנוּ! בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
 אָבִינוּ מַלְכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
 אָבִינוּ מַלְכֵנוּ! כֹּלֵה כָּל-צָר וּמַשְׁטִין מֵעֲלֵינוּ.
 אָבִינוּ מַלְכֵנוּ! כֹּלֵה דָבָר וְחָרֵב וְרַעֵב וּשְׂבִי וּמַשְׁחִית וְעוֹן
 וְשִׂמְד מִבְּנֵי בְרִיתְךָ.
 אָבִינוּ מַלְכֵנוּ! סְלַח וּמַחַל לְכָל-עוֹנוֹתֵינוּ.
 אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

We repeat the following lines after the leader:

אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. ◀
 אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
 אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֵפֶר חַיִּים טוֹבִים.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֵפֶר פְּרִיָסָה וְכִלְכָּלָה.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֵפֶר זִכְיוֹת.
 אָבִינוּ מַלְכֵנוּ! חַתְּמָנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
 אָבִינוּ מַלְכֵנוּ! הִצְמַח לָנוּ יְשׁוּעָה בְּקִרְבֵּנוּ.
 אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
 אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ, חוֹס וְרַחֵם עֲלֵינוּ.
 אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרִצּוֹן אֶת-תְּפִלָּתֵנוּ.
 אָבִינוּ מַלְכֵנוּ! נָא אַל תִּשְׁיַבֵּנוּ רִיקָם מִלְּפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! זְכוּר כִּי עִפָּר אֲנַחְנוּ.
 אָבִינוּ מַלְכֵנוּ! חֲמוּל עֲלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחַיִם עַל יְחוּדְךָ.

אָבִינוּ AVINU MALKEINU מַלְכֵנוּ. The Babylonian Talmud reports: "It once happened that Rabbi Eliezer led the congregation and recited twenty-four *b'rakhot*, but his prayers were not answered. Then Rabbi Akiva followed him and led the congregation in prayer, saying, 'Our father, our sovereign, You are truly our father. Our father, our sovereign, we have no ruler but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, have mercy on us. Our father, our sovereign, do it for Your name's sake,' and his prayers were answered" (Ta'anit 25b). Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. It then took on an added layer of pleas against devastation by human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as "father" represents relatedness and closeness; that of God as Ruler conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as ineffable and God as close at hand. The appeal here brings together both aspects of God.

Avinu Malkeinu

An alternate version of Avinu Malkeinu appears on the next page.

Avinu Malkeinu, we have sinned in Your presence.

Avinu Malkeinu, we have no sovereign but You.

Avinu Malkeinu, act toward us kindly in accord with Your name.

Avinu Malkeinu, make this a good new year for us.

Avinu Malkeinu, annul every harsh decree against us.

Avinu Malkeinu, nullify the designs of our foes.

Avinu Malkeinu, frustrate the plots of our enemies.

Avinu Malkeinu, rid us of every oppressor and adversary.

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

Avinu Malkeinu, forgive and pardon all our sins.

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

Avinu Malkeinu, return us to Your presence, fully penitent.

Avinu Malkeinu, send complete healing to the sick among Your people.

Avinu Malkeinu, remember us favorably.

Avinu Malkeinu, seal us with goodness in the Book of Life.

Avinu Malkeinu, seal us in the Book of Redemption.

Avinu Malkeinu, seal us in the Book of Sustenance.

Avinu Malkeinu, seal us in the Book of Merit.

Avinu Malkeinu, seal us in the book of forgiveness.

Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, hotmeinu b'seifer hayyim tovim.

Avinu malkeinu, hotmeinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, hotmeinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, hotmeinu b'seifer z'khuyyot.

Avinu malkeinu, hotmeinu b'seifer s'lihah u-m'hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַבַּיִם עַל
קְדוּשׁ שְׁמֶךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בְּנוּ מַעֲשִׂים, עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְכֵנוּ! חֲטָאנוּ לְפָנֶיךָ.
בוֹרְאָנוּ מְבָרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
גּוֹאֲלָנוּ מִשְׁמֵרְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
דּוֹרְשָׁנוּ מִפְּרִנְסָנוּ, חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
הוֹדִינוּ מוֹשִׁיעֵנוּ, בְּטַל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
וְתִיקְנוּ מִפְּלִטָנוּ, בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
זָנְנוּ מִנוֹסָנוּ, כָּלֵה דְבַר וְחָרֵב וְרָעַב וְשָׁבִי וּמִשְׁחִית וְעוֹן
וְשִׁמְד מִבְּנֵי בְרִיתְךָ.
חוֹסְנוּ מִחַיֵּינוּ, הִפְּרַ עֲצַת אוֹיְבֵינוּ.
טְהוֹרְנוּ מִרְחֻמָּנוּ, סָלַח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.
יוֹצְרָנוּ מִלְּמַדָּנוּ, הַחֲזִירְנוּ בְּתִשְׁבּוּבָה שְׁלָמָה לְפָנֶיךָ.
פוֹנְנוּ מִכְּלָפְלָנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמְּךָ.
לְבוֹבָנוּ מִגְדֻלָּנוּ, זָכְרָנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ, חֲתַמְנוּ בְּסִפְרֵי חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ, חֲתַמְנוּ בְּסִפְרֵי גְּאֻלָּה וְיִשׁוּעָה.
אָבִינוּ מַלְכֵנוּ, חֲתַמְנוּ בְּסִפְרֵי פְּרִנְסָה וְכִלְפָּלָה.
אָבִינוּ מַלְכֵנוּ, חֲתַמְנוּ בְּסִפְרֵי זְכוּת.
אָבִינוּ מַלְכֵנוּ, חֲתַמְנוּ בְּסִפְרֵי סְלִיחָה וּמַחִילָה.

אָבִינוּ מַלְכֵנוּ AVINU MALKEINU. The images of God as "our father" (*avinu*) and "our sovereign" (*malkeinu*) are central to much of the High Holy Day liturgy. Yet these images may not have the same resonance for us as they once did for our ancestors. At the same time, the tradition is filled with many different metaphors for God. Therefore we offer this alternative version, featuring a variety of imagery. Its synonyms and metaphors for God are mostly taken from usages in other parts of the liturgy. Its alphabetical listing conveys the idea that we grasp the ineffable God through an infinite number of images.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient, deal with us charitably and lovingly, and redeem us.

*Avinu malkeinu honneinu va-aneinu ki ein banu ma-asim,
aseih immanu tz'dakah va-hesed v'hoshi-einu.*

AVINU MALKEINU: ALTERNATE VERSION

Avinu Malkeinu, we have sinned in Your presence.

Our creator, who blesses us, we have no sovereign but You.

Our redeemer, who guards us, act kindly, in keeping with Your name.

*You who seek us out and sustain us, make this new year a
good one for us.*

You who are our glory, our savior, annul every harsh decree against us.

Ancient One, our rescuer, nullify the designs of our foes.

Provider, our refuge, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

*You who are our strength, who gives us life, rid us of every
oppressor and adversary.*

You, who purify us, and have mercy on us, forgive and pardon all our sins.

*You who form us and instruct us, return us to Your presence,
fully penitent.*

You, who establish us, and provide for us, send complete healing to the sick among Your people.

You, our beloved, who raised us, remember us favorably.

Avinu Malkeinu, seal us with goodness in the Book of Life.

Avinu Malkeinu, seal us in the Book of Redemption.

Avinu Malkeinu, seal us in the Book of Sustenance.

Avinu Malkeinu, seal us in the Book of Merit.

Avinu Malkeinu, seal us in the Book of Forgiveness.

Avinu malkeinu, hotmeinu b'seifer hayyim tovim.

Avinu malkeinu, hotmeinu b'seifer g'ullah vishu-ah.

Avinu malkeinu, hotmeinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, hotmeinu b'seifer z'khuyot.

Avinu malkeinu, hotmeinu b'seifer s'liḥah u-m'ḥilah.

נוֹטְרָנוּ מִפְּלֹטְנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב.
סוֹמְכֵנוּ מִצַּלְנוּ, הָרַם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
עֲזָרְנוּ מִקְשִׁיבֵנוּ שְׁמַע קוֹלְנוּ, חוֹס וְרַחֵם עָלֵינוּ.
פּוֹדְנוּ מִשְׁמֵרְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְּלֹתֵנוּ.
צוֹרְנוּ מְנוֹסְנוּ, נָא אַל תִּשְׁיִבֵנוּ רִיקִם מִלְּפָנֶיךָ.
קְדוּשָׁנוּ מִצְדִּיקְנוּ, זְכוֹר כִּי עִפָּר אֲנַחְנוּ.
רַחֲמֵנוּ מְחַיֵּינוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.
שׁוֹמְרֵנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁךְ.
תּוֹמְכֵנוּ מְסַעְדֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אֲבִינוּ מִלְכֵנוּ, חַנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our protector and savior, cause our salvation to flourish soon.

Our support and rescuer, cause Your people Israel to be exalted.

Our helper, who listens to us, hear our voice, be kind, sympathize with us.

Our redeemer, who watches over us, accept our prayer, willingly and lovingly.

Our fortress, who is our refuge, do not send us away empty-handed.

Holy One, who justifies us, remember that we are but dust.

Merciful One, who gives us life, have compassion for us, our infants, and our children.

Guardian, who grants us victory, do this for the sake of those who were martyred for Your holy name.

Benefactor, who provides for our welfare, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

*Avinu malkeinu ḥonnenu va-aneinu ki ein banu ma-asim,
aseih immanu tz'dakah va-ḥesed v'hoshi-enu.*

קדיש שלם

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא, לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְשַׁמְיָא, וְאָמְרוּ
אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תַבְל], וְאָמְרוּ אָמֵן.

The Task Ahead

Before the Day of Atonement, the rabbi of Ger said to the Ḥasidim gathered around his table: If a person has done wrong and continuously talks about it and thinks about it and is constantly preoccupied with it, then one will certainly not be able to turn, for one's spirit will grow coarse and one's heart will grow stubborn, and in addition to this one may be overcome by gloom. Rake the muck this way, rake the muck that way; it will always be muck. That is why it is written, "Depart from evil and do good"—turn wholly away from evil, do not dwell upon it, and do good. Have you done wrong? Then counteract it by doing right.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikkh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

סיום התפילה

Leader, then Congregation (once):

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited three times:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Recited seven times:

יְהוָה הוּא הָאֱלֹהִים.

