

ערבית
לראש
השנה

EVENING
SERVICE OF
ROSH HASHANAH

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הקדמה לתפילה

שְׁלוֹם שְׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יְהוָה.

שְׂדֵי, אֲשֶׁר יִקְשִׁיב לִדָּל וְיַעֲתֶר,
עַד אֵן תִּהְיֶה רַחוּק מִנִּי וְתִסָּתֵר?
לֵיל יוֹם אָעֲטוֹף, אֶקְרָא בְּלֵב נֶכוֹן,
אוֹדָה לָךְ תְּמִיד, כִּי חֲסִדְךָ יִתֵּר.
מַלְכִי, לָךְ אוֹחִיל לְבִי כָּךְ יִבְטַח,
חוֹלֵם חֲלוֹם סָתוּם יִבְטַח עָלַי פּוֹתֵר.
הִנֵּה שְׂאֵלָתִי: לִקְשִׁיב תַּחֲנֻנֹתִי,
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. Psalm 103 (selected verses)

לְהוֹדוֹת בְּרַכִּי נַפְשִׁי אֶת־יְהוָה,
וְכָל־קִרְבִּי אֶת־שֵׁם קָדְשׁוֹ.
בְּרַכִּי נַפְשִׁי אֶת־יְהוָה,
וְאַל־תִּשְׁכַּחַי כָּל־גְּמוּלוֹי.
הַסֵּלַח לְכָל־עֲוֹנוֹכִי,
הַרְפָּא לְכָל־תַּחֲלָאִיכִי.
הַגּוֹאֵל מִשָּׁחַת חַיִּיכִי,
הַמַּעֲטָרְכִי חֶסֶד וְרַחֲמִים.
עֲשֵׂה צְדָקוֹת יְהוָה,
וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים.
לֹא כַחַטְאֵינוּ עָשֵׂה לָנוּ,
וְלֹא כַעֲוֹנוֹתֵינוּ גָּמַל עָלֵינוּ.
כִּי כְגִבּוֹה שָׁמַיִם עַל־הָאָרֶץ,
גָּבַר חֶסְדּוֹ עַל־יְרָאִיו.
כָּרַחַם אָב עַל־בָּנִים,
רַחֵם יְהוָה עַל־יְרָאִיו.
כִּי הוּא יָדַע יֻצְרָנוּ,
זָכוֹר כִּי־עָפָר אָנֹכְנוּ.
אָנוּשׁ כָּחֶצִיר יָמָיו,
כָּצִיץ הַשָּׂדֶה בֶּן יִצְיָן.
כִּי רוּחַ עָבְרָה־בּוֹ וַאֲיָנָנוּ,
וְלֹא־יִפְרָנוּ עוֹד מְקוֹמוֹ.
וְחֶסֶד יְהוָה מַעֲלָם וְעַד־עוֹלָם
עַל־יְרָאִיו, וְצִדְקָתוֹ לְבָנֵי בָנִים.
לְשִׁמְרֵי בְרִיתוֹ
וְלִזְכָּרֵי פְקֻדָּיו לַעֲשׂוֹתָם.
בְּרַכּוּ יְהוָה מִלְּאֲכִיו,
גְּבַרֵי כָח עֹשֵׂי דְבָרוֹ,
לְשִׁמְעַ בְּקוֹל דְּבָרוֹ.
בְּרַכּוּ יְהוָה כָּל־מַעֲשָׂיו
בְּכָל־מְקוֹמוֹת מְמִשְׁלָתוֹ,
בְּרַכִּי נַפְשִׁי אֶת־יְהוָה.

תהלים קג

The Powerful Prayer

Once on the eve of the New Year, when they were in synagogue, Rabbi Nahum 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 Nahum, concerned that his prayer was unacceptable, for he had been unable to make his way through the service. Rabbi Nahum 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)

שבת

מזמור שיר ליום השבת.

טוב להודות ליהוה, ולזמר לשמך עליון.
להגיד בבקר חסדך ואמונתך בלילות.
עלי-עשור ועלי-נבל, עלי הגיון בכנור.
כי שמחתני יהוה בפעלך במעשי ידיך ארגן.
מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.
איש-בער לא ידע וכסיל לא-יבין את-זאת.
בפרח רשעים כמו עשב ויציצו 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 כי-ישר יהוה, צורי ולא ועולתה 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 נאווה קדש, יהוה,

לארץ ימים. תהלים צג

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

כתמר . . . כארז. 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.

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

*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-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.

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

קריאת שמע וברכותיה

We rise. Leader:

בָּרְכוּ אֶת־יְהוָה הַמְבָרֵךְ.

Congregation, then the leader repeats:

בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,
בְּחֻכְמָה פּוֹתַח שְׁעִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת־הַיָּמִנִים,
וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בִּרְקִיעַ כְּרִצּוֹנוֹ.
בוֹרָא יוֹם וָלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תַּמִּיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֶרְבִים.

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 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 up on the path of freedom and responsi-

bility; the last speaks to our concrete concerns for safety in the darkness of night.

בְּחֻכְמָה פּוֹתַח WHOSE WISDOM OPENS THE GATES OF DAWN בְּחֻכְמָה פּוֹתַח. 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.

CREATES 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-OT יהוה 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 לְמִדָּת. עַל כֵּן יְהוָה אֱלֹהֵינוּ,
בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ,
וּבָהֶם נִהְגָּה יוֹמָם וּלְיָלָה, > וְאֶהְבֶּתְךָ אֶל תַּסִּיר 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: אֵל מֶלֶךְ נֶאֱמָן

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

וְאֶהְבֶּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִכִּי מִצְוָה הַיּוֹם
עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָן וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמָךְ: וְקִשְׁרָתָם לְאוֹת עַל-
יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-מְזוֹזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: דְּבָרִים ו' ד-ט

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'rakhot* 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'rakha* 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 *k'ri-ah* (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, *עַל מְלָכוּת שָׁמַיִם* (*ol malkhut shamayim*); the second proclaims allegiance to the commandments, *עַל מִצְוֹת* (*ol mitzvot*); and the third reminds us of the Exodus, *יְצִיאַת מִצְרַיִם* (*y'tzia-at 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 שְׁמַע. 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.

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'nismaḥ b'divrei toratekha u-v'mitzvotekha l'olam va-ed. Ki heim ḥayyeinu 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 eḥad.

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 eloheikha 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-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
 לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-אַרְצְכֶם בְּעֵתוֹ
 יוֹרֵה וּמַלְקוֹשׁ וְאֶסַּפְתָּ דֶגְגָךְ וְתִירְשֶׁךָ וַיִּצְהָרְךָ: וְנָתַתִּי
 עֵשֶׂב בְּשָׂדֶךָ לְבֹהֲמֶתְךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשְׁמָרוּ לָכֶם
 פֶּן-יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-
 הַשָּׁמַיִם וּלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת-יְבוּלָהּ
 וְאֲבֹדְתֶם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
 לָכֶם: וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם
 וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
 עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְכְךָ וּבְקוֹמְךָ: וּכְתַבְתֶּם עַל-
 מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמִיכֶם וַיְמֵי בְנֵיכֶם
 עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר 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-כְּנָפֵי בְגָדֵיהֶם
 לְדָרְתָם וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם
 לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
 וַעֲשִׂיתֶם אֹתָם וְלֹא-תִתְּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
 אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לֵהָיוֹת
 לָכֶם לֵאלֹהִים אֲנִי > יְהוָה אֱלֹהֵיכֶם:

במדבר טו לו-מא

אמת

ואמונה כל-

זאת, וְקִיָּם עֲלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זולָתוֹ,
 וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מַלְכִּים, מְלַכְנוּ
 הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ
 מִצְרֵינוּ, וְהַמְּשַׁלֵּם גְּמוּלָה לְכָל-אִיְבֵי נַפְשֵׁנוּ,

וְהָיָה אִם-שָׁמַעַתְּ וְשָׁמַעַתְּ. 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 וְאִמּוּנָה. 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 גְדוֹלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן לְמוֹט רִגְלָנוּ,
הַמְדְּרִיכָנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיֵּרֶם קֶרְנֵנוּ עַל כָּל־
שׁוֹנְאֵינוּ. הַעֲשֵׂה לָנוּ נֹסִים וְנִקְמָה בְּפָרְעֵה, אוֹתוֹת
וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. הַמִּכָּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי
מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.
הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יָם סוּף, אֶת־רוֹדְפֵיהֶם וְאֶת־
שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע, וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ.

◀ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם, מֹשֶׁה וּמִרְיָם וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כִמְכָה בְּאֵלֶם יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵי עָנֹו
וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב, וַיִּגְאֹל מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה, גֹּאֲלֵ יִשְׂרָאֵל.

(continued from previous page)
יהוה אֱלֹהֵיכֶם: two together: אֶמֶת (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 redemption. When we recite the Sh'ma and affirm God's oneness, we may have a token of that redemption.

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.

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 . . ."

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

ADONAI WILL REIGN. יהוה יִמְלֹךְ. Exodus 15:18.

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

REDEEMED. גֹּאֲלֵ. 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 human-
ity 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.

הַשְׂכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּכֵנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ,
וְתִקְנֵנוּ בַּעֲצָה טוֹבָה מִלְּפָנֶיךָ.
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,
וְהִגֵּן בַּעֲדָנוּ,
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבִצֵּל כְּנָפֶיךָ תַּסְתִּירֵנוּ.
כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה,
וְשָׁמַר צִאתָנוּ וּבּוֹאָנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל־
עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

We rise.

ON SHABBAT WE RECITE:

וּשְׁמְרוּ 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 וַיִּנָּפֶשׁ.

ALLOW US . . . TO SLEEP
הַשְׂכִּיבֵנוּ. 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
generally used to refer
either to evil impulses or
to a celestial adversary, but
never to a fallen angel.

CANOPY OF PEACE סֶכֶת
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.

JERUSALEM יְרוּשָׁלַיִם. In

Jewish thought, the peace of Jerusalem symbolizes universal peace.

THE PEOPLE ISRAEL SHALL OBSERVE וּשְׁמְרוּ בְּנֵי־יִשְׂרָאֵל Exodus 31:16–17.

AND RESTED וַיִּנָּפֶשׁ. 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 *n'shamah y'teirah* (נִשְׁמָה יְתֵירָה), 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'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.*

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֹנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא
מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאָמִירָן
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

תִּקְעוּ הַשּׁוֹפָר **SOUND THE SHOFAR**. 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, בָּרוּךְ 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 לְעָלְמָא לְעָלְמָא. 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 syna-
gogue and house of study
and proclaim: יהוה שמיה
רבא מברוך לעלם ולעלמי
עלמין, "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-hodesh shofar, ba-keseh l'yom haggeinu.

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

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 cele-
brated, 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 בְּרוּךְ 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 יהוה בְּרוּךְ אַתָּה. The sign † indicates the places to bow.

אֲדֹנֵי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל וְזוֹכֵר
חֲסֵי אֲבוֹת [וְאִמּוֹת],
וּמֵבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs:

† בְּרוּךְ אַתָּה יְהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, זוֹכֵר
חֲסֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל
לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ
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.

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 אֲדֹנֵי שְׁפָתַי תִּפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. Why don't we say *eloheinu melek 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 גְּאֻלָּה (*g'ullah*), “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, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם וּפוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בַּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה
לָךְ, מֶלֶךְ יִמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הֶרְחָמִים, זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מַחֲיָה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכָל־יּוֹם
יְהִלְלוּךָ, סֵלָה.

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."

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

GUARDIAN OF SARAH פוֹקֵד 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, 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 מִי־מִית וּמַחֲיָה. 1 Samuel 2:6.

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כְמוֹךָ אֵב הֶרְחָמִים. Jewish mystical tradition highlights

the theological tension between God's qualities of power and strict judgment, *g'vurah* (גְּבוּרָה), and God's qualities of mercy and lovingkindness, *hesed* (חֶסֶד). 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 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.

וּבִכְנַן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
 וְאִימָתְךָ עַל כָּל־מַה־שִּׁבְרָאֲתָהּ,
 וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים
 וַיִּשְׁתַּחֲווּ לִפְנֶיךָ כָּל־הַבְּרֹאִים,
 וַיַּעֲשׂוּ כָל־מַצְוָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם,
 כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן לִפְנֶיךָ,
 עַד בִּידְךָ וּגְבוּרָה בִּימִינְךָ,
 וְשִׁמְךָ נִזְרָא עַל כָּל־מַה־שִּׁבְרָאֲתָהּ.
 וּבִכְנַן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
 תְּהִלָּה לִירְאִיֶּךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
 וּפְתֻחוֹן פֶּה לַמַּיְחִלִּים לָךְ,
 שְׁמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ
 וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ,
 וְעִרְיַחַת נֵר לְבֶן־יִשְׂרָאֵל מְשִׁיחְךָ, בְּמַהֲרָה בְּיָמֵינוּ.
 וּבִכְנַן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ
 וַיִּשְׂרִים יַעֲלֹזוּ,
 וְחֲסִידִים בִּרְנָה יִגִּילוּ,
 וְעוֹלָתָה תִּקְפֹּץ־פִּיָּהּ
 וְכָל־הָרָשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה,
 כִּי תַעֲבִיר מַמְשְׁלַת זְדוֹן מִן הָאָרֶץ.
 וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ,
 בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
 כְּכַתוּב בְּדִבְרֵי קֹדֶשְׁךָ:
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּ־יָהּ.
 קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ,
 כְּכַתוּב: וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

U-V'KHEIN. These three paragraphs, which are introduced by the same word, (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 . . . פְּחָדְךָ. 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 לְדָוִד. 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 יִמְלֹךְ יְהוָה לְעוֹלָם. Psalm 146:10.

ADONAI TZ'VA-OT WILL BE EXALTED וַיִּגְבֶּה 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 הַמְּלֹךְ הַקְּדוֹשׁ. The rest of the year, this *b'rakhah* concludes with the words "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.

אתה בחרתנו מכל־העמים,
אהבת אותנו ורצית בנו,
ורוממתנו מכל־הלשונות,
וקדשתנו במצותיך,
וקרבתנו מלכנו לעבודתך,
ושמך הגדול והקדוש עלינו קראת.

AT THE CONCLUSION OF SHABBAT:

ותודיענו יהוה אלהינו את־משפטי צדקך ותלמדנו
לעשות חקי רצונך. ותתן־לנו יהוה אלהינו, משפטים
ישרים ותורות אמת חקים ומצות טובים, ותנחילנו זמני
ששון ומועדי קדש וחגי נדבה. ותורישנו קדשת שבת
וכבוד מועד וחגיגת הרגל. ותבדל יהוה אלהינו בין קדש
לחול, בין אור לחשך, בין ישראל לעמים, בין יום השביעי
לששת ימי המעשה, בין קדשת שבת לקדשת יום טוב
הבדלת, ואת־יום השביעי מששת ימי המעשה קדשת.
הבדלת וקדשת את־עמך ישראל בקדשתך.

All services continue:

ותתן־לנו, יהוה אלהינו, באהבה את־יום [השבת הזה
ואת־יום] הזכרון הזה, יום [זכרון] תרועה [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 הזכרון הזה. זכרנו יהוה אלהינו
בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים,
ובדבר ישועה ורחמים חוס וחננו, ורחם עלינו
והושיענו, כי אליך עינינו, כי אל מלך חנון
ורחום אתה.

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 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 alterna-
tive prayer focuses on the
differentiation between the
holiness of Shabbat and the
holiness of the festivals.

MAY THE THOUGHT OF US
RISE UP AND REACH YOU
וַיָּעֹלָ וַיָּבֹא. This paragraph
asks God to keep certain
things in mind, nam-
ing objects of remem-
brance 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."

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 reneging 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 [וְאִמּוֹתֵינוּ],
מֶלֶךְ עַל כָּל־הָעוֹלָם כָּל־בְּכוּדָךְ
וְהַנָּשָׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ,
וְהוֹפֵעַ בַּהֲדָר גָּאוֹן עֲזָךְ
עַל כָּל־יוֹשְׁבֵי תֵּבֶל אֶרֶץ.
וַיֵּדַע כָּל־פֶּעוּל כִּי אַתָּה פִּעְלָתוֹ
וַיִּבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתוֹ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ:
יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רִצָּה בְּמִנוּחָתָנוּ]
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מְטוֹבָךְ
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ [וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרָצוֹן שַׁבַּת קִדְשְׁךָ, וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ]
וְטִהַר לִבָּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
וּדְבָרְךָ אֱמֶת וְקִים לְעַד. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־
הָאָרֶץ, מִקְדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

רִצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב
אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

וְ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד,
צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל־יּוֹם
עֲמָנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עָרֵב וּבִקֵּר וְצַהֲרִים.
הַטּוֹב, כִּי לֹא כָּל־רַחֲמִיךָ, וְהַמְּרַחֵם, כִּי לֹא תִּמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיֵּינוּ לָךְ.

RESTORE WORSHIP TO YOUR SANCTUARY וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. 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). 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.

FIERY OFFERINGS 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."

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*.

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 מִלְּפָנֵינוּ תָּמִיד
לְעוֹלָם וָעֶד.

וּכְתוּב לַחַיִּים טוֹבִים כָּל-פְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת-שְׁמֶךָ בְּאֵמֶת,

הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ וְלֹךְ נָאָה לַהֲדוּת.

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

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה
וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ
בְּאֶחָד בָּאוֹר פְּנִיךָ, כִּי
בָאוֹר פְּנִיךָ נִתַּת לָנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְצִדְקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל,
בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשִׁלּוֹמְךָ.

All services continue:

בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנוֹכְתָב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים
וְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

**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. 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 בְּסִפּוּר 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 הַשְׁלוֹם. 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.

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 לְשׁוֹנִי מֵרַע, וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלִי
נִפְשֵׁי תֵדָם, וְנִפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבִמְצוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה
הַפֵּר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוֹה צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי
תֵּבֶל] וְאָמְרוּ: אָמֵן.

On the second day the following may be added:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוֹה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי [וְאֲמוֹתַי], יוֹצֵר
בְּרָאשִׁית, כְּשֵׁם שֶׁהִמְצֵאתָ עוֹלָמְךָ בְּיוֹם זֶה וְנִתְיַחַדְתָּ בְּעוֹלָמְךָ
וְתִלִּיתָ בּוֹ עֲלִיוֹנִים וְתַחְתּוֹנִים בְּמֵאמְרֶיךָ, כֵּן בְּרַחֲמֶיךָ הַרְבִּים
תִּיַּחַד לִבִּי וּלְבַב כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְאַהֲבָה וּלְיִרְאָה אֶת־
שְׁמֶךָ. וְהָאֵר עֵינֵינוּ בְּמֵאוֹר תּוֹרָתְךָ, כִּי עַמְּךָ מְקוֹר חַיִּים,
בְּאוֹרְךָ נִרְאָה אוֹר. וְזַכֵּנוּ לְרֵאוֹת בְּאוֹר הַצָּפוֹן לְצַדִּיקִים
לְעֵתִיד לְבוֹא. יִהְיוּ לְרָצוֹן אֲמָרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוֹה
צוּרִי וְגֹאֲלִי.

אֱלֹהֵי MY GOD. The Baby-
lonian 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 render-
ing 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").

MAY THE WORDS לְרָצוֹן
Psalm 19:15.

FOR IN YOUR LIGHT DO WE
SEE LIGHT אִרְאֵה 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.

שבת

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

PROTECTION TO OUR ANCESTORS
מִגֵּן אֲבוֹת
Literally, "shield of our ancestors." The evening service contains no repetition of the Amidah. This paragraph, which includes the themes of each of the seven b'rakhot of the Shabbat Amidah, is added on Shabbat eve. As elsewhere in the High Holy Day liturgy, the word מֶלֶךְ (*melekh*), "sovereign," 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.

וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּו שַׁבַּת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Version with Patriarchs and Matriarchs:

< בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
וְאַלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאַלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל,
וְאַלֹהֵי לָאָה, הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ.

Version with Patriarchs:

< בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאַלֹהֵי
יַעֲקֹב, הָאֵל הַגָּדוֹל הַגָּבוֹר
וְהַנּוֹרָא, אֵל עֶלְיוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ.

מִגֵּן אֲבוֹת בְּדִבְרוֹ, מְחִיָּה מֵתִים בְּמֵאֲמָרוֹ, הַמֶּלֶךְ הַקָּדוֹשׁ
שָׁאִין כְּמוֹהוּ, הַמְּנִיחַ לַעֲמּוֹ בַּיּוֹם שַׁבַּת קָדְשׁוֹ, כִּי בָם רָצָה
לְהַנִּיחַ לָהֶם. לִפְנֵינוּ נַעֲבֹד בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ בְּכָל-
יוֹם תָּמִיד. מֵעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,
מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לַעֲמּוֹ
מִדְּשֵׁנִי-עֲנֵג, זָכָר לַמַּעֲשֵׂה בְּרֵאשִׁית.

< אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רָצָה בְּמִנוּחָתֵנוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שְׂפָעֵנוּ מִטּוֹבֶךָ, וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ,
וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְשֶׁךָ,
וְיִגְדְּלוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

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.

קְדִישׁ שְׁלָם

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא
מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאַמִּירָן
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשָׁמַיָּא, וְאִמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יְיֹשְׁבֵי תֵיבֵל], וְאִמְרוּ אָמֵן.

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

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

AND TO ALL WHO DWELL ON EARTH וְעַל כָּל-יְיֹשְׁבֵי תֵיבֵל. 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.

קידוש השנה

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הָיְתָה תֶּהוֹ וְכָהוּ וְחָשָׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי-
אֹר: וַיַּרְא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים | לָאֹר יוֹם וּלַחֹשֶׁךְ
קֶרָא לַיְלָה וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם אֶחָד: בְּרֵאשִׁית א א-ה

מִי יֵסֵד שָׁמַי גְּבוּהִים, מִי נָטָה גִלְגָּל נִגְהִים?
מִי אֵל גָּדוֹל בְּאֱלֹהִים, מִי יִמְלֹל גְּבוּרוֹת אֱלֹהִים?
לֵךְ דּוֹמְיָה תִּהְיֶה אֱלֹהִים!

מִי אָמַר וַתְּהִי אִמְרָתוֹ יוֹם מִתִּיחַת שְׁחָקָיו?
מִי בָט וַיִּכּוֹן מִבְּטָאוֹ יוֹם נָטִית אֲרָקָיו?
מִי גָדַר גְּדָרוֹת מַצְלוּלִים יוֹם שׁוּמוֹ חָקָיו?
מִי דָבַק רִגְבִּי אֲרָץ יוֹם הִכִּינוּ עֲמָקָיו?
מִי שָׁם מִמְדֵּיָהּ כִּי תִדַּע אוֹ מִי נָטָה עָלֶיהָ קוֹ?
לֵךְ דּוֹמְיָה תִּהְיֶה אֱלֹהִים!

מִי קָבַע בְּרֵאשׁ אָנוֹשׁ הִרְבֵּה נִימִין בְּגָדָלוֹ?
מִי רָשָׁם לְכָל נִימָה וְנִימָה בְּפָנָי עֲצָמָה
מְלַחֲכָיִשׁ נִהוּלוֹ?
מִי שָׁפַר תֵּאֵר כָּל יָצוֹר כְּתָאֵר אָדָם הָרֵאשׁוֹן וְכָלוּלוֹ?
מִי תִכֵּן לְהַשְׁוֹת לוֹ לָלוֹ בְּצוּרָתוֹ וְאִמְרָתוֹ וְקוּלוֹ?
מִי יִגִּיד עַל פָּנָיו דֶּרֶכוֹ, וְהוּא עֹשֶׂה – מִי יִשְׁלָם לוֹ?
לֵךְ דּוֹמְיָה תִּהְיֶה אֱלֹהִים!

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 human-kind. 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.

WHO ESTABLISHED יֵסֵד. 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 דּוֹמְיָה. Psalm 65:2.

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

WHO CAN DESCRIBE מִי יִגִּיד עַל פָּנָיו. 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!

וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצִלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא
 אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר
 לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וְכִבְשֶׁהָ וּרְדּוּ
 בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׁת עַל־
 הָאָרֶץ: . . . וַיֹּרֶא 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 הַחֲבֻצֶלֶת.
 נְשִׁימַת הָאֲשֶׁר
 מְשׁוֹשׁ הַחוֹלוֹת,
 הִנֵּה הִיא עוֹלָה אֵלַי מִן הַטַּחַב
 מִן הָרִיק
 מֵאֵין אָפֶק,
 פּוֹרַחַת בְּכִנְפֶיהָ הַלְבָנוֹת,
 שׁוֹב הָעוֹלָם מִמְשׁוֹת מְלֻטָּשׁת
 מִזֶּל 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

בְּצֶלְמֶךָ בְּדַמּוֹתֶךָ בְּרֵאתְ אֹתָנוּ
וְחִיב אַתָּה לְהִיּוֹת נוֹכַח לָנוּ.

עֲלִינוּ לְהִשְׁתַּחֲוֹת אֵלֶיךָ
לְבַקֵּשׁ אֶת-סְלִיחָתְךָ
וּלְחִיב אֹתְךָ עַל כָּל-הָאֵי-צָדֵק וְהַמַּכְעָר בְּעוֹלָם.

עֲלִינוּ לָשׁוּב אֵלֶיךָ
וּלְבַקֵּשׁ דִּין וְחֶשְׁבוֹן עַל כָּל-שְׂלֹא מוֹכֵן
שָׂאזְנוּכֵל לִפְנוֹת אֵלֶיךָ בְּכִנּוּנָה
לְהוֹדוֹת לָךְ עַל הָעֲתִים וְעַל הַכּוֹכָבִים,
עַל הַיּוֹם וְעַל הַלַּיְלָה.

לִפְנֵי פְלֹאֵי הָעוֹלָם אָנוּ מוֹשְׁפָלִים
אֲסִירֵי תוֹדָה עַל חֲנוּן הַדַּעַת
עַל כָּל-חֲלוּמוֹתֵינוּ וְתִקּוּתֵינוּ
עַל אֲשֻׁלְיוֹתֵינוּ שְׁאִין לָהֶן סוּף
וְעַל הַנִּשְׁמוֹת הַיְּפוֹת שְׁחִיּוֹת חַיֵּי עוֹלָם.

אַל הַכּוֹפְרִים
וְאֵלֵהִי הַמֵּאֲמִינִים
אֵלּוּהַ בְּכָל-דְּמוּיוֹת וְשִׁאִין לוֹ דְּמוֹת
שְׁהִיָּה הוּהוּ וְיִהְיֶה
אַתָּה הוּא אֵלֵהֵינוּ לְעוֹלָם וָעֶד.

ג

כָּל הַנִּשְׁמָה תִּהְיֶה יָהּ, הַלְלוּ-יָהּ.

ד

תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיהָ.
תַּחֲלֵל שָׁנָה וּבִרְכוֹתֶיהָ.

בְּצֶלְמֶךָ IN YOUR IMAGE. 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.

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

ב

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.*

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.

קידוש

We rise.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגֶּפֶן.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל-עַם וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-
לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יּוֹם [הַשַּׁבָּת הַזֶּה וְאֶת-
יּוֹם] הַזְכָּרוֹן הַזֶּה, יוֹם [זְכוֹרוֹן] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא
קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בַּחֲרִית וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים, וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד. בָּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ עַל כָּל-הָאָרֶץ מְקֻדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם
הַזְכָּרוֹן.

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.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבָדִיל בֵּין
קֹדֶשׁ לְחֹל, בֵּין אֹר לְחָשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה, בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה, וְאֶת-יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת
יְמֵי הַמַּעֲשֶׂה קֹדֶשׁ, הַבְּדִלָּה וְקֹדֶשׁ אֶת-עַמְּךָ
יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. בָּרוּךְ אַתָּה יְהוָה, הַמְּבָדִיל בֵּין
קֹדֶשׁ לְקֹדֶשׁ.

On all nights, we conclude:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן 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.*

סיום התפילה

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לִיתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגִוְיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם,
וְגִרְלָנוּ כְּכָל-הַמוֹנֵם.

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיָסַד אֶרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מִמַּעַל, וְשֹׁכֵנִת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אִין
עוֹד. אִמֵּת מִלְכָּנוּ אָפֶס זֹולָתוֹ, כִּכְתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל-לִבָּבָהּ, כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אִין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת
עֲזָרָה לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אֶרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵּבֶל
כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ, תִּשָּׁבַע כָּל-לָשׁוֹן. לִפְנֵיךָ יְהוָה
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרֶה יִתְּנוּ. וַיִּקְבְּלוּ
כָּלֶם אֶת-עַל מַלְכוּתְךָ, וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד.
כִּכְתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

עֲלֵינוּ. 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 וְאַנְחָנוּ כּוֹרְעִים (va-anahnu kor'im), "And so we bow."

יָדַעַת 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 שְׁדִי. 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.

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. ADONAI WILL REIGN FOREVER AND EVER. From the Song at the Sea, Exodus 15:18.

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד. 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-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-hasheivota el l'avvekha, 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).

Mourners and those observing Yahrzeit:

קַדִּישׁ יְתוֹם
יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא לְעָלְמָא מְכַל-בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחְמָתָא
דְאָמִירָן בְּעֶלְמָא,
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-יוֹשְׁבֵי תֵבֶל],
וְאָמְרוּ אָמֵן.

קַדִּישׁ 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 (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'yamilkh 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 אֲוִרִי וַיִּשְׁעֵי מִמִּי אִירָא,
יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד.
בְּקֹרֶב עָלִי מְרַעִים לֶאֱכֹל אֶת־בְּשָׁרִי,
צָרִי וְאִיְבִי לִי הִמָּה כְּשִׁלּוֹ וְנִפְלּוֹ.
אִם־תִּתְּחַנֶּה עָלַי מִחֲנָה לֹא־יִירָא לְבִי,
אִם־תִּתְּקוֹם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.
אֶחָת שְׁאֵלַתִּי מֵאֵת־יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,
שְׁבֹתִי בְּבֵית־יְהוָה, כָּל־יְמֵי חַיִּי
לְחַזוֹת בְּנִעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֻפָּה בְּיוֹם רָעָה,
יִסְתַּרְנִי בְּסֹתֵר אֲהָלוֹ, בְּצוּר יְרוּמָמֹנִי.
וְעַתָּה יְרוֹם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי
וְאֶזְבְּחָה בְּאֲהָלוֹ זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֶזְמָרָה לִיהוָה.
שְׁמַע־יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.
לֵךְ אָמַר לְבִי בְּקִשׁוֹ כִּנִּי, אֶת־פְּנֵיךְ יְהוָה אֲבַקֵּשׁ.
אֶל־תִּסְתֵּר פְּנֵיךְ מִמֶּנִּי,
אֶל תִּטְּבֵאֶף עַבְדְּךָ, עֲזֹרְתִי הִיִּיתִי,
אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.
כִּי־אֲבִי וְאֲמִי עֲזָבוּנִי, וַיְהוָה יֶאֱסֹפֵנִי.
הוֹרֵנִי יְהוָה דְּרָכְךָ, וְנַחֲנִי בְּאֵרַח מִישׁוֹר, לִמְעַן שְׂרָרִי.
אֶל־תִּתְּנֵנִי בְּנַפֶּשׁ צָרִי,
כִּי קִמּוּ־בִי עַד־יִשְׁקֹר וַיִּפַּח חֲמָס.
לֹא־הָאֵמַנְתִּי, לְרֹאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים.
קִנּוּה אֶל־יְהוָה, חֲזַק וַיֵּאֱמַץ לְבָבְךָ וְקִנּוּה אֶל־יְהוָה. תהלים כז

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

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 תִּסְתֵּר פְּנֵיךְ 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 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 לֹא־הָאֵמַנְתִּי. 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: "קִנּוּה 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.

To Hold On to Life

The Hasidic 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'mei hayyai
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.

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ.
אֶחָד וְאֵין יָחִיד בְּיָחֻדוֹ,
נֶעְלָם, וְגַם אֵין סוֹף לְאַחֲדוֹתוֹ.

אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוּ גוֹף,
לֹא נֶעְרוֹף אֱלִיו קְדָשְׁתּוֹ.
קְדָמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא,
רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ.

הֵנוּ אֲדוֹן עוֹלָם וְכָל־נוֹצֵר
יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
שֹׁפֵעַ נְבוֹאָתוֹ נִתְּנוּ
אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
נִבְיָא וּמִבֵּיט אֶת־תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נִתֵּן לַעֲמּוֹ אֵל,
עַל יַד נִבְיָאוֹ נֶאֱמַן בֵּיתוֹ.

לֹא יִחְלִיף הָאֵל וְלֹא יִמָּיר דָּתוֹ
לְעוֹלָמִים לְזוֹלָתוֹ.

צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ,
מִבֵּיט לְסוֹף דָּבָר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
נוֹתֵן לְרָשָׁע רָע כְּרָשָׁעָתוֹ.
יִשְׁלַח לְקֹץ יָמָיו מְשִׁיחָנוּ,
לְפָדוֹת מַחְכֵּי קֹץ יְשׁוּעָתוֹ.

מֵתִים יַחֲיֶה אֵל בְּרוּב חֶסְדּוֹ,
בְּרוּךְ עַד־עַד שֵׁם תְּהִלָּתוֹ.

בְּרַכַּת פְּרִידָה
לְשָׁנָה טוֹבָה תִּפְתָּבוּ וְתַחַתְמוּ.

יִגְדַּל 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 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 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 inscribed and sealed for a good year.

L'shanah tovah tikkateivu v'teihateimu.

שחרית לראש השנה וליום כיפור

MORNING SERVICE OF ROSH HASHANAH AND YOM KIPPUR

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Upon entering the synagogue:

מִה־טֹבוֹ אֱהִיָּךְ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל.
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,
אֲשֶׁתַּחֲוֶה אֶל־הֵיכַל־קֹדֶשְׁךָ בִּירְאָתְךָ.
יְהוָה אֶהְבֵּתִי מְעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַע, אֲבָרְכָה לִפְנֵי־יְהוָה עֹשִׂי.
וְאֲנִי תַפְלִיתֶיךָ, יְהוָה, עֵת רְצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

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 מַאֲד, הוֹד וְהָדָר
לְבָשֶׁת. עֲטָה־אוֹר כְּשֶׁלֶמָה, נוֹטָה שָׁמַיִם כִּירִיעָה.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,
אֲשֶׁר קֹדֶשְׁנוּ בְּמִצְוֹתָיו וְצוּנֵנוּ לְהַתְעַטֵּף בְּצִיצִית.
כָּשֶׁם שְׁנוּפִי מִתְעַטֵּף בְּטָלִית, כִּךָ תִּתְעַטֵּף נַשְׁמָתִי בְּאוֹר
שְׁכִינָתְךָ.

all those b'rakhah 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 מִה לְטֹבוֹ (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 קָטָן "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 תַפְלִיתֶיךָ (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'rakhah 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.

מה־יָקָר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יִחְסִיוּ.
יְרוֹיֵן מִדָּשׁוֹן בֵּיתְךָ, וְנָחַל עֲדָנֶיךָ תִּשְׁקֶם.
כִּי עִמָּךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה־אוֹר.
מִשֶּׁךְ חֲסִדְךָ לִידְעִיךָ, וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת־
הָאָדָם בְּחִכְמָה וּבִרְאָה בּוֹ נְקִבִּים נְקִבִּים חֲלוּלִים חֲלוּלִים.
גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדְךָ שְׁאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ
יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לִפְנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

אֱלֹהֵי, נִשְׁמָה שְׁנִיתָ בִּי טְהוֹרָה הִיא. אַתָּה בְּרַאתָה,
אַתָּה יָצַרְתָּה, אַתָּה נִפְחַתָּה בִּי, וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי,
וְאַתָּה עֲתִיד לְטָלָה מִמֶּנִּי, וּלְהַחְזִירָה בִּי לַעֲתִיד לָבוֹא.
כָּל־זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה/מוֹדָה אֲנִי לִפְנֶיךָ,
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי [וְאַמּוֹתֵי] רַבּוֹן כָּל־הַמַּעֲשִׂים
אֲדוֹן כָּל־הַנִּשְׁמוֹת. בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר נִשְׁמוֹת
לִפְגָּרִים מֵתִים.

הָרִינִי מִקְבֵּל/מִקְבֵּלָת עָלֵי מִצּוֹת הַבוֹרָא: וְאַהֲבַת לְרַעֲךָ
כְּמוֹךָ.

בְּרִכּוֹת הַתּוֹרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תּוֹרָה.
וְהָעֶרְב־נָא יְהוָה אֱלֹהֵינוּ אֶת־דִּבְרֵי תּוֹרָתְךָ בְּפִינוּ וּבְפִי
עַמָּךְ בֵּית יִשְׂרָאֵל, וְנִהְיָה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמָּךְ
בֵּית יִשְׂרָאֵל כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תּוֹרָתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יְהוָה, הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

מה־יָקָר חֲסִדְךָ.
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 יָצַר אֶת־הָאָדָם בְּחִכְמָה.
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
הַמַּחְזִיר נִשְׁמוֹת לִפְגָּרִים
מֵתִים. 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 לְרַעֲךָ
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.
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 וִיחַנֶּךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם. במדבר ו כד-כו
קְדָשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. לֹא־תִקַּל
חֵרֶשׁ, וְלִפְנֵי עֹר לֹא תִתֵּן מְכָשֵׁל. לֹא־תַעֲשֶׂה עֹל
בְּמִשְׁפָּט, לֹא־תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֵי גְדוֹל, בְּצַדִּיק
תִּשְׁפֹּט עַמִּיתְךָ. לֹא תַעֲמֹד עַל־דָּם רַעַף. לֹא־תִשָּׂא
אֶת־אֲחִיךָ בַּלְבָבְךָ. וְאַהֲבַת לְרַעַף כְּמוֹךָ, אֲנִי יְהוָה.
ויקרא יט ב יד-יח

A passage from the Mishnah:

אֵלּוּ דְּבָרִים שָׂאִין לָהֶם שְׁעוֹר: הַפָּאָה וְהַבְּכוּרִים
וְהָרָאיוֹן וְגִמְלוֹת חֲסָדִים וְתִלְמוּד תּוֹרָה. משנה פאה א א

A passage from the Gemara:

אֵלּוּ דְּבָרִים שָׂאֲדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקָּרוֹן
קִיָּמָת לוֹ לְעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כְּבוֹד אָב וָאִם,
וְגִמְלוֹת חֲסָדִים, וְהַשְׁכָּמָת בֵּית הַמִּדְרָשׁ שְׁחִירִית
וְעִרְבִית, וְהַכְנָסַת אוֹרָחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת כֶּלֶה,
וּלְוִיַּת הַמֵּת, וְעִיּוֹן תַּפְלָה, וְהַבָּאת שְׁלוֹם בֵּין אָדָם
לְחֵבְרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ, וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם.
תלמוד בבלי קדושין לט ב

MAY ADONAI BLESS
you בְּרַכְךָ 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 הַבִּינִי וְלִפְנֵי
הַבִּינִי. 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 וְתִלְמוּד
וְתִלְמוּד. 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

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר נָתַן לִשְׁכּוֹי בִּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂי בְּצִלְמוֹ.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂי יִשְׂרָאֵל.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שְׁעָשִׂי בֵּן/בַּת-חוּרִין.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוִיִּים.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שְׁעָשָׂה לִי כָל-צָרָכִי.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמְכִּין מַצְעָדֵי-גִבּוֹר.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אוֹזֵר יִשְׂרָאֵל בְּגָבוּרָה.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 עוֹטֵר יִשְׂרָאֵל בַּתְּפָאָרָה.
 בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיַּעַף כֹּחַ.

BLESSINGS UPON ARISING
 בְּרָכוֹת הַשְּׁחָר. The *b'rakhot* in this collection were originally recited upon arising in the morning, as one went through the daily acts of awaking and rising. Each passage 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, recommended the public recitation of these *b'rakhot*. This has been the standard Ashkenazic practice to this day. Some other communities recite these *b'rakhot* only privately.

WHO GIVES SIGHT TO THE BLIND פּוֹקֵחַ עֵוִיִּים. Said when opening the eyes. Many of these blessings are taken from the psalmist's descriptions 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 מַלְבִּישׁ עֲרֻמִּים. Said when dressing. God's clothing of Adam and Eve (Genesis 3:21) was an act of kindness. Isaiah mentions 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 מַתִּיר אֲסוּרִים. Releasing the fetters of wickedness 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.

