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Maḥzor Ḥadesh Yameinu

◆ RENEW ◆
OUR ◆ DAYS

A Prayer-Cycle for Days of Awe



Edited and translated by Rabbi Ron Aigen





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For further information, please contact:

Congregation Dorshei Emet	Kehillah Synagogue
18 Cleve Rd	1200 Mason Farm Road
Hampstead, Quebec	Chapel Hill,
CANADA	NC 27514
H3X 1A6	USA
Fax: (514) 486-5442	(919) 942-8914
www.dorshei-emet.org	www.kehillahsynagogue.org





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הַלֵּל הָיָה אוֹמֵר -
מְרִבָּה צְדָקָה מְרִבָּה שְׁלוֹם.

Hillel used to say: The more charity, the more peace.

PIRKEI AVOT 2:8

“I always give much away
and so gather happiness instead of pleasure.”

RACHEL VARNHAGEN







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RSA





PREFACE

by Rabbi David Hartman

The Jewish festival year is divided between two fundamental motifs. On the one hand, most holidays are related to specific events in history, which shaped the collective identity of the Jewish people. There is Passover, the struggle for freedom; Shavuot, the commitment to the covenant and to the Ten Commandments; Sukkot, the festival of trust and joy; Hānukkah, the struggle for religious freedom; Purim, liberation from the threat of Haman's scheme of genocide; Tish'a Be-Av, the destruction of Jerusalem and the Temple; Yom Ha-Atzma'ut, Independence Day, the freedom and dignity that come with political independence. All these festivals have one fundamental thing in common: they bind Jews to each other by reminding them of their common destiny. They enrich our communal memories and solidarity.

Rosh Ha-Shanah and Yom Kippur, however, have no connection to any particular event in Jewish history. According to Jewish teaching, Rosh Ha-Shanah celebrates the creation of the world. The central motif that repeats itself again and again in the liturgy of Rosh Ha-Shanah is the proclamation of God as sovereign. The shofar is sounded on Rosh Ha-Shanah to announce the divine coronation. We all gather and proclaim with awe and trepidation God's sovereignty over all of humanity. How is this proclamation channeled into the way we live our daily life? How do we show allegiance to the God we proclaim as sovereign on Rosh Ha-Shanah?

The prophets taught us that God's dominion in history must be built upon ethical foundations. For them, God's majestic power in history must be visible in the way society is structured around principles of social justice, in the way we respond to the needs of the poor and the stranger. The belief in God as universal sovereign prevents Jewish spirituality from being identified with ghettoization or with feelings of alienation from and disillusionment with humanity.

On Rosh Ha-Shanah we proclaim the universal dominion of God throughout the world. Judaism teaches that all of humanity is morally accountable to God; all creatures must recognize that life is a gift and that there is a divine purpose for all of human life. Rosh Ha-Shanah proclaims the centrality of the idea of Creation, of a





universal brotherhood of humankind, of a universal ethic that declares the dignity of the single human life. “Belove is man, for he is created in the divine image.” “He who saves one life is as if he saves an entire world.” This profound principle of the singular dignity of every individual grows from the Rosh Ha-Shanah festival.

Rosh Ha-Shanah, therefore, gives the Jewish people a universal framework grounded in Creation, and not a family framework grounded in their particular history. Jews were not meant to live in isolation from the world, to build a sense of internal life which lives in conflict with the world. Ultimately, Jewish particularity must be integrated into the notion of God as the universal sovereign of all humanity.

Rosh Ha-Shanah is a permanent challenge to build bridges of understanding with all human beings created in the image of God who is sovereign over all of humanity. Rosh Ha-Shanah calls on Jews to act in such a way that the world senses that there is one God for all of humankind. Rosh Ha-Shanah shows Jews and the world that Jewish particularity and Jewish family connections are not antithetical to a universal ethic.

How does Yom Kippur complement the experience of God’s coronation ceremony on Rosh Ha-Shanah? In placing these two festivals next to each other, I believe that the tradition sought to remind us that God’s commanding moral presence, the seriousness with which we are to take God’s moral imperatives, must never evoke paralyzing feelings of sin, guilt, and moral inadequacy. The God who is proclaimed sovereign on Rosh Ha-Shanah is felt on Yom Kippur to be a loving parent who constantly accepts the human frailties of his children and keeps open the doors of moral renewal.

Yom Kippur breathes the spirit of *teshuvah*, of repentance and reconciliation, of freeing oneself from the prejudices and moral failures of the past. Yom Kippur announces a vision of hope, of rebirth, of discovering new potentialities for human love within society. The phrase that clings to us throughout Yom Kippur is “Remember us for life.” The word *hayyim* (life) is repeated countless times throughout the liturgy. Contrary to what most people believe, there is no sadness or mourning on Yom Kippur. Yom Kippur celebrates the passion and vitality of life. According to many halakhic authorities, it is a day of joyous reflection, nurtured by a deep conviction that human moral potential has not yet been fully realized. Yom Kippur gives us the courage to dream and to work for a new future .

Neither the move toward isolation nor the move toward the universal reflects the full experience of the Jewish tradition. To live as a full Jew is to live intensely and





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with total commitment to Jewish particularity, and equally to share in the universal framework of Creation celebrated in the holiday of Rosh Ha-Shanah.

Rosh Ha-Shanah and Yom Kippur are catalytic spiritual forces bringing us into deep moral dialogue with the world. We live in the intense polar rhythm of family intimacy and universal solidarity. Those in the Jewish world who seek to bring us back to a mentality of Jewish isolation and suffering have not learned the message of Rosh Ha-Shanah and Yom Kippur. Those who abandon the depth of commitment to the family and to Jewish historical intimacy in the name of universalism have not learned the lesson of the total Jewish festival year. To live as a full Jew is to live in both rhythms, in the framework of Jewish history and in the framework of Creation.





INTRODUCTION

“Days of Awe,” *Yamim Nora’irn*. That is the Hebrew name given to the festivals of the Jewish New Year, *Rosh Ha-Shanah*, and the Day of Atonement, Yom Kippur. There are many reasons why “awe” should be the term of reference. In biblical times, the day which the rabbis later designated as Rosh Ha-Shanah was known simply as a “Day of Shofar Blasts” or a “Remembrance Day of Shofar Blasts.” It is not clear what significance this day was meant to have in ancient times. But if we can imagine hearing the pure, piercing cry of the ram’s horn sounded throughout the community, we immediately begin to experience the awakening of the raw, primal emotions that this day has come to evoke — fear and trembling, the majesty of a commanding presence, triumphant joy and celebration. Indeed, those Torah narratives associated with the ram’s horn are the most awe-inspiring stories of our tradition. These narratives — the Binding of Isaac, the Giving of the Torah at Sinai, the Sin of the Golden Calf — form the basis for the liturgy of the Days of Awe. In these emotionally laden stories we confront moral decision-making of the highest order and deal with issues of life and death, both literally and figuratively. Our prayers on these days pose questions of ultimate concern: “who shall live and who shall die?” or, in a contemporary paraphrase, “who shall be truly alive and who shall merely exist?”

These are Days of Awe because on these days, our rabbis tell us, judgment is passed on all human beings, indeed, on all the world. Rosh Ha-Shanah is referred to in the liturgy as *Yom Ha-Din*, Judgment Day and *Yom HaZikaron*, Day of Remembrance. The tenor of these ten days from the Jewish New Year through the Day of Atonement is therefore reflective, but not morose. We invoke collective and individual memories of the past to reflect upon the human condition, the state of our world, and the meaning of our lives. With each passing year, such reflection, such *heshbon ha-nefesh*, or soul-searching, becomes that much more poignant and that much more necessary.

The prayers uttered on these days reflect our heightened awareness of the fragility of human life — of our shortcomings, imperfections, regrets and failures. Still, the





overall message is nevertheless a positive one. Our prayers tell us, “God does not want the death of the sinner, but rather that one turn from one’s evil ways and live.” The message of these Days of Awe is ultimately one of hope and confidence. These days reassure us, above all, that we have within us the ability to change our lives for the better, and that the possibility of change is always open to us.

This empowering concept of change is the meaning of *teshuvah*, the main task and ultimate purpose of the Days of Awe. Traditionally interpreted as “repentance” or “penitence,” which connotes a psychological state of regret, the Hebrew is better reflected in the more active notion of “turning” or “return.” Our sages clearly stood in awe of the act of *teshuvah*. Rabbi Levi said: “Great is *teshuvah*, for it reaches up to the Throne of Glory.” Rabbi Jonathan said: “Great is *teshuvah*, for it brings about redemption.” Rabbi Jonathan also said: “Great is *teshuvah*, for it prolongs the days and years of a person’s life.” Rabbi Hama ben Hanina said: “Great is *teshuvah*, for it brings healing to the world” (*Talmud, Yoma 86a-b*).

The book you now hold in your hands is our guide on this journey of *teshuvah*. The prayers and stories that accompany us span the three-thousand-year-old Jewish literary tradition. Through biblical imagery, poetry of ancient sages and mystics, teachings of Hasidic masters, philosophers and modern thinkers — all punctuated by the piercing sounds of shofar blasts — this book celebrates the creation of the universe, the birth of humanity, and the re-birth of our own human potential. Through prayers and narratives that span the millennia of Jewish life, this book invokes God’s Power, Memory and Vision, the inspired memories of legendary martyrs and personal memories of our own deceased relatives. It re-enacts ancient rites of atonement and cultivates in us the spirit of forgiveness. By the end of the journey, we come to realize that the redeeming, triumphant, healing power of *teshuvah* can indeed be discovered within us.

Mahzor, from the Hebrew root “cycle, return,” is the term historically used for prayer books for the annual cycle of festivals. In contrast to the *siddur*, which provides only the “order of prayers,” the *mahzor* includes the scriptural readings for each festival as well as its distinctive prayers and rituals. *Mahzor* suggests a “prayer-cycle” in the sense of being a spiritual response to the cycle of life, as well as the cycle of the year; it is the cycle of prayer and ritual to which we annually return. In contemporary





usage and practice, “*maḥzor*” is often limited to the special prayer books for the Days of Awe, the prayers for other festivals being included in the *siddur*. The *Ḥadesh Yameinu* prayer books adopt that format.

Maḥzor Ḥadesh Yameinu contains many of the same features found in its companion volume for Shabbat, Festivals and weekdays: a linear, genderneutral translation; a contemporary liberal theology that remains faithful to much of the traditional liturgy; the incorporation of contemporary poetry, meditations, readings and commentary; an introduction to each unit of prayer that serves as a kind of libretto to the service; as well as the inclusion of art. The traditional Jewish art form of papercuts serves not only as an aesthetically pleasing embellishment, but also as a meditative illustration of the liturgy.

There is no need to repeat here all the theological and ideological principles which shaped the translation. One major divergence from *Siddur Ḥadesh Yameinu*, however, deserves explanation. It is the return to the traditional Hebrew phrase *mehayyei meitim*, translated here as “renewing life beyond death” or “who renews life eternally.” In the earlier volume of *Ḥadesh Yameinu* we said that “where previous generations clearly intended a literal understanding of a phrase” we were precluded from assigning it only a symbolic, metaphorical meaning. *Mehayyei meitim*, which the rabbis used to express their hope for “resurrection of the dead” was, in our view, one such phrase. There is a complication, however, in that the rabbis used this same phrase to refer to the more abstract concept of immortality of the soul as well as the literal belief in bodily resurrection. The great medieval philosopher, Maimonides, at the risk of endangering his own career and status within the community, interpreted the concept of *mehayyei meitim* as a metaphorical concept of immortality. He strongly played down, if not outrightly denying, a literal understanding of resurrection.

While we know that the rabbis asserted the dogma of bodily resurrection in opposition to the Sadducees who denied such a belief, there are usages of this phrase, *mehayyei meitim*, which suggest that the rabbis themselves also meant it metaphorically. The prayer they composed to be recited upon seeing a friend for the first time in over a year was: “Blessed are you, *mehayyei meitim*.” Clearly this cannot have been understood as a literal resurrection of the dead, but rather as a powerful metaphor for the renewal of life, in this case the life of a relationship. Hence, “Blessed are you who renews life beyond death,” or “who renews life eternally.”

But more than the debate about how the rabbis originally intended us to understand it, the phrase *mehayyei meitim* seems to have a much more intuitive and powerful resonance during these Days of Awe. The liturgy, as has been noted, directs





us to our concerns about “who shall live and who shall die.” The special emphasis during these days on being inscribed in the Book of Life, and on addressing God as “Sovereign of Life,” and “God of Life” argued in favour of reconsidering the traditional phrase, *mehayyei meitim*, albeit understood metaphorically. As I heard it interpreted by Rabbi David Hartman, “it is we the living who must give renewed life to the dead by continuing to live out their heritage in a vibrant, meaningful way.” The entire endeavour of doing *teshuvah* is a movement, on a metaphorical level, from death to life. God is the force that exists in the world and is the power within us that makes such renewal possible.

In the language of the tradition, *teshuvah* connotes a return to God, a redirecting of one’s life toward Godly ways. But more immediately, it is a return to one’s people, and a return to one’s own truest self. It is, finally, a coming home. On this journey of return, as we have said, we do not come back unchanged, but quite the opposite. In the act of *teshuvah*, we seek to return as a *briyyah hadashah*, a new personality, and to see our familiar world in a radically new way. It is my hope that *Mahzor Hadesh Yameinu* will be, for those who use it, a gentle, trustworthy guide on that transformative journey of *teshuvah*, taking us back to God, back to our people, to ourselves; taking us home.

Ronald Aigen
Yam Yerushalayim
5761 Montreal

Introduction to the Third Printing

In order to meet the requests of so many congregations across the denominational spectrum who wished to adopt *Mahzor Hadesh Yameinu* we have created a new “Klal Yisrael edition.” The major liturgical changes are the inclusion of *pokeid sarah* in the Avat blessing of the Amidah, as well as the inclusion of Miriam along with *moshe u-veneï yisrael* in the Ga’al Yisrael prayer. We have also included as an option the traditional versions of the Aleinu, the Torah blessings, and Kiddush. Additional transliteration has been provided to include those who are not yet proficient in reading the Hebrew alphabet, with the hope that they will be inspired and encouraged to develop that skill.







Introduction to the Fully-Transliterated Fourth Edition

Kehillah Synagogue adopted *Renew Our Days* as their high-holiday prayer book more than a decade ago. It has met the congregation's needs well for those who read Hebrew. A transliteration booklet for a small portion of the Mahzor has been provided in the past to enable partial participation from non-Hebrew readers. However, Rabbi Aigen רבי אײגן recognized the continued need for aids to greater participation and subsequently added additional transliteration to the third edition of this work.

Before Rabbi Aigen's unexpected passing, Howard Glicksman discussed with him the idea of producing a new edition of the Mahzor with full transliteration. Rabbi Aigen was enthusiastic and planned to participate in producing this new edition. Despite his untimely death, Congregation Dorshei Emet has continued their support of this venture, allowing us to complete a fully-transliterated version as the fourth edition of Mahzor *Ḥadesh Yameinu*.

The initial transliteration was produced from computer files of the Hebrew text by a computer program written by Lee Nackman. This program attempted to reproduce Rabbi Aigen's style of transliteration, as described on pages xxiv and xxv. Since the program is imperfect, Eric Silberman, a student at Hebrew College Rabbinical School, proofread and edited the computer-produced transliteration. Eric's feedback on the program's early transliterations led to further improvements to the original program.

Incorporation of the transliteration was done to maintain the look and feel of the original Mahzor. The design, formatting, and generation of the file for publication was done by Dwight Smith of *Resolvis* and his team, including Rodolfo Borello, Jennifer DeFreitas, and Robert Viens. Eric Silberman's editing and the design of the 4th edition were funded by the Kehillah Synagogue through a generous contribution from Howard Glicksman and Lois Bronstein.

Howard Glicksman & Lee Nackman

April 2018

Iyyar 5778





KEY FOR TRANSLITERATION

<u>Consonants</u>	<u>Name</u>	<u>Symbol/Pronunciation</u>
א	alef	(silent)
ב	bet	b
בּ	vet	v
ג	gimmel	g
ד	daled	d
ה	heh	h
ו	vav	v
ז	zayin	z
ח	het	ḥ (as in "ḥallah," and "Ḥanukkah")
ט	tet	t
י	yud	y
כ, כּ	kaf/final kaf	k
ך, כֶּ	khaf/final khaf	kh (as in "Bach" and "barukh")
ל	lamed	l
מ, מּ	mem/final mem	m
נ, נּ	nun/final nun	n
ס	samekh	s
ע	ayin	ʿ (glottal stop)
פ	peh	p
פּ, פֶּ	feh/final feh	f
צ, צֶ	tzadik/final tzadik	tz (as in "mitzvah")
ק	kuf	k
ר	resh	r
ש	shin	sh
שׂ	sin	s
ת	tav	t





<u>Vowels</u>	<u>Name</u>	<u>Symbol/Pronunciation</u>
◌ַ, ◌ָ	pataḥ	a (as in “far”)
◌ֵ	kamatz	a (as in “ah!”)
◌ֶ	kamatz katan	o (as in “ought”)
◌ִ, ◌ֵ	ḥolam	o (as in “coat”)
◌ֹ, ◌ֺ	kabutz, shuruk	u (as in “flute”)
◌ֻ	sheva naʿ	e (as in “carpet”)
◌ִ, ◌ֵ	segol	e (as in “let”)
◌ֶ	tzerei	ei or e (as in “weigh” or “bread”)
◌ִ	ḥirik	i (as in “ink”)
 <u>Diphthongs</u>		
◌ַי		ai (as in “aisle”)
◌ֵי		ei (as in “weigh”)
◌ִי		oi (as in “boil”)

NOTE

Transliterations of Hebrew passages have been included to promote active participation by those unable to read Hebrew. To that end, we’ve aimed more for ease of use than scholarly precision, and have adopted the following conventions, recognizing that they may be departed from for the sake of clarity:

1. Hyphens are used to set off articles, prepositions, and conjunctions that are part of the word in Hebrew. (E.g., ha-raḥaman; be-tif’ eret.)
2. *Dagesh ḥazak* is shown by a doubled consonant, except (1) when the consonant is shin, shown as “sh” or tzadi, shown as “tz” and (2) following an element set off by a hyphen.
3. *Sheva naʿ* is indicated by an “e”, to show that it is sounded.
4. Apostrophes are used to show that two adjacent vowels are pronounced separately and do not form a diphthong. (E.g., ta’ir, ve-yit’haddar.) Alef is shown by the vowel alone, except when an apostrophe is needed to show that the alef starts a new syllable. (E.g., ot; ana; li’rot.)
5. Ayin is shown by a reverse apostrophe before the associated vowel or at the end of the word, except where the word is effectively used as an English term. (E.g., ‘olam; yada’; Shema, Amidah.)







MEDITATIONS FOR DAYS OF *TESHUVAH*

ENTERING THE SYNAGOGUE

What does a person expect to attain when entering the synagogue? In pursuit of learning, one goes to a library; for aesthetic enrichment, one goes to the art museum; for pure music, to the concert hall. What, then, the purpose of going to the synagogue?

Many are the facilities which help us to acquire the important worldly virtues, skills and techniques. But where should one learn about the insights of the spirit? Many are the opportunities for public speech; where are the occasions for inner silence? It is easy to find people who will teach us to be eloquent; but who will teach us how to be still? It is surely important to have a sense of reverence.

Where should one learn the general wisdom of compassion? The fear of being cruel? The danger of being callous? Where should one learn that the greatest truth is found in contrition? Important and precious as the development of our intellectual faculties is, the cultivation of a sensitive conscience is indispensable. We are all in danger of sinking into the darkness of vanity; we are all involved in worshipping our own egos. Where should we become sensitive to the pitfalls of cleverness, or to the realization that expediency is not the acme of wisdom?

We are constantly in need of experiencing moments in which the spiritual is as relevant and as concrete, for example, as the aesthetic. Everyone has a sense of beauty; everyone is capable of distinguishing between the beautiful and the ugly. But we must learn to be sensitive to the spirit. It is in the synagogue where we must try to acquire such inwardness, such sensitivity.

Abraham Joshua Heschel





A LIFELONG JOURNEY

Teshuvah essentially represents a lifelong journey back to unflagging soul-searching. It is a response to a spiritual disquiet that gives us the urge for *teshuvah*. Indeed, we feel we are no longer the right person in the right place, we are becoming outsiders in a world whose scheme of things escapes us... The main thrust of *teshuvah* is indeed to show the definite intention of changing the scheme of things. Someone who “does *teshuvah*,” feels the need not only to redeem but to rebuild his or her past.

Adin Steinsaltz (adapted)



TESHUVAH

We must begin with ourselves, but not end with ourselves. Turning, *teshuvah*, means something greater than repentance and acts of penance. It means that by reversal of one’s whole being, a person who had been lost in the maze of selfishness where he had set himself as his goal, finds a way to God, that is, a way to the fulfillment of the particular task for which he has been destined by God. Repentance can only be an incentive to such active reversal. Those who go on fretting themselves with repentance, those who torture themselves with the idea that their acts of penance are not sufficient, withhold their best energies from the work of reversal. It is written: “*Turn from evil and do good*” (*Psalms 34:15*). You have done wrong? Then counteract it by doing right.

Martin Buber (adapted)





THE TEN DAYS

The Blessed Holy One said to Israel: Remake yourselves through *teshuvah* during the ten days between New Year's day and the Day of Atonement, and on the Day of Atonement I will hold you guiltless, regarding you as a newly made creature.

Pesikta Rabbati



SEARCHING

Once our master Rabbi Hayyim of Zans [19th cent.] told a parable:

A man had been wandering about in a forest for several days, not knowing which was the right way out. Suddenly he saw a man approaching him. His heart was filled with joy. "Now I shall certainly find out which is the right way," he thought to himself. When they neared one another, he asked the man, "Brother, tell me which is the right way. I have been wandering about in this forest for several days."

Said the other to him, "Brother, I do not know the way out either. For I too have been wandering about here for many, many days. But this I can tell you: do not take the way I have been taking, for that will lead you astray. And now let us look for a new way out together."

Our master added: "So it is with us. One thing I can tell you: the way we have been following this far we ought follow no further, for that way leads one astray. But now let us look for a new way."

S.Y. Agnon



I LOST MY WAY

I lost my way, I forgot to call on your name. The raw heart beat against the world, and the tears were for my lost victory. But you are here. You have always been here. The world is all forgetting, and the heart is a rage of directions, but your name unifies the heart, and the world is lifted into its place. Blessed is the one who waits in the traveller's heart for his turning.

Leonard Cohen





THE BASIS FOR A NEW LIFE

There are crucial moments in life which may be properly designated as “religious experiences” in the particular sense. They are generally moments of *teshuvah*, “turning” or “returning,” the moment when the contrite self (the “broken heart”), sick of its pretensions, gives up its struggle for self-sufficiency and opens itself to the inflow of divine grace. I do not think that there has ever lived any human being who has not had some such moments. The question is: What is done with the “religious experience”? Is it made the basis for a new life — or is it suppressed and obscured in order to enable the self to reassert its pretensions?

Will Herberg



RETURNING TO ONESELF

When we forget the essence of our own soul, when we distract our minds from attending to the substantive content of our own inner lives, everything becomes confused and uncertain. The primary role of *teshuvah*, which at once sheds light on the darkened zone, is for the person to return to him- or herself, to the root of his or her soul. Then we will at once return to God; to the Soul of all souls. Then we will progress continually, higher and higher, in holiness and in purity. This is true whether we consider the individual, a whole people, or the whole of humanity, or whether we consider the mending of all existence, which always becomes damaged when it forgets itself. If one should envision a return to God, without setting oneself in order, this would be a deceptive *teshuvah*, through which God’s name will be taken in vain. It is only through the great truth of returning to oneself that the person and the people, the world and all the worlds, the whole of existence, will return to their Creator, to be illuminated by the light of life.

Rav Kook





THE LIGHT OF THE IDEAL

When great visions occur to us, which seem beyond our reach, it is important to know that the remoteness is only physical, and is not due to a spiritual deficiency. Therefore, it is necessary to embark on *teshuvah*, so that we might come close to the light of the ideal that has flashed in our thought. But we must avoid depression or self-deprecation that blunts life's vitality. It is to be rather a gentle inner self-criticism, which reduces our unbecoming side and raises our good and gentle essence. As it is written, "*The right hand of the Eternal is exalted, the right hand of the Eternal acts heroically*" (Psalm 118:16).

Rav Kook



A LETTER ON *TESHUVAH*

With the help of God, the eve of the Sacred Sabbath of Return, 5591 [1830].

To my beloved son, Rabbi Isaac, may his light shine bright:

I have this hour received your letter and there is no time to reply to it as it deserves. May God strengthen your heart and waken you on the great and awesome day approaching in peace ... that you may merit to be renewed from that time on. And do not let a day be lost without secluding yourself and thinking of the meaning of your life. Into every day get as much of Torah and prayer and good deeds as you can, as much as you can steal from this passing shadow, this vanity of vanities, this vanishing cloud... Remember well that all our days are vanity, yet every man on whatever level he may stand can attain eternal life. There is no time now for any more.

The words of your father, who seeks your welfare and prays on your behalf,
Nathan of Bratzlav.

S.Y. Agnon





AT THE NEW YEAR

Every single instant begins another new year;
 Sunlight flashing on water, or plunging into a clearing
In quiet woods announces; the hovering gull proclaims
 Even in wide midsummer a point of turning; and fading
Late winter daylight close behind the huddled backs
 Of houses close to the edge of town flares up and shatters
As well as any screeching ram's horn can, wheel
 Unbroken, uncomprehended continuity,
Making a starting point of a moment along the way,
 Spinning the year about one day's pivot of change.
But if there is to be a high moment of turning
 When a great, autumnal page, say, takes up its curved
Flight in memory's spaces, and with a final sigh,
 As of every door in the world shutting at once, subsides
Into the bed of its fellows; if there is to be
 A time of tallying, recounting and rereading
Illuminated annals, crowded with black and white
 And here and there a capital flaring with silver bright
Blue, then let it come at a time like this, not at winter's
 Night, when a few dead leaves crusted with frost lie shivering
On our doorsteps to be counted, or when our moments of coldness
 Rise up to chill us again. But let us say at a golden
Moment just on the edge of harvesting, "Yes, Now."
 Times of counting are times of remembering; here amidst showers
Of shiny fruits, both the sweet and the bitter-tasting results,
 The honey of promises gleams on apples that turn to mud
In our innermost of mouths, we can sit facing westward
 Toward imminent rich tents, telling and remembering.
Not like merchants with pursed hearts, counting in dearth and darkness,
 But as when from a shining eminence, someone walking starts
At the sudden view of imperturbable blue on one hand
 And wide green fields on the other. Not at the reddening sands





7 MEDITATIONS FOR DAYS OF *TESHUVA*

Behind, nor yet at the blind gleam, ahead, of something
 Golden, looking at such a distance and in such sunlight,
Like something given — so, at this time, our counting begins,
 Whirling all its syllables into the circling wind
That plays about our faces with a force between a blow's
 And a caress, like the strength of a blessing, as we go
Quietly on with what we shall be doing, and sing
 Thanks for being enabled, again, to begin this instant.

John Hollander





BE-ḤOKHMAH POTE'AH SHE'ARIM

WITH WISDOM YOU OPEN GATEWAYS

This papercut introduces the theme of “gates of forgiveness,” which pervades the ten holy days between Rosh Ha-Shanah and Yom Kippur. According to Jewish tradition, the path of return to a holy way of living leads through a gate that is always open. This is the gate of *teshuvah*. During this service at the beginning of Rosh Ha-Shanah, these gates are swung half open as we are reminded by the evening prayers: “With wisdom you open gateways, with understanding you alter times, vary the seasons, and assign the stars to their watches in the sky.” The verse from Psalm 81:4-5 appearing between the gates connects us to the cycle of nature, as well as the cycle of human time: “Sound the shofar on the New Moon, at the appointed time for our New Year. When it is a law for Israel, it is an ordinance for the God of Jacob.” The moon appears in the sky as the first sliver of the new moon. The grape clusters refer to the wine with which we begin all our sacred days. The pomegranates, symbol of the priesthood, connect us to the ancient Temple rituals recalled in our prayers during these ten holy days. These same gates, almost but not quite closed, reappear in the last papercut of the Maḥzor, for Yom Kippur *Ne'ilah*.





Temple Micah





מעריב EVENING SERVICE
לראש השנה FOR ROSH HA-SHANAH

‘Arvit, more commonly referred to as Ma’ariv, the Evening Service, begins with the Berekhu, a formal call to worship, followed by the two major components of every evening and morning service: the Shema and its blessings, and the Amidah. The Ma’ariv service for Rosh Ha-Shanah likewise contains these same prayers, but is distinguished by the distinctive nusah, the melody in which the prayers are chanted.