תְּקִיעַה גְּדוּלָה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Two different customs were developed by European Jewry: one tradition recites these verses before the final Kaddish (found on the previous page), and the other after the Kaddish.

שמע. How can this day be brought to an appropriate conclusion? Originally, the five services constituted the whole of the Yom Kippur experience. But just as Kol Nidrei emerged to raise the curtain on the day in the most powerful way possible, the recitation of the Sh'ma

developed to bring down the curtain in a rousing finale. The final gesture of Yom Kippur consists of a confession of faith and the sounding of the shofar.

(adapted from Reuven Hammer)

ADONAI. This affirmation comes from the story of Elijah's confrontation with the prophets of Ba'al at Mount Carmel. When the people are convinced that Adonai is indeed the only God, they shout, "Adonai is God!" (1 Kings 18:39). The sacredness of the number seven is well known.

SHOFAR. Some congregations recite Arvit (beginning on page 444) before the Sh'ma and the blowing of the shofar. According to Abudarham (Spain, 14th century), the blowing of the shofar at the end of the Yom Kippur services echoes the ancient practice of blowing the shofar to proclaim the beginning of the fiftieth year—the Jubilee—the time of freedom (Leviticus 25:9–10). Since we no longer know the cycle of the Jubilee year, this year may be the year in which we are to proclaim freedom to all. After the long blast of the shofar we proclaim, "Next year in Jerusalem"—signifying the hope for a return to a city that has symbolized hope and freedom for generations of Jews. (adapted from Reuven Hammer)

CONCLUSION

Meditation

For 25 hours we have prayed from our hearts and minds on this Day of Atonement. Now that evening approaches and the long fast draws to a close, tens of thousands of words must have been spoken and sung. And yet somehow we still feel that we have not penetrated to the heart of the matter; there are further unspoken feelings buried in us and interior courts in God's palace which we have not yet entered.

Therefore, we must muster the remaining physical and spiritual forces left under our command, and make one

last desperate effort to descend into the human depths and to climb to the divine heights. But words have earlier proved futile. We cry out the Sh'ma—we repeat “Praised be the name of the One whose glorious sovereignty is forever and ever” three times—and we stammer, each time at a higher, and, as it were, more urgent pitch seven times the Hebrew words: “Adonai is God.” No longer is it the meaning of the words but rather their rhythm, the scream of the soul that squeezes through them, the hammering of their insistent repetition, in which we place our hope. And, as if even this last resort had failed, finally we abandon the human voice and verbal expression altogether. We reach for the shofar and blow one long, piercing shriek: *t'kiah g'dolah*. This surely must rend the heavens!

VEN S. SCHWARZSCHILD (*adapted*)

Leader and then Congregation:

Hear, O Israel, ADONAI is our God, ADONAI alone.

Sh'ma yisra-el Adonai eloheinu Adonai ehad.

Recited three times:

Praised be the name of the One whose glorious sovereignty is forever and ever.

Barukh shem k'vod malkhuto l'olam va-ed.

Recited seven times:

ADONAI is God.

Adonai hu ha-Elohim.

T'ki-ah g'dolah

Next year in Jerusalem!

La-shanah ha-ba-ah bi-rushalayim!

—STE-

מנחה
לערב
יום טוב

AFTERNOON SERVICE
BEFORE THE
HOLY DAY

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרֵי הָעַם שָׁכְכָה לוֹ, אֲשֶׁרֵי הָעַם שְׁיִהוּה אֱלֹהֵיו.

תהלה לדוד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֶבְרַכְךָ,
וְאֶהְלָלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמֵהֶלֶל מְאֹד,
וּלְגַדְלָתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ,
וּגְבוּרָתֶיךָ יִגְיֶדוּ.
הַדֵּר כְּבוֹד הַוָּדָה,
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ,
וּגְדַלְתֶּךָ אֶסְפְּרֶנָּה.
זָכַר רַב־טוֹבְךָ יִבְיֵעוּ,
וְצִדְקָתֶךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה,
אֶרְךָ אַפַּיִם וּגְדֹל־חֶסֶד.
טוֹב יְהוָה לְכֹל,
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִדְוֶךָ יְהוָה כָּל־מַעֲשֵׂיךָ,
וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ,
וּגְבוּרָתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרָתוֹ,
וּכְבוֹד הַדֵּר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל־עוֹלָמִים,
וּמִמְשַׁלְתֶּךָ בְּכָל־דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים,
וְזוֹקֵף לְכָל־הַכְּפוּפִים.

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

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

PSALM 145

A PSALM OF DAVID

I exalt You, my God, my sovereign;
I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory
and of your wondrous acts.

*People speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness,
and sing of Your righteousness.

*ADONAI is merciful and compassionate,
patient, and abounding in love.*

ADONAI is good to all,
and God's mercy embraces all of creation.

*All of creation acknowledges You,
and the faithful bless You.*

They speak of the glory of Your sovereignty;
and tell of Your might,

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal,
Your dominion endures through each generation.

*ADONAI supports all who falter,
and lifts up all who are bent down.*

עיני-כל אליך ישברו,
 ואתה נותן להם את-אכלם בעתו.
 פותח את-ידך,
 ומשביע לכל-חי רצון.
 צדיק יהוה בכל-דרכיו,
 וחסיד בכל-מעשיו.
 קרוב יהוה לכל-קראיו,
 לכל אשר יקראהו באמת.
 רצון-יראיו יעשה,
 ואת-שועתם ישמע ויושיעם.
 שומר יהוה את-כל-אהביו,
 ואת כל-הרשעים ישמיד.

< תהלת יהוה ידבר-פי,
 ויברך כל-בשר שם קדשו לעולם ועד. תהלים קמה
 ואנחנו נברך יה, מעתה ועד עולם. הללויה.

חצי קדיש

יתגדל ויתקדש שמה רבא, בעלמא די ברא,
 פרעותה, וימליך מלכותה בחייכון וביומיכון ובחיי
 דכל-בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.
 יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר
 ויתעלה ויתהלל שמה דקדשא, בריך הוא,

Before Rosh Hashanah:

לעלא מן כל-ברכתא

Before Yom Kippur:

לעלא לעלא מכל-ברכתא

ושירתא תשבחתא ונחמתא דאמירן בעלמא,
 ואמרו אמן.

The eyes of all look hopefully to You,
and You provide them nourishment in due time.

*You open Your hand,
satisfying all the living with contentment.*

ADONAI is righteous in all that is done,
faithful to all creation.

*ADONAI is near to all who call,
to all who sincerely call.*

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.*

My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

Psalm 145; 115:18

Ḥatzi Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [*before Yom Kippur add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

עמידה

כי שם יהוה אקרא, הבו גדל לאלהינו.
אדני שפתי תפתח, ופי יגיד תהלתך.

Version with Patriarchs and Matriarchs:

† ברוך אתה יהוה,
אלהינו ואלהי אבותינו
[ואמותינו], אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות [ואמהות],
ומביא גואל לבני בניהם
למען שמו באהבה.

Version with Patriarchs:

† ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב, האל
הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות, ומביא גואל
לבני בניהם למען שמו
באהבה.

Before Yom Kippur add:

זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענך אלהים חיים.

Version with Patriarchs and Matriarchs:

מלך עוזר ופוקד
ומושיע ומגן.
† ברוך אתה יהוה, מגן
אברהם ופוקד שרה.

Version with Patriarchs:

מלך עוזר ומושיע ומגן.
† ברוך אתה יהוה, מגן
אברהם.

THE AMIDAH

When I call upon ADONAI, proclaim glory to our God!
ADONAI, open my lips that my mouth may speak Your praise.

Version with Patriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Before Yom Kippur add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

Version with Patriarchs:

You are the sovereign
who helps and saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the sovereign who
helps and guards, saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אֶתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Before Yom Kippur add:

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמָן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה
הַמֵּתִים.

Read only when the Silent Amidah is recited:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל-יוֹם יְהַלְלוּךָ, סְלָח.

When the Amidah is said privately, continue on p. 435.

Recited only when the Amidah is read aloud:

נְקַדֵּשׁ אֶת-שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם, כְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה צְבָאוֹת,
מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁךְ פָּתוּב לֵאמֹר:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּ-יָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצְחַח נִצְחִים קְדֻשְׁתֶּךָ נְקַדִּישׁ,
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,
כִּי אֵל מְלֵךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

You are mighty forever, ADONAI—You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling, heal the sick, loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty, and who can be compared to You?—
Sovereign, who brings death and life, and causes salvation to flourish.

Before Yom Kippur add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Read only when the Silent Amidah is recited:

Holy are You and holy is Your name;
holy ones praise You each day.

When the Amidah is said privately, continue on p. 435.

The Kedushah

Recited only when the Amidah is read aloud:

Let us hallow Your name in this world as it is hallowed in the high
heavens, as Isaiah wrote of his vision, “Each cried out to the other:
‘Holy, holy, holy is Adonai Tz’va-ot, the whole world is filled with
God’s glory!’”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Others respond with praise:
“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mim’komo.

And in Your holy scripture it is further declared:
“ADONAI will reign forever; your God, O Zion, from generation to
generation. Halleluyah!”

Yimlokh Adonai l’lam elohayikh tziyyon l’dor va-dor ha’l’luyah.

From one generation to another we will declare Your greatness, and
forever sanctify You with words of holiness. Your praise will never
leave our lips, for You are God and Sovereign, great and holy.

All services continue here:

Before Rosh Hashanah:

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Before Yom Kippur:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חַנּוּנוֹ מֵאַתָּה דַּעָה בִּינָה
וְהַשְׂכֵּל. בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנו אֲבִינוֹ לְתוֹרָתְךָ, וְקַרְבֵּנו מִלְכָּנו לְעִבּוּדְךָ, וְהַחֲזִירֵנוּ
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.

סָלַח לָנוּ אֲבִינוֹ כִּי חָטָאנוּ, מִחַל לָנוּ מִלְכָּנו כִּי פָשַׁעְנוּ,
כִּי מוּחַל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַמְרַבֵּה לְסָלַח.