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה
מַעֲיָנִי וְתַנּוּמָה מַעֲפָעִפִּי. וְיֵהִי רָצוֹן מִלִּפְנֵי יְיָ הוֹדוּ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שֶׁתִּגְלִינוּ בְּתוֹרָתְךָ
וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאַל תִּבְיָאֵנוּ לֹא לִיָּדֵי חַטָּא, וְלֹא
לִיָּדֵי עֲבֵרָה וְעוֹן, וְלֹא לִיָּדֵי נִסְיוֹן, וְלֹא לִיָּדֵי בְזִיוָן, וְאַל
תִּשְׁלַט־בָּנוּ יֵצֶר הָרָע, וְהִרְחִיקֵנוּ מֵאֲדָם רָע וּמִחֶבֶר רָע.
וְדַבְּקֵנוּ בִּיֵּצֶר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת־יִצְרָנוּ
לְהַשְׁתַּעֲבֹד־לָךְ. > וְתַנְנוּ הַיּוֹם וּבְכָל־יוֹם לְחֵן וּלְחֶסֶד
וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתַגְמְלֵנוּ חֲסִדִּים
טוֹבִים. בְּרוּךְ אַתָּה יְיָ הוֹדוּ, גּוֹמֵל חֲסִדִּים טוֹבִים לְעַמּוֹ
יִשְׂרָאֵל.

יְהִי רָצוֹן מִלִּפְנֵיךָ, יְיָ הוֹדוּ אֱלֹהֵי אֲבוֹתֵי [וְאֲמוֹתֵי],
שֶׁתִּצְלִלְנִי הַיּוֹם וּבְכָל־יוֹם מֵעֵי פָנִים וּמַעֲזוֹת פָּנִים,
מֵאֲדָם רָע וּמִחֶבֶר רָע, וּמִשְׁכָּן רָע וּמִפְּגַע רָע וּמִשְׁטָן
הַמִּשְׁחִית, מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן־
בְּרִית, וּבֵין שְׂאִינוּ בֶן־בְּרִית.

לְעוֹלָם יְיָ אָדָם יֵרָא שְׂמִים בִּסְתֵר וּבְגָלוּי,
וּמוֹדָה עַל הָאֱמֶת וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁפֹּם וַיֹּאמֶר:
רְבוֹן כָּל־הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ, אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַפִּים. מָה אֲנַחְנוּ, מָה
חַיֵּינוּ, מָה חֲסִדֵּנוּ, מָה־צְדָקָנוּ, מָה־יִשְׁעֵנוּ, מָה־כֹּחֵנוּ,
מָה־גְּבוּרָתֵנוּ. מָה־נֹּאמַר לְפָנֶיךָ, יְיָ הוֹדוּ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], הֲלֹא כָל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשֵּׁם כֹּלָא הֵיוּ, וְחֲכָמִים כְּבָלִי מַדָּע, וְנְבוֹנִים כְּבָלִי
הַשִּׁכְל, כִּי כָל־מַעֲשֵׂינוּ תָהוּ, וַיְמִי חַיֵּינוּ הֵבֵל לְפָנֶיךָ.
וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הִכָּל הֵבֵל.

אֲבָל אֲנַחְנוּ עַמֶּךָ בְּנֵי בְרִיתְךָ, בְּנֵי אֲבְרָהָם אֱהָרָה
שְׁשֻׁבָעֶת לֹו בְּהַר הַמּוֹרִיָּה, זָרַע יִצְחָק יַחֲידוֹ, שְׁנַעֲקָד
עַל גְּבֵי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֵךְ בְּכוֹרֶךָ שְׂמֵאֲהָבָתְךָ
שְׂאֵהָבָת אוֹתוֹ וּמִשְׁמַחְתְּךָ שְׂשֻׁמְחָת בּוֹ קָרָאתָ אֶת־
שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן.

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

AND FROM ARROGANCE IN
MYSELF וּמַעֲזוֹת פָּנִים. We
should not ourselves ex-
hibit that behavior which
we do not want to suffer
from others.

WE SHOULD ALWAYS RE-
VERE GOD יְיָ אָדָם יֵרָא שְׂמִים
בִּסְתֵר. This brief medi-
tation, advising us that
our inward stance should
accord with our outward
acts, precedes another
personal prayer. This pas-
sage from the 10th-century
text Tanna D'vei Eliyahu 19
incorporates various earlier
rabbinic sources.

NOT UPON OUR MERIT
לֹא צְדָקוֹתֵינוּ. Parts of this
prayer were originally writ-
ten for the Yom Kippur
service (Babylonian Tal-
mud, Yoma 87b) and will
be recited in Ne'ilah. The
Talmud recommends it as
constituting the essence of
confession.

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

AND JESHURUN וַיִּשְׁרוּן.
Another name for the
people Israel (Deuterono-
my 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 חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבְּחָךְ וּלְפָאֲרָךְ
וּלְבָרְךָ וּלְקַדְּשׁ וּלְתַתּוֹת שְׂבַח וְהוֹדִיָּה לְשִׁמְךָ.
אַשְׁרֵינוּ, מִה־טוֹב חָלַקְנוּ וּמִה־נְעִים גּוֹרְלָנוּ וּמִה־יָפָה
יְרֻשָּׁתָנוּ. אֲשֶׁרֵינוּ שְׂאֲנַחֲנוּ מִשְׁפִּימִים וּמַעֲרִיבִים עָרֵב
וּבִקְרָה, וְאוֹמְרִים פַּעַמִּים בְּכָל־יוֹם:
שִׁמְעֵה 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.

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם,
אַתָּה הוּא מִשּׁוֹנִבְרָא הָעוֹלָם,
אַתָּה הוּא בְּעוֹלָם הַזֶּה,
וְאַתָּה הוּא לְעוֹלָם הַבָּא.
קַדְּשׁ אֶת־שִׁמְךָ עַל מְקוֹדֵשֵׁי שִׁמְךָ,
וְקַדְּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ.
וּבִישׁוּעַתְךָ תָּרִים וְתַגְבִּיָּה קִרְנָנוּ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדְּשׁ אֶת־שִׁמְךָ בְּרַבִּים.

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ בְּשָׁמַיִם וּבָאָרֶץ, וּבְשָׁמַיִם הַשָּׁמַיִם
הָעֲלִיוֹנִים. אָמֵת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן
וּמִבְּלִעְדֶּיךָ אֵין אֱלֹהִים. קִבֵּץ קוֹיָךְ מֵאַרְבַּע פְּנּוֹת
הָאָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה הוּא
הָאֱלֹהִים לְבַדְּךָ לְכָל מַמְלָכוֹת הָאָרֶץ. אַתָּה עֲשִׂיתָ אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וּמִי
בְּכָל־מַעֲשֶׂה יְדֶיךָ בְּעֲלִיוֹנִים אוֹ בַּתְּחִתּוֹנִים שִׁיאֲמַר לָךְ
מִה תַעֲשֶׂה. אֲבִינוּ שְׂבַשְׁמִים, עֲשֵׂה עִמָּנוּ חֶסֶד בְּעֶבֶר
שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיָּם־לָנוּ, יְהוָה אֱלֹהֵינוּ, מִה
שְׁפָתוֹב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קִבֵּצִי אֶתְכֶם,
כִּי אֲתֵן אֶתְכֶם לְשֵׁם וּלְתִהְיֶה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבִי
אֶת־שְׁבוּתֵיכֶם לְעִינֵיכֶם, אָמַר יְהוָה.

שִׁמְעֵה, O ISRAEL יִשְׂרָאֵל. Perhaps this line
was inserted here so that
we would fulfill our obliga-
tion 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.

אַתָּה הוּא YOU ARE. 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
meditative exercise.

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

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

בָּעֵת A TIME WILL COME
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:

לְפִיכָךְ נִבְרָא אָדָם יְחִידִי, לְלַמֶּדְךָ שְׁכָל־הַמַּאֲבָד נָפֶשׁ
אֶחָת מֵעֵלָה עָלָיו הַכְּתוּב כָּאֵלּוּ אֶבֶד עוֹלָם מְלֵא, וְכָל־
הַמְּקִיָּם נָפֶשׁ אֶחָת מֵעֵלָה עָלָיו הַכְּתוּב כָּאֵלּוּ קִיָּם עוֹלָם
מְלֵא. וּמִפְּנֵי שְׁלוֹם הַבְּרִיּוֹת, שְׁלֵא יֹאמֶר אָדָם לַחֲבֵרוֹ:
אֲבֵא גָדוֹל מֵאַבְרָהָם. וְשְׁלֵא יִהְיֶה הַמִּינִין אוֹמְרִים: הֲרֵבָה
רְשׁוּיּוֹת בְּשָׁמַיִם. וְלִהְיִיד גְּדֻלָּתוֹ שְׁלֵה־קְדוּשׁ בְּרוּךְ הוּא.
שֶׁאָדָם טוֹבֵעַ כְּמָה מִטְּבָעוֹת בְּחוֹתָם אֶחָד וְכָלֵן דּוֹמִין
זֶה לַזֶּה, וּמֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא טֹבֵעַ
כָּל־הָאָדָם בְּחוֹתָמוֹ שְׁלֵאֲדָם הִרְאִשׁוֹן וְאִין אֶחָד מֵהֶן
דּוֹמָה לַחֲבֵרוֹ. לְפִיכָךְ כָּל־אֶחָד וְאֶחָד חַיֵּב לוֹמֵר: בְּשִׁבְלִי
נִבְרָא הָעוֹלָם. מִשְׁנֵה סְנֵה־דִין ד' ה'

On Yom Kippur:

הָאוֹמֵר: אֶחָטָא וְאֶשׁוּב אֶחָטָא וְאֶשׁוּב, אִין מִסְפִּיקִין
בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחָטָא וְיּוֹם הַכְּפּוּרִים מְכַפֵּר, אִין
יּוֹם הַכְּפּוּרִים מְכַפֵּר. עֲבֻרוֹת שְׁבִין אָדָם לְמָקוֹם,
יּוֹם הַכְּפּוּרִים מְכַפֵּר. עֲבֻרוֹת שְׁבִין אָדָם לַחֲבֵרוֹ, אִין
יּוֹם הַכְּפּוּרִים מְכַפֵּר עַד שִׁירְצָה אֶת־חֲבֵרוֹ. אֶת־זוֹ דְּרַשׁ
רַבִּי אֱלֵעָזָר בֶּן־עֲזַרְיָה: מְכַל חֲטָאֲתֵיכֶם לִפְנֵי יְהוָה
תְּטַהֲרוּ (ויקרא טו ז). עֲבֻרוֹת שְׁבִין אָדָם לְמָקוֹם, יּוֹם
הַכְּפּוּרִים מְכַפֵּר. עֲבֻרוֹת שְׁבִין אָדָם לַחֲבֵרוֹ, אִין יּוֹם
הַכְּפּוּרִים מְכַפֵּר עַד שִׁירְצָה אֶת־חֲבֵרוֹ. מִשְׁנֵה יוֹמָא ח ט

Conclude with one of the following meditations:

◁ יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], שֶׁתִּתֵּן חֻלְקֵנוּ בְּתוֹרָתְךָ, וְנִהְיֶה מִתְּלַמִּידֶיךָ
שֶׁל אֱהֲרֹן הַכֹּהֵן, אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת־
הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה.

◁ יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן
חֻלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם
וּכְשָׁנִים קִדְמָנוּיּוֹת.

GOD CREATED ADAM, A
SINGLE HUMAN BEING

לְפִיכָךְ נִבְרָא אָדָם יְחִידִי

Mishnah Sanhedrin 4:5

(early 3rd century) de-

scribes the process of ques-
tioning 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

עֲבֻרוֹת שְׁבִין אָדָם לַחֲבֵרוֹ

Based on this passage

in Mishnah Yoma 8:9,

the time between Rosh

Hashanah and Yom Kippur

is devoted to repairing rela-

tions with those one has

offended during the year.

Interestingly, the liturgical

confession (Vidui) recited

on Yom Kippur includes

mostly interpersonal sins.

Neither forgiveness by the

offended person nor enu-

meration 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.

קדיש דרבנן

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְוֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכַל־בְּרַכְתָּא וְשִׁירְתָּא וְתִשְׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְיָן
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמֵי־דִיהוֹן, וְעַל כָּל־תַּלְמֵי־דִי
תַּלְמֵי־דִיהוֹן, וְעַל כָּל־מָאן דְּעִסְקִין בְּאוּרֵיָתָא, דִּי בְּאַתְרָא
הֵדִין וְדִי בְּכָל־אַתְרָא וְאַתְרָא, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,
חֲנָא וְחֻסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוּנָא רוּיְחָא,
וּפְרָקְנָא מִן קֳדָם אַבוּהוֹן דִּי בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תִבְלָה], 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 teivel], v'imru amen.*

הַיּוֹם רֹאשׁ הַשָּׁנָה, שָׁבוּ אוֹמְרִים:
לְמַנְצָח עַל-הַגּוֹתִית מִזְמוֹר לְדָוִד.

יְהוָה אֲדִנִּינוּ מִהָאֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ
אֲשֶׁר תִּנָּה הוֹדֶךָ עַל-הַשָּׁמַיִם.
מִפִּי עוֹלָלִים וְיִנְקִים יִסְדָּתָ עַד לְמַעַן צוּרֶיךָ
לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם.

כִּי-אֶרְאֶה שְׁמִיךָ, מַעֲשֵׂה אֶצְבְּעֶיךָ
יָרַח וְכוֹכָבִים אֲשֶׁר כּוֹנְנָתָה.

מִהָאֲנוּשׁ כִּי־תִזְכְּרֵנוּ
וּבֶן-אָדָם כִּי תִפְקְדֵנוּ.
וְתַחֲסֶרְהוּ מַעַט מֵאֱלֹהִים
וְכָבוֹד וְהָדָר תַּעֲטֶרְהוּ.

תִּמְשִׁילָהוּ בְּמַעֲשֵׂי יָדֶיךָ
כָּל שִׁתָּה תַּחַת-רַגְלָיו.

צָנָה וְאַלְפִים כָּלָם
וְגַם בְּהִמּוֹת שְׂדֵי.

צָפוֹר שְׁמִים וְדָגֵי הַיָּם
עֲבָר אֶרְחוֹת יָמִים.

יְהוָה אֲדִנִּינוּ מִהָאֲדִיר 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 וְיִנְקִים. 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 (שָׁבַת). 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:
 לִמְנַצֵּחַ מִזְמוֹר לְדָוִד. בָּבוֹא אֵלָיו נָתַן הַנָּבִיא כְּאַשְׁרֵי-כָּא אֶל-בֵּת-שָׁבַע.
 חָנְנִי אֱלֹהִים כְּחַסְדְּךָ, כָּרַב רַחֲמֶיךָ מִחַה פֶּשְׁעִי.
 הָרַב כִּבְסָנִי מַעֲוֹנִי, וּמַחְטָאתִי טָהַרְנִי.
 כִּי-פֶשְׁעִי אֲנִי אָדַע וַחֲטָאתִי נִגְדִּי תָמִיד.
 לָךְ לְבַדְּךָ חָטָאתִי, וְהִרַע בְּעֵינַיִךְ עֲשִׂיתִי
 לְמַעַן תִּצְדֹּק בְּדִבְרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ.
 הֵן-בְּעוֹן חוֹלַלְתִּי, וּבַחֲטָא יַחֲמַתְנִי אֲמִי.
 הֵן-אָמַת חִפְצָתְךָ בְּטָחוֹת, וּבִסְתֶם חֲכָמָה תוֹדִיעֵנִי.
 תַּחֲטָאֲנִי בְּאִזּוֹב וְאַטְהֶר, תִּכְבֹּסָנִי וּמַשְׁלֵג אֲלַבִּין.
 תִּשְׁמִיעֵנִי שִׁשּׁוֹן וְשִׁמְחָה, תִּגְלָנָה עֲצָמוֹת דִּכְיָת.
 הִסְתֵּר פָּנֶיךָ מִחֲטָאִי, וְכָל-עוֹנֹתַי מִחַה.
 יֵב טָהוֹר בְּרָא-לִי אֱלֹהִים, וְרוּחַ נָכוֹן חִדַּשׁ בְּקִרְבִּי.
 אֶל-תִּשְׁלִיכֵנִי מִלִּפְנֶיךָ, וְרוּחַ קֹדֶשְׁךָ אֶל-תִּקַּח מִמֶּנִּי.
 הַשִּׁיבָה לִּי שִׁשּׁוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי.
 אֲלַמְּדָה פִּשְׁעִים דְּרָכֶיךָ, וַחֲטָאִים אֵלַיִךְ יִשׁוּבוּ.
 הַצִּילֵנִי מִדְּמִים אֱלֹהִים אֱלֹהֵי תְשׁוּעָתִי
 תִּרְנֶן לִשׁוֹנִי צִדְקָתְךָ.
 אֲדַנִּי שִׁפְתֵי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.
 כִּי לֹא-תִחַפֵּץ זִבַּח וְאַתָּנָה עוֹלָה לֹא תִרְצֶה.
 < זִבְחֵי אֱלֹהִים רוּחַ נְשִׁבְרָה,
 לִב־נִשְׁפָּר 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.

הִסְתֵּר 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.

לִב פָּשׁוּט Fashion a pure heart. 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 אֲדַנִּי שִׁפְתֵי תִפְתָּח. This verse became the opening line for every Amidah.

YOU DO NOT WANT . . . SACRIFICES כִּי לֹא-תִחַפֵּץ זִבַּח. 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

Psalms 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.

יְהוָה אֱוֹרִי וְיִשְׁעִי, מִמֵּי אֵירָא.
יְהוָה מַעֲזוֹ-חַיִּי, מִמֵּי אֶפְחָד.
בִּקְרֹב עָלַי מְרַעִים לֶאֱכֹל אֶת-בִּשְׂרִי,
צָרִי וְאֵיבִי לִי הֵמָּה כְּשִׁלּוֹ וְנִפְלּוֹ.
אִם-תִּתְחַנֶּה עָלַי מַחֲנֶה לֹא-יֵירָא לְבִי,
אִם-תִּתְקוֹם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.
אֶחָת שְׁאֵלָתִי מֵאֵת-יְהוָה, אוֹתָהּ אֲבַקֵּשׁ:
שְׁבִתִּי בְּבֵית-יְהוָה כָּל-יְמֵי חַיִּי,
לְחֻזּוֹת בְּנֻעַם-יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֹפָה בְּיוֹם רָעָה,
יִסְתַּרְנִי בְּסֵתֶר אֹהֶלוֹ, בְּצוּר יְרוּמָמִנִי.
וְעַתָּה יְרוֹם רֹאשִׁי עַל-אֵיבִי סְבִיבוֹתַי,
וְאֶזְבְּחָה בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה, אֲשִׁירָה וְאֶזְמְרָה לַיהוָה.
שְׁמַע-יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.
לֵךְ אֲמַר לְבִי בִקְשׁוּ פָנַי, אֶת-פָּנֶיךָ יְהוָה אֲבַקֵּשׁ.
אֶל-תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי,
אֶל תִּטְ-בֶּאֱפָף עַבְדְּךָ, עֲזָרְתִּי הִיִּיתָ,
אֶל-תִּטְשֵׁנִי וְאֶל-תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׂרָאֵל.
כִּי-אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יֹאסֶפְנִי.
הוֹרֵנִי יְהוָה דְּרָכְךָ, וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר, לִמְעַן שׁוֹרְרִי.
אֶל-תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי, כִּי קָמוּ-בִי עֲדֵי-שָׁקֶר וַיִּפְחֵ חֶמְסִי.
לֹא הָאֲמַנְתִּי לְרֹאוֹת בְּטוֹב-יְהוָה בְּאֶרֶץ חַיִּים.
קִנְיָה אֶל-יְהוָה, חֹזֵק וַיֹּאמֶץ לְבָבִי וְקִנְיָה אֶל-יְהוָה. תְּהִלָּתוֹ כֹּז

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 לֹא הָאֲמַנְתִּי. 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 קִנְיָה אֶל-יְהוָה. 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.

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 יִצְפְּנֵנִי בְּסֹפָה. 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 (שְׁמַע קוֹלֵנוּ), "Hear our voice," which precedes each recitation of the confessional.

DO NOT HIDE YOUR FACE FROM ME אֶל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי. Four times the psalmist uses the word אֶל (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

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 שיר-חנכת הבית לרוד.

אַרֹמֶמְךָ יְהוָה כִּי דִלִיתָנִי, וְלֹא־שִׁמַּחְתָּ אִיבֵי לִי.
יְהוָה אֱלֹהֵי, שׁוֹעֲתִי אֵלֶיךָ וַתִּרְפָּאֵנִי.
יְהוָה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי, חֵייתָנִי מִיָּרֵד־בוֹר.
וַיִּמְרוּ לַיהוָה חֲסִידָיו, וַהֲדוּ לְזָכָר קֹדֶשׁוֹ.
כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ, בְּעָרַב יָלִין בְּכִי וּלְבָקָר רִנָּה.
וְאַנִּי אֲמַרְתִּי בְשִׁלּוֹי, בְּל־אֲמוּט לְעוֹלָם.
יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עוֹז,
הַסִּתַּרְתָּ פָנֶיךָ, הֵייתִי נִבְהָל.
אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנִי אֶתְחַנֵּן.
מִה־בִצֵּעַ בְּדָמִי בִרְדִּיתִי אֶל שְׁחַת,
הִיּוֹדֶךָ עֶפֶר, הִיגִיד אֲמַתְּךָ.
שְׁמַע־יְהוָה וַחֲנּוּנִי, יְהוָה הִיְהֵ־עֲזֹר לִי.
וְהַפְּכֶתָ מִסְפְּדֵי לְמַחֹל לִי,
פִּתְחֶתָ שְׁקִי וַתֵּאֱזָרְנִי שִׁמְחָה.
לְמַעַן יִזְמְרְךָ כְּבוֹד וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֶדְךָ.
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.

וַתִּרְפָּאֵנִי. 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. הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי, חֵייתָנִי מִיָּרֵד־בוֹר. 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.

קִדְיֵשׁ יְתוֹם

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלְא לְעָלְא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא
וְנִחְמַתָּא דְּאִמִּירָן בְּעֶלְמָא, 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־יוֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

KADDISH קִדְיֵשׁ. 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, *הַיְיטוֹת עוֹלָמִים*, "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'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.*

פסוקי דזמרא

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא.
 בָּרוּךְ עָשָׂה בְּרָאשִׁית, בָּרוּךְ שְׁמוֹ.
 בָּרוּךְ אוֹמֵר וְעָשָׂה, בָּרוּךְ הוּא.
 בָּרוּךְ גּוֹזֵר וּמְקַיֵּם, בָּרוּךְ שְׁמוֹ.
 בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ הוּא.
 בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ שְׁמוֹ.
 בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירֵאָיו, בָּרוּךְ הוּא.
 בָּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח, בָּרוּךְ שְׁמוֹ.
 בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב
 הַרְחֵמֵן הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמִפְאָר בְּלִשׁוֹן חֲסִידָיו
 וְעַבְדָּיו. וּבִשְׂרִיר דָּוִד עַבְדְּךָ נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ,
 בְּשִׁבְחוֹת וּבְזִמְרוֹת, נִגְדְּלְךָ וּנְשַׁבַּחְךָ וּנְפַאֲרְךָ וְנִזְכִּיר
 שְׁמְךָ וְנִמְלִיכְךָ מִלְּפָנֵינוּ אֱלֹהֵינוּ, > יְחִיד חַי הָעוֹלָמִים.
 מֶלֶךְ מְשַׁבַּח וּמִפְאָר עָדִי עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה
 יְהוָה, מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.

פסוקי דזמרא 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

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.

ברוך שֶׁאָמַר PRAISED IS GOD WHOSE WORD. The repetition of the word בָּרוּךְ (*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.

וְהָיָה הָעוֹלָם CREATED THE WORLD. 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."

ברוך שְׁמוֹ (*barukh sh'mo*), Literally, "blessed is God." In the following line we read: "Praised (Blessed) is God's name." Taken together, these words form the phrase וּבָרוּךְ 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.

מְהַלֵּל בְּתִשְׁבָּחוֹת MAGNIFIED WITH SONGS OF PRAISE. The biblical selections that follow this passage are preceded by a *b'rakhah*: "Sovereign magnified with songs of praise." They are concluded (p. 69) with another *b'rakhah*, "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.

הודו ליהוה, קראו בשמו, הודיעו בעמים עלילתיו.
 שירו לו זמרי-לו, שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם
 קִדְשׁוֹ, יִשְׂמַח לֵב מִבְּקִשֵּׁי יְהוָה. דִּרְשׁוּ יְהוָה וְעֲזֹז, בְּקִשׁוֹ
 פָּנָיו תִּמְדֶּה. זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתִיו וּמִשְׁפְּטֵי-
 פִּיהוּ. זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו. הוּא יְהוָה
 אֱלֹהֵינוּ, בְּכָל-הָאָרֶץ מִשְׁפָּטָיו. זָכְרוּ לְעוֹלָם בְּרִיתוֹ, דְּבַר
 צִוָּה לְאַלְפֵי דוֹר, אֲשֶׁר כָּרַת אֶת-אַבְרָהָם, וּשְׁבוּעָתוֹ
 לְיִצְחָק, וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,
 לֵאמֹר: לָךְ אֶתֵּן אֶרֶץ-כְּנָעַן, חֹבֶל נַחֲלַתְכֶם. בְּהִיוֹתְכֶם
 מִתֵּי מִסְפָּר, כִּמְעַט וְגֵרִים בָּהּ. וַיִּתְּנֵהֶם מִגֹּי אֵל גֹּי,
 וּמִמַּמְלָכָה אֶל עַם-אַחֵר. לֹא-הִנִּיחַ לְאִישׁ לַעֲשֹׂקָם,
 וַיּוֹצֵחַ עֲלֵיהֶם מַלְכִּים: אֶל-תִּגְעוּ בְּמִשְׁיַחִי, וּבִגְבִיאי אֶל
 תִּגְעוּ. שִׁירוּ לַיהוָה כָּל-הָאָרֶץ, בִּשְׁרוּ מִיּוֹם אֶל יוֹם
 יְשׁוּעָתוֹ. סִפְּרוּ בְּגוֹיִם אֶת-כְּבוֹדוֹ, בְּכָל-הָעַמִּים נִפְלְאוֹתָיו.
 < כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל-כָּל-אֱלֹהִים.
 כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְהוָה שָׁמַיִם עָשָׂה.

הוד והדר לפָּנָיו, עז וחדוה במקמו. הָבו לַיהוָה
 מִשְׁפָּחוֹת עַמִּים, הָבו לַיהוָה כְּבוֹד וְעֹז. הָבו לַיהוָה כְּבוֹד
 שְׁמוֹ, שָׂאוּ מִנְחָה וּבָאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרָת-
 קִדְשׁ. חִילוּ מִלִּפְנֵי כָל-הָאָרֶץ, אֵף תִּכּוֹן תֵּבֵל בַּל-תִּמּוּט.
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ 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 הָדוּ. More specifically, "give thanks" or "acknowledge," from the same root as תּוֹדָה (*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 לְאֶלְפֵי דוֹר. An unlimited time; forever.

LET THE HEAVENS REJOICE הַשָּׁמַיִם יִשְׂמְחוּ. 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 וּמִלּוֹאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ. אֲזַי יִרְנְנוּ
עַצֵּי הַיָּעַר, מִלִּפְנֵי יְהוָה כִּי־בָא לְשֹׁפוֹט אֶת־הָאָרֶץ.
הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ. וְאָמְרוּ הוֹשִׁיעֵנו
אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם, לְהַדּוֹת לְשֵׁם
קִדְשֶׁךָ לְהַשְׁתַּבַּח בְּתִהְלֹתֶךָ: בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל
מִן־הָעוֹלָם וְעַד הָעוֹלָם, וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהִלֵּל
לַיהוָה. דברי הימים א טז ח-לו

פְּרוּחַ בְּרוּךְ ADONAI
PRAISED BE ADONAI
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."

◀ רִמְמוֹ יְהוָה אֱלֹהֵינוּ
וְהַשְׁתַּחֲוּוּ לַהֶדֶם רַגְלֵי, קְדוֹשׁ הוּא.
רִמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדֻשּׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

EXTOL ADONAI OUR GOD
TOWARD GOD'S HOLY MOUNTAIN
(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 יִכַּפֵּר עוֹן וְלֹא־יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹ
וְלֹא־יַעִיר כָּל־חַמְתּוֹ. אֲתָה יְהוָה לֹא־תִכְלָא רַחֲמֶיךָ
מִמֶּנִּי, חֲסִדֶּךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי. זְכַר־רַחֲמֶיךָ יְהוָה
וְחֲסִדֶּיךָ, כִּי מֵעוֹלָם הֵמָּה. תָּנוּ עַז לְאֱלֹהִים, עַל־יִשְׂרָאֵל
בְּאַנּוֹתוֹ, וְעִזּוֹ בְּשֹׁחֲקִים. נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ, אֵל
יִשְׂרָאֵל הוּא נָתַן עֵז וְתַעֲצֻמוֹת לָעָם, בְּרוּךְ אֱלֹהִים. אֵל־
נִקְמוֹת יְהוָה, אֵל נִקְמוֹת הוֹפִיעַ. הַנָּשָׂא שֹׁפֵט הָאָרֶץ,
הַשֵּׁב גָּמוּל עַל־גָּאִים.

TOWARD GOD'S HOLY MOUNTAIN
TOWARD GOD'S HOLY MOUNTAIN
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
RACHUM. 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 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 תָּנוּ עֵז. Psalm 68:35-36.

GOD OF RETRIBUTION—ADONAI 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.*

לַיהוָה הַיְשׁוּעָה, עַל־עֲמֹךְ בְּרַכְתָּךְ סֵלָה.
 < יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
 יְהוָה צְבָאוֹת, אֲשֶׁר־יָאֵדָם בְּטֹחַ בָּךְ.
 יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרָאנוּ.
 הוֹשִׁיעָה אֶת־עַמְּךָ וּבָרֶךְ אֶת־נַחֲלָתְךָ,
 וְיָרֵעַם וְנִשְׂאֵם עַד־הָעוֹלָם.
 נַפְשֵׁנוּ חֲכָתָה לַיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.
 כִּי־בֹ יִשְׁמַח לִבֵּנוּ, כִּי בִשְׁם קִדְשׁוֹ בְטַחֲנוּ.
 יְהִי־חֲסִדְךָ יְהוָה עֲלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ.
 הִרְאֵנוּ יְהוָה חֲסִדְךָ, וַיִּשְׁעֶךָ תִּתֵּן־לָנוּ.
 קוֹמָה עֲזָרְתָה לָנוּ וּפָדְנוּ לְמַעַן חֲסִדְךָ.
 אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם,
 הַרְחֹב־פִּיךָ וְאִמְלֵאֲהוּ.
 אֲשֶׁר־יָהֵם שְׂפָכָה לֹו,
 אֲשֶׁר־יָהֵם שִׁיְהוּהוּ אֱלֹהָיו.
 < וְאֲנִי בְּחֲסִדְךָ בְטַחֲתִי, יִגַּל לִבִּי בִישׁוּעָתְךָ,
 אֲשִׁירָה לַיהוָה כִּי גָמַל עָלַי.

TRIUMPH IS YOURS,
 לַיהוָה 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 יְהוָה צְבָאוֹת עִמָּנוּ.
 Psalm 46:8.

ADONAI TZ'VA-OT, BLESSED
 ARE THOSE יְהוָה צְבָאוֹת,
 אֲשֶׁר־יָאֵדָם. Or: "happy the
 person." Psalm 84:13.

ADONAI, HELP US יְהוָה
 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 לַיהוָה נִכְשָׁנוּ חֲכָתָה. Psalm 33:20-22.

SHOW US YOUR LOVE הִרְאֵנוּ יְהוָה חֲסִדְךָ. 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 קוֹמָה עֲזָרְתָה לָנוּ. Psalm 44:27.

I AM ADONAI YOUR GOD אֲנֹכִי יְהוָה אֱלֹהֶיךָ. Psalm 81:11. One of the remark-
 able 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 אֲשֶׁר־יָהֵם. Psalm 144:15.

I HAVE TRUSTED IN YOUR LOVE וְאֲנִי בְּחֲסִדְךָ בְטַחֲתִי. Psalm 13:6. The con-
 clusion 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־אל, וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ.

יוֹם לַיּוֹם יִבְיַע אֱמֶר, וְלֵילָה לְלֵילָה יִחוּה־דַעַת.

אֵין־אֱמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם.

בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיהֶם,

לְשֹׁמֵשׁ שָׁם־אֱהֹל בָּהֶם.

וְהוּא כָחָתָן יֵצֵא מִחֻפָּתוֹ, יִשְׁיֵשׁ כְּגִבּוֹר לְרוּץ אֶרֶח.

מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ, וּתְקוּפָתוֹ עַל־קְצוֹתָם,

וְאֵין נִסְתָּר מִחֻמָּתוֹ.

תּוֹרַת יְהוָה תְּמִימָה, מְשִׁיבַת נֶפֶשׁ.

עֲדוֹת יְהוָה נֶאֱמָנָה, מִחֻפִּימַת פֶּתִי.

פְּקוּדֵי יְהוָה יִשְׁרִים, מְשֻׁמְחֵי־לֵב.

מִצּוֹת יְהוָה בָּרָה, מְאִירַת עֵינִים.

יִרְאֵת יְהוָה טְהוֹרָה, עוֹמֶדֶת לְעַד.

מְשַׁפְּטֵי־יְהוָה אֱמֶת, צִדְקוֹ יַחֲדוֹ.

הִנֵּח־מִדִּים מִזֶּהָב וּמִפָּז רַב, וּמִתּוֹקִים מִדְּבֶשׁ וְנֹפֶת צוּפִים.

גַּם־עֲבֹדְךָ נִזְהָר בָּהֶם, בְּשִׁמְרָם עֵקֶב רַב.

שְׂגִיאוֹת מִי־יָבִין, מִנִּסְתָּרוֹת נִקְנִי.

גַּם מִזִּדִּים חֲשֹׁף עֲבֹדְךָ, אֶל־יִמְשְׁלוּ־בִי.

אֲזֵ אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רַב.

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לִפְנֶיךָ,

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 THE SILENT. Poetically, the inanimate universe is pictured as alive, singing the praises of God and all that God has created.

THE SKY TELLS THE STORY. 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 OF NATURE. A paradox. Though nature does not verbally communicate, it nevertheless does relate the story of creation.

THE TORAH OF ADONAI TEACHES. 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 ARE TRUE. The Hebrew word is the same as the word used in the Bible to refer to the tablets on which the Ten Commandments (לוחות הַעֲדוּת, *luhot ha-eidut*) were written.

OPENING THE EYES. 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. In the ancient Near East, to revere a sovereign was to be completely loyal.

MORE PRECIOUS THAN GOLD. 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 BE FULFILLED. 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 בְּשׁוֹנוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ, וַיִּגְרָשׁהוּ וַיֵּלֶךְ.
 אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת, תָּמִיד תִּהְלֶנּוּ בְּפִי.
 בִּיהוָה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנֻיִם וַיִּשְׁמָחוּ.
 גִּדְּלוּ לַיהוָה אֹתִי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.
 דַּרְשָׁתִי אֶת־יְהוָה וְעֲנֵנִי, וּמִכָּל־מְגוּרֹתַי הֲצִילָנִי.
 הִבִּיטוּ אֵלָיו וְנִהְרֻ, וּפְנִיָּהֶם אֶל־יַחְפְּרוּ.
 זֶה עָנִי קָרָא וַיהוָה שָׁמַע, וּמִכָּל־צְרוּתָיו הוֹשִׁיעוּ.
 חָנָה מִלֶּאֱן־יְהוָה סָבִיב לִירְאָיו וַיַּחֲלָצֵם.
 טַעְמוּ וּרְאוּ כִּי־טוֹב יְהוָה, אֲשֶׁר־יִהְיֶה הַגִּבֹּר יַחְסֶה־בּוֹ.
 יִרְאוּ אֶת־יְהוָה קֹדְשָׁיו, כִּי־אֵין מַחְסוֹר לִירְאָיו.
 כְּפִירִים רָשׁוּ וְרַעֲבֻ, וְדֹרְשֵׁי יְהוָה לֹא־יַחְסְרוּ כָל־טוֹב.
 לְכוּ־בָנִים שְׁמַעוּ־לִי, יִרְאֵת יְהוָה אֲלַמְדְּכֶם.
 מִי הָאִישׁ הַחֹפֵץ חַיִּים, אֲהֵב יָמִים לְרִאוֹת טוֹב.
 נֹצַר לְשׁוֹנֶךָ מֵרַע, וּשְׁפָתֶיךָ מִדְּבַר מֶרֶם.
 סוֹר מֵרַע וַעֲשֵׂה־טוֹב, בִּקְשׁ שְׁלוֹם וְרִדְפֵהוּ.
 עֵינֵי יְהוָה אֶל־צַדִּיקִים, וְאֶזְנוֹי אֶל־שׁוֹעֲתָם.
 פָּנֵי יְהוָה בְּעֹשֵׂי רַע, לְהַכְרִית מֵאֶרֶץ וְזָכָר.
 צַעֲקוּ וַיהוָה שָׁמַע, וּמִכָּל־צְרוּתָם הֲצִילָם.
 קָרוֹב יְהוָה לְנִשְׁבָּרֵי־לֵב, וְאֶת־דֹּפְאֵי־רוּחַ יוֹשִׁיעַ.
 רַבּוֹת רַעוֹת צַדִּיק, וּמִכָּל־יִצְלָנוּ יְהוָה.
 שׁוֹמֵר כָּל־עֲצָמוֹתָיו, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה.
 תִּמְוֹתֶת רָשָׁע רָעָה, וְשֹׁנְאֵי צַדִּיק יֶאֱשָׁמוּ.
 פָּדָה יְהוָה נַפְשׁ עַבְדּוֹ,
 וְלֹא יֶאֱשָׁמוּ כָל־הַחֲסִים בּוֹ. תְּהִלִּים לִד'

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 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 לִיהוָה גִּדְּלוּ אֹתִי. This verse is recited in the synagogue service just before the Torah is paraded around the room.

מִלֶּאֲן אֶל־אֲדֹנָי 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 קֹדְשָׁיו. 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 נֹצַר לְשׁוֹנֶךָ מֵרַע. 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 בִּקְשׁ שְׁלוֹם וְרִדְפֵהוּ. 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-hafeitz hayyim,
ohev 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.

אֲדֹנִי, מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר. בְּטֶרֶם הָרִים יְלָדוֹ
וַתְּחַלֵּל אֶרֶץ וַתְּבַל, וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל.

תָּשָׁב אֲנוֹשׁ עַד־דָּפָא, וְהִתְאַמֵּר שׁוּבוּ בְנֵי־אָדָם. כִּי אֵלֶּךָ
שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר, וְאַשְׁמוּרָה בְּלִילָה.
זְרַמְתָּם שָׁנָה יְהִי, בְּבִקְרָא פְּחָצִיר יַחֲלֶף. בְּבִקְרָא יִצִּיץ
וַחֲלֶף, לַעֲרֹב יְמוּלֵל וַיִּבֹּשׁ. כִּי־כָלֵינוּ בְּאַפֶּךָ, וּבְחִמָּתְךָ
נִבְהֶלְנוּ.

שִׁתָּה עֲוֹנֹתֵינוּ לִנְגִידָךָ, עֲלַמְנוּ לְמֵאוֹר פְּנִיךָ. כִּי כָל־יָמֵינוּ
פָּנוּ בְּעִבְרָתְךָ, כָּלֵינוּ שָׁנִינוּ כְּמוֹ־הֶגְהָה. יְמֵי־שְׁנוֹתֵינוּ בָּהֶם
שָׁבָעִים שָׁנָה, וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַחֲבָם עֲמַל
וְאוֹן, כִּי־גַז חִישׁ וְנִצָּעָפָה. מִי־יֹדֵעַ עַז אַפֶּךָ וּכְבִּירָאֲתָךָ
עִבְרָתְךָ.

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַעַ, וְנִבֵּא לְבָב חֲכָמָה. שׁוּבָה יְהוָה,
עַד־מָתִי, וְהִנָּחֵם עַל־עֲבֹדֶיךָ. שְׁבַעְנוּ בְּבִקְרָא חֲסִידֶיךָ,
וְנִרְנְנָה וְנִשְׁמַחָה בְּכָל־יָמֵינוּ. שְׁמַחְנוּ כִּימוֹת עֲנִיתָנוּ,
שְׁנוֹת רָאִינוּ רָעָה. יִרְאֶה אֶל־עֲבֹדֶיךָ פְּעֻלָּתְךָ, וְהִדְרֶךְ עַל־
בְּנֵיהֶם.

◀ וַיְהִי נָעַם אֲדֹנִי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה
עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ. תהלים ז

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, יְהוָה)—that is, for God, who is infinite, to understand the human situation, which is finite.

MAN OF GOD אִיש־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 כְּיוֹם אֶתְמוֹל. 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 לְמִנּוֹת יָמֵינוּ. Literally, "to count our days," meaning: "Make each of our days count."