The Shema refers to the Jewish credo of monotheism: “Hear O Israel, the Eternal is our God, the Eternal One alone!” In addition to this well-known affirmation of Jewish faith, the Shema consists of three paragraphs from the Torah, the Five Books of Moses, which instruct us: 1) to commit ourselves to our sacred tradition and teach it to our children; 2) to know the global implications of Torah; and 3) to remember to do the mitzvot, those tangible expressions of the values in this divine teaching.

*In the Evening Service, the Shema is bracketed by four blessings. The first blessing preceding the Shema, **Ha-Ma’ariv ‘Aravim** “who brings on twilight,” portrays God as that Power in the cosmos which alters time and varies seasons, “rolling light away from darkness and darkness from light.” From this orderly rhythm of day and night, the poet intuits the Source of wisdom and understanding.*

*In the second blessing preceding the Shema, God’s wisdom is translated into the life-giving laws of Torah. Our Torah has given us a path that yields “length of days,” a rich and meaningful way of life. In this second blessing, **Ahavat ‘Olam**, “with everlasting love,” we express our gratitude for the divine gift of life, experienced as a token of God’s love. Only after we have experienced this divine gift of love can we be commanded in the Shema to love God in return, “with all our heart, with all our soul and with all our might.”*

*Following the Shema are two blessings expressing the fulfillment of God’s love: **Ga’al Yisrael** and **Hashkiveinu**. In **Ga’al Yisrael**, “who redeemed Israel,” we recall the redemption from Egypt in the biblical song of deliverance uttered at the Sea of Reeds: “Who among the mighty compares with you, Eternal One!” In the biblical saga of Israel’s redemption from Egyptian slavery we affirm our experience of the*





God of liberation who from generation to generation “saves us from the power of despots and redeems us from the grasp of tyrants.” In the second blessing following the Shema, which is unique to the Evening Service, we invoke God’s sheltering and protecting presence: **Hashkiveinu**, “Cause us to lie down in peace, and raise us up to life.”

On Shabbat, the Shema and its blessings are followed by **Veshameru**, “Let all of Israel keep the Shabbat,” a biblical passage which declares Shabbat observance to be an eternal sign of the covenant between God and Israel.

Rosh Ha-Shanah is formally introduced by the verse from Psalm 81: **Tik’u Va-Hodesh Shofar**, “Sound the shofar on the New Moon, at the appointed time for our New Year.” The **Hatzi Kaddish**, marking the conclusion of each unit of prayer within a service, affirms that Godly values abide in the world.

The **Amidah**, “the standing prayer,” was composed by the early rabbis as “the Prayer,” par excellence, integral to every service. On Rosh Ha-Shanah, the *Ma’ariv* Amidah comprises seven blessings in which: 1) we link our own search for holiness with that of our ancestors; 2) we acknowledge God’s sustaining powers; 3) we express the holiness of God; 4) we give praise for the holiness of the day; 5) we express our hope for fulfillment; 6) we thank God for the miracles that are daily with us; and 7) we pray for peace.

Every Amidah throughout these Days of Awe, from Rosh Ha-Shanah through Yom Kippur, is enhanced and distinguished by four brief liturgical poems, *piyyutim*, all emphasizing the theme of being remembered and inscribed in the Book of Life. **Zokhreinu Le-Hayyim**, “Remember us for life,” and **Mi Khamokha Av Ha-Raḥamim**, “Who compares with you, Source of all compassion” are interpolated into the first and second blessings of the Amidah, respectively. **U-Khetov Le-Hayyim**, “And inscribe for a good life” and **Be-Sefer Hayyim**, “In the book of life” are added to the penultimate and concluding blessings, respectively.

A Talmudic dispute over whether the evening Amidah was actually required was resolved by having this prayer recited silently only, without the customary repetition aloud. For the evening service of Shabbat, an abbreviated form of the seven blessings, **Magen Avot**, “Shield of our ancestors,” is recited after the silent Amidah.

Following Magen Avot, the **Kiddush**, a prayer over wine inaugurating the sanctity of the day, is recited. *Ma’ariv*, like all services, formally concludes with **Aleinu**, and the **Mourner’s Kaddish**.





On Friday evening, Shabbat is welcomed with *Yedid Nefesh*, followed by Psalms 92 and 93.

Yedid Nefesh

Yedid nefesh av ha-rahaman
 meshokh 'avdekha el
 retzonekha
 Yarutz 'avdekha kemo ayyal
 yishta'aveh el mul hadarekha
 Ye'erav lo yedidotekha
 Mi-nofet tzuf ve-khol ta'am

יְדִיד נֶפֶשׁ

יְדִיד נֶפֶשׁ אָב הַרְחָמָן
 מְשֹׁךְ עֲבֹדְךָ אֶל רְצוֹנְךָ.
 יְרוּץ עֲבֹדְךָ כְּמוֹ אַיִל
 יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ.
 יַעְרַב לוֹ יְדִידוֹתֶיךָ
 מִנּוּפֵת צוּף וְכֹל טֵעָם:

YEDID NEFESH

You who love my soul, compassion's gentle source,
 Take my inner nature and shape it to your will.
 Like a darting deer I will flee to you.
 Before your glorious presence humbly do I bow.
 Let your sweet love delight me with its thrill,
 Because no other dainty will my hunger still.

Hadur na'eh ziv ha-olam
 nafshi h'olat ahavatekha
 Anna el na refa na lah
 be-har'ot lah no'am zivakh
 Az tit'hazzeik ve-titrapei
 ve-haytah lah simhat 'olam

הַדּוֹר נֹאֵה זֵוֹ הָעוֹלָם
 נַפְשִׁי הוֹלֵת אֲהַבְתְּךָ.
 אַנָּא אֵל נָא רְפָא נָא לָהּ
 בְּהַרְאוֹת לָהּ נְעִם זִיּוֹךְ.
 אִז תִּתְחַזֵּק וְתִתְרַפֵּא
 וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם:

How splendid is your light which worlds do reflect!
 My soul is worn from craving for your love's delight.
 Please, good God, do heal her and show to her your face,
 So my soul can see you and bathe in your grace.
 There she will find strength and healing in this sight.
 Her joy will be complete, then eternal her delight.





13 ROSH HA-SHANAH EVENING SERVICE

Vatik yehemu na raḥamekha ve-ḥusah na 'al ben ahuvekha	וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ וְחֹסֶה נָא עַל בֶּן אַהֻבְךָ.	What pity stirs in you since days of old, my God! Be kind to me, your own child, begotten by your love,
Ki zeh kammah nikhsaf nikhsafti li-r'ot be-tif'eret 'uzzekha	כִּי זֶה כְּמָה נִכְסַף נִכְסַפְתִּי לְרֹאוֹת בְּתִפְאֶרֶת עֵזְךָ.	For long and longing hours I yearned for your embrace, To see my light in your light, basking in your grace.
Eilleh ḥameda libbi ve-ḥusah na ve-al tit'allam	אֵלֶּה חֲמֵדָה לִבִּי וְחֹסֶה נָא וְאַל תִּתְעַלֵּם:	My heart's desire is to harmonize with yours, Do not conceal your pity, hide not that light of yours.
Higgaleih na u-fros ḥavivi alai et sukkat shelomekha	הִגַּלְהֵנָּה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֶת סִכַּת שְׁלוֹמְךָ.	Appear, my lover, spread your canopy of peace, Enfold all human beings, give all pain surcease.
Ta'ir eretz mi-kevodekha nagilah ve-nismekha bakh	תְּאִיר אֶרֶץ מִכְבוֹדְךָ נִגְלֵה וְנִשְׁמְחָה בְּךָ.	Enlighten all the earth with Your radiant Presence And we shall respond then with song and with dance.
Maheir ahuv ki va mo'eid ve-ḥonneinu ki-mei 'olam	מְהֵר אָהוּב כִּי בָּא מוֹעֵד וְחַנְּנוּ כִּימֵי עוֹלָם:	Rush, my love, be quick, the time for love is now, Let your gentle favour grace us as of old.

*Eliezer Azikri
trans., Zalman Schachter-Shalom*





Psalm 92

Mizmor shir le-yom ha-shabbat.
 Tov lehodot la-'donai
 u-lzammeir le-shimkha 'elyon.
 Lehaggid ba-bokeir ḥasdekha
 ve-emunatkha ba-leilot.
 'AleI 'asor va-'alei navel
 'alei higgayon be-khinnor.
 Ki simmaḥtani adonai be-fo'olekha
 be-ma'asei yadekha arannein.

Mah gadelu ma'asekha adonai
 me'od 'amku maḥshevotekha.
 Ish ba'ar lo yeida'
 u-khesil lo yavin et zot.
 Bi-fro'ah resha'im kemo 'esev
 vayyatzitzu kol po'alei aven
 le-hishamedam 'adei 'ad.

Ve-attah marom le-'olam adonai.
 Ki hinneih oyevekha adonai
 ki hinneih oyevekha yoveidu
 yitparedu kol po'alei aven.

Vattarem ki-r'eim karni
 baloti be-shemen ra'anan.
 Vattabeit 'eini be-shurai
 ba-kamim 'alai merei'im
 tishma'nah oznai.

תהלים צ"ב

מְזֹמֹר שִׁיר לְיוֹם הַשַּׁבָּת:
 טוֹב לְהוֹדוֹת לַיהוָה
 וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן;
 לְהַגִּיד בַּבֹּקֶר הַסֶּדֶק
 וְאִמּוֹנָתְךָ בַּלַּיְלוֹת:
 עָלֵי-עֶשׂוֹר וְעָלֵי-נָבֶל
 עָלֵי הַגִּיּוֹן בַּכִּינּוֹר:
 כִּי שִׂמַּחְתָּנִי יְהוָה בַּפְּעֻלָּךְ
 בַּמַּעֲשֵׂי יְדֶיךָ אֲרָנֵי:

מַה-גָּדֹלוֹ מַעֲשֵׂיךָ יְהוָה
 מְאֹד עֲמָקוֹ מַחְשְׁבֹתֶיךָ:
 אִישׁ-בְּעַר לֹא יֵדַע
 וְכִסִּיל לֹא-יָבִין אֶת-זֹאת:
 בַּפְּרוֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב
 וַיִּצְיָצוּ כָל-פְּעֻלֵי אָוֶן
 לְהִשְׁמַדְם עַד־עַד:

וְאַתָּה מְרוֹם לְעֹלָם יְהוָה:
 כִּי הִנֵּה אֹיְבֶיךָ יְהוָה
 כִּי-הִנֵּה אֹיְבֶיךָ יֹאבְדוּ
 יִתְפָּרְדוּ כָל-פְּעֻלֵי אָוֶן:

וְתָרַם כְּרָאִים קַרְנֵי
 בְּלַחֲתִי בְשֶׁמֶן רֵעָנָן:
 וְתִבַּט עֵינַי בְּשׁוֹרֵי
 בַּקָּמִים עָלַי מְרַעִים
 תִּשְׁמַעְנָה אָזְנִי:

PSALM 92

A psalm, a song of the Sabbath day.
 It is good to give thanks to the Eternal,
 to chant psalms to your name, Most High;
 to tell of your lovingkindness in the morning
 and of your faithfulness at night,
 upon the ten-stringed lyre and lute,
 with voice and harp together.
 For I have rejoiced in your works, Eternal One;
 I exult in what you have wrought.

How great are your deeds, Eternal One,
 how profound your designs.
 A coarse person does not know,
 nor can the shallow understand,
 that when the wicked sprout like grass
 and evildoers flourish,
 they may then be cut down forever.

But you are exalted for all time.
 Surely your enemies, Eternal One,
 surely your enemies shall perish;
 all evildoers shall be scattered.

You strengthen me like the wild ox;
 I am refreshed with anointing oil.
 I shall see the defeat of my foes;
 of those who rise to harm me,
 I shall hear of their demise.





15 ROSH HA-SHANAH EVENING SERVICE

Tzaddik ka-tamar yifrah
 ke-erez ba-levanon yisgeh.
 Shetulim be-veit adonai
 be-ḥatzrot eloheinu yafriḥu.
 ‘Od yenuvun be-seivah
 desheanim ve-ra’anannim yihyu.
 Lehaggid ki yashar adonai
 tzuri ve-lo ‘avlatah bo.

צְדִיק כַּתְּמָר יִפְרַח
 כַּאֲרֵז בְּלִבְנוֹן יִשְׁגֶּה:
 שְׁתוּלִים בְּבֵית יְהוָה
 בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִנּוּבּוּן בְּשֵׁיבָה
 דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
 לְהַגִּיד כִּי-יָשָׁר יְהוָה
 צוּרִי וְלֹא-עוֹלָתָהּ בּוֹ:

The righteous will flourish like palm trees,
 and thrive like the cedars of Lebanon.
 Planted in the house of the Eternal,
 in the courts of our God they will blossom.
 Even in old age will they be fruitful,
 remaining fertile and fresh,
 attesting that the Eternal is upright;
 my Rock, in whom there is no wrong.

Psalm 93

Adonai malakh gei’ut laveish
 laveish adonai ‘oz hit’azzar
 af tikkon teiveil bal timmot.
 Nakhon kis’akha mei-az
 mei-‘olam attah.

תְּהִלִּים צ׳ג
 יְהוָה מִלְּךָ גָּאוֹת לְבָשׁ
 לְבָשׁ יְהוָה עֹז הַתְּאֵזָר
 אֶף-תִּכּוֹן תִּבְלַבַּל-בַּל-תִּמּוֹט:
 נֹכֹחַ כִּסְאֶךָ מֵאֶז
 מֵעוֹלָם אַתָּה:

PSALM 93

The Eternal reigns, garbed in majesty;
 the Eternal is garbed, girded with strength,
 so the world stands firm, unshakable.
 Your throne stands firm from of old,
 from eternity, it is you.

Nas’u neharot adonai
 nas’u neharot kolam
 yis’u neharot dokhyam.
 Mi-kolot mayim rabbim
 addirim mishberei yam
 addir ba-marom adonai.

נִשְׂאוּ נְהָרוֹת יְהוָה
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכֵימִם:
 מִקְּלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי-יָם
 אֲדִיר בְּמָרוֹם יְהוָה:

The ocean currents rise, Eternal One,
 the ocean currents raise their voice,
 the currents rise in torrents.
 But louder than the sound of mighty waters,
 mightier than the breakers of the sea,
 transcending all might is the Eternal One.

‘Eidotekha ne'emnu me'od
 le-veitekha na'avah kodesh
 adonai le-orekh yamim.

עֲדוֹתֶיךָ נֶאֱמַנּוּ מְאֹד
 לְבֵיתֶךָ נֶאֱוָה-קֹדֶשׁ
 יְהוָה לְאֶרֶךְ יָמִים:

Trustworthy indeed is all that attests to you,
 holiness befits your House,
 Eternal One, for all the days to come.





THE SEASON OF *TESHUVAH*

At this hour when we feel the presence of one another we seek also to feel the presence of our people. Though we come from a single people, each of us has met that people in a different house. From the house in which our spirits grew there was fashioned in us a common recognition that we were related intimately and personally to the Jewish people. However we might reach out to others, to embrace all men and women, a part of us remained within that special people, a part of us struggled to find our place within it. We are the children of this fleeting and frenetic time; we are also the sons and daughters of ancient men and women.

We are here, on this Rosh Ha-Shanah Eve, poised somewhere between what we have been and what we wish to be. We are here at this season of *teshuvah*, of turning, returning to the self we have covered up behind the roles and masks with which we have learned to protect ourselves. We are here in celebration and in search, in judgment and embrace, ready to confront ourselves and the world in which we find ourselves this night. We seek to open wide the windows behind which we have hidden, and to send forth hand and heart to learn where we have come, what we have become, and what we hope to be.

Richard Levy

WHAT IT MEANS TO BE A CONGREGATION

What does it mean to be a congregation? It means to care about each other. Pray? We pray also at home. We come together as a congregation in order to *share* in our life as Jews, to be part of the Community of Israel — past, present, and future.

“Once the Gerer Rebbe, may his memory protect us, decided to question one of his disciples: ‘How is Moshe Yaakov doing?’ The disciple didn’t know. ‘What!’ shouted the Rebbe, ‘You don’t know? You pray under the same roof, you study the same texts, you serve the same God, you sing the same songs and yet you dare to tell me that you don’t know whether Moshe Yaakov is in good health, whether he needs help, advice, or comforting?’”

Here lies the very essence of our way of life: every person must share in the life of others, and not leave them to themselves, either in sorrow or in joy.





Kavvanah le-rosh ha-shanah

Ta'azreinu adonai eloheinu
 be-rahamekha ha-rabbim
 she-nizkeh lekabbeil et rosh
 ha-shanah,
 mattanah tovah she-natatta lanu
 be-ahavah u-ve-simḥah rabbah.
 U-vi-zkhot kedushat rosh ha-shanah
 nizkeh le-emunah sheleimah be-emet.
 Ve-ta'azreinu ve-toshi'einu
 she-yitkabbetzū yahad
 kol nitzotzot ha'emunah ha-kedoshah
 she-be-tokheinu, 'al yedei kibbutz
 ha-kadosh
 shel 'ammekha yisra'el ha-mitkabbetzim
 be-khol ha-kehilot yaḥad
 be-khol mekomot moshevoteyhem
 bi-mei rosh ha-shanah ha-kedoshim
 levareikh et shem kodshekha.

כוונה לראש השנה

תעזרנו יהוה אלהינו ברחמיך הרבים
 שניזכה לקבל את ראש השנה,
 מתנה טובה שנתת לנו
 באהבה ובשמחה רבה.
 ובזכות קדשת ראש השנה
 ניזכה לאמונה שלמה באמת.
 ותעזרנו ותושיענו שיתקבצו יחד
 כל ניצוצות האמונה הקדושה
 שבתוכנו, על ידי קבוץ הקדוש
 של עמך ישראל המתקבצים
 בכל הקהלות יחד
 בכל מקומות מושבותיהם
 בימי ראש השנה הקדושים
 לברך את שם קדשך:

A KAVVANAH FOR ROSH HA-SHANAH

In Your great mercy help us, Adonai,
 to embrace Your sacred gift
 of Rosh Hashanah
 in love and in joy.
 May the holiness of this day
 bring fullness to our faith in You.
 Help us to gather
 all those scattered sparks of faith
 which are lost within ourselves,
 as Your people Israel
 gather in congregations
 everywhere
 to praise Your name
 this day.

*Nahman of Bratslav,
 adapted by Arthur Green and André Ungar*

We rise for the *Barekhu*, the call to worship.

Leader:

Barekhu et Adonai ha-mevorakh

ברכו את יהוה המבורך:

Praise the Eternal, the Boundless One.

Congregational response:

**Barukh Adonai ha-mevorakh
 le-'olam va-'ed**

**ברוך יהוה המבורך
 לעולם ועד:**

**Praised is the Eternal One of blessing
 for all eternity.**

We are seated.





Ha-ma'ariv 'aravim

Barukh attah adonai
 eloheinu melekh ha-'olam
 asher bi-dvaro ma'ariv 'aravim
 be-ḥokhmah potei'ah she'arim
 u-vi-tvunah meshanneh 'ittim
 u-maḥalif et ha-zemannim
 u-mesaddeir et ha-kokhavim
 be-mishmeroteihem
 ba-raki'a' ki-rtzono.

Borei yom va-lailah
 goleil or mi-penei ḥoshekh
 ve-ḥoshekh mi-penei or.
 U-ma'avir yom u-meivi lailah
 u-mavdil bein yom u-vein lailah
 adonai tzeva'ot shemo.
 El ḥai ve-kayyam tamid
 yimlokh 'aleinu le-'olam va-'ed.
 Barukhattah adonai
 ha-ma'ariv 'aravim.

המעריב ערבים

ברוך אתה יהוה
 אלהינו מלך העולם
 אשר בדברו מעריב ערבים
 בהכמה פותח שערים
 ובתבונה משנה עתים
 ומחליף את הזמנים
 ומסדר את הכוכבים
 במשמרותיהם
 ברקיע כרצונו:

בורא יום ולילה
 גולל אור מפני השך
 וחשך מפני אור.
 ומעביר יום ומביא לילה
 ומבדיל בין יום ובין לילה
 יהוה צבאות שמו:
 אל חי וקיים תמיד
 ימלוך עלינו לעולם ועד:
 ברוך אתה יהוה
 המעריב ערבים:

HA-MA'ARIV 'ARAVIM

You abound in blessings, Eternal One
 our God, Sovereign of all time and space
 whose word brings on twilight.
 With wisdom you open gateways,
 with understanding you alter times,
 vary the seasons,
 and assign the stars
 to their watches
 in the sky.

Creator of day and night,
 who rolls light away from darkness
 and darkness from light,
 you cause day to pass, and bring about night,
 distinguishing between day and night,
 "Source of all forces" is your name.
 O living and ever enduring God,
 reign over us for ever and ever.
 Blessed are you, Eternal One,
 who brings on twilight.

Be-ḥokhmah potei'ah she'arim, u-vi-tvunah meshanneh 'ittim, "With wisdom you open gateways, with understanding you alter times," — The inner gateways are the gateways of love (*hesed*), strength (*gevurah*), and beauty (*tiferet*); the gateways of heart, mind and soul; the gateways of prayer (*tefillah*) and repentance (*teshuvah*). In the Jewish mystical tradition these gateways are opened with *ḥokhmah* and *binah*, a special kind of wisdom and understanding. This wisdom and understanding is concealed and hidden deep within us. We must struggle with the inner darkness to find the light that can help us unlock those gateways.





Atzappah elei shaḥak

Atzappah elei shaḥak ve-khokhavav
 ve-abbit be-eretz
 et remaseha,
 ve-avin be-libbi ki yetziratam
 yetzirah meḥukkamah be-ma'aseha.
 Re'u et shemei marom kemo
 kubbah
 tefurim be-lula'ot keraseha,
 ve-sahar ve-khokhavav kemo ro'ah
 teshallah be-tokh aḥu kevaseha,
 ke-illu levanah bein nesi'ei 'av
 sefinah mehallelkhet be-nisseha,
 ve-'anan ke-'almah 'al penei ginnah
 tehalleikh ve-tashkeh et hadasseha,
 ve-'av tal kemo na'arah tena'eir min
 se'arah 'alei eretz resiseha.

Ve-shokhenim kemo ḥayyah asher
 natetah
 le-linah ve-ḥatzrotam avuseha
 ve-khullam yenusun mei-ḥatat mavet
 ke-yonah asher ha-neitz yeniseha,
 ve-sofam lehiddammot le-tzallahat
 asher shibberu khatit ḥaraseha.

אֲצַפֶּה אֵלַי שַׁחַק

אֲצַפֶּה אֵלַי שַׁחַק וְכוֹכְבָיו—
 וְאֲבִיט בְּאָרֶץ
 אֶת רִמְשֵׁיהָ,
 וְאֲבִין בְּלִבִּי כִּי יִצְרָתָם
 יִצְרִיהָ מִחֻקְמָהּ בְּמַעֲשֵׂיהָ.
 רְאוּ אֶת שְׁמֵי מְרוֹם כְּמוֹ קַבֵּה
 תְּפֹרִים בְּלוּלֵאוֹת קְרָסִיהָ,
 וְסָהַר וְכוֹכְבָיו כְּמוֹ רוּעָה
 תִּשְׁלַח בְּתוֹךְ אֲחֹז כְּבִשְׂיָהּ,
 כְּאֵלוֹ לְבָנָה בֵּין נְשִׂאֵי עַב
 סָפִינָה מְהַלְכַת בְּנִסְיָהּ,
 וְעָנָן כְּעַלְמָה עַל פְּנֵי גִנָּה
 תִּהְלַךְ וְתִשְׁקֶה אֶת הַדְּרָסִיָּה,
 וְעַב טַל כְּמוֹ נְעָרָה תִּנְעַר מִן
 שַׁעְרָה עָלַי אֶרֶץ רְסִסִּיהָ.

וְשׁוֹכְנִים כְּמוֹ חַיָּה אֲשֶׁר נָטְתָה
 לְלִינָה וְחֻצְרוֹתָם אֲבוּסִיהָ—
 וְכֻלָּם יִנּוּסוּן מִחַטַּת מוֹת
 כִּי־נָה אֲשֶׁר הִנִּין יִנְיָסָהּ,
 וְסוֹפָם לְהַדְּמוֹת לְצַלְחַת
 אֲשֶׁר שִׁבְרוּ כְּתִית הַרְסִיָּהּ.

I LOOK UP TO THE SKY

I look up to the sky and the stars,
 And down to the earth
 and the things that creep there,
 And I consider in my heart how their creation
 Was planned with wisdom in every detail.
 See the heavens above like a tent,
 Constructed with loops and with hooks,
 And the moon with its stars, like a shepherdess
 Sending her sheep into the reeds;
 The moon itself among the clouds,
 Like a ship sailing under its banners;
 The clouds like a girl in her garden
 Moving, and watering the myrtle-trees;
 The dew-mist — a woman shaking
 Drops from her hair to the ground.

The inhabitants, like an animal, stretch to rest;
 Their palaces are their stables —
 And all flee from the fear of death,
 Like a dove pursued by the falcon.
 And these are compared at the end to a plate
 Which is smashed into innumerable shards.

*Shmuel HaNagid
 trans., Raymond P. Scheindlin*





OUR CHOICE

The Jewish conception is that the happenings of this world take place not in the sphere between two principles, light and darkness, or good and evil, but in the sphere between God and humanity, these mortal, brittle human beings who yet are able to face God and withstand the Divine word.

We are truly free to choose or reject God, and to do so not in a relationship of faith which is empty of the content of this world, but in one which contains the full content of the everyday.

The "Fall" did not happen once and for all and become an inevitable fate, but it continually happens here and now in all its reality. In spite of all past history, in spite of all our inheritance, every one of us stands in the naked condition of Adam: to each, the decision is given.

Martin Buber



EVERYTHING MAY CHANGE

Everything may change in our demoralized world except the heart, our love and our striving to know the divine. Painting, like all poetry, has a part in the divine; people feel this today just as much as they used to. What poverty surrounded my youth, what trials my father had with us nine children.

And yet he was always full of love and in his way a poet. Through him I first sensed the existence of poetry on this earth. After that I felt it in the nights, when I looked into the dark sky.

Then I learnt that there was also another world. This brought tears to my eyes, so deeply did it move me.

Marc Chagall (adapted)





UNCONDITIONAL LOVE

Give your children unconditional love, a love that is not dependent on report cards, clean hands, or popularity. Give your children a sense of your whole-hearted acceptance, acceptance of their human frailties as well as their abilities and virtues. Give your children your permission to grow up to make their own lives independent of you. Give them a sense of truth; make them aware of themselves as citizens of a universe in which there are many obstacles as well as fulfillments. Bestow upon your child the blessings of your values. These are the laws of honouring your son and your daughter as children are commanded to honour parents.

Joshua Loth Liebman



AN UNENDING LOVE

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counselled by voices that guide us
even when we are too embittered to hear.
We are loved by an unending love.

We are supported by hands that uplift us
even in the midst of a fall.
We are urged on by eyes that meet us
even when we are too weak for meeting.
We are loved by an unending love.

Embraced, touched, soothed, and counselled ...
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles.
We are loved by an unending love.

Rami Shapiro





Ahavat 'olam

Ahavat 'olam
 beit yisra'el 'ammekha ahavta.
 Torah u-mitzvot
 hukkim u-mishpatim
 otanu limmadta.
 'Al ken adonai eloheinu
 be-shokhveinu u-v-kumeinu
 nasi'ah be-hukkekha
 ve-nismaḥ be-divrei toratekha
 u-v-mitzvotekha le-'olam va-'ed.

Ki hem ḥayyeinu
 ve-orekh yameinu
 u-vahem nehgeh
 yomam va-lailah.
 Ve-ahavatekha al tasir
 mimmenu le-'olamim.
 Barukh attah adonai
 oheiv 'ammo yisra'el.

אהבת עולם
 אהבת עולם
 בית ישראל עמך אהבת.
 תורה ומצוות
 חקים ומשפטים
 אותנו למדת:
 על כן יהוה אלהינו
 בשכבנו ובקומנו
 נשיח בחקיק
 ונשמח בדברי תורתך
 ובמצוותיך לעולם ועד:

כי הם חיינו
 וארך ימינו
 ובהם נהגה
 יומם ולילה:
 ואהבתך אל תסיר
 ממנו לעולמים:
 ברוך אתה יהוה
 אוהב עמו ישראל:

AHAVAT 'OLAM

With everlasting love
 have you loved the House of Israel;
 Torah and commandments,
 laws and justice,
 have you taught us.
 And so, Eternal One, our God,
 when we lie down and when we rise up
 we shall discuss your laws,
 rejoicing in the words of your Torah
 and divine commands for all eternity.