רְאֵה נָא בְּעֵינֶינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מֵהֲרָה לְמַעַן שְׂמֹךְ, כִּי גוֹאֵל
חֲזַק אַתָּה. בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

רְפָאנוּ יְהוָה וְנִרְפָּא, הוֹשִׁיעֵנו וְנִוְשָׁעָה, כִּי תִהְלֹתְנוּ אַתָּה, וְהַעֲלֵה
רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רּוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי
תְּבוּאָתָה לְטוֹבָה, וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָה,
וּבְרַךְ שְׁנַתְנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ, וְשֹׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ, וְקַבְּצָנוּ יַחַד
מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

All services continue here:

Before Rosh Hashanah:

Barukh atah ADONAI, Holy God.

Between Rosh Hashanah and Yom Kippur:

Barukh atah ADONAI, the Holy Sovereign.

You graciously endow human beings with knowledge and teach understanding to humanity. May You grace us with knowledge, understanding, and wisdom.

Barukh atah ADONAI, who bestows knowledge.

Return us, *avinu*, to Your teaching, and bring us closer, *malkeinu*, to Your service—that we may truly turn and face You.

Barukh atah ADONAI, who desires our return.

Forgive us, *avinu*, for we have sinned: pardon us, *malkeinu*, for we have transgressed—for Your nature is to forgive and pardon.

Barukh atah ADONAI, gracious and forgiving.

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer.

Barukh atah ADONAI, Redeemer of Israel.

Heal us, ADONAI, so that we may be truly healed; save us that we may be truly saved; You are the one deserving of praise. Bring complete healing to all our suffering—for You are God and Sovereign, a faithful and compassionate healer.

Barukh atah ADONAI, Healer of the afflicted among the people Israel.

ADONAI our God, make this a year of blessing for us: may its varied harvest yield prosperity. May the earth be blessed and satisfy us with its abundance. Bless this year that it be like the best of years.

Barukh atah ADONAI, who bestows blessing upon the years.

Sound the great shofar announcing our freedom, raise the banner signaling the ingathering of our exiles, and bring us together from the four corners of the earth.

Barukh atah ADONAI, who gathers the dispersed of the people Israel.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרְאֲשׁוֹנָה וְיִוְעָצֵינוּ כְּבַתְּחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה,
וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקְנוּ בְּמִשְׁפָּט.

Before Rosh Hashanah:

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Before Yom Kippur:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה, וְכַל־הַרְשָׁעָה כְּרַגַע תֵּאבֵד, וְכַל־אוֹיְבֶיךָ מִהֲרֵה
יִכְרְתוּ, וְהַזְדִּים מִהֲרֵה תַעֲקֹר וּתִשְׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמִהֲרֵה בְיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, שֹׁבֵר אֵיבִים וּמְכַנִּיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת
סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעָלֵינוּ, יִהְמוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ, וְתֵן שְׂכָר
טוֹב לְכָל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְתּוֹ, וְשִׁים חֲלֻקְנוּ עִמָּהֶם, וְלַעוֹלָם לֹא נִבוֹשׁ כִּי
כָּךְ בְּטַחְנוּ. בְּרוּךְ אַתָּה יְהוָה, מִשְׁעֵן וּמְבַטֵּחַ לְצַדִּיקִים.

וּלְיִרוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תִּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאִשֶּׁר דְּבַרְתָּ, וּבָנֵה אוֹתָהּ
בְּקִרְוֹב בְּיָמֵינוּ בְּגֵן עוֹלָם, וְכִסֵּא דָוִד מִהֲרֵה לְתוֹכָהּ תִּכֵּן.
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מִהֲרֵה תִצְמִיחַ, וְקִרְנוֹ תִרוֹם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ
כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה, מְצַמִּיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלְנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־
תְּפִלָּתְנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה, וּמְלַפְנֶיךָ, מְלַכְנוּ, רִיקָם אֵל
תִּשְׁיָבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ,
[וְאֲשֵׁי יִשְׂרָאֵל] וּתְפִלָּתָם בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן, וְתִהִי לְרָצוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּר שְׂכִינְתוֹ לְצִיּוֹן.

Restore our judges as once they ruled, and restore our counselors as of old. Remove sorrow and anguish. May You alone, ADONAI, rule over us with kindness and compassion. May You find our cause righteous.

Before Rosh Hashanah:

Barukh atah ADONAI, Sovereign who loves justice and compassion.

Before Yom Kippur:

Barukh atah ADONAI, Sovereign of judgment.

May the hopes of those who would defame us be dashed, may wickedness be instantly frustrated; may all Your enemies be quickly cut off. And speedily in our time may You root out, subdue, break, and humble the arrogant. *Barukh atah ADONAI, who defeats enemies and humbles the arrogant.*

Arouse Your compassion, ADONAI our God, toward the righteous, the pious, the leaders of the people Israel, the remnant of the wise, the righteous converts, and upon us all. May all those who trust in You be truly rewarded, and may our share be among them so that we never be ashamed—for we trust in You.

Barukh atah ADONAI, promise and support of the righteous.

In Your mercy, return to Your city, Jerusalem. Dwell there as You have promised; rebuild it permanently, speedily, in our day. May You soon establish the throne of David in its midst.

Barukh atah ADONAI, who rebuilds Jerusalem.

Cause the offspring of Your servant David to flourish; may his head be raised high with the coming of Your deliverance—for we await Your salvation each day.

Barukh atah ADONAI, who causes salvation to flourish.

Hear our voice, ADONAI our God, be kind and have compassion for us. Willingly and lovingly accept our prayers—for You, God, hear prayers and listen to pleas. Do not send us away empty-handed—for in Your kindness You listen to the prayers of Your people Israel.

Barukh atah ADONAI, who listens to prayer.

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI, who restores Your Divine Presence to Zion.*

SILENT AMIDAH: We recite the paragraph on the right; while reciting its first words, we bow.

REPETITION OF THE AMIDAH: While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

Leader recites:

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוא יהוה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
אֱלֹהֵי כָּל-בָּשָׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל
וְהַקְּדוֹשׁ, עַל שֶׁחֵיִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
וְתַקְיַמְנוּ, וְתִאֲסֹף
גְּלוֹתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוא יהוה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אֵתָה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיף שְׁבַכְל־יוֹם עִמָּנוּ,
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבַכְל־עֵת, עָרַב וּבָקֵר
וְצָהָרִים. < הַטּוֹב, כִּי לֹא
כָּלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי
לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם
קוֹיֵנוּ לָךְ.

וְעַל כָּל־ם יִתְבַּרְךָ וְיִתְרוֹמַם שִׁמְךָ מִלְּכָנוּ תִּמְיֵד לְעוֹלָם
וָעֶד.

Before Yom Kippur:

וְכַתּוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת-שִׁמְךָ בְּאֵמֶת, הָאֵל
יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה.

† בְּרוּךְ אֵתָה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

SILENT AMIDAH: We recite the paragraph on the left; while reciting its first words, we bow.

REPETITION OF THE AMIDAH: While reciting the first words, by custom we remain seated while bowing our head.

Leader recites:

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.
You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Before Yom Kippur:

And inscribe all the people of Your covenant for a good life.

U-kh'tov l'hayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI*, whose name is goodness and to whom praise is fitting.

Congregation recites:

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יְיֹשְׁבֵי תֵּבֵל תְּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינַיִךְ לְבָרֵךְ אֶת־
עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ.

Before Yom Kippur:

בְּסִפּוּר חַיִּים, בְּרִכָּה וְשִׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

Before Rosh Hashanah end with:

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Before Rosh Hashanah, conclude with the final paragraph on p. 441.

Before Yom Kippur end with:

בְּרוּךְ אַתָּה יְהוָה, עֹשֵׂה הַשָּׁלוֹם.

*The Confession, which begins here and continues through the top of page 441,
is recited in the Silent Amidah before Yom Kippur.*

וְדוּי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], תָּבֵא לְפָנֶיךָ
תְּפִלָּתֵנוּ, וְאֵל תִּתְּעַלֵּם מִתַּחֲנִנְתֵּנוּ, שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים
וְקָשִׁי עָרְף, לֹמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲבָל אֲנַחְנוּ
וְאֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] חָטְאנוּ.

Customarily, we each strike our heart as we recite every phrase of this confession.

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דָּפִי. הֶעֱוִינוּ, וְהִרְשַׁעְנוּ,
זָדְנוּ, חִמְסְנוּ, טִפְלָנוּ שָׁקַר. יַעֲצֵנוּ רָע, כּוֹזְבֵנוּ, לָצְנוּ,
מְרַדְנוּ, נֹאצְנוּ, סָרְרָנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עָרְף.
רִשְׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲבָנוּ, תַּעֲבָנוּ.

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Before Yom Kippur:

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Before Rosh Hashanah end with:

Barukh atah ADONAI, who blesses the people Israel with peace.

Before Rosh Hashanah, conclude with the final paragraph on p. 441.

Before Yom Kippur: end with:

Barukh atah ADONAI, who brings peace.

The Confession, which begins here and continues through the top of page 441, is recited in the Silent Amidah before Yom Kippur.

Prayers of Confession

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like ancestors who came before us, have sinned.

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
he-evinu, v'hirshanu, zadnu, h́amasnu, tafalnu sheker,
ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu,
sararnu, avinu, pashanu, tzararnu, kishinu oref,
rashanu, shiḥatnu, ti-avnu, ta-inu, titanu.*

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צִדִּיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ
הִרְשַׁעְנוּ. מֵה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ
שׁוֹכֵן שְׁחֻקִים, הֲלֹא כָל־הַנְּסֻתוֹת וְהַנְּגָלוֹת אֶתָּה יוֹדֵעַ.

אַתָּה יוֹדֵעַ רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָל־חַי. אַתָּה
חוֹפֵשׁ כָּל־חַדְרֵי בֶטֶן, וּבוֹחוֹן כְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָ,
וְאֵין נִסְתָּר מִנְּגֵד עֵינֶיךָ. וּבִכֵּן יֵהִי רְצוֹן מִלְּפָנֶיךָ, יֵהוּה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֱמוּנֹתֵינוּ], שֶׁתִּסְלַח לָנוּ
עַל כָּל־חַטָּאוֹתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל־עוֹנוֹתֵינוּ, וְתִכְפֹּר לָנוּ
עַל כָּל־פְּשָׁעֵינוּ.

על חטא שחטאנו Customarily, we each strike our heart as we recite the words

עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַנְס וּבְרִצּוֹן,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלֵי דְעֵת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,
וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.