RELENT, ADONAI שׁוּבָה יְהוָה. 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 יָדֵינוּ כּוֹנֵנָה 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 בְּסִתְר עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוֹנָן.
 אִמַּר לִיהוָה מַחְסִי וּמְצוּדָתִי, אֱלֹהֵי אֲבֹתֵי-בֹ.
 כִּי הוּא יִצִּילֵךְ מִפֶּח יְקוֹשׁ, מִדְּבַר הַוּוֹת.
 בְּאַבְרָתוֹ יִסֹּף לָךְ וְתַחַת-כְּנָפָיו תִּתְחַסֶּה,
 צָנָה וְסִחְרָה אָמְתוֹ.
 לֹא-תִירָא מִפֶּחַד לַיְלָה, מִחַץ יְעוֹף יוֹמָם.
 מִדְּבַר בְּאֶפֶל יְהִלֶּךְ, מִקָּטָב יִשׁוּד צְהָרִים.
 יִפֹּל מִצִּדָּךְ אֵלֶיךָ וּרְבֵבָה מִימִינֶךָ, אֵלֶיךָ לֹא יָגֵשׁ.
 רַק בְּעִינֶיךָ תִּבְיֹט, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה.
 כִּי-אַתָּה יְהוָה מַחְסִי, עֲלִיּוֹן שְׁמַתָּ מְעוֹנָךְ.
 לֹא-תֵאָנֶה אֵלֶיךָ רָעָה וְנִגַּע לֹא-יִקְרַב בְּאַהֲלֶיךָ.
 כִּי מִלְּאֲכִיו יִצְוֶה-לָךְ לְשִׁמְרֶךָ בְּכָל-דֶּרֶכֶיךָ.
 עַל-כַּפָּיִם יִשְׁאוּנֶךָ, פֶּן-תִּגָּף בְּאַבֵּן וּגְלֶלֶךָ.
 עַל-שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמָס כְּפִיר וְתַנִּין.
 כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ, אֲשַׁנְּבֶהוּ כִּי-יִדַּע שְׁמִי.
 יִקְרָאֵנִי וְאַעֲנֶהוּ, עֲמוּ-אֲנֹכִי בְּצִרָה,
 אֲחַלְצֶהוּ וְאַכְבֶּדֶהוּ.
 אַרְךָ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.
 אַרְךָ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ 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 suppliant 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 וְתַחַת-כְּנָפָיו. 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 עֲמוּ אֲנֹכִי בְּצִרָה. 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 וְאַרְאֶהוּ 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.
שְׁעִמְדִים בְּבֵית יְהוָה, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ. הִלְלוּ־יְהוָה
כִּי־טוֹב יְהוָה, וַזְמִירוֹ לְשִׁמּוֹ כִּי נָעִים. כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה,
יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי אֲנִי יִדְעָתִי כִי־גָדוֹל יְהוָה, וְאֲדַנִּינוּ
מִכָּל־אֱלֹהִים. כָּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה, בְּשָׁמַיִם
וּבָאָרֶץ בְּיָמִים וְכָל־תְּהוֹמוֹת. מַעֲלָה נִשְׁאִים מִקְצֶה
הָאָרֶץ, בְּרָקִים לְמִטָּר עָשָׂה, מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו.
שֶׁהִפָּה בְּכוֹרֵי מִצְרַיִם, מֵאָדָם עַד־בְּהֵמָה. שָׁלַח אוֹתוֹת
וּמִפְתִּים בְּתוֹכֵכֵי מִצְרַיִם, בְּפָרְעָה וּבְכָל־עַבְדָּיו. שֶׁהִפָּה
גּוֹיִם רַבִּים, וְהָרַג מַלְכִים עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי
וּלְעוֹג מֶלֶךְ הַבָּשָׁן, וְלָכָל מַמְלָכוֹת כְּנָעַן. וְנָתַן אֶרֶץ
נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ. יְהוָה שִׁמְךָ לְעוֹלָם, יְהוָה
זְכָרְךָ לְדֹר־וָדֹר. כִּי־יִדְּיִן יְהוָה עַמּוֹ, וְעַל־עַבְדָּיו יִתְנַחֵם.
עֲצַבִּי הַגּוֹיִם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פָּה־לָהֶם וְלֹא
יִדְּבָרוּ, עֵינֵי לָהֶם וְלֹא יִרְאוּ. אֲזִינִים לָהֶם וְלֹא יִאֲזִינוּ,
אֵף אֵין־יִשְׁרֹן בְּפִיהֶם. כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר־
בִּטַּח בָּהֶם. < בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה, בֵּית אֶהֱרֹן
בָּרְכוּ אֶת־יְהוָה, בֵּית הַלְוִי בָרְכוּ אֶת־יְהוָה, יִרְאֵי יְהוָה
בָּרְכוּ אֶת־יְהוָה. בְּרוּךְ יְהוָה מְצִיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם.
הִלְלוּ־יְהוָה. תְּהִלָּים קְלָה

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 יְהוָה. A compound word in Hebrew: "Praise Yah." "Yah" is a shortened form of the name of God.

עַבְדֵי אֲדֹנָי 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 *avodah* (עֲבוֹדָה), from the same root as *eved* (עֶבֶד), "servant." The Rabbis called prayer *avodah* שְׂכֵלָב *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 שֶׁהִפָּה 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 אֶרֶץ. וְנָתַן אֶרֶץ. 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 שִׁמְךָ 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 שֹׁכֵן 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!

כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

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כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.

הוֹדוּ לַיהוָה כִּי־טוֹב

הוֹדוּ לַאלֹהֵי הָאֱלֹהִים

הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדּוֹ

לַעֲשֵׂה הַשְׁמָיִם בְּתַבּוּנָה

לְרַקַּע הָאָרֶץ עַל־הַמַּיִם

לַעֲשֵׂה אוֹרִים גְּדֹלִים

אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם

אֶת־הַיָּרֵחַ וְכּוֹכְבֵּים לְמַמְשֶׁלוֹת בַּלַּיְלָה

לְמַכָּה מִצָּרִים בְּבִכּוּרֵיהֶם

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם

בֶּיַד חֲזָקָה וּבְזִרְעוֹ נְטוּיָה

לְגִזְרֵי־יָם־סוּף לְגִזְרִים

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ

וַנַּעַר פָּרְעֹה וַחֲיִילוֹ בַּיָּם־סוּף

לְמוֹלִיף עַמּוֹ בַּמִּדְבָּר

לְמַכָּה מַלְכִּים גְּדֹלִים

וַיַּהַרְג מַלְכִּים אֲדִירִים

לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי

וַיַּלְעֹג מֶלֶךְ הַבָּשָׁן

וַנִּתֵּן אֶרֶצָם לְנַחֲלָה

נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ

שֶׁבִשְׁפָּלָנוּ זָכַר לָנוּ

וַיַּפְרֹקֵנוּ מִצָּרֵינוּ

נָתַן לָחֶם לְכָל־בָּשָׂר

הוֹדוּ לָאֵל הַשְׁמָיִם

תְּהִלִּים קְלוּ

PSALM 136. According to some rabbis, Psalms 135 and 136 originally formed one unit and were known as *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: *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
לַאֲלֹהֵי הָאֱלֹהִים. This and other phrases that follow are reminiscent of the language of Deuteronomy.

GOD GIVES FOOD TO ALL
FLESH לָחֶם לְכָל־בָּשָׂר. 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.

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 hasdo;

God's love endures forever.

Praise God, who works great wonders alone,
making the heavens with wisdom,
suspending earth over waters:

ki l'olam hasdo;

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 hasdo;

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 hasdo;

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 hasdo;

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 hasdo;*
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 hasdo;*
God's love endures forever.

God gives food to all flesh,
Praise the Sovereign of heaven; *ki l'olam hasdo;*
God's love endures forever.

רָנְנוּ צְדִיקִים בַּיהוָה, לַיְשָׁרִים נֶאֱמָה תְהִלָּה. הוֹדוּ לַיהוָה
בְּכִנּוֹר, בְּנֶבֶל עֲשׂוֹר וּמְרוֹלוֹ. שִׁירוּלוֹ שִׁיר חֲדָשׁ, הֵיטִיבוּ
נֶגֶן בְּתִרְעָה. כִּי־יֵשֶׁר דְּבַר־יהוָה, וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה.
אֱהָב צִדְקָה וּמִשְׁפָּט, חֶסֶד יְהוָה מְלֶאכֶה הָאָרֶץ.

בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל־צֶבָאִם. כּוֹס
כֶּנֶד מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִיהוָה כָּל־
הָאָרֶץ, מִמֶּנּוּ יִגְוֶהוּ כָּל־יֵשֶׁבִי תֵבֵל. כִּי הוּא אָמַר וַיְהִי,
הוּא צָוָה וַיַּעֲמֵד. יְהוָה הַפִּיר עֲצַת־גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת
עַמִּים. עֲצַת יְהוָה לְעוֹלָם תַּעֲמֵד, מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר.

אֲשֶׁר־יִהְיֶה אֱלֹהֵינוּ, הָעַם בָּחַר לְנִחְלָה לוֹ.
מִשְׁמַיִם הִבִּיט יְהוָה, רָאָה אֶת־כָּל־בְּנֵי הָאָדָם. מִמְּכוֹן־
שְׁבָתוֹ הַשָּׁמַיִת, אֶל כָּל־יֹשְׁבֵי הָאָרֶץ. הֵיצֵר יָחַד לָבָם,
הַמְבִּין אֶל־כָּל־מַעֲשֵׂיהֶם.

אֵין הַמֶּלֶךְ נוֹשָׁע בְּרֶב־חַיִל, גָּבוּר לֹא־יִנָּצַל בְּרֶב־כֹּחַ. שֶׁקֶר
הַסּוֹס לַתְּשׁוּעָה, וּבָרֵב חִילוֹ לֹא יִמְלֹט. הִנֵּה עֵין יְהוָה
אֶל־יִרְאָיו, לְמִי־חַלִּים לְחֶסֶדוֹ. לְהַצִּיל מִמּוֹת נַפְשָׁם,
וּלְחַיּוֹתָם בְּרָעַב.

נַפְשֵׁנוּ חֲכֵתָה לַיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא. < כִּי־בוֹ יִשְׁמַח
לְבָנוּ, כִּי בְשֵׁם קֹדְשׁוֹ בִּטְחָנוּ. יְהִי־חֶסֶדְךָ יְהוָה עָלֵינוּ
כַּאֲשֶׁר יַחֲלֵנוּ לָךְ. תְּהִלִּים לֵךְ.

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 צְדִיקִים רָנְנוּ בַיהוָה. 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 עֲשׂוֹר נֶבֶל. Some think that the instrument mentioned here, נֶבֶל (*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 עֲשׂוֹר (*asor*), "ten," is a separate instrument.

LOVES RIGHTEOUSNESS AND JUSTICE אֱהָב צִדְקָה וּמִשְׁפָּט. Divine attributes that we are called upon to imitate.

ALL THEY CONTAIN כָּל־צֶבָאִם. 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 כּוֹס כֶּנֶד. 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 לַתְּשׁוּעָה. 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 חֲכֵתָה. 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.

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, ויציצו כל-פעלי און,
להשמידם עדי-עד.
ואתה מרום לעלם יהוה.
כי הנה איביך יהוה,
כי-הנה איביך יאבדו,
יתפרדו כל-פעלי און.
ותתם כראים קרני, בלתי בשמן רענן.
ותבט עיני בשורי,
בקמים עלי מרעים תשמענה אזני.
צדיק בתמר יפרח,
כארז בלבנון ישגה.
שתולים בבית יהוה,
בחצרות אלהינו יפריחו.
עוד ינוכחון בשיבה, דשנים ורעננים יהיו.
להגיד פי-ישר יהוה, צורי ולא-עולתה בו. 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. איש-בער לא ידע. 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 יאבדו איביך. 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.

LIKE THE HORN OF THE OX יתתם כראים קרני.

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 שתולים בבית יהוה.

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'sheinitim v'ra-ananim yihyu,
l'haggid ki yashar Adonai, tzuri v'lo avlatah bo.*

יהוה מֶלֶךְ גָּאוֹת לְבֶשׂ,
 לְבֶשׂ יְהוֹה עַל הַתְּאֵזָר,
 אֶף-תִּכּוֹן תִּבֵּל בַּל-תִּמּוּט.
 נִכּוֹן כְּסָאָךְ מֵאֵז מַעוֹלָם אֲתָה.
 נִשְׂאוּ נְהָרוֹת יְהוֹה,
 נִשְׂאוּ נְהָרוֹת קוֹלָם,
 יִשְׂאוּ נְהָרוֹת דְּכֵיָם.
 מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי-יָם,
 אֲדִיר בְּמָרוֹם יְהוֹה.
 < עֲדֹתֶיךָ נֶאֱמָנוּ מֵאֵד,
 לְבֵיתֶךָ נֶאֱוָה-קִדְשׁ יְהוֹה, לְאֶרֶץ יָמִים.

תהלים צג

יְהִי כְבוֹד יְהוֹה לְעוֹלָם, יִשְׁמַח יְהוֹה בְּמַעֲשָׁיו. יְהִי שֵׁם
 יְהוֹה מְבָרָךְ מִעַתָּה וְעַד-עוֹלָם. מִמְּזֹרַח-שֶׁמֶשׁ עַד-
 מְבֹאוֹ, מְהֵלֵל שֵׁם יְהוֹה. רֵם עַל-כָּל-גּוֹיִם יְהוֹה, עַל
 הַשָּׁמַיִם כְּבוֹדוֹ. יְהוֹה שֶׁמֶךְ לְעוֹלָם, יְהוֹה זִכְרֶךָ לְדֹר-וָדָר.
 יְהוֹה בְּשָׁמַיִם הֵכִין כְּסֵאוֹ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. יִשְׁמַחוּ
 הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְהוֹה מֶלֶךְ. יְהוֹה
 מֶלֶךְ, יְהוֹה מֶלֶךְ, יְהוֹה יִמְלֹךְ לְעֹלָם וָעֶד. יְהוֹה מֶלֶךְ
 עוֹלָם וָעֶד, אֲבָדוּ גוֹיִם מֵאֶרֶצוֹ. יְהוֹה הִפִּיר עֲצַת-גּוֹיִם,
 הֵנִיא מַחֲשָׁבוֹת עַמִּים. רַבּוֹת מַחֲשָׁבוֹת בְּלִב־אִישׁ, וְעֲצַת
 יְהוֹה הִיא תְקוּמָה. עֲצַת יְהוֹה לְעוֹלָם תַּעֲמֵד, מַחֲשָׁבוֹת
 לִבּוֹ לְדֹר וָדָר. כִּי הוּא אָמַר וַיְהִי, הוּא-צִוָּה וַיַּעֲמֵד. כִּי-
 בָחַר יְהוֹה בְּצִיּוֹן, אֹהֶל לְמוֹשֵׁב לוֹ. כִּי-יַעֲקֹב בָּחַר לוֹ יְהוָה,
 יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא-יִטֹּשׁ יְהוֹה עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.
 < וְהוּא רַחוּם יַכְפִּיר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב
 אָפוֹ וְלֹא-יַעֲרִיר כָּל-חַמְתּוֹ. יְהוֹה 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 וְכָפַר עוֹן. 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 Tahanun, 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. 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 נְהָרוֹת דְּכֵיָם. 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 יְהוֹה FOREVER. 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;

*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 שֶׁפָּכַח לֹא, אֲשֶׁרִי הָעַם שִׁיְהוּה אֱלֹהִיו.

תהלה לדוד.

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל-יוֹם אֶבְרַכְךָ, וְאֶהְלֹלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמֵהֶלֶל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דֹּר לְדֹר יִשְׂבַּח מַעֲשֶׂיךָ, וּגְבוּרָתְךָ יִגִּידוּ.
הִדְר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרָנָה.
זָכַר רַב־טוֹבְךָ יִבְיַעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אֲפִים וּגְדֹל־חֶסֶד.
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכְכָּה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יְדַבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הִדְר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דֹּר וָדֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן 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 חֲנוּן 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־הַנִּפְלִים. 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.

פֹּתַח אֶת־יָדָךְ, וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן.
 צִדִּיק יִהְיֶה בְּכָל־דְּרָכָיו, וְחֹסִיד בְּכָל־מַעֲשָׁיו.
 קָרוֹב יִהְיֶה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רִצּוֹן־יִרְאֵיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 < תְּהִלַּת יְהוָה יִדְבֹּר־פִּי,
 וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. תְּהִלִּים קמ"ה
 וְאַנְחֵנוּ נִבְרָךְ יְיָ, מִעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְיָ.

הַלְלוּ־יְיָ.
 הַלְלֵי נַפְשֵׁי אֶת־יְיָ.
 אֲהַלֵּל יְהוָה בְּחַיִּי, אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי.
 אֶל־תִּבְטְחוּ בְּנִדְיָבִים, בְּכֹן־אָדָם שָׁאִין לוֹ תְּשׁוּעָה.
 תֵּצֵא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ,
 בַּיּוֹם הַהוּא אֲבִדוּ עֲשָׂתְנִתִּיו.
 אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל־יְהוָה אֱלֹהָיו.
 עֲשֶׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם,
 הַשֹּׁמֵר אֶמֶת לְעוֹלָם.
 עֲשֶׂה מִשְׁפָּט לַעֲשׂוֹקִים, נָתַן לֶחֶם לָרַעֲבִים,
 יְהוָה מַתִּיר אֲסוּרִים,
 יְהוָה פֹּקֵחַ עֲוִרִים,
 יְהוָה זֹקֵף כְּפוּפִים,
 יְהוָה אֹהֵב צַדִּיקִים.
 יְהוָה שׁוֹמֵר אֶת־גֵּרִים,
 < יָתוֹם וְאַלְמָנָה יְעוֹדֵה, וְדֶרֶךְ רָשָׁעִים יַעֲנֶה.
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר.
 הַלְלוּ־יְיָ. תְּהִלִּים קמ"ו

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 לְאֲדָמָתוֹ. 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 מַתִּיר 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 שׁוֹמֵר אֶת־גֵּרִים, יָתוֹם וְאַלְמָנָה יְעוֹדֵד. 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 זַמְרָה אֱלֹהֵינוּ, כִּי־נַעֲמִים נֶאֱוָה תְהִלָּה.
 בּוֹנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יִכְנֹס. הָרוּפָא לְשִׁבּוּרֵי
 לֵב וּמַחְבֵּשׁ לְעֻצְבוֹתָם. מוֹנֶה מִסְפָּר לְפוֹכְכִּים, לְכֻלָּם
 שְׁמוֹת יִקְרָא. גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ, לְתַבּוּנָתוֹ אֵין
 מִסְפָּר. מֵעוֹדֵד עֲנוּיִם יְהוָה, מִשְׁפִּיל רָשָׁעִים עַד־יָאֲרֹץ.
 עָנּוּ לַיהוָה בְּתוֹדָה, וְזָמְרוּ לֵאלֹהֵינוּ בְּכִנּוֹר. הַמְכֶסֶה שָׁמַיִם
 בְּעָבִיבִים, הַמְכִּין לָאָרֶץ מָטָר, הַמְצַמֵּיחַ הַרִים חֲצִיר. נוֹתֵן
 לְבִהְמָה לַחֲמָה, לְבִנֵי עֵרֶב אֲשֶׁר יִקְרָאוּ. לֹא בְגִבוּרַת
 הַסּוֹס יִחַפֵּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה. רוֹצֶה יְהוָה אֶת־
 יִרְאָיו, אֶת־הַמִּיחָלִים לְחִסְדּוֹ. שִׁבְחֵי יְרוּשָׁלַם אֶת־יְהוָה,
 הָלְלֵי אֱלֹהֶיךָ צִיּוֹן. כִּי־חֹזֶק בְּרִיחֵי שְׁעָרֶיךָ, בִּרְךָ בְּנִיךָ
 בְּקִרְבֶּךָ. הַשֵּׁם גְּבוּלוֹךָ שְׁלוֹם, חֶלֶב חֲטִיִּם יִשְׁבִּיעֶךָ. הַשִּׁלַּח
 אֱמָרְתוֹ אָרֶץ, עַד־מִהֲרָה יֵרוּץ דְּבָרוֹ. הַנָּתַן שְׁלֵג כַּצֶּמֶר,
 כְּפֹר כַּאֲפֹר יַפְזֹר. מִשְׁלֵיךְ קִרְחוֹ כַּפְתִּים, לִפְנֵי קָרְתוֹ מִי
 יַעֲמֵד. יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם, יֵשֶׁב רוּחוֹ וַיִּזְלוּ־מִיָּם.
 < מַגִּיד דְּבָרוֹ לַיעֲקֹב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. לֹא עָשָׂה
 כֵּן לְכָל־גּוֹי, וּמִשְׁפָּטִים בְּלִי־דַעוּם. הָלְלוּ־יְהוָה. תְהִלִּים קמז

הָלְלוּ יְהוָה. הָלְלוּ אֶת־יְהוָה מִן הַשָּׁמַיִם, הָלְלוּהוּ בַּמְרוֹמִיִּם.
 הָלְלוּהוּ כָל־מַלְאָכָיו, הָלְלוּהוּ כָל־צַבָּאוֹ. הָלְלוּהוּ שְׁמֵשׁ
 וַיְרַח, הָלְלוּהוּ כָל־פוֹכְכֵי אוֹר. הָלְלוּהוּ שְׁמֵי הַשָּׁמַיִם,
 וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם. יְהִלְלוּ אֶת־שֵׁם יְהוָה, כִּי
 הוּא צִוָּה וְנִבְרָאוּ. וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֲקִי־נֶתַן וְלֹא
 יַעֲבֹר. הָלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ, תַּנְיִנִים וְכָל־תַּהֲמוֹת.
 אֵשׁ וּבָרָד שְׁלֵג וְקִיטוֹר, רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ. הַהָרִים
 וְכָל־גְּבוּעוֹת, עֵץ פָּרִי וְכָל־אֲרָזִים. הַחֲחִיָּה וְכָל־בְּהֵמָה,
 רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי־אָרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־
 שְׁפָטֵי אָרֶץ. בַּחּוּרִים וְגַם־בְּתוֹלוֹת, זִקְנִים עִם־נְעָרִים.
 יְהִלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָּב שְׁמוֹ לְבָדּוֹ, < הוֹדוּ עַל־
 אָרֶץ וּשְׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל־חֲסִידָיו, לְבִנֵי
 יִשְׂרָאֵל עִם קִרְבּוֹ, הָלְלוּ־יְהוָה. תְהִלִּים קמח

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 מַגִּיד דְּבָרוֹ לַיעֲקֹב. This line is especially evocative on the High Holy Days, when we approach God with broken hearts.

GOD'S WORD IS REVEALED מַגִּיד דְּבָרוֹ TO JACOB לַיעֲקֹב. 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 (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.

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. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תִּהְלְלוּ בְקֹהֶל
חֲסִידֵיכֶם. יִשְׂמַח יִשְׂרָאֵל בְּעֲשִׂיו, בְּגִידֵי צִיּוֹן יִגִּילוּ
בְּמִלְכָּם. יִהְלְלוּ שְׁמוֹ בְּמַחּוֹל, בְּתֹף וְכִנּוֹר יִזְמְרוּ-לוֹ.
כִּי-רֹצֶה יְהוָה בְּעַמּוֹ, יַפְאֵר עַנּוּיִם בִּישׁוּעָה. יַעֲלִזוּ
חֲסִידֵיכֶם בְּכַבּוֹד, יִרְנְנוּ עַל-מִשְׁכָּבוֹתָם. רוֹמְמוֹת אֵל
בְּגִרּוֹנָם, וְחֶרֶב פִּיפִיּוֹת בִּידָם. לַעֲשׂוֹת נִקְמָה בְּגוֹיִם,
תּוֹכַחוֹת בְּלֹא-אִמִּים. < לְאֶסֶר מַלְכֵיהֶם בְּזִקִּים
וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרוֹל. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב,
הַדָּר הוּא לְכָל-חֲסִידָיו. הָלְלוּ-יְהוָה. תְּהִלִּים קמט

הָלְלוּ יְהוָה,
הָלְלוּ אֵל בְּקֹדְשׁוֹ, הָלְלוּהוּ בְּרִקְיעַ עֻזּוֹ.
הָלְלוּהוּ בְּגִבּוֹרָתוֹ, הָלְלוּהוּ כְּרֹב גְּדֻלּוֹ.
הָלְלוּהוּ בְּתִקְעַת שׁוֹפָר, הָלְלוּהוּ בְּנֵבֶל וְכִנּוֹר.
הָלְלוּהוּ בְּתֹף וּמַחּוֹל, הָלְלוּהוּ בְּמִנִּים וְעֵגֶב.
הָלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע, הָלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
< כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הָלְלוּ-יְהוָה.
כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה, הָלְלוּ-יְהוָה. תְּהִלִּים קנ

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מְצִיּוֹן, שְׁכֵן
יְרוּשָׁלַם, הָלְלוּ-יְהוָה. בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל,
עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ. < וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וַיִּמְלֹא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ, אָמֵן וְאָמֵן.

Some congregations proceed with נְשָׁמוֹת, page 67.

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 בְּמַחּוֹל. 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 פִּיפִיּוֹת וְחֶרֶב. 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

the word *hallelu* 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 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.

PAISED 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."

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 לְעֵינֵי כָל־הַקָּהָל וַיֹּאמֶר דָּוִד:
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד־
עוֹלָם. לָךְ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח
וְהַהוֹד, כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְמַלְכָּה
וְהַמְתַּנַּשֵּׂא לְכָל לְרָאשׁ. וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה
מוֹשֵׁל בְּכָל, וּבִיָּדְךָ כָּח וּגְבוּרָה, וּבִיָּדְךָ לְגַדֵּל וּלְחַזֵּק
לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמַהֲלִילִים לְשֵׁם
תְּפִאֲרָתְךָ. דברי הימים א כט, י-יג

אַתָּה־הוּא יְהוָה לְבָדְךָ, אַתָּה עֹשֶׂית אֶת־הַשָּׁמַיִם, שָׁמַי
הַשָּׁמַיִם וְכָל־צָבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיָּמִים וְכָל־
אֲשֶׁר בָּהֶם, וְאַתָּה מַחִיָּה אֶת־כָּלָם, וּצְבֵא הַשָּׁמַיִם לָךְ
מִשְׁתַּחֲוִים. < אַתָּה־הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בַּחֲרָת
בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׁדִּים, וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם,
וּמַצֵּאתָ אֶת־לִבּוֹ נֶאֱמָן לְפָנֶיךָ.

וְכָרוֹת עָמּוֹ הַבְּרִית לָתֵת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי
הָאֱמֹרִי וְהַפְּרָזִי וְהַיְבוֹסִי וְהַגְּרָגָשִׁי לָתֵת לְזֶרְעוֹ, וְתִקֵּם
אֶת־דִּבְרֶיךָ כִּי צִדִּיק אַתָּה. וְתֵרָא אֶת־עֲנִי אֲבֹתֵינוּ
בְּמִצְרַיִם, וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עַל־יַם־סוּף. וְתֵתֵן אֹתָהּ
וּמִפְתִּים בְּפִרְעוֹ, וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֲרָצוֹ, כִּי יֵדַעְתָּ
כִּי הִזִּידוּ עָלֶיהֶם, וְתַעֲשֶׂ־לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
< וְהֵימָּה בִקְעַת לְפָנֶיהֶם וַיַּעֲבְרוּ בְּתוֹךְ־הַיָּם בַּיַּבָּשָׁה, וְאַתָּה־
לְדִפְיָהֶם הִשְׁלַכְתָּ בְּמִצּוֹלוֹת, כְּמוֹ־אֲבֹן בְּמַיִם עֲזִים.

בַּחֲמִיָּה 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.

וַיְבָרֶךְ דָּוִד DAVID PRAISED. 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.

בָּרוּךְ אַתָּה יְהוָה PRAISED ARE YOU. This is one of only two times that these words, which became the formula for all Jewish *b'rakhot*, are found in the Bible.

מוֹדִים אֲנִי WE THANK YOU. 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.

אַתָּה־הוּא יְהוָה לְבָדְךָ YOU ALONE, ADONAI. 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.

מֵאוּר כַּשְׁדִּים OUT OF UR OF THE CHALDEES. 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

וַיִּוְשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: וַיֵּרָא יִשְׂרָאֵל אֶת־
הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם
וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֹּאמְרֵינוּ בִּיהוָה וּבִמֹּשֶׁה עֲבָדָיו:
שְׁמוֹת יָד לֹא

אֲזַיִשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה סוֹס
וּרְכָבוֹ רָמָה בָּיִם: עֲזִי וְזִמְרַת יְהוָה וַיְהִי־לִי
לִישׁוּעָה זֶה אֵלֵי וְאַנְוָהוּ אֱלֹהֵי
אָבִי וְאַרְמְמָנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
שְׁמוֹ: מִרְפַּבַּת פָּרְעָה וְחִילֹו יְרָה בָּיִם וּמִבְּחָר
שָׁלְשִׁיו טָבְעוּ בַּיָּם־סוֹף. תְּהַמֵּת יִכְסִּימוּ יִרְדּוּ בְּמִצּוֹלֹת כָּמוֹ־
אָבִן: יְמִינָהּ יְהוָה נֶאֱדָרִי בִפֶּחַ יְמִינָהּ
יְהוָה תִּרְעֹץ אוֹיֵב: וּבְרַב גְּאוּנָה תִּהְיֶה
קָמִיד תִּשְׁלַח חֲרֹנָהּ יֹאכֻלְמוּ כֶּקֶשׁ: וּבְרוּחַ
אֲפִילָה נִעְרְמוּ מֵיִם נִצְבּוּ כָמוֹ־נֶגֶד
נִזְלִיִם קָפְאוּ תְהַמֵּת בִּלְבָב־יָם: אָמַר
אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶרִיק חֲרָבִי תִוְרִישְׁמוּ יָדִי: נִשְׁפָּת
בְּרוּחַהּ כִּסְמוּ יָם צָלְלוּ כַּעֲפֹרֶת בְּמֵיִם
אֲדִירִים: מִי־כִמְכָּה בָּאֵלֶם יְהוָה מִי
כִמְכָּה נֶאֱדָר בִּקְדֹשׁ נוֹרָא תִהְלֹת עֲשֵׂה
פֶּלֶא: נְטִיתָ יְמִינָהּ תִּבְלַעְמוּ אֶרֶץ: נְחִיתָ
בְּחִסְדֶּךָ עַם־נוֹ גְּאֻלָּתָהּ נִהְלֹתָ בְּעֶזְרָה אֶל־גְּנוּהָ

THE SONG AT THE SEA
שִׁירַת 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
אֲזַיִשִׁיר־מֹשֶׁה. The
Hebrew *yashir* (*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

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 אִישׁ מִלְחָמָה. 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.

קדֹשׁ: שְׁמֵעוּ עַמִּים יְרֻזֹּן חֵיל
 אֲחֻז יִשְׁבִּי פִלְשֶׁת: אֲז נִבְהִלּוּ אֱלֹפֵי
 אָדָם אֵילֵי מוֹאֵב יֶאֱחֻזְמוּ רַעַד נִמְגּוּ
 כָּל יִשְׁבִּי כְנָעַן: תִּפְּל עֲלֵיהֶם אִמְתָּה
 וּפָחַד בְּגִדֵּל זְרוּעָה יִדְמוּ כְּאֶבֶן עֵד-
 יַעֲבֹר עִמָּךְ יְהוָה עֲדִי-יַעֲבֹר עִמֶּיךָ
 קִנִּיתָ: תִּבְאָמוּ וְתִטְעֲמוּ בְּהַר נִחְלָתְךָ מְכוֹן
 לִשְׁבֹּתֶךָ פַּעֲלָתָהּ יְהוָה מִקְדָּשׁ אֲדֹנֵי כּוֹנֵן
 יְדִידָהּ: 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 וּמִשְׁלַל בְּגוֹזִים. וְעָלוּ מוֹשָׁעִים בְּהַר צִיּוֹן לְשֹׁפֵט אֶת-הָרָעָה עָשׂוּ, וְהִיתָה לַיהוָה הַמְּלוּכָה. וְהָיָה יְהוָה לְמֶלֶךְ 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.

שָׁחַר אֲבִקְשְׁךָ צוּרִי וּמִשְׁגָּבִי
 אֶעֱרֹךְ לִפְנֶיךָ שַׁחְרִי וְגַם עֶרְבִי.
 לִפְנֵי גִדְלָתְךָ אֶעֱמֵד וְאֶפְהֵל
 כִּי עֵינֶיךָ תִּרְאֶה כָּל-מַחְשְׁבוֹת לִבִּי.
 מִהֲזֶה אֲשֶׁר יוֹכֵל הַלֵּב וְהַלְשׁוֹן לַעֲשׂוֹת
 וּמִהֲכֹחַ רוּחִי בְּתוֹךְ קִרְבִּי.
 < הִנֵּה לְךָ תִּיטֵב זְמַרְתָּ אֲנוּשׁ
 עַל כֵּן אוֹדֶךָ בְּעוֹד נִשְׁמַת אֱלֹהִים בִּי.

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 שָׁחַר אֲבִקְשְׁךָ. 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 תְּבָרֵךְ אֶת־שִׁמְךָ, יְהוָה אֱלֹהֵינוּ.
וְרוּחַ כָּל־בָּשָׂר תִּפְאֶר וּתְרוּמָם זָכְרָךְ, מִלִּפְנֵינוּ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אֲתָה אֵל,
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
פּוֹדֶה וּמַצִּיל, וּמַפְרִיֵּס וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.
אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹן כָּל־תּוֹלְדוֹת,
הַמְהַלֵּל בְּרַב הַתִּשְׁבָּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בַּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
וְיְהוָה לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשָׁנִים, וְהַמְקִיץ נֹרְדָּמִים,
וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.
לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אֵלֹנוּ פִּינוּ מֵלֹא שִׁירָה כָּפִים,
וְלִשְׁוֹנֵנוּ רִנָּה כְּהֶמוֹן גִּלּוֹ,
וּשְׁפֹתֵינוּ שֶׁבַח כְּמִרְחַבֵּי רִקִּיעַ,
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרָה,
וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,
וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת,
אֵין אֲנַחְנוּ מְסַפִּיקִים לַהֲדוֹת לְךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אַבוֹתֵינוּ [וְאַמּוֹתֵינוּ], וּלְבָרֵךְ אֶת־שִׁמְךָ עַל אַחַת
מֵאַלְף אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת
שֶׁעָשִׂיתָ עִם אַבוֹתֵינוּ [וְאַמּוֹתֵינוּ] 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).

GOD OF ALL AGES וְהָאַחֲרוֹנִים
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 גָּאַלְתָּנוּ, יְהוָה אֱלֹהֵינוּ,
וּמִבֵּית עַבָדִים פָּדִיתָנוּ.
בִּרְעֵב זִנְתָּנוּ, וּבְשָׂבַע כָּלִפְלַתָּנוּ,
מִחֶרֶב הִצַּלְתָּנוּ, וּמִדֶּבֶר מִלִּטְתָּנוּ,
וּמִחֲלִים רָעִים וְנֹאמָנִים דָּלִיתָנוּ.
עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ,
וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ,
וְאַל תִּטְשֵׁנוּ, יְהוָה אֱלֹהֵינוּ, לְנֶצַח.

FROM EGYPT YOU REDEEMED
US מִמִּצְרַיִם גָּאַלְתָּנוּ. Note
the connection to the
preceding prayer, the Song
at the Sea, p. 65.

עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָּנוּ,
וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ,
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ,
הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת־שִׁמְךָ
מִלְכָּנוּ.

כִּי כָל־פֶּה לָךְ יוֹדֶה, וְכָל־לִשׁוֹן לָךְ תִּשָּׁבַע,
וְכָל־בֶּרֶךְ לָךְ תִּכְרַע, וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל־לִבָּבוֹת יִירָאוּךָ, וְכָל־קָרֵב וְכָל־יֹתֵד יִזְמְרוּ לְשִׁמְךָ,
כְּדָבָר שֶׁכָּתוּב:

כָּל־עֲצָמוֹתַי תִּאֲמַרְנָה, יְהוָה מִי כָמוֹךָ,
מִצִּיל עָנִי מִחֲזֹק מִמֶּנּוּ, וְעָנִי וְאַבְיוֹן מִגְּזָלוֹ.
מִי יִדְמֶה־לָּךְ, וּמִי יִשׁוּה־לָּךְ, וּמִי יַעֲרֶף־לָּךְ,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וָאָרֶץ.
נְהַלֵּלְךָ וְנִשְׁבַּחְךָ, וְנִפְאֶרְךָ, וְנִבְרַךְ אֶת־שֵׁם קְדוֹשְׁךָ,
כָּאָמֹר: לְדוֹד, בָּרְכִי נַפְשִׁי אֶת־יְהוָה
וְכָל־קִרְבִּי אֶת־שֵׁם קְדוֹשׁוֹ.

EVERY BONE IN MY BODY
CRIES OUT מִצִּיל עָנִי וְאַבְיוֹן מִגְּזָלוֹ. This
verse has been cited as the
basis in Jewish tradition for
bodily movement during
prayer.

בָּרְכִי נַפְשִׁי
LET MY SOUL BLESS
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 עֶזְךָ,
הַגָּדוֹל בְּכִבּוּד שְׁמֶךָ,
הַגָּבוֹר לְנִצָּחַן,
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.

הַמֶּלֶךְ

יוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.

וְכַתּוּב: רָנְנוּ צְדִיקִים בַּיהוָה, לִישְׁרִים נְאֻנָּה תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם
וּבְדִבְרֵי צְדִיקִים תִּתְבָּרַךְ
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ
וּבִקְרֹב קְדוֹשִׁים תִּתְהַלֵּל.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר
שְׁמֶךָ מִלִּפְנֵי כָּל-דּוֹר-וָדוֹר. שְׁכֵן חוֹבֵת כָּל-הַיְצוּרִים
לִפְנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
אֵל הַיְּהוּדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ
לְעֵלָה וּלְקַלָּס עַל כָּל-דִּבְרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד
בְּיִשְׂרָאֵל עַבְדְּךָ מִשִּׁיחָךְ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלִּפְנֵי הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נִאֲוָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֲזֵר
וּמִמְשָׁלָה, נִצָּחַן, גְּדֻלָּה וּגְבוּרָה, תִּהְיֶה וְתִפְאֶרֶת, קִדְשָׁהּ
וּמַלְכוּתָהּ. אֵל בְּרִכּוֹת וְהוֹדָאוֹת מַעֲתָה וְעֵד עוֹלָם.
בְּרוּךְ אַתָּה יְהוָה, אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ אֵל חַי הָעוֹלָמִים.

הָאֵל. 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 הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, "Great, mighty, awe-inspiring, God," and added one more description declaring God's sovereignty: הַמֶּלֶךְ.

SOVEREIGN הַמֶּלֶךְ. 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," הַמֶּלֶךְ, 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.

SING רָנְנוּ. Psalm 33:1.

IN THE SPEECH OF THE UPRIGHT, YOU ARE EXALTED בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. 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 בְּרִנָּה. This *b'rakhah* marks the completion of P'sukei D'zimra (Verses of Song), which began with the opening *b'rakhah* שְׁמֵךְ אֵל עֶד "Praised be the One," p. 47. The two *b'rakhot* are considered complementary and one is not recited without the other.

The Stillness

The Hasidic 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 הַמַּעֲלוֹת, מִמַּעַמְקִים קְרָאתֶיךָ יְהוָה.
אֲדֹנִי, שְׁמָעָה בְּקוֹלִי,
תְּהִי־יִנָּה אֲזִנֶּיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנִי.
אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ, אֲדֹנִי מִי יַעֲמֵד.
בִּי־עֲמֹךָ הַסְּלִיחָה, לְמַעַן תִּנָּרָא.
קִנִּיתִי יְהוָה, קִנִּיתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֵלְתִּי.
נַפְשִׁי לַיהוָה מְשֻׁמְרִים לִבְּךָ, שְׁמִרִים לִבְּךָ.
יַחַל יִשְׂרָאֵל אֱלֹהֵי־הוָה, בִּי־עַם־יְהוָה הַחֲסֵד,
וְהִרְבָּה עִמּוֹ פְדוּתוֹ.
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 קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וּלְעַלְמֵי עַלְמֵיָא.

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ 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'liḥah 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-ḥesed 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

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*.