For they are our life
 and our length of days,
 and we shall meditate on them
 day and night.
 Never take away
 your love from us.
 Blessed are you, the Everpresent,
 who loves your people Israel.

Ahavat 'olam beit yisrael 'ammekha ahavta, "With everlasting love have you loved the House of Israel" — The relationship between God and Israel begins with a love that is eternal and everlasting. As individuals, we may first glimpse this love through the wonders of nature, perceived as a divine gift, as in the previous blessing. As a people, however, we have come to know God's love — as members of a household, young and old alike — through the gift of Torah and mitzvot, the moral laws of life. This is the essence of our own everlastingness, "for they are our life and our length of days."

It is for the sake of learning and loving that we are urged to "choose life!" "Therefore choose life... by loving the Eternal your God and heeding God's voice steadfastly, for in this is your life and length of days" (Deuteronomy 30:19-20).





**Shema yisra'el
adonai eloheinu
adonai ehad.**

**שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:**

**HEAR O ISRAEL,
THE ETERNAL IS OUR GOD,
THE ETERNAL ONE ALONE!**

Barukh shem kevod malkhuto
le-'olam va-'ed.

**בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:**

Blessed be God's ruling Presence,
for ever and ever.

Ve'ahavta et adonai elohekha
be-khol levavekha u-v-khol nafshekha
u-v-khol me'odekha.

**וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ:**

You shall love the Eternal, your God,
with all your heart, with all your soul
and with all your might.

Vehayu ha-devarim ha-eilleh
asher anakhi metzavvekha ha-yom
'al levavekha.

**וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
עַל-לֵבְבְךָ:**

And these words
which I command you this day,
shall you take to heart.

Veshinnantam le-vanekha
vedibbarta bam
be-shivtekha be-veitekha
u-v-lekhtekha va-derekh
u-v-shokhbekha u-v-kumekha.

**וְשִׁנַּנְתֶּם לְבָנֵיךָ וְדִבַּרְתֶּם בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ:**

Repeat them to your children; speak of them
when you are at home and when you go out,
when you lie down and when you rise up.

Ukshartam le-ot 'al yadekha
vehayu le-totafot bein 'einekha.

**וְקִשַּׂרְתֶּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְמִטְפֹּת בֵּין עֵינֶיךָ:**

Bind them as a sign upon your arm;
set them as a signet upon your brow.

Ukhtavtam 'al mezuzot beitekha
u-vi-sh'arekha.

**וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:**

Write them upon the doorposts of your house
and on your gates. *Deuteronomy 6*

Ve-ahavta, "You shall love" — What kind of love is commanded here? A love that is neither limited nor bifurcated, but a love that expresses all of one's passions, both intellectual and emotional (*levavekha*); all of one's very being, both body and soul (*nafshekha*); and all of one's strength of character and personality (*me'odekha*).





Vehayah	וְהָיָה	And it shall come to pass,
im shamo'a' tishme'u el mitzvotai	אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי	if you truly listen to my commandments
asher anokhi metzavveh etkhem	אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם	which I command all of you this day,
le-ahavah et adonai eloheikhem	לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם	to love the Eternal your God,
u-l-ovdo be-khol levavkhem	וּלְעַבְדוֹ בְּכָל-לְבַבְכֶם	by serving with all your heart,
u-v-khol nafshekhem.	וּבְכָל-נַפְשְׁכֶם:	and with all your soul;
Venatatti metar artzekhem be-‘itto	וְנָתַתִּי מְטַר-אֲרָצְכֶם בְּעִתּוֹ	then will I grant the seasonal rains for your land,
yoreh u-malkosh	יֹרֵה וּמִלְקוֹשׁ	the autumn rains and the spring rains,
ve'asafta deganekha	וְאָסַפְתָּ דִגְנְךָ	that you may gather in your grain,
ve-tiroshkha ve-yitz'harekha.	וְתִירְשֶׁךָ וְיִצְהַרְךָ:	your wine, and your oil.
Venatatti 'eisev be-sadekha	וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ	Then will I grant grass in your fields
li-vhemtekha	לְבְהִמְתֶּךָ	for your animals,
ve'akhalta vesava'ta.	וְאָכַלְתָּ וּשְׂבַעְתָּ:	and you will eat and be satisfied.
Hishameru lakhem pen yifteh	הִשָּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם	Watch yourselves, lest your hearts be lured,
levavkhem	וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים	and you turn to serving other gods
vesartem va'avadtem elohim	וְהִשְׁתַּחֲוִיתֶם לָהֶם:	and worship them.
aheirim		
vehishta'avitem lahem.		

im shamo'a tishme'u, "if you (pl.) truly listen" — The first paragraph of the Shema addressed us with the singular "you," for it is as individuals that we are called upon to take responsibility for the reign of Heaven (*kabbalat 'ol malkhut shamayim*) — through the ways in which we love and live and transmit this daily to our children. Here, in the second paragraph, we are addressed in the plural. We are now called upon as a community to accept collective responsibility for the mitzvot (*kabbalat 'ol mitzvot*), that is, for maintaining the entire system of cultural values which govern our way of life.





25 ROSH HA-SHANAH EVENING SERVICE

Veḥarah af adonai bakhem
 ve'atzar et ha-shamayim
 ve-lo yihyeh matar
 ve-ha-adamah lo tittein et yevulah
 va'avadtem meheirah
 mei-'al ha-aretz ha-tovah
 asher adonai notein lakhem.
 Vesamtem et devarai eilleh
 'al levavkhem ve-'al nafshekhem
 ukshartem otam le-ot 'al yedkhem
 vehayu le-totafot bein 'eineikhem.
 Velimmadtem otam et beneikhem
 le-dabbeir bam
 be-shivtekha be-veitekha
 u-v-lekhtekha va-derekh
 u-v-shokhbekha u-v-kumekha.
 Ukhtavtam 'al mezuzot
 beitekha u-vi-sh'arekha.

וְהָרָה אַף־יְהוָה בְּכֶם
 וְעָצַר אֶת־הַשָּׁמַיִם
 וְלֹא־יִהְיֶה מֵטָר
 וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
 וְאַבְדַּתֶּם מְהֵרָה
 מֵעַל הָאָרֶץ הַטּוֹבָה
 אֲשֶׁר יְהוָה נָתַן לָכֶם:
 וְשַׁמְתֶּם אֶת־דְּבָרַי אֱלֹהִים
 עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
 וְקִשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם
 וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:
 וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם
 לְדַבֵּר בָּם
 בְּשִׁיבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וּכְתַבְתֶּם עַל־מְזוּזוֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:

For then shall the Life-giver's anger flare up;
 the heavens will be shut
 and no rain will fall,
 the land will yield no produce,
 and you will quickly disappear
 from the good land
 which the Eternal One gives you.
 Therefore set these words of mine
 upon your hearts and souls;
 bind them as a sign upon your arms,
 and as a signet upon your brow.
 Teach them to your children,
 by speaking of them
 when you are at home and when you go out,
 when you lie down and when you rise up.
 Write them upon the doorposts
 of your house and on your gates,
 that your days and the days of your children
 be many upon the land
 which the Eternal swore to your ancestors,
 to give them for as long
 as the heavens remain over the earth.

Deuteronomy 11





Vayyomer adonai el moshe leimor.	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then God spoke to Moses, saying:
Dabbeir el benei yisra'el	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	“Speak to the Israelites;
ve'amarta aleihem	וְאָמַרְתָּ אֲלֵהֶם	tell them
ve'asu lahem tzitzit	וַעֲשׂוּ לָהֶם צִיצִית	to make for themselves <i>tzitzit</i>
‘al kanfei vigdeihem	עַל־כַּנְפֵי בְּגֵדֵיהֶם	upon the corners of their garments,
le-dorotam	לְדֹרֹתָם	throughout their generations,
venatenu ‘al tzitzit	וְנָתַנּוּ עַל־צִיצִית	placing on the corner <i>tzitzit</i>
ha-kanaf petil tekheilet.	הַכַּנָּף פֶּתִיל תְּכֵלֶת:	a thread of blue.
Vehayah lakhem le-tzitzit	וְהָיָה לָכֶם לְצִיצִית	The <i>tzitzit</i> shall be for you
ur'item oto uzkhartem	וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם	to look at and be reminded
et kol mitzvot adonai	אֶת־כָּל־מִצְוֹת יְהוָה	of all the mitzvot of the Eternal One,
va'asitem otam ve-lo taturu	וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ	that you might do them and not wander
aḥarei levavkhem ve-aḥarei ‘eineikhem	אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם	after your lustful hearts and eyes
asher attem zonim aḥareihem.	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:	which lead you astray,
Lema'an tizkeru	לְמַעַן תִּזְכְּרוּ	in order that you remember
va-'asitem et kol mitzvotai	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי	to do all my mitzvot
vihyitem kedoshim l-eiloheikhem.	וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:	and become holy for your God.
Ani adonai eloheikhem	אֲנִי יְהוָה אֱלֹהֵיכֶם	I am the Life-giver, your God,
asher hotzeiti etkhem	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	who brought you
mei-eretz mitzrayim	מֵאֶרֶץ מִצְרַיִם	out of the land of Egypt
li-hyot lakhem l-eilohim	לְהִיוֹת לָכֶם לְאֱלֹהִים	to be your God;
ani adonai eloheikhem.	אֲנִי יְהוָה אֱלֹהֵיכֶם:	I am the Eternal One, your God.”

Numbers 15

Ani adonai eloheikhem asher hotzeiti etkhem me-eretz mitzrayim, “I am the Life-giver, your God, who brought you out of the land of Egypt” — Acknowledging that our God is the God of liberation forms the first of the Ten Commandments and the central teaching of Judaism. Every Shabbat and sacred occasion on the festival calendar is “a reminder of the going out from Egypt.” Here too, in the final verse of the central credo of Jewish faith, we affirm this truth.





Ga'al yisra'el

Emet ve-emunah kol zot
 ve-kayyam 'aleinu
 ki hu adonai eloheinu
 ve-ein zulato
 va-anahnu yisra'el 'ammo.
 Ha-podeinu mi-yad melakhim
 malkeinu ha-go'aleinu
 mi-kaf kol he-aritzim.
 Ha-'oseh gedolot 'ad ein heiker
 ve-nifla'ot 'ad ein mispar.
 Ha-sam nafsheinu ba-hayyim
 ve-lo natan la-mot ragleinu.

גא'ל ישראל

אֱמֶת וְאֵמוּנָה כָּל-זֹאת
 וְקַיָּם עָלֵינוּ
 כִּי הוּא יְהוָה אֱלֹהֵינוּ
 וְאֵין זֹלָתוֹ
 וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.
 הַפּוֹדֵנוּ מִיַּד מְלָכִים
 מַלְכֵנוּ הַגּוֹאֲלֵנוּ
 מִכַּף כּוֹל הָעֲרִיצִים:
 הָעֹשֶׂה גְדֹלוֹת עַד-אֵין חֶקֶר
 וְנִפְלְאוֹת עַד-אֵין מִסְפָּר:
 הַשֶּׁם נִפְשָׁנוּ בְּחַיִּים
 וְלֹא-נָתַן לְמוֹט רַגְלֵנוּ:

GA'AL YISRAEL

True and trustworthy is all this
 and binding upon us,
 that you are the Eternal, our God,
 there is no other,
 and we are Israel, your people.
 You have saved us from the power of despots,
 you are our Sovereign who has redeemed us
 from the grasp of tyrants,
 who performs unfathomable deeds
 and wonders beyond number, *Job 9*
 who keeps our very beings alive
 and does not let us stumble — *Psalm 66*

ha-'oseh gedolot, "who performs unfathomable deeds and wonders beyond number" — This quote from the book of Job teaches us that even in the midst of his personal tragedies, Job was able to assert that God's power and greatness can be found in the ongoing wonders of Creation. This gives answer to those who ask of the Ga'al Yisrael prayer "where is God's redeeming power today?"

ha-sam nafsheinu ba-hayyim, "who keeps our very beings alive" — The Ga'al Yisrael prayer asserts God's power to redeem Israel in the present, as this quote from Psalm 66 indicates, and not only as an historical event of the past, as the prayer goes on to say: **malkutekha ra'u vanekha bokei'a yam lifnei moshe**, "Your children beheld your majesty when the sea parted before Moses." Finally, the prayer expresses our hopes for redemption in the future by quoting the vision of the prophet Jeremiah, "**ki fadah adonai et ya'akov, u-ge'alo mi-yad hazak mimmennu**," "The Eternal has rescued Jacob from a mightier power." In its original context, Jeremiah envisioned a future redemption, but worded it in "the prophetic past" — that is, Jeremiah spoke of the future with a certainty as if it had already come to pass. It is with that kind of certainty for what ought to be (and perhaps once was) that our prayers will be transformed into present and future realities.





Ha-’oseh lanu nissim be-mitzrayim otot u-mofetim be-admat benei ḥam. Vayyotzei et ‘ammo yisra’el le-ḥeirut ‘olam. Ha-ma’avir banav bein gizrei yam suf mi-dor le-dor hu go’aleinu.	הַעֲשֵׂה לָנוּ נִסִּים בְּמִצְרַיִם אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל לְחֵירוֹת עוֹלָם. הַמְעֵבִיר בְּנֵוֹ בֵּין גִּזְרֵי יַם סוּף מִדּוֹר לְדּוֹר הוּא גּוֹאֲלֵנוּ:	the One who wrought miracles for us in Egypt, signs and wonders in the land of Ham’s children, and brought the people Israel to everlasting freedom. The One who led Israel through the divided Sea of Reeds is our redeemer from generation to generation.
Ve-ra’u vanav gevurato shibbeḥu ve-hodu li-shmo u-malkhuto ve-ratzon kibbelu ‘aleihem. Moshe u-vnei yisra’el lekha ‘anu shirah be-simḥah rabbah ve-amru khullam.	וְרָאוּ בְּנֵוֹ גְבוּרָתוֹ שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם-	When Israel beheld divine heroism they acknowledged God’s name with praise and willingly accepted God’s sovereignty. Thus Moses and the Israelites responded to you in song with great rejoicing; together they chanted:

Ve-ra’u vanav gevurato, “When Israel beheld divine heroism” — In ancient times the Israelites ascribed their deliverance from Egypt to God’s heroic saving power. In the contemporary experience of the Holocaust, God’s redeeming presence, the “strong hand and outstretched arm,” was to be found in the heroic human acts of spiritual and physical resistance to evil. In modern-day Israel, Holocaust Memorial Day is called *Yom Ha-Shoah ve-Ha-Gevurah*, “Holocaust and Heroism Day.”

A second major event in contemporary Jewish history, the creation of the modern State of Israel, has been more widely acclaimed as a redemptive experience of biblical proportion. The official prayer for the State of Israel refers to this event as “the beginning of the dawn of our redemption.” While secular Zionists view the entire Zionist enterprise as a revolutionary reversal of traditional Jewish theology, mystics such as Rav Kook and religious humanists saw the redemptive “hand of God” at work in the labour of the kibbutznik who drained the swamps and made the desert bloom.

Thus the experience of redemption has taken on new meaning as “Israel has beheld divine heroism” in the two epochal events of our time — the Shoah and the rebirth of the State of Israel.





INTERPRETIVE GA'AL YISRAEL

All this is true and trustworthy, our experience of this world:

Our lives are difficult; we are pursued by our ideals and our imperfections.
We must choose between life and death, between slavery and freedom.
We sway between listening for hope, and succumbing to anguish and despair,
the death of our spirit.

But we are not abandoned, nor alone.
We search the distant past and our own days
and find the courage to enter our struggles,
to wrestle with the Pharaohs in our hearts and those in the world around us,
and to slowly free ourselves from bondage.
We are companions who help each other rise from the dust.

From age to age the tale has been told,
how Moses and Miriam led us forth from Egypt.
The deed of liberation is answered with joyous song,
a moment of celebration that lingers and uplifts us in the midst of our days:
Mi khamokhah...!





<p>Mi khamokhah Ba-eilim adonai Mi kamokhah nedar ba-kodesh nora tehillot 'oseih fele.</p>	<p>מי-כְּמֹכָה בְּאֵלִים יְהוָה מי כְּמֹכָה נִאֲדָר בְּקֹדֶשׁ נֹרָא תְהִלַּת עֲשֵׂה פִלְא:</p>	<p>“Who among the mighty compares with you, Eternal One! Whose holiness is as glorious as yours! Praised as awesome, doing wonders.”</p> <p style="text-align: right;"><i>Exodus 15</i></p>
<p>Malkhutekha ra'u vanekha bokei'a' yam lifnei moshe. Zeh eili 'anu ve-amru</p>	<p>מְלֻכּוֹתֶיךָ רָאוּ בְּנֵיךָ בֹּקְעוּ יָם לִפְנֵי מֹשֶׁה: זֶה אֱלֹהֵינוּ וְאָמְרוּ—</p>	<p>Your children beheld your majesty when the sea parted before Moses. “This is my God,” they responded in song,</p>
<p>Adonai yimlokh le-'olam va-'ed.</p>	<p>יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:</p>	<p>“The Eternal shall reign for ever and ever!”</p> <p style="text-align: right;"><i>Exodus 15</i></p>
<p>Ve-ne'emar Ki fadah adonai et ya'akov u-g'alo mi-yad hazak mimennu.</p>	<p>וְנֹאמַר— כִּי-פָדָה יְהוָה אֶת-יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֹזֵק מִמֶּנּוּ:</p>	<p>And it was said: “The Eternal has rescued Jacob, redeemed him from a mighty power.”</p> <p style="text-align: right;"><i>Jeremiah 31</i></p>
<p>Barukh attah adonai ga'al yisra'el.</p>	<p>בְּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל:</p>	<p>Praised are you Eternal One, who redeemed Israel.</p>





Hashkiveinu

Hashkiveinu adonai
 eloheinu le-shalom
 ve-ha'amideinu malkeinu le-ḥayyim
 u-fros 'aleinu sukkat shelomekha
 ve-takkeneinu be-'eitzah tovah
 mi-lefanekha
 ve-hoshi'einu lema'an shemekha.
 Ve-hagein ba-'adeinu ve-haseir
 mei-'aleinu
 oyeiv dever ve-ḥerev ve-ra'av ve-yagon
 ve-haseir satan mi-lefaneinu
 u-mei-aḥareinu
 u-ve-tzeil kenafekha tastireinu
 ki eil shomereinu u-matzileinu attah
 ki eil melekh
 ḥannun ve-rahūm attah.

השכיבנו

השכיבנו יהוה
 אלהינו לשלום
 והעמידנו מלכנו לחיים
 ופרוש עלינו סכת שלומך
 ותקננו בעצה טובה מלפניך
 והושיענו למען שמך:
 והגן בעדנו והסר מעלינו
 אויב דבר וחרב ורעב ויגון
 והסר שטן מלפנינו ומאחורנו
 ובצל כנפידך תסתירנו
 כי אל שומרנו ומצילנו אתה
 כי אל מלך
 חנון ורחום אתה:

HASHKIVEINU

Eternal One our God,
 cause us to lie down in peace,
 and raise us up to life, our Sovereign.
 Spread over us your shelter of peace,
 guide us with your good counsel;
 save us for your name's sake.
 Shield us and remove from our path all
 enmity, disease, war, famine and sorrow;
 remove all obstacles from before and behind us,
 and shelter us in the shadow of your wings.
 For you are a protecting and saving Power;
 truly, a sovereign Power,
 gracious and compassionate are you.

Hashkiveinu ... le-shalom, ve-ha'amideinu ... le-ḥayyim, "cause us to lie down in peace, and raise us up to life" — Peace (*shalom*) and life (*ḥayyim*) are the dominant themes of this prayer. Before we lie down to sleep, we meditate on peace, in the Hebrew sense of the term: tranquility, wholeness, and well-being. This is what will enable us to rise to a fuller sense of life. This wholeness and well-being is invoked in *sukkat shelomekha*, God's "shelter of peace" which metaphorically describes the peace and life we yearn for.

ve-haseir satan mi-lefaneinu u-mei-aḥareinu, "remove all obstacles from before and behind us," — Human beings were not created to remain stationary, but to constantly endeavour to advance to a higher level of being. Hence, we pray to overcome those obstacles that are still "before us." But one must be equally careful not to descend from the level of virtue and goodness already achieved to stumble over the obstacles that are already "behind us" (*lyyun Tefillah*).

satan, "obstacles" — In the Torah the verb *satan* denotes the act of obstructing a person from acting to his own benefit. "And the angel of the Eternal stood in his [Balaam's] way to be a hindrance (*satan*) to him" (*Numbers 22:22*). What later became reified as an independent agent of evil, Satan, was in biblical times understood as any stumbling block on the path to goodness.





<p>U-shmor tzeiteinu u-vo'einu le-hayyim u-l-shalom mei-'attah ve-'ad 'olam u-fros 'aleinu sukkat shelomekha. Barukh attah adonai ha-poreis sukkat shalom 'aleinu ve-'al kol 'ammo yisra'el ve-'al yerushalayim.</p>	<p>וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מִמֶּנָּה וְעַד עוֹלָם וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ: בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם:</p>	<p>Guard our going and our coming in life and in peace now and for all eternity. Spread over us your shelter of peace. Blessed are you, Eternal One, who spreads your shelter of peace over us, over all your people Israel, and over Jerusalem.</p>
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On Shabbat:

We rise.

<p>Veshameru venei yisra'el et ha-shabbat la-'asot et ha-shabbat le-dorotam berit 'olam. Beini u-vein benei yisra'el ot hi le-'olam ki sheishet yamim 'asah adonai et ha-shamayim ve-et ha-aretz u-va-yom ha-shevi'i shavat vayyinnafash.</p>	<p>וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפְּשׁ:</p>	<p>Let all of Israel keep the Shabbat, observing Shabbat for all generations as an everlasting Covenant. It is between me and the Israelites a sign forever, that in six days the Eternal One made the heavens and the earth, but on the seventh day paused and was renewed. <i>Exodus 31</i></p>
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FROM OUR PLACE TO THE PLACE OF GOD

Just as in the material world sound travels great distances from place to place, binding two places that are remote from one another, so in the spiritual realm it is possible by sound to transcend space and rise above it.

That is the reason why all of Israel engage in producing sound on Rosh Ha-Shanah, that is, in sounding the ram's horn and voicing their prayer. For Rosh Ha-Shanah is the first of the ten days of *teshuvah*, the time when we are returning from all the places where we have gone astray, and are returning back to the true Place of the World, the Divine Root of all earthly place. It is only possible to get there by means of sacred sounds which rise in prayer and supplication to God; each of us praying from the place where we have gone astray. And God hears our voice with compassion, enabling us to return from our present place and rise to that which transcends place and space to the Place of the World, the Divine, where all is restored to perfection.

Likkutei Etzot Hadash 3



ROSH HA-SHANAH: A RENEWAL OF CREATION

Preliterate peoples have no conception of the continuity of time. They regard it as a series of leases annually or periodically renewed. On the basis of this conception, Judaism regards Rosh Ha-Shanah not merely as an anniversary of creation, but also — and more importantly — as a renewal of it. The world is reborn from year to year — even, in an extended sense, from day to day and from minute to minute — and the primary message of the festival is that the process of creation is *continuous*, that the breath of God moves *constantly* upon the face of the waters, and that the light is *continually* being brought out of darkness. Nevertheless, if there is a new creation every moment, it is not a creation out of nothing; no moment is self-contained, but each emerges from its predecessor. The deeds of the present are thus the raw material of the future...

Theodore Gaster





SECRET LANGUAGE

The reason for the blowing of the ram's horn was revealed to me in a dream: It is as though two friends were to have a secret language, known to no one but themselves. So it is on Rosh Ha-Shanah, the Day of Judgment; it was not the will of the Omnipresent that the Accuser should know of our pleas. Therefore the Holy One made up a language for us, that is, the ram's horn, which is understood only by God and ourselves.

Tiferet Uzie

We rise.

Tik'u va-ḥodesh	תִּקְעוּ בַחֹדֶשׁ	TIK'U VA-ḤODESH
Tik'u va-ḥodesh shofar	תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר	Sound the shofar on the New Moon,
ba-keseh le-yom ḥaggeinu	בַּיּוֹם הַיּוֹם הַזֶּה:	at the appointed time for our New Year.
Ki ḥok le-yisra'el hu	כִּי חֹק לְיִשְׂרָאֵל הוּא	When it is a law for Israel,
mishpat lei-lohei ya'akov	מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:	it is an ordinance for the God of Jacob.

Psalm 81

Tik'u va-ḥodesh shofar, ba-keseh le-yom ḥaggeinu, "Sound the shofar on the New Moon, at the appointed time for our New Year" (Ps. 81:4). — Rabbi Phineas and Rabbi Hilkiyah said in the name of Rabbi Simon: All the ministering angels assemble before the Blessed Holy One and say, "Master of the universe, when is the New Year's Day?" And God says to them, "Is it me you are asking? Let us both ask the Court below!" Because of the verse (*ibid.*): **Ki ḥok le-yisra'el hu mishpat leilohei ya'akov** "When it is a law for Israel, it is an ordinance for the God of Jacob" (Midrash Tehillim).





Ḥatzi kaddish

Yitgaddal ve-yitkaddash shemeih
rabba
be-’alma di vera khi-r’uteih.
Ve-yamlikh malkhuteih
be-ḥayyeikhon u-ve-yomeikhon
u-ve-ḥayyei de-khol beit yisra’el
ba-’agala u-vi-zman kariv.
Ve-imru amen.

חצי קדיש

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵיהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְן קָרִיב.
וְאִמְרוּ אָמֵן:

ḤATZI KADDISH

Magnified and sanctified be God’s great name
in this world, created as God willed.
May God’s sovereignty be established
in your lifetime,
and the life of the entire House of Israel,
speedily and soon;
and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
le-’alam u-le-’almei ’almayya.

יְהִי שְׁמֵיהּ רַבָּא מְבָרָךְ
לְעָלְמָא וּלְעָלְמֵי עֵלְמַיָּא:

May God’s great name be blessed forever,
in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbah ve-yitpa’ar
ve-yitromam ve-yitnassei
ve-yit’haddar ve-yit’alleh ve-yit’hallal
shemeih de-kudsha

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרומם וַיִּתְנַסֵּי
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵיהּ דְקֻדְשָׁא

Blessed, praised and glorified,
extolled and honoured,
adorned, exalted and acclaimed,
be the name of the Holy One,

Congregation and Reader:

Berikh hu

בְּרִיךְ הוּא

the blessed,

Reader:

Le-’eilla u-le’eilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-’alma. Ve-imru amen.

לְעֵלְאָ וּלְעֵלְאָ
מִכָּל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

far beyond
all prayer and song,
praise and consolation that may be
uttered in this world; and let us say: Amen.





Kavvanah le-shanah hadashah

Shanah ḥadashah nifreset lah
 u-nekabbelah be-i-vadda'ut
 akh be-tikvah
 ki mah she-lefaneinu nistar
 ha-hizdamnuyt ve-ha-nisyonot
 ha-simḥah ve-ha-yagon.
 'Al saf ha-shanah na'amod be-yir'ah
 la-'asot ḥeshbon nefesh
 be-kol demamah dakkah.

כוונה לשנה חדשה

שנה חדשה נפרשת לה
 ונקבלה באי-ודאות אך בתקווה
 כי מה שלפנינו נסתר –
 ההזדמנויות והנסיונות
 השמחה והיגון.
 על סף השנה נעמד ביראה
 לעשות חשבון נפש
 בקול דממה דקה.

MEDITATION FOR A NEW YEAR

A new year opens before us,
 and we approach it uncertain yet with hope,
 for we cannot know what lies ahead of us:
 the opportunities and temptations it will bring,
 the pleasure and the pain.
 On the threshold we pause in the quietness
 to think about the past year,
 and in the silence consider how we used it.

trans., Forms of Prayer

ROSH HA-SHANAH AMIDAH

The Amidah, “the standing prayer,” is recited silently until page 48, while standing in reverent attentiveness facing east, towards Jerusalem. It is customary to bend the knee and bow at the beginning and at the conclusion of the first and sixth blessings.

Adonai sefatai tiftah u-fi
 yaggid tehillatekha.

אדני שפתי תפתח ופי יגיד תהלתך:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
 v-eilohei avoteinu
 ve-immoteinu elohei avraham
 elohei yitzhak v-eilohei ya'akov.
 Elohei sarah elohei rivkah
 v-eilohei raḥeil ve-lei'ah.

אבות

ברוך אתה יהוה אלהינו
 ואלהי אבותינו ואמותינו אלהי אברהם
 אלהי יצחק ואלהי יעקב.
 אלהי שרה אלהי רבקה
 ואלהי רחל ו Leah.