PRAYER ACCOMPANYING THE CONFESSION

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that has come upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes You; nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words "We have sinned."

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.
We have sinned against You knowingly and deceitfully,
and we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
and we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
and we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
and we have sinned against You purposely and by mistake.

עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בִּיצֵר הָרֶע,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים.
וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶע.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁף וּבְמִרְבִּית,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתֵינוּ,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִם.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רַמּוֹת,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מַצַּח.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְרִיקַת עַל,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רַע,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַיִם.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרֶע,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכּוּלוֹת.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שׁוֹא,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם.
עַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד,
וְעַל חֶטֶא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֶבֶב.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

We have sinned against You by resorting to violence,
and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
and we have sinned against You through selfishness.
We have sinned against You through superficiality,
and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
and we have sinned against You through gossip.
We have sinned against You through empty promises,
and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
and we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה. בֵּין שְׁיֵשׁ בָּהּ קוּם עֲשֵׂה, וּבֵין שְׂאִין
בָּהּ קוּם עֲשֵׂה, אֶת הַגְּלוּיִים לָנוּ וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ
כְּכֹר אֲמַרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ, לְפָנֶיךָ הֵם
גְּלוּיִים וַיְדוּעִים, כְּדָבָר שֶׁנֶּאֱמַר: הִנְסַתְּרַת לִיהוּה אֱלֹהֵינוּ, וְהִנְגַּלְתָּ לָנוּ
וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

In all services the silent Amidah concludes here:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעַ, וּשְׁפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם, וְנַפְשֵׁי
כְּעַפְרָ לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־
הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן
שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי
לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תַבַּל] וְאָמְרוּ: אָמֵן.

קִדְיֵשׁ שְׁלֹם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא,

Before Rosh Hashanah:

לְעֵלָא מִן כָּל־בְּרַכְתָּא

Before Yom Kippur:

לְעֵלָא לְעֵלָא מְכָל־בְּרַכְתָּא

וּשְׂרִיתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יּוֹשְׁבֵי תַבַּל], וְאָמְרוּ אָמֵן.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all the teachings of the Torah till the end of time.”

In all services the silent Amidah concludes here:

Personal Prayers Concluding the Amidah

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

Kaddish Shalem

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God’s great name be acknowledged forever and ever!

Y’hei sh’meih rabba m’varakh l’alam u-l’almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly [before *Yom Kippur* add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.

סיום התפילה

עֲלִינוּ לְשֹׁבַח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חָלְקָנוּ כָּהֵם, וְגִרְלָנוּ כְּכָל־הַמוֹנֵם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשֹׁכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֲמַת מַלְכָּנוּ אֶפְס זולָתוֹ, כְּפִתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבָךְ, כִּי יְהוּה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים פְּרוֹת יִכְרַתוֹן, לְתַקֵּן עוֹלָם
בְּמַלְכוּת שְׂדֵי, וְכָל־בְּנֵי בֶשֶׁר יִקְרָאוּ בְּשִׂמְחָה, לְהַפְנוֹת אֵלֶיךָ כָּל־
רְשָׁעֵי אֶרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל־יְוֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל־בְּרָךְ,
תִּשָּׁבַע כָּל־לְשׁוֹן. לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ, וְלִכְבוֹד שְׁמֶךָ
יִקָּר יִתְנֶהוּ. וַיִּקְבְּלוּ כָּל־עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלַעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד.
כְּפִתוּב בְּתוֹרָתְךָ: יְהוּה יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בְּיוֹם הַהוּא יִהְיֶה יְהוּה אֶחָד, וְשִׁמוֹ אֶחָד.

CONCLUDING PRAYERS

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

† And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l'shabbe-ah la-adon ha-kol, la-tet g'dullah l'yotzer b'reishit, she-lo asanu k'goyei ha-aratzot v'lo samanu k'mishp'hot ha-adamah, she-lo sam helkeinu ka-hem, v'goraleinu k'khol hamonam.

† *Va-anahnu kor'im u-mishta'avim u-modim lifnei melekh malkhei ha-m'lakhim ha-kadosh barukh hu.*

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yihyeh Adonai ehad u-sh'mo ehad.

קָדִישׁ יְתוּם

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ, וַיְמַלִּיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזַמַּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעַלְמֵי עַלְמַיָּא.

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,

Before Rosh Hashanah:

לְעֵלָא מִן כָּל-בְּרִכְתָּא

Before Yom Kippur:

לְעֵלָא לְעֵלָא מִכָּל-בְּרִכְתָּא

וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed, though God is truly [*before Yom Kippur add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Mourners and those observing Yahrzeit:

*Yitgaddal v'yitkaddash sh'meih rabba b'alma di v'ra ki-r'uteih v'yamlikh
malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el
ba-agala u-viz'man kariv v'imru amen.*

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

*Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar
v'yit-alleh v'yit-hallal sh'meih d'kudsha b'rikh hu l'ella [before Yom Kippur add: l'ella] mi-kol
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma v'imru amen.*

Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el v'imru amen.

*Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol
yosh'vei teiveil] v'imru amen.*

ערבית
למוצאי
יום טוב

EVENING SERVICE
AFTER THE
HOLY DAY

וְהוּא רַחוּם יִכַּפֵּר עֵוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפוּ
וְלֹא יַעִיר כְּלִי-חַמָּתוֹ. יֵהוּהוּ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם
קִרְאָנוּ.

We rise. Leader:

בְּרַכּוּ אֶת-יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עַרְבִים,
בְּחִכְמָה פּוֹתַח שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת-הַזְּמַנִּים,
וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וָלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תְּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עַרְבִים.

Bar'khu: The Call to Worship Together

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refuses to let rage be all-consuming. Save us, ADONAI. Answer us, O Sovereign, when we call.

We rise. Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

First B'rakhah before the Sh'ma: The Evening Light

Barukh atah ADONAI, our God, ruler of time and space,
whose word brings the evening dusk,
whose wisdom opens the gates of dawn,
whose understanding changes the day's division,
whose will sets the succession of seasons and arranges the
stars in their places in the sky,
who creates day and night,
who rolls light before darkness and darkness from light,
who makes day pass into night,
who distinguishes day from night;
Adonai Tz'va-ot is Your name.
Living and ever-present God,
May Your rule be with us, forever and ever.
Barukh atah ADONAI, who brings each evening's dusk.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת, תוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יְהוָה אֱלֹהֵינוּ,
בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. < כִּי הֵם חִיֵּינוּ וְאַרְךָ יָמֵינוּ,
וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה, וְאֶהְבֵּתְךָ אֵל תְּסִיר מִמֶּנּוּ
לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the oneness of God. These words are added in the absence of a minyan: אל מלך נאמן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצִוֶּךָ הַיּוֹם
עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַחְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמָךְ: וּקְשַׁרְתָּם לְאוֹת עַל-
יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מַזְזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: דְּבָרִים ו' ד-ט

Second B'rakhah before the Sh'ma: Torah and God's Love

You have loved Your people, the House of Israel, with infinite love; You taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down or rise up, we shall think of Your laws and speak of them, rejoicing in Your words of Torah and Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we will meditate day and night. May You never withdraw Your love from us. *Barukh atah ADONAI, who loves the people Israel.*

Recitation of the Sh'ma

These words are added in the absence of a minyan: God is a faithful Sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone.
Praised be the name of the One whose glorious
sovereignty is forever and ever.

Sh'ma yisra-el Adonai eloheinu Adonai ehad.

Barukh shem k'vod malkhuto l'olam va-ed.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children, and speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes. Inscribe them upon the doorposts of your home and on your gates. Deuteronomy 6:4–9

V'ahavta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinnantam l'vanekha v'dibbarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

וְהָיָה אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכֹל־לִבְבְּכֶם וּבְכֹל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶךְ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הַשְּׁמָרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מַזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וַזְכַּרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוּשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לְאֱלֹהִים אֲנִי < יְהוָה אֱלֹהֵיכֶם:

במדבר טו לז-מא

אֲמַת

וְאִמּוֹנָה כָּל־

זאת, וְקִיָּם עֲלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין זולָתוֹ, וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ.

הַפּוֹדְנוּ מִיַּד מְלָכִים, מִלְכָּנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעַרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצְרֵינוּ, וְהַמְשַׁלֵּם גָּמוּל לְכָל־אִיְבֵי נַפְשָׁנוּ,

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil—I will also provide grass in your fields for cattle—and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you.

Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up; inscribe them upon the doorposts of your home and on your gates.

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly—

This is our faithful affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people. God redeems us from earthly rulers, our sovereign delivers us from the hand of all tyrants,
God brings judgment upon our oppressors, retribution upon all our mortal enemies,

הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלָנוּ,
הַמְדַּרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיִּרֶם קַרְנָנוּ עַל כָּל־
שׁוֹנְאֵינוּ. הַעֲשֵׂה לָנוּ נְסִים וּנְקָמָה בַּפְּרָעָה, אוֹתוֹת
וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. הַמְכָה בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי
מִצְרָיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.
הַמַּעֲבִיר בְּנָיו בֵּין גְּזָרֵי יַם סוּף, אֶת־רוֹדְפֵיהֶם וְאֶת־
שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע, וְרָאוּ בְנָיו גְּבוּרָתוֹ, שָׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ.

◀ וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם, מִשָּׁה וּמִרִים וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כִמְכָה בְּאֵלֶם יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תַהֲלֵת, עֲשֵׂה פִלָּא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקַע יָם לִפְנֵי מִשָּׁה, זֶה אֱלֹהֵינוּ
וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמָּנוּ.
בְּרוּךְ אַתָּה יְהוָה, גְּאֹל יִשְׂרָאֵל.

God performs wonders beyond understanding,
 marvels beyond all reckoning.

*God places us among the living,
 not allowing our steps to falter,
 and leads us past the false altars of our enemies.*

God exalted us above all those who hated us,
 avenged us with miracles before Pharaoh,
 offered signs and wonders in the land of Egypt.

*God smote, in anger, all of Egypt's firstborn,
 brought Israel from its midst to lasting freedom,
 led them through the divided water of the Sea of Reeds.*

As their pursuing enemies drowned in the depths,
 God's children beheld the power of the Divine;
 they praised and acknowledged God's name,
 willingly accepting God's rule.