קריאת שמע וברכותיה

We rise. Leader:

בָּרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

On Rosh Hashanah:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ עֲשֵׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

On Yom Kippur:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַפּוֹתֵחַ לָנוּ
שַׁעֲרֵי רַחֲמִים וּמֵאִיר עֵינֵי הַמְּחַכִּים לְסִלִּיחָתוֹ, יוֹצֵר
אוֹר וּבוֹרֵא חֹשֶׁךְ, עֲשֵׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

Both services continue:

אוֹר עוֹלָם בְּאוֹצֵר חַיִּים, אוֹרוֹת מְאֻפֵּל אֲמֵר וַיְהִי.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

INTRODUCTION TO THE RECITATION OF THE SH'MA. Shāharit, 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 בָּרְכוּ. 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 הַמְּבָרֵךְ. The Jerusalem Talmud explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 11c).

FORMING LIGHT אוֹר יוֹצֵר. 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 חֹשֶׁךְ וּבוֹרֵא. This prayer is adapted from a verse in Isaiah (45:7), which reads: עֲשֵׂה שָׁלוֹם 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 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:

הַמְאִיר לָאָרֶץ וְלִדְרוֹת עֲלֵיהָ בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
מִה־רַבּוֹ מַעֲשֵׂיךָ יְהוָה,
כָּל־מִן בְּחִכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנְךָ.
הַמְלִיךְ הַמְרוֹמֵם לְבָדּוֹ מֵאָז,
הַמְשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲזָנוּ, צוּר מְשַׁבְּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מְשַׁבֵּב בְּעַדָּנוּ.
אֵל בְּרוּךְ, גָּדוֹל דְּעָה,
הַכִּין וּפָעַל זָהָרֵי חֲמָה.
טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ.
מְאוֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ.
פְּנוֹת צָבָאִיו קְדוֹשִׁים,
רוֹמְמֵי שְׂדֵי תְּמִיד מְסַפְּרִים
כְּבוֹד אֵל וּקְדוּשָׁתוֹ.
◀ תִּתְבָּרַךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאוֹרֵי אֹר שְׁעִשִּׂיתָ יִפְאָרוּךְ סֶלָה.

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]
סֶלָה. 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 un-
derstanding 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 Yitzhak 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.

שבת

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 כל וליושביו שפרא במדת רחמים.

המאיר לארץ ולדרים עליה ברחמים

ובטובו מחדש בכל-יום תמיד מעשה בראשית.

המלך המרומם לבדו מאז,

המשבח והמפאך והמתנשא מימות עולם.

אלהי עולם ברחמיך הרבים רחם עלינו,

אדון עזנו צור משגבנו.

מגן ישענו משגב בעדנו.

< אין בערךך ואין זולתך,

אפס בלתיך ומי דומה לך.

אין בערךך יהוה אלהינו בעולם הזה

ואין זולתך מלפני לחיי העולם הבא.

אפס בלתיך 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," occurs five times in quick succession and refers to the totality of humanity, all earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening *b'rakhah* (p. 71) and anticipates the affirmation 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 conventionally "the world to come" refers to the afterlife or to the messianic era, some Jewish thinkers believe that the Hebrew term refers to the experience of the heavens opening up, that is, the immediate experience 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.

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.*

שבת

שְׁמַחִים. 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 prayer-books, and so the substitution of letters would have been less noticeable.

GOD, WHO CEASED WORK לְאֵל אֲשֶׁר שָׁבַת. 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 (va-yinnafash) (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 שפרא אלהינו,

יצרם בדת בבנה ובהשכל.

לח וגבורה נתן בהם,

להיות מושלים בקרב תבל.

מלאים זיו ומפיקים נגה,

נאה זיום בכל-העולם.

שמחים בצאתם וששים בבואם,

עשים באימה רצון קונם.

פאר וכבוד נותנים לשמו,

צהלה ורנה לזכר מלכותו.

קרא לשמש ויזרח אור,

ראה והתקין צורת הלכנה.

שבח נותנים לו כל צבא מרום,

תפארת וגדלה, שרפים ואופנים וחיות הקדש.

לְאֵל אֲשֶׁר שָׁבַת מְכַל־הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הַתַּעֲלָה וַיֵּשֶׁב עַל פְּסָא כְבוֹדוֹ. תַּפְאֶרֶת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵג קָרָא לַיּוֹם הַשַּׁבָּת. זֶה שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שָׁבַת אֶל מְכַל־מְלָאכְתּוֹ. וַיּוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, טוֹב לְהוֹדוֹת לַיהוָה. לְפִיכָךְ יִפְאָרוּ וַיְבָרְכוּ לְאֵל כָּל־יִצְוָיו. שֶׁבַח יָקָר וְגִדְלָה יִתְּנוּ לְאֵל מֶלֶךְ יוֹצֵר כָּל, הַמְּנַחֵל מְנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ בַּיּוֹם שַׁבַּת קֹדֶשׁ. שֶׁמֶךְ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזָכְרָךְ, מִלְּפָנֶינוּ, יִתְפָּאֵר בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. > תִּתְבָּרַךְ מוֹשִׁיעֵנוּ, עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ, וְעַל מְאֹרֵי אוֹר שְׁעִשִּׂיתָ, יִפְאָרוּךְ סֵלָה.

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 teivel.*

*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.*

*P’er 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,
Tif-eret 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:

תִּתְבַּרְךָ צוּרֵנוּ מִלְכֵנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח
שְׁמֶךָ לְעַד מִלְכֵנוּ, יוֹצֵר מִשְׁרָתִים, וְאֶשֶׁר מִשְׁרָתִי
כָּל־עוֹמְדִים בְּרוֹם עוֹלָם וּמִשְׁמִיעִים בִּירְאָה יַחַד
בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם.
◀ כָּל־אֱהוּבִים, כָּל־בְּרוּרִים, כָּל־גְּבוּרִים,
וְכָל־עֲשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם.
וְכָל־פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה,
בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמִשְׁבָּחִים,
וּמְפַאֲרִים וּמַעֲרִיצִים, וּמְקַדִּישִׁים וּמְמַלְכִים:
אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ
הוּא. ◀ וְכָל־מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה
מְזֻה, וְנוֹתְנִים רְשׁוֹת זֶה לְזֶה, לְהַקְדִּישׁ לַיּוֹצֵר בְּנִחַת
רוּחַ, בְּשִׁפְהַ בְּרוּרָה וּבְנִעִימָה קְדוֹשָׁה, כָּל־כָּאֶחָד עוֹנִים
וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֹא כָּל־הָאָרֶץ כְּבוֹדוֹ.
◀ וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעֵמֶת שָׁרָפִים, לְעֵמֶתָם מִשְׁבָּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ, נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם,
זְמִירוֹת יֹאמְרוּ, וְתִשְׁבָּחוֹת יִשְׁמִיעוּ. כִּי הוּא לְבָדוּ
פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
בֹּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת,
מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,
◀ הַמְּחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
כְּאָמור: לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ.
אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאכִיר וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

KEDUSHAH D'YOTZEIR

קִדְשָׁה 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.

כָּל־מֵהֶם. This passage builds on the repetition of the root כָּל, 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. וְכָל־מְקַבְּלִים. Angels acknowledge each other and recognize a mutual responsibility. This is an ideal of what community should be.

OFANIM ... S'RAFIM. אוֹפָנִים ... שָׁרָפִים. 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. לַעֲשֵׂה אוֹרִים גְּדֹלִים THE CREATOR OF THE GREAT LIGHTS

צִיּוֹן. 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'YOTZBIR: 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'rafim*, 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.

אֶהְבָּה רַבָּה אֶהְבַּתְנוּ, יְהוָה אֱלֹהֵינוּ,
חֻמְלָה גְדוֹלָה וִיתְרָה חֻמְלַת עֲלֵינוּ.
אֲבִינוּ מִלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] שִׁבְטָחוּ בָךְ
וּתְלַמְּדֵם חֻקֵּי חַיִּים, כֵּן תַּחֲנֹנוּ וּתְלַמְּדֵנוּ.
אֲבִינוּ, הָאֵב הָרַחֲמָן, הַמְּרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ
לְהִבִּין וּלְהַשְׁפִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹּר וּלְעַשׂוֹת
וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיִחַד לִבְכֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטָחֵנוּ,
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָה,
וּבְנוּ בַּחֲרֵת מִכָּל-עַם וּלְשׁוֹן,
וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת,
לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

YOU HAVE LOVED US
DEEPLY. 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 אֲבִינוּ מִלְכֵנוּ. 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 וּלְהַשְׁפִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֹּר וּלְעַשׂוֹת וּלְקַיֵּם
This word order implies

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
oneness.

—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-rahaman, 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'kayyem 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.

קריאת שמע

אל מלך נאמן: *If there is no minyan, add these words:*

שמע ישראל יהוה אלהינו יהוה אחד:

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

ברוך שם כבוד מלכותו לעולם ועד.

**ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל
מאדך: והיו הדברים האלה אשר אנכי מצוה היום
על לבבך: ושננתם לבניך ודברת בם בשבתך בביתך
ובלכתך בדרך ובשכבך ובקומך: וקשרתם לאות על-
ידך והיו לטטפת בין עיניך: וכתבתם על מזוזות ביתך
ובשעריך: דברים ו ד ט**

**והיה אם-שמע תשמעו אל-מצותי אשר אנכי מצוה
אתכם היום לאהבה את-יהוה אלהיכם ולעבדו בכל-
לבבכם ובכל-נפשכם: ונתתי מטר-ארצכם בעת
יורה ומלקוש ואספת דגנך ותירשך ויצהרך: ונתתי
עשב בשדך לבהמתך ואכלת ושבעת: השמרו לכם
פן-יפתה לבבכם וסרתם ועבדתם אלהים אחרים
והשתחיתם להם: וחרה אפי-יהוה בכם ועצר את-
השמים ולא-יהיה מטר והאדמה לא תתן את-יבולה
ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן
לכם: ושמעתם את-דברי אלה על לבבכם ועל-נפשכם
וקשרתם אתם לאות על-ידכם והיו לטטפת בין
עיניכם: ולמדתם אתם את-בניכם לדבר בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך: וכתבתם על-
מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי בניכם**

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 מלך נאמן,” “God is a faithful sovereign,” the initial letters of which form an acrostic of the word “amen.”

PRaised IS THE NAME. ברוך שם. 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 על- וכתבתם על-מזוזות. 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 *t'fillin* (t'fillin), phylacteries.

IF YOU WILL HEAR שמע. והיה אם-שמע. 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 *v*, and the last letter of the last word, *l*, enlarged, when they are written in the Torah? Together they form the word *ed*, "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'sharta 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 נִשְׁפָּע יְהוָה לְאַבְתִּיכֶם לְתֵת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ: דברים יא יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם
לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצִית וּרְאִיתֶם אֹתוֹ וִזְכַּרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהוֹיֹת
לָכֶם לֵאלֹהִים אֲנִי < יְהוָה אֱלֹהֵיכֶם:

במדבר טו לז-מא

אֶמֶת

וַיֵּצֵב וְנָכוֹן

וְקִים וַיִּשָּׂר וְנֶאֱמַן וְאֶהוּב וְחָבִיב וְנִחְמַד וְנָעִים וְנוֹרָא
וְאֶדִיר וּמִתְקַן וּמִקְבָּל וְטוֹב וְיִפָּה הַדְּבָר הַזֶּה עָלֵינוּ
לְעוֹלָם וָעֶד.

אֶמֶת אֱלֹהֵי עוֹלָם מִלְפָּנָיו צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ.
< לְדֹר וָדֹר הוּא קִים וְשִׁמּוֹ קִים, וְכִסָּאוֹ נָכוֹן וּמִלְכוּתוֹ
וְאֶמוּנָתוֹ לְעֵד קִימָת. וּדְבָרָיו חַיִּים וְקִימִים, נֶאֱמָנִים
וְנִחְמָדִים, לְעֵד וּלְעוֹלָמִי עוֹלָמִים, עַל אֲבוֹתֵינוּ
[וְאֶמוּנָתֵנוּ] וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל
כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאוּשׁוֹנִים וְעַל
הָאַחֲרוֹנִים דְּבַר טוֹב וְקִים לְעוֹלָם וָעֶד.
אֶמֶת וְאֶמוּנָה חֹק וְלֹא יַעֲבֹר.

< אֶמֶת שְׁאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֶמוּנָתֵנוּ], מִלְפָּנָיו מִלֵּךְ אֲבוֹתֵינוּ [וְאֶמוּנָתֵנוּ], גֹּאֲלֵנוּ
גֹּאֵל אֲבוֹתֵינוּ [וְאֶמוּנָתֵנוּ], יוֹצֵרֵנוּ, צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ
וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוּלָתְךָ.

צִיצִית tzitzit. 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 thread of blue. On it were the words ליהוה קדוש, "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 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 אֶמֶת. 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 אֶמֶת. Additionally, the word אֶמֶת 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.

עֲזַרְתָּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] אֶתָּה הוּא מַעֲוֹלָם,
מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר־וְדּוֹר.
בְּרוּם עוֹלָם מוֹשֶׁכֶּךָ,
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי־אָרֶץ.
אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל לִבּוֹ.
אֱמֶת אֶתָּה הוּא אֲדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לְרִיב רֵיבָם.
אֱמֶת אֶתָּה הוּא רֹאשׁוֹן, וְאֶתָּה הוּא אַחֲרוֹן,
וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

מִמַּצָּרִים גָּאֻלָּתָנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הִרְגָּתָּ וּבְכוֹרְךָ גָּאֻלָּתָּ
יָם סוֹף בָּקַעְתָּ וְיָדַיִם טָבַעְתָּ
יְיָיִדִים הָעֲבָרְתָּ
וַיִּכְסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נֹתַר.
עַל זֹאת שָׁבָחוּ אֱהוּבִים, וְרוֹמְמוּ אֵל,
וְנָתַנּוּ יְיָיִדִים וְמִירוֹת שִׁירוֹת וְתַשְׁבְּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם.
רָם וְנִשְׂאָ, גָּדוֹל וְנוֹרָא,
מִשְׁפִּיל גָּאִים וּמַגְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עַנּוּיִם
וְעוֹזֵר דָּלִים
וְעוֹנֶה לְעַמּוֹ בָּעֵת 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
עֲזַרְתָּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
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 וּמְבָרֵךְ. מִשָּׁה וּמְרִים
וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כִמְכָּה בָּאֵלֶם יְהוָה, מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

◁ שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,

קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְנָאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלָּנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה, גֹּאֵל 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 יִמְלֹךְ ADONAI WILL REIGN
יְמִלֵךְ. 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).

יִשְׂרָאֵל ISRAEL. The name “Israel” is mentioned five times just before the conclusion of the *b'rakhah*, emphasizing the plea for Israel's redemption.

גְּאֻלָּנוּ OUR REDEEMER. Isaiah 47:4.

גֹּאֵל יִשְׂרָאֵל LIBERATED THE PEOPLE ISRAEL. 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

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.

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לֵאלֹהֵינוּ.
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 עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדי אֲבוֹת [וְאִמּוֹת],
וּמַבִּיא גּוֹאֵל לִבְנֵי 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, וְזוֹכֵר
חֲסֵדי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ
בְּאַהֲבָה.

מִסּוֹד חֲכָמִים וְנְבוֹנִים,
וּמִלְּמַד דַּעַת מְבִינִים,
אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחִלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
וְאֲדוֹנֵי הָאֲדוֹנִים.

The ark is closed and we remain standing.

GOD OF ABRAHAM . . . GOD OF SARAH שְׂרָה 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 מִסּוֹד 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 and we remain standing.

זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם וּפוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם.

REMEMBER US זָכְרֵנוּ. 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."

SHIELD OF ABRAHAM מַגֵּן אַבְרָהָם. Based on Genesis 15:1, where God appears to Abraham and says, "Do not fear, Abram, for I will shield you. . . ."

GUARDIAN OF SARAH וּפוֹקֵד 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.

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.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקִיִּם אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת,
וּמִי דוֹמָה לָךְ,
מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

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
Ḥasidic 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'raḥamim 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.*

מי כְּמוֹךְ אֵב הַרְחָמִים, זֹכֵר יִצְוֵינוּ לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אֶתָּה לְחַיּוֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

אל נא:

Many congregations recite this piyyut responsively:

אֶתָּה הוּא אֱלֹהֵינוּ
בְּשִׁמְיִם וּבְאֶרֶץ גְּבוּר וְנִעְרָץ.
דְּגוּל מִרְבֵּבָה הוּא שָׁח וַיְהִי.
וְצִנָּה וְנִבְרָאוּ זָכְרוּ לְנִצָּח.
חַי עוֹלָמִים טְהוֹר עֵינִים.
יוֹשֵׁב סֵתֵר כְּתִירוֹ יְשׁוּעָה.
לְבוּשׁוֹ צִדְקָה מַעֲטָהוּ קִנְיָה.
נֶאֱפָד נְקָמָה סִתְרוֹ יִשָּׂר.
עֲצָתוֹ אֱמוּנָה פְּעֻלָּתוֹ אֱמֶת.
צְדִיק וַיִּשָּׁר קָרוֹב לְקוֹרְאָיו בְּאֱמֶת.
רֵם וּמִתְנַשֵּׂא שׁוֹכֵן שְׁחָקִים.
תּוֹלֵה 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.”

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. 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 וְאַתָּה 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 אֶתָּה 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 כְּתִירוֹ 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 תּוֹלֵה 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-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.

THREE PIYYUTIM INTRODUCE THE KEDUSHAH

God, please hear us.

N

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.

Yoshev 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 מִלְכָּה יְהוָה. 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 hu-

וּבְכֵן נִמְלִיכָהּ יְהוָה מֶלֶךְ
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
כָּל־שֹׁנְאֵי שָׁחַק בְּאֶמֶר מַאֲדִירִים יְהוָה מֶלֶךְ.
כָּל־שׁוֹכְנֵי שָׁקֵט בְּבִרְכָּה מְבָרְכִים יְהוָה מֶלֶךְ.
אֱלֹהֵי וְאֵלֹהֵי בְּגִבָּה מְגִדִּילִים יְהוָה יִמְלֹךְ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
כָּל־מִלְאָכֵי מַעֲלָה בְּדַעָה מְדַגִּילִים יְהוָה מֶלֶךְ.
כָּל־מוֹשְׁלֵי מַטָּה בְּהִלָּל מְהַלְלִים יְהוָה מֶלֶךְ.
אֱלֹהֵי וְאֵלֹהֵי בְּנֹדָאֵי מוֹדִים יְהוָה יִמְלֹךְ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
כָּל־עֲרִיצֵי עֲלִיוֹנִים בְּזִמְרֵי מִזְמָרִים יְהוָה מֶלֶךְ.
כָּל־עוֹבְרֵי עוֹלָמִים בְּחִיל מַחֲסָנִים יְהוָה מֶלֶךְ.
אֱלֹהֵי וְאֵלֹהֵי בְּטַעַם מְטַפְסִים יְהוָה יִמְלֹךְ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
כָּל־קְדוֹשֵׁי קְדוּשָׁה בְּקִדְשָׁה מְקַדִּישִׁים יְהוָה מֶלֶךְ.
כָּל־קְבוּצֵי קָהָל בְּקִשְׁט מְקַשְׁטִים יְהוָה מֶלֶךְ.
אֱלֹהֵי וְאֵלֹהֵי בְּנִעָם מְנַעִימִים יְהוָה יִמְלֹךְ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
כָּל־חֲשֵׁמְלֵי זָקִים לְבָקָרִים מְתַחַדְשִׁים יְהוָה מֶלֶךְ.
כָּל־תַּרְשִׁישֵׁי גִבָּה בְּדִמְמָה מְלַחֲשִׁים יְהוָה מֶלֶךְ.
אֱלֹהֵי וְאֵלֹהֵי בְּשִׁלּוּשׁ מְשַׁלְשִׁים יְהוָה יִמְלֹךְ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

man articulation 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 שָׁקֵט שָׁקֵט. Literally, "All those who dwell in quietness," a poetic reference to earth found in the Book of Job (37:17).

THE THREEFOLD SANCTIFICATION מְשַׁלְשִׁים. 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. Instead of selecting just one as an introduction to the Kedushah, as was the original compositional intent, the tradition came to include several *piyyutim*.

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.

וּבָכֵן לָךְ הַפֶּל יִכְתִּירוּ
 לְאֵל עוֹרֵךְ דִּין
 לְבוֹחַן לְבָבוֹת בְּיוֹם דִּין, לְדוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין,
 לְוֹתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין, לְחוֹמֵל מַעֲשָׂיו בְּיוֹם דִּין,
 לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין, לְלוֹבֵשׁ צַדִּיקוֹת בְּיוֹם דִּין,
 לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין, לְעוֹנָה לְקוֹרְאָיו בְּיוֹם דִּין,
 לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין, לְרַחֵם עָמוֹ בְּיוֹם דִּין,
 לְתוֹמֵךְ תַּמְיָמָיו בְּיוֹם דִּין, לְגוֹלָה עֲמָקוֹת בְּדִין,
 לְהוֹגֶה דַּעוֹת בְּדִין, לְזוֹכֵר בְּרִיתוֹ בְּדִין,
 לְטָהֵר חוּסָיו בְּדִין, לְכוֹבֵשׁ כַּעֲסוֹ בְּדִין,
 לְמוֹחֵל עֲוֹנוֹת בְּדִין, לְסוֹלֵחַ לַעֲמוּסָיו בְּדִין,
 לְפוֹעֵל רַחֲמָיו בְּדִין, לְקוֹנֵה עֶבְדָּיו בְּדִין,
 לְשׁוֹמֵר אוֹהָבָיו בְּדִין.

ג

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 מִיִּשְׁרָיִם 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 בְּיוֹם דִּין. 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 לַעֲמוּסָיו. 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 עֶבְדָּיו 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.



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'ruto ba-din.

L'homeil ma-asav b'yom din l'takeir 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'hilot 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.

קִדְּשָׁה

וּבִכְן וּלְךָ תַעֲלֶה קִדְּשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

נִקְדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שִׁמְךָ יִשִּׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם, כִּכְתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת,
מִלֵּא כָל־הָאָרֶץ כְּבוֹדוֹ.

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לַעֲמַת שָׂרָפִים, לַעֲמַתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מִלִּפְנֵי תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחְנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד
תִּשְׁכֹּן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ, לְדוֹר
וָדוֹר וּלְנֶצַח נִצְחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ, כְּדָבָר
הָאֲמוּר בְּשִׁירֵי עֶזְרָה, עַל יְדֵי דָוִד מֶשִׁיחַ צִדְקָה:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּ־יָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֶצַח נִצְחִים קִדְּשָׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

We are seated.

קִדְּשָׁה KEDUSHAH. 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 קָדוֹשׁ. 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.

מִלֵּא THE WHOLE WORLD IS FILLED WITH GOD'S GLORY! כָּל־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 יִמְלֹךְ. 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'rafin*,
other heavenly beings cry out words of blessing:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mi-m'komo.

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

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.

וּבָכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאִמְתָּךְ עַל כָּל־מַה־שִּׁפְּרָאתָ,
וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לִפְנֶיךָ כָּל־הַבְּרֹאִים,
וְיַעֲשׂוּ כָּל־מִצְוָתְךָ אֶחָת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לִפְנֶיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בְּיָמֶיךָ,
וְשִׁמְךָ נֹרָא עַל כָּל־מַה־שִּׁפְּרָאתָ.

וּבָכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ
וּפְתֻחוֹן פֶּה לַמְיַחֲלִים לָךְ,
שִׁמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ
וְצִמְיַחַת קֶרֶן לְדוֹד עַבְדְּךָ
וְעִרְכַּת נֹר לְבֶן־יִשְׂרָאֵל מְשִׁיחֶךָ,
בְּמַהֲרָה בְּיָמֵינוּ.

וּבָכֵן צְדִיקִים יֵרָאוּ וְיִשְׂמְחוּ
וְיִשְׂרָיִם יַעֲלֹזוּ,
וְחֲסִידִים בְּרִנָּה יִגִּילוּ,
וְעוֹלָתְךָ תִּקְפֹּץ־פִּיָּה
וְכָל־הָרִשָּׁעָה כָּלָה כַּעֲשָׂן תִּכָּלֶה,
כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
בְּכַתוּב בְּדִבְרֵי קֹדֶשְׁךָ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּ־יָהּ.

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 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
יהוה yimlokh Adonai.
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.

קדוש אתה ונורא שמך
ואין אלוה מבלעדיך,
כְּתוּב: וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ
בְּקִדְשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

אתה בחרתנו מכל העמים,
אהבת אותנו ורצית בנו,
ורוממתנו מכל הלשונות,
וקדשתנו במצותיך,
וקרבתנו מלכנו לעבודתך,
ושמך הגדול והקדוש עלינו קראת.

ותתן לנו, יהוה אלהינו באהבה את יום [השבת הזה
ואת יום] הזכרון הזה, יום [זכרון] תרועה [באהבה]
מקרא קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו [ואמנותינו], יעלה ויבא, ויגיע
ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו,
וזכרון אבותינו [ואמנותינו], וזכרון משיח בן־דוד
עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל־עמך בית
ישראל לפניך לפליטה לטובה, לחן ולחסד ולרחמים,
לחיים ולשלום, ביום הזכרון הזה.

זכרנו יהוה אלהינו בו לטובה, אמן.
ויפקדנו בו לברכה, אמן.
והושיענו בו לחיים, אמן.
ובדבר ישועה ורחמים חס וחסנו, ורחם
עלינו והושיענו, פי אליך עינינו, פי אל מלך
חנון ורחום אתה.

ADONAI TZ'VA-OT WILL BE EXALTED
וַיִּגְבֶּה יְהוָה צְבָאוֹת Isaiah 5:6. 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 הַמֶּלֶךְ 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 וַיָּבֹא. 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 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

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 [וְאֲמוֹתֵינוּ],
מֶלֶךְ עַל כָּל־הָעוֹלָם כָּלוּ בְּכַבּוֹדְךָ
וְהִנָּשָׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ,
וְהוֹפֵעַ בְּהֵדֵר גָּאוֹן עוֹךְ
עַל כָּל־יֹשְׁבֵי תֵּבֵל אֶרֶץ.
וַיַּדַּע כָּל־פֶּעוּל כִּי אַתָּה פָּעַלְתָּ
וַיִּבִּין כָּל־יִצּוֹר כִּי אַתָּה יִצְרָתוֹ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:
יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רִצָּה בְּמִנוּחָתָנוּ]
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ, שֶׁבַעֲנֵנו מִטוֹבָךָ
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ [וְהִנְחִילָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרָצוֹן שְׁפַת קִדְשֶׁךָ, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ]
וְטָהַר לִבֵּנוּ לַעֲבֹדְךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־
הָאָרֶץ, מִקְדָּשׁ [הַשְּׁפַת ו] יִשְׂרָאֵל וַיּוֹם הַזֶּכֶר.

רִצָּה יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב
אֶת־הָעֲבוּדָה לְדַבִּיר בִּיתְךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO
YOUR SANCTUARY וְהִשָּׁב
אֶת־הָעֲבוּדָה לְדַבִּיר
בִּיתְךָ. 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.

FIERY OFFERINGS וְאִשֵּׁי
יִשְׂרָאֵל. The phrase
"fiery offerings" originally
referred to the sacrifices
in the Temple, but later
medieval and Hasidic com-
mentators 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."

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.

*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 manifesta-
tion, 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:

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,

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 Remem-
brance holy.

[*Leader: Barukh atah Adonai,*] *Congregation: melekh al kol ha-aretz,
m'kaddeish [ha-shabbat v'] yisra-el* [*Leader: v'yom ha-zikaron*].

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:

מוֹדִים אֲנַחְנוּ לָךְ
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ
וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
אֱלֹהֵי כָל-בֶּשֶׁר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְדוֹשׁ, עַל שֶׁחֵיִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ
וְתַקֵּימָנוּ, וְתַאֲסוּף
גְּלוֹתֵינוּ לַחַצְרוֹת קֹדֶשְׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וּלְעֲשׂוֹת
רְצוֹנְךָ, וּלְעִבְדְּךָ בְּלִבָּב שָׁלֵם,
עַל שֶׁאַנְחָנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ
וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר גּוֹדֵה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסִּיךָ שֶׁבְּכָל-יּוֹם
עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֲרַב
וְבָקֵר וְצַהֲרָיִם. < הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם,
כִּי לֹא תָמוּ חֲסֵדֶיךָ, מֵעוֹלָם
קִנִּינוּ לָךְ.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד
לְעוֹלָם וָעֶד.

וְכָתוּב לַחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיִּהְיוּ אֶת-שְׁמֶךָ בְּאַמֶּת,
הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נִפְאֶה לַהוֹדוֹת.

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.

וְעַל כָּלֶם **FOR ALL THESE**. 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 accom-
pany 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 compassion-
ate, 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 abil-
ity 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 court-
yards, that we may fulfill Your
mitzvot and serve You whole-
heartedly, carrying out Your
will. May God, the source of
gratitude, be praised.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. כֵּן יְהִי רָצוֹן.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיֵשֶׁם 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 בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 94.

MAY ADONAI BLESS YOU יְבָרְכְךָ 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 Jerusalem, 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 congregation in a traditional gesture, thus serving as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* re-enact this ancient blessing 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.

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 בְּסֵפֶר 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.

The Blessings of Peace

Great is peace, for the
only vessel that can con-
tain 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 בְּמִדְבָּר
"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 מַלְכֵינוּ AVINU MALKEINU מַלְכֵנוּ. 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 prayer-books 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.

אָבִינוּ מַלְכֵנוּ! חֲטָאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵנוּ! חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מַלְכֵנוּ! בִּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הָפֵר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כֵּלָה כָּל־צָר וּמַשְׁטֵיִן מַעֲלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כֵּלָה דָּבָר וְחָרָב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעוֹן
וְשִׂמְד מִבְּנֵי בְרִיתְךָ.
אָבִינוּ מַלְכֵנוּ! סֶלַח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! זְכָרְנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֶפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֶפֶר גְּאֻלָּה וּשְׁוֹעָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֶפֶר פְּרִנָּסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֶפֶר זְכוּת.
אָבִינוּ מַלְכֵנוּ! כְּתַבְנוּ בְּסֶפֶר סְלִיחָה וּמַחֲלָה.
אָבִינוּ מַלְכֵנוּ! הִצַּמַּח לָנוּ יְשׁוּעָה בְּקִרְוֹב.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפָר אֲנַחְנוּ.
אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

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'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.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קָדְשְׁךָ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחוּדְךָ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבְמִים עַל
 קְדוּשַׁת שְׁמֶךָ.
 אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לָמַעַנְךָ אִם לֹא לָמַעַנְנוּ.
 אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְכֵנוּ! חֲטֵאֵנוּ לִפְנֶיךָ.
 בּוֹרְאֵנוּ מְבַרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
 גּוֹאֲלֵנוּ מִשְׁמַרְנוּ, עֲשֵׂה עִמָּנוּ לָמַעַן שְׁמֶךָ.
 דּוֹרְשֵׁנוּ מִפְּרִנְסֵנוּ, חֲדִשׁ עָלֵינוּ שָׁנָה טוֹבָה.
 הוֹדִינוּ מוֹשִׁיעֵנוּ, בְּטֹל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קִשּׁוֹת.
 וְתִיקֵנוּ מִפְּלִטָּנוּ, בְּטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
 זָנְנוּ מְנוּסֵנוּ, כָּלָה דְּבַר וְחָרֵב וְרָעַב וְשָׁבִי וּמִשְׁחִית וְעוֹן
 וְשִׂמְד מִבְּנֵי בְרִיתְךָ.
 חוֹסְנוּ מַחֲיֵינוּ, הִפֵּר עֲצַת אוֹיְבֵינוּ.
 טְהוֹרְנוּ מִרְחֻמָּנוּ, סָלַח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.
 יוֹצֵרְנוּ מִלְמַדְנוּ, הַחֲזִירְנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לִפְנֶיךָ.
 כּוֹנֵנוּ מְכַלְפָּלָנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ.
 לְבוֹבְנוּ מִגְדָּלָנוּ, זְכַרְנוּ בְּזַפְרוֹן טוֹב לִפְנֶיךָ.
 אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֶפֶר חַיִּים טוֹבִים.
 אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֶפֶר גְּאֻלָּה וִישׁוּעָה.
 אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֶפֶר פְּרִנָּסָה וְכִלְכָּלָה.
 אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֶפֶר זְכוֹת.
 אָבִינוּ מַלְכֵנוּ, כְּתִבְנוּ בְּסֶפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ 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'liha' u-m'hilah.

נוֹטְרָנוּ מִפְּלִטָּנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקִרְוֹב.
 סוֹמְכֵנוּ מִצִּילָנוּ, הָרִם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 עֲזָרְנוּ מְקַשִּׁיבֵנוּ שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.
 פּוֹדֵנוּ מִשְׁמֶרְנוּ, קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ.
 צוּרֵנוּ מְנוֹסָנוּ, נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.
 קְדוּשָׁנוּ מַצְדִּיקָנוּ, זְכוּר כִּי עָפָר אָנָּחְנוּ.
 רַחֲמֵנוּ מַחֲיֵינוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.
 שׁוֹמְרֵנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.
 תּוֹמְכֵנוּ מְסַעְדֵנוּ, עֲשֵׂה לָמַעַנְךָ אִם לֹא לָמַעַנָּנוּ.
 אֲבִינוּ מִלְּפָנֶיךָ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קְדִישׁ שָׁלֵם

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, פְּרַעוּתָהּ,
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
 יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקָדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא
 מִכָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן
 בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
 דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵּבֵל], 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 Shaharit 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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הוצאת התורה

אֵין־כָּמוֹךְ בָּאֱלֹהִים, אֲדֹנִי, וְאֵין כְּמַעֲשֶׂיךָ.
מִלְכוּתְךָ מְלָכּוֹת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמֶלֶךְ לְעֹלָם וָעֶד.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אֲב הִרְחַמְתָּ, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן, תִּבְנֶה חוֹמוֹת
יְרוּשָׁלַיִם. כִּי בָךְ לִבָּד בִּטְחָנוּ, מֶלֶךְ אֵל רֵם וְנִשְׂא, אֲדוֹן
עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בִנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפָּצוּ אֵיבָיִךְ, וַיִּגָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךְ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְהוָה מִירוּשָׁלַם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

THE TORAH SERVICE סֵדֶר קְרִיאַת הַתּוֹרָה. It is a widespread view in Jewish thought that since the Temple's destruction, our most direct connection to the divine will is through Torah. Thus, the opening of the ark, the Torah's procession through the congregation, and the reading aloud from the scroll are all symbolic moments when the presence 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 אֵין כָּמוֹךְ. 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 אֲב הִרְחַמְתָּ. 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 בִנְסֹעַ. 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

א

Open my eyes, that
through the study of
Your Torah I may see
wondrous things.

—PSALM 119:18

ב

What Torah means to us
depends on what God
means to us.

—JACOB PETUCHOWSKI

ג

The custom of our ances-
tors has the status of
Torah.

—TOSAFOT TO
BABYLONIAN TALMUD,
MENAḤOT

ד

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-rahamim, 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, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת,
נִצֵּר חֶסֶד לְאַלְפִים, נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאת, וְנִקָּה.

אֲבִינוּ מִלְכֵּנוּ, אֲדוֹן הַשְּׁלוֹם, עֲזָרְנוּ וְהוֹשִׁיעֵנו שְׁנֹזֶכֶה תָּמִיד
לְאַחֲזוֹ בְּמִדַּת הַשְּׁלוֹם. וַיְהִיָּה שְׁלוֹם בֵּין כָּל-אָדָם לְחֵבְרוֹ וּבֵין
אִישׁ לְאִשְׁתּוֹ, וְלֹא תִהְיֶה שׁוּם מַחְלָקֶת בֵּין כָּל-בְּנֵי מִשְׁפַּחְתִּי.
אַתָּה עוֹשֶׂה שְׁלוֹם בְּמְרוֹמֶיךָ, כֵּן תִּמְשִׁיךְ שְׁלוֹם עָלֵינוּ וְעַל
כָּל-הָעוֹלָם כָּלוֹ, נִתְקַרֵּב אֵלֶיךָ וּלְתוֹרַתְךָ בְּאֵמֶת וְנַעֲשֶׂה כְּלָנוּ
אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְּךָ שְׁלָם. אֲדוֹן הַשְּׁלוֹם, בְּרַכְּנוּ
בְּשְׁלוֹם. אָמֵן.

יְהִי לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לִפְנֵיךָ יְהוה צוּרִי וְגוֹאֲלִי.

Some recite the following three times:

וְאֲנִי תַפְלִיתִי-לָךְ, יְהוה, עֵת רְצוֹן.
אֱלֹהִים בְּרַב-חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

ON SHABBAT, THE FOLLOWING MEDITATION IS RECITED:

בְּרִיךְ שְׁמֶה דְּמִירָא עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ. יְהֵא
רְעוּתְךָ עִם עַמְּךָ יִשְׂרָאֵל לְעַלְמָא, וּפְרָקוּן יְמִינְךָ אַחֲזִי לְעַמְּךָ
בְּבֵית מִקְדָּשְׁךָ, וּלְאַמְטוּי לָנָא מְשׁוּב נְהוֹרְךָ וּלְקַבֵּל צְלוֹתְנָא
בְּרַחֲמִין. יְהֵא רְעוּא קְדָמְךָ דְּתוֹרִיךָ לֵן חַיִּין בְּטִיבוּתָא, וְלִהּ
אֲנָא פְקִידָא בְּגוֹ צְדִיקָא, לְמַרְחָם עָלֵי, וּלְמַנְטוּר יְתִי וְיֵת כָּל-
דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אֲנֵת הוּא זֶן לְכָלָא, וּמְפָרְנָס לְכָלָא.
אֲנֵת הוּא שְׁלִיט עַל כָּלָא. אֲנֵת הוּא דְּשְׁלִיט עַל מַלְכָּא,
וּמַלְכוּתָא דִּי לָךְ הִיא. אֲנָא עֲבָדָא דְּקָדְשָׁא בְּרִיךְ הוּא
דְּסֻגְדָּנָא קָמָה וּמִקְמָא דִּיקָר אֲוִרִיתָהּ בְּכָל-עֵדוֹן וְעֵדוֹן.

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.

אֲבִינוּ מִלְכֵּינוּ. 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. וְאֲנִי תַפְלִיתִי-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 שְׁמֶה. 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 rahum v'hanun, 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 hasdekha, 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 אִנָּשׁ רָחֲצָנָא, וְלֹא עַל בֵּר אֱלֹהִין סִמְכָנָא, אֶלֶּא
בְּאֵלֶּהָ דְּשִׁמְיָא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאוֹרִיתָהּ קְשׁוּט,
וְנִבְיָאוּהִי קְשׁוּט, וּמִסְגָּא לְמַעַבְדָּ טְבוּן וּקְשׁוּט.

◀ בֵּה אָנָּה רַחֵץ וְלִשְׁמָה קְדִישָׁא יִקְרֵא אָנָּה אָמַר
תְּשַׁבְּחֵן. יְהֵא רַעְוָא קְדָמָךְ דִּתְפַּתַּח לְבִי בְּאוֹרִיתָא,
וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי וּלְבָא דְּכָל-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 אֲדוֹנֵנוּ קְדוֹשׁ וְנוֹרָא שְׁמוּ.

Leader:

גָּדְלוֹ לַיהוָה אֱתֵי, וְנִרְוֹמְמָה שְׁמוּ יַחְדָּו.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוּד,
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ,
לָךְ יְהוָה הַמְּמַלְכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַדָּם רִגְלֵי, קְדוֹשׁ הוּא.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ 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.

וְנוֹרָא AWE-INSPIRING. This word is added on the High Holy Days.

גָּדְלוֹ gad'lu. Psalm 34:4.

לָךְ יְהוָה DONAI YOURS, ADONAI (l'kha Adonai). 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel.

רוֹמְמוּ EXALT ADONAI (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 יִרְחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית
אִיתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיַגְעֵר
בְּיָצָר הָרָע מִן הַנְּשׂוּאִים, וְיַחֲוֶן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים,
וְיִמְלֵא מִשְׁאַלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Torah Reader (or Gabbai):

וְיַעֲזוֹר וְיִגֵּן וְיִשְׁעֵעַ לְכָל הַחוּסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוּ גָדֹל לְאַלְהֵינוּ, וְתָנוּ כְּבוֹד לַתּוֹרָה.
(פֶּהָן, קָרָב: יַעֲמֹד _____ בֶּן _____ הַפֶּהָן.)
(בֵּת פֶּהָן, קָרָב: תַּעֲמֹד _____ בֵּת _____ הַפֶּהָן.)
(יַעֲמֹד _____ בֶּן _____ רֵאשׁוֹן.)
(תַּעֲמֹד _____ בֵּת _____ רֵאשׁוֹנָה.)
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

Congregation and Torah Reader:

וְאַתֶּם הַדֹּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

בְּרָכוֹת הַתּוֹרָה

*The person who is honored with an aliyah recites the following
before the Torah is read:*

בָּרְכוּ 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 נָטַע 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 בָּרְכוּ. 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 נִתֵּן לָנוּ אֶת־תּוֹרָתוֹ . . . נִתֵּן. 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.