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God,
 and God of our ancestors; God of Abraham,
 God of Isaac, and God of Jacob;
 God of Sarah, God of Rebecca,
 and God of Rachel and Leah;

eloheinu veilohei avoteinu, “our God, and God of our ancestors” — Our prayer repeats “the God of Abraham, the God of Isaac, the God of Jacob,” and again with each of the matriarchs, and does not simply say, “the God of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah.” From this we learn that in each generation, each of our ancestors sought to discover and experience God in his or her own way. So too do we seek to affirm that our own search for God is unique and yet remains linked to that of our ancestors, as we say, “our God and God of our ancestors.”





37 ROSH HA-SHANAH EVENING SERVICE

Ha-el ha-gadol ha-gibbor ve-ha-nora el 'elyon	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֵלְיוֹן	the great, mighty and awe-inspiring God, the supreme Power,
gomeil ḥasadim tovim ve-koneih ha-kol ve-zokheir ḥasdei avot ve-immot	גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאֵמוֹת	who acts with lovingkindness and creates all; who recalls the devotion of our ancestors
u-meivi ge'ullah li-vnei veneihem	וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם	and with love brings redemption to their children's children,
lema'an shemo be-ahavah.	לְמַעַן שְׁמוֹ בְּאַהֲבָה:	for the sake of God's name.

Zokhreinu le-ḥayyim melekh ḥafeitz ba-ḥayyim ve-khotveinu be-seifer ha-ḥayyim lema'ankha elohim ḥayyim.	זְכַרְנוּ לְחַיִּים מֶלֶךְ חֹפֵץ בַּחַיִּים וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:	Remember us for life, our Sovereign who delights in life; inscribe us in the book of life to fulfill your will, God of life.
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Melekh 'ozeir u-moshi'a' u-magein. Barukh attah adonai magein avraham u-fokeid sarah.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ הוֹה מַגֵּן אַבְרָהָם וּפּוֹקֵד סָרָה:	Sovereign Power and saving Protector! Blessed are you, the Everpresent, Shield of Abraham and Surety of Sarah.
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Zokhreinu le-ḥayyim ... ve-khotveinu be-seifer ha-ḥayyim, "Remember us for life ... inscribe us in the book of life" — Said Rabbi Kruspedai in the name of Rabbi Yoḥanan: Three books are opened on Rosh Ha-Shanah — one for the completely righteous, one for the completely wicked, and one for the intermediates. The completely righteous are at once inscribed and sealed in the book of life; the completely wicked are at once inscribed and sealed in the book of death; and the intermediates are held suspended from Rosh Ha-Shanah until Yom Kippur. If they are found worthy, they are inscribed for life; if found unworthy, they are inscribed for death (*Talmud, Rosh Ha-Shanah 16b*).





God as the source of ethical power.

Gevurot

Attah gibbor le-’olam adonai
 meḥayyeih meitim (kol ḥai) attah
 rav le-hoshi’a’.
 Mekhalkeil ḥayyim be-ḥesed
 meḥayyeih meitim (kol ḥai)
 be-raḥamim rabbim.
 Someikh nofelim ve-rofei ḥolim
 u-mattir asurim u-mkayyeim
 emunato
 li-sheinei ’afar.
 Mi khamokha ba’al gevurot.
 U-mi domeh lakh
 melekh meimit u-meḥayyeh
 u-matzmi’ah yeshu’ah.

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
 מְחַיֶּה מֵתִים (כָּל חַי) אַתָּה
 רַב לְהוֹשִׁיעַ:
 מְכַלְכֵּל חַיִּים בְּחֶסֶד
 מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא הוֹלִים
 וּמְטִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
 לִישְׁנֵי עָפָר:
 מִי כְמוֹךָ בַּעַל גְּבוּרוֹת.
 וּמִי דוֹמֶה לָךְ
 מֶלֶךְ מֵמִית וּמְחַיֶּה
 וּמְצַמֵּיחַ יֵשׁוּעָה:

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
 renewing life (sustaining life) beyond death
 you are great in deliverance.
 You sustain life with loving devotion,
 renew life (sustain life) eternally with great compassion:
 upholding the fallen, healing the sick,
 freeing captives, and keeping divine faithfulness
 for those who sleep in dust.
 Who compares with you, master of all powers!
 Who is like you —
 a Sovereign that brings death, generates life,
 and causes divine fulfillment to flourish.

Mi khamokha av ha-raḥamim
 zokheir yetzurav le-ḥayyim
 be-raḥamim.

מִי כְמוֹךָ אָב הַרַחֲמִים
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

Who compares with you, Source of all compassion,
 who remembers with love all you created for life!

Ve-ne’eman attah le-haḥayot
 meitim (kol ḥai).
 Barukh attah adonai
 meḥayyeih ha-meitim (kol ḥai).

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים (כָּל חַי):
 בְּרוּךְ אַתָּה יְהוָה
 מְחַיֶּה הַמֵּתִים (כָּל חַי):

Faithful are you to renew life (sustain life) eternally.
 Blessed are you, Life-giver,
 who renews life (sustains life) beyond death.

meḥayyeih meitim, “renewing life beyond death,” “renew life eternally,” literally, “giving life to the dead.” — This concept was introduced by the rabbis to connote two different ideas: bodily resurrection and the immortality of the soul. The literalness of bodily resurrection, however, was played down by the rabbis. “Rav used to say: In the world to come, there is neither eating nor drinking, nor procreation, nor business dealings, nor jealousy, nor hate, nor competition. But the righteous shall sit with their crowns on their heads, as it were, and enjoy the splendour of the Shekinah” (Talmud, Berakhot 17a). Since the time of the 12th-century rationalist philosopher, Maimonides, this concept has been understood primarily as a symbolic way of giving eternal significance to our embodied existence.





God as the source of holiness.

Kedushat ha-shem

Attah kadosh ve-shimkha kadosh
u-kdoshim be-khol yom
yehalelukha selah.

U-vkhein tein paḥdekha adonai
eloheinu
‘al kol ma’asekha

ve-eimatekha ‘al kol mah
she-barata.
Ve-yira’ukha kol ha-ma’asim

ve-yishtaḥavu lefanekha kol
ha-beru’im.
Ve-ye’asu khullam aguddah aḥat

la-‘asot retzonekha be-leivav
shaleim.
Kemo she-yada’nu adonai eloheinu

she-ha-sholtan lefanekha
‘oz be-yadekha u-gvurah
bi-minekha
ve-shimkha nora ‘al kol mah
she-barata.

U-vkhein tein kavod
adonai le-‘ammekha

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקַדוֹשִׁים בְּכֹל יוֹם יִהְלְלוּךָ סְלָה:

וּבְכֵן תֵּן פְּחָדֶךָ יְהוָה אֱלֹהֵינוּ
עַל כָּל מַעֲשֵׂיךָ

וְאִימְתֶךָ עַל כָּל מַה שִׁבְרָאתָ.
וְיִירָאוּךָ כָּל הַמַּעֲשִׂים

וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.
וְיַעֲשׂוּ כְּלֵם אֲגַדָּה אַחַת

לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָם שָׁלֵם.
כְּמוֹ שִׁידַעְנוּ יְהוָה אֱלֹהֵינוּ

שֶׁהַשְׁלֵטָן לְפָנֶיךָ

עוֹ בְיָדְךָ וּגְבוּרָה בִּימִינְךָ
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִׁבְרָאתָ:

וּבְכֵן תֵּן כְּבוֹד
יְהוָה לְעַמְּךָ

3. KEDUSHAT HA-SHEM: HOLINESS

You are holy and your name is holy
and the holy ones sing your praise every day.

And thus, Eternal One our God, instill your fear
in all your works

and your dread in all you created;
that all creation shall be in awe

and all creatures shall worship you.

Then all shall unite as one

to do your will wholeheartedly.

For we know, Eternal One our God,
authority rests in you;

power and strength are in your right hand,
and your name evokes awe in all you created.

The three **u-vkhein** prayers are attributed to Rabbi Yoḥanan ben Nuri who lived during the Hadrianic persecutions, about six decades after the destruction of the Second Temple (c. 130 CE). The terror and tyranny with which Rome ruled ... and the brutality with which it pursued the extermination of Judaism, gave rise to these prayers (*Max Arzt*).

u-vkhein tein paḥdekha, “And thus ... instill your fear in all your works” — This first **u-vkhein** looks forward to a time when humanity would be united by our fear of God rather than our fear of other human beings. It reflects the biblical assumption of a universal moral law binding upon all peoples.

u-vkhein tein kavod, “And thus ... let there be honour for your people ... rejoicing for your land ... and [let] the light of the messianic era shine” — This second **u-vkhein** addresses us in our social identity as members of a particular nation. Our Jewish messianic vision of a better world is that of national liberation coupled with universal social justice. It begins with the Jewish people, autonomous in their homeland of Eretz Yisrael, as a model, “a light unto the nations,” from which all peoples will benefit.





Tehillah li-rei'ekha	תְּהִלָּה לִירְאִיךָ	glory for those who revere you,
ve-tikvah tovah le-doreshekha	וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ	hope for those who seek you,
u-fithon peh la-meyaholim lakh.	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לְךָ.	and a voice for those who long for you.
Simḥah le-artzekha	שִׂמְחָה לְאַרְצְךָ	Let there be rejoicing for your land
ve-sason le-irekha	וְשִׂשׂוֹן לְעִירְךָ	and happiness for your city;
u-tzmiḥat keren le-david 'avdekha	וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ	let the tradition of David, your servant, flourish
va-'arikhat neir le-ven yishai meshiḥekha	וְעַרְיַכַת נֵר לְבֵן-יִשָׁי מְשִׁיחְךָ	and the light of the messianic era shine
bi-mheirah ve-yameinu.	בְּמַהֲרָה בְּיָמֵינוּ:	soon in our days.
U-v-khein tzaddikim yir'u ve-yismaḥu	וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ	And thus shall the just see and be glad,
vi-sharim ya'alozu	וַיִּשְׂרִים יַעֲלוּ	the honest exult,
va-ḥasidim be-rinnah yagilu.	וְחַסִּידִים בְּרִנָּה יִגִּילוּ.	and the devoted ones rejoice in song.
Ve-'olatah tikpotz piha	וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ	For the mouth of injustice shall be shut
ve-khol ha-rish'ah kullah ke-'ashan tikhleh.	וְכֹל הָרִשְׁעָה כְּלָהּ כְּעָשָׁן תִּכְלֶה.	and all evil shall vanish like smoke,
Ki ta'avir memshelet zaron	כִּי תַעֲבִיר מִמְשָׁלַת זָרוֹן	when you sweep away the rule of wickedness
min ha-aretz.	מִן הָאָרֶץ:	from the earth.

Each nation will then shine according to its own distinctive lights. As it says: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth, for the Source of all forces shall bless them saying, 'Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, my inheritance'" (Isaiah 19:24-25).

va-'arikhat neir le-ven yishai meshiḥekha, "let ... the light of the messianic era shine" — literally, "and the light of the son of Jesse, your anointed, be established." The son of Jesse is a reference to King David and his lineage. *Meshiḥekha*, "your anointed," refers to the ritual by which the legitimate heir to the throne was confirmed. The term "messiah" is a transliteration of this Hebrew term, referring to the political leader of the nation. The Jewish concept of "messiah" thus refers to a legitimate leader who will restore the political fortunes of the Jewish people in that "messianic era" when universal peace and justice will prevail. In our own days, this messianic vision will be realized by the collective efforts of the Jewish people. This is the shared hope of Zionism and Jewish religious humanism.

u-v-khein tzaddikim, "And thus shall the just see and be glad," — The third and final **u-vekhein** reminds us that the ennobling of the individual must be the ultimate goal of society. Society must develop the conditions wherein its citizens may become *tzaddikim*, socially responsible; *yesharim*, people of integrity; and *ḥasidim*, spiritually dedicated (*Max Arzt*).





41 ROSH HA-SHANAH EVENING SERVICE

<p>Ve-timlokh attah adonai levaddekha ‘al kol ma’asekha</p> <p>be-har tziyyon mishkan kevodekha</p> <p>u-vi-rushalayim ‘ir kodshekha</p> <p>ka-katuv be-divrei kodshekha</p>	<p>וְתִמְלֹךְ אֶתְּהָ יְהוָה לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ</p> <p>בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ</p> <p>וּבִירוּשָׁלַיִם עִיר קֹדְשֶׁךָ</p> <p>כְּכָתוּב בְּדִבְרֵי קֹדְשֶׁךָ –</p>	<p>Then shall you alone, Eternal One, reign over all your works, on Mount Zion, where your Presence dwells, and in Jerusalem, your holy city, as it is written in your holy scriptures:</p>
<p>Yimlokh adonai le-‘olam elohayikh tziyyon le-dor va-dor halleluyah.</p>	<p>יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ.</p>	<p>“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah!”</p>
<p>Kadosh attah ve-nora shemekha ve-ein elo’ah mi-bal’adekha ka-katuv</p>	<p>קָדוֹשׁ אַתָּה וְנֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכָתוּב –</p>	<p>You are holy and awesome is your Name, and there is no God but you, as it is written:</p>
<p>Vayyigbah adonai tzeva’ot ba-mishpat ve-ha-el ha-kadosh nikdash bi-tzdakah. Barukh attah adonai ha-melekh ha-kadosh.</p>	<p>וַיִּגְבֶּה יְהוָה צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ: בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:</p>	<p>“The Source of all forces is exalted through justice; the holy God is sanctified through righteousness.” <i>Isaiah 5</i> Praised are you, Eternal One, the holy Sovereign.</p>

Ve-ha-el ha-kadosh nikdash bi-tzdakah, “The holy God is sanctified through righteousness (tzedakah)” — Tzedakah, literally “justice” or righteousness, is an obligation upon every Jew. For Jews, giving to the poor is not merely an act of charity, but a mitzvah, a command to correct the injustices of the world, one person at a time. Affirming the holiness of God is not a matter of professing an abstract dogma or doctrine. This prayer, as amplified throughout the High Holiday liturgy with this quote from the prophet Isaiah, is a reminder that we are obligated to make God’s holiness a reality through acts of tzedakah. As we transcend ourselves by attending to the needs of others, we come to experience the transcendence of God.





God as the source of holiness in time.

Kedushat ha-yom

קְדוּשַׁת הַיּוֹם

**4. KEDUSHAT HA-YOM:
SANCTIFYING THE DAY**

Attah ahavtanu ve-ratzita banu
ve-kiddashtanu be-mitzvotekha.
Ve-keiravtanu malkein u-avodatekha
ve-shimkha ha-gadol ve-ha-kadosh
'aleinu karata.

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעִבְדְּתֶךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ:

You have loved us and been gracious to us,
making us holy through your mitzvot,
and drawing us close to your service;
by your great and holy name
have you called us.

On Saturday night add the following Havdalah:

Vattodi'einu adonai eloheinu
et mishpetei tzidkekha
vattelammedeinu la-asot hukkei
retzonekha.
Vattitten lanu adonai eloheinu
mishpatim yesharim ve-torot emet
hukkim u-mitzvot tovim.
Vattanḥileinu zemannei sason
u-mo'adei kodesh ve-ḥaggei nedavah.

וְתוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ
אֵת מִשְׁפְּטֵי צְדִקְתְּךָ
וְתַלְמִדְנוּ לַעֲשׂוֹת חֻקֵי רִצּוֹנְךָ:
וְתִתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ
מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת
חֻקִּים וּמִצְוֹת טוֹבִים.
וְתַנְחִילֵנוּ זְמַנֵּי שִׂשׂוֹן
וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה.

You caused us to know, Eternal our God,
your laws of righteousness,
you taught us to perform your established will.
You have granted us, Eternal our God,
just laws and truthful teachings,
rules and mitzvot that are good.
You have endowed us with seasons of joy
sacred occasions and festivals for generosity.

Vattorisheinu kedushat shabbat
u-khvod mo'eid va-ḥagigat ha-regel.
Vattavdeil adonai eloheinu
bein kodesh le-ḥol
bein or le-ḥoshekh
bein yisra'el la-'ammim
bein yom ha-shevi'i
le-sheishet yemei ha-ma'aseh.

וְתוֹרִישָׁנוּ קְדוּשַׁת שַׁבָּת
וְכְבוֹד מוֹעֵד וְחַגֵּיגַת הַרְגֵל:
וְתַבְדֵּל יְהוָה אֱלֹהֵינוּ
בֵּין קֹדֶשׁ לְחֹל
בֵּין אֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים
בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה:

You bestowed upon us Shabbat holiness,
the dignity of set times, and festival celebrations.
You distinguished, Eternal our God,
between the sacred and the profane,
between light and darkness,
between Israel and the nations,
between the seventh day
and the six days of Creation.





43 ROSH HA-SHANAH EVENING SERVICE

Bein kedushat shabbat	בֵּין קִדְשַׁת שַׁבָּת	You distinguished between the holiness
li-kdushat yom tov hivdalta	לְקִדְשַׁת יוֹם טוֹב הַבְּדִלְתָּ	of Shabbat and that of the festivals,
ve-et yom ha-shevi'i	וְאֵת יוֹם הַשְּׁבִיעִי	and you have sanctified Shabbat
mi-sheishet yemei ha-ma'aseh kiddashta.	מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְשַׁתָּ.	above the six days of Creation.
Hivdalta ve-kiddashta	הַבְּדִלְתָּ וְקִדְשַׁתָּ	You have distinguished and sanctified
et 'ammekha yisra'el bi-kdushatekha.	אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשֶׁתְּךָ:	your people Israel with your holiness.

On Shabbat add the words in parentheses:

Vattitten lanu	וְתַתֵּן לָנוּ	And with love have you given us,
adonai eloheinu be-ahavah	יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה	Eternal One our God,
et yom (ha-shabbat ha-zeh ve-et yom)	אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)	(this day of Shabbat and)
ha-zikkaron ha-zeh	הַזִּכְרוֹן הַזֶּה	this Day of Remembrance,
yom (zikhron) teru'ah	יוֹם (זִכְרוֹן) תְּרוּעָה	a day of (recalling with love) shofar blasts,
(be-ahavah) mikra kodesh	(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ	a sacred occasion
zeikher li-tzi'at mitzrayim.	זִכְרֵנוּ לִיצִיאַת מִצְרַיִם:	recalling the Exodus from Egypt.

Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
ya'aleh ve-yavo ve-yaggi'a'	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	let our memories
ve-yeira'eh ve-yeiratzeh ve-yishama'	וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע	of all that we deem significant
ve-yippakeid ve-yizzakheir	וְיִפְקֵד וְיִזְכֵּר	be acknowledged and recalled
zikhronenu u-fikdoneinu	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	in sight and sound —
ve-zikhron avoteinu.	וְזִכְרוֹן אֲבוֹתֵינוּ.	the memory of our ancestors,
Ve-zikhron mashi'ah ben david	וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עֲבֹדְךָ	the memory of the messianic promise,
'avdekha		
ve-zikhron yerushalayim 'ir kodshekha	וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשֶׁךָ	the memory of Jerusalem, your holy city,
ve-zikhron kol 'ammekha	וְזִכְרוֹן כָּל עַמְּךָ	the memory of your people,
beit yisra'el lefanekha	בֵּית יִשְׂרָאֵל לְפָנֶיךָ.	the entire House of Israel.





Li-fleitah u-l-tovah le-ḥein u-l-ḥesed u-l-raḥamim le-ḥayyim u-l-shalom be-yom ha-zikkaron ha-zeh.	לְפַלְיָתָהּ וּלְטוֹבָהּ לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזִּכְרוֹן הַזֶּה:	Let them be for deliverance and well-being, for grace, lovingkindness and compassion, for life and for peace on this Day of Remembrance.
Zokhreinu adonai eloheinu bo le-tovah u-fokdeinu vo li-vrakhah ve-hoshi'einu vo le-ḥayyim. U-vi-dvar yeshu'ah ve-raḥamim ḥus ve-ḥonneinu ve-raḥeim 'aleinu ve-hoshi'einu ki eilekha 'eineinu. Ki el melekh ḥannun ve-raḥum attah.	זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֹדֵנוּ בּוֹ לְבְרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדִבְרֵי יְשׁוּעָה וּרַחֲמִים חֹסֶם וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהִים עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:	Eternal One our God, remember us this day for well-being; acknowledge us with a blessing; grant us the fullness of life. With a compassionate redeeming word be gracious, show us your tender love, and save us; for we look to you, for you are a gracious and compassionate ruling Power.
Eloheinu v-eilohei avoteinu melokh 'al kol ha-'olam kullo bi-khvodekha ve-hinnasei 'al kol ha-arets bi-karekha ve-hofa' ba-hadar ge'on 'uzzekha 'al kol yoshevei teiveil artzekha. Ve-yeida' kol pa'ul ki attah pe'alto ve-yavin kol yatzur ki attah yetzarto. Ve-yomar kol asher neshamah be-appo adonai elohei yisra'el melekh u-malkhuto ba-kol mashalah.	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ כְּכֹדֶדְךָ וְהַנִּשְׂאָ עַל כָּל הָאָרֶץ בִּיקְרָדְךָ וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֶזְדְךָ עַל כָּל יוֹשְׁבֵי תְּבֵל אֲרֶצְךָ. וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ וַיִּבִין כָּל יִצְוֹר כִּי אַתָּה יוֹצֵרָתוֹ. וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:	Our God and God of our ancestors, let your Presence reign over the entire world; let all the earth be exalted through your splendour, let the beauty of your powerful majesty shine forth upon all who inhabit your earth. Then each of your works will know that you are its Maker, and every creature will understand that you are its Creator, and everything that breathes will declare the Eternal, God of Israel, is Sovereign whose rule extends over all.





45 ROSH HA-SHANAH EVENING SERVICE

Eloheinu v-eilohei avoteinu (retzeih vi-mnuhateinu.)	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחַתֵּנוּ.)	Our God and God of our ancestors, (accept our rest,)
Kaddesheinu be-mitzvotekha ve-tein h̄elkeinu be-toratekha	קְדֹשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ	make us holy through your mitzvot, and imbue our lives with your Torah.
sabbe'einu mi-tuvekha ve-sammeheinu bi-shu'atekha (ve-hanhileinu adonai eloheinu)	שִׂבְעֵנוּ מִטּוֹבְךָ וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ (וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ)	Satisfy us with your goodness, let us rejoice in your fulfillment, (and in your gracious love, Eternal One our God,
be-ahavah u-v-ratzon shabbat kodshekha ve-yanuhu vah yisra'el	בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשְׁךָ וַיְנוּחוּ בְּהַ יִשְׂרָאֵל	let us inherit your holy Shabbat. Let all Israel rest on it,
mekaddeshei shemekha) ve-taheir libbeinu le-'ovdekha be-emet.	מְקַדְּשֵׁי שְׁמֶךָ (וְטַהַר לִבֵּנוּ לְעֹבְדֶיךָ בְּאֵמֶת:	they who sanctify your name,) and restore our hearts to serve you in truth.
Ki attah elohim emet u-dvarekha emet ve-kayyam la-'ad.	כִּי אַתָּה אֱלֹהִים אֵמֶת וְדְבָרְךָ אֵמֶת וְקַיָּם לְעֹד.	For you are a God of truth and your word is true and endures forever.
Barukh attah adonai melekh 'al kol ha-aretz	בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ	Praised are you, Eternal One, Sovereign over all the earth
mekaddeish (ha-shabbat ve-) yisra'el ve-yom ha-zikkaron.	מְקַדֵּשׁ (הַשַּׁבַּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:	who sanctifies (Shabbat,) Israel and the Day of Remembrance.

ve-taheir libbeinu le-'ovdekha be-emet. "restore our hearts to serve you in truth." —
It is impossible to tell people what way they should take, for one way to serve God is by the teachings, another is by prayer, another is by fasting and still another is by eating. We should carefully observe which way our heart draws us, and then choose that way with all our strength (*Baal Shem Tov*).





God as the source of fulfillment.

'Avodah

Retzeih adonai eloheinu
 be-'ammekha yisra'el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t'hi le-ratzon tamid
 'avodat yisra'el 'ammekha.

Ve-tehezenah 'eineinu be-shuvekha
 le-tziyyon be-rahamim.
 Barukh attah adonai
 ha-mahazir shekchinato le-tziyyon.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלַהֲבֵב תְּפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

5. 'AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.

Let our eyes behold your return
 to Zion with love.
 Boundless are you, Eternal One,
 who restores Godly Presence to Zion.

God as the source of gratitude.

Hoda'ah

Modim anahnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur hayyeinu magein yish'einu
 attah hu. Le-dor va-dor
 nodeh lekha u-nsappeir tehillatekha
 'al hayyeinu ha-mesurim be-yadekha
 ve-'al nishmoteinu ha-pekudot lakh.
 Ve-'al nissekha she-be-khol yom 'immanu
 ve-'al nifle'otekha ve-tovotekha
 she-be-khol 'eit 'erev va-voker
 ve-tzohorayim.

הודאה

מוֹדִים אַנְחֵנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ.
 וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וְכוֹכֵר וְצוֹהֲרָיִם.

6. HODA'AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation
 we acknowledge you and relate your praise,
 for our lives bound up in your hand,
 and for our souls in your keeping;
 for your miracles that are daily with us,
 and for your wondrous goodness
 at all times, evening, morning and noon.





47 ROSH HA-SHANAH EVENING SERVICE

Ha-tov ki lo khalu raḥamekha
 ve-ha-meraḥeim ki lo tammu
 ḥasadekha
 mei-'olam kivvinu lakh.
 Ve-'al kullam
 yitbarakh ve-yitromam shimkha
 malkeinu tamid le-'olam va-'ed.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהַמְרַחֵם כִּי לֹא תִמּוּ הַסְּדִיךְ
 מֵעוֹלָם קִיְּוִנוּ לָךְ:
 וְעַל כָּלֵם
 יִתְבָּרַךְ וַיִּתְרֹמַם שְׁמֶךָ
 מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

You are goodness, for your love never ceases;
 compassionate One, your devotion never ends;
 we have ever hoped for you.
 For all this,
 may your name ever be blessed and exalted,
 our Sovereign, for ever and ever.

U-khtov le-ḥayyim tovim
 kol benei veritekha.

וּכְתוֹב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ:

And inscribe for a good life
 all the people of your Covenant.

Ve-khol ha-ḥayyim yodukha selah
 vi-halelu et shimkha be-emet
 ha-el yeshu'ateinu ve-'ezrateinu selah.
 Barukh attah adonai
 ha-tov shimkha
 u-lkha na'eh le-hodot.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה
 וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת
 הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה:
 בָּרוּךְ אַתָּה יְהוָה
 הַטוֹב שְׁמֶךָ
 וְלָךְ נֶאֱדָה לְהוֹדוֹת:

Let everything that lives acknowledge you
 and praise your name in truth,
 God of our deliverance and help.
 Praised are you, Eternal One,
 whose name is goodness,
 and to whom gratitude is fitting.

God as the source of peace.

Shalom

Shalom rav
 'al yisra'el 'ammekha ve-'al kol
 yoshevei teiveil tasim le-'olam
 ki attah hu melekh
 adon le-khol ha-shalom.

שְׁלוֹם
 שְׁלוֹם רַב
 עַל יִשְׂרָאֵל עַמֶּךָ וְעַל כָּל
 יוֹשְׁבֵי תֵבֵל תְּשִׂים לְעוֹלָם
 כִּי אַתָּה הוּא מֶלֶךְ
 אֲדוֹן לְכָל הַשְּׁלוֹם.

7. SHALOM: PEACE

Let there be abundant peace
 for Israel, your people,
 and for all who dwell on earth, forever;
 for you are the sovereign
 Source of all peace.





<p>Ve-tov be-'einekha le-vareikh et 'ammekha yisra'el ve-et kol ha-'ammim be-khol 'eit u-v-khol sha'ah bi-shlomekha.</p>	<p>וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֵת כָּל הָעַמִּים בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:</p>	<p>May it be good in your sight to bless your people Israel and all peoples at every season and at all times with your peace.</p>
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<p>Be-seifer ḥayyim berakhah ve-shalom u-farnasah tovah nizzakheir ve-nikkateiv lefanekha anahnu ve-khol 'ammekha beit yisra'el le-ḥayyim tovim u-l-shalom.</p>	<p>בְּסֵפֶר חַיִּים בְּרֻכָּה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִקְטָב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם:</p>	<p>In the book of life, blessing, peace and honourable prosperity, may we be remembered and inscribed, we and all your people Israel, for a life of goodness and peace.</p>
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<p>Barukh attah adonai 'oseih ha-shalom.</p>	<p>בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:</p>	<p>Blessed are you, Eternal One, author of peace.</p>
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Private meditation:

<p>Elohai netzor leshoni mei-ra' u-sfatai mi-dabbeir mirmah. Ve-li-mkalelai nafshi tiddom ve-nafshi ke-'afar la-kol tihyeh. Petaḥ libbi be-toratekha u-v-mitzvotekha tirdof nafshi. Yihyu le-ratzon imrei fi ve-hegyon libbi lefanekha adonai tzuri ve-go'ali. Amen.</p>	<p>אֱלֹהֵי נֹצֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה: פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי: יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי. אָמֵן:</p>	<p>My God, keep my tongue from evil and my lips from speaking deceit. Let me be silent to my detractors and my soul be as dust to all. Open my heart to your Torah that I might pursue your values. May the words of my mouth and the meditation of my heart find favour in your Presence, Eternal One, my Rock and Redeemer, Amen.</p>
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Talmud, Berakhot 17a





Mi khamokha

Mi khamokha 'amukkot goleh
nora tehillot 'oseih fele.