Then Moses, Miriam, and the people Israel joyfully sang this
 song to You:

*"Who is like You, ADONAI, among the mighty! Who is like You,
 adorned in holiness, revered in praise, working wonders!"*

*Mi khamokha ba-eilim Adonai, mi kamokha ne-dar ba-kodesh,
 nora t'hillot, oseih fele.*

Your children recognized Your sovereignty, as You split the sea
 before Moses. "This is my God," they responded, and they said:

"ADONAI will reign forever and ever."

Adonai yimlokh l'olam va-ed.

And so it is written: "ADONAI has rescued Jacob and redeemed
 him from the hand of those more powerful than he."

Barukh atah ADONAI, who redeemed the people Israel.

השְׁפִיבְנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידְנוּ מִלְּפָנָיו לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָה,
וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנָיִךְ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ,
וְהִגֵּן בְּעַדְנוּ,
וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ.
כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה,
כִּי אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה,
וְשׁוֹמֵר צִיֹּאתֵנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
◀ בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהִי אֱלֹהֵינוּ שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,

After Rosh Hashanah:

לְעֵלְא לְעֵלְא מְכָל־בְּרַכְתָּא

After Yom Kippur:

לְעֵלְא מִן כָּל־בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאִמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully
and to awaken again to life, our sovereign.

*Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.*

Shield us: Remove from us enemies and pestilence, sword,
starvation, and sorrow, and remove the evil forces that surround us.

*Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You are the Sovereign, merciful and compassionate.*

Ensure our going and coming for life and peace, now and forever.

Barukh atah ADONAI, who eternally watches over Your people Israel.

Hatzi Kaddish

May God's great name be exalted and hallowed throughout the
created world, as is God's wish. May God's sovereignty soon be
established, in your lifetime and in your days, and in the days of
all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated,
lauded and worshipped, exalted and honored, extolled and
acclaimed— though God, who is blessed, *b'rikh hu*, is truly
[*after Rosh Hashanah add: far*] beyond all acknowledgment and praise,
or any expressions of gratitude or consolation ever spoken in the
world. And respond with: *Amen*.

תפילת העמידה בלחש

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

אֲדָנִי שִׁפְתֵי תַפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל וְזוֹכֵר
חֲסָדֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאֵהָבָה.

Version with Patriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאֵהָבָה.

After Rosh Hashanah add:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים, וְכָתַבְנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

THE SILENT AMIDAH

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

ADONAI, open my lips that my mouth may speak Your praise.

Version with Patriarchs:

† *Barukh atah* ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

Version with Patriarchs and Matriarchs:

† *Barukh atah* ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with lovingkindness
and creates all things,
who remembers the loving
deeds of our ancestors,
and who will send a redeemer
to their children's children
with love
for the sake of divine honor.

After Rosh Hashanah add:

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּם.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מַחֲיֵה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בַּחֶסֶד, מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישׁוּנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה
לָךְ, מֶלֶךְ מַמְיֵת וּמַחֲיֵה וּמְצַמִּיחַ יְשׁוּעָה.

After Rosh Hashanah add:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מַחֲיֵה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל-יּוֹם
יְהִלְלוּךָ, סְלָח.

After Rosh Hashanah add:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶךְ הַקְּדוֹשׁ.

After Yom Kippur add:

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

Version with Patriarchs:

You are the sovereign
who helps and saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the sovereign who
helps and guards, saves and
shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

After Rosh Hashanah add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Holy are You and holy is Your name;
holy ones praise You each day.

After Rosh Hashanah add:

Barukh atah ADONAI, the Holy Sovereign.

After Yom Kippur add:

Barukh atah ADONAI, Holy God.

אתה חונן לאדם דעת, ומלמד לאנוש בינה. אתה
חוננתנו למדע תורתך, ותלמדנו לעשות חקי רצונך,
ותבדל יהוה אלהינו בין קדש לחול, בין אור לחשך, בין
ישראל לעמים, בין יום השביעי לששת ימי המעשה.
אבינו מלכנו, החל עלינו הימים הבאים לקראתנו לשלום,
חשוכים מכל-חטא, ומנקים מכל-עון, ומדבקים ביראתך.
וחננו מאתך דעה בינה והשכל. ברוך אתה יהוה, חונן
הדעת.

השיבנו אבינו לתורתך, וקרבנו מלכנו לעבודתך, והחזירנו
בתשובה שלמה לפניך. ברוך אתה יהוה, הרוצה בתשובה.

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו,
כי מוחל וסולח אתה. ברוך אתה יהוה, חונן המרבה
לסלח.

ראה נא בענינו, וריבה ריבנו, וגאלנו מהרה למען שמך, כי
גואל חזק אתה. ברוך אתה יהוה, גואל ישראל.

רפאנו יהוה ונרפא, הושיענו ונושעה, כי תהלתנו אתה,
והעלה רפואה שלמה לכל-מכותינו,

On behalf of one who is ill:

ויהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו,
שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש
ורפואת הגוף, ל _____ בן / בת _____ בתוך
שאר חולי ישראל, וחזק את ידי העוסקים בצרכיהם,
כי אל מלך רופא נאמן ורחמן אתה.
ברוך אתה יהוה, רופא חולי עמו ישראל.

ברך עלינו יהוה אלהינו את-השנה הזאת ואת-כל-מיני
תבואתה לטובה, ותן ברכה על פני האדמה, ושבענו
מטובה, וברך שנתנו כשנים הטובות. ברוך אתה יהוה,
מברך השנים.

You graciously endow human beings with knowledge and teach understanding to humanity. You have graced us with the ability to know Your teaching, and taught us to observe the precepts that accord with Your will. Adonai, our God, You have distinguished between the holy and the weekday, light and darkness, Israel and the peoples of the world, the seventh day and the six days of creation. *Avinu Malkenu*, bestow peace on the days ahead, free them of all sin, cleanse them of all wrongdoing, and fill them with awe-inspired attachment to You. May You grace us with knowledge, understanding, and wisdom. *Barukh atah ADONAI*, who bestows knowledge.

Return us, *Avinu*, to Your teaching, and bring us closer, *Malkeinu*, to Your service—that we may truly turn and face You. *Barukh atah ADONAI*, who desires our return.

Forgive us, *Avinu*, for we have sinned; pardon us, *Malkeinu*, for we have transgressed—for Your nature is to forgive and pardon. *Barukh atah ADONAI*, gracious and forgiving.

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer. *Barukh atah ADONAI*, Redeemer of Israel.

Heal us, ADONAI, so that we may be truly healed; save us that we may be truly saved. You are the one deserving of praise. Bring complete healing to all our suffering.

On behalf of one who is ill:

Our God and God of our ancestors may it be Your will to send speedy and complete healing of body and soul to _____, along with all the others of Your people Israel who are ill; strengthen as well the hands of those concerned with their care—for You are God and sovereign, a faithful and compassionate healer.

Barukh atah ADONAI, Healer of the afflicted among the people Israel.

ADONAI our God, make this a year of blessing for us; may its varied harvest yield prosperity. May the earth be blessed and satisfy us with its abundance. Bless this year that it be like the best of years.

Barukh atah ADONAI, who bestows blessing upon the years.

תקע בשופר גדול לחרותנו, ושֵׁא נִס לְקַבֵּץ גְּלִיּוֹתֵינוּ, וְקִבְּצֵנוּ יַחַד מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוָּעֲצֵינוּ כְּבַתְּחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה,
וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבַדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקְנוּ בַּמִּשְׁפָּט.

After Rosh Hashanah:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶךְ הַמִּשְׁפָּט.

After Yom Kippur:

בְּרוּךְ אַתָּה יְהוָה, מְלֶכֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

וּלְמַלְשִׁינִים אֵל תְּהִי תְקוּהָ, וְכֹל־הַרְשָׁעָה כְּרַגַּע תֵּאבֵד, וְכֹל־אוֹיְבֶיךָ מִהֲרָה
יִכְרַתוּ, וְהַזְדִּים מִהֲרָה תַעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמַהֲרָה בְיָמֵינוּ. בְּרוּךְ
אַתָּה יְהוָה, שֹׁבֵר אִיְבִים וּמְכַנִּיעַ זָדִים.

עַל הַצְדִּיקִים וְעַל הַחֹסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת
סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעָלֵינוּ, יְהִמוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר
טוֹב לְכֹל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְתִּי, וְשִׁים חֶלְקֵנוּ עִמָּהֶם, וּלְעוֹלָם לֹא נִבוֹשׁ כִּי
בָּךְ בִּטְחָנוּ. בְּרוּךְ אַתָּה יְהוָה, מִשְׁעֵן וּמִבְטָח לַצְדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דְּבַרְתָּ, וּבִנְיָה אוֹתָהּ
בְּקִרְוֹב בְּיָמֵינוּ בְּנֵינ עוֹלָם, וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תָּכִין. בְּרוּךְ אַתָּה יְהוָה,
בוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תְרוּם בִּישׁוּעַתְךָ, כִּי לִישׁוּעַתְךָ
קִוִּינוּ כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־
תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה, וּמְלַפְנִיךָ, מְלַכְּנוּ, רִיקָם אֵל
תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם, וְהִשֵּׁב אֶת־הָעֲבוּדָה לְדַבִּיר
בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל] וְתְּפִלָּתָם בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹכֵף לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחִזֵּר שְׂכִינָתוֹ לְצִיּוֹן.

Sound the great shofar announcing our freedom, raise the banner signaling the ingathering of our exiles, and bring us together from the four corners of the earth. *Barukh atah ADONAI*, who gathers the dispersed of the people Israel.

Restore our judges as once they ruled, and restore our counselors as of old. Remove sorrow and anguish. May You alone, ADONAI, rule over us with kindness and compassion. May You find our cause righteous.

After Rosh Hashanah:

Barukh atah ADONAI, Sovereign of judgment.

After Yom Kippur:

Barukh atah ADONAI, Sovereign who loves justice and compassion.

May the hopes of those who would defame us be dashed, may wickedness be instantly frustrated; may all Your enemies be quickly cut off. And speedily in our time may You root out, subdue, break, and humble the arrogant.

Barukh atah ADONAI, who defeats enemies and humbles the arrogant.