Barukh 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.

קריאת התורה ליום ראשון

On the second day, turn to page 103.

בראשית כא

ראשון א וַיְהִי הַיּוֹם פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה
לְשָׂרָה כַּאֲשֶׁר דִּבֶּר: ב וַתֵּהָרֵ וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן
לְזָקְנִיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים: ג וַיִּקְרָא אַבְרָהָם
אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד־לּוֹ אֲשֶׁר־יָלְדָהּ־לּוֹ שָׂרָה יִצְחָק:
ד וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר
צִוָּה אֲתוֹ אֱלֹהִים:

שני ה וַאֲבִרְהָם בֶּן־מֵאָת שָׁנָה בָּהוּלָד לוֹ אֶת יִצְחָק בְּנוֹ:
ו וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל־הַשְׁמַע יִצְחָק־
לִי: ז וַתֹּאמֶר מִי מָלַל לְאַבְרָהָם הַיִּנְיָקָה בָּנִים שָׂרָה כִּי־
יִלְדָתִי בֶן לְזָקְנִיו: ח וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם
מִשְׁתָּה גָדוֹל בְּיוֹם הַגְּמָל אֶת־יִצְחָק: [בשבת שלישי] ט וַתֵּרָא
שָׂרָה אֶת־בֶּן־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק:
י וַתֹּאמֶר לְאַבְרָהָם גֵּרָשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא
יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: יא וַיִּרַע הַדָּבָר
מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: יב וַיֹּאמֶר אֱלֹהִים

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

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 פָּקַד אֶת־שָׂרָה. 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 צָחֵק עָשָׂה לִי. 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 קִצְחָק (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 וַיִּגְמַל. 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-אַבְרָהָם אֶל-יֶרֶע בְּעֵינָיו עַל-הַנֶּעֱר וְעַל-אֲמָתָךְ כֹּל
אֲשֶׁר תֹּאמַר אֵלָיו שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִיצְחָק יִקְרָא
לָהּ זֶרַע:

שלישי [בשבת רביעי] יג וְגַם אֶת-בֶּן-הָאִמָּה לִגְוִי אֲשִׁימְנוּ כִּי
זֶרַעָהּ הוּא: י וַיִּשְׁכֶּם אַבְרָהָם | בְּבֶקֶר וַיִּקַּח-לָחֶם וְחֵמֶת
מֵיָם וַיִּתֵּן אֶל-הָגֵר שֵׁם עַל-שִׁכְמָהּ וְאֶת-הַיֶּלֶד וַיִּשְׁלַח
וַתֵּלֶךְ וַתִּתֵּעַ בְּמִדְבַּר בָּאֵר שָׁבַע: טו וַיִּכְלוּ הַמֵּיִם מִן-
הַחֲמַת וַתִּשְׁלַךְ אֶת-הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים: טז וַתֵּלֶךְ
וַתֵּשֶׁב לָהּ מִנְּגֵד הַרְחֵק כְּמִטְחָוִי קִשְׁתָּ כִּי אָמְרָה אֶל-
אֲרָאָה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְּגֵד וַתֵּשֶׂא אֶת-קוֹלָהּ וַתִּבְרָךְ:
יז וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנֶּעֱר וַיִּקְרָא מֶלֶאךָ אֱלֹהִים |
אֶל-הָגֵר מִן-הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה-לָּךְ הִגֵּר אֶל-תִּירְאִי
כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנֶּעֱר בְּאֲשֶׁר הוּא-שֵׁם:

[בשבת חמישי] יח קוֹמִי שְׂאִי אֶת-הַנֶּעֱר וְהַחֲזִיקִי אֶת-יָדָךְ
בּוֹ כִּי-לִגְוִי גָדוֹל אֲשִׁימְנוּ: יט וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ
וַתֵּרָא בָּאֵר מֵיִם וַתֵּלֶךְ וַתִּמְלֹא אֶת-הַחֲמַת מֵיִם וַתִּשְׁק
אֶת-הַנֶּעֱר: כ וַיְהִי אֱלֹהִים אֶת-הַנֶּעֱר וַיִּגְדֵּל וַיֵּשֶׁב בְּמִדְבַּר
וַיְהִי רֹכֵב קִשְׁתָּ: כא וַיֵּשֶׁב בְּמִדְבַּר פָּאֵרָן וַתִּקַּח-לוֹ אִמּוֹ
אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

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 desert-
ing 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.

VERSE 17. GOD HEARD THE
CRY OF THE BOY וַיִּשְׁמַע
אֱלֹהִים אֶת-קוֹל הַנֶּעֱר.
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 an-
guished heart, even when
no words are uttered."

A MESSENGER OF GOD
וַיִּקְרָא וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנֶּעֱר.
מֶלֶאךָ אֱלֹהִים אֶל-הָגֵר. The
chapter opens with the
birth of Isaac, fulfilling the
promise made to Sarah,
and ends with God's listen-
ing 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 רֹכֵב קִשְׁתָּ. The
midrash interprets this verse to mean that Ishmael became a desert
brigand (Genesis Rabbah 45:9); the biblical wording points to some-
one who supports himself through violence. Could it have been
because of how he was treated as a child? Or was this the personal-
ity 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 מֵאֶרֶץ 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 ששוי] כג וַיְהִי בַּעֲתָהּ הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ
וּפִיכֹל שָׂר־צָבָאוֹ אֶל-אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכָל
אֲשֶׁר-אַתָּה עֹשֶׂה: כֹּה וַעֲתָה הַשְׁבָּעָה לִּי בָאֱלֹהִים הַנֶּה
אִם-תִּשְׁקֹר לִי וּלְנִינִי וּלְנִכְדֵי כָחֹסֶד אֲשֶׁר-עָשִׂיתִי עִמָּךְ
תַּעֲשֶׂה עִמָּדִי וְעַם-הָאָרֶץ אֲשֶׁר-גִּרְתָּה בָּהּ: כֹּה וַיֹּאמֶר
אַבְרָהָם אֲנֹכִי אֲשָׁבַע: כֹּה וְהוֹכַח אַבְרָהָם אֶת-אַבְיִמֶלֶךְ
עַל-אֲדֹתָ בָּאָר הַמִּים אֲשֶׁר גָּזְלוּ עִבְדֵי אַבְיִמֶלֶךְ:
כז וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת-הַדָּבָר הַזֶּה
וְגַם-אַתָּה לֹא-הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתִּי
הַיּוֹם: כז וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיִּכְרְתוּ
שְׁנֵיהֶם בְּרִית:

חמישי [בשבת שביעי] כח וַיִּצַּב אַבְרָהָם אֶת-שָׁבַע כְּבִשָּׁת הַצֹּאן
לְבִדְהָן: כט וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל-אַבְרָהָם מַה הֵנָּה שָׁבַע
כְּבִשָּׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָה: ז וַיֹּאמֶר כִּי אֶת-
שָׁבַע כְּבִשָּׁת תִּקַּח מִיָּדִי בְּעָבוּר תִּהְיֶה-לִּי לְעֵדָה כִּי
חָפַרְתִּי אֶת-הַבָּאָר הַזֹּאת: לא עַל-כֵּן קָרָא לְמָקוֹם הַהוּא
בָּאָר שָׁבַע כִּי שֵׁם נִשְׁפָּעוּ שְׁנֵיהֶם: לב וַיִּכְרְתוּ בְרִית
בְּבָאָר שָׁבַע וַיִּקַּם אַבְיִמֶלֶךְ וּפִיכֹל שָׂר־צָבָאוֹ וַיָּשָׁבוּ אֶל-
אֶרֶץ פְּלִשְׁתִּים: לג וַיֵּטַע אֲשֶׁל בְּבָאָר שָׁבַע וַיִּקְרָא-שֵׁם
בְּשֵׁם יְהוָה אֵל עֹלָם: לד וַיֵּגֶר אַבְרָהָם בָּאָרֶץ פְּלִשְׁתִּים
יָמִים רַבִּים:

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 יָדַעְתִּי ... וְגַם ... וְגַם

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 עֹלָם. 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

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.

ראשון א ויהי אחר הדברים האלה והאלהים נסה את אברהם ויאמר אליו אברהם ויאמר הנני: 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: וישלם אברהם בפקר ויחבש את־חמלו ויקח את־שני נעריו אתו ואת יצחק בנו ויבקע עצי עלה ויקם וילך אל־המקום אשר־אמר־לו האלהים:

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 והיה 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 ויהי אלהים 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 הִנְנִי. There is no adequate English equivalent for the Hebrew הִנְנִי (*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 אשר 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 ד ביום השלישי וישא אברהם את-עיניו וירא את-
המקום מרחק: ה ויאמר אברהם אל-נעריו שבו-לכם
פה עם-החמור ואני והנער נלכה עד-כה 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-נעריו 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 וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיֵּרָא וְהִנֵּה-אֵיל אַחֵר נֹאחַז
בְּסִבְךָ בְּקִרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ
לְעֵלָה תַּחַת בְּנוֹ: יד וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא
יְהוָה | יֵרָאֵה אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה יֵרָאֵה:

רביעי טו וַיִּקְרָא מֶלֶאךָ יְהוָה אֶל-אַבְרָהָם שְׁנִית מִן-
הַשָּׁמַיִם: טז וַיֹּאמֶר בִּי נִשְׁפָּעֵתִי נֹאם-יְהוָה כִּי יַעַן אֲשֶׁר
עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת-בִּנְךָ אֶת-יְחִידְךָ:
יז כִּי-בָרַךְ אֲבִירְךָ וְהִרְבָּה אֲרֻכָּה אֶת-זֶרְעֲךָ כְּכֹכְבֵי
הַשָּׁמַיִם וְכָחוּל אֲשֶׁר עַל-שָׁפַת הַיָּם וַיֵּרֶשׁ זֶרְעֲךָ אֶת
שָׁעַר אֵיבָיו: יח וְהִתְבָּרְכוּ בְּזֶרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֵב
אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי: יט וַיָּשָׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ
וַיֵּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע:

חמישי כ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגַד לְאַבְרָהָם
לֵאמֹר הִנֵּה יִלְדָּה מִלְכָּה גַם-הוּא בָּנִים לְנַחֲוֹר אַחִירָ:
כא אֶת-עֹוֹץ בְּכָרוֹ וְאֶת-בְּנוֹ אַחִיו וְאֶת-קִמּוֹאֵל אֲבִי
אַרְם: כב וְאֶת-כְּשֹׁד וְאֶת-חִזּוֹ וְאֶת-פִּלְדֵּשׁ וְאֶת-יִדְלָף
וְאֶת בְּתוּאֵל: כג וּבְתוּאֵל יִלְדָּה אֶת-רִבְקָה שְׁמִנָּה אֵלֶּה
יִלְדָּה מִלְכָּה לְנַחֲוֹר אַחִי אַבְרָהָם: כד וּפִילְגֶשׁוּ וּשְׁמָה
רְאוּמָה וְתִלְדָּה גַם-הוּא אֶת-טֶבֶחַ וְאֶת-גֶּחֶם וְאֶת-תַּחֲשׁ
וְאֶת-מַעֲכָה:

VERSE 13. ABRAHAM
LOOKED UP אַבְרָהָם
LOOKED UP אַבְרָהָם
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 אֵיל אַחֵר. The Jewish
Publication Society transla-
tion used here reads *ehad*,
following many Hebrew
manuscripts and ancient
versions; the traditional
Masoretic text reads *aḥar*,
“after.”

VERSE 14. ADONAI, THERE
IS VISION וַיֵּרָא. 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 alien-
ation from his father; Abraham and Isaac never appear
together again in the biblical text.

VERSE 23. REBECCA אֶת-רִבְקָה. After the almost tragic
narrative of the Akedah, the reading ends with the joy-
ous 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.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרֵעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ 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:

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל,
עַל-פִּי יְהוָה בְּיַד-מֹשֶׁה.

מִפְטִיר לְרֹאשׁ הַשָּׁנָה

בְּמִדְּבָר כֹּס

א וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם
כָּל-מִלְאכְתְּ עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
ב וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּן-בָּקָר אֶחָד
אֵיל אֶחָד כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם: ג וּמִנְחָתָם
סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עָשָׂרִים לִפְרֹשֶׁי שְׁנֵי עָשָׂרִים
לְאֵיל: ד וַעֲשִׂרוֹן אֶחָד לִכְבֹּשׁ הָאֶחָד לַשְּׁבַעַת הַכִּבְשִׂים:
ה וְשְׁעִיר-עִזִּים אֶחָד חֲטָאת לִכְפֹּר עֲלֵיכֶם: ו מִלֶּבֶד
עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְפֵיהֶם
כְּמִשְׁפָּטָם לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:

the creation story, Adam and Eve's sin, and God's annual judgment of the world.

כָּל-מִלְאכְתְּ עֲבֹדָה כָּל-מִלְאכְתְּ עֲבֹדָה לֹא תַעֲשׂוּ. Other "work" is allowed. Unlike for Shabbat, the Rabbis allowed cooking and carrying in celebration of the holy day.

יּוֹם תְּרוּעָה יִהְיֶה לָכֶם. Maimonides cites this verse as the source for the commandment to listen to the shofar blasts (Mishneh Torah, Laws of Shofar 1:1).

זֹאת 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.

תורה צוה לנו משה,
מורשה קהלת יעקב.

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 measure 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 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.

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

for a group: שגמלכם / for a female: שגמלך / for a male: שגמלך

כל טוב,

הוא (יגמלך / יגמלך / יגמלכם) כל טוב, סלה.

בִּרְכַּת הַגּוֹמֵל 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'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 melek ha-olam,
ha-gomel l'hayyim 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: yigmaleikh / for a group: yigmalkhem)
kol tov, selah.*

הפטרה ליום ראשון

On the second day, we continue on page 111.

בִּרְכָה שֶׁלִּפְנֵי הַהֶפְטָרָה

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בַּנְּבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְיָ הוֹדוּ, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁחָה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבַנְּבִיאֵי הָאַמֶּת וְצַדִּיק.

שמואל א א

א וַיְהִי אִישׁ אֶחָד מִן־הַרְמְתִּים צוֹפִים מֵהָר אֶפְרַיִם וּשְׁמוֹ
אֶלְקָנָה בֶן־יִרְחָם בֶּן־אֶלְיָהוּא בֶן־תָּחוּ בֶן־צוּף אֶפְרַתִּי:
ב וְלֹא שְׁתֵּי נָשִׁים שָׁם אַחַת חָפָה וְשֵׁם הַשְּׁנִית פְּנִנָּה וַיְהִי
לפְנִנָּה יְלָדִים וּלְחָפָה אֵין יְלָדִים: ג וְעַלָּה הָאִישׁ הָהוּא
מַעֲרִיר מִיָּמִים | יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזָכֹךְ לַיהוָה צְבָאוֹת
בְּשִׁלָּה וְשֵׁם שְׁנֵי בְנֵי־עַלִי חֲפְנִי וּפְנִנָּחם כְּהִנָּח לַיהוָה:
ד וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַנִּתֵּן לַפְּנִנָּה אִשְׁתּוֹ וּלְכָל־בְּנֵיהָ
וּבְנוֹתֶיהָ מְנוּת: ה וּלְחָפָה יָתֵן מְנָה אַחַת אֶפְרַיִם כִּי אֶת־
חָפָה אָהָב וַיְהִי סִגְר רַחֲמָה: ו וְכַעֲסָתָה צָרְתָּה גַם־כָּעַס
בַּעֲבוּר הָרַעְמָה כִּי־סִגְר יְהוָה בָּעֵד רַחֲמָה: ז וְכֵן יַעֲשֶׂה
שְׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָה בְּבֵית יְהוָה כֵּן תִּכְעַסְנָה וּתִבְכֶּה
וְלֹא תֹאכַל: ח וַיֹּאמֶר לָהּ אֶלְקָנָה אִשְׁשָׁה חָפָה לָמָּה תִּבְכִּי
וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יִרַע לְבָבְךָ הֲלוֹא אֲנִי טוֹב לָךְ
מִעֲשָׂרָה בָּנִים: ט וַתִּקֶּם חָפָה אַחֲרֵי אֶכְלָה בְּשִׁלָּה וְאַחֲרֵי
שָׁתָה וְעַלִי הִפְחוֹן יֵשֵׁב עַל־הַכִּסֵּא עַל־מְזוֹזַת הַיֵּכָל 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. שִׁלָּה. Joshua had established Shiloh as the resting place of the Ark.

VERSE 8. AM I NOT MORE DEVOTED TO YOU THAN TEN SONS? בָּנִים. 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 מֵרַת נֶפֶשׁ וְתִתְפַּלֵּל עַל־יְהוָה וּבָכָה תְּבֻכָּה:
יא וְתִדְרֹךְ נֶדֶר וְתֹאמַר יְהוָה צְבָאוֹת אִם־רָאָה תִּרְאֶה |
בְּעֵינַי אֲמַתְךָ וּזְכַרְתִּנִּי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּנָה
לְאֲמַתְךָ זֶרַע אֲנָשִׁים וְנִתְּנִי לַיהוָה כָּל־יְמֵי חַיָּי וּמִוֹרָה
לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: יב וְהָיָה כִּי הִרְבָּתָה לְהִתְפַּלֵּל לִפְנֵי
יְהוָה וְעָלִי שָׁמַר אֶת־פִּיהָ: יג וְחֲנָה הִיא מִדְּבַרֶת עַל־
לִבָּהּ רַק שְׁפָתֶיהָ נִעֲוֹת וּקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשֹׁבָה עָלֶי
לְשֹׁכְרָה: יד וַיֹּאמֶר אֱלֹהֶי עַד־מָתִי תִשְׁתַּפְּרִין הַסִּירִי
אֶת־יִינוֹךְ מֵעַלָּיָה: טו וְתַעַן חֲנָה וְתֹאמַר לֹא אֲדִנִּי אִשָּׁה
קִשְׁת־רוּחַ אֲנֹכִי וַיִּין וְשָׁכַר לֹא שְׁתִּיתִי וְאֶשְׁפֹּךְ אֶת־
נַפְשִׁי לִפְנֵי יְהוָה: טז אֶל־תִּתֵּן אֶת־אֲמַתְךָ לִפְנֵי בֵּת־
בְּלִיעַל כִּי־מֵרֶב שְׂחִי וְכַעֲסִי דִּבַּרְתִּי עַד־הֵנָּה: יז וַיַּעַן עָלֶי
וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֵלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלָתְךָ אֲשֶׁר
שָׁאֲלָת מֵעַמּוֹ: יח וְתֹאמַר תִּמְצָא שְׁפָחָתְךָ חֵן בְּעֵינֶיךָ
וְתִלָּךְ הָאִשָּׁה לְדֶרֶכָה וְתֹאכַל וּפְגִינָהּ לֹא־הִיוּ־לָהּ עוֹד:
יט וַיִּשְׁכְּמוּ בִּבְקָר וַיִּשְׁתַּחֲוּ לִפְנֵי יְהוָה וַיֵּשְׁבוּ וַיֵּבְאוּ
אֶל־בֵּיתָם הִרְמָתָה וַיֵּדַע אֶלְקָנָה אֶת־חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָהּ
יְהוָה: כ וַיְהִי לְתַקְפוֹת הַיָּמִים וַתֵּהָרֶה חֲנָה וַתֵּלֶד בֶּן
וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שָׁאֲלָתִיו: כא וַיַּעַל
הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לְזִבְחַ לַיהוָה אֶת־זִבְחַ הַיָּמִים
וְאֶת־נִדְרוֹ: כב וְחֲנָה לֹא עָלְתָה כִּי־אָמְרָה לְאִשָּׁה עַד
יִגְמַל הַנָּעַר וְהִבֵּאתִיו וְנִרְאָה אֶת־פְּנֵי יְהוָה וַיֵּשֶׁב שֵׁם
עַד־עוֹלָם: כג וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה עָשִׂי הַטּוֹב
בְּעֵינֶיךָ שְׁבִי עַד־גְּמֻלָּךְ אֲתוֹ אֲךָ יָקָם יְהוָה אֶת־דְּבָרֹךְ
וַתֵּשֶׁב הָאִשָּׁה וַתִּינַק אֶת־בְּנָהּ עַד־גְּמֻלָּהּ אֲתוֹ:
כד וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גָּמְלָתוּ בְּפָרִים שְׁלֹשָׁה וְאִיפָּה
אֶחָת קָמָה וְנָבַל יוּן וַתִּבְאֶהוּ בֵּית־יְהוָה שְׁלוֹ וְהַנָּעַר
נָעַר: כה וַיִּשְׁחָטוּ אֶת־הַפֶּה וַיֵּבְאוּ אֶת־הַנָּעַר אֶל־עָלֶי:
כו וְתֹאמַר כִּי אֲדִנִּי חֵי נַפְשֶׁךָ אֲדִנִּי אֲנִי הָאִשָּׁה הַנִּצְצָבֶת
עִמָּכָה בָּזָה לְהִתְפַּלֵּל אֶל־יְהוָה: כז אֶל־הַנָּעַר הַזֶּה
הִתְפַּלֵּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׁאֲלָתִי אֲשֶׁר שָׁאֲלָתִי
מֵעַמּוֹ: כח וְגַם אֲנֹכִי הִשְׁאֲלָתְהוּ לַיהוָה כָּל־הַיָּמִים אֲשֶׁר
הָיָה הוּא שָׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוּ שֵׁם 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 שָׁאֵל, "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.

שמואל א ב

א וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר

עֲלֵץ לִבִּי בִיהוָה

רָחַב פִּי עַל-אוֹיְבֵי

ב אֵין-קָדוֹשׁ בִּיהוָה

וְאֵין צוֹר כְּאַלְהֵינוּ:

ג אֶל-תִּרְבּוֹ תִדְבְּרוּ גְבוּהָ גְבוּהָ

יֵצֵא עֵתְק מִפִּיכֶם

כִּי אֵל דְּעוֹת יְהוָה

ד קָשֶׁת גְּבִרִים חֲתִים

ה שְׂבָעִים בְּלָחֶם נִשְׁפְּרוּ

ו עַד-עֲקָרָה יִלְדָּה שְׂבָעָה

ז יְהוָה מִמִּית וּמַחֲיָה

ח יְהוָה מוֹרִישׁ וּמַעֲשִׂיר

ט מְקִימֵם מַעֲפָר דָּל

י לְהוֹשִׁיב עִם-נְדִיבִים

יא כִּי לַיהוָה מִצָּקִי אֶרֶץ

יב רַגְלֵי חֲסִידָיו יִשְׁמֹר

יג כִּי-לֹא בִכָּח יִגְבֶּר-אִישׁ:

יד יְהוָה יַחֲתֹם מְרִיכָיו

טו יְהוָה יִדִּין אֶפְסֵי-אֶרֶץ

וּיִתֶּן-עֹז לְמַלְכּוֹ

רַמָּה קִרְנֵי בִיהוָה

יז כִּי שִׁמְחָתִי בִישׁוּעֶתְךָ:

יח כִּי אֵין בְּלִתֶּךָ

יט וְלֹא נִתְכַּנּוּ עַלְלוֹת:

כ וּנְכַשְׁלִים אָזְרוּ חֵיל:

כא וַרְעִבִים חִדְּלוּ

כב וּרְבַת בָּנִים אִמְלָלָה:

כג מוֹרִיד שָׁאוֹל וַיַּעַל:

כד מַשְׁפִּיל אֶף-מְרוֹמָם:

כה מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן

כו וְכֶסֶף כְּבוֹד יִנְחֹלֵם

כז וַיִּשֶׁת עֲלֵיהֶם תַּבַּל:

כח וַרְשָׁעִים בַּחֲשָׁךְ יִדְמוּ

כט עֲלֵיו בִּשְׁמַיִם יִרְעֶם

ל וַיִּרֶם קֶרֶן מְשִׁיחוֹ:

לא וַיִּתֶּן-עֹז לְמַלְכּוֹ

לב וַיִּתֶּן-עֹז לְמַלְכּוֹ

VERSE 1. AND HANNAH

PRAYED. וַתִּתְפַּלֵּל חַנָּה. 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.

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

וַיִּרֶם קֶרֶן. 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.

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 שֶׁלִפְנֵי הַהִפְטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּתוֹרָה וּבְמִשְׁפָּה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצֶדֶק.

יְרֵמְיָה לֹא

בָּ פֶה אָמַר יְהוָה

מִצָּא חֵן בַּמִּדְבָּר

עִם שְׂרִידֵי חָרָב

הַלּוֹךְ לַהֲרָגֵעוּ יִשְׂרָאֵל:

מִרְחֹק יְהוָה נִרְאָה לִי

וְאַהֲבַת עוֹלָם אֶהְבֵּתִיךָ

עַל־כֵּן מִשְׁכַּתִּיךָ חֹסֵד:

עוֹד אֶבְנֶךָ וְנִבְנִית

בְּתוֹלַת יִשְׂרָאֵל

עוֹד תַּעֲדֵי תַפִּיךָ

וְיִצְאָת בְּמַחֹל מִשְׁחָקִים:

עוֹד תִּטְעֵי כְרָמִים

בְּהָרֵי שְׁמֶרֶן

נִטְעוּ נִטְעִים וְחָלְלוּ:

כִּי יִשְׁׁיוּם

קָרְאוּ נְצָרִים בְּהָר אֶפְרַיִם

קוֹמֵ וְנַעֲלָה צִיּוֹן

אֶל־יְהוָה אֱלֹהֵינוּ:

כִּי־כֹה | אָמַר יְהוָה

רָנֹו לִיעֶקֶב שְׁמִיחָה

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. 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!

הַשְׁמִיעוּ הַלֵּלוּ וְאָמְרוּ
הוֹשֵׁעַ יְהוָה אֶת־עַמּוֹ
אֶת שְׂאֲרֵית יִשְׂרָאֵל:
ה הַנְּנִי מִבֵּיא אוֹתָם מֵאֶרֶץ צָפוֹן
וְקִבְצָתִים מִיִּרְכַּת־אֶרֶץ
בָּם עוֹר וּפֶסֶחַ הָרָה וּלְדַת יַחֲדוֹ
קָהֵל גְּדוֹל יָשׁוּבוּ הִנֵּה:
ט בְּבִכִי יָבֹאוּ
וּבִתְחֻנוּנִים אוֹבִילִם
אוֹלִיכֶם אֶל־נַחְלֵי מַיִם
בְּדֶרֶךְ יֵשֶׁר לֹא יִכְשְׁלוּ בָּהּ
כִּי־הֵייתִי לְיִשְׂרָאֵל לְאֵב
וְאֶפְרַיִם בְּכָרִי הוּא:
י שָׁמְעוּ דְּבַר־יְהוָה גּוֹיִם
וְהִגִּידוּ בְּאֵיִם מִמֶּרְחֶק
וְאָמְרוּ מִזֶּרֶה יִשְׂרָאֵל יִקְבְּצֵנוּ
וְשִׁמְרוּ כְּרֻעָה עֲדָרוֹ:
יא כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב
וַגָּאֵלוּ מִיַּד חֲזַק מִמֶּנּוּ:
יב וּבָאוּ וְרִנְּנוּ בְּמִרוֹם־צִיּוֹן
וְנִקְּרוּ אֶל־טוֹב יְהוָה
עַל־דָּגֶן וְעַל־תִּירֹשׁ וְעַל־יִצְהָר
וְעַל־בְּנֵי־צֶאֱן וּבִקָּר
וְהִיטָה נֶפֶשׁ כֶּגֶן רֹהֶה
וְלֹא־יִוָּסִיפוּ לְדָאֲבָה עוֹד:
יג אַז תִּשְׁמַח בְּתוֹלָה בְּמַחֹל
וּבְחָרִים וּזְקֵנִים יַחֲדוֹ
וְהִפְכֹּתִי אֲבָלָם לְשִׁשׁוֹן
וְנַחֲמָתִים וְשִׂמְחָתִים מִיְּגוֹנָם:
יד וְרוֹיְתִי נֶפֶשׁ הַכֹּהֲנִים דָּשָׁן
וְעַמִּי אֶת־טוֹבִי 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 מִבֶּכָה עַל-בְּנִיהָ
 מֵאֲנָה לְהִנָּחֵם
 עַל-בְּנִיהָ כִּי אֵינָנּוּ:
 טז כֹּה | אָמַר יְהוָה
 מִנְעִי קוֹלְךָ מִבְּכִי
 וְעֵינֶיךָ מִדְּמָעָה
 כִּי יֵשׁ שָׂכָר לִפְעֻלָּתְךָ
 נְאֻם-יְהוָה
 וְשׁוּבוּ מֵאֶרֶץ אוֹיֵב:
 יז וְיִשְׁתַּקְּנָה לְאַחֲרֵיתָךְ
 נְאֻם-יְהוָה
 וְשׁוּבוּ בָנִים לְגְבוּלָם:
 יח שְׁמוּעַ שְׁמַעְתִּי אֶפְרַיִם מִתְנוּדָד
 יִסְתַּתְּנִי וְאַנְסֵר
 כְּעַגְלָה לֹא לִמָּד
 הִשְׁיבֵנִי וְאֲשׁוּבָה
 כִּי אַתָּה יְהוָה אֱלֹהֵי:
 יט כִּי-אַחֲרֵי שׁוּבִי נִחַמְתִּי
 וְאַחֲרֵי הִנָּדְעִי סָפַקְתִּי עַל-יָרֵךְ
 בְּשָׁתִי וְגַם-נִכְלַמְתִּי
 כִּי נִשְׁאַתִּי חֲרַפְתִּי נְעוּרֵי:
 כ הִבֵּן יָקִיר לִי אֶפְרַיִם
 אִם יֶלֶד שַׁעֲשָׁעִים
 כִּי-מִדֵּי דְבָרִי בֹו
 זָכָר אֶזְכְּרֵנּוּ עוֹד
 עַל-כֵּן הָמוּ מְעִי לוֹ
 רַחֵם אֲרַחֲמֵנּוּ
 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 הַהִפְטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צָדִיק בְּכָל־הַדּוּרוֹת, הָאֵל הַנָּאֵמָן הָאוֹמֵר וְעֹשֶׂה, הַמְדַּבֵּר וּמַקְיֵם, שְׁכָל־דְּבָרָיו אֱמֶת וְצֶדֶק. נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזוּר לֹא יֵשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַנָּאֵמָן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלוּבַת נַפְשׁ תוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׂמַחֲנָהּ, יְיָ אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנְּבִיאַ עֲבָדְךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וְיַגִּיל לָבִנּוּ, עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנָּחֲלוּ עוֹד אַחֲרָיו אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, מֶגֶן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת הַזֶּה] וְעַל יוֹם הַזְכָּרוֹן הַזֶּה שֶׁנִּתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ [לְקִדְשָׁהּ וְלִמְנוּחָהּ], לְכָבוֹד וּלְתַפָּאֲרָתָהּ. עַל הַפֶּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד, וְדְבָרְךָ אֱמֶת וְקִיָּם לָעַד. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ עַל כָּל־הָאָרֶץ מְקֻדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

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 וּמַקְיֵם. 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 וְיִדְבָּרְךָ 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).

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.

אֲשַׁפֵּךְ לִפְנֵי שִׁיחִי

צָרְתִּי לִפְנֵי אֲגִיד

בְּהִתְעַטֵּף עָלַי רוּחִי.

הוֹצִיָאָה 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.

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 Canaan-

ite 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.

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 re-

move 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 אֲבָרְהָם יִצְחָק

וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל

וְלֵאָה, הוּא יִבְרַךְ אֶת־כָּל־הַחוֹלִים,

וְיִסִּיר מֵהֶם כָּל־מַחֲלָה, וְיִשְׁלַח

בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאָת

הַנֶּפֶשׁ וְרְפוּאָת 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*.

מִי שִׁבְּרָךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק
וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבְּקָה רָחֵל
וְלֵאָה, הוּא יִבְרָךְ אֶת־כָּל־מִי
שֶׁעוֹסְקִים בְּרִפּוּאֵת חוֹלִים, וְכָל־מִי
שֶׁמְבַקְרִים אוֹתָם. הַקְדּוֹשׁ בְּרוּךְ הוּא
יִשְׁלַם שְׂכָרָם, יִתֵּן לָהֶם חֶכְמָה, הַבְנָה,
כֹּחַ, וְלֵב שׁוֹמֵעַ לַעֲסוֹק בְּעִבּוּדָתָם
בְּאַמּוּנָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־
מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל, וְנֹאמַר
אָמֵן.

*Mi she-beirakh avoteinu
m'kor ha-b'rakhah l'immoteinu.*
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.

*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, osei shamayim va'aretz.*

אֲשֹׁא עֵינַי אֶל־הָהָרִים מֵאֵין יָבֹא 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 שִׁבְרוֹ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק
וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה, הוּא יְבִרֵךְ אֶת־כָּל־מִי
שֶׁעוֹסְקִים בְּצָרָתִי צָבוּר בְּאַמּוּנָה,
וְנוֹתְנִים פֶּת לְאוֹרְחִים וְצֹדֵקָה
לְעֹנִיִּים, וְעוֹזְרִים דָּלִים, וּמַגְבִּיָּהִם
שְׁפָלִים. הַקְדּוֹשׁ בְּרוּךְ הוּא יִשְׁלַם
שְׂכָרָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־
מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל,
וְנֹאמַר אָמֵן.

מִן־הַמֵּצָר קָרָאתִי יְהוָה.

עֲנֵנִי בַּמְרָחֵב יְהוָה. תַּהֲלִים קִיח 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 דמי אחיך צעקים אלי
מן־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.*

עֹשֶׂה שָׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ 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 מִבְּכִי
וְעֵינֶיךָ מִדְּמָעָה, כִּי יֵשׁ שָׂכָר
לַפְעֻלָּתְךָ, נְאֻם־יְהוָה. ירמיה לא טז

A PRAYER FOR OUR COUNTRY

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], קְבִל־נָא בְּרַחֲמִים
אֶת־תַּפְלָתֵנוּ בְּעַד אֶרְצֵנוּ וּמַמְשְׁלָתָהּ. הִרְק אֶת־בְּרַכְתְּךָ
עַל הָאָרֶץ הַזֹּאת, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ, וּפְקִידֶיהָ
הָעוֹסְקִים בְּצָרְכֵי צָבוֹר בְּאַמּוּנָהּ. הוֹרֵם מַחֲקֵי תוֹרְתְךָ,
הַבִּינֵם מִשְׁפָּטֵי צִדִּיק לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם
וְשִׁלוֹהָ, אֲשֶׁר וְחֹפֶשׁ כָּל־הַיָּמִים. אָנָּה יְהוָה אֱלֹהֵי
הַרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ.
עֲקֹר מִלֵּבָם שִׁנְאָה וְאִיבָה, קִנְיָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי
הָאֲמוֹת וְהָאֲמוּנוֹת הַשּׁוֹנֹת הַשּׁוֹכְנִים בָּהּ, אֶהְבָּה
וְאֶחָוָה, שְׁלוֹם וְרַעוּת. וּבְכֵן יִהְיֶה רָצוֹן מִלִּפְנֵיךָ שְׁתִּיחֵי
אֶרְצֵנוּ בְּרַכָּה לְכָל־יֹשְׁבֵי תֵּבֵל, וְתִשְׁרָה בֵּינֵיהֶם רַעוּת
וְחֵרוּת, וְקִיָּם בְּמַהֲרָה חֲזוֹן נְבִיאֶיךָ: לֹא יֵשֶׁא גּוֹי אֶל גּוֹי
חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלַּחְמָה. וְנֹאמַר: כִּי כוֹלָם יִדְעוּ
אוֹתֵי לְמַקְטָנָם וְעַד גְּדוּלָּתָם, וְנֹאמַר אָמֵן.

A PRAYER FOR THE STATE OF ISRAEL

אֲבִינוּ שֶׁבְּשָׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרַךְ אֶת־מְדִינַת
יִשְׂרָאֵל, [שְׁתֵּהא] רֹאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הִגֵּן עָלֶיהָ
בְּאַבְרַת חֶסֶדְךָ, וּפְרֹשׁ עָלֶיהָ סֶפֶת שְׁלוֹמְךָ. וּשְׁלַח אוֹרְךָ
וְאֶמְתְּךָ לְרֹאשִׁיהָ, שְׂרִיָּה וְיוֹעֲצִיהָ, וְתִקְנֵם בְּעֶצֶה
טוֹבָה מִלִּפְנֵיךָ. חֲזַק אֶת־יְדֵי מַגְנֵי אֶרֶץ קִדְשֵׁנוּ, וְהַנְחִילֵם
אֱלֹהֵינוּ יְשׁוּעָה, וְעֵטְרַת נִצָּחוֹן תַּעֲטֹרֵם. וְנַתַּת שְׁלוֹם
בְּאָרֶץ וּשְׁמִיחַת עוֹלָם לְיֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

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 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.

THE VISION OF YOUR PROPHETS חֲזוֹן נְבִיאֶיךָ 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.

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

רבוץ 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.

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 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.

סדר תקיעת שופר

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, Hilkhos 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 HACHOEN

¶ The Shofar

The voice of the shofar calls,
rises up
from the straits.
It rises from among the hats,
the murmurs,
the locket, 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

1

¶ 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.*

T

¶ 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.

עֲלֶה אֱלֹהִים בְּתִרְעָה,
 יִהְיֶה בְּקוֹל שׁוֹפָר.
 וְאָמְרוּ אֱלֹהִים וְאָמְרוּ,
 וְאָמְרוּ לְמַלְכֵּנוּ וְאָמְרוּ.
 כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים,
 וְאָמְרוּ מִשְׁכִּיל.
 מֶלֶךְ אֱלֹהִים עַל גּוֹיִם,
 אֱלֹהִים יָשֵׁב עַל כִּסֵּא קֹדֶשׁוֹ.

We rise. Some congregations repeat each poetic line after the leader.

מִן הַמִּצַּר קָרָאתִי יְיָ, עֲנֵנִי בַּמְּרָחֵב יְיָ.
 קוֹלִי שָׁמַעְתָּ, אֵל תַּעֲלֶם אֲזִנִּי לְרוּחֹתִי לְשׁוֹעֵתִי.
 רֹאשׁ דִּבְרֶךְ אֲמַת, וּלְעוֹלָם כָּל־מִשְׁפָּט צִדִּיק.
 עֲרֹב עֲבֹדֶיךָ לְטוֹב, אֵל יַעֲשֶׂקֵנִי יְדִים.
 שֶׁשׁ אֲנֹכִי עַל אֲמֶרְתְּךָ, כְּמוֹצֵא שָׁלָל רֹב.
 טוֹב טַעַם וְדַעַת לְמַדְנִי, כִּי בְּמִצּוֹתֶיךָ הָאֲמֵנֹתִי.
 נִדְבּוֹת פִּי רִצָּה נָא יְיָ, וּמִשְׁפָּטֶיךָ לְמַדְנִי.

The ba'al t'ki-ah (the person blowing the shofar) recites the following b'rakhot.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר. אָמֵן.
 בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה. אָמֵן.

תְּקִיעָה שְׁבָרִים-תִּרְעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים-תִּרְעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים-תִּרְעָה תְּקִיעָה

 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה

 תְּקִיעָה תִּרְעָה תְּקִיעָה
 תְּקִיעָה תִּרְעָה תְּקִיעָה
 תְּקִיעָה תִּרְעָה תְּקִיעָה גְּדוּלָה

GOD HAS ASCENDED . . .
 UPON A HOLY THRONE
 אֱלֹהִים . . . עַל כִּסֵּא קֹדֶשׁוֹ
 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.

MY VOICE. קוֹלִי. The initial
 letter of the last six lines of
 this passage spell out the
 acrostic שטן שׂטן, "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 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'k-iah*, *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 zeidim.

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 רָצוֹן מִלְפָּנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵנוּ],
שֶׁהִתְקִיעוֹת וְהַקּוֹלוֹת הַיוֹצֵאִים מִן הַשּׁוֹפָר שָׁאֲנוּ תוֹקְעִים,
יַעֲלוּ לִפְנֵי כֶסֶא כְבוֹדָךָ, וַיַּכְפְּרוּ עַל כָּל־חַטָּאתֵינוּ. בְּרוּךְ אַתָּה,
בַּעַל הַרְחָמִים.

אֲשֶׁרֵי הָעַם יָדְעֵי תְרוּעָה, יְהוָה בְּאוֹר־פָּנֶיךָ יִהְלְכוּ.
בְּשִׂמְךָ יִגִּילוּ כָּל־הַיּוֹם, וּבִצְדִקְתְּךָ יִרְוּמוּ.