Yotzeir himtzi khol mei-ayin
nigleh le-leivav lo la-'ayin
ken al tish'al eikh va-ayin
ki shamayim ve-aretz malei.

Haseir ta'avah mi-kirbekha
timtza tzerekha tokh hubblekha
mit'halleikh le-at bi-lvavekha
hu ha-morid ve-hu ha-ma'aleh.

U-r'eih derekh sod ha-nafesh
va-hakor otah u-vah tinnafeish
hu yaskilekha ve-timtza hofesh
ki at asir ve-'olam kele.

Da'at sim tzir beinekha u-veino
u-vateil retzonekha va-'aseih retzono
ve-da' ki va-asher tastir 'eino
ve-davar mennu lo yippalei.

Hu ha-hai be-ein 'afrot teiveil
ve-hu ha-'oseh ve-hu ha-soveil
ve-adam nehshav ke-tzitzat noveil
maheir yibbol ki-nvol 'aleh.

מי כמוך

מי כמוך עמקות גלה
נורא תהלת עשה-פלא:

יוצר המציא כל מאין
נגלה ללב לא לעין
בן אל-תשאל איה ואין
כי שמים וארץ מלא:

הסר תאוה מקרבך
תמצא צורך תוך חבך
מתהלך לאט בלבבך
הוא המוריד והוא המעלה:

וראה דרך סוד הנפש
וחקר אתה ובה תנפש
הוא ישכילך ותמצא הפש
כי את אסיר ועולם בלא:

דעת שים ציר בינה ובינו
ובכל רצונה ועשה רצונו
ודע כי באשר תסתיר עינו
ודבר מנו לא-יפלא:

הוא החי באין עפרות תבל
והוא העשה והוא הסבל
ואדם נחשב כציצת נבל
מהר יבול כנבל עלה:

WHO IS LIKE YOU

Who is like you, Revealer of Depths,
Awesome in Praises, Performer of Wonders?

The Creator who brought forth all from nothing
Is revealed to the heart, but not to the eye.
Therefore do not ask how or where,
For this One fills both earth and sky.

Suspend desire from your inner being,
Find your God within your love.
Walking gently within your passions
Is the One who brings low and raises above.

Consider the path of the soul's secret,
Search it out and be revived.
It will make you wise and lead you to freedom,
For you are a captive in the world, confined.

Let knowledge link you with the Eternal One,
Submit your will to God's desire.
Knowing that God sees wherever you hide,
And nothing is too wondrous for the Pillar of Fire.

The One who existed before the world's dust,
This One is the maker and this One, the bearer.
A human being counts as but a fading flower,
Quickly fading, as fades a leaf, as fades a prayer.

Judah Halevi





On Shabbat, we rise and chant:

Vayekhullu ha-shamayim ve-ha-aretz ve-khol tzeva'am.	וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכֹל-צְבָאָם:	Now the heavens and the earth were completed with all they contained.
Vayekhal elohim ba-yom ha-shevi'i melakhto asher 'asah	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	On the seventh day God completed all the divine labour of Creation,
vayyishbot ba-yom ha-shevi'i mi-kol melakhto asher 'asah.	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:	and ceased on the seventh day from all the divine labour which God made.
Vayevarekh elohim et yom ha-shevi'i vayekaddeish oto	וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ	Then God blessed the seventh day and sanctified it,
ki vo shavat mi-kol melakhto asher bara elohim la-'asot.	כִּי בּו שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:	for on that day God ceased from all the work of Creation which God had made. <i>Genesis 2</i>

Reader:

Barukh attah adonai eloheinu v-eilohei avoteinu elohei avraham elohei yitzhak v-eilohei ya'akov.	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.	Praised are you, Eternal One, our God and God of our ancestors; God of Abraham, God of Isaac and God of Jacob;
Elohei sarah elohei rivkah v-eilohei raheil ve-lei'ah.	אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה וְאֱלֹהֵי רָחֵל וְלֵיָאָה.	God of Sarah, God of Rebecca and God of Rachel and Leah;
Ha-el ha-gadol ha-gibbor ve-ha-nora el 'elyon	הַאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן	the great, mighty and awe-inspiring God, the supreme Power,
koneih shamayim va-aretz.	קוֹנֵה שָׁמַיִם וָאָרֶץ:	Creator of heaven and earth.

We are seated.

Vayekhal elohim ba-yom ha-shevi'i, "On the seventh day God completed" — What was still lacking that God created on the seventh day? The Shabbat. With creation of Shabbat, Creation itself was completed (*Rashi*).





Magein avot

Magein avot bi-dvaro
 meḥayyeih meitim be-ma'amaro
 ha-melekh ha-kadosh she-ein kamohu
 ha-meini'ah le'ammo
 be-yom shabbat kodsho
 ki vam ratzah le-hani'ah lahem.
 Lefanav na'avod be-yir'ah va-fahad
 ve-nodeh li-shmo
 be-khol yom tamid
 mei'ein ha-berakhot.
 El ha-hoda'ot adon ha-shalom
 mekaddeish ha-shabbat u-mvareikh shevi'i
 u-meini'ah bi-kdushah le'am
 medushenei oneg
 zeikher le-ma'aseih vereishit.

Eloheinu v-eilohei avoteinu
 retzeih vi-mnuhateinu.
 Kaddesheinu be-mitzvotekha
 ve-tein ḥelkeinu be-toratekha
 sabbe'einu mi-tuvekha
 ve-sammeḥeinu bi-shu'atekha
 ve-taheir libbeinu le-ovdekha be-emet.
 Ve-hanḥileinu adonai eloheinu
 be-ahavah u-v-ratzon shabbat kodshekha
 ve-yanuḥu vah yisra'el
 mekaddeish shemekha.
 Barukh attah adonai
 mekaddeish ha-shabbat.

On Shabbat we recite:

מגן אבות
 מגן אבות בדברו
 מחיה מתים במאמרו
 המלך הקדוש שאין כמוהו
 המניח לעמו
 ביום שבת קדשו
 כי כם רצה להניח להם.
 לפניו נעבוד ביראה ופחד
 ונודה לשמו
 בכל יום תמיד
 מעין הברכות:
 אל ההודאות אדון השלום
 מקדש השבת ומברך שביעי
 ומניח בקדשה לעם
 מדשני ענג
 זכר למעשה בראשית:

Reader:

אלהינו ואלהי אבותינו
 רצה במנוחתנו.
 קדישנו במצותיך
 ותן חלקנו בתורתך
 שבענו מטובך
 ושמחנו בישועתך
 וטהר לבנו לעבדך באמת.
 והנחילנו יהוה אלהינו
 באהבה וברצון שבת קדשך
 וינוחו בה ישראל
 מקדשי שמך:
 ברוך אתה יהוה
 מקדש השבת:

MAGEN AVOT

Shield of our ancestors by your holy word,
 your divine speech sustains life beyond death.
 Incomparable holy Sovereign
 who gives rest to your people
 on this holy day of Shabbat,
 taking pleasure in them and their rest —
 in your presence we serve with reverent awe,
 acknowledging your name
 each day, continually,
 from the wellspring of praise.
 God of thanksgiving, Crown of peace,
 you hallow Shabbat and bless the seventh day,
 bringing holy rest to the people
 enriched with joy,
 recalling the work of Creation.

Our God and God of our ancestors,
 accept our rest.
 Make us holy through your mitzvot,
 and imbue our lives with your Torah.
 Satisfy us with your goodness,
 let us rejoice in your fulfillment,
 and restore our hearts to serve you in truth.
 In your gracious love, Eternal One our God,
 let us inherit your holy Shabbat.
 Let all Israel rest on it,
 they who sanctify your name.
 Blessed are you, Eternal One,
 who sanctifies the Shabbat.





Kaddish titkabbal

קדיש תתקבל

READER'S KADDISH

Yitgaddal ve-yitkaddash shemeih rabba
 be-'alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-'agala u-vi-zman kariv.
 Ve-imru amen.

Reader:
 יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְּרָא כְּרְעוּתֵיהּ.
 וְיַמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב.
 וְאָמְרוּ אָמֵן:

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
 le-'alam u-le-'almei 'almayya.

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ
 לְעָלָם וּלְעַלְמֵי עֲלַמְיָא:

May God's great name be blessed forever,
 in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרֹמַם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא

Blessed, praised and glorified,
 extolled and honoured,
 adorned, exalted and acclaimed
 be the name of the Holy One,

Congregation and Reader:

Berikh hu

בְּרִיךְ הוּא

the blessed,

Yehei shemeih rabba mevarakh, le-'alam u-le-'almei 'almayya, "May God's great name be blessed forever, in all worlds, unto eternity." — Holy is your name, holy is your work, holy are the days that return to you. Holy are the years that you uncover. Holy are the hands that are raised to you, and the weeping that is wept to you. Holy is the fire between your will and ours, in which we are refined. Holy is that which is unredeemed, covered with your patience. Holy are the souls lost in your unnamings. Holy, and shining with a great light, is every living thing, established in this world and covered with time, until your name is praised forever (*Leonard Cohen*).





53 ROSH HA-SHANAH EVENING SERVICE

<p>Le-‘eilla u-l-‘eilla mi-kol birkhata ve-shirata tushbehata ve-nehemata da-amiran be-‘alma. Ve-imru amen.</p>	<p>Reader: לְעֵלָא וּלְעֵלָא מְכַל בְּרִכְתָּא וְשִׁירָתָא תְּשֻׁבְהַתָּא וְנַחֲמַתָּא דְּאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:</p>	<p>far beyond all prayer and song, praise and consolation that may be uttered in this world; and let us say: Amen.</p>
<p>Titkabbeil tzelotehon u-va’utehon de-khol beit yisra’el kodam avuhon di vi-shmayya. Ve-imru amen.</p>	<p>תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קְדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּא. וְאָמְרוּ אָמֵן:</p>	<p>May the prayers and requests of the entire House of Israel be accepted before their Source in the heavens; and let us say: Amen.</p>
<p>Yehei shelama rabba min shemayya ve-ḥayyim tovim ‘aleinu ve-‘al kol yisra’el. Ve-imru amen.</p>	<p>יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:</p>	<p>May there be abundant divine peace, bringing good life for us and for all Israel; and let us say: Amen.</p>
<p>‘Oseh shalom bi-mromav hu ya’aseh shalom ‘aleinu ve-‘al kol yisra’el, ve-al kol yoshvei teivel. Ve-imru amen.</p>	<p>עוֹשֵׂה שְׁלוֹם בְּמִרְמֵי הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאָמְרוּ אָמֵן:</p>	<p>May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.</p>





WHAT CALLS US HERE TONIGHT

What calls us here tonight, out of the daily routine of our lives?

The sound of the *shofar* ... calls us all to God. It calls rich and poor to true riches, it calls the most distant wanderer home.

Samson Raphael Hirsch

What is asked of us tonight in this congregation at prayer?

Wake up and think about your actions. Do not mistake shadows for reality and waste your life chasing after trivial things that cannot really help you.

Maimonides

What will we discover as we open the book of our lives?

Who is not examined on this day? The record of all our actions passes before You: our work and our occupation, our deeds and our ways, our hidden thoughts and our schemes, the real motives that lie behind our actions.

Mahzor

How should we begin when we look at our lives?

A person being led to the final judgment is asked: "Did you deal honestly? Did you fix times for study? Did you search for wisdom?"

Talmud, Shabbat 31a

What difference will it make to the world if we judge ourselves honestly?

The world is judged according to the majority of its people, and an individual according to the majority of his or her deeds. Happy are they who perform a good deed: that may tip the scales for themselves and the world.

Talmud, Kiddushin 40b

Can we change the habits and patterns of our lives?

A new heart will I give you and a new spirit set within you. I shall take the heart of stone from your bodies, and give you instead a heart that lives.

Ezekiel 36

Can we leave old ways behind and begin our lives afresh?

For now I create new heavens and a new earth, and the past need not be remembered, nor ever brought to mind. Be glad and rejoice in what I can create.

Isaiah 65





Kiddush le-leil rosh ha-shanah קידוש לראש השנה

KIDDUSH FOR ROSH HA-SHANAH EVENING

Barukh attah adonai
eloheinu melekh ha-olam
borei peri ha-gafen.

ברוך אתה יהוה
אלהינו מלך העולם
בורא פרי הגפן:

You abound in blessings, Eternal One
our God, Sovereign of all time and space,
who creates the fruit of the vine.

Barukh attah adonai
eloheinu melekh ha-olam
asher bahar banu/kera'anu
la-avodato ve-romemanu bi-lshono

ברוך אתה יהוה
אלהינו מלך העולם
אשר בחר בנו לקראנו
לעבודתו ורוממנו בלשונו

Boundless are you, Eternal One
our God, Sovereign of Creation
who has distinguished us with holy service,
exalted our culture with your holy language,

TRADITIONAL

asher bahar banu mi-kol 'am
ve-romemanu mi-kol lashon

אשר בחר בנו מכל עם
ורוממנו מכל לשון

who has distinguished us from all peoples,
and exalted our language above all others,

ve-kiddeshanu be-mitzvotav.

Vattitten lanu adonai eloheinu
be-ahavah et (yom ha-shabbat

ha-zeh ve-et) yom ha-zikkaron
ha-zeh
yom (zikhron) teru'ah

(be-ahavah) mikra kodesh

zeikher li-tzi'at mitzrayim.

Ki vanu vaharta/eileinu karata

ve-otanu kiddashta

la-avodatekha [mi-kol ha-ammim]

u-dvarekha emet ve-kayyam la-'ad.

Barukh attah adonai

melekh 'al kol ha-aretz

mekaddeish (ha-shabbat ve-)

yisra'el ve-yom ha-zikkaron.

ווקדשנו במצותיו:
ותתן לנו יהוה אלהינו
באהבה את (יום השבת
הזה ואת) יום הזכרון הזה
יום (זכרון) תרועה
(באהבה) מקרא קדש
זכר ליציאת מצרים:
כי בנו בחרת / אלינו קראת
ואותנו קדשת
לעבודתך [מכל העמים]
ודברך אמת וקים לעד:
ברוך אתה יהוה
מלך על כל הארץ
מקדש (השבת ו)
ישראל ויום הזכרון:

and added holiness to our lives with mitzvot.

Eternal One our God, you have given us
with love (Shabbat for rest and)
this Day of Remembrance,
a day for (recalling with love) shofar blasts,
a sacred occasion
recalling the Exodus from Egypt.
You have distinguished us
and brought holiness to our lives
in serving your holy purposes; [above all peoples;]
your word is true and endures forever.
Praised are you, Eternal One,
Sovereign over all the earth
who brings holiness (to Shabbat,
to Israel and the Day of Remembrance.





On Saturday night, add the following Havdalah:

<p>Barukh attah adonai eloheinu melekh ha-olam borei me'orei ha-eish.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בוֹרֵא מְאוֹרֵי הָאֵשׁ:</p>	<p>You abound in blessings, Eternal One our God, Source of Creation who creates the lights of fire.</p>
<p>Barukh attah adonai eloheinu melekh ha-olam ha-mavdil bein kodesh le-hol bein or le-hoshekh bein yisra'el la-'ammim bein yom ha-shevi'i le-sheishet yemei ha-ma'aseh. Bein kedushat shabbat li-kdushat yom tov hivdalta ve-et yom ha-shevi'i mi-sheishet yemei ha-ma'aseh kiddashta. Hivdalta ve-kiddashta et 'ammekha yisra'el bi-kdushatekha. Barukh attah adonai ha-mavdil bein kodesh le-kodesh.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶׁת יָמֵי הַמַּעֲשֵׂה: בֵּין קִדְשַׁת שַׁבָּת ; יוֹם טוֹב הַבְּדִלָּתָּהּ וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשֶׁת יָמֵי הַמַּעֲשֵׂה קִדְשָׁתָּהּ. הַבְּדִלָּתָּהּ וְקִדְשָׁתָּהּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתָּהּ: בְּרוּךְ אַתָּה יְהוָה הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:</p>	<p>Boundless are you, Eternal One our God, Sovereign of all time and space, who distinguishes between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of Creation. You distinguished between the sanctity of Shabbat and that of the festivals, and you have sanctified the seventh day above the six days of Creation. So too did you distinguish and sanctify your people, Israel, through devotion to your holiness. Praised are you, Eternal One, who distinguishes between realms of the sacred.</p>
<p>Barukh attah adonai eloheinu melekh ha-olam she-hefeyanu ve-kiyyemanu ve-higgi'anu la-zeman ha-zeh.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵפֵינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה:</p>	<p>Boundless are you, Eternal One our God, Source of all life, who has kept us alive, sustained us and allowed us to reach this occasion.</p>





'Aleinu

'Aleinu le-shabbei'ah la-adon ha-kol
La-teit gedullah le-yotzeir bereishit
she-natan lanu torat emet
ve-hayyei 'olam nata' be-tokheinu.

עלינו

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שנתן לנו תורת אמת
וחיי עולם נטע בתוכנו:

ALEINU

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has given us a Torah of truth
and planted eternal life within us.

TRADITIONAL

'Aleinu le-shabbei'ah la-adon ha-kol
La-teit gedullah le-yotzeir bereishit
she-lo 'asanu ke-goyei ha-aratzot
ve-lo samanu ke-misphaḥot ha-adamah
She-lo sam ḥelkeinu kahem
ve-goraleinu ke-khol hamonam

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שלא עשנו כגויי הארצות
ולא שמנו כמשפחות האדמה
שלא שם חלקנו בהם
וגורלנו ככל המונם:

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has not made us like other peoples
and families of the earth,
nor given us a lot like theirs,
nor a fate like any other people.

Va-anahnu kore'im u-mishtaḥavim

u-modim

lifnei melekh malkhei ha-melakhim

ha-kadosh barukh hu.

She-hu noteh shamayim

ve-yoseid aretz

u-moshav yekaro ba-shamayim
mi-ma'al

u-shkхинat 'uzzo be-govhei meromim.

Hu eloheinu ein 'od

emet malkeinu efes zulato.

Ka-katuv be-torato

ואנחנו כורעים ומשתחוים

ומודים

לפני מלך מלכי המלכים

הקדוש ברוך הוא.

שהוא נוטה שמים

ויוסד ארץ

ומושב יקרו בשמים ממעל

ושכינת עזו בנגהי מרומים:

הוא אלהינו אין עוד

אמת מלכנו אפס זולתו.

ככתוב בתורתו—

Thus we bow in worship

and thankfulness

before the Sovereign of all sovereigns,

the Holy One of Being;

the One who stretched out the heavens

and laid the foundations of the earth,

a precious dwelling in the highest heavens,

a powerful presence in the loftiest heights.

This One is our God, there is no other;

our Sovereign is faithful, there is none else.

As it is written in the Torah:

Aleinu declares that the God of our particular people is at the same time the Author of Creation and universal Sovereign. It is derived from the *Malkhuyot*, or "Sovereignty" verses of the Rosh Ha-Shanah Musaf service. By the thirteenth century, this sublime, messianic vision of God's universal sovereignty became the popular affirmation at the conclusion of every service.





Veyada'ta ha-yom vahasheivota
el levavekha
ki adonai hu ha-elohim
ba-shamayim mi-ma'al
ve-'al ha-aretz mi-taḥat ein 'od.

וידעת היום והשבת אל-לִבְכֶּךָ
כי יהוה הוא האלהים
בשמים ממעל
ועל-הארץ מתחת אין עוד:

“Know this day and take it to heart
that the Life-giver is the God
of the heavens above
and of earth below; there is no other.”

Deuteronomy 4

'Al ken nekavveh lekha
adonai eloheinu
li-r'ot meheirah be-tif'eret 'uzzekha
le-ha'avir gillulim min ha-aretz
ve-ha-elilim karot yikkareitun.
Le-takkein 'olam
be-malkhut shaddai
ve-khol benei vasar yikre'u vi-shmekha
le-hafnot eilekha
kol rish'ei aretz.
Yakkiru ve-yeide'u kol yoshevei teiveil
ki lekha tikhra' kol berekh
tishava' kol lashon.
Lefanekha adonai eloheinu
yikhre'u ve-yippolu
ve-li-khvod shimkha yekar yitteinu.
Vi-kabbelu khullam et 'ol malkhutekha
ve-timlokh 'aleihem meheirah
le-'olam va-'ed.
Ki ha-malkhut shelekha hi
u-l-'olemei 'ad timlokh be-khavod.

על בן נקוה לך
יהוה אלהינו
לראות מהרה בתפארת עזך
להעביר גלולים מן הארץ
והאלילים כרות יכרתון.
לתקן עולם
במלכות שדי
וכל בני בשר יקראו בשמך
להפנות אליך
כל רשעי ארץ:
יבירו וידעו כל יושבי תבל
כי לך תכרע כל ברך
תשבע כל לשון.
לפניך יהוה אלהינו
יכרעו ויפלו
ולכבוד שמך יקר יתנו.
ויקבלו כלם את על מלכותך
ותמלוד עליהם מהרה
לעולם ועד:
כי המלכות שלך היא
ולעולמי עד תמלך בכבוד.

We therefore hope for you,
Eternal One our God, that soon
we might see your radiant strength
sweep away idolatry
and destroy false gods.
May *tikkun 'olam*, mending the world,
make manifest your mighty dominion;
that all humankind might invoke your name,
and all the wicked of the earth
might fall away before you.
Let all who dwell on earth recognize
that to you every knee must bend
and every mouth swear allegiance.
Before you, Eternal One our God,
will they humble themselves
and cherish the dignity of your name.
Let all accept the yoke of your reign,
that your sovereignty may soon embrace them
for evermore.
For dominion is yours
and for all eternity you will rule with dignity.





59 ROSH HA-SHANAH EVENING SERVICE

Ka-katuv be-toratekha Adonai yimlokh le-'olam va-'ed.	כְּכָתוּב בְּתוֹרַתְךָ – יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	As it is written in your Torah: “The Eternal will reign forever.”
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Exodus 15

Ve-ne'emar Vehayah adonai le-melekh 'al kol ha-aretz ba-yom ha-hu yihyeh adonai ehad u-shmo ehad.	וְנֹאמַר – וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:	And as it is said: “The Eternal One will be sovereign over all the earth; on that day the Eternal will be One, whose name will be ‘Oneness.’”
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Zechariah 14

ON THAT DAY

Maybe God and perfection are at the end, and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, not something to start out with.

Our own prophets and prayer books seem to have had an inkling of this. At culminating points in our liturgy we say a phrase borrowed from one of the last prophets (*Zechariah 14:9*), “*On that day God will be One and God’s name shall be One.*” On that day, not as yet, alas, but surely on that day God shall be One, as God is not yet One. For how can God be called One, that is, real, if humanity is rent asunder in misery and poverty and hate and war? When humankind has achieved its own reality and unity, it will thereby have achieved God’s reality and unity. Till then, God is merely an idea, an ideal: the world’s history consists in making that ideal real. In simple religious earnestness it can be said that God does not yet exist. Till now God merely subsists in the vision of a few great hearts, and exists only in part, and is slowly being translated into reality.

Henry Slonimsky (adapted)





TO OPEN EYES

To open eyes when others close them
to hear when others do not wish to listen
to look when others turn away
to seek to understand when others give up
to rouse oneself when others accept
to continue the struggle even when one is not the strongest
to cry out when others keep silent.
To be a Jew it is that
it is first of all that —
and further
to live when others are dead
and to remember when others have forgotten.

Emmanuel Eydoux

Ve-ne'emar

Vehayah adonai le-melekh

'al kol ha-aretz

ba-yom ha-hu yihyeh adonai ehad

u-shmo ehad.

וְנֹאמַר —

וְהָיָה יְהוָה לְמֶלֶךְ

עַל-כָּל-הָאָרֶץ

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד

וּשְׁמוֹ אֶחָד:

And as it is said:

“The Eternal One will be sovereign

over all the earth;

on that day the Eternal will be One,

whose name will be ‘Oneness.’”

Zechariah 14





EACH YEAR

Each year should be the best year we have yet lived.
Each year we are more learned in the ways of life.
Each year we are wiser than the year before.
Each year our eyes know better the sights to seek.
Each year our ears listen with a finer tuning.
Every happening is a jewel, wrought about the fancy of time.
All that we understand of the universe is the setting for each sight and sound of day.
The child looks with gladness each year to be one year older.
Should not this welcome pursue us all our years?
The piling of the years is a richness like the piling of gold.
Our years are coins with which we can purchase more wisely at the
bazaars of each new season.
Our love is more pliant and patient having been taught by time.
This New Year is one year older than the last.
The earth is more abounding in its growth.
The creatures have moved another step in their unfolding.
Humankind has left us one more year of art for our contemplation.
History is one year more resonant with lessons.
The sunrises are one year more familiar and promising.
The sunsets are one year less fearful,
and the peace of the night is one year closer.

Kenneth L. Patton





Kaddish Yatom

קדיש יתום MOURNER'S KADDISH

The Mourner's Kaddish, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — "wholeness," "peace," "well-being." When a human being, "created in God's image," dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba
 be-'alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-'agala u-vi-zman kariv.
 Ve-imru amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ.
 וְיִמְלִיךְ מַלְכוּתָהּ
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעִגְלָא וּבְזִמְן קָרִיב.
 וְאָמְרוּ אָמֵן:

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh
 le-'alam u-le-'alemei 'almayya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:

May God's great name be blessed forever,
 in all worlds, unto eternity.





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Mourners:

<p>Yitbarakh ve-yishtabbah ve-yitpa'ar ve-yitromam ve-yitnassei ve-yit'haddar ve-yit'alleh ve-yit'hallal shemeih de-kudsha</p>	<p>יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפַּאֵר וְיִתְרֹמֵם וְיִתְנַסֵּי וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא</p>	<p>Blessed, praised and glorified, extolled and honoured, adorned, exalted and acclaimed, be the name of the Holy One,</p>
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Congregation and Mourners:

<p>Berikh hu</p>	<p>בְּרִיךְ הוּא</p>	<p>the blessed,</p>
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Mourners:

<p>Le-'eilla u-l-'eilla mi-kol birkhata ve-shirata tushbeħata ve-neħemata da-amiran be-'alma. Ve-imru amen.</p>	<p>לְעֵלָא וּלְעֵלָא מִכָּל בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבְהָתָא וְנַחֲמָתָא דְּאַמִּירָן בְּעֵלְמָא. וְאַמְרוּ אָמֵן:</p>	<p>far beyond all prayer and song, praise and consolation that may be uttered in this world; and let us say: Amen.</p>
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<p>Yehei shelama rabba min shemayya ve-ħayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.</p>	<p>יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאַמְרוּ אָמֵן:</p>	<p>May there be abundant divine peace, bringing good life for us and for all Israel; and let us say: Amen.</p>
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<p>'Oseh shalom bi-mromav hu ya'aseh shalom 'aleinu ve-'al kol yisra'el, ve-al kol yoshvei teivel. Ve-imru amen.</p>	<p>עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאַמְרוּ אָמֵן:</p>	<p>May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.</p>
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God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us
(Mordecai M. Kaplan).





Psalm 27

Le-david.
 Adonai ori ve-yish'i
 mi-mi ira
 adonai ma'oz hayyai
 mi-mi ehad.
 Bi-krov 'alai merei'im
 le-ekhol et besari
 tzarai ve-oyevai li
 heimmah khashelu ve-nafalu.
 Im tahaneh 'alai mahaneh
 lo yira libbi
 im takum 'alai milhamah
 be-zot ani votei'ah.

Ahat sha'alti mei-eit adonai
 otah avakkeish
 shivti be-veit adonai
 kol yemei hayyai
 la-hazot be-no'am adonai
 u-l-vakkeir be-heikhalo.
 Ki yitzpeneini be-sukkah
 be-yom ra'ah
 yastireini be-seiter oholo
 be-tzur yeromemeini.