Arouse Your compassion, ADONAI our God, toward the righteous, the pious, the leaders of the people Israel, the remnant of the wise, the righteous converts, and upon us all. May all those who trust in You be truly rewarded, and may our share be among them so that we never be ashamed—for we trust in You.

Barukh atah ADONAI, promise and support of the righteous.

In Your mercy, return to Your city, Jerusalem. Dwell there as You have promised; rebuild it permanently, speedily, in our day. May You soon establish the throne of David in its midst.

Barukh atah ADONAI, who rebuilds Jerusalem.

Cause the offspring of Your servant David to flourish; may his head be raised high with the coming of Your deliverance—for we await Your salvation each day.

Barukh atah ADONAI, who causes salvation to flourish.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer—for You, God, hear prayers and listen to pleas. Do not send us away empty-handed—for in Your kindness You listen to the prayers of Your people Israel.

Barukh atah ADONAI, who listens to prayer.

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

וּמוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵי
 אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
 אֵתָהּ הוּא. לְדוֹר וָדוֹר גּוֹדֵה לָךְ וְנִסְפֵר תְּהַלְתֶּךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיף שְׁבָכְל־יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל־עֵת,
 עָרַב וּבָקֵר וְצָהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,
 מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תְּמִיד לְעוֹלָם וָעֶד.

After Rosh Hashanah:

וְכַתּוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיֶה לָּךְ אֶת־שְׁמֶךָ בְּאַמֶּת, הָאֵל
 יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה.
 וּבְרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.
 שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ וְעַל כָּל־יֹשְׁבֵי תֵבֵל תְּשִׁים
 לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב
 בְּעֵינֶיךָ לְבָרְךָ אֶת־עַמֶּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
 בְּשִׁלּוּמֶךָ.

After Rosh Hashanah:

בְּסִפְרֵי חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
 לְפָנֶיךָ, אֲנַחֲנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
 וְלִשְׁלוֹם.

After Rosh Hashanah end the b'rakhah with:

בְּרוּךְ אַתָּה יְהוָה, עֹשֵׂה הַשָּׁלוֹם.

After Yom Kippur end the b'rakhah with:

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

† We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You
and sing Your praises:
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are
with us each moment,
evening, morning, and noon.
You are the One who is good, whose mercy is never-ending;
the One who is compassionate,
whose love is unceasing.
We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

After Rosh Hashanah:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

† *Barukh atah ADONAI* whose name is goodness and to whom praise is fitting.

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your peace.

After Rosh Hashanah:

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

After Rosh Hashanah end the b'rakhah with:

Barukh atah ADONAI, who brings peace.

After Yom Kippur end the b'rakhah with:

Barukh atah ADONAI, who blesses the people Israel with peace.

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם,
וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בַתּוֹרָתְךָ, וּבִמְצוֹתֶיךָ תִרְדּוּף נַפְשֵׁי.
וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מֵהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה
לְמַעַן שְׁמִי, עֲשֵׂה לְמַעַן יְמִינִךָ, עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ, עֲשֵׂה לְמַעַן
תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי
פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יֵהוּה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תְבֵל] וְאָמְרוּ:
אָמֵן.

קְדִישׁ שְׁלֹם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, פְּרַעוּתָהּ, וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן
קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,

After Rosh Hashanah:

לְעֵלָא לְעֵלָא מְכַל־בְּרַכְתָּא

After Yom Kippur:

לְעֵלָא מִן כָּל־בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.
תִּתְקַבַּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשַׁמְיָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלֵמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל
כָּל־יוֹשְׁבֵי תְבֵל], וְאָמְרוּ אָמֵן.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

Kaddish Shalem

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [after *Rosh Hashanah add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven.

And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel.

And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: *Amen*.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

סיום התפילה

עֲלִינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם,
וְגִרְלָנוּ כְּכָל־הַמוֹנִם.

† וְאַנְחָנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים,

לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשֹׁכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אָמֵת מִלְּפָנֵינוּ אָפֶס זוּלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכָּךְ, כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזָךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים פְּרוֹת יִכְרַתוֹן, לְתַקֵּן עוֹלָם
בְּמַלְכוּת שְׂדֵי, וְכָל־בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־
רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל־בְּרִיךְ,
תִּשָּׁבַע כָּל־לְשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ
יִקָּר יִתְנֹו. וַיִּקְבְּלוּ כָל־עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

< כְּפָתוּב בְּתוֹרָתֶךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,

בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

CONCLUDING PRAYERS

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below, there is no other.”

Aleinu l'shabbe-ah la-adon ha-kol, la-tet g'dullah l'yotzer b'reishit, she-lo asanu k'goyei ha-aratzot v'lo samanu k'mishp'hot ha-adamah, she-lo sam helkeinu ka-hem, v'goraleinu k'khol hamonam.

¶ *Va-anaḥnu kor'im u-mishtaḥavim u-modim lifnei melekh malkhei ha-m'lakhim ha-kadosh barukh hu.*

She-hu noteh shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mi-ma-al, u-sh'khinat uzzo b'govhei m'romim, hu eloheinu ein od. Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata ha-yom va-hashevota el l'va-vekha, ki Adonai hu ha-Elohim ba-shamayim mi-ma-al, v'al ha-aretz mi-taḥat ein od.

And so ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged Ruler of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yihyeh Adonai ehad u-sh'mo ehad.

Some congregations recite Mourner's Kaddish after Aleinu;
some, after the recitation of Psalm 27 (next page).

קִדְּיֵשׁ יְתוּם

Mourners and those observing Yahrzeit:

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיְמַלִּיף מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמֵיָא.

Mourners:

וַיִּשְׁתַּבַּח
וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,

After Rosh Hashanah:

לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא

After Yom Kippur:

לְעֵלְא מִן כָּל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמֵרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תַבְּלַ],
וְאָמְרוּ אָמֵן.

Some congregations recite Mourner's Kaddish after Aleinu; some, after the recitation of Psalm 27 (next page).

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [*after Rosh Hashanah add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].

And respond with: *Amen*.

Mourners and those observing Yahrzeit:

Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih, v'yamilikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el, ba-agala u-viz'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el, v'imru amen.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

לְדוֹד.

יהוה אורי וישעי ממי אירא,
יהוה מעוזי ממי אפחד.
בקרוב עלי מרעים לאכל את-בשרי,
צרי ואיבי לי המה כשלו ונפלו.
אם-תחנה עלי מחנה לא-יירא לבי,
אם-תקום עלי מלחמה בזאת אני בוטח.
אחת שאלתי מאת-יהוה, אותה אבקש,
שבתי בבית-יהוה, פל-ימי חיי
לחזות בנעם-יהוה ולבקר בהיכלו.
כי יצפנני בספה ביום רעה,
יסתרני בסתר אהלו, בצור ירוממני.
ועתה ירום ראשי על איבי סביבותי
ואזבחה באהלו זבחי תרועה,
אשירה ואזמרה ליהוה.
שמע-יהוה קולי אקרא, וחסני וענני.
לך אמר לבי בקשו פני, את-פניך יהוה אבקש.
אל-תסתר פניך ממני,
אל תט-באף עבדך, עזרתי היית,
אל-תטשני ואל-תעזבני אלהי ישעי.
כי-אבי ואמי עזבוני, ויהוה יאספני.
הורני יהוה דרךך, ונחני בארח מישור, למען שררי.
אל-תתנני בנפש צרי,
כי קמו-בי עדי-שקר ויפח חמס.
◀ לולא האמנתי, לראות בטוב-יהוה בארץ חיים.
קנה אל-יהוה, חזק ויאמץ לך וקנה אל-יהוה. תהלים כז

Some congregations recite Mourner's Kaddish after the recitation of this psalm; see previous page.

A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh
it is they, my enemies and those who besiege me,
who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

One thing I ask of ADONAI—this I seek:
to dwell in the House of God all the days of my life,
to behold God's beauty and visit in God's sanctuary.

*Aḥat sha-alti mei-eit Adonai, otah avakkeish
shivti b'veit Adonai, kol y'mei ḥayyai
la-ḥazot b'no-am Adonai u-l'vakkeir b'heikhalo.*

Were God to hide me in God's *sukkah* on the calamitous day,
were God to enfold me in the secret recesses of God's tent,
I would be raised up in a protecting fort.
Now, I raise my head above the enemies that surround me,
and come with offerings, amidst trumpet blasts, to God's tent,
chanting and singing praise to ADONAI.
ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.
It is You of whom my heart said, "Seek my face!"
It is Your presence that I seek, ADONAI.
Do not hide Your face from me; do not act angrily toward me.
You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.
Though my father and mother abandon me,
ADONAI will gather me in.
Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.
Do not hand me over to the grasp of those who besiege me;
for false witnesses and those who seek ill have risen against me.
If only I could trust that I would see God's goodness
in the land of the living . . .
Place your hope in ADONAI.
Be strong, take courage, and place your hope in ADONAI.

*Some congregations recite Mourner's Kaddish after the recitation of this psalm;
see previous page.*

The first three paragraphs are omitted in the synagogue.

הִנֵּה אֵל יִשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחָד. כִּי עָזִי וְזִמְרַת יְהוָה
 יְהוּה, וַיְהִי לִי לִישׁוּעָה. וּשְׂאֲבָתָם מִיָּמַי בְּשִׁשּׁוֹן מִמַּעַיְנֵי
 הַיִּשׁוּעָה. לִיהוּה הַיִּשׁוּעָה עַל עֲמָךְ בְּרִכְתְּךָ סֶלָה. יְהוּה
 צָבָאוֹת עֲמָנִנוּ, מִשָּׁגֵב לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה. יְהוּה
 צָבָאוֹת, אֲשֶׁרֵי אָדָם בְּטַח בְּךָ. יְהוּה הוֹשִׁיעָה, הַמְּלֹךְ
 יַעֲנֵנוּ בְּיוֹם קָרְאָנוּ.

לְיִהוּדִים הַיְתֵה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וְיִקָּר.
 כֵּן תְּהִיָּה לָנוּ.

כּוֹס יִשׁוּעוֹת אֲשָׂא וּבָשָׂם יְהוּה אֶקְרָא.

When Havdalah is recited in the synagogue, we begin here:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

On Saturday night, we add this b'rakhah over spices.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיָּנִי
 בְּשָׂמִים.