We are seated.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.
אֲשֶׁרֵי הָעַם שִׁכְכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהָיו.
תְּהִלָּה לְדוֹד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהַלֵּלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׂבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
הָדָר כְּבוֹד הוֹדָךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרָנָה.
זָכַר רַב־טוֹבְךָ יִבְיַעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אָרְךָ אֲפִים וּגְדֻלַּחֲסֵד.
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִזְדוֹף יְהוָה כָּל־מַעֲשֶׂיךָ, וְחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתִי, וּכְבוֹד הָדָר מַלְכוּתִי.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִיִּם, וְזוֹקֵף לְכָל־הַכּוֹפּוֹפִים.
עֵינֵי־כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן.
צִדִּיק יְהוָה בְּכָל־דִּרְכָּיו, וְחֲסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.
רָצוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
< תְּהִלַּת יְהוָה יִדְבַּר־פִּי,
וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קֹדְשׁוֹ לְעוֹלָם וָעֶד. תְּהִלִּים קמ"ה
וְאֲנַחְנוּ נִבְרַךְ יְיָ, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְיָ.

JOYOUS ARE THE PEOPLE
אֲשֶׁרֵי הָעַם. 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!

הכנסת התורה

We rise. Leader:

יִהְיֶה לָנוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁעָב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קָרְבּוֹ, הַלְלוּ־יָהּ.

ON SHABBAT, WE RECITE THIS PSALM:

מְזִמּוֹר לְדָוִד.

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ.
קוֹל יְהוָה עַל־הַמַּיִם,
אֱלֹהֵי־כְבוֹד הָרָעִים, יְהוָה עַל־מַיִם רַבִּים.
קוֹל־יְהוָה בְּכַחַּת, קוֹל יְהוָה בְּהִדְרָה.
קוֹל־יְהוָה שׁוֹבֵר אֲרָזִים, וַיִּשְׁפֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָּנוֹן.
וַיִּרְקִידֵם כְּמוֹ־עֵגֶל, לְבָנוֹן וְשָׁרִיץ כְּמוֹ בֶן־רֶאֱמַיִם.
קוֹל־יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ.
קוֹל יְהוָה יַחִיל מִדְבָּר,
יַחִיל יְהוָה מִדְבַּר קָדֵשׁ.
קוֹל יְהוָה יַחֲלֹל אֵילוֹת
וַיַּחֲשֹׁף יַעֲרֹת, וּבָהִיכְלוּ כָּלֹּא אֱמֹר כְּבוֹד.
יְהוָה לְמַבּוֹל יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ 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 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 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 hotzeiv lahavot eish, kol Adonai yahil midbar,
yahil Adonai midbar kadeish. Kol Adonai y'holeil ayyalot*

*Adonai la-mabbul yashav, va-yeishev Adonai melek l'olam.
Adonai oz l'ammo yittein, Adonai y'vareikh et ammo va-shalom.*

On weekdays:

לְדוֹד מִזְמוֹר.

לִיהוָה הָאָרֶץ וּמִלּוּאָהּ, תִּבֵּל וַיֵּשְׁבִי בָּהּ.
כִּי־הוּא עַל־יָמִים יִסְדָּהּ, וְעַל־נְהָרוֹת יִכּוֹנְנֶהּ.
מִיַּעֲלָה בְּהַר־יְהוָה, וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ.
נָקִי כַפַּיִם וּבֶרֶךְ־לֵבָב, אֲשֶׁר לֹא־נִשְׂא לַשּׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמַרְמָה.
יֵשׂא בִּרְכָּה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דּוֹר דִּרְשׁוֹ, מִבְּקִשֵּׁי פִנְיָךְ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֲזֹז וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשָׂאוּ 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.

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 *מְזִמֹּר לְדָוִד*, literally “to David a psalm,” and Psalm 29 begins *מְזִמֹּר לַדָּוִד*, “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.

וּבִגְּחוֹהָ יֹאמַר: שׁוּבָה יְהוָה רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל.
קוֹמָה יְהוָה לְמִנוּחֶתָּךְ, אֶתָּה וְאַרְוֹן עֶזְךָ.
כְּהִנִּיךָ יִלְבָּשׁוּ-צִדֵּק, וְחִסְדֶּיךָ יִרְנְנוּ.
בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֶל-תֵּשֶׁב פָּנֶי מְשִׁיחֶךָ.
כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אֶל-תַּעֲזָבוּ.
עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּהּ מֵאֲשֶׁר.
דְּרָכֶיהָ דְּרָכֵי-נֹעַם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.
הִשְׁיִבְנוּ יְהוָה אֱלֹהֶיךָ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN יֹאמַר 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 דְּרָכֵי-נֹעַם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם 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 בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי דְּכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא לְעֵלָא מְכַל-בְּרַכְתָּא וּשְׁרִיתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרֵין 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.

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 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 **אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ** on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word **יְהוָה**. 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.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

יְיָ בְּרוּךְ אַתָּה יְהוָה,
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 חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, זֹכֵר
חֲסִדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs:

יְיָ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, זֹכֵר
חֲסִדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְּנֵיהֶם 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 **אֲדֹנָי 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 יִצְחָק, אֱלֹהֵי יַעֲקֹב, וְאֱלֹהֵי יִצְחָק**. 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.

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְּרוּךְ אַתָּה יְהוָה, מְגֵן
אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְּרוּךְ אַתָּה יְהוָה, מְגֵן
אֲבֹרָהּם.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי, מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בַּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
יִמְמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הֶרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים.

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיָה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ, סֵלָה.

וּבָכֵן תֵּן פַּחַדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ
וְאִימָתְךָ עַל כָּל-מַה-שִּׁבְרָאתָ,
וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים,
וְיַעֲשׂוּ כָל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם.
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ,
עַז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שִּׁבְרָאתָ.

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; on this day, we pray for another year of life.

YOU ARE MIGHTY 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 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 this phrase, "who gives life to the dead."

WHO IS LIKE YOU, SOURCE OF COMPASSION? מִי כְמוֹךָ אֵב הֶרְחָמִים. A second *piyyut* inserted at each of the services in the High Holy Day season, emphasizing God's kindness.

U-V'KHEIN וּבָכֵן. These three paragraphs, which are introduced by the same word, *u-v'khein* (וּבָכֵן), 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 לְעַמֶּךָ,
תִּהְיֶה לִירֵאִיךָ וְתִקְנֶה לְדוֹרְשֶׁיךָ,
וּפְתַחֲוֹן פֶּה לַמִּיחָלִים לָךְ,
שְׂמִיחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירֶךָ
וְצִמְיַחַת קָרֵן לְדוֹד עֲבֹדֶךָ,
וְעִרִיכַת נֵר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יֵרְאוּ וְיִשְׂמְחוּ
וְיִשְׂרָאֵל יַעֲלֶזוּ,
וְחִסִּידִים בְּרָנָה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ
וְכָל-הָרִשְׁעָה כָּלָה כַּעֲשׂוֹן תִּכְלָה,
כִּי תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ, אַתָּה יְהוָה לְבֹדֶךָ, עַל כָּל-מַעֲשֶׂיךָ, בְּהַר צִיּוֹן
מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ, כְּפָתוּב בְּדִבְרֵי
קֹדֶשְׁךָ: יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר,
הַלְלוּ-יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעַדֶּיךָ, כְּפָתוּב:
וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ
בְּצִדְקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתָּה בַּחֲרָתָנוּ מִכָּל-הָעַמִּים,
אֶהְבֶּתָ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָת.

וְתִתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ,
בְּאַהֲבָה אֶת-יָוִם [הַשַּׁבָּת הַזֶּה וְאֶת-יָוִם] הַזְכָּרוֹן הַזֶּה,
יָוִם [זְכָרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרַיִם.

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

ADONAI TZ'VA-OT WILL
BE EXALTED יְהוָה יִגְבֶּה
וְצָבָאוֹת. Isaiah 5:16.

RECALLING THE EXODUS
זָכַר לִיצִיאַת מִצְרַיִם. 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 חַטֵּאיֵנוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחֲקֵנוּ מֵעַל אֲדָמָתֵנוּ
וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ,
בְּבֵית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו, מִפְּנֵי הַיָּד
שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ.

יְהִי רָצוֹן מִלְפָּנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוּנוֹתֵינוּ], מֶלֶךְ רַחֲמָן הַמְּשִׁיב בָּנִים לְגִבּוֹלָם, שֶׁתִּשְׁוֹב
וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ
מֵהֲרָה וְתִגְדֵּל כְּבוֹדוֹ. אֲבִינוּ מִלְכֵּנוּ, גָּלָה כְּבוֹד מַלְכוּתְךָ
עָלֵינוּ מֵהֲרָה, וְהוֹפֵעַ וְהַנְּשֹׂא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקָרַב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנִפְּצוֹתֵינוּ כִּפְסֵם מִיִּרְכַּת־אֶרֶץ.
וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם, שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ] לִפְנֶיךָ
אֶת־קִרְבָּנוֹת חֻבוֹתֵיהֶם, תְּמִידִים כְּסֻדָּרָם וּמוֹסָפִים
כֶּהֱלַכְתָּם, וְאֶת־מוֹסָפֵי [יּוֹם הַשַּׁבָּת הַזֶּה וְ] יוֹם הַזִּכְרוֹן
הַזֶּה עָשׂוּ וְהִקְרִיבוּ לִפְנֶיךָ בְּאַהֲבָה כְּמַצּוֹת רָצוֹנָךְ כְּפִתּוֹב
בְּתוֹרָתְךָ, עַל יְדֵי מִשְׁחָה עֲבָדְךָ מִפִּי כְּבוֹדְךָ כְּאֲמֹר:

On Shabbat, those reciting the traditional sacrificial list add this paragraph.

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִים, וּשְׁנֵי
עֶשְׂרוֹנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ. עֲלֵת שַׁבָּת
בְּשַׁבָּתוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְכָּהּ. במדבר כח ט-י

וּבַחֹדֶשׁ הַשְּׁבִיעִי, בְּאַחַד לַחֹדֶשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם
כָּל מְלֹאכֶת עֲבָדָה לֹא תַעֲשׂוּ, יוֹם תְּרוּעָה יִהְיֶה לָכֶם.
וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחּוֹחַ לַיהוָה, פֶּר בֶּן־בָּקָר אֶחָד, אֵיל
אֶחָד, כִּבָּשִׁים בְּנֵי שָׁנָה שְׁבַע, תְּמִימִים. במדבר כט א-ב
וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְּבָר: שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפֶר, וּשְׁנֵי
עֶשְׂרוֹנִים לְאֵיל, וַעֲשִׂרוֹן לִכְבֵּשׁ, וַיִּין כְּנִסְכּוֹ, וּשְׁנֵי שְׁעִירִים
לְכֹפֶר, וּשְׁנֵי תְּמִידִים כֶּהֱלַכְתֶּם. מִלֵּבד עֲלֵת הַחֹדֶשׁ
וּמִנְחָתָהּ, וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ, וְנִסְכֵּיהֶם כְּמִשְׁפָּטָם,
לְרִיחַ נִיחּוֹחַ אִשָּׁה לַיהוָה. במדבר כט ו

BECAUSE OF OUR SINS

מִפְּנֵי חַטֵּאיֵנוּ. The first of the middle *b'rakhot* of the Amidah is called קְדוּשַׁת הַיּוֹם (*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.)

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:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ], רַחֵם עַל אֲחֵינוּ
בֵּית יִשְׂרָאֵל הַנִּתְּוֹנִים בְּצָרָה וְהוֹצִיאֵם מֵאֶפְלָה לְאוֹרָה.
וְקַבֵּל בְּרַחֲמִים אֶת־תְּפִלַּת עַמְּךָ בְּנֵי יִשְׂרָאֵל, בְּכָל־
מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, הַשּׁוֹפְכִים אֶת־לֵבָם לְפָנֶיךָ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַזִּכְרוֹן הַזֶּה.

Those who recited the traditional sacrificial list do not recite this paragraph:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוּנוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
כְּפִי שֶׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כְּכַתוּב:
וְהָיָה בְּאַחֲרִית הַיָּמִים,
נִכּוֹן יִהְיֶה הָרַב בֵּית יְהוָה בְּרֹאשׁ הָהָרִים וְנִשְׂא מִגְּבָעוֹת,
וְנִהְיוּ אֵלָיו כָּל־הַגּוֹיִם.
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לָכֵן וְנַעֲלָה אֵל הָרַב יְהוָה, אֵל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיִרְנוּ מִדֶּרֶכִּיו, וְנִלְכָּה בְּאַרְחֻתּוֹ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבֶּר יְהוָה מִירוּשָׁלַיִם.
וְשִׁפֹּט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכָתְנוּ חֲרֻבוֹתָם לְאַתִּים וְחֲנִיתוֹתֵיהֶם לְמִזְמֹרוֹת,
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

ON SHABBAT, WE RECITE THIS PARAGRAPH:

יִשְׁמַחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג, עַם מְקַדְּשֵׁי
שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבֶךָ. וּבְשִׁבְעֵי רְצִית
בּוֹ וְקִדְשׁוֹ, חֲמִידַת יָמִים אוֹתוֹ קִרְאָתָּהּ, זְכָר לְמַעֲשֵׂה
בְּרֵאשִׁית.

יְהִי MAY IT BE YOUR WILL רָצוֹן. 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 בְּאַחֲרִית 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.

לָכֵן וְנַעֲלָה LET US GO UP לְכֹה וְנַעֲלָה. 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.

מַלְכוּיּוֹת

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
 לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
 שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
 שֶׁלֹא שָׁם חָלְקָנוּ כָּהֵם,
 וְגִרְלָנוּ כְּכָל־הַמּוֹנֵם.
 וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
 הַקָּדוֹשׁ בָּרוּךְ הוּא.
 שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסַּד אָרֶץ,
 וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
 וְשׂוֹכֵנֶת עָזוֹ בְּגִבְהֵי מְרוֹמִים,
 הוּא אֱלֹהֵינוּ אֵין עוֹד.
 אֲמַת מַלְכָּנוּ אָפֶס זוּלָּתוֹ,
 כִּכְתוּב בְּתוֹרָתוֹ:
 וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבָהּ,
 כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם 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-zikaron*, the Day of Remembrance.

IT IS FOR US עֲלֵינוּ. 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."

על כן נקוה לך יהוה אלהינו, לראות מהרה בתפארת
עזך, להעביר גלולים מן הארץ והאלילים פרות יפרתנו,
לתקן עולם במלכות שדי, וכל־בני בשר יקראו בשמך,
להפנות אליך כל־רשעי ארץ. יכירו וידעו כל־יושבי
תבל, כי לך תכרע כל־ברך, תשבע כל־לשון. לפניה 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.

ככתוב בתורתך:

א יהוה ימלך לעולם 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 כל־תמוט. תהלים צג א
ג ונאמר: שאו שערים ראשיכם והנשאנו פתחי עולם,
ויבוא מלך הכבוד. מי זה מלך הכבוד, יהוה עוז וגבור,
יהוה גבור מלחמה. שאו שערים ראשיכם, ושאנו פתחי
עולם, ויבא מלך הכבוד. מי הוא זה מלך הכבוד, יהוה
צבאות הוא מלך הכבוד, סלה. תהלים כד ז-ו

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 reso-
nance 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/SOVER-
EIGNTY. Whereas the Book
of Psalms, some books of
the Prophets, and the later
rabbinic tradition take for
granted that God is natu-
rally 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 idol-
atrous nations, in which
the human monarch was
often seen as a manifesta-
tion 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.

LIFT UP HIGH, O YOU GATES; LIFT UP THE ETERNAL DOORS עולם והנשאנו פתחי עולם. 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

א 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

א 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

א ADONAI is *sovereign*, robed in splendor, girded in strength.
So the earth is established on sure foundation. Psalm 93:1

א 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 וְגֵאֲלוֹ יְהוָה צְבָאוֹת, אֲנִי
 רִאשׁוֹן וְאֲנִי אַחֲרוֹן, וּמִבְּלַעֲדִי אֵין אֱלֹהִים. ישעיה מד ו
 ב וְנֹאמַר: וְעָלוּ מוֹשְׁעִים בְּהָרַי לְשֹׁפֵט אֶת־הָרָעָה, וְהִיטָה לַיהוָה הַמְּלוֹכָה. עבדיה א כא
 ג וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
 יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד. זכריה יד ט
 וּבְתוֹרַתְךָ כָּתוּב לֵאמֹר:
 שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד. דברים ו ד

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], מְלוֹךְ עַל כָּל־
 הָעוֹלָם כְּלוֹ בְּכַבֻּדְךָ, וְהַנֶּשֶׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ,
 וְהוֹפֵעַ בְּהָדָר גָּאוֹן עוֹף עַל כָּל־יוֹשְׁבֵי תֵּבֶל אֶרֶץ,
 וַיֵּדַע כָּל־פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ, וַיִּבֶן כָּל־יִצְוֹר כִּי אַתָּה
 יִצְרָתוֹ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בָּאֶפֶס, יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] [רְצֵה בְּמִנְחָתֵנוּ] קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ, וְתֵן חֻלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעְנוּ מִטּוֹבָךָ,
 וּשְׂמַחְנוּ בִּישׁוּעָתְךָ. [וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
 וּבְרַצוֹן שֶׁבֶת קֹדֶשְׁךָ, וַיְנוּחֵנוּ בְּהַ יִשְׂרָאֵל מִקֹּדֶשׁ שִׁמְךָ].
 וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
 וְדַבְּרֵךְ אֱמֶת וְקִים לְעַד.
 בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־הָאָרֶץ, מִקֹּדֶשׁ [הַשְּׁבֶת ו']
 יִשְׂרָאֵל וַיּוֹם הַזֶּכֶּרֶן.

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 ACKNOWLEDGED 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 acceptance 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" (וְטַהַר לִבֵּנוּ לְעִבְדְּךָ 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

⚡ 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, 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 Re-
membrance 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

זְכוֹרוֹנוֹת

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם, וּפּוֹקֵד כָּל-יְצוּרֵי קֶדֶם.
לִפְנֵיךָ נִגְלוּ כָל-תַּעֲלוּמוֹת, וְהַמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית.
אֵין שְׂכָחָה לִפְנֵי כִסֵּא כְבוֹדְךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
אַתָּה זֹכֵר אֶת-כָּל-הַמַּפְעָל, וְגַם כָּל-הַיְצוֹר לֹא
נִכְחַד מִמֶּךָ.

הַכֹּל גָּלוּי וְיָדוּעַ לִפְנֵיךָ, יְהוָה אֱלֹהֵינוּ,
צוֹפָה וּמַבִּיט עַד סוֹף כָּל-הַדּוֹרוֹת.
כִּי תָבִיא חֶק וּזְכוֹן, לְהַפְקִיד כָּל-רוּחַ וְנֶפֶשׁ,
לְהַזְכִּיר מַעֲשִׂים רַבִּים, וְהַמּוֹן בְּרִיּוֹת לְאֵין תַּכְלִית.
מִרְאשִׁית כְּזֹאת הוֹדַעְתָּ, וּמִלִּפְנֵים אוֹתָהּ גָּלִיתָ.

זֶה הַיּוֹם תִּנְחַלֵּת מַעֲשֶׂיךָ, זְכוֹן לְיוֹם רֵאשׁוֹן,
כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.
וְעַל הַמִּדְיָנוֹת בּוֹ יֹאמְרוּ:

אֵיזוֹ לַחֲרֵב, וְאֵיזוֹ לְשָׁלוֹם, אֵיזוֹ לָרֶעִב, וְאֵיזוֹ לְשֹׂבַע.
וּבְרִיּוֹת בּוֹ יִפְקְדוּ, לְהַזְכִּירָם לַחַיִּים וּלְמֵתוֹת.
מִי לֹא נִפְקֵד כְּהַיּוֹם הַזֶּה, כִּי זִכָּר כָּל-הַיְצוֹר לִפְנֵיךָ בָּא,
מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ, וְעֲלִילוֹת מַצְעָדֵי גִבּוֹר,
מַחֲשָׁבוֹת אָדָם וְתַחבּוּלוֹתָיו, וְיִצְרֵי מַעֲלָלֵי אִישׁ.

אֲשֶׁרֵי אִישׁ שָׁלָא יִשְׂכָּחָהּ, וּבֶן-אָדָם יִתְאַמֵּץ-בָּהּ.
כִּי דוֹרְשֶׁיךָ לְעוֹלָם לֹא יִפְשְׁלוּ, וְלֹא יִכְלָמוּ לְנֶצַח
כָּל-הַחוֹסִים בָּךְ.

כִּי זִכָּר כָּל-הַמַּעֲשִׂים לִפְנֵיךָ בָּא, וְאַתָּה דוֹרֵשׁ
מַעֲשֵׂה כָלֶם.

וְגַם אֶת-נֶחַח בְּאַהֲבָה זָכַרְתָּ, וְתִפְקְדָהוּ בְּדִבְרֵי יְשׁוּעָה
וְרַחֲמִים,

בְּהִבְיָאךָ אֶת-מֵי הַמַּבּוּל, לְשַׁחַת כָּל-בָּשָׂר מִפְּנֵי רָע
מַעֲלָלֵיהֶם.

עַל כֵּן זְכוֹנוֹ בָּא לִפְנֵיךָ, יְהוָה אֱלֹהֵינוּ,
לְהַרְבוֹת וְרַעוּ כְּעַפְרוֹת תִּבְלִי, 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.

אַתָּה זֹכֵר. The introductory poem to this section is the earliest liturgical addition to this section.

RITE OF REMEMBRANCE. 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.

כִּכְתּוּב בְּתוֹרָתְךָ:

א וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ, וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה
אֲשֶׁר אִתּוֹ בַּתֵּבָה, וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ, וַיִּשְׁכּוּ
הַמַּיִם. בְּרֵאשִׁית ח א

ב וַנֹּאמֶר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים
אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב. שְׁמוֹת ב כד
ג וַנֹּאמֶר: וְזִכְרָתִי אֶת־בְּרִיתִי יַעֲקֹב, וְאֵף אֶת־בְּרִיתִי
יִצְחָק, וְאֵף אֶת־בְּרִיתִי אַבְרָהָם אֲזָכֹר, וְהָאָרֶץ אֲזָכֹר.
ויקרא כו מב

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

א זָכַר עָשָׂה לְנִפְלְאוֹתָיו, חֲנוּן וְרַחוּם יְהוָה. תְּהִלִּים קי"א ד
ב וַנֹּאמֶר: טָרַף נָתַן לִירְאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. תְּהִלִּים קי"א ה
ג וַנֹּאמֶר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנָּחֵם כָּרֵב חֲסָדָיו. תְּהִלִּים ק"ו מז

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:

א הֲלֹךְ וְקִרְאתָ בְּאָזְנִי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְהוָה,
זִכְרָתִי לֹךְ חֶסֶד נְעוּרֶיךָ, אֶהְבֵּת כְּלוּלָתֶיךָ, לְכַתֵּךְ אַחֲרֵי
בַּמִּדְבָּר, בְּאָרֶץ לֹא זְרוּעָה. ירמיהו ב ב
ב וַנֹּאמֶר: וְזִכְרָתִי אֲנִי אֶת־בְּרִיתִי אוֹתְךָ בְּיָמֵי נְעוּרֶיךָ,
וְהִקִּימוֹתִי לֹךְ בְּרִית עוֹלָם. יחזקאל טז ט
ג וַנֹּאמֶר: הֲבֵן יָקִיר לִי אֶפְרַיִם, אִם יֶלֶד שַׁעֲשׁוּעִים, כִּי־
מִדֵּי דַבָּרִי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד, עַל כֵּן הָמוּ מֵעִי לוֹ, רַחֵם
אֶרְחֻמֶּנּוּ, נָאִם יְהוָה. ירמיהו לא כ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], זָכְרָנוּ בְּזַכְרוֹן טוֹב
לְפָנֶיךָ, וּפָקַדְנוּ בְּפָקֶדֶת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קָדָם.
וְזָכַר־לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת־הַבְּרִית וְאֶת־הַחֶסֶד, וְאֶת־
הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אֲבִינוּ בְּהַר הַמֹּרִיָּה.
וְתִרְאֶה לְפָנֶיךָ עֲקֻדָּה שֶׁעָקַד אַבְרָהָם אֲבִינוּ אֶת־יִצְחָק
בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעֲסְךָ מֵעַלֵּינוּ, וּבִטּוּבְךָ

THEN I WILL REMEMBER

MY COVENANT אֶת־זִכְרָתִי וְזִכְרָתִי
נֹחַ. 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
נֹחַ. 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,

הַגְדוֹל יָשׁוּב חֲרוֹן אַפָּי מַעֲמָךְ וּמַעֲיָרְךָ וּמִנְחַלְתֶּךָ. וְקִיָּם-
לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת-הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ, עַל
יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאָמֹר:

וְזָכַרְתִּי לָהֶם בְּרִית רַאשֵׁינִים, אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְהוָה.

ויקרא כו מה

כִּי זֹכֶר כָּל-הַנְּשַׁכּוֹת אֶתָּה הוּא מַעוֹלָם, וְאִין שְׂכָחָה
לִפְנֵי כֶּסֶף כְּבוֹדְךָ. וְעַקְדַת יִצְחָק לְזַרְעוֹ הַיּוֹם בְּרַחֲמִים
תִּזְכָּר. בְּרוּךְ אַתָּה יְהוָה, זֹכֶר 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.)

תקיעה שברים-תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה

שׁוֹפְרוֹת

אַתָּה נִגְלִיתָ בַּעֲנֵן כְּבוֹדְךָ, עַל עַם קְדוֹשְׁךָ, לְדַבֵּר עִמָּם.
מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ, וְנִגְלִיתָ עֲלֵיהֶם בְּעַרְפְּלֵי טָהָר.
גַּם כָּל-הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ, וּבְרִיּוֹת בְּרָאשִׁית חָרְדוּ מִמֶּךָ,
בְּהַגְלוֹתְךָ מִלִּפְנֵי הָרָר סִינִי, לְלַמֵּד לַעֲמָךְ תּוֹרָה וּמִצְוֹת,
וּתְשַׁמִּיעַם אֶת-הוֹד קוֹלְךָ, וְדִבְרוֹת קְדוֹשְׁךָ מִלְּהֻבוֹת אֵשׁ.
בְּקֻלַּת וּבְרָקִים עֲלֵיהֶם נִגְלִיתָ, וּבְקוֹל שׁוֹפָר עֲלֵיהֶם הוֹפָעַתָּ.

כְּכַתוּב בְּתוֹרָתְךָ:

א וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי בְּהִיט הַבָּקָר, וַיְהִי קֹלֹת וּבְרָקִים,
וַעֲנֵן כָּבֵד עַל הָהָר, וְקוֹל שׁוֹפָר חֲזָק מְאֹד, וַיַּחֲדֵד כָּל-הָעָם
אֲשֶׁר בְּמַחֲנֶה. שְׁמוֹת יט טז

ב וַנֹּאמֶר: וַיְהִי קוֹל הַשׁוֹפָר הוֹלֵךְ וְחֲזָק מְאֹד, מֹשֶׁה יִדְבֹּר
וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל. שְׁמוֹת יט טז

ג וַנֹּאמֶר: וְכָל-הָעָם רָאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם,
וְאֵת קוֹל הַשׁוֹפָר, וְאֶת-הָהָר עָשָׁן, וַיֵּרָא הָעָם וַיִּנָּעוּ
וַיַּעֲמֵדוּ מֵרָחוֹק. שְׁמוֹת כ טו

YOU REVEALED YOUR-SELF 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 קְדוֹשְׁךָ. The preposition here is עַל, literally "upon," as opposed to the more usual אֶל, "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 הִשְׁמַעְתָּם קוֹלְךָ. Deuteronomy 4:36.

YOUR SACRED WORDS וְדִבְרוֹת קְדוֹשְׁךָ. 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 last verse, with its confusion of sight and sound—"the people saw the thunder and lightning"—conveys the full depth of the transformative 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

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

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 קֹדֶשׁ כְּתוּב לֵאמֹר:

א עֲלֵה אֱלֹהִים בְּתִרְוָעָה, יְהוָה בְּקוֹל שׁוֹפָר. תהלים מזו

ב וְנֹאמַר: בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר הִרְעוּ לִפְנֵי הַמֶּלֶךְ

יְהוָה. תהלים צח ו

ג וְנֹאמַר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶה לַיּוֹם חֲגִנוּ. כִּי חֶק

לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב. תהלים פא ד-ה

וְנֹאמַר: הִלְלוּ יְהוָה, הַלְלוּ-אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזֹז.

הַלְלוּהוּ בַּגְּבוּרָתוֹ, הַלְלוּהוּ כְּרֹב גְּדָלוֹ.

הַלְלוּהוּ בְּתִקְעַת שׁוֹפָר, הַלְלוּהוּ בַּנִּבֵּל וּכְנוֹר.

הַלְלוּהוּ בְּתֵף וּמַחֹל, הַלְלוּהוּ בַּמְּנִים וְעֹגֶב.

הַלְלוּהוּ בַּצִּלְצָלִי שִׁמְעָה, הַלְלוּהוּ בַּצִּלְצָלִי תִרְוָעָה.

כָּל הַנִּשְׁמָה תִּהְיֶה לַיהוָה, הַלְלוּהוּ. תהלים קא ו

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:

א כָּל-יֹשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ, כְּנִשְׂא נֶס הָרִים תִּרְאוּ,

וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ. ישעיה יח ג

ב וְנֹאמַר: וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל,

וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם,

וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם. ישעיה כז יג

ג וְנֹאמַר: וְהָיָה עֲלֵיהֶם יִרְאָה, וַיֵּצֵא כִבְרֶק חֲצוֹ,

וְאֲדָנִי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהִלֵּךְ בַּסַּעֲרוֹת תִּימָן.

יְהוָה צְבָאוֹת יִגַּן עֲלֵיהֶם. זכריה ט יד-טו

כֵּן תִּגַּן עַל עַמֶּךָ יִשְׂרָאֵל בְּשִׁלּוּמָךְ.

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 בְּתִרְוָעָה. 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 בַּחֲדָשׁ 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 הַלְלוּ (*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 לְחֵרוּתֵנוּ,

וְשָׂא נֶס לְקַבֵּץ גְּלִיתֵינוּ,

וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,

וְנִפְּצוֹצוֹתֵינוּ כִּנְס מִיִּרְכַּתִּי אֶרֶץ.

וְהִבֵּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,

וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.

שְׁשֵׁם עֲשׂו אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לִפְנֵיךָ אֶת-עוֹלוֹתֵיהֶם

וְאֶת-שְׁלֵמֵיהֶם. וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וּבַיּוֹם שִׂמַּחְתֶּם וּבִמְוַעֲדֵיכֶם וּבִרְאֵשֵׁי חֲדָשֵׁיכֶם,

וּתְקַעְתֶּם בַּחֲצָצְרוֹת עַל עַלְתֵיכֶם וְעַל זִבְחֵי שְׁלֵמֵיכֶם,

וְהָיוּ לָכֶם לְזָכְרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם.

במדבר י י

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאַזִּין 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.)

תְּקִיעַה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

תְּקִיעַה שְׁבָרִים תְּקִיעָה

תְּקִיעַה תְּרוּעָה תְּקִיעָה גְּדוּלָה

רָצָה יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב

אֶת-הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]

וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

TRUMPETS תְּצַצְרֵת. 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 וְהָשִׁב אֶת-הָעֲבוֹדָה לְדָבִיר 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.

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 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.

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.

וְמוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
 וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד,
 צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֶתָּה הוּא.
 לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שְׂפָכְל־יּוֹם
 עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂפָכְל־עֵת,
 עָרֵב וּבָקָר וְצִהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,
 מִעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֶינוּ תָּמִיד
 לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת הָאֵל
 יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סֵלָה.
 וְבְרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לַהֲוֹדוֹת.

INSCRIBE וּכְתוּב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בִּרְכֵנוּ אֲבִינוּ, כָּלֵנוּ כְּאֶחָד
 בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּנָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
 חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים
 וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
 וּבְכָל־שָׁעָה 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 pres-
ence forever radiates
from Zion.

You are our God today
as You were our ances-
tors' 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 kind-
nesses greet You daily at
dawn, noon, and dusk. O
Gentle One, Your caring
is endless; O Compas-
sionate One, Your love is
eternal. You are forever
our hope. Let all the liv-
ing 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 וּפְרִיָּסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְשָׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשָּׁלוֹם.

On the first day, the following may be added:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתֵי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לִפְלִי תִהְיֶה. פָּתַח לִבִּי
בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי
רָעָה, מִהֲרֵה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן
שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה
לִמְעַן תוֹרָתְךָ. לִמְעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ
וְעֲנֵנִי. יְהִי לְרָצוֹן אֲמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי
וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יֹשְׁבֵי תֵבֶל] וְאָמְרוּ: אָמֵן.

On the second day, the following may be added:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי [וְאֲמוֹתַי],
יּוֹצֵר בְּרָאשִׁית, כְּשֵׁם שֶׁהִמְצָאתָ עוֹלָמְךָ בְּיוֹם זֶה
וְנִתְיַחֲדַת בְּעוֹלָמְךָ וְתִלִּית בּוֹ עֲלִיוֹנִים וְתַחְתּוֹנִים
בְּמִאֲמָרֶיךָ, כֵּן בְּרַחֲמֶיךָ הַרְבִּים תִּיַּחַד לִבִּי וּלְבַב כָּל-
עַמְּךָ בֵּית יִשְׂרָאֵל לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ. וְהָאֵר
עֵינֵינוּ בְּמִאֲוֹר תוֹרָתְךָ, כִּי עַמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ
נִרְאָה אוֹר. וְזָכְנוּ לְרִאוֹת בְּאוֹר הַצָּפוֹן לְצַדִּיקִים
לְעֵתִיד לְבוֹא. יְהִי לְרָצוֹן אֲמְרֵי-פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,
יְהוָה צוּרִי וְגֹאֲלִי.

לְחַיִּים INSCRIBED FOR LIFE טוֹבִים (l'hayyim tovim). A final plea for a year of life, a good life.

מִי אֱלֹהֵי MY. 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 לְרָצוֹן MAY THE WORDS. Psalm 19:15.

(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.

הִנְנִי הָעֲנִי מִמַּעַשׁ, נִרְעָשׁ וְנִפְחָד מִפְּחַד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל, בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
אֲשֶׁר שָׁלְחוּנִי, אֵף עַל פִּי שְׂאִינִי כְּדָאִי וְהִגּוֹן לְכָךְ.
לְכֹן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
יְהוָה יְהוָה, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם
וְנוֹרָא, הֵיךְ נָא מַצְלִיחַ דְּרַפִּי אֲשֶׁר אֲנִי הוֹלֵךְ, לַעֲמֹד
וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחִי.

וְנָא אֵל תִּפְשִׁיעַם בְּחִטָּאתִי וְאֵל תַּחֲיִּיבֵם בְּעֹנוּתִי, כִּי
חוֹטָא וּפּוֹשַׁע אֲנִי. וְאֵל יִכְלְמוּ בִּפְשָׁעִי וְאֵל יִבּוֹשׁוּ בִּי
וְאֵל אֲבוֹשָׁה בָּהֶם. וְקַבֵּל תִּפְלָתִי כְּתִפְלַת רָגִיל וְקוּלוּ
נְעִים וּפְרָקוּ נָא וּמַעֲרִב בְּדַעַת עִם הַבְּרִיּוֹת. וְתַגְעֵר
בְּשִׁטְוִן לְכָל יִשְׁטִיגְנִי. וְיֵהִי נָא דְלוּגְנוּ עֲלֶיךָ אֶהְבָּה וְעַל
כָּל-פְּשָׁעִים תִּכְסֶּה בְּאֶהְבָּה. וְכָל-צְרוֹת וְרַעוֹת הַפֶּךְ-לָנוּ
וּלְכָל-יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֲמַת
וְהַשָּׁלוֹם אֶהְבּוּ, וְלֹא יֵהִי שׁוֹם מִכְשׁוֹל בְּתִפְלָתִי.

וְיֵהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה, אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב,
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, אֶהְיָה אֲשֶׁר אֶהְיָה, שְׂתַבּוֹא תִפְלָתִי לְפָנֶיךָ
כְּסָא כְבוֹדֶךָ, בְּעֵבוֹר כָּל-הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים
וְהַיִּשְׁרִים, וּבְעֵבוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה
שׁוֹמֵעַ תִּפְלַת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
תִּפְלָה.

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 RAGIL. 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 נָאָה. 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 הַעֲנִיָּה מִמַּעַשׁ, נִרְעָשֶׁת וְנִפְחָדֶת מִפָּחַד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל, בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמֶּךָ יִשְׂרָאֵל
אֲשֶׁר שָׁלַחְנִי, אָף עַל פִּי שְׁאִינִי כְדָאִית וְהַגּוֹנָה לָךְ.
לָכֵן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
יְהוָה יְהוָה, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיּוֹם
וְנוֹרָא, הֵיכָּה נָא מְצַלִּיחַ דְּרַפִּי אֲשֶׁר אֲנִי הוֹלֶכֶת, לַעֲמֹד
וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחִי.

וְנָא אֵל תַּפְשִׁיעַם בְּחֹטְאֵתִי וְאֵל תַּחֲיִיבֵם בְּעוֹנוֹתִי, כִּי
חוֹטְאֹת וּפּוֹשְׁעֹת אֲנִי. וְאֵל יִכְלְמוּ בִפְשָׁעֵי וְאֵל יְכַוְּשׁוּ בִּי
וְאֵל אֲבוֹשָׁה בָּהֶם. וְקַבֵּל תְּפִלָּתִי כְּתִפְלַת רְגִילָה וְקוּלָּה
נָעִים וּפְרָקָה נָאָה וּמַעֲרֹבֶת בְּדַעַת עַם הַבְּרִיּוֹת. וְתַגְעֵר
בְּשִׁטְן לְבַל יִשְׁטִינֵנִי. וְיִהְיֶה נָא דְלוּגְנוּ עֲלֶיךָ אֲהֶבָה וְעַל
כָּל־פְּשָׁעִים תִּכְסֶּה בְּאַהֲבָה. וְכָל־צָרוֹת וְרַעוּת הַפֶּךְ־לָנוּ
וּלְכָל־יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם. הֵאֱמַת
וְהַשָּׁלוֹם אֲהַב, וְלֹא יִהְיֶה שׁוֹם מְכַשׁוֹל בְּתִפְלָתִי.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה, אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנוֹרָא,
אֵל עֲלִיוֹן, אֲהִיָּה אֲשֶׁר אֲהִיָּה, שֶׁתְּבוֹא תְּפִלָּתִי לְפָנֶיךָ כְּסֵא
כְּבוֹדֶךָ, בְּעֵבֹר כָּל־הַצְדִּיקִים וְהַחֲסִידִים הַתְּמִימִים
וְהַיִּשְׂרָיִם, וּבְעֵבֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנוֹרָא, כִּי אַתָּה
שׁוֹמֵעַ תְּפִלַּת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
תְּפִלָּה.

תפילת העמידה – חזרת הש"ץ

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאַלְהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

The ark is opened.

Version with Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאַלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

מְסוּד חֲכָמִים וְנְבוֹנִים,

וּמְלָמֵד דַּעַת מְבִינִים,

אֲפִתְחָה פִּי בְּתַפְלָה וּבִתְחֻנוּנִים,

לְחַלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים וְאֲדוֹנֵי הָאֲדוֹנִים.

The ark is closed.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

כִּי שֵׁם 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, וְאַלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description (Exodus 3:6). We understand 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.

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:

מֶלֶךְ עֹזֵר וּפֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אֲבֹרָהֶם וּפֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אֲבֹרָהֶם.

אַתָּה מִיְּחַיֵּה הַמֵּתִים **MIGHTY FOREVER** 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 **מִיְּחַיֵּה הַמֵּתִים**. 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 אֵל רַחֲמִימִים**. 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 גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מַחְיֵה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מִכֻּלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ
לְיִשְׁרָאֵל עַד עַד. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ, מֶלֶךְ
מַמְיֵת וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵל רַחֲמִימִים, זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מַחְיֵה
הַמֵּתִים.

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'hessed, 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 מוֹחֵל וּסוֹלֵחַ.

The ark is opened.

וַיִּתְּנָה תְּקוּף קִדְשָׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוִם. וְבוֹ
תִּנְשָׂא מַלְכוּתְךָ, וַיְכּוֹן בְּחֶסֶד פֶּסָאָךְ, וַתִּשָּׁב עָלָיו בְּאַמַּת.
אַמַּת כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ, וַיּוֹדַע וְעַד, וְכוּתֵב
וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וַתִּזְכּוֹר כָּל-הַנִּשְׁכָּחוֹת. וַתַּפְתַּח
אֶת-סֵפֶר הַזְכָּרוֹנוֹת, וּמֵאֲלוֹ יִקְרָא, וְחוֹתֵם יָד כָּל-
אָדָם בּוֹ.

וּבִשְׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע. וּמִלְאָכִים
יִחַפְּזוּן, וְחִיל וְרַעְדָּה יֵאֱחָזוּן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין,
לְפָקוֹד עַל צָבָא מָרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין.
וְכָל-בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֶיךָ כְּבִנֵּי מָרוֹן. כְּבִקְרַת רוּעָה
עֲדָרוּ, מַעֲבִיר צֹאנֹו תַחַת שִׁבְטֹו, כֵּן תַעֲבִיר וְתִסְפּוֹר
וְתִמְנֶה, וְתַפְקוֹד נַפְשׁ כָּל-חַי, וְתַחֲתוֹךְ קִצְבָּה לְכָל-בְּרִיָּה,
וְתִכְתּוֹב אֶת-גְּזֹר דִּינָם.

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבִיוֹם צוֹם כְּפוּר יַחֲתִמוּן.

כִּמְהָ יַעֲבְרוּן וְכִמְהָ יִבְרָאוּן.
מִי יִחְיֶה, וּמִי יָמוּת.
מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ.
מִי בְּאֵשׁ, וּמִי בַּמַּיִם.
מִי בַּחֲרֹב, וּמִי בַּחַיָּה.
מִי בְּרָעַב, וּמִי בְּצָמָא.
מִי בְּרָעַשׁ, וּמִי בַּמַּגָּפָה.
מִי בַּחֲנִיקָה, וּמִי בַּסְּקִילָה.
מִי יִגְוֹחַ, וּמִי יִגְוַע.
מִי יִשְׁקִיט, וּמִי יִטְרֹף.
מִי יִשְׁלֹו, וּמִי יִתִּיּוֹר.
מִי יַעֲשֶׂה, וּמִי יַעֲשִׂיר.
מִי יִשְׁפֹּל, וּמִי יָרוּם.

THE "GREAT SHOFAR" WILL
BE SOUNDED גדול ובשופר
וּבִתְקַע. 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, under-
stood 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 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 yeihteimun.

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.

וְתִשׁוּבָה וְתִפְלָה וְצַדִּיקָה מַעֲבִירִין אֶת־רַע הַגְּזֵרָה.

כִּי כְשֶׁמֶךְ כֵּן תִּהְלֶתָּ, קֶשֶׁה לְכַעֵס וְנוֹחַ לְרַצוֹת.
כִּי לֹא תִחְפֹּץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְרָכּוֹ וְחַיָּה.
וְעַד יוֹם מוֹתוֹ תִּתְחַכֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוּ.
אֲמַת כִּי אַתָּה הוּא יוֹצֵרָם, וְאַתָּה יוֹדֵעַ יִצְרָם,
כִּי הֵם בְּשֵׁר וָדָם.

אָדָם יִסּוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעָפָר. בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ.
מְשׁוּל כְּחָרָס הַנִּשְׁבֵּר, כְּחֹצִיר יֵבֶשׁ, וְכֹצִיץ נוֹבֵל, כְּצֵל
עוֹבֵר, וְכַעֲנַן כֹּלֵה, וְכֵרוֹחַ נוֹשֶׁבֶת, וְכֹאבֶק פּוֹרֵחַ,
וְכִחְלוֹם יָעוּף.

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם.

אֵין קִצְבָּה לַשְּׁנוּתֶיךָ, וְאֵין קֶץ לְאַרְךָ יָמֶיךָ. וְאֵין שְׁעוֹר
לְמִרְכָּבוֹת כְּבוֹדֶךָ, וְאֵין פְּרוֹשׁ לְעִילּוֹם שְׁמֶךָ. שְׁמֶךָ נֶאֱחָה
לְךָ וְאַתָּה נֶאֱחָה לְשְׁמֶךָ, וְשִׁמְנוֹ קָרָאתָ בְּשִׁמְךָ.

The ark is closed and we remain standing.

עֲשֵׂה לִמְעַן שְׁמֶךָ, וְקִדַּשׁ אֶת־שְׁמֶךָ עַל מִקְדְּיִשִּׁי שְׁמֶךָ,
בְּעִבּוֹר כְּבוֹד שְׁמֶךָ הַנֶּעֱרָץ וְהַנִּקְדָּשׁ.

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 תִּרְס הַנִּשְׁבֵּר. 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 צִיץ נוֹבֵל. Isaiah 40:7.

A PASSING SHADOW צֵל עוֹבֵר. Psalm 144:4.

A FADING CLOUD עָנָן כֹּלֵה. Based on Job 7:9.

A FLEETING BREEZE רֵיחַ 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 פּוֹרֵחַ אֶבֶק. Based on Isaiah 5:24.

A VANISHING DREAM חִלּוֹם יָעוּף. Job 20:8.

YOU HAVE LINKED OUR NAME WITH YOURS וְשִׁמְנוֹ קָרָאתָ בְּשִׁמְךָ. 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.

T'SHUVAH תִּשׁוּבָה. 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 תִּפְלָה. 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 צִדִּיקָה. 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 מַעֲבִירִין מִיָּגוֹן. We do not know how our regret may influence what God writes in the Books of Life and

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

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

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

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

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

V'atah hu melek 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.

בְּסוּד שִׁיחַ שְׂרָפִי קָדֵשׁ, הַמְקֻדָּשִׁים שִׁמְךָ בְּקָדֵשׁ,
דְּרִי מַעֲלָה עִם דְּרִי מַטָּה, כִּכְתוּב עַל יָד נְבִיאָךְ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְהוָה צְבָאוֹת, מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה אֵיךְ מְקוֹם
כְּבוֹדוֹ, לְעִמָּתָם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ עָרֵב
וּבִקְרָה בְּכָל-יּוֹם תַּמִּיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלִכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל-חַי, לְהִיּוֹת לָכֶם
לְאֱלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ, יְהוָה אֲדִנִּינוּ, מֶה אֲדִיר שִׁמְךָ בְּכָל-הָאָרֶץ.
וְהִיא יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְהוָה
אֶחָד וְשְׁמוֹ אֶחָד.

וּבִדְבָרֵי קְדוּשָׁה כְּתוּב לֵאמֹר:
יְמֶלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הִלְלוּ-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.

גְּלוֹרִיָּה. 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. 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 hasidim 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 HASIDIC 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, וּלְנֶצַח נִצָּחִים קִדְשָׁתָךְ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

We are seated.

חֲמוּל עַל מַעֲשֵׂיךְ,
וְתִשְׁמַח בְּמַעֲשֵׂיךְ,
וַיֹּאמְרוּ לָךְ חוֹסֵיךְ,
בְּצִדְקָךְ עֲמוּסֵיךְ,
תִּקְדֹּשׁ אֲדוֹן עַל כָּל-מַעֲשֵׂיךְ.

HAVE COMPASSION חמול. 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 וכל מאמינים. 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 בוחן כליות. 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 גואל חזק. 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 הדין יחידי

חַי 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 בְּאֵהָיָה אֲשֶׁר אֶהְיֶה. 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: יהוה. 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."

א
הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט.
וְכָל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה,
הַבוֹחֵן וּבוֹדֵק גִּנְזֵי נִסְתָּרוֹת.
וְכָל מַאֲמִינִים שֶׁהוּא בּוֹחֵן כָּלִיּוֹת,
הַגּוֹאֵל מִמָּוֶת וּפּוֹדֶה מִשַּׁחַת.
וְכָל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חֲזָק,
ב
הַדֵּן יְחִידִי לְבָאֵי עוֹלָם.
וְכָל מַאֲמִינִים שֶׁהוּא דֵּין אֱמֶת,
הַהֲגִי בְּאֵהָיָה אֲשֶׁר אֶהְיֶה.
וְכָל מַאֲמִינִים שֶׁהוּא הָיָה וְהוּא וְיִהְיֶה,
הַנֹּדֵאֵי שְׁמוֹ כֵּן תִּהְלָתוֹ.
וְכָל מַאֲמִינִים שֶׁהוּא וְאֵין בִּלְתּוֹ,

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

נ

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,

כ

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 ehyeh.

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,

MINDFUL OF THE COVENANT זֹכֶר 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 בְּסִתֵּר בְּצֶל, 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 נֹצֵר חֶסֶד. The phrase is from the Thirteen Attributes, where God is described as "reassuring love to thousands of generations" (Exodus 34:7).

ג

הַזֹּכֶר לְמִזְכְּרֵי טוֹבוֹת זְכוּנוֹת.
וְכָל מְאֲמִינִים שֶׁהוּא זֹכֶר הַבְּרִית,
הַחוּתָף חַיִּים לְכָל-חַי.
וְכָל מְאֲמִינִים שֶׁהוּא חַי וְקַיִם,
הַטוֹב וּמְטִיב לָרָעִים וְלַטּוֹבִים.
וְכָל מְאֲמִינִים שֶׁהוּא טוֹב לְכָל,

ד

הַיּוֹדֵעַ יֵצֵר כָּל-יִצּוּרִים.
וְכָל מְאֲמִינִים שֶׁהוּא יוֹצֵרם בְּבִטּוֹן,
הַכֹּל יָכוֹל וְכוֹלֵלם יָחַד.
וְכָל מְאֲמִינִים שֶׁהוּא כָּל יָכוֹל,
הֵלֵן בְּסִתֵּר בְּצֶל, שְׂדֵי.
וְכָל מְאֲמִינִים שֶׁהוּא לְבָדּוֹ הוּא,

ה

הַמְּמַלִּיךְ מְלָכִים וְלוֹ הַמְּלוּכָה.
וְכָל מְאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם,
הַנוֹהֵג בְּחֶסֶדּוֹ כָּל-דּוֹר.
וְכָל מְאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,
הַסּוֹבֵל וּמַעֲלִים עֵין מְסוּרִים.
וְכָל מְאֲמִינִים שֶׁהוּא סוֹלֵחַ סֵּלָה,

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-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.

ז

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-mamlakh 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,

1

הַעֲלִיזוּ וְעִינוּ אֶל יִרְאִיו.
 וְכָל מַאֲמִינִים שֶׁהוּא עֹנֶה לַחַשׁ,
 הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בִתְשׁוּבָה.
 וְכָל מַאֲמִינִים שֶׁהוּא פִתּוּחָהּ יְדוּ,
 הַצּוֹפֶה לְרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ.
 וְכָל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר,

1

הַקָּצֵר בְּזַעַם וּמֵאֲרִיף אֶף.
 וְכָל מַאֲמִינִים שֶׁהוּא קָשָׁה לַכַּעֲוִים,
 הַרְחוּם וּמִקְדִּים רַחֲמִים לְרַגְזוֹ.
 וְכָל מַאֲמִינִים שֶׁהוּא רַף לְרִצּוֹת,
 הַשָּׂוֶה וּמִשְׁוֶה קֹטֵן וְגָדוֹל.
 וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צַדִּיק,
 הַתֵּם וּמִתְנַמֵּם עִם תַּמִּימִים.
 וְכָל מַאֲמִינִים שֶׁהוּא תַּמִּים פְּעֵלוֹ.

תִּשָּׁנֵב לְבָבְךָ, וְתִמְלֹךְ עַל כָּל בְּיָחוּד, כִּפְתּוּב עַל יָד
 נְבִיאָךְ: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
 יְהָיָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

MAY YOU BE SOVEREIGN
 Zechariah. וְהָיָה יְהוָה לְמֶלֶךְ
 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 AMICHAÏ
(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

†

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'hitzad'ko.
V'khol ma-aminim she-hu tzaddik v'yashar,

†

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-arikei 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."

וּבָכֵן תֵּן פְּחָדֶיךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל־מַעֲשֶׂיךָ
 וְאִמְתָּךְ עַל כָּל־מַה־שִּׁפְּרָאתָ,
 וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
 וְיַעֲשׂוּ כָל־מִצְוָתְךָ אֶחָת
 לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם,
 כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ,
 עַז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ,
 וְשִׁמְךָ נֹרָא עַל כָּל־מַה־שִּׁפְּרָאתָ.
 וּבָכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,
 תְּהִלָּה לִירְאִיךָ
 וְתִקְוָה לְדוֹרְשֶׁיךָ
 וּפְתִיחוֹן פֶּה לַמַּיְחִלִּים לָךְ,
 שִׁמְחָה לְאַרְצֶךָ
 וְשִׁשׁוֹן לְעִירְךָ
 וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ
 וְעִרְכַּת נֵר לְבֵן־יִשִּׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.
 וּבָכֵן צְדִיקִים יֵרָאוּ וְיִשְׁמְחוּ
 וְיִשְׂרָיִם יַעֲלִזוּ
 וְחֹסִידִים בְּרִנָּה יִגִּילוּ,
 וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ,
 וְכָל־הָרִשָּׁעָה כָּלָה כְּעָשָׂן תִּכָּלֶה
 כִּי תַעֲבִיר מִמְּשָׁלַת יְדוֹן 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 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.

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.

וַיֵּאָתִיּוּ כָל לְעַבְדְּךָ,
וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ,
וַיִּגִּדּוּ בְּאֵיִם צִדְקָךָ,
וַיְדַרְשׁוּךָ עַמִּים לֹא יָדְעוּךָ,
וַיִּהְלְלוּךָ כָּל-אֶפְסֵי אֶרֶץ,
וַיֹּמְרוּ תָמִיד יִגְדֵּל יְהוָה.
וַיִּזְנְחוּ אֶת-עֲצֻבֵיהֶם,
וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם.
וַיֵּטּוּ שִׁכְמָם אֶחָד לְעַבְדְּךָ,
וַיִּירָאוּךָ עִם שְׁמֵשׁ מִבְּקֵשֵׁי פָנֶיךָ,
וַיִּפְּרוּ כַּח מַלְכוּתְךָ,
וַיִּלְמְדוּ תוֹעִים בִּינָה.
וַיִּמְלְלוּ אֶת-גְּבוּרָתְךָ,
וַיִּנְשְׂאוּךָ מִתְנַשֵּׂא לְכָל לְרֹאשׁ,
וַיִּסְלְדוּ בַּחִילָה פָנֶיךָ,
וַיַּעֲטֻרוּךָ גִּזְרֵי תִפְאָרֶת.
וַיִּפְצְחוּ הָרִים רִנָּה,
וַיִּצְהָלוּ אֲיִים בְּמַלְכְּךָ,
וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עֲלֵיהֶם,
וַיְרוֹמְמוּךָ בְּקִהְלָ עָם.
וַיִּשְׁמְעוּ רְחוּקִים וַיָּבוֹאוּ,
וַיִּתְּנוּ לְךָ כֶּתֶר מְלוּכָה.

AND ALL SHALL COME TO
SERVE YOU כָּל לְעַבְדְּךָ. 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 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,
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'lukehah.*

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:

וביום השבת שני כבשים בני שנה תמימים, ושני
עשונים סלת מנחה בלולה בשמן ונספו: עלת שבת
בשבתו, על עלת התמיד ונספה: במדבר כח ט-י

ובחדש השביעי, באחד לחדש, מקרא קדש יהיה לכם
כל מלאכת עבודה לא תעשו, יום תרועה יהיה לכם.
ועשיתם עלה לריח ניחח ליהוה, פר בן-בקר אחד, איל
אחד, כבשים בני שנה שבעה, תמימים. במדבר כט א-ב
ומנחתם ונספיהם כמדבר: שלש עשונים לפר, ושני
עשונים לאיל, ועשורון לכבש, ויין כנספו, ושני שעירים
לכפר, ושני תמידים כהלכתם. מלבד עלת החדש
ומנחתה, ועלת התמיד ומנחתה, ונספיהם כמשפטם,
לריח ניחח אשה ליהוה: במדבר כט ו

יהי MAY IT BE YOUR WILL רצון. From *Siddur Va'ani Teflati*, 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

אלהינו ואלהי אבותינו [ואמותינו], רחם על אחינו
בית ישראל הנתונים בצרה והוציאם מאפלה לאורה.
וקבל ברחמים את-תפלת עמך בני ישראל, בכל-
מקומות מושבותיהם, השופכים את-לבם לפניך ביום
[השבת הזה וביום] הזכרון הזה.

Those who recited the traditional sacrificial list now continue on the next page.

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ואמותינו], שייבנה בית המקדש במהרה בימינו,
כפי שהבטחתנו על ידי נביאך, כפתוב: והיה באחרית
הימים, נכון יהיה הר בית יהוה בראש ההרים ונשא
מגבעות, ונהרו אליו כל-הגוים. והלכו עמים רבים
ואמרו, לכו ונעלה אל הר יהוה, אל בית אלהי יעקב,
וירנו מדרכיו, ונלכה בארחותיו. כי מציון תצא תורה
ודבר יהוה מירושלים. ושפט בין הגוים והוכיח לעמים
רבים, וכתתו חרבותם לאתים וחניתותיהם למזמרות,
לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.

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.

לכו ונעלה LET US GO UP וְהָיָה בְּאַחֲרֵית הַיָּמִים. Isaiah's vision of universal religious unity.

INSTRUCTION SHALL GO FORTH תִּצָּא 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

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."

ON SHABBAT, WE RECITE THIS PARAGRAPH:

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָג, עִם מְקַדְּשֵׁי
שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ, וּבְשִׁבְעֵי רְצִית בּוֹ
וְקִדְשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֵׂה
בְּרֵאשִׁית.

Congregation recites:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], הֵיְהָ עִם פִּיפִיּוֹת
שְׁלוּחֵי עֶמֶק בֵּית יִשְׂרָאֵל, הָעוֹמְדִים לְבָקֵשׁ תְּפִלָּה
וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל עֶמֶק בֵּית יִשְׂרָאֵל.
הוֹרֵם מֵה שִׁיאֲמָרוּ, הִבִּינָם מֵה שִׁידְּבָרוּ,
הַשִּׁיבָם מֵה שִׁישְׁאַלוּ, יִדְעֵם אֵיךְ יִפְאָרוּ.
בְּאוֹר פָּנֶיךָ יִהְלְכוּ, בְּרֹךְ לְךָ יְכַרְעוּ,
עֶמֶק בְּפִיהֶם יִבְרָכוּ, וּמִבְּרָכוֹת פִּיךָ כָּלֵם יִתְבָּרְכוּ.

Reader responds:

אוֹחִילָה לָאֵל, אֲחַלָּה פָּנָיו, אֲשַׁאלָה מִמֶּנּוּ מַעֲנָה לְשׁוֹן.
אֲשֶׁר בִּקְהַל עִם אֲשִׁירָה עָזוּ, אֲבִיעָה רִנּוֹת בְּעַד
מַפְעָלָיו. לְאָדָם מַעֲרִכִי לֵב, וּמִיָּהוּה מַעֲנָה לְשׁוֹן.
יְהוּה שִׁפְתֵי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ. יִהְיוּ לְרָצוֹן אֲמָרֵי
פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יְהוּה, צוּרִי וְגוֹאֲלִי.

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 הָרִאשׁוֹן עוֹלָם, and the second a plea that our prayers be heard, אֲרָשֶׁת 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 פִּיפִיּוֹת הֵיְהָ עִם. 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 לָאֵל. 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.

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

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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם,
וְגִרְלָנוּ כְּכָל־הַמוֹנָם.
וְנִגְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסֵּד אָרֶץ,
וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׂכִינֵת עֶזוֹ בְּבִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכֵנוּ אָפֶס זוּלָתוֹ,
כִּכְתוּב בְּתוֹרָתוֹ:
וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכָּךְ,
כִּי יְהוָה 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 עֲלֵינוּ. 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 וְנִגְחָנוּ 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

אַל דָּר בַּמְרוֹם, אֲדִיר בַּמְרוֹם, אִמָּץ יְדוֹ תְרוֹם,
לַעֲדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיּוֹן

הַמְדַּבֵּר בְּצִדְקָה, הַלּוֹבֵשׁ צִדְקָה, הַמֵּאֲזִין צִעֲקָה,
לַעֲדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיּוֹן

טוֹב שׁוֹכֵן עַד, טוֹבוֹ לָעַד, טַפַּח שְׁמִי עַד,
לַעֲדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיּוֹן

מֶלֶךְ עוֹלָמִים, מַפְעֲנַח נְעֻלָּמִים, מְשִׁיחַ אֱלָמִים,
לַעֲדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיּוֹן

שִׁנָּה אֵין לִפְנֵי, שֶׁקֶט בְּפָנֶינִי, שִׁבַּח טוֹב בְּמִצְפוֹנֵינוּ,
לַעֲדֵי עַד יִמְלֹךְ

The ark is closed.

מֶלֶךְ אֲבִיּוֹן

תְּנוּמָה תְּעוֹפָנּוּ, תְּרִדָּמָה תְּעוֹפָנּוּ, תִּהְיוּ יְשׁוּפָנּוּ,
עַד מָתִי יִמְלֹךְ

The ark is opened.

אַבֵּל מֶלֶךְ עֲלִיּוֹן

תִּקְפוּ לָעַד, תִּפְאָרְתוֹ עָדִי עַד, תִּהְלְתוֹ עוֹמֶדֶת לָעַד,
לַעֲדֵי 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.

Aval melekh elyon

La-adei ad yimlokh

The ark is closed.

על פן נקנה לך יהוה אלהינו, לראות מהרה
בתפארת עזך, להעביר גלולים מן הארץ והאלילים
כרות יפרתונו, לתקן עולם במלכות שדי, וכל-בני בשר
יקראו בשמך, להפנות אליך כל-רשעי ארץ. יכירו
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.

בכתוב 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 כל-תמוט. תהלים צג א
ג ונאמר: שאו שערים ראשיכם והנשאו פתחי עולם,
ויבוא מלך הכבוד. מי זה מלך הכבוד, יהוה עוז 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.

שאו שערים ראשיכם והנשאו פתחי עולם. 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 וְתִרְוַעַת מַלְכָּךְ 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 הַנִּבְיָאִים כָּתוּב לֵאמֹר:
 א כֹּה אָמַר יְהוָה, מֶלֶךְ יִשְׂרָאֵל וְגֵאֲלוֹ יְהוָה צְבָאוֹת, אֲנִי
 רִאשׁוֹן וְאֲנִי אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים. ישעיה מד ו
 ב וְנֹאמַר: וְעַל מוֹשְׁעִים בְּהַר צִיּוֹן לְשֹׁפֵט אֶת־הָרָעָה עֲשׂוֹ,
 וְהִיְתָה לִיהוָה הַמְּלוּכָה. עבדיה א כא
 ג וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
 יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד. זכריה יד ט
 וּבִתְוֹרַתְךָ כָּתוּב לֵאמֹר:
 שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד. דברים ו ד
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 מְלוֹךְ עַל כָּל־הָעוֹלָם כָּלוֹ בְּכַבּוּדְךָ,
 וְהַנֶּשֶׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ,
 וְהוֹפֵעַ בְּהָדָר גָּאוֹן עֶזְךָ עַל כָּל־יּוֹשְׁבֵי תֵּבֵל אֶרֶץ,
 וַיֵּדַע כָּל־פֶּעֶל כִּי אַתָּה פֹּעֶלְתָּ,
 וַיִּבִּין כָּל־יִצְוֹר כִּי אַתָּה יֹצֵרְתָּ,
 וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בָּאָפוֹ,
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמְלֻכוֹתוֹ בְּכָל מְשָׁלָה.
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] [רִצָּה בְּמִנוּחֵינוּ]
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֻלְקֵנוּ בְּתוֹרַתְךָ,
 שְׂבַעֲנוּ מִטוֹבֶךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ. [וְהִנְחִילֵנוּ, יְהוָה
 אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קִדְּשָׁךְ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל
 מִקִּדְּשֵׁי שְׁמֶךָ].
 וְטַהַר לִבֵּנוּ לְעֲבֹדְךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
 וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד.
 בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־הָאָרֶץ,
 מִקִּדְּשׁ [הַשְּׁבֶת ו] יִשְׂרָאֵל וַיּוֹם הַזֶּכֶּרֶן.

ADONAI SHALL BE AC-
 KNOWLEDGED 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" (טָהַר)
 (לִבֵּנוּ לְעֲבֹדְךָ בְּאַמֶּת). 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 char-
 acterize 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-zikaron*].

(The shofar is traditionally not blown on Shabbat.)

תקיעה שברים-תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה

היום ה'רת עולם, היום יעמיד במשפט כל-יצורי
עולמים, אם כבנים אם כעבדים. אם כבנים, רחמנו
ברחם אב על בנים. ואם כעבדים עינינו לך תלויות,
עד שתחננו ותוציא כאור משפטנו, איום קדוש.

WE OMIT THIS PARAGRAPH ON SHABBAT:

ארשת שפתינו יערב לפניך, אל רם ונשא,
מבין ומאזין, מביט ומקשיב לקול תקיעתנו,
ותקבל ברחמים וברצון סדר מלכותינו.

TODAY THE WORLD STANDS

AS AT BIRTH היום ה'רת עולם. 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 איום קדוש. 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
malkhuyyoteinu.*

Meditations on Zikhronot

אֶפְחַד בְּמַעֲשֵׂי אֶדְאָג בְּכָל־עֵת אִירָא
 מִיּוֹם־דִּין בְּבוֹאִי
 לְזִכְרוֹן.
 אֶדְרֹשׁ לְחֲנוּן אַחֲלָה לְרַחוּם אַחֲנִן
 לְחֶק־לִי יוֹם
 לְזִכְרוֹן.
 בְּבוֹאִי לְמִשְׁפָּט בְּמִי אֲשַׁעֵן וּמִי יַחֲפֹשׁ
 לִי צֶדֶק
 לְזִכְרוֹן.
 גָּבַר אִם יַעֲמֵד לְפָנָיו הִיוֹעִיל בְּעֵת יִבְקֹשׁ
 מִנִּי זְכוֹת
 לְזִכְרוֹן.
 מַעֲלָלִי גָבַר וּמִסְפָּר צַעֲדָיו נִשְׁכַּחוּ
 מֵאֲנוּשׁ וְלֹאֵל
 לְזִכְרוֹן.
 שִׁיחוּ מִזְמוֹת אֵל יֶחֶד כָּל־בְּנֵי אִישׁ
 עוֹבְרֵי תַּחַת שֶׁבֶט כְּצֹאן
 לְזִכְרוֹן.
 פָּנָה אֱלֹהִים בְּיוֹשְׁבֵי גָנִים מִקְשִׁיב
 לְנִדְבָרֵימוֹ בְּדַת
 לְזִכְרוֹן.

I WORRY אֶפְחַד. 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 לְנִדְבָרֵימוֹ. 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 represented 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.

זִכְרוֹנוֹת

אתה זוכר מעשה עולם, ופוקד כל יצורי קדם.
לפניך נגלו כל תעלומות, והמון נסתרות שמבראשית.
אין שכחה לפני כסא כבודך, ואין נסתר מנגד עיניך.
אתה זוכר את כל המפעל, וגם כל היצור לא
נכחד ממך.

הכל גלוי וידוע לפניך, יהוה אלהינו,
צופה ומביט עד סוף כל הדורות.
כי תביא חק וזרון, להפקד כל רוח ונפש,
להזכר מעשים רבים, והמון בריות לאין תכלית.
מראשית כזאת הודעת, ומלפנים אותה גלית.

זה היום תחלת מעשיך, וזרון ליום ראשון:
כי חק לישראל הוא, משפט לאלהי יעקב.
ועל המדינות בו יאמר:

איזו לחרב, ואיזו לשלום, איזו לרעב, ואיזו לשבע.
ובריות בו יפקדו, להזכירם לחיים ולמוות.
מי לא נפקד כהיום הזה, כי זכר כל היצור לפניך בא,
מעשה איש ופקדתו, ועלילות מצעדי גבר,
מחשבות אדם ותחבולותיו, ויצרי מעללי איש.

אשרי איש שלא ישכח, ובן אדם יתאמץ בך.
כי דורשיך לעולם לא יפלו, ולא יכלמו לנצח
כל החוסים בך.

כי זכר כל המעשים לפניך בא, ואתה דורש
מעשה כלם.

וגם את נח באהבה זכרת, ותפקדהו בדבר ישועה
ורחמים,

בהביאך את מי המבול, לשחת כל בשר מפני רע
מעלליהם.

על כן זכרנו בא לפניך, יהוה אלהינו,
להרבות זרעו פעפרות תבל, וצאצאיו כחול הים.

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 אתה זוכר. The introductory poem to this section is from the first half of the first millennium.

RITE OF REMEMBRANCE זה היום תחלת מעשיך. 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.

כְּתוּב בְּתוֹרָתְךָ:

א וַיִּזְכֹּר אֱלֹהִים אֶת־נַח, וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה
אֲשֶׁר אִתּוֹ בַּתֶּבֶה, וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ, וַיִּשְׁכַּח
הַמַּיִם. בראשית ח א

ב וַנֹּאמֶר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים
אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב. שמות ב כד
ג וַנֹּאמֶר: וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב, וְאָף אֶת־בְּרִיתִי
יִצְחָק, וְאָף אֶת־בְּרִיתִי אַבְרָהָם אֲזָכֹר, וְהָאָרֶץ אֲזָכֹר.
ויקרא כו מב

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

א זָכָר עָשָׂה לְנַפְלָאֲתֵינוּ, חֲנוּן וְרַחוּם יְהוָה. תהלים קיא ד
ב וַנֹּאמֶר: טָרַף נָתַן לִירְאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. תהלים קיא ה
ג וַנֹּאמֶר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנָּחֵם כָּרֵב חֲסִדָּיו. תהלים קו מח

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:

א הֲלֹךְ וְקִרְאֵת בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְהוָה,
זָכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ, אֲהַבַת כְּלוּלֹתֶיךָ, לְכַתֵּךְ אַחֲרֵי
בַּמִּדְבָּר, בְּאָרֶץ לֹא זְרוּעָה. ירמיהו ב ב
ב וַנֹּאמֶר: וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתְךָ בְּיָמֵי נְעוּרֶיךָ,
וְהִקִּימוּתִי לָךְ בְּרִית עוֹלָם. יחזקאל טז ט
ג וַנֹּאמֶר: הֲבֵן יָקִיר לִי אֶפְרַיִם, אִם יֶלֶד שַׁעֲשׁוּעִים, כִּי־
מִדֵּי דַבָּרִי בּוֹ זָכָר אֲזַכְּרֶנּוּ עוֹד, עַל כֵּן הָמוּ מֵעַי לוֹ, רַחֵם
אַרְחַמֶּנּוּ, נָאִם יְהוָה. ירמיהו לא כ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], זָכַרְנוּ בְּזַכְרוֹן טוֹב
לְפָנֶיךָ, וּפְקַדְנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קָדָם.
וְזָכַר־לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת־הַבְּרִית וְאֶת־הַחֶסֶד, וְאֶת־
הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אֲבִינוּ בְּהַר הַמֹּרִיָּה.
וְתִרְאֶה לְפָנֶיךָ עֲקֵדָה שְׁעָקָד אַבְרָהָם אֲבִינוּ אֶת־יִצְחָק
בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִי
שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעֲסְךָ מֵעַלֵּינוּ, וּבִטּוּבְךָ

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 שָׁמַי שְׁמֵי 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, 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

□

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

□ 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

הַגְדוֹל יֵשׁוּב חֲרוֹן אַפָּי מֵעַמָּךְ וּמֵעִירְךָ וּמִנַּחֲלָתְךָ. וְקִיָּם-לָנוּ, יְהוָה
אֱלֹהֵינוּ, אֶת-הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי
כְבוֹדְךָ, כְּאָמֹר:

וְזָכַרְתִּי לָהֶם בְּרִית רַאשֵׁנִים, אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם לְהִית לָהֶם לֵאלֹהִים, אֲנִי יְהוָה. וִיקְרָא כּוֹמֵה

כִּי זֹכֵר כָּל-הַנְּשָׁכָחוֹת אֶתָּה הוּא מַעֲוֹלָם, וְאֵין שְׂכָחָה לִפְנֵי כֶּסֶף
כְּבוֹדְךָ. וְעַקְדָּת יִצְחָק לְזִרְעוֹ 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 הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יִצְוֵי
עוֹלָמִים, אִם כְּבָנִים אִם פְּעֻבִּים. אִם כְּבָנִים, רַחֲמָנוּ
בְּרַחֵם אָב עַל בָּנִים. וְאִם פְּעֻבִּים עֵינֵינוּ לָךְ תְּלוּיּוֹת,
עַד שֶׁתַּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ, אִיוֹם קְדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרֹב לִפְנֶיךָ, אֵל רִם וְנֹשָׂא,
מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתָנוּ,
וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן
סֵדֶר זְכוֹנוֹתֵינוּ.

†

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

‡

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'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 offering of verses proclaiming Your remembrance.

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'kabbel b'rahamim u-v'ratzon seder zikhronoteinu.

Meditations on Shofarot

אֲנוּסָה לַעֲזֹרָה אֲמָצָא נִגְדִי אֶל קְרוֹב
 לִי בַעֲת קְרָאִי
 אֲשֶׁר בַּעֲדַת אֶל בְּקֶרְבִי נֶצֶב פֶּה בְּמִקְדָּשׁ
 מַעַט אֲצַפְּצֶה לוֹ
 בְּקֶרְנִי דְרָשְׁנִי שֶׁה פְּזוּרָה אֲנִי נִגְזָזִיתִי
 וְנִאֲלַמְתִּי בְּלִי לַהֲרִים
 נָא הִבֵּט וּרְאֵה עֲנִי וּמְרוּדִי אֵין לִי
 מִכִּיר לְמִי אֲשָׂא
 נֶצַח אֶקְוֶה כִּי לֹא יִפֹּל דְּבַר מִמִּקְשִׁיבִי
 דְּמָמָה
 שׁוֹשׁ יִשִּׁישׁ לְבִי בְּקֶרְבִי בְּשִׁמְעִי דוּדִי
 דּוֹפֵק עַל פֶּתַחִי
 רְאוּ נָס בְּהָרִים וְקוֹל שׁוֹפֵר בְּאַרְץ
 לְהַשְׁמִיעַ רֶנֶן מְדֻמוּמִי
 תְּהִלָּה יִתְּנוּ אֲזַל לְכָל הַשְׁמִיעַ לְאֵל
 מוֹשֵׁל בְּכָל יִמְתִּיקוֹ
 קוֹל.
 קוֹל.
 קוֹל.
 וְקוֹל.
 קוֹל.
 קוֹל.
 קוֹל.
 קוֹל.

הָאֲמָנָם עוֹד יָבוֹאוּ יָמִים בְּסִלִּיחָה וּבְחֶסֶד,
 וְתִלְכִי בְשֻׁדָּה, תִּלְכִי בּוֹ כְּהֶלֶךְ הַתָּם,
 וּמִחֲשׁוֹף כִּי-רִגְלֶךָ יִלְטֶה בְּעִלֵּי הָאֲסֻפֹּסֶת,
 אוֹ שְׁלִפִי-שִׁבְלִים יִדְקֹרוּ וְתִמְתֵּק דְּקִירָתָם.
 אוֹ מָטֵר יִשְׁיגֶךָ בַּעֲדַת טְפוֹתָיו הַדּוֹפְקֹת
 עַל כְּתִפֶּיךָ, חֲזֹה, צִוְּאֶרְךָ, וְרֹאשְׁךָ רַעֲנָן.
 וְתִלְכִי בְשֻׁדָּה הָרְטֹב וְיִרְחֹב בְּךָ הַשָּׁקֵט
 בְּאוֹר 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 אֲנוּסָה לַעֲזֹרָה. 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 מְדֻמוּמִי. 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)*

וְנִשְׁמַתְּ אֶת־רִיחוֹ שֶׁל הַתֵּלֶם בְּשֵׁם וְרָגוּעַ,
וְרֹאיתִי אֶת־הַשְּׁמֶשׁ בְּרֹאֵי־הַשְּׁלֹולִית הַזֶּהָב,
וּפְּשׁוּטִים הַדְּבָרִים וְחַיִּים, וּמִתֵּר בָּם לִנְגָעַ,
וּמִתֵּר, וּמִתֵּר לְאַהֲבָה.

אֶת תִּלְכִּי בַשָּׂדֶה. לְבַדְּךָ. לֹא נִצְרַכְתָּ בְּלֶהֱט
הַשְּׂרָפוֹת, בְּדַרְכִּים שֶׁסָּמְרוּ מֵאִמָּה וּמִדָּם.
וּבִישָׁר־לִבְבִי שׁוֹב תִּהְיֶי עֲנוּה וְנִכְנָעַת
כְּאֶחָד הַדְּשָׁאִים, כְּאֶחָד הָאָדָם.

שׁוֹפְרוֹת

אַתָּה נִגְלִיתָ בְּעֵנֶן כְּבוֹדְךָ, עַל עַם קְדוֹשְׁךָ, לְדַבֵּר עִמָּם.
מִן הַשָּׁמַיִם הַשְּׁמַעְתָּם קוֹלְךָ, וְנִגְלִיתָ עֲלֵיהֶם בְּעֶרְפְּלֵי טָהָר.
גַּם כָּל־הָעוֹלָם כָּלוּ חָל מִפְּנֶיךָ, וּבְרִיּוֹת בְּרֹאשִׁית חָרְדוּ מִמֶּךָ,
בְּהַגְלוֹתֶךָ מִלְּכָנּוּ עַל הָרָר סִינַי, לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת,
וּתְשַׁמִּיעַם אֶת־הָהוּד קוֹלְךָ, וְדְבָרוֹת קְדוֹשְׁךָ מְלֵהָבוֹת אֵשׁ.
בְּקִלְתָּ וּבִרְקִים עֲלֵיהֶם נִגְלִיתָ, וּבְקוֹל שׁוֹפָר עֲלֵיהֶם הוֹפַעְתָּ.

כְּפָתוֹב בְּתוֹרַתְךָ:

א וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִית הַבֶּקָר, וַיְהִי קִלְתָּ וּבִרְקִים,
וְעֵנֶן כְּבֵד עַל הָהָר, וְקוֹל שֹׁפָר חֲזָק מְאֹד, וַיַּחֲרִד כָּל־הָעָם
אֲשֶׁר בְּמַחֲנֶה. שְׁמוֹת יט טז

ב וְנֹאמַר: וַיְהִי קוֹל הַשׁוֹפָר הוֹלֵךְ וְחֲזָק מְאֹד, מִשָּׁה
יְדִבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל. שְׁמוֹת יט יט
ג וְנֹאמַר: וְכָל־הָעָם רָאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְּפִידִם,
וְאֵת קוֹל הַשֹּׁפָר, וְאֶת־הָהָר עָשָׁן, וַיֵּרָא הָעָם וַיִּנָּעוּ
וַיַּעֲמִדוּ מִרְחָק. שְׁמוֹת כ טו

YOU REVEALED YOURSELF אַתָּה נִגְלִיתָ. Like the introductory poems to Malkhuyot and Zikhronot, this poem dates back to the fifth century 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 קְדוֹשְׁךָ. The preposition here is עַל, literally "upon," as opposed to the more usual אֶל, "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 קְדוֹשְׁךָ. 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 קִדְשׁוֹ פָּתוּב לֵאמֹר:

א עֲלֵה אֱלֹהִים בְּתִרְעָה, יְהוָה בְּקוֹל שׁוֹפָר. תהלים מז ו

ב וּנְאֻמֶּר: בְּחִצְצֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ

יְהוָה. תהלים צח ו

ג וּנְאֻמֶּר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֻנוּ.

ד כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב. תהלים פא ד-ה

וּנְאֻמֶּר: הִלְלוּ יְהוָה, הַלְלוּ-אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.

הַלְלוּהוּ בְּגִבּוֹרֵתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.

הַלְלוּהוּ בְּתִקְעַת שׁוֹפָר, הַלְלוּהוּ בַּנִּבֵּל וּכְנוֹר.

הַלְלוּהוּ בְּתֵף וּמַחֹל, הַלְלוּהוּ בַּמְּנִים וְעוֹגֵב.

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַת, הַלְלוּהוּ בְּצִלְצְלֵי תִרְעָה.

כָּל הַנִּשְׁמָה תִּהְלֵל יְהוָה, הַלְלוּ-יְהוָה. תהלים קא-ו

וְעַל יְדֵי עֲבָדֶיךָ הַנִּבְיָאִים פָּתוּב לֵאמֹר:

א כָּל-יֹשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ, כְּנִשְׂא נֶס הָרִים תִּרְאוּ,

וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ. ישעיה יח ג

ב וּנְאֻמֶּר: וְהִיא בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל,

וּבָאוּ הָאֲבֹתִים בְּאֶרֶץ אֲשׁוּר וְהִנֵּדְחִים בְּאֶרֶץ מִצְרַיִם,

וְהִשְׁתַּחֲוּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם. ישעיה כז יג

ג וּנְאֻמֶּר: וַיְהוָה עֲלֵיהֶם יִרְאֶה, וַיֵּצֵא כִפְרֵק חֲצוֹ,

וַאֲדֹנֵי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהָלַךְ בְּסַעֲרוֹת תִּימָן.