תהלים כ"ז
 לְדָוִד.
 יְהוָה אֹרִי וְיִשְׁעִי
 מִמִּי אֵירָא
 יְהוָה מְעוֹז-חַיִּי
 מִמִּי אֶפְחָד:
 בְּקִרְבַּי עָלַי מְרַעִים
 לֶאֱכֹל אֶת-בְּשָׂרִי
 צָרִי וְאֹיְבֵי לִי
 הִמָּדָה כְּשָׂלוּ וְנָפְלוּ:
 אִם-תַּחְנֶנֶה עָלַי מַחֲנֶה
 לֹא-יִירָא לִבִּי
 אִם-תִּקְוֶם עָלַי מִלְחָמָה
 בְּזֹאת אֲנִי בֹטֵחַ:

אֶחָת שְׂאֵלְתִי מֵאֵת-יְהוָה
 אוֹתָהּ אֶבְקֶשׁ—
 שִׁבְתִּי בְּבַיִת-יְהוָה
 כָּל-יְמֵי חַיִּי
 לְחֻזּוֹת בְּנֹעַם-יְהוָה
 וּלְבַקֵּר בְּהֵיכָלוֹ:
 כִּי יִצְפְּנֵנִי בְּסֻכָּה
 בְּיוֹם רָעָה
 יִסְתַּרְנִי בְּסֹתֵר אֹהֶלוֹ
 בְּצוּר יְרוֹמְמֵנִי:

PSALM 27

Of David.
 The Eternal is my light and deliverance,
 whom shall I fear?
 The Eternal is the strength of my life,
 of whom shall I be afraid?
 When evildoers approach
 to consume me,
 they, my adversaries and enemies,
 stumble and fall.
 Were an army to encamp against me
 I would know no fear;
 though war were waged against me,
 I would retain my trust.

One thing I ask of the Eternal,
 only this do I seek —
 to dwell in the House of the Eternal
 all the days of my life;
 to behold the beauty of the Eternal
 and to frequent God's Temple.
 For God's *sukkah* will shelter me
 in days of evil;
 God's tent will conceal me,
 raising me upon a rock.





65 ROSH HA-SHANAH EVENING SERVICE

<p>Ve-‘attah yarum roshi ‘al oyevai sevivotai ve-ezbeḥah ve-oholo zivḥei teru’ah ashirah va-azammerah l-adonai.</p>	<p>וְעַתָּה יָרוּם רֹאשִׁי עַל אוֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֵהָלוֹ זְבַחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה:</p>	<p>Now my head is lifted above the enemies who surround me, and I will offer shouts of joy in God’s tent; I will sing chants to the Eternal.</p>
<p>Shema’ adonai koli ekra ve-ḥonneini va-‘aneini. Lekha amar libbi bakkeshu fanai et panekha adonai avakkeish. Al tasteir panekha mimmenni al tat be-af ‘avdekha ‘ezrati hayita al tittesheini ve-al ta’azveini elohei yish’i. Ki avi ve-immi ‘azavuni v-adonai ya’asfeini. Horeini adonai darkekha u-nḥeini be-orah mishor lema’an shorerai. Al titteneini be-nefesh tzarai ki kamu vi ‘eidei sheker vi-fei’ah ḥamas. Lulei he‘emanti li-r’ot be-tuv adonai be-eretz ḥayyim. Kavveih el adonai ḥazak ve-ya’ameitz libbekha ve-kavveih el adonai.</p>	<p>שְׁמַע-יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי בְקִשׁוּ פָנַי אֶת-פְּנֵיךָ יְהוָה אֲבַקֵּשׁ: אַל-תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי אַל תִּט-בְּאַף עִבְדְּךָ עֲזַרְתִּי הָיִיתָ אַל-תִּמְשָׁנִי וְאַל-תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל: כִּי-אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יֹאסֶפְנִי: הוֹרֵנִי יְהוָה דְרָכְךָ וְנַחֲנִי בְּאֵרֶחַ מִישׁוֹר לְמַעַן שׁוֹרְרֵי: אַל-תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קָמוּ-בִי עֵדִי-שֹׁקֵר וַיִּפְחֵ חָמָס: לִוְלֵא הָאֲמַנְתִּי לְרֵאוֹת בְּטוֹב-יְהוָה בְּאֶרֶץ חַיִּים: קוּה אֶל-יְהוָה חֲזֹק וַיֵּאֱמִין לְבָבְךָ וְקוּה אֶל-יְהוָה:</p>	<p>Hear my voice, Eternal One, when I call, be gracious and answer me. “It is you I seek,” my heart says, “I seek your Presence, Eternal One.” Do not hide your Presence from me, do not turn away from me in anger, you have ever been my help. Do not spurn or abandon me, my God of deliverance. Though my father and mother abandon me the Eternal One will take me in. Teach me, Eternal One, your ways, guide me in the path of integrity that I might overcome my foe. Do not give me over to my enemy, for false witnesses arise against me, those who testify viciously. So I trusted — to see the goodness of the Eternal in the land of the living. Trust in the Eternal; be strong and of good courage and trust in the Eternal.</p>





Adon 'olam

Adon 'olam asher malakh
 be-terem kol yetzir nivra.
 Le-'eit na'asah ve-ḥeftzo kol
 azai melekh shemo nikra.

Ve-aḥarei kikhlot ha-kol
 levaddo yimlokh nora.
 Ve-hu hayah ve-hu hoveh
 ve-hu yihyeh be-tif'arah.

Ve-hu eḥad ve-ein sheini
 le-hamshil lo le-haḥbirah.
 Beli reishit beli takhlit
 ve-lo ha-'oz ve-ha-misrah.

אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
 בְּמִטְרָם כָּל יְצִיר נִבְרָא.
 לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
 אֲזֵי מַלְךְ שְׁמוֹ נִקְרָא:

וְאַחֲרֵי כִבְלוֹת הַכֹּל
 לְבַדּוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא הָיָה וְהוּא הוֹוֶה
 וְהוּא יִהְיֶה בְּתִפְאָרָה:

וְהוּא אֶחָד וְאֵין שֵׁנִי
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלֵי רֵאשִׁית בְּלֵי תַכְלִית
 וְלוֹ הֵעֵז וְהִמְשִׁרָה:

ADON 'OLAM

The Crown of All, who reigned alone
 before creation of all forms;
 when by God's will all things were born,
 at once God's sovereign name was known.

And when all shall cease to be,
 alone, in wonder, God shall reign.
 God was, God is, God shall remain
 in glorious eternity.

For God is One, no second shares
 God's nature or God's only-ness;
 unending and beginningless,
 all strength is God's, all sway God bears.





67 ROSH HA-SHANAH EVENING SERVICE

<p>Ve-hu eili ve-ḥai go'ali ve-tzur ḥevli be-'eit tzarah. Ve-hu nissi u-manos li menat kosi be-yom ekra.</p>	<p>וְהוּא אֱלֹהֵי יְחִי גּוֹאֲלִי וְצוּר חֲבֻלֵי בְּעֵת צָרָה. וְהוּא נֹסִי וּמְנוֹס לִי מִנְת כּוֹסֵי בַיּוֹם אֶקְרָא:</p>	<p>This is my God, I shall not fall, my Rock I grasp in troubled times; my refuge and my wondrous Guide my cup of life, to whom I call.</p>
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<p>Be-yado afkid ruḥi be-'eit ishan ve-a'irah. Ve-'im ruḥi geviyyati adonai li ve-lo ira.</p>	<p>בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישָׁן וְאֶעִירָה. וְעַם רוּחִי גְּוִיָּתִי יְהוָה לִי וְלֹא אִירָא:</p>	<p>I place my soul within God's palm both when I sleep and when I rise; And while my soul within resides, God is mine in fearless calm.</p>
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*Solomon Ibn Gabirol
trans., Israel Zangwill (adapted)*





Yigdal

Yigdal elohim hai ve-yishtabbah
nimtza ve-ein 'eit el metzi'uto.

Ehad ve-ein yahid ke-yihudo
ne'lam ve-gam ein sof le-ahduto.

Ein lo demut ha-guf ve-eino guf
lo na'arokh eilav kedushato.

Kadmon le-khol davar asher nivra
rishon ve-ein reishit le-reishito.

Hinno adon 'olam le-khol notzar
yoreh gedullato u-malkhuto.

Shefa' nevu'ato netano
el anshei segullato ve-tif'arto.

Lo kam be-yisra'el ke-moshe 'od
navi u-mabbit et temunato.

Torat emet natan le-'ammo el
'al yad nevi'o ne'eman beito.

יגדל

יגדל אלהים חי וישתבח
נמצא ואין עת אל מציאותו:

אחד ואין יחיד כיהודו
נעלם וגם אין סוף לאחדותו:

אין לו דמות הגוף ואינו גוף
לא נערך אליו קדשתו:

קדמון לכל דבר אשר נברא
ראשון ואין ראשית לראשיתו:

הנו אדון עולם לכל נוצר
יורה גדלתו ומלכותו:

שפע נבואתו נתנו
אל אנשי סגלתו ותפארתו:

לא קם בישראל כמושה עוד
נביא ומביט את תמונתו:

תורת אמת נתן לעמו אל
על יד נביאו נאמן ביתו:

YIGDAL

Magnify and praise the ever-living God,
whose reality and presence endure eternally.

One Being, singular, unique in unity,
whose measureless Oneness is a mystery.

Without any likeness or corporeal form to see,
of God's holiness, no image can there be.

More ancient than all created entities,
without origin, you were first to be.

Crown of the world, to all your creatures
you teach divine greatness and majesty.

A Power that grants abundant prophecy
through your treasured prophets, so gloriously.

In all of Israel there's been none like Moshe —
a prophet who alone beheld God's reality.

A Teaching of truth given for God's own
as transmitted by God's prophets faithfully.





69 ROSH HA-SHANAH EVENING SERVICE

<p>Lo yaḥalif ha-el ve-lo yamir dato le-‘olamim le-zulato.</p>	<p>לֹא יִחַלֶּיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:</p>	<p>God’s law will never be voided or annulled, nor will its like again ever come to be.</p>
<p>Tzofeh ve-yodei’a’ setareinu mabbitt le-sof davar be-kadmato.</p>	<p>צוֹפֵה וְיֹדֵעַ סֵתָרֵינוּ מִבֵּיט לְסוֹף דְּבַר בְּקִדְמָתוֹ:</p>	<p>Our secrets are beheld and known to God, who from the beginning, the end can foresee.</p>
<p>Gomeil le-ish ḥesed ke-mif’alo yittein le-rasha’ ra’ ke-rish’ato.</p>	<p>גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעֵלוֹ יִתֵּן לְרָשָׁע רָע כְּרִשְׁעָתוֹ:</p>	<p>Rejoicing in God’s love are those of loving deeds, while the evil reap their harvest of iniquity.</p>
<p>Yishlah le-keitz yamin ge’ullato li-fdot meḥakkei keitz yeshu’ato.</p>	<p>יִשְׁלַח לְקֵץ יָמִין גְּאֻלָּתוֹ לְפָדוֹת מַחֲכֵי קֵץ יִשׁוּעָתוֹ:</p>	<p>At the end of days God’s deliverance will be for those awaiting redemption in eternity.</p>
<p>Meitim yehayyeh el be-rov ḥasdo barukh ‘adei ‘ad shem tehillato.</p>	<p>מֵתִים יַחְיֶה אֵל בְּרֹב חֶסְדּוֹ בְּרוּךְ עַד־עַד עַד שֵׁם תִּהְלָתוֹ:</p>	<p>With abounding love, God revives eternally, God’s name be blessed forever, so praiseworthy.</p>

Daniel ben Judah

Ha-yom harat ‘olam

Ha-yom harat ‘olam.

הַיּוֹם הַרַת עוֹלָם

הַיּוֹם הַרַת עוֹלָם:

HA-YOM HARAT OLAM

Today, the world was brought into being.

Following the benediction, we eat apples dipped in honey
to symbolize a sweet and fruitful New Year.

Tapuhim bi-dvash

Yehi ratzon mi-lefanekha adonai
eloheinu v-eilohei avoteinu
she-teḥaddeish ‘aleinu
shanah tovah u-mtukah.

Barukh attah adonai
eloheinu melekh ha-‘olam
borei peri ha-‘eitz.

תְּפוּחִים בְּדָבָשׁ

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּחַדְּשׁ עֲלֵינוּ
שָׁנָה טוֹבָה וּמְתוּקָה:

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הָעֵץ:

APPLES IN HONEY

May it be your will, Eternal One
our God and God of our ancestors,
to renew us
with a good and sweet year.

Limitless are you, Eternal One
our God, Source of Creation,
who creates the fruit of the tree.





ELOHAI NESHAMAH
THE SOUL YOU HAVE GIVEN ME

The *Birkhot Ha-Shahar*, “Dawn Blessings,” prayers form a prelude to the morning service. The verse *Elohai Neshamah*, “God, the soul you have given me is pure,” appears in the clouds at the top of the image, where the rising sun of each day is found. Birds, universal as well as Jewish symbols of the soul, are portrayed: the rooster, signaling the new day, and the dove, cleansed in the rain from the clouds. The clouds are connected by the rain to a rushing stream, a reference to the purifying waters of the *mikveh*, the ritual bath.

The deer is also a symbol of the soul in Jewish tradition. In the Shabbat hymn, *Yedid Nefesh*, the soul “runs like a deer” to be close to God. The deer drinking water is a metaphor for the soul, an image taken from Psalm 42, which states: *Ke-ayyal ta’arog*, “As a hart longs for flowing streams, so my very being longs for you, O God.”

Another verse from this section of the service, *Mah tov helkeinu*, “How good is our portion, how pleasant our lot, and how beautiful our heritage,” appears around the outside of the hexagon (a hidden Magen David). The compassionate notion that our souls are purified with each sunrise, giving us a new chance each day, is part of our “beautiful heritage” and a cause for our lot to be pleasant.







ברכות השחר DAWN BLESSINGS

The **Birkhot Ha-Shahar**, “Dawn Blessings,” are the early morning prayers of awakening consciousness. They form a daily meditation upon self-awareness, offering thanks for the blessings of body, mind and soul; and acknowledging our place in the world of nature, the family of humanity and the Covenant of Israel.

Originally, these blessings were recited at home as accompaniment to the daily morning rituals of rising, washing, attending to bodily needs, dressing — all those rituals that help us renew our sense of self. These prayers may also be recited in the synagogue as a preliminary private meditation.

Upon arising, we offer thanks for another day:

Modeh (modah) ani lefanekha	מוֹדָה (מוֹדָה) אֲנִי לְפָנֶיךָ	I am grateful to you,
melekh hai ve-kayyam	מֶלֶךְ חַי וְקַיָּם	Source of all that lives and exists,
she-hehezarta bi nishmati be-ḥemlah.	שְׁהֵחִזַּרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה.	for restoring my soul with compassion.
Rabbah emunatekha.	רַבָּה אֱמוּנָתְךָ:	Great is your faithfulness.

A meditation on tallit:

Barekhi nafshi et adonai.	בָּרַכְי נַפְשִׁי אֶת-יְהוָה.	Let all my being praise the Everpresent.
Adonai elohai gadalta me'od	יְהוָה אֱלֹהֵי גְדֹלַת מְאֹד	Eternal One, my God, you exceed all measure;
hod ve-hadar lavashta.	הוֹד וְהַדָּר לְבִשְׁתָּ:	garbed in radiance and splendour,
‘Oteh or ka-salmah	עֹמָה-אוֹר כְּשֵׁלְמָה	enfolded in light as in a garment,
noteh shamayim ka-yeri’ah.	נוֹטָה שָׁמַיִם כְּיָרִיעָה:	unfolding the heavens as a curtain.

We wrap ourselves in the tallit, whose fringes remind us of all the mitzvot:

Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
asher kiddeshanu be-mitzvotav	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	who brings holiness to our lives by commanding
ve-tzivvanu le-hit’atteif ba-tzitzit.	וַצִּוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:	us to wrap ourselves in the fringed garment.





73 DAWN BLESSINGS

Mah yakar ḥasdekha elohim
 u-vnei adam be-tzeil kenafekha
 yeḥesayun.
 Yirveyun mi-deshen beitekha
 ve-naḥal ‘adanekha tashkeim.
 Ki ‘immekha mekor ḥayyim.
 Be-orekha nir’eh or.
 Meshokh ḥasdekha le-yode’ekha
 ve-tzidkatekha le-yishrei lev.

מה-יָקָר חֲסֵדְךָ אֱלֹהִים
 וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יִחְסִיּוּ:
 יִרְוּ מִדֶּשֶׁן בֵּיתְךָ
 וְנָחַל עֲדֵנֶיךָ תִּשְׁקֵם:
 כִּי-עִמָּךְ מְקוֹר חַיִּים.
 בְּאוֹרְךָ נִרְאֶה-אוֹר:
 מִשֶּׁד חֲסֵדְךָ לְיֹדְעֶיךָ
 וְצִדְקָתְךָ לְיֹשְׁרֵי-לֵב:

How precious is your lovingkindness, God;
 mortals shelter in the shadow of your wings.
 They feast on the abundance of your household;
 they drink from your stream of delights.
 For with you is the source of life;
 in your light do we see light.
 Extend your kindness to those who know you
 and your righteousness to the good-hearted.

Psalm 36

Awakening to the gift of our bodies:

Barukh attah adonai
 eloheinu melekh ha-‘olam
 asher yatzar et ha-adam be-ḥokhmah
 u-vara vo nekavim nekavim
 ḥalulim ḥalulim.
 Galu’i ve-yadu’a’ lifnei khissei
 khevodekha
 she-im yippatei’ah eḥad meihem
 ‘o yissateim eḥad meihem
 ‘i efshar le-hitkayyeim
 ve-la-‘amod lefanekha.
 Barukh attah adonai
 rofei khol basar u-mafli la-‘asot.

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
 וּבְרָא בּוֹ נְקִיבִים נְקִיבִים
 חֲלוּלִים חֲלוּלִים:
 גָּלוּי וְיָדוּעַ לִפְנֵי כֶּסֶף כְּבוֹדְךָ
 שְׂאֵם יִפְתַּח אֶחָד מֵהֶם
 אוֹ יִסְתֵּם אֶחָד מֵהֶם
 אִי אֶפְשָׁר לְהִתְקַיֵּם
 וְלַעֲמֹד לִפְנֶיךָ:
 בְּרוּךְ אַתָּה יְהוָה
 רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

You abound in blessings, Eternal One
 our God, Sovereign of all Creation,
 who with wisdom created the human body
 with ducts and conduits,
 vessels and membranes.
 It is clearly apparent that
 should but one part of this marvelous
 structure not function properly,
 it would be impossible to exist
 or stand before your Presence.
 You abound in blessings,
 healer of all flesh, who does wondrously.

Awakening to the gift of Torah, our Teaching:

Barukh attah adonai
 eloheinu melekh ha-‘olam
 asher kiddeshanu be-mitzvotav
 ve-tzivvanu la-‘asok be-divrei torah.

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לְעֹסֹק בְּדִבְרֵי תוֹרָה:

Praised are you, the Everpresent
 our God, Sovereign of all time and space,
 who brings holiness to our lives through
 the mitzvah of living out words of Torah.





Ve-ha'arev na adonai eloheinu
 et divrei toratekha be-finu
 u-v-fi 'ammekha beit yisra'el
 ve-nihyeh anahnu ve-tze'etza'einu
 ve-tze'etza'ei 'ammekha beit yisra'el
 kullanu yode'ei shemekha
 ve-lomedei toratekha li-shmah.
 Barukh attah adonai
 ha-melammed torah le-'ammo yisra'el.

וְהֵעָרַב נָא יְהוָה אֱלֹהֵינוּ
 אֶת דְּבָרֵי תוֹרַתְךָ בְּפִינוּ
 וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל
 וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ
 וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל
 כְּלָנוּ יוֹדְעֵי שְׁמֶךָ
 וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה:
 בָּרוּךְ אַתָּה יְהוָה
 הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

Eternal One our God,
 may the words of your Torah be pleasing to us
 and so be interpreted by your people Israel,
 that we and our children
 and all the offspring of the House of Israel
 will come to experience you
 through the study of Torah for its own sake.
 Praised are you, Eternal One,
 who teaches Torah to your people Israel.

Kedoshim tihyu
 ki kadosh ani adonai eloheikhem.
 Lo tekalleil ḥeiresh
 ve-lifnei 'ivveir lo tittein mikshol
 veyareita mei-elohékha ani adonai.
 Lo ta'asu 'avel ba-mishpat
 lo tissa fenei dal
 ve-lo tehdar penei gadol
 be-tzedek tishpot 'amitekha.
 Lo teileikh rakhil be-'ammekha
 lo ta'amod 'al dam rei'ekha
 ani adonai.
 Lo tisna et ahikha bi-lvavekha
 hokhei'ah tokhi'ah et 'amitekha
 ve-lo tissa 'alav ḥeit.
 Lo tikkom ve-lo tittor
 et benei 'ammekha

קְדוּשִׁים תִּהְיוּ
 כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:
 לֹא-תִקְלַל חֵרֶשׁ
 וְלִפְנֵי עוֹר לֹא תִתֵּן מִכְשׁוֹל
 וַיִּרְאֵת מֵאֵלֶיךָ אֲנִי יְהוָה:
 לֹא-תַעֲשׂוּ עוֹל בְּמִשְׁפַּט
 לֹא-תִשָּׂא פָנֶי-דָל
 וְלֹא תִהְדָּר פָּנֵי גָדוֹל
 בְּצַדִּיק תִּשְׁפֹּט עַמִּיתְךָ:
 לֹא-תִלְךָ רַכִּיל בְּעַמִּיךָ
 לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ
 אֲנִי יְהוָה:
 לֹא-תִשְׂנֵא אֶת-אֶחִיךָ בְּלִבְבְּךָ
 הוֹכַח תּוֹכִיחַ אֶת-עַמִּיתְךָ
 וְלֹא-תִשָּׂא עָלָיו חַטָּא:
 לֹא-תִקֶּם וְלֹא-תִטּוֹר
 אֶת-בְּנֵי עַמְּךָ

You shall be holy
 for I, the Eternal, your God, am holy...
 You shall not curse the deaf
 nor put a stumbling block before the blind.
 Be in awe of your God; I am the Eternal.
 You shall not render an unjust decision.
 Be not partial to the poor,
 nor show deference to the rich;
 judge your comrade fairly.
 Do not gossip among your people;
 do not stand idly by your neighbour's blood;
 I am the Eternal.
 Do not hate your brother in your heart;
 you shall surely rebuke your fellow
 that you not incur sin.
 Do not take revenge or bear a grudge
 against your people;





75 DAWN BLESSINGS

<p>ve'ahavta le-rei'akha kamokha ani adonai.</p>	<p>וְאַהֲבַתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה:</p>	<p>love your neighbour as yourself, I am the Eternal. <i>Leviticus 19</i></p>
<p>Eillu devarim she-ein lahem shi'ur ha-pei'ah ve-ha-bikkurim ve-ha-rei'ayon u-gmilut hasadim ve-talmud torah.</p>	<p>אלו דברים שאין להם שעור – הפאה והבכורים והראיון וגמילות חסדים ותלמוד תורה:</p>	<p>These are the deeds which have no limit: the charitable gifts of your field, acts of lovingkindness and the study of Torah. <i>Mishnah, Peah 1:1</i></p>
<p>Eillu devarim she-adam okheil peiroteihem ba-olam ha-zeh ve-ha-keren kayyemet lo la-olam ha-ba ve-eillu hein kibbud av va-eim. U-gmilut hasadim. Ve-hashkamat beit ha-midrash shaḥarit ve-ʿarvit. Ve-hakhnasat oreḥim. U-vikkur ḥolim. Ve-hakhnasat kallah. U-lvayat ha-meit. Ve-ʿiyyun tefillah. Va-hava'at shalom bein adam la-ḥaveiro. Ve-talmud torah ke-neged kullam.</p>	<p>אלו דברים שאדם אוכל פרותיהם בעולם הזה והקרן קיימת לו לעולם הבא ואלו הן – כבוד אב ואם. וגמילות חסדים. והשקמת בית המדרש שחרית וערבית. והכנסת אורחים. ובקור חולים. והכנסת כלה. ולוית המת. ועיון תפלה. והבאת שלום בין אדם לחברו. ותלמוד תורה כנגד כלם:</p>	<p>These are the deeds which yield fruit in the here and now and continue to yield fruit in time to come: honouring father and mother; performing acts of lovingkindness; going early to the house of study morning and evening; providing hospitality; attending the sick; providing for the bride; burying the dead; meditating in prayer; making peace between one person and another. And the study of Torah equals to them all. <i>Talmud, Shabbat 127a</i></p>
Awakening to the gift of our soul:		
<p>Elohai neshamah she-natatta bi tehorah hi. Attah veratah attah yetzartah attah nefahtah bi ve-attah meshammerah be-kirbi</p>	<p>אלהי נשמה שנתת בי טהורה היא. אתה בראתה אתה יצרתה ונפחתה בי ואתה משמרה בקרבי</p>	<p>My God, the soul you have given me is pure. You created it, fashioned it and breathed it into me. You preserve it within me;</p>





<p>Ve-attah 'atid li-telah mimmeni le-ḥayyei 'olam. Kol zeman she-ha-neshamah ve-kirbi modeh (modah) ani lefanekha adonai elohai v-eilohei avotai ribbon kol ha-ma'asim adon kol ha-neshamot. Barukh attah adonai ha-maḥazir neshamot li-fgarim meitim.</p>	<p>וְאַתָּה עֹתִיד לְטָלָה מִמֶּנִּי לְחַיֵּי עוֹלָם: כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדָה (מוֹדָה) אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי רִבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר נְשָׁמוֹת לְפִגְרִים מֵתִים:</p>	<p>and it will be yours for all eternity. As long as this soul is within me I am grateful, Eternal One, my God and God of my ancestors, Creator of all creation, Crown of all souls. Boundless are you, Eternal One, who restores souls to lifeless bodies.</p>
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We awaken to the blessings of each new day:

At moments of confusion, let me awaken to your wisdom.

<p>Barukh attah adonai eloheinu melekh ha-'olam asher natan la-sekhvi vinah le-havḥin bein yom u-vein lailah.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לְשִׁכְוִי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:</p>	<p>Praised are you, the Everpresent our God, Sovereign of Creation, who gave the rooster understanding to discern between day and night.</p>
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At moments of inner darkness, let me find your image within me again.

<p>Barukh attah adonai eloheinu melekh ha-'olam she-'asani be-tzalmo.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי בְּצַלְמוֹ:</p>	<p>Praised are you, Eternal One our God, Sovereign of Creation, who made me in your image.</p>
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At moments of alienation, let the spark of my being be renewed.

<p>Barukh attah adonai eloheinu melekh ha-'olam she-'asani yisra'el.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי יִשְׂרָאֵל:</p>	<p>Limitless are you, the Everpresent our God, Sovereign of Creation, who made me a Jew.</p>
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At moments of constraint, let my resolve be strengthened.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Boundless are you, Eternal One
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
she-'asani ben/bat ḥorin.	שָׁעֲשֵׂנִי בֶן-/בַּת- הַחֹרִין:	who created me to be free.

At moments of spiritual blindness, let me have the courage to face the truth.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Praised are you, the Everpresent
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
pokei'ah 'ivrim.	פּוֹקֵחַ עֵינַיִם:	who opens the eyes of the blind.

At moments of vulnerability, let me be covered with your Presence.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
malbish 'arummim.	מְלַבֵּשׁ עֲרֻמִּים:	who clothes the naked.

At moments of entrapment, let me be released from the prisons of my own making.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Boundless are you, the Everpresent
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
mattir asurim.	מַתִּיר אֲסוּרִים:	who frees the bound.

At moments of depression, let my spirit be uplifted.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Praised are you, Eternal One
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
zokeif kefufim.	זוֹקֵף כְּפֻּפִים:	who raises up the bent.

At moments of floundering, let me find solid ground upon which to stand.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Praised are you, the Everpresent
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
roka' ha-aretz 'al ha-mayim.	רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:	who establishes dry ground upon the waters.





At moments of jealousy, envy or greed, let me accept what I have.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Limitless are you, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
she-‘asah li kol tzorki.	שֶׁעָשָׂה לִי כָּל צְרֻכָי:	who enables me to meet all my needs.

At moments of weakness, let me be empowered with noble purpose.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, the Everpresent
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
ha-meikhin mitz‘adei gaver.	הַמְכִינִן מִצְעָדֵי גִבּוֹר:	who sets out the heroic path.

At moments of fear and anxiety, let me gather the strength to go on.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Praised are you, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
ozeir yisra‘el bi-gvurah.	אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:	who empowers Israel with courage.

When my heritage has been neglected, let me restore its lustre.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Praised are you, the Everpresent
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
‘oteir yisra‘el be-tif‘arah.	עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה:	who crowns Israel with glory.