After Yom Kippur:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ
 לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
 יוֹם הַשְּׁבִיעִי לְשִׁשַּׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְהוּה,
 הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

HAVDALAH. Just as a *b'rakhah* over wine begins each Shabbat and holy day—except Yom Kippur for obvious reasons—so too a *b'rakhah* over wine concludes them. Additionally, since the use of fire is not permitted on Shabbat and on Yom Kippur, on these occasions, the concluding ritual includes that which is now permissible. Shabbat has brought its own sweetness and, with its departure, something else is needed to arouse our senses and draw us into the world and so on the conclusion of Shabbat, the havdalah ceremony includes the smelling of the fragrance of spices or flowers. And so the weekday begins with a *b'rakhah*.

HAVDALAH AT HOME. When reciting Kiddush or Havdalah at home, biblical verses precede the blessing over wine. On Shabbat and Festivals, Kiddush is introduced with the Torah verses mandating the observance of the day; Havdalah is introduced with a series of verses on the theme of redemption: Isaiah 12:2–3; Psalm 3:9, 46:12 84:13, 20:10; Esther 8:16 (to which the wish expressed by the words “Grant us [what was]... brought to our ancestors” is added); and Psalm 116:13. These verses were probably not incorporated in the synagogue service so as not to delay the congregation from being able to go home and enjoy their dinner.

HAVDALAH

The first three paragraphs are omitted in the synagogue.

God is indeed my deliverance; I am confident and unafraid. ADONAI is my strength, my might, my deliverance. With joy shall you draw water from the wells of deliverance. Deliverance is ADONAI's; may You bless Your people. *Adonai Tz'va-ot* is with us; the God of Jacob is our Refuge. *Adonai Tz'va-ot*, blessed is the one who trusts in You. Help us, ADONAI; answer us, O Sovereign, when we call.

Grant us the blessings of light, gladness, joy, and honor that the miracle of deliverance brought to our ancestors.

La-y'hudim hay'tah orah v'simḥah v'sason vikar; ken tihyeh lanu.

As I lift up the cup of deliverance, I call upon ADONAI.

When Havdalah is recited in the synagogue, we begin here:

Barukh atah ADONAI, our God, ruler of time and space, who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei p'ri ha-gafen.

On Saturday night, we add this b'rakhah over spices.

Barukh atah ADONAI, our God, ruler of time and space, who creates fragrant spices.

Barukh atah Adonai eloheinu melekh ha-olam, borei minei v'samim.

After Yom Kippur:

Barukh atah ADONAI, our God, ruler of time and space, who creates lights of fire.

Barukh atah Adonai eloheinu melekh ha-olam, borei m'orei ha-esh.

Barukh atah ADONAI, our God, ruler of time and space, who has distinguished between the sacred and the everyday, light and darkness, Israel and the peoples of the world, and the seventh day from the other days of creation. *Barukh atah ADONAI*, who distinguishes between the sacred and the ordinary.

Barukh atah Adonai eloheinu melekh ha-olam, ha-madvil bein kodesh l'hol, bein or l'ḥoshekh,

bein yisra-el la'ammim,

bein yom ha-sh'vi-i l'sheshet y'mei ha-ma-aseh.

Barukh atah Adonai, ha-mavdil bein kodesh l'hol.

- God's four-wheeled throne described in the first chapters of Ezekiel.
- Midrash** (plural: *Midrashim*). The interpretation of biblical verses. Ancient rabbinic biblical midrashim are collected in several books edited between the 3rd and 9th centuries in the Land of Israel.
- Mitzvah** (plural: *mitzvot*). Sometimes translated as "command." The 613 positive and negative precepts of the Torah. They represent the pathways for holy living.
- Minḥah**. The daily afternoon service comprising primarily the recitation of the AMIDAH. On the Sabbath and fast days (including Yom Kippur), a Torah reading is included in the service.
- Minyan**. A congregation is formed when ten people are gathered for a service or a ritual act. Certain prayers, such as the KADDISH, may be recited only when a minyan is present.
- Musaf**. Additional service following the Torah service on Shabbat and Festivals.
- Nisan**. The 7th month in the Jewish calendar but the first month in the biblical count.
- P'sukei D'zimra**. Literally, "Verses of Song." Psalmic and other biblical texts praising God and setting the mood for the formal beginning of the morning prayer service.
- Piyyut** (plural: *piyyutim*). A liturgical poem.
- Rosh Hashanah**. The beginning of the new year in the Hebrew calendar, the first day of the month of Tishrei and the beginning of ASERET Y'MEI T'SHUVAH.
- Sephardic**. Sepharad is the Hebrew name for Spain. After the exile from Spain in 1492 (and from Portugal in 1497), Jews from Iberia spread throughout the Mediterranean, parts of Europe, and as far as India and the New World. The term "Sephardic" is applied to Jews of Iberian descent.
- Shekhinah**. Literally, "Presence." Rabbinically, it is a term referring to God's presence in the world. Its feminine form gave rise to the mystical expression of God's feminine attributes.
- Sh'ma**. Literally, "Listen!" It refers to Deuteronomy 6:1–9, which, along with Deuteronomy 11:13–21 and Numbers 15:37–41, is recited in the morning and evening prayer service.
- Shabbat**. The seventh day of the week, on which God rested and on which Jews are commanded to rest. Yom Kippur is referred to in the Bible as Shabbat Shabbaton, the Sabbath of Sabbaths.
- Shaddai**. A biblical name of God, thought to express God's multiple powers. The ancient rabbis interpreted it to mean the One who placed a limit on creation.
- Shaharit**. The morning service.
- Sh'varim**. Literally, "fragments." The set of three broken blasts sounded by the SHOFAR.
- Sh'vat**. The 5th month of the Jewish calendar. In the Land of Israel, the first growth of spring appear during this month.
- Shofar**. The ram's horn blown on Rosh Hashanah and at the conclusion of Yom Kippur. It recalls the ram that was substituted for Isaac on the altar.
- Sukkah** (plural: *Sukkot*). The temporary booth, or hut, built in celebration of the holiday of Sukkot. In biblical times, farmers used booths for rest at harvest time. Sukkot refers to the autumn harvest festival that begins five days after Yom Kippur.
- T'fillah**. Hebrew for "prayer"; often used to refer to the AMIDAH.
- T'ki-ah**. Literally "blow," a single unbroken blast. The blowing of the shofar is called T'ki'at Shofar. The final blast of the shofar service is sustained and is called a *t'ki-ah g'dolah* (a long *t'ki-ah*).
- T'ru-ah**. Literally, "fanfare" or "blast." The nine staccato blasts of the shofar.
- T'shuvah**. Repentance, literally, "return."
- Tallit**. Prayer shawl, each corner of which contains TZITZIT, fringes.
- Tishrei**. The first month of the Jewish calendar (September or October); the month in which the High Holy Days occur.
- Tz'dakah**. Literally, "righteousness" or "justice," often translated as "charity," referring to money and works donated or volunteered toward good causes.
- Tzitzit**. The four fringes of the TALLIT commanded to be worn (Numbers 15:37–41). The Bible instructs that they contain a string of blue, *t'khelet*. That practice, lost for almost two millennia, has been revived in some communities in recent years.
- Vidui**. "Confession." The liturgical list of sins, appearing in the High Holy Day liturgy in both long and short forms, AL HET and ASHAMNU.
- Yahrzeit**. The anniversary of a death.
- Yizkor**. Literally, "may God remember." Memorial prayer for the dead, recited by ASHKENAZIC Jews on Yom Kippur and on each of the three pilgrimage festivals.
- Yom Kippur**. The Day of Atonement. The 10th day of TISHREI, devoted to T'SHUVAH and prayer, and marked by fasting and abstinence. By tradition, it is the day when Moses descended from Mt. Sinai, announcing that God had forgiven the people for the sin of the golden calf.

GLOSSARIES

Glossary of Hebrew Terms and Phrases

Adar. The sixth month of the Jewish calendar (March or April).

Akedah. Literally, the “binding,” referring to Abraham’s binding of Isaac on the altar as a sacrifice (as told in Genesis 22, the Torah reading for the second day of Rosh Hashanah).

Aliyah (plural: *Aliyot*). Literally, “going up,” referring to ascending to the reader’s desk for the honor of reciting the blessings before and after the reading (see **K’RI-AH**) of the Torah.

Amidah. Literally “standing.” The central prayer of every service, recited standing in heightened reverence.

Arvit. Also known as **MA’ARIV**; the evening service recited each day, comprising the Sh’ma and its attendant blessings as well as the Amidah.

Ashkenazic. Originally, the term referred to German Jews but later came to include all the Jews in lands that were influenced by German religious practice: Central and Eastern European Jewry.

Av. The eleventh month of the Jewish calendar (July or August).

Avodah. Literally, “work,” “service,” or “worship.” In the *Maḥzor*, the term “Avodah” refers to the sacrificial rites of performed by the High Priest, as retold in the **MUSAF** liturgy on Yom Kippur.

Avodah she-ba-lev. Avodah (“worship”) was understood to refer to sacrificial rituals. Rabbinic literature frequently refers to prayer as *Avodah she-ba-lev* (“service of the heart”).

B’rakhah (plural: *B’rakhot*). A prayer of gratitude or praise of God, either starting or ending with the *Barukh atah Adonai* formula; popularly called a “blessing.”

Bimah. “Stage” or “platform.” Located toward the front or placed in the center of a congregation. The Torah is read from the Bimah.

Birkat Kohanim. The Priestly Benediction (Numbers 6:24) recited by the *kohanim* (“priests”) of the congregation—or by the service leader.

Birkhot Ha-shaḥar. Literally, “Morning Blessings,” originally recited daily on waking up. In most modern Jewish practice, it is recited at the beginning of the morning synagogue service.

D’var Torah. Literally, “a word of Torah”; a lesson based on Torah.

Elul. The final month of the Jewish calendar (Au-

gust/September). It is a month of preparation for the High Holy Days, which begin on the first day of the next month, **TISHREI**.

Haftarah. A reading from the Prophets following the reading of the Torah.

Ḥevra Kaddisha. Literally, the “Holy Community,” the burial society trained to prepare the deceased for a proper Jewish burial and to assist the bereaved in traditional Jewish mourning rituals.