יְהוָה צְבָאוֹת יִגַּן עֲלֵיהֶם. זכריה ט יד-טו

כֵּן תִּגַּן עַל עַמֶּךָ יִשְׂרָאֵל בְּשִׁלּוּמָךְ.

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 בְּתִרְעָה. 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 Hasha-

nah is the only festival that occurs on the new moon. This verse, with its reference to when the moon is hidden, בַּכֶּסֶה (*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'lu yah.

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'lu yah.

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 לְחֻרְתָּנוּ,
 וְשָׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ,
 וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
 וְנַפְּצוֹתֵינוּ כְּנֶס מִיִּרְכַּתִּי אֶרֶץ.
 וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,
 וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.
 שְׁשֵׁם עֲשׂו אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְפָנֶיךָ אֶת-עוֹלוֹתֵיהֶם
 וְאֶת-שְׁלֵמֵיהֶם. וְכֵן כְּתוּב בְּתוֹרָתְךָ:
 וּבָיֹום שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם,
 וּתְקַעְתֶּם בַּחֲצָצְרוֹת עַל עַלְתֵיכֶם וְעַל זִבְחֵי שְׁלֵמֵיכֶם,
 וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם.

במדבר י

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאֲזִין תְּרוּעָה וְאִין דְּוָמָה לָךְ.
 בְּרִנָּה אַתָּה יְהוָה, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
 בְּרַחֲמִים.

(The shofar is traditionally not blown on Shabbat.)

תְּקִיעַה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

הַיּוֹם הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יִצְוֵי
 עוֹלָמִים, אִם כְּבָנִים אִם פְּעֻבָּדִים. אִם כְּבָנִים, רַחֲמָנוּ
 בְּרַחֲם אָב עַל בָּנִים. וְאִם פְּעֻבָּדִים עֵינֵינוּ לָךְ תְּלוּיֹת,
 עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ, אִיוֹם קְדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֶרֶשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רֵם וְנֹשָׂא,
 מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתָּנוּ,
 וְתִקַּבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ.

חֲצָצְרוֹת 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'lyot, 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'rahmamim u-v'ratzon seder shofroteinu.

רצה יהוה אֱלֹהֵינוּ, בְּעֶמְקֵי יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהֵשֵׁב
אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתָךְ, [וְאֲשֵׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

וּתַעֲרֹב עֲלֶיךָ עֲתִירְתָּנוּ. וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים, וְשֵׁם נַעֲבֹדְךָ בִּירְאָה פִּימִי עוֹלָם וּכְשָׁנִים
קִדְמוֹנוֹת. בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתָךְ לְבֹדְךָ בִּירְאָה נַעֲבֹד.

If the kohanim will not be blessing the congregation, we proceed here:

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְהוָה, הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

מִוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ]
אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵרנוּ,
יוֹצֵר בְּרָאשִׁית. בְּרִכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲנוּן
וּתְקַיֶּמְנוּ, וּתְאַסּוּךְ
גְּלוּתֵינוּ לַחֲצֹרוֹת קִדְשֶׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וּלְעַבְדְּךָ בְּלִבָּב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מִוֹדִים
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

Leader recites:

מִוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ]
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בִּידְךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת, עָרֵב וּבָקֵר
וְצֹהָרִים. < הַטּוֹב, כִּי לֹא
כָּלִי רַחֲמִיךָ, וְהִמְרַחֵם כִּי
לֹא תִמּוּ חֲסִדֶּיךָ מֵעוֹלָם
קִיְּנוּ לָךְ.

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 manifestation of the presence of God within us.

RESTORE WORSHIP TO YOUR SANCTUARY וְהֵשֵׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתָךְ. 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 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 מִוֹדִים. A second version of the *Modim b'rakhah* 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, each of us fulfills in a personal manner the

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 כָּלֶם יִתְבַּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

We recite the following paragraph, which the leader then repeats:

אֲבִינוּ מִלְּפָנֵינוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ פְּעֻסָּךְ, וְכֹלֵה דָּבָר
וְחָרֵב, וְרָעַב וְשָׂבִי, וּמִשְׁחִית וְעוֹן, וְשָׂמַד, וּמִגָּפָה,
וּפָגַע רַע וְכָל־מַחֲלָה, וְכָל־תַּקְלָה, וְכָל־קִטְטָה, וְכָל־מִיָּנִי
פְּרַעְנִיּוֹת, וְכָל־גְּזֵרָה רָעָה וְשִׁנְאָת חָנָם, מִעֲלֵינוּ, וּמִעַל
כָּל־בְּנֵי בְרִיתְךָ, וּמִעַל כָּל־הָעוֹלָם.

וְכָתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאֵמַת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.

בְּרוּךְ אַתָּה יְיָהוָה, הַטּוֹב שְׁמֶךָ 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 רָצוֹן מִלְּפָנֶיךָ יְיָהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמְנוֹתֵינוּ],
שְׁתַּהֲרֵא הַבְּרָכָה הַזֹּאת שְׁצִוִּיתָנוּ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּרָכָה
שְׁלֵמָה, וְלֹא יִהְיֶה בָּהּ שׁוֹם מְכַשׁוֹל וְעוֹן מִעֲתָה וְעַד עוֹלָם.

Leader (quietly):

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמְנוֹתֵינוּ], בְּרַכְנוּ בַּבְּרָכָה
הַמְשַׁלְשֶׁת, בַּתּוֹרָה הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֱהִרֹן וּבִגְדֵי כֹהֲנִים—עִם קְדוּשָׁתְךָ פְּאֻמוֹר:

The kohanim recite:

בְּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּקִדְּשָׁתוֹ שֶׁל אֱהִרֹן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

יְבָרְכֶךָ יְיָהוָה וַיִּשְׁמְרֶךָ.

יְאֵר יְיָהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.

יִשְׂאֵל יְיָהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם.

שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקָרוֹב, אָמֵן יְיָהוָה, וּרְפָאֵתֵינוּ.

We are seated.

וְעַל כָּלֶם יִתְבַּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ 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 וְכָתוּב. 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 [וְאֲמֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנּוּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם. כֵּן יְהִי רָצוֹן.

**AND GRANT YOU KIND-
NESS** וִיחַנֶּנּוּ (*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 וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמֶּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ.

בְּסִפּוּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

וְנֹאמַר: כִּי בִי יִרְבּוּ יְמֶיךָ, וְיִוָּסִיפוּ לְךָ שָׁנוֹת חַיִּים.
לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים.

כְּתַבְנוּ בְּסִפּוּר הַחַיִּים,

כְּפָתוּב: וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים
כְּלָכֶם הַיּוֹם.

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. 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 (*I'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 תִּגְדְּלֵנוּ, אָמֵן.
הַיּוֹם תִּדְרָשְׁנוּ לְטוֹבָה, אָמֵן.
הַיּוֹם תִּכְתַּבְנוּ לַחַיִּים טוֹבִים, אָמֵן.
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, אָמֵן.
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ, אָמֵן.
הַיּוֹם תִּתְמַכְנוּ בַּיּמִין צְדָקָה, אָמֵן.

The ark is closed.

כְּהַיּוֹם הַזֶּה תִּבְיָאֲנוּ שְׁשִׁים וּשְׁמֵחִים בְּבִנְיָן שָׁלֵם,
כְּכַתוּב עַל יַד נְבִיאָךְ: וְהִבִּיאוּתִים אֶל הָרַקְדָּשִׁי,
וּשְׂמִיחָתִים בְּבֵית תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים. וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל עַד הָעוֹלָם. בָּרוּךְ אַתָּה יְהוָה,
עוֹשֶׂה 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 כְּהַיּוֹם. 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 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.

קדיש שלם

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא,
כְּרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא
מִכָּל-בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמָתָא דְּאַמְיִין
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 גְּדוּלָה

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל [וְעַל כָּל-יוֹשְׁבֵי תֵבֶל], 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.

סיום התפילה

אין כֹּאֲלֵהִינוּ, אין כֹּאֲדוֹנֵינוּ,
אין כִּמְלַכְנוּ, אין כְּמוֹשִׁיעֵנוּ.
מִי כֹּאֲלֵהִינוּ, מִי כֹּאֲדוֹנֵינוּ,
מִי כִּמְלַכְנוּ, מִי כְּמוֹשִׁיעֵנוּ.
נוֹדָה לֵאלֹהֵינוּ, נוֹדָה לֵאֲדוֹנֵינוּ,
נוֹדָה לְמַלְכְנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,
בְּרוּךְ מַלְכְנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכְנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.
אַתָּה הוּא שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ לִפְנֵיךְ אֶת־קִטְרַת
הַסָּמִים.

אין NONE COMPARES
כֹּאֲלֵהִינוּ. 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.

אמר RABBI ELAZAR TAUGHT
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־בְּנֵיךְ לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנֵיךְ. 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).

אֶמֶר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים
מֵרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכָל־בְּנֵיךְ לְמוֹדֵי יְהוָה,
וְרַב שְׁלוֹם בְּנֵיךְ, אֵל תִּקְרָא בְּנֵיךְ אֵלָּא בּוֹנֵיךְ. שְׁלוֹם רַב
לְאֹהֲבֵי תוֹרָתְךָ, וְאֵין לָמוּ מְכַשׁוֹל. יְהִי שְׁלוֹם בְּחִילֶךָ,
שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. < לְמַעַן אַחֵי וְרַעִי, אֲדַבְּרָה־נָּא
שְׁלוֹם בָּךְ. לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יִבְרַךְ 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.

We rise.

עֲלִינוּ לַשֶּׁבַח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ כָּהֵם, וְגִרְלָנוּ
כָּכָל-הַמוֹנָם.

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיָסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרָה בַּשָּׁמַיִם
מִמַּעַל, וְשֹׁכֵנִית עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֲמַת מַלְכָּנוּ אַפְסֵי זִלְתּוֹ, כְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְכָּךְ, כִּי יְהוָה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת
עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רָשָׁעֵי אֶרֶץ.

יִפְּרִי וַיִּדְעוּ כָּל-יִשְׂרָאֵל תִּבֵּל, כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ,
תִּשָּׁבַע כָּל-לָשׁוֹן. לִפְנֵיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וְיִקְבְּלוּ כָלֶם אֶת-עוֹלָם מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת
שֶׁלָּךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד. < כְּפָתוּב
בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֹאמַר: וְהָיָה יְהוָה
לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהָיָה יְהוָה 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 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. 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 'takken olam לְתַקֵּן עוֹלָם 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 יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE בְּיוֹם הַהוּא יְהוָה יִהְיֶה אֶחָד. 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.

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-hasheivota el l'avakeha, 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.*

קדיש יתום

יְתַגְדֵּל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ, וַיְמַלִּיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמֶן
קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרומֵם וַיְתַנַּשֵּׂא וַיְתַהַדֵּר וַיְתַעַלֶּה וַיְתַהַלֵּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יוֹשְׁבֵי תִבְל], 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 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.*

בְּטָרֶם כָּל-יִצִּיר נִבְרָא.
 אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
 לְבָדּוֹ יִמְלוֹךְ נוֹרָא.
 וְהוּא יִהְיֶה, בְּתַפְאָרָה.
 לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
 וְלוֹ הָעֶז וְהַמְשָׁרָה.
 וְצוּר חֲבֵלִי בְּעֵת צָרָה.
 מִנֵּת כּוֹסֵי בַּיּוֹם אֶקְרָא.
 בְּעֵת אִישׁוֹן וְאַעֲרִירָה.
 יִהְיֶה לִּי וְלֹא אֵירָא.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
 לַעֲת נַעֲשֶׂה בְּחֻפְצוֹ כָּל,
 וְאַחֲרֵי כָּלֹת הַכֹּל,
 וְהוּא הִיָּה, וְהוּא הוּא,
 וְהוּא אֶחָד וְאֵין שֵׁנִי,
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
 וְהוּא אֵלִי וְחִי גָּאֵלִי,
 וְהוּא נְסִי וּמְנוֹס לִי
 בְּיָדוֹ אֶפְקִיד רוּחִי,
 וְעַם רוּחִי גּוֹיָתִי,

ADON OLAM עולם אדון. 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.

בְּרֶכֶת פְּרִידָה
 לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתַחֲתֶמוּ.

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.

<i>Adon olam asher malakh</i>	<i>b'terem kol y'tzir nivra</i>
<i>L'et na-asah v'heftzo kol</i>	<i>azai melek sh'mo nikra.</i>
<i>V'aharei ki-kh'lot ha-kol</i>	<i>l'vaddo yimlokh nora</i>
<i>V'hu hayah v'hu hoveh</i>	<i>v'hu yihyeh b'tifarah.</i>
<i>V'hu ehad v'ein sheni</i>	<i>l'hamshil lo l'ha'bbirah.</i>
<i>B'li reishit b'li takhlit</i>	<i>v'lo ha-oz v'ha-misrah.</i>
<i>V'hu eli v'hai go-ali</i>	<i>v'tzur hevli b'et tzarah.</i>
<i>V'hu nissi u-manos li</i>	<i>m'nat kosi b'yom ekrā.</i>
<i>B'yado afkid ruhi</i>	<i>b'et ishan v'a-irah</i>
<i>V'im ruhi g'viyyati</i>	<i>Adonai li v'lo ira.</i>

Traditional High Holy Day Greeting

May you be inscribed and sealed for a good year.

L'shanah tovah tikkateivu v'teihateimu.

תשליך TASHLIKH

תשליך

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

Before the bread is cast into the water, the following may be recited:

מִי־אֵל כְּמוֹךְ נִשָּׂא עֵוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ,
לֹא הֶחֱזִיק לְעַד אָפוּ כִּי חָפֵץ חֶסֶד הוּא. יָשׁוּב יִרְחַמֵּנוּ
יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם. תִּתֵּן
אֲמַת לִיעֶקֶב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ
מִימֵי קֶדֶם. מִיכָּה ז יח-ב

The following may be added:

קִרְאתִי מִצְרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁוַעֲתִי
שָׁמַעְתָּ קוֹלִי. וְתִשְׁלִיכֵנִי מִצּוֹלָה בְּלִבָּב יָמִים וְנָהָר
יִסְבְּכֵנִי כָל־מִשְׁפָּרֶיךָ וְגִלְיָךְ עָלַי עָבְרוּ. וְאֲנִי אֲמַרְתִּי
נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֶךְ אוֹסִיף לְהִבִּיט אֶל־הֵיכַל קִדְשְׁךָ.
אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ תִּהְיוּ יִסְבְּכֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי.
לְקַצְבֵּי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיךָ בְּעֵדֵי לְעוֹלָם וְתַעַל
מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי. בְּהִתְעַטֵּף עָלַי נֶפְשִׁי אֶת־יְהוָה
זִכְרָתִי וְתִבּוֹא אֵלַיךְ תְּפִלָּתִי אֶל־הֵיכַל קִדְשְׁךָ. יונה ב ג-ה

After the bread is cast into the water, one of the following may be recited:

א
לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָרָקָדָשִׁי כִּי־מִלֶּאֶה הָאָרֶץ
יִדְּעָה אֶת־יְהוָה כְּמִיָּם לַיָּם מְכֻסִּים. ישעיה יא ט

ב
כִּי־מִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מִעֵבֶר מִי־נַח עוֹד עַל־
הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקֶּצֶף עָלֶיךָ וּמִגְעַר־בָּךְ. כִּי הָהָרִים
יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמּוּטֶינָה וְחִסְדֵּי מֵאֲתָךְ לֹא־יִמּוּשׁ
וּבְרִית שְׁלוֹמִי לֹא תִמּוּט אֲמַר מִרְחֻמְךָ יְהוָה. ישעיה נד ט-י

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.

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

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁר הָעַם שָׁפְכָה לּוֹ, אֲשֶׁר הָעַם שִׁיהוּה אֱלֹהָיו.
תְּהִלָּה לְדָוִד.

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמֵהֶלֶל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יִגְדֹּדוּ.
הִדֵּר כְּבוֹד הַדָּוָר, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזֹזוּ נִזְרֹאוֹתֶיךָ יֵאמְרוּ, וּגְדֹלְתְּךָ אֲסַפְּרָנָה.
זָכֹר רַב־טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנֹנִן וְרַחוּם יְהוָה, אֲרָךְ אַפִּים וּגְדֹל־חֶסֶד.
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יִזְדַּוֵּךְ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָהּ.
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדֵּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמַמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן.

MINḤAH, 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 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 יְהוָה חֲנֹנִן 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 יהוה לְכָל־הַנִּפְלִים. 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 יְהוָה בְּכָל-דַּרְכָּיו, וְחָסִיד בְּכָל-מַעֲשָׁיו.
 קְרוֹב יְהוָה לְכָל-קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רְצוֹן-יִרְאָיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד.
 < תִּהְיֶה יְהוָה יְדָבֵר-פִּי,
 וַיִּבְרַךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. תְּהִלָּים קָמָה

וְאֶנְחֵנוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד-עוֹלָם. הִלְלוּ-יְהוָה.

וְכָא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֹשֵׁעַ בִּיעֲקֹב, נָאִם יְהוָה.
 וְאֲנִי זֹאת בְּרִיתִי אוֹתָם, אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלֶיךָ,
 וּדְבָרִי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא-יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךָ
 וּמִפִּי זֶרַע וְזֶרַעַךָ, אָמַר יְהוָה, מִעַתָּה וְעַד-עוֹלָם.
 < וְאֵתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקִרְאָה זֶה אֶל-זֶה וְאָמַר: קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה
 צְבָאוֹת, מְלֹא כָל-הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵינָּה מִן דִּין
 וְאֶמְרִין: קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,
 קְדִישׁ עַל אֶרְעָא עוֹבֵד גְּבוּרְתָּהּ, קְדִישׁ לְעֵלְמָא וְלְעֵלְמִי
 עֲלִמְיָא, יְהוָה צְבָאוֹת, מְלִיא כָל-אֶרְעָא זִיו יִקְרָה.

< וְתִשְׁאַנִּי רוּחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל:
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ. וְנִטְלָתָנִי רוּחָא, וְשִׁמְעַת
 בְּתַרִּי קֹל זִיע סְגִיא, דְּמִשְׁבַּחִין וְאֶמְרִין: בְּרִיךְ יִקְרָא
 דִּיהוָה מֵאֲתַר בֵּית שְׁכִינְתָּהּ.

< יְהוָה יִמְלֹךְ לְעֵלְמָא וָעֶד. יְהוָה מְלַכּוּתָהּ קָאֵם לְעֵלְמָא
 וְלְעֵלְמִי עֲלִמְיָא.

יְהוָה אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ,
 שְׁמֵרָה-זֹאת לְעוֹלָם לִיצֵר מַחֲשָׁבוֹת לִבָּב עֲמָךְ,
 וְהִכֵּן לִבָּבְךָ אֵלֶיךָ.
 וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְפָּה לְהָשִׁיב אָפוֹ,
 וְלֹא-יַעֲרִיר כָּל-חֲמָתוֹ.

כִּי אֵתָּה אֲדֹנֵי טוֹב וְסֹלָח, וְרַב חֶסֶד לְכָל-קִרְאָיִךְ.
 צִדְקָתְךָ צִדֵּק לְעוֹלָם, וְתוֹרָתְךָ אֵמֶת.

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.

WE SHALL PRAISE יְהוָה וְנִבְרַךְ 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
לְאַבְתִּינוּ מִיָּמֵי קֶדֶם.
בְּרוּךְ אַדְנִי, יוֹם יוֹם יַעֲמֹס־לָנוּ, הָאֵל יִשׁוּעַתָּנוּ סֵלָה.
יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בָּךְ.
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קִרְאָנוּ.

בְּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְּרָאֵנוּ לְכָבוֹד, וְהַבְדִּילָנוּ מִן
הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֶמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
הוּא יִפְתָּח לָבָנוּ בְּתוֹרָתוֹ וַיִּשֶׂם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאֵתוֹ,
וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבְּךָ שָׁלֵם, לְמַעַן לֹא נִיָּגַע
לְרִיקָה, וְלֹא נִלְד לַבְּהָלָה.

יְהִי רְצוֹן מִלְפָּנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאַמּוֹתֵינוּ], שֶׁנֶּשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכָּה
וְנִחָיָה וְנִרְאָה, וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יָמוֹת
הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם, יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ.
בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מְבִטָּחוֹ.
בְּטַחוֹ בִּיהוָה עֲדִי־עַד, כִּי בָּיָה יְהוָה צוּר עוֹלָמִים.
וַיִּבְטַחוּ בָּךְ יוֹדְעֵי שִׁמְךָ, כִּי לֹא־עֲזַבְתָּ דְרָשֶׁיךָ יְהוָה.
יְהוָה חֲפֹץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא
לְעָלָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְּאִמְרִין בְּעָלְמָא, 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)

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."

לְמַעַן יִזְמְרֶךָ
זְמִירָה. Psalm 30:13.

BLESSED IS THE ONE
הַגִּבּוֹר Jeremiah 17:7.

TRUST IN ADONAI
בְּטַחוֹ Isaiah 26:4.

THOSE WHO LOVE YOU
וַיִּבְטַחוּ בָּךְ Psalm 9:11.

ADONAI . . . EXALTS
יְהוָה Isaiah 42:21.

MAY GOD'S GREAT NAME
יְהֵא שְׁמֵהּ. Whenever the
people Israel enter the syn-
agogue and house of study
and proclaim: יְהֵא שְׁמֵהּ
רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי
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 spo-
ken" (Babylonian Talmud,
Berakhot 3a).

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

וְאֵנִי תִפְלְתִּי-לָךְ יְהוָה עֵת רָצוֹן, אֱלֹהִים בְּרַב-חֶסֶדְךָ עֲנֵנִי
בְּאַמַּת יִשְׁעֶךָ.

We rise as the ark is opened.

וַיְהִי בְּנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוֹמָה יְהוָה וַיִּפָּצוּ אִיבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

Leader:

גְּדִלּוֹ לַיהוָה אֲתִי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Congregation and leader:

לָךְ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ,
לָךְ יְהוָה הַמְּמֻלָּה וְהַמְּתַנַּשָּׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו,
קְדוֹשׁ הוּא.
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵר קְדֻשּׁוֹ,
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 בְּנִסְעֵ. 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 (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 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.

שבת

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'rakhah*, 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 הרחמים הוא ירחם עם עמוסים, ויזכר ברית איתנים, ויציל נפשותינו מן השעות הרעות, ויגער ביצר הרע מן הנשואים, ויחון אותנו לפליטת עולמים, וימלא משאלותינו במדה טובה ישועה ורחמים.

Torah Reader (or Gabbai):

ותגלה ותראה מלכותו עלינו בזמן קרוב, ויחון פליטתנו ופליטת עמו בית ישראל לחן ולחסד לרחמים ולרצון, ונאמר אמן. הכל הבו גדל לאלהינו, ותנו כבוד לתורה. (פהן, קרב: יעמד _____ בן _____ הפהן.)
(בת פהן, קרבי: תעמד _____ בת _____ הפהן.)
(יעמד _____ בן _____ ראשון.)
(תעמד _____ בת _____ ראשונה.)
ברוך שנתן תורה לעמו ישראל בקדשותו.

Congregation and Torah Reader:

ואתם הדבקים ביהוה אלהיכם, חיים כלכם היום.

The person who is honored with an aliyah recites the following before the Torah is read:

ברכו את־יהוה המברך.

The congregation responds:

ברוך יהוה המברך לעולם ועד.

The person repeats the above response, then continues:

ברוך אתה יהוה אלהינו מלך העולם, אשר בחר בנו מכל־העמים ונתן לנו את־תורתו. ברוך אתה יהוה, נותן התורה.

The person who is honored recites the following after the Torah is read:

ברוך אתה יהוה אלהינו מלך העולם, אשר נתן לנו תורת אמת, וחיי עולם נטע בתוכנו. ברוך אתה יהוה, נותן התורה.

HAS CHOSEN US בָּחַר 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 נֹתֵן 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):

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.

ראשון א האזינו השמים ואדברה ותשמע הארץ אמרי-
פי: ב יערף במטר לקחי תזל פטל 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 בננו מומם
דור עקש ופתלתל: ו הליהוה תגמלו-זאת עם נבל ולא
חכם הלוא-הוא אביך קנך הוא עשך ויכנך:

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
באישון 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.** 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.

הגְּבִיּהַת 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 לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה.

הַכְנָסַת הַתּוֹרָה

Leader:

יִהְיֶה לָנוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגֵּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תִּהְיֶה לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קִרְבּוֹ, הַלְלוּ־יָהּ.

לְדוֹד מְזֻמּוֹר.

לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ.
כִּי־הוּא עַל־יָמַיִם יִסְדָּהּ, וְעַל־נְהָרוֹת יִכּוֹנְנֶהּ.
מִי־יַעֲלֶה בְּהַר־יְהוָה, וּמִי־יָקוּם בְּמִקְוֹם קָדְשׁוֹ.
נָקִי כַפָּיִם וּבֶרֶךְ־לֵבָב, אֲשֶׁר לֹא־נִשְׂא לַשְׂוֹא נִפְשִׁי,
וְלֹא נִשְׁבַּע לְמִרְמָה.

יִשָּׂא בִּרְכָּה מֵאֵת יְהוָה, וַיְצַדֶּק מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דוֹר דֹּרְשׁוֹ, מִבְּקָשֵׁי פִנְיָהּ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֶזְרוֹ וְגִבּוֹר, יְהוָה גִּבּוֹר מְלַחֶמָה.
שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם, וּשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה. תְּהִלִּים כ"ד

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 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 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.

וּבִגְּנֹחָה יֹאמַר: שׁוּבָה יְהוָה רַבְבוֹת אֵלַי יִשְׂרָאֵל.
קוֹמָה יְהוָה לְמִנוּחָתָהּ, אֶתָּה וְאֶרְוֹן עֲזָךְ.
כִּהְנִיךְ יִלְבָּשׁוּ-צִדֶּקָּה, וְחִסְדֶּיךָ יִרְנְנוּ.
בְּעֵבוֹר דָּוִד עֲבָדְךָ, אֶל-תֵּשֶׁב פָּנֵי מְשִׁיחֶךָ.
◀ כִּי לִקְחָה טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֶל-תַּעֲזֹבוּ.
עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיחַ מְאֹד.
דְּרָכֶיהָ דְּרָכֵי-נֶעֱם, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

The ark is closed.

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, פְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא לְעָלְמָא
מְכָל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

שבת

WHENEVER THE ARK WAS SET DOWN יֹאמַר 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 דְּרָכֵי-נֶעֱם, 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

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדּוֹל לֵאלֹהֵינוּ.
אֲדֹנֵי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

יְ בָרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִידֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

Version with Patriarchs:

יְ בָרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִידֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

GOD OF ABRAHAM . . . GOD OF SARAH . . . אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי שְׂרָה. 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 זְכַרְנוּ. 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 מָגֵן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH פֹּקֵד שְׂרָה. 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.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.
יְ בָרוּךְ אַתָּה יְהוָה, מָגֵן
אַבְרָהָם וּפּוֹקֵד שְׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
יְ בָרוּךְ אַתָּה יְהוָה, מָגֵן
אַבְרָהָם.

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:

‏פְּ בָרוּךְ אַתָּה אֲדֹנָי,
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:

‏פְּ בָרוּךְ אַתָּה אֲדֹנָי,
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.

‏פְּ בָרוּךְ אַתָּה אֲדֹנָי,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

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

‏פְּ בָרוּךְ אַתָּה אֲדֹנָי,
Shield of Abraham and
Guardian of Sarah.

אתה גבור לעולם אדני, מחיה מתים אתה,
רב להושיע.

מכלכל חיים בחסד,
מחיה מתים ברחמים רבים,
סומך נופלים, ורופא חולים,
ומתיר אסורים,
ומקים אמונתו לישני עפר.
מי כמוך בעל גבורות,
ומי דומה לך,
מלך ממית ומחיה ומצמיח ישועה.

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.
ונאמן אתה להחיות מתים. ברוך אתה יהוה,
מחיה המתים.

When the Amidah is recited together in a minyan, we continue below with the Kedushah.

אתה קדוש ושמו קדוש, וקדושים בכל יום
יהללוך, סלה.

When the Amidah is recited silently, we continue on the next page.

קדושה

נקדש את שמו בעולם, בשם שמקדישים אותו בשמי
מרום, בכתוב על יד נביאך, וקרא זה אל זה ואמר:

קדוש, קדוש, קדוש יהוה צבאות,
מלא כל הארץ כבודו.

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. קדוש. 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
סומך נופלים. After Psalm
145:14.

HEAL THE SICK חולים.
After Exodus 15:26.

**LOOSEN THE CHAINS OF
THE BOUND** אסורים.
Psalm 146:7.

BRINGS DEATH AND LIFE
ממית ומחיה. 1 Samuel 2:6.

**WHO IS LIKE YOU, SOURCE
OF COMPASSION** מי כמוך
אב הרחמים. Jewish mysti-
cal tradition highlights
the theological tension
between God's qualities of
power and strict judg-
ment, גבורה (g'vurah), and
God's qualities of mercy
and lovingkindness, חסד
(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
מחיה המתים. 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'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

*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 יֹאמְרוּ:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.
וּבְדַבְּרֵי קִדְשׁוֹ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.
לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצָּח נִצָּחִים קִדְשָׁתָךְ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

All services continue here:

וּבָכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ,
וְאִימָתְךָ עַל כָּל־מַה־שִּׁבְרָאֲתָהּ,
וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לִפְנֵיךָ כָּל־הַבְּרוּאִים,
וְיַעֲשׂוּ כָל־מִצְוָתְךָ אֶחָת לְעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם,
כְּמוֹ שִׁידְעֵנוּ יְהוָה אֱלֹהֵינוּ
שֶׁהַשְּׁלֵטוֹן לִפְנֵיךָ, עַד בִּידְךָ וּגְבוּרָה בְּיָמֶיךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שִּׁבְרָאֲתָהּ.

וּבָכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,
וּפְתִיחוֹן פֶּה לַמִּיחֲלִים לָךְ,
שִׁמְחָה לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירָךְ,
וְצִמְחַת קֶרֶן לְדָוִד עַבְדְּךָ
וְעִרְכַּת נֵר לְבֶן־יִשִּׁי מְשִׁיחָךְ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבָכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ,
וְיִשְׂרָאֵל יַעֲלֹזוּ,
וְחֹסִידִים בְּרָנָה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ
וְכָל־הָרִשְׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה,
כִּי תַעֲבִיר מִמֶּשְׁלַת זָדוֹן מִן הָאָרֶץ.

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)

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

קֶרֶן הַלֵּוֹחַ לְדָוִד 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 אִתָּהּ יְהוָה לְבָדָךְ, עַל כָּל-מַעֲשֶׂיךָ,
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
כִּפְתּוּב בְּדַבְרֵי קֹדֶשְׁךָ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ-יָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ,
כִּפְתּוּב: וַיִּגְבֹּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמִּלְךְ הַקְדוֹשׁ.

אַתָּה בַּחֲרַתָּנוּ מִכָּל-הָעַמִּים,
אֶהְבֶּת אוֹתָנוּ וְרָצִית בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת,
וְקִדְשַׁתָּנוּ בְּמִצּוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבֹדֶתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָת.

וְתִתֵּן-לָנוּ, יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יְיָוִם [הַשְּׁפֵת הַזֶּה
וְאֶת-יְיָוִם] הַזְכָּרוֹן הַזֶּה, יוֹם [זְכוֹרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וַיִּגְיַע
וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכָּר זְכוֹרוֹנֵנוּ וּפְקֻדוֹנֵנוּ,
וְזְכוֹרוֹן אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ], וְזְכוֹרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדֶךָ,
וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזְכוֹרוֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל
לִפְנֶיךָ לִפְלִיטָה לְטוֹבָה, לַחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם, בְּיוֹם הַזְכָּרוֹן הַזֶּה.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.

וּפְקֻדְנוּ בּוֹ לְבִרְכָּה, אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.

וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וּרְחוּם אַתָּה.

YOU ALONE . . . WILL RULE
וְתִמְלֹךְ אִתָּה לְבָדָךְ. 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.
Psalm 146:10.

ADONAI TZ'VA-OT WILL BE
EXALTED 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.

הַמִּלְךְ הַקְדוֹשׁ
THE HOLY SOVEREIGN. The rest of the year,
this *b'rakhah* concludes
with the words הַקְדוֹשׁ
הָאֵל הַקְדוֹשׁ "the Holy God." The High
Holy Days, though, empha-
size God's sovereignty.

וְשִׁמְךָ וְשִׁמְךָ
CALLING US BY YOUR GREAT
AND HOLY NAME. The rest of the year,
this *b'rakhah* concludes
with the words הַקְדוֹשׁ
הָאֵל הַקְדוֹשׁ "the Holy God." The High
Holy Days, though, empha-
size God's sovereignty.

MAY THE THOUGHT OF US
RISE UP AND REACH YOU
יַעֲלֶה וְיָבֵא. 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 [וְאֲמוּנָתֵינוּ],
מֶלֶךְ עַל כָּל־הָעוֹלָם כְּלוּ בְּכַבֻּדְךָ
וְהִנָּשָׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ,
וְהוֹפֵעַ בְּהֵדֵר גָּאוֹן עֲזָךְ
עַל כָּל־יוֹשְׁבֵי תֵּבֶל אֲרָצְךָ.
וַיֵּדַע כָּל־פֶּעוּל כִּי אַתָּה פָּעַלְתָּ
וַיִּבִּין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתָהּ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ:
יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכֹל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנָתֵינוּ], [רִצָּה בְּמִנוּחָתָנוּ]
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מְטוֹבְךָ
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ [וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרָצוֹן שְׂפַת קִדְשֶׁךָ, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מְקִדְשֵׁי שְׁמֶךָ]
וְטָהַר לִבָּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
וְדִבְרְךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־
הָאָרֶץ, מְקִדֵּשׁ [הַשְּׂפַת ו'] יִשְׂרָאֵל וַיּוֹם הַזֶּכֶּרֶן.

רִצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב
אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO
YOUR SANCTUARY וְהִשָּׁב
אֶת־הָעֲבוּדָה לְדַבִּיר
בֵּיתְךָ. 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 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 וְשְׂכִינָתוֹ. 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:

Leader recites:

מִוִּדִּים אֲנַחֲנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אֱלֹהֵי כָל-בָּשָׂר, יוֹצֵרנוּ,
יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ
וְתַקִּימֵנוּ, וְתִאֲסֹף
גְּלוּיֹתֵינוּ לְחַצְרוֹת קִדְשְׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבִּי שְׁלֵם,
עַל שֶׁאֲנַחֲנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

מִוִּדִּים אֲנַחֲנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נִוְדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיף שְׁבָכְלִיּוֹם
עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׁבָכְל־עֵת, עֶרֶב
וּבֹקֶר וְצַהֲרָיִם. < הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם,
כִּי לֹא תָמוּ חֲסִדֶּיךָ מֵעוֹלָם
קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מַלְכֵנוּ תָמִיד
לְעוֹלָם וָעֶד.

וְכָתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וְיִהְיוּ אֶת-שְׁמֶךָ בְּאַמָּת,
הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ 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 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 accom-
pany 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 compassion-
ate, whose love is unceasing.
We have always placed our
hope in You.

We recite quietly:

¶ We thank You for the abil-
ity 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 court-
yards that we may fulfill Your
mitzvot and serve You whole-
heartedly, 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.

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 faith-
fully forever, God of our deliverance and help.

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

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יּוֹשְׁבֵי תֵּבֶל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוֹמָךְ.

בְּסִפּוּר חַיִּים, בְּרֻכָּה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים
וּלְשִׁלּוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

*When the Amidah is recited silently, personal prayers are added here.
The following may also be recited:*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מָרַע, וּשְׂפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשִׁי תִּדְּם, וְנַפְשִׁי כְּעֶפֶר לִכְל תִּהְיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁךָ. עֲשֵׂה לִמְעַן תוֹרָתְךָ.
לִמְעַן יִחַלְצוֹן יְדִידְךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִיו לְרָצוֹן
אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יּוֹשְׁבֵי תֵּבֶל] וְאָמְרוּ: אָמֵן.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 195.

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.

עוֹשֵׂה הַשְּׁלוֹם. WHO BRINGS PEACE. 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.

אֱלֹהֵי מֵי. MY GOD. 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").

יְהִיו הַדְּבָרִים. MAY THE WORDS. ?יהיו 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.

*We rise as the ark is opened. An alternative version begins on page 93.
Avinu Malkeinu is not recited on Shabbat.*

אָבִינוּ מַלְכֵנוּ! חָטֵאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵנוּ! חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵנוּ! בְּטֹל מַעֲלֵינוּ כָּל-גְּזֵרוֹת קִשּׁוֹת.
אָבִינוּ מַלְכֵנוּ! בְּטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
אָבִינוּ מַלְכֵנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵנוּ! כִּלָּה כָּל-צָר וּמַשְׁטֵין מֵעֲלֵינוּ.
אָבִינוּ מַלְכֵנוּ! כִּלָּה דָּבָר וְחָרֵב וְרָעַב וּשְׁבִי וּמַשְׁחִית וְעוֹן
וּשְׂמֵד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵנוּ! סִלַּח וּמַחַל לְכָל-עֲוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵנוּ! מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ 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 עַמֶּךָ.
אָבִינוּ מַלְכֵנוּ! זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ! כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.
אָבִינוּ מַלְכֵנוּ! כְּתֹבֵנוּ בְּסֵפֶר פְּרוֹסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ! כְּתֹבֵנוּ בְּסֵפֶר זְכוּת.
אָבִינוּ מַלְכֵנוּ! כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.
אָבִינוּ מַלְכֵנוּ! הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.
אָבִינוּ מַלְכֵנוּ! הָרִם קָרְן יִשְׂרָאֵל עִמָּךְ.
אָבִינוּ מַלְכֵנוּ! הָרִם קָרְן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תַּפְלָתֵנוּ.
אָבִינוּ מַלְכֵנוּ! נָא אַל תִּשְׁיָבֵנוּ רִיקִם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ! זְכוֹר פִּי עֹפֵר אֲנַחְנוּ.
אָבִינוּ מַלְכֵנוּ! חֲמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ.

אָבִינוּ מַלְכֵנוּ 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

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'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.

אָבינו מִלְפָּנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמָּיִם עַל
 קִדּוּשׁ שְׁמֶךָ.
 אָבינו מִלְפָּנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
 אָבינו מִלְפָּנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה
 עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

קִדּוּשׁ שָׁלֵם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל־בֵּית
 יִשְׂרָאֵל, בְּעִגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא לְעֵלָא
 מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרִין
 בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם
 אֲבוּהוֹן דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֶל], וְאָמְרוּ
 אָמֵן.

קִדּוּשׁ KADDISH SHALEM
 is recited at the end
 of every worship service
 that features an Amidah.
 Its distinguishing sentence
 is the line
 "May the prayers . . . of all
 Israel be accepted."

שְׁלָמָא PEACE . . . HARMONY
 is recited at the end
 of every worship service
 that features an Amidah.
 Its distinguishing sentence
 is the line
 "May the prayers . . . of all
 Israel be accepted."

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרָאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם חִלְקֵנוּ כָּהֵם, וְגָרְלָנוּ
כָּכָל-הַמוֹנֵם.

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא,
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסֵּד אָרֶץ, וּמוֹשֵׁב יָקָר בַּשָּׁמַיִם
מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אָמֵת מִלִּפְנֵי אָפֶס זִוְלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבָךְ, כִּי יְהוָה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מִהֵרָה בְּתַפְאֶרֶת
עֲזָרָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרִתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רָשָׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי
תֵּיבֵל, כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ, תִּשָּׁבַע כָּל-לִשׁוֹן. לְפָנֶיךָ
יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
וַיִּקְבְּלוּ כָלֵם אֶת-עוֹל מַלְכוּתָךְ. וְתִמְלֹךְ עֲלֵיהֶם מִהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמִי עַד
תִּמְלֹךְ בְּכָבוֹד.

כְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ,
בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד,
וּשְׁמוֹ אֶחָד.

ALEINU. This prayer was originally composed for the Malkhuyot 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).

KNOW THIS DAY יִדְעַת 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 שְׁדִי. 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* לְתַקֵּן עוֹלָם 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.

ADONAI WILL REIGN FOREVER AND EVER יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. From the Song at the Sea, Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE 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-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-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.*

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בָּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא לְעָלָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְּאֻמִּירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֶל], 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'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.*