At moments of exhaustion, let me be granted a new day.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Praised are you, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
ha-notein la-ya‘eif ko‘ah.	הַנּוֹתֵן לַיָּעִיף כֹּחַ:	who gives strength to the weary.





79 DAWN BLESSINGS

Barukh attah adonai
eloheinu melekh ha-'olam
ha-ma'avir sheinah mei-'einai
u-tnumah mei-'af'appai.

Vi-hi ratzon mi-lefanekha adonai
eloheinu v-eilohei avoteinu
she-targileinu be-toratekha
ve-dabbekeinu be-mitzvotekha.
Ve-al tevi'einu lo li-dei heit
ve-lo li-dei 'aveirah ve-'avon
ve-lo li-dei nissayon ve-lo li-dei vizzayon
ve-al tashleit banu yeitzer ha-ra'
ve-harhikeinu mei-adam ra'
u-mei-haveir ra'
ve-dabbekeinu be-yeitzer ha-tov
u-v-ma'asim tovim
ve-khof et yitzreinu le-hishta'beid lakh.
U-tneinu ha-yom u-v-khol yom
le-hein u-l-hesed u-l-rah'amim
be-'einekha u-v-'einei khol ro'einu
ve-tigmeleinu hasadim tovim.

Barukh attah adonai
ha-gomeil hasadim tovim
le-'ammo yisra'el.

Awakening to compassion:

ברוך אתה יהוה
אלהינו מלך העולם
המעביר שנה מעיני
ותנומה מעפעפי:

ויהי רצון מלפניך יהוה
אלהינו ואלהי אבותינו
שתרגילנו בתורתך
ודבקנו במצותיך:
ואל תביאנו לא לידי חטא
ולא לידי עברה ועון
ולא לידי נסיון ולא לידי בזיון
ואל תשלט בנו וצר הרע
והרחיקנו מאדם רע
ומחבר רע
ודבקנו ביצר הטוב
ובמעשים טובים
וכוף את יצרנו להשתעבד לך:
ותננו היום וככל יום
לחן ולחסד ולרחמים
בעיניך ובעיני כל רואינו
ותגמלנו חסדים טובים:

ברוך אתה יהוה
הגומל חסדים טובים
לעמו ישראל:

Blessed are you, Eternal One
our God, Source of Creation,
who wipes sleep from my eyes,
and slumber from my eyelids.

May it be your will, Eternal One,
our God and God of our ancestors,
that we discipline ourselves in Torah
and devote ourselves to mitzvot.
May we not come to err,
sin or transgress divine laws;
may we not suffer trial or disgrace,
nor be controlled by our base instincts.
Let us distance ourselves from evil people
and bad friends.
Rather, let us strengthen our better nature
with good impulses and good deeds,
that our impulses be for Godly service.
Today, and every day,
let us be gracious, loving and compassionate
in your eyes and in the eyes of all humanity.
Grant us good lovingkindness.

Blessed are you,
who bestows lovingkindness
upon your people Israel.

Talmud, Berakhot 60b





Le-‘olam yehei adam yerei shamayim
 ba-seiter u-va-galu’i
 u-modeh ‘al ha-emet
 ve-doveir emet bi-lvavo
 ve-yashkeim ve-yomar
 ribbon kol ha-‘olamim
 lo ‘al tzidkoteinu anahnu
 mappilim taḥanuneinu lefanekha
 ki ‘al raḥamekha ha-rabbim.
 Mah anahnu. Meh ḥayyeinu.
 Meh ḥasdeinu. Mah tzidkeinu.
 Mah yeshu’ateinu.
 Mah koḥeinu. Mah gevurateinu.
 Mah nomar lefanekha adonai
 eloheinu v-eilohei avoteinu.
 Ha-lo kol ha-gibborim ke-ayin lefanekha
 ve-anshai ha-shem ke-lo hayu
 va-ḥakhamim ki-vli madda’
 u-nvonim ki-vli haskeil.
 Ki rov ma’aseihem tohu
 vi-mei ḥayyeihem hevel lefanekha
 u-motar ha-adam min ha-beheimah ayin
 ki ha-kol havel.

Awakening to the Covenant:

לְעוֹלָם יִהְיֶה אָדָם יִרֵא שָׁמַיִם
 בַּסֵּתֶר וּבַגְּלוּי
 וּמֹדֵה עַל הָאֵמֶת
 וְדוֹבֵר אֵמֶת בְּלִבּוֹ
 וַיִּשְׁכֵּם וַיֹּאמֶר –
 רִבּוֹן כָּל הָעוֹלָמִים
 לֹא עַל צְדָקוֹתֵינוּ אָנַחְנוּ
 מַפִּילִים תַּחְנוּנֵינוּ לְפָנֶיךָ
 כִּי עַל רַחֲמֶיךָ הָרַבִּים:
 מַה אָנַחְנוּ. מַה חַיֵּינוּ.
 מַה חֲסֵדֵנוּ. מַה צְדָקֵנוּ.
 מַה יִשׁוּעָתֵנוּ.
 מַה כּוֹהֵנוּ. מַה גְּבוּרָתֵנוּ.
 מַה נֹּמַר לְפָנֶיךָ יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:
 הֲלֹא כָּל הַגִּבּוֹרִים כְּאֵין לְפָנֶיךָ
 וְאֲנָשֵׁי הַשֵּׁם כְּלֹא הָיוּ
 וְחַכְמַיִם כְּבְלֵי מַדַּע
 וְנִבְוִנִים כְּבְלֵי הַשְׂכָּל.
 כִּי רֹב מַעֲשֵׂיהֶם תוֹהוּ
 וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ
 וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין
 כִּי הַכֹּל הָבֵל:

A person should always revere God,
 in private as well as in public.
 One should acknowledge the truth
 and speak the truth from the heart.
 On arising one should declare:
 Master of all worlds!
 Not upon our righteousness do we
 rely in approaching you
 but upon your limitless compassion.
 What are we? What is our life?
 What is our piety? Our righteousness?
 What is our fulfillment,
 our power, our strength?
 What can we tell you, Eternal One,
 our God and God of our ancestors?
 In your presence, the mighty are as nothing,
 the famous are as if they never existed.
 The wise are without knowledge,
 the understanding lack wisdom.
 For most of their life-tales lack sense,
 their days are absurd;
 and humans seem no better than animals
 when all is reduced to absurdity.





81 DAWN BLESSINGS

Aval anaḥnu ‘ammekha
benei veritekha.
Benei avraham ohavkha
she-nishba’ta lo be-har ha-moriyyah.
Zera’ yitzhak yeḥido
she-ne’ekad ‘al gav ha-mizbei’ah.
‘Adat ya’akov binkha bekhorekha
she-mei-ahavatekha she-ahavta oto
u-mi-simḥatekha she-samaḥta bo
karata et shemo yisra’el vi-shurun.
Lefikhakh anaḥnu ḥayyavim
le-hodot lekha
u-l-shabbeihakha u-l-fa’erkha
u-l-vareikh u-l-kaddeish
ve-lateit shevah ve-hodayah li-shmekha.

אָבֵל אַנְחֵנו עַמְךָ
בְּנֵי בְרִיתְךָ.
בְּנֵי אַבְרָהָם אֹהֲבֶיךָ
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה.
זֶרַע יִצְחָק יֶחֱידוֹ
שֶׁנֶּעֱקַד עַל גֵּב הַמִּזְבֵּחַ.
עֲדַת יַעֲקֹב בְּנֵךְ בְּכוֹרֶךָ
שֶׁמֵּאֲהַבְתָּךְ שֶׁאֲהַבְתָּ אוֹתוֹ
וּמִשִּׂמְחַתְךָ שֶׁשִּׂמְחַתְךָ בּוֹ
קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיְשׁוּרוּן:
לְפִיכֶךָ אַנְחֵנו חַיִּיבִים
לְהוֹדוֹת לְךָ
וּלְשַׁבְּחֶךָ וּלְפָאֵרְךָ
וּלְבָרֶךָ וּלְקַדְּשׁ
וּלְתַת שְׁבַח וְהוֹדִיָּה לְשִׁמְךָ:

But we are your people,
partners to your Covenant,
the children of Abraham who loved you,
to whom you pledged on Mount Moriah;
descendants of Isaac, his “only one,”
who was bound on the altar;
the community of Jacob, your first-born,
whom, out of your love
and delight in him,
you named Israel and Jeshurun.
So it is that we feel obliged
to offer thanks;
to praise and glorify,
bless and sanctify,
and gratefully praise your name.

Ashreinu mah tov ḥelkeinu
u-mah na’im goraleinu
u-mah yafah yerushateinu.
Ashreinu she-anaḥnu mashkimim
u-ma’arivim ‘erev va-voker
ve-omerim pa’amayim be-khol yom

אֲשֶׁרֵינוּ מַה טוֹב חֶלְקֵנוּ
וּמַה נְעִים גּוֹרְלֵנוּ
וּמַה יְפֵה יְרֻשָׁתֵנוּ.
אֲשֶׁרֵינוּ שֶׁאַנְחֵנו מִשְׁכִּימִים
וּמַעֲרִיבִים עֶרֶב וּבֹקֵר
וְאוֹמְרִים פְּעָמַיִם בְּכָל יוֹם –

Happy are we, how good is our portion,
how pleasant our lot,
and how beautiful our heritage;
happy are we to rise at dawn
and to observe the sunset. Evening and morn,
twice each day, we declare your uniqueness:





Shema yisra'el
adonai eloheinu
adonai eḥad.

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

HEAR O ISRAEL,
 THE ETERNAL IS OUR GOD,
 THE ETERNAL ONE ALONE!

Barukh shem kevod malkhuto
 le-'olam va-'ed.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ
לְעוֹלָם וָעֶד:

Blessed be God's ruling Presence,
 for ever and ever.

Pa'am aḥat hayah rabban yoḥanan
 ben zakkai yotzei mi-yerushalayim
 ve-hayah rabbi yehoshu'a' holeikh
 aḥarav
 ve-ra'ah et beit ha-mikdash ḥareiv.

פְּעַם אַחַת הָיָה רַבֵּן יוֹחָנָן
בֶּן-זַכַּי יוֹצֵא מִירוּשָׁלַיִם
וְהָיָה רַבִּי יְהוֹשֻׁעַ הוֹלֵךְ אַחֲרָיו
וְרָאָה אֶת בֵּית הַמִּקְדָּשׁ חָרֵב:

Once Rabban Yoḥanan ben Zakkai
 was leaving Jerusalem,
 and his student Rabbi Joshua followed him.
 Seeing the Temple in ruins,

Amar rabbi yehoshu'a'
 oi lanu 'al zeh she-hu ḥareiv
 makom she-mekhapperim bo
 'avonoteihem shel yisra'el!

אָמַר רַבִּי יְהוֹשֻׁעַ
אֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב
מָקוֹם שֶׁמְכַפְּרִים בּוֹ
עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל!

Rabbi Joshua said:
 "Woe are we! For we see in ruins
 the place where Israel's sins
 could be atoned for!"

Amar lo rabban yoḥanan
 beni al yeira' lekha
 yeish lanu kapparah aḥeret
 she-hi kemotah.

אָמַר לוֹ רַבֵּן יוֹחָנָן—
בְּנֵי אֵל יִרַע לְךָ
יֵשׁ לָנוּ כַּפָּרָה אַחֶרֶת
שֶׁהִיא כְּמוֹתָהּ.

Then Rabban Yoḥanan told him:
 "Be not upset, my son.
 There is another way of gaining atonement
 that is just as effective.

Ve-eizu? Gemilut ḥasadim
 She-ne'emar

וְאֵיזוֹ? גְּמִילוּת חֲסָדִים
שֶׁנֶּאֱמַר—

That is: deeds of lovingkindness."
 For it is written,

ki ḥesed ḥafatzti ve-lo zavaḥ.

כִּי חֶסֶד חִפְצָתִי וְלֹא-זָבַח:

"I desire lovingkindness, not sacrifice" (*Hosea 6*).

Avot de-Rabbi Natan 11a

makom she-mekhapperim ..., "the place where Israel's sins could be atoned for!" — This rabbinic legend takes the place of Biblical and Talmudic passages on the Temple sacrifices found in other prayer books at this point. As Rabban Yoḥanan ben Zakkai teaches in this midrash, "There is another way of gaining atonement that is just as effective ... deeds of lovingkindness."





Kaddish de-rabbanan

Yitgaddal ve-yitkaddash shemeih rabba
 be-'alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-'agala u-vi-zeman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-'alam u-l-'alemei 'almayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu

Le-'eilla u-l-'eilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-'alma.
 Ve-imru amen.

קדיש דרבנן

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעַלְמָא דִּי בְּרָא כְּרַעוּתָהּ.
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְנָן קָרִיב.
 וְאִמְרוּ אָמֵן:

Congregation and Reader respond:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרוֹמַם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא

Congregation and Reader:

בְּרִיךְ הוּא

Reader:

לְעֵלְא וּלְעָלַם
 מְכַל בְּרַכְתָּא וְשִׁירָתָא
 תְּשׁוּבַחְתָּא וְנַחֲמַתָּא
 דְאִמְרוּן בְּעַלְמָא.
 וְאִמְרוּ אָמֵן:

THE SAGES' KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified,
 extolled and honoured,
 adorned, exalted and acclaimed
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation
 that may be uttered in this world;
 and let us say: Amen.

Kaddish de-rabbanan, "The Sages' Kaddish," is recited by mourners following communal study, as well as by those who have completed a major unit of a rabbinic text.





‘Al yisra’el ve-‘al rabbanan
 ve-‘al talmideihon
 ve-‘al kol talmidei talmideihon
 ve-‘al kol man de-‘askin be-oraita
 di ve-atra hadein
 ve-di be-khol atar va-atar.
 Yehei le-hon u-l-khon
 shelama rabba
 ḥinna ve-ḥisda ve-rahamei
 ve-ḥayyei ariḥei u-mzonei reviḥei
 u-furkana min kodam avuhon
 di vi-shmayya.
 Ve-imru amen.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן
 וְעַל תַּלְמִידֵיהוֹן
 וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן
 וְעַל כָּל מָאן דְּעַסְקִין בְּאוֹרֵיתָא
 דִּי בְּאַתְרָא הָדִין
 וְדִי בְּכָל אֲתַר וְאַתְרָא.
 יְהֵא לְהוֹן וּלְכוֹן
 שְׁלָמָא רַבָּא
 חֲנָא וְחֶסֶדָא וְרַחֲמֵי
 וְחַיֵּי אֲרִיחֵי וּמְזוֹנֵי רְוִיחֵי
 וּפְרָקְנָא מִן קַדָּם אַבּוּהוֹן
 דִּי בְּשָׁמַיָא.
 וְאַמְרוּ אָמֵן:

Upon Israel and its teachers,
 upon their disciples
 and upon all their disciples' students;
 upon all who are occupied with Torah
 in this land
 and in all other lands —
 let there be for them and for us
 abundant peace,
 grace, lovingkindness, and compassion,
 long life and ample sustenance.
 May redemption be granted
 by Heaven;
 and let us say: Amen.

Yehei shelama rabba min shemayya
 ve-ḥayyim tovim ‘aleinu
 ve-‘al kol yisra’el.
 Ve-imru amen.

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָא
 וְחַיִּים טוֹבִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל.
 וְאַמְרוּ אָמֵן:

May there be abundant divine peace,
 bringing good life for us
 and for all Israel;
 and let us say: Amen.

‘Oseh shalom bi-mromav
 hu ya’aseh shalom ‘aleinu
 ve-‘al kol yisra’el.
 Ve-imru amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל.
 וְאַמְרוּ אָמֵן:

May the One who creates heavenly peace
 create peace for us
 and for all Israel;
 and let us say: Amen.





85 DAWN BLESSINGS

Mizmor shir hanukat ha-bayit
le-david.

Aromimkha adonai ki dillitani
ve-lo simmahta oyevai li.

Adonai elohai
shivva'ti eilekha vattirpa'eini.

Adonai he'elita min she'ol nafshi
hiyyitani mi-yordi vor.

Zammeru l-adonai hasidav
ve-hodu le-zeikher kodsho.

Ki rega' be-appo
hayyim bi-rtzono.

Ba'erev yalin bekhi
ve-la-boker rinnah.

Va-ani amarti ve-shalvi
bal emmot le-olam.
Adonai bi-rtzonekha
he'emadta le-hareri 'oz.
Histarta fanekha hayiti nivhal.

Eilekha adonai ekra
ve-el adonai et'hannan.

Mah betza' be-dami
be-ridti el shahat.

Ha-yodekha afar
ha-yaggid amittekha.

מִזְמוֹר שִׁיר-הַנְּכֻנַת הַבַּיִת
לְדָוִד:

אֲרוֹמְמֶךָ יְהוָה כִּי דָלִיתָנִי
וְלֹא-שִׁמַּחְתָּ אֹיְבֵי לִי:

יְהוָה אֱלֹהֵי
שׁוֹעֵתִי אֱלֹהֵי וַתִּרְפְּאֵנִי:

יְהוָה הֶעֱלִיתָ מִן-שָׂאוֹל נַפְשִׁי
חַיִּיתָנִי מִיָּרְדֵי-בוֹר:

זָמְרוּ לַיהוָה הַסִּדְיֹו
וְהוֹדוּ לְזִכְרֵ קֹדֶשׁוֹ:

כִּי רָגַע בְּאַפּוֹ
חַיִּים בְּרִצּוֹנּוֹ.

בְּעָרֵב יִלֵּן בְּכִי
וּלְבֹקֵר רִנָּה:

וְאֲנִי אִמַּרְתִּי בְשִׁלְוִי
בְּל-אֲמוֹט לְעוֹלָם:

יְהוָה בְּרִצּוֹנְךָ
הֶעֱמַדְתָּה לְהַרְרֵי עוֹז.

הִסְתַּרְתָּ פָנֶיךָ הַיְיָתִי נִבְהַל:

אֱלֹהֵי יְהוָה אֶקְרָא
וְאֶל-אֲדֹנָי אֶתְחַנֵּן:

מַה-בְּצַע בְּדַמִּי
בְּרִדְתִּי אֶל שְׁחַת.

הַיּוֹדֵךָ עֹפֵר
הַיְגִיד אִמְתְּךָ:

A song for the dedication of the Temple;
of David.

I extol you, Eternal One. You delivered me
and did not allow my enemies to rejoice.

Eternal One, my God,
I cried out to you and was healed.

You rescued me from oblivion;
You revived me from the brink of death.

Sing to the Eternal, you faithful,
give praise to the holy name of God,
whose anger lasts but a moment
and wants life to endure.

Tears may last for a night,
but with the dawn comes a new song.

I once thought, in my smugness,
I would never be shaken.
O Everpresent, with your love
you strengthen me like a mountain,
but hide your face, and I shudder.

To you, the Eternal One, I call,
and to my God I cry out.
What is gained if I am silenced,
what good am I if I go to my grave?
Will the dust praise you?
Will it proclaim your faithfulness?





Shema' adonai ve-ḥonneini
 adonai heyeh 'ozeir li.
 Hafakhta mispedi le-maḥol li
 pittaḥta sakki vatte'azzereini simḥah.
 Lema'an yezammerkha khavod
 ve-lo yiddom.
 Adonai elohai le-'olam odekka.

שְׁמַע-יְהוָה וְהִנָּנִי
 יְהוָה הִיָּה-עֹזֵר לִי:
 הִפַּכְתָּ מִסְפְּדֵי לְמַחֹל לִי
 פִּתַּחְתָּ שַׂקִּי וּתְאַזְרֵנִי שִׂמְחָה:
 לְמַעַן יִזְמְרְךָ כְבוֹד וְלֹא יִדָּם.
 יְהוָה אֱלֹהֵי לְעוֹלָם אֲדַכֶּךָ:

Hear me, Eternal One, and be gracious;
 Eternal One, be a help for me.
 You turned my mourning into dancing,
 you undid my sackcloth and girded me with joy,
 that I might sing your praise and not be silent.
 Eternal my God, I shall praise you forever.

Psalm 30

Mah tovu

Mah tovu ohalekha ya'akov
 mishkenotekha yisra'el.
 Va-ani be-rov ḥasdekha
 avo veitekha.
 Eshtaḥaveh el heikhal kodshekha
 be-yir'atekha.
 Adonai ahavti me'on beitekha
 u-mkom mishkan kevodekha.
 Va-ani eshtaḥaveh ve-ekhra'ah
 evrekhaḥ lifnei adonai 'osi.
 Va-ani tefillati lekha adonai
 'eit ratzon.
 Elohim be-rov ḥasdekha
 'aneini be-emet yish'ekha.

מַה טוֹב
 מַה-טוֹבוֹ אֹהֲלֶיךָ יַעֲקֹב
 מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:
 וְאֲנִי בְּרַב חַסְדֶּיךָ
 אָבוֹא בֵּיתְךָ.
 אֲשַׁתְּחֹוֹה אֶל-הַיְכָל-קֹדֶשְׁךָ
 בִּירְאָתְךָ:
 יְהוָה אֲהַבְתִּי מְעוֹן בֵּיתְךָ
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:
 וְאֲנִי אֲשַׁתְּחֹוֹה וְאֶכְרַעָה
 אֶבְרַכְךָ לִפְנֵי-יְהוָה עֹשִׂי:
 וְאֲנִי תְפִלְתִּי-לְךָ יְהוָה
 עֵת רְצוֹן.
 אֱלֹהִים בְּרַב-חַסְדֶּיךָ
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶיךָ:

MAH TOVU

How good are your tents, Jacob,
 your dwelling places, Israel.
 With your abundant love,
 I will enter your house
 and worship in your holy sanctuary
 with reverence.
 Eternal One, I love your abode,
 the place where your presence dwells.
 I bow in worship, offering blessings
 before the Eternal, my maker.
 I, myself, offer prayer to you;
 may it be timely.
 With your great love, O God,
 answer me with the truth of your deliverance.

Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14





עיונים MEDITATIONS ON PRAYER

PRAYER IS...

Prayer is at the heart not only of great religion, but of significant living. Without prayer we cannot scale the heights of compassion, or attain the peaks of love of our fellow of which we are capable.

Prayer has been an enduring and universal phenomenon of human life, not because a priesthood ordained it, nor because tradition hallowed it, but because we are ever seeking to probe into our own depths and bring to light our hidden yearnings....

Prayer is a step on which we rise from the self we are to the self we wish to be.

Prayer affirms the hope that no reality can crush; the aspiration that can never acknowledge defeat....

Prayer is not an escape from duty. It is no substitute for the deed.

Prayer seeks the power to do wisely, to act generously, to live helpfully. It helps to reinforce the act rather than to replace it.

Prayer is the search for silence amidst the noise of life....

Prayer takes us beyond the self. Joining our little self to the selfhood of humanity, it gives our wishes the freedom to grow large and broad and inclusive.

Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

Morris Adler

Or zaru'a'

Or zaru'a' la-tzaddik
u-l-yishrei leiv simḥah.
Simḥu tzaddikim b-adonai
ve-hodu le-zeikher kodsho.

אור זרוע
אור זרע לצדיק
ולישרי-לב שמחה:
שמחו צדיקים ביהוה
והודו לזכר קדשו:

OR ZARU'A

Light is sown for the righteous,
and for the upright, true joy.
You righteous, rejoice in the Eternal One;
give thanks to the Holy One's Name.

Psalm 97





**Eilim mithallefim,
ha-tefillot nish'arot la-'ad**

Ani omeir be-emunah sheleimah
she-ha-tefillot kademu l-eilohim.
Ha-tefillot yatzaru et ha-elohim,
ha-elohim yatzar et ha-adam
ve-ha-adam yotzeir tefillot
she-yotzerot et ha-elohim
she-yotzeir et ha-adam.

**אלים מתחלפים,
התפלות נשארות לעד**

3

אני אומר באמונה שלמה
שהתפלות קדמו לאלהים.
התפלות יצרו את האלהים,
האלהים יצר את האדם
והאדם יוצר תפלות
שיוצרות את האלהים
שיוצר את האדם.

**From GODS CHANGE, THE
PRAYERS REMAIN THE SAME**

I say with perfect faith
that the prayers came before God.
Prayers created God;
God created human beings
and human beings create prayers
that create God
who creates human beings.

12

Gam li-tfillat yahid tzerikhim shnayim.
Tamid ehad she-mitno'eia'
ve-ha-sheini she-lo na' hu ha-elohim.
Aval keshe-avi hitpalleil
hu 'amad bi-mkomo
zakuf u-vli no'a'
ve-hikhria' et ha-elohim lanu'a'
kemo suf u-l-hitpalleil el avi.

גם לתפלת יחיד צריכים שנים:
תמיד אחד שמתנועע
והשני שלא נע הוא האלהים.
אבל כשאבי התפלל
הוא עמד במקומו
זקוף ובלי נוע
והכריח את האלהים לנוע
כמו סוף ולהתפלל אל אבי.

Even for individual prayer you need two:
there is always one who sways
and a second who doesn't — that one is God.
But when my father prayed
he stood in his place
erect and without swaying
and forced God to sway
like a reed and pray to my father.

Yehuda Amichai





PRAYER IS MEANINGLESS UNLESS...

Prayer is meaningless unless it is subversive, unless it seeks to overthrow and to ruin the pyramids of callousness, hatred, opportunism, falsehoods.

Abraham Joshua Heschel



HOME IS WHERE PRAYER IS

Prayer is not a stratagem for occasional use, a refuge to resort to now and then. It is rather like an established residence for the innermost self. All things have a home: the bird has a nest, the fox has a hole, the bee has a hive. A soul without prayer is a soul without a home.... For the soul, home is where prayer is....

Abraham Joshua Heschel



A SANCTUARY WITHIN

Prayer will not come about by default. It requires education, training, reflection, contemplation. It is not enough to join others; it is necessary to build a sanctuary within, brick by brick, instants of meditation, moments of devotion. This is particularly true in an age when overwhelming forces seem to conspire at destroying our ability to pray.

Abraham Joshua Heschel



THE DIFFERENCE PRAYER MAKES

The difference between one who prays and one who does not pray is not to be found in the fact that the former sets aside time every day for his prayer, while the latter does not. There is a more basic dichotomy. The types of lives those two people live are thoroughly different. The time devoted to prayer makes an impression upon every aspect of the entire day.

Rav Kook





THE NEED FOR PRAYER

...All beings long for the very source of their origin. Every plant, every grain of sand, every lump of earth, small creatures and big ones, the heavens above and the angels, every substance together with its particles — all of them are longing, yearning, panting to attain the state of holy perfection. Man and woman suffer all the time from this homesickness of the soul and it is in prayer that we cure it. When praying we feel at one with the whole of creation, and raise it to the very source of blessing and life.

Rav Kook



THE EFFORT IS PRECIOUS

Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Eternal One.

Nahman of Bratzlav



A HOUSE TOO FULL OF PRAYER

It is told that the Baal Shem once remained standing on the threshold of a house of prayer and did not want to enter. He spoke in aversion: “I cannot enter there. The house is full to the brim of teaching and prayer.” And when his companions were astonished, because it appeared to them that there could be no greater praise than this, he explained to them: “During the day the people speak here words without true devotion, without love and compassion, words that have no wings. They remain between the walls, they squat on the floor, they grow layer by layer like decaying leaves until the decay has packed the house to overflowing and there is no longer room for me in there.”

Hasidic



PRESCRIBED PRAYER AND SPONTANEOUS PRAYER

The difference between a prescribed prayer and spontaneous prayer is that the latter is born out of the need of the moment, while the former teaches the one who prays to feel a need one might otherwise not feel.

Franz Rosenzweig





A COMMUNITY OF HUMAN SOULS

Prayer is the most private of all human acts, needing to traverse intimate and emotionally vulnerable territory within the human self. At the same time, it is a universally shared human activity, one that surpasses all boundaries of language, culture, and even theology. To say it again in language influenced by Ḥasidism, prayer is the process by which the spark of divine light within each of us seeks out other sparks, the lights within all creation, and joins with them in the return to the one great source of light...

For us Jews, prayer at its most profound and the communal activity of prayer should not be seen as conflicting with one another. Prayer in community should involve a reaching out to the soul of the other human and a joining together, as a community of human souls together reaches toward God.

Arthur Green



THE BASIS OF FAITH

Faith is the basis of all worship;

only the truly faithful can pray each day.

And what is the basis of faith?

“The One who renews each day the work of Creation.”

The faithful one sees

that every day is a new Creation,

that all the worlds are new,

that we ourselves have just been born.

How could we not want to sing

the praise of our Creator?

If we do not have the faith

that God creates anew each day,

prayer becomes an old, unwanted habit.

How difficult it is to say

the same words day after day!

Thus scripture says: “Cast us not into old age!”

May the word never become old for us.

Degel Maḥane Ephraim





TO TOPPLE ALL THE WALLS

What a great wonder that a person should be able to
draw so near to God in prayer.

How many walls there are between a person and God!
Even though God fills all the world,
God is so very hidden!

Yet a single word of prayer can topple all the walls
and bring you close to God.

Likkutim Yekarim



THE LIGHT OF YOUR SOUL

There are times when you are praying
in an ordinary state of mind
and you feel that you cannot draw near to God.

But then in an instant
the light of your soul will be kindled
and you will go up to the highest worlds.

You are like one who has been given a ladder:
The light that shines in you is a gift from above.

Likkutim Yekarim





Ke-ayyal ta'arog

Ke-ayyal ta'arog 'al afikei mayim
ken nafshi ta'arog eilekha elohim.

Hayetah li dim'ati lehem
yomam va-lailah
be-emor eilai kol ha-yom
ayyeih elohekha.

Eilleh ezkerah
ve-eshpekchah 'alai nafshi
ki e'evor ba-sakh
eddaddeim 'ad beit elohim
be-kol rinnah ve-todah
hamon hōgeig.

כאיל תערוג

כְּאֵיל תְּעָרוֹג עַל-אֶפְיְקֵי-מַיִם
כֵּן נַפְשִׁי תְּעָרוֹג אֵלֶיךָ אֱלֹהִים:

הֵיטָה-לִּי דִמְעָתִי לֶחֶם
יוֹמָם וְלַיְלָה
בְּאֵמַר אֵלַי כֹּל-הַיּוֹם
אֵיךָ אֱלֹהֶיךָ:

אֵלֶּה אֶזְכְּרָה
וְאֶשְׁפֹּכָה עָלַי נַפְשִׁי
כִּי אֶעְבֵּר בְּסֶדֶךְ
אֶדְדָּם עַד-בֵּית אֱלֹהִים
בְּקוֹל-רִנָּה וְתוֹדָה
הַמִּזֵּן הוֹגֵג:

KE'AYAL TA'AROG

As a hart longs for flowing streams,
so my very being longs for you, O God.

My tears have been my food
day and night,
while I am constantly taunted,
“Where is your God?”

These things I remember,
as I pour out my soul:
How I went with the crowd,
and was swept along to the house of God,
with the sound of exultation and thanksgiving,
a celebrating throng.

*Psalm 42 (excerpts)
trans., Jonathan Wittenberg*





HALLELUJAH

The second part of the morning service, “*Pesukei De-Zimra*,” contains Biblical verses, mostly from the Book of Psalms, and prepares us for the central prayers of the Morning Service. The words of Psalm 150 form the border of this papercut: “Hallelujah.... Praise God with the sound of the shofar, with the lute and lyre, with the drum, with the crash of the cymbal.... Let everything that breathes sing God’s praise. Hallelujah.” The psalms were prayers sung by the Levites in the ancient Temple, represented by the building with twisted columns in the centre. Two of the instruments mentioned in the verse, the shofar and the lyre, are found below the Temple. The lion, symbol of Judah, the largest tribe of Israel, also symbolizes the Jewish people. The ram gives its horn for the shofar.







פסוקי דזמרה VERSES OF SONG

The **Pesukei De-Zimra**, “Verses of Song,” are a collection of psalms framed between an opening prayer, **Barukh She-Amar**, “Blessed is the One who spoke,” and a closing prayer, **Yishtabah**, “Praised are you ... who delights in songs of praise.” This prelude to the morning service stems from the tradition of the rabbis “who used to wait an hour before prayer that they might concentrate their hearts and minds on the Everpresent” (Mishnah, Berakhot 5:1). This tradition of meditation in preparation for prayer evolved over the centuries to include an ever larger selection of psalms and poems. By the thirteenth century this collection of Verses of Song became a formal part of the congregational morning service.

In the opening prayer, **Barukh She-Amar**, “Blessed is the One who spoke,” we meditate on the divine power of speech, the creative potential of words that “bring worlds into being.” Conscious of the power of our words, we sing the praises of God through the psalms of David. Song and music are an integral part of this meditation. In the words of the psalmist, “Sing to God a new song; play well with shouts of joy.”

Judah the Pious (twelfth century) taught about the importance of music in prayer: “Say your prayer in the melody that is most pleasant and sweet in your eyes. Then you shall pray with proper concentration, kavanah, because the melody will draw your heart after the words that come from your mouth.” We close this prelude to the morning service with **Yishtabah**, praising “the One who delights in songs of praise.”





97 VERSES OF SONG

Barukh she-amar ve-hayah ha-‘olam.	בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם.	Blessed is the One
Barukh hu.	בְּרוּךְ הוּא:	who spoke and brought worlds into being;
Barukh ‘oseh vereishit.	בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית.	Blessed are you
Barukh shemo.	בְּרוּךְ שְׁמוֹ:	who thus brings on creation!
Barukh omeir ve-‘oseh.	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.	Blessed is the One
Barukh hu.	בְּרוּךְ הוּא:	whose word is carried out;
Barukh gozeir u-mkayyeim.	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.	Blessed are you
Barukh shemo.	בְּרוּךְ שְׁמוֹ:	whose decree is fulfilled!
Barukh meraheim ‘al ha-aretz.	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.	Blessed is the One
Barukh hu.	בְּרוּךְ הוּא:	who has compassion for the earth;
Barukh meraheim ‘al ha-beriyot.	בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.	Blessed are you
Barukh shemo.	בְּרוּךְ שְׁמוֹ:	who shows compassion for all creatures!
Barukh meshalleim sakhar tov li-rei’av.	בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו.	Blessed is the One
Barukh hu.	בְּרוּךְ הוּא:	who rewards reverence for the Eternal;
Barukh ma’avir afeilah	בְּרוּךְ מַעֲבִיר אֶפְלָה	Blessed are you
u-meivi orah. Barukh shemo.	וּמְבִיא אוֹרָה. בְּרוּךְ שְׁמוֹ:	who removes darkness and brings light!
Barukh hai la-‘ad vekayyam la-netzah.	בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.	Blessed is the One
Barukh hu.	בְּרוּךְ הוּא:	who lives forever and endures eternally;
Barukh podeh u-matzil.	בְּרוּךְ פּוֹדֶה וּמַצִּיל.	Blessed is the One who redeems and rescues;
Barukh hu u-varukh shemo.	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:	Blessed are you; blessed be your name!
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all worlds;
ha-el ha-av ha-rahaman	הָאֵל הָאָב הַרַחֲמָן	God, compassionate Source of life,
ha-mehullal be-fi ‘ammo.	הַמְהַלֵּל בְּפִי עַמּוֹ.	your people are filled with your praise;
Meshubbah u-mfo’ar	מְשֻׁבַּח וּמְפוֹאֵר	you are lauded and glorified
bi-Ishon hasidav va-‘avadav.	בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו:	in the tongue of your devoted servants.





U-v-shirei david 'avdekha
nehallelkha adonai eloheinu.
Bi-shvahot u-vi-zmirot
negaddelkha u-nshabbeihakha
u-nfa'erkha ve-nazkir shimkha
ve-namlikhekha malkeinu eloheinu.
Yahid hei ha-'olamim
melekh meshubbaḥ u-mfo'ar
'adei 'ad shemo ha-gadol.
Barukh attah adonai
melekh mehullal ba-tishbahot.

וּבְשִׁירֵי דָוִד עֲבַדְךָ
נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ.
בְּשִׁבְחוֹת וּבְזִמְרוֹת
נִגְדְלֶךָ וְנִשְׁבַּחְךָ
וְנִפְאֶרְךָ וְנִזְכִּיר שִׁמְךָ
וְנִמְלִיכְךָ מִלְּפָנֵינוּ אֱלֹהֵינוּ:
יְחִיד חַי הָעוֹלָמִים
מֶלֶךְ מְשֻׁבָּח וּמְפֹאֵר
עַד־עַד שְׁמוֹ הַגָּדוֹל:
בְּרוּךְ אַתָּה יְהוָה
מֶלֶךְ מְהַלְלַל בְּתִישְׁבָּחוֹת:

With the songs of David
will we praise you, Eternal One, our God.
With praise and melody
will we magnify, praise,
glorify and call out your name,
and crown you as our sovereign God.
Unique Life of all worlds,
Sovereign, praised and glorified,
your name is forever great.
Blessed are you, Eternal One,
Sovereign, extolled with praise.

1 Chronicles 16:8-12, 23-24

Hodu l-adonai kir'u vi-shmo
hodi'u va-'ammim 'alilotav.
Shiru lo zammeru lo
siḥu be-khol nifle'otav.
Hit'halelu be-shem kodsho
yismaḥ leiv mevakshei adonai.
Dirshu adonai ve-'uzzo
bakkeshu fanav tamid.
Zikhru nifle'otav asher 'asah
mofetav u-mishpetei fihu.
Shiru l-adonai kol ha-aretz
basseru mi-yom el yom yeshu'ato.
Sapperu va-goyim et kevodo
be-khol ha-'ammim nifle'otav.

דַּבְּרֵי הַיָּמִים א' מ"ז
הוֹדוּ לַיהוָה קְרָאוּ בְּשִׁמּוֹ
הוֹדִיעוּ עַם־עַם עַל־לִילְתוֹ:
שִׁירוּ לוֹ זַמְרוּ-לוֹ
שִׁיחוּ בְּכֹל-נִפְלְאוֹתָיו:
הִתְהַלְלוּ בְּשֵׁם קְדֹשׁוֹ
יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה:
דַּרְשׁוּ יְהוָה וְעִזּוֹ
בְּקִשׁוֹ פָּנָיו תָּמִיד:
זְכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה
מִפְתּוֹי וּמִשְׁפְּטָיו-פִּיהוּ:
שִׁירוּ לַיהוָה כָּל-הָאָרֶץ
בְּשִׁירוֹ מִיּוֹם-אֶל-יוֹם יְשׁוּעָתוֹ:
סַפְּרוּ בְּגוֹיִם אֶת-כְּבוֹדוֹ
בְּכֹל-הָעַמִּים נִפְלְאוֹתָיו:

I CHRONICLES 16:8-12, 23-24

Give thanks to the Eternal, call out God's name;
make known God's deeds among the nations.
Sing, make melodies for God,
contemplate divine wonders.
Celebrate the holy name;
seekers of the Eternal, rejoice!
Search out the Eternal's divine power;
seek God's presence continually.
Recall the wonders God has wrought,
the divine marvels and judgments.
Sing of the Eternal, all the earth,
from day to day relate God's deliverance.
Tell the nations of God's presence;
among all the peoples tell of God's wonders.





Psalm 19

La-menatzei'ah mizmor le-david.
 Ha-shamayim mesapperim kevod el
 u-ma'aseih yadav maggid ha-raki'a'.
 Yom le-yom yabbi'a' omer
 ve-lailah le-lailah yehavveh da'at.
 Ein omer ve-ein devarim
 beli nishma' kolam.
 Be-khol ha-aretz yatza kavvam
 u-vi-ktzeih teiveil milleihem
 la-shemesh sam ohel bahem.
 Ve-hu ke-hatan yotzei mei-huppato
 yasis ke-gibbor la-rutz orah.
 Miktzeih ha-shamayim motza'o
 u-tkufato 'al ketzotam
 ve-ein nistar mei-hammato.

תהלים י"ט

לְמַנְצֵי־אֵל מִזְמוֹר לְדָוִד:
 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֵל
 וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ:
 יוֹם לְיוֹם יַבִּיעַ אֹמֶר
 וְלַיְלָה לְלַיְלָה יַחְוֶה-דַּעַת:
 אֵין-אֹמֶר וְאֵין דְּבָרִים
 בְּלִי נִשְׁמָע קוֹלָם:
 בְּכֹל-הָאָרֶץ יֵצֵא קוֹם
 וּבְקִצֵּה תֵבֵל מְלִיָּהֶם
 לְשֹׁמֵשׁ שֶׁם-אֹהֶל בָּהֶם:
 וְהוּא כְּחָתָן יֵצֵא מִחֻפָּתוֹ
 יֹשִׁישׁ כְּגִבּוֹר לְרוּץ אֹרֶחַ:
 מִקִּצֵּה הַשָּׁמַיִם מוֹצֵאוֹ
 וְתֻקְפוֹתוֹ עַל-קִצּוֹתָם
 וְאֵין נִסְתָּר מִחֻמָּתוֹ:

PSALM 19

For the choirmaster, a psalm of David.
 The heavens tell of God's Presence,
 the firmament relates God's handiwork.
 Day to day pours forth speech,
 night after night expresses knowledge,
 yet there is no speech, there are no words,
 unheard is their voice.
 Their course extends throughout the land;
 their discourse reaches the ends of the world,
 forming a tent for the sun.
 It goes out like a groom from his *huppah*,
 rejoicing like a heroic runner,
 who sets out from one end of the heavens
 encircling its farthest end,
 with nothing hidden from its heat.

Psalm 19 — This psalm reflects the three major themes of Jewish worship: creation, revelation and redemption. The psalmist begins with the praise of God as reflected in nature: "The heavens tell of God's presence, the firmament relates God's handiwork." Following a paean to the sun the psalmist then turns to the light of Torah: "The Torah of the Eternal is perfect, restoring the soul...The command of the Eternal is clear, lighting up the eyes..." Finally, the psalmist concludes with an appeal for personal redemption: "Who can understand the failures, or clear me of hidden faults... Eternal One, my rock and redeemer."

The rabbis echo these three themes in the prayers surrounding the *Shema*: *Yotzer Or*, "Creator of cosmic lights," *Ahavah Rabbah*, "With abounding love have you loved us.... Enlighten our eyes with your Torah," and *Ga'al Yisrael*, "... who redeemed Israel."

ein omer ve-ein devarim, "there is no speech, there are no words" — We should pay heed that all our actions are Torah, and that we even become a Torah ourselves, until we learn from our habits and movements and motionless cleaving, and we become like the heavens, of which it is said, "there is no speech, there are no words, unheard is their voice ... yet their message reaches the ends of the world" (*Hasidic*).





<p>Torat adonai temimah meshivat nafesh. ‘Eidut adonai ne’emanah maḥkimat peti.</p>	<p>תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ. עֵדוּת יְהוָה נְאֻמָּנָה מַחְכִּימַת פֶּתִי:</p>	<p>The Torah of the Eternal is perfect, restoring the soul; the pact of the Eternal is enduring, enlightening the simple.</p>
<p>Pikkudei adonai yesharim mesammehei leiv. Mitzvat adonai barah me’irat ‘einayim.</p>	<p>פְּקוּדֵי יְהוָה יִשְׁרִים מְשַׂמְּחֵי-לֵב. מִצְוַת יְהוָה בָּרָה מְאִירַת עֵינָיִם:</p>	<p>The laws of the Eternal are upright, gladdening the heart; The command of the Eternal is clear, lighting up the eyes.</p>
<p>Yir’at adonai tehorah ‘omedet la-‘ad. Mishpetei adonai emet tzadeku yaḥdav.</p>	<p>יִרְאַת יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד. מִשְׁפָּטֵי-יְהוָה אֱמֶת צַדִּיקוֹ יַחְדָּו:</p>	<p>Awe of the Eternal is pure, abiding forever; The judgments of the Eternal are true, altogether just.</p>
<p>Ha-neḥemadim mi-zahav u-mi-paz rav u-mtukim mi-devash ve-nofet tzufim. Gam ‘avdekha nizhar bahem be-shomram ‘eikev rav. Shegi’ot mi yavin mi-nistarot nakkeini. Gam mi-zeidim ḥasokh ‘avdekha al yimshelu vi az eitam venikkeiti mi-pesha’ rav. Yihyu le-ratzon imrei fi ve-hegyon libbi lefanekha adonai tzuri ve-go’ali.</p>	<p>הַנְּחֻמָּדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנוֹפֵת צוּפִים: גַּם-עַבְדְּךָ נִזְהָר בָּהֶם בְּשֹׁמְרָם עֵקֶב רָב: שֶׁגִיאוֹת מִי-יִבִּין מִנְסֻתוֹת נִקְנִי: גַּם מִזֵּדִים חֲשׂוֹךְ עַבְדְּךָ אֵל-וּמְשָׁלוֹ-בִי אִז אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רָב: יִהְיוּ לְרָצוֹן אִמְרֵי-פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי:</p>	<p>More desirable than even the finest gold are they; sweeter than honey, than nectar of the comb. Your servant heeds them; keeping them holds great consequence. Who can understand the failures, or clear me of hidden faults? Protect your servant from the arrogant, let them not influence me; then might I have integrity, cleared of serious wrongdoing. May the words of my mouth and meditations of my heart be acceptable, Eternal One, my rock and redeemer.</p>





Psalm 34

Le-david be-shannoto et ta'rmo
lifnei avimelekh
vayegaresheihu vayyeilakh.

Avarekhah et adonai be-khol 'eit
tamid tehillato be-fi.
B-adonai tit'halleil nafshi
yishme'u 'anavim ve-yisma'hu.
Gaddelu l-adonai itti
u-nromemah shemo yahdav.
Darashti et adonai ve-'anani
u-mi-kol megurotai hitzilani.

Hibbitu eilav ve-naharu
u-fneihem al yehparu.
Zeh 'ani kara v-adonai shamei'af
u-mi-kol tzarotav hoshi'o.
Honeh mal'akh adonai
saviv li-rei'av vaye'halletzeim.
Ta'amu u-r'u ki tov adonai
ashrei ha-gever yeheseh bo.

Yer'u et adonai kedoshav
ki ein maḥsor li-rei'av.
Kefirim rashu ve-ra'eivu
ve-doreshei adonai
lo yahseru khol tov.

תהילים ל"ד

לְדָוִד בְּשָׁנוֹתָו אֶת-מַעְמוֹ
לִפְנֵי אַבִּימֶלֶךְ
וַיַּגְרֶשְׁהוּ וַיֵּלֶךְ:

אֲבָרְכָה אֶת-יְהוָה בְּכָל-עֵת
תְּמִיד תְּהִלָּתוֹ בִּפִּי:
בִּיהוָה תִּתְהַלֵּל נַפְשִׁי
יִשְׁמְעוּ עֲנוּיִם וַיִּשְׂמְחוּ:
גִּדְלוּ לַיהוָה אֲתִי
וְנִרְמְמָה שְׁמוֹ יְהוָה:
דָּרַשְׁתִּי אֶת-יְהוָה וַעֲנֵנִי
וּמִכָּל-מְגֻרֹתַי הִצִּילָנִי:

הַבִּיטוּ אֵלָיו וְנִהְיוּ
וּפְנֵיהֶם אֵל-יְהוָה:
זֶה עָנִי קָרָא וַיהוָה שָׁמַע
וּמִכָּל-צָרוֹתָיו הוֹשִׁיעֵנִי:
חָנָה מַלְאָךְ-יְהוָה
סָבִיב לִירְאָיו וַיַּחֲלִצֵם:
מַעְמוֹ וּרְאוּ כִי-טוֹב יְהוָה
אֲשֶׁר־יִהְיֶה הַגֵּבֶר יַחְסֶה-בּוֹ:

יִרְאוּ אֶת-יְהוָה קְדוֹשׁוֹ
כִּי-אֵין מַחְסוֹר לִירְאָיו:
כַּפִּירִים רָשׁוּ וְרָעִבוּ
וְדֹרְשֵׁי יְהוָה
לֹא-יִחְסְרוּ כֹל-טוֹב:

PSALM 34

A psalm of David when he feigned madness
in the presence of Avimelekh,
who sent him on his way.

I shall bless the Eternal at all times;
God's praise is ever in my mouth.
My whole being celebrates the Eternal,
may the dispirited hear and rejoice.
Exalt the Eternal with me;
together let us extol God's name.
I sought out the Eternal and was answered;
from all my terrors was I rescued.

They who look to God are enlightened;
their faces shall not be downcast.
Oppressed, I cried out; the Eternal heard
and rescued me from all my troubles.
The Eternal's messenger encamps
'round the God-fearing and delivers them.
Experience and see how good is the Eternal;
happy is the one who takes refuge therein.

Revere the Eternal One, you holy ones,
for those who revere God lack nothing.
Lions may weaken and go hungry,
but those who search for the Eternal
will not lack any good thing.





Le-khu vanim shim'u li yir'at adonai alammedkhem.	לְכוּ-בָנִים שְׁמְעוּ-לִי יִרְאֵת יְהוָה אֱלֹמֶדְכֶם:	Come children, listen to me; I will teach you to revere life's Source.
Mi ha-ish he-ḥafeitz ḥayyim ohev yamim li-r'ot tov.	מִי-הָאִישׁ הַחֲפִיץ חַיִּים אֹהֵב יָמִים לְרֹאוֹת טוֹב:	Who is the person who desires life, who yearns for goodly years?
Netzor leshonekha mei-ra' u-sfatekha mi-dabbeir mirmah.	נֹצֵר לְשׁוֹנֶה מִרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה:	Guard your tongue from evil, and your lips from speaking deceit.
Sur mei-ra' va-'aseih tov bakeish shalom ve-rodfeihu.	סוּר מִרָע וְעֲשֵׂה-טוֹב בִּקֵּשׁ שְׁלוֹם וְרַדְּפֵהוּ:	Turn from evil and do good; seek peace and pursue it.
'Einei adonai el tzaddikim ve-oznav el shav'atam.	עֵינֵי יְהוָה אֵל-צַדִּיקִים וְאָזְנָיו אֵל-שׁוֹעֲתָם:	The Eternal looks to the righteous; God heeds their cry.
Penei adonai be-'osei ra' le-hakhrit mei-eret zikhram.	פְּנֵי יְהוָה בְּעֹשֵׂי רָע לְהַכְרִית מֵאֶרֶץ זִכְרָם:	The Eternal turns against evildoers, wiping out their memory from the earth.
Tza'aku v-adonai shamei'a' u-mi-kol tzarotam hitzilam.	צָעֲקוּ וַיהוָה שָׁמַע וּמִכָּל-צָרוֹתָם הִצִּילָם:	When the righteous cry out, the Eternal heeds, saving them from all their troubles.
Karov adonai le-nishberei leiv ve-et dakke'ei ru'ah yoshi'a'.	קָרוֹב יְהוָה לְנִשְׁבְּרֵי-לֵב וְאֵת-דַּכְּאֵי-רוּחַ יוֹשִׁיעַ:	The Everpresent is close to the broken-hearted and delivers those crushed in spirit.
Rabbot ra'ot tzaddik u-mi-kullam yatzilennu adonai.	רַבּוֹת רָעוֹת צַדִּיק וּמִכָּלָם יִצִּילֵנוּ יְהוָה:	Great are the misfortunes of the righteous, but from all of them, the Eternal saves;
Shomeir kol 'atzmotav ahat mei-heinnah lo nishbarah.	שׁוֹמֵר כָּל-עַצְמוֹתָיו אֶחָת מֵהֵנָּה לֹא נִשְׁבְּרָה:	keeping all his bones intact, allowing not one to be broken.
Temoteit rasha' ra'ah ve-sone'ei tzaddik yeshamu.	תִּמּוֹתַת רָשָׁע רָעָה וְשֹׂנְאֵי צַדִּיק יֵאָשְׁמוּ:	The wicked will be undone by their evil; the enemies of the righteous will bear guilt.
Podeh adonai nefesh 'avadav ve-lo ye'shemu kol ha-ḥosim bo	פּוֹדֵה יְהוָה נֶפֶשׁ עַבְדּוֹ וְלֹא יֵאָשְׁמוּ כָל-הַחֹסִים בּוֹ:	The Eternal redeems those who serve; those who trust in God bear no guilt.





Psalm 90

Tefillah le-moshe ish ha-elohim.
Adonai ma'on attah hayita lanu
be-dor va-dor.
Be-terem harim yulladu
vatteholeil eretz ve-teveil
u-mei-'olam 'ad 'olam attah el.

Tashev enosh 'ad dakka
vattomer shuvu venei adam.
Ki elef shanim be-'einekha
ke-yom etmol ki ya'avov
ve-ashmura va-lailah.

Zeramtam sheinah yihyu
ba-boker ke-hatzir yahalof.
Ba-boker yatztz vehalaf
la-erev yemoleil veyaveish.

Ki khalinu ve-appekha
u-va-hamatekha nivhalnu.
Shatta 'avonoteinu le-negdekha
'alumeinu li-m'or panekha.
Ki khol yameinu panu ve-'evratekha
killinu shaneinu kemo hegeh.

Yemei shenoteinu bahem shiv'im
shanah
ve-im bi-gvurot shemonim shanah
ve-rohbam 'amal va-aven
ki gaz hish vanna'ufah.

תהלים צ

תפלה למשה איש האלהים.
אדני מעון אתה היית לנו
בדור ודור:
בטרם הרים ילדו
ותחולל ארץ ותבל
ומעולם עד-עולם אתה אל:

תשב אנוש עד-דבא
ותאמר שובו בני-אדם:
כי אלף שנים בעיניך
כיום אתמול כי יעבר
ואשמורה בלילה:

זרמתם שנה יהיו
בבקר כחציר יהלף:
בבקר יצין וחקף
לערב ימולל ויבש:

כי-כלינו באפקך
ובחמתך נבהלנו:
שתי עונותינו לנגדך
עלמנו למאור פניך:
כי כל-ימינו פנו בעברתך
כלינו שנינו כמו-הגה:

ימי-שנותינו בהם שבעים שנה
ואם בגבורת שמונים שנה
ורהם עמל ואון
כי-גז חיש ונעפה:

PSALM 90

A prayer of Moses, a man of God.
O Lord, you have been our dwelling place
in every generation.
Before mountains came into being,
before this planet Earth was fashioned,
in every age, in all worlds — you are God.

You return a person to dust,
you decreed, "Return O mortals."
For a thousand years in your sight
are like yesterday that has passed,
like a watch of the night.

You engulf them in sleep,
in the morning they are like new-grown grass.
In the morning it sprouts for a while,
but by nightfall it withers and dries up.

So we are consumed by your anger,
we are frightened by your rage.
You have set our sins before you,
our hidden faults in the light of your Presence.
Thus all our days pass with your fury,
our years conclude like a sigh.

The span of our life is seventy years,
or, if given the strength, eighty;
but the best of them are trouble and sorrow,
life quickly passes and flies away.





Mi yodei'a' 'oz appekha
u-kh-yir'atekha 'evratekha.

Li-mnot yameinu ken hoda'
ve-navi le-vav hokhmah.

Shuvah adonai 'ad matai
ve-hinnaheim 'al 'avadekha.
Sabbe'einu va-boker hasdekha
u-nrannenah ve-nismehah
be-khol yameinu.
Sammeheinu ki-mot 'innitanu
shenot ra'inu ra'ah.

Yeira'eh el 'avadekha po'olekha
va-hadarekha 'al beneihem.
Vi-hi no'am adonai eloheinu 'aleinu
u-ma'aseih yadeinu konenah 'aleinu
u-ma'aseih yadeinu koneneihu.

Psalm 91

Yosheiv be-seiter 'elyon
be-tzeil shaddai yitlonan.
Omar l-adonai mahsi u-mtzudati
elohai evtah bo.

Ki hu yatzilekha mi-pah yakush
mi-dever havot.
Be-evrato yasekh lakh
ve-tahat ke-nafav tehseh
tzinnah ve-soheirah amitto.

מי-יודע עז אפקך
וכיראתך עברתך:

למנות ימינו בן הודע
ונביא לבב חכמה:

שובה יהוה עד-מתי
והנחם על-עברך:
שבענו בבקר חסדך
ונרננה ונשמחה בכל-ימינו:
שמחנו כימות עניתנו
שנות ראינו רעה:

יראה אל-עברך פעלך
והדרך על-בניהם:
ויהי נעם אדני אלהינו עלינו
ומעשה ידינו כוננה עלינו
ומעשה ידינו כוננהו:

Who knows the power of your anger
or the awesomeness of your fury?

So teach us truly how to count our days
that we may create a heart of wisdom.

Relent, Eternal One! How much longer till
you take pity upon your servants?
Sustain us each morning with your steadfast love
that we might sing and rejoice all our days.
Let us rejoice for as many days as we suffered,
for all the years we have witnessed evil.

Let your servants recognize your work
and their children know your splendour.
Let the goodness of God's presence rest upon us;
let the work of our hands be established;
establish the work of our hands.

תהלים צ"א

ישב בסתר עליון
בצל שדי יתלונן:
אמר ליהוה מחסי ומצודתי
אלהי אבטח-בו:

כי הוא יצילך מפח יקוש
מדבר הוות:
באברתו יסוך לך
ותחת-כנפיו תחסה
צנה וסחרה אמתו:

PSALM 91

Abiding in supreme hiddenness,
dwelling in the Almighty's shadow,
I say of the Eternal, you are my haven of refuge,
my God in whom I trust.

For this One will rescue you from the fowler's snare,
from the deadly plague.
God's pinion will shelter you;
you will find refuge under