K’ri-ah. Literally, “reading.” The term refers to a liturgical reading of a biblical text. *K’ri-at Sh’ma* refers to the required daily recitation of the Sh’ma. *K’ri-at Ha-Torah* refers to the public reading of the Torah.

Kaddish. A prayer in Aramaic praising and sanctifying God, recited in several forms, marking the end of sections of the service.

Kaddish Shalem. “Complete” Kaddish found at the end of a service, including a verse asking that our prayers be accepted.

Ḥatzi Kaddish. A partial Kaddish, dividing sections within a service. It does not contain either the final sentences asking that prayers be accepted or the prayer for peace.

Kaddish D’Rabbanan. An extended Kaddish recited after study, with a paragraph inserted asking for blessings on those who teach and study Torah.

Mourner’s Kaddish. Kaddish recited by mourners during the period of mourning and on *Yahrzeits*.

Kavvanah. Literally, “intention” or “direction.” The term can refer either to one’s intention while praying or a particular meditation intended to spiritually direct one’s consciousness while performing a ritual.

Kedushah. Literally, “holiness.” The term refers to the recitation of the passages ascribed to the angels in Isaiah’s and Ezekiel’s visions of the heavenly court.

Kiddush. A blessing sanctifying the day accompanied by the blessing over wine.

Kohen (plural: *kohanim*). A descendant of Aaron. A priest, who would serve in the ancient Temple.

Ma-ariv. See **ARVIT**.

Maḥzor. A written compilation of the order of the prayer service usually for a specific occasion or festival.

Merkavah. Literally, “chariot.” *Merkavah* mysticism is an early (first millennium) form of Jewish mysticism focused on imagery derived from the vision of the four-winged, four-faced creatures carrying

- Hanover, Nathan Neta** (died 1683). Ukrainian rabbi. Chronicler of the Chmielnicki Massacre of 1648 and 1649.
- Hayim of Tzanz** (1793–1876). Hayim Halberstam, founder of the Tzanz Hasidic dynasty.
- Ḥazon Ish** (1878–1953). Modern halakhist, known by the name of his most famous work. Born Avraham Isaiah Karelitz in Poland. Emigrated to Israel in 1933.
- Ibn Ezra, Moses** (ca. 1060–ca. 1138). Spanish poet, philosopher, and grammarian.
- Ibn Gabirol, Solomon** (ca. 1021–ca. 1058). Andalusian Hebrew poet and grammarian. Respected philosopher in Muslim and Christian circles.
- Ibn Pakuda, Bahya** (11th century). Spanish rabbi, philosopher, and author.
- Isserles, Moses** (died 1572). One of the great halakhic authorities.
- Kallir, Elazar** (6th century). Resident of Tiberias in the Land of Israel and prolific author of many classical piyyutim. Italian and German rites preserve part of his work.
- Katznelson, Yitzhak** (1886–1944). Yiddish poet and dramatist, murdered in Auschwitz.
- Kook, Abraham Isaac** (1865–1935). Modern mystic who served as the first Ashkenazic Chief Rabbi of the Jewish community in the Land of Israel.
- Luria, Isaac** (1534–1572). Safed mystic. Innovator of the most influential system of Kabbalah in the late Middle Ages.
- Maimonides, or Rambam** (1135–1204). Moses ben Maimon. Born in Spain, died in Egypt. An innovative philosopher and halakhist, author of *The Guide for the Perplexed* and the *Mishneh Torah*. Many consider him the greatest medieval philosopher.
- Mecklenburg, Jacob Tzvi** (1785–1865). German rabbi. Author of an important siddur commentary, *Siddur Iyyun Tefillah*.
- Menahem Mendel of Kotzk** (1787–1859). A revolutionary Hasidic master who emphasized the devoted search for truth and inner purity.
- Menahem Mendel of Worka** (Vorki) (1819–1868). Hasidic master, son and successor of Yitzhak of Vorki.
- Menahem Mendel of Rymanov** (1745–1815). An influential leader of Hasidism.
- Menahem Naḥum of Chernobyl** (1730–1797). Hasidic master, storyteller, and author.
- Meshullam ben Kalonymus** (10th century). Scholar and poet credited for bringing Talmudic learning from Italy to Germany.
- Molodowsky, Kadya** (1894–1975). Polish-born Yiddish poet, playwright, fiction writer, and essayist who lived in the United States and Israel.
- Naḥman of Bratzlav** (1772–1810). Hasidic master and the great-grandson of the Baal Shem Tov, the founder of Hasidism.
- The Nazir**. See David HaCohen.
- Rabbi of Ger** (1798–1866). Isaac Meir Alter, founder of the Ger Hasidic dynasty in Poland.
- Rabbi of Lublin** (1745–1815). Jacob Isaac Horowitz, Polish Hasidic Master.
- Rashi** (1040–1105). Rabbi Solomon ben Isaac. French scholar and commentator on the Bible and Talmud.
- Reznikoff, Charles** (1894–1976). Jewish American poet.
- Rosenzweig, Franz** (1886–1929). Noted German-Jewish philosopher and theologian.
- Schechter, Solomon** (1850–1915). Anglo-German Jewish scholar and a founder of the Conservative movement in America.
- Shmelke of Nikolsberg** (1726–1778). Rabbi Shmuel Shmelke, early Hasidic master.
- Simḥah Bunam** (1765–1827). Rabbi Simḥah Bunam Bonhart of Przysucha, a Hasidic master.
- Solomon bar Samson** (11th–12th century). European Jew who witnessed and, in Hebrew verse, chronicles the Crusades.
- Sternharz, Nathan** (1780–1845). NAḤMAN OF BRATZLAV's closest disciple, who transcribed, published, edited and embellished many of his instructor's teachings.
- Szalet, Leon** (1892–1958). Polish-born memoirist who survived Sachsenhausen concentration camp.
- Tussman, Malka Heifetz** (1893–1987). Yiddish poet who wrote mainly in the United States.
- Zangwill, Israel** (1864–1926). English novelist and essayist. One of the first Jewish writers in England to gain prominence.
- Ze'ev Wolf of Zhitomir** (died 1800). Hasidic preacher.

Glossary of Books

Avot of Rabbi Natan. One of the so-called Minor Tractates of the Talmud. A commentary on an early version of the Mishnah tractate Avot, probably compiled in the 3rd century.

Babylonian Talmud. See TALMUD.

Ecclesiastes Rabbah. Midrash on the Book of Ecclesiastes, compiled between the 8th century and the 10th century.

Genesis Rabbah. Midrash on Genesis, edited in the Land of Israel probably around the beginning of the 5th century.

Heikhalot Rabbati. A Jewish mystical text from the early first millennium C.E.

Leviticus Rabbah. Midrash on the Book of Leviticus, probably composed in the 5th century in the Land of Israel.

Mekhila Pisha. A section of the 2nd-century midrashic work Mekhila d'Rabbi Ishmael, dealing with the Passover, Exodus 12:1–13:16.

Mekhila Shirata. A section of the 2nd-century midrashic work Mekhila d'Rabbi Ishmael, commenting on the Song of Moses, Exodus 15.

Midrash Hagadol. An anonymous 14th-century collection of midrashim on the Torah.

Mishnah. The collection of rabbinic teachings edited in the Land of Israel about 225 C.E. by Judah the Prince. Organized by subject matter and dealing with both ritual and civil law, it became the basis for all subsequent developments within Jewish law.

Mishneh Torah. Code of Jewish law written by Moses Maimonides in the late 12th century.

Numbers Rabbah. Midrash on Numbers compiled in the late Middle Ages.

Pesikta of Rav Kahana. A collection of sermonic material for Festivals and special Sabbaths, perhaps compiled in the 8th century.

Pesikta Rabbati. Similar in form and content to PESIKTA OF RAV KAHANA but compiled at least a century later.

Pirkei Avot. A tractate of the Mishnah, distinctively formatted as a series of sayings attributed to various rabbis.

Pirkei D'rabbi Eliezer. A 9th-century work of Midrash attributed to Rabbi Eliezer ben Hyrcanus.

Sifra. Early Midrash on Leviticus, probably compiled in the 2nd or 3rd century.

Sifre Deuteronomy. Midrash on Deuteronomy, probably compiled in the 2nd or 3rd century.

Sifre Numbers. Midrash on Numbers, probably compiled in the 2nd or 3rd century.

Sof'rim. Post-talmudic minor tractate related to the laws of Soferut (the occupation of a ritual scribe), including laws relating to prayer. Perhaps written in the 8th century.

Talmud. The central work of rabbinic literature, comprising two parts: the MISHNAH, and the discussions based on it (known in Aramaic as Gemara). Of the Talmud's two versions, the earliest—called variously the Jerusalem Talmud, Talmud Yerushalmi, or Palestinian Talmud—was compiled in the Land of Israel in the 5th century. The later version—the Babylonian Talmud, or Talmud Bavli—is much larger and has been considered more authoritative. It reflects discussions that took place in the Babylonian academies and was compiled in the 6th and 7th centuries.

Tanna D'vei Eliyyahu. A mystical work of Midrash composed by the 10th century.

Yalkut Shimoni. A 13th-century European compilation of midrashim on the entire Bible.

Zohar. The central text of Jewish mysticism, ascribed to Shimon bar Yohai and compiled by a circle of Spanish Kabbalists headed by Moses de Leon in the late 13th century.

Glossary of Historical Figures

Whose Work We Quote

Abraham of Slonim (1804–1884). Abraham ben Isaac Weinberg. Founder of the Ḥasidic dynasty of Slonim.

Abudarham, David (14th century). Author of a siddur commentary published in 1340 in Seville.

Arama, Isaac (ca. 1420–1494). Spanish rabbi and philosopher.

Baeck, Leo (1874–1956). German-born rabbi, scholar, and theologian. Leader of German Reform Jewry. Survivor of Theresienstadt concentration camp.

Benjamin son of Abraham min Ha-anavim (13th century). Jewish Italian writer who composed many *piyyutim*.

Bialik, Ḥayim Naḥman (1873–1934). Pioneer of modern Hebrew poetry.

Buber, Martin (1878–1975). Religious philosopher and popularizer of Ḥasidic life.

Danziger, Abraham (1748–1820). Rabbi. Author of *Hayyei Adam*, a popular compendium of Jewish law.

David HaCohen (1887–1972, the Land of Israel). Known as the Nazir, he was a student of ABRAHAM ISAAC KOOK and one of the chief propagators of his teacher's work.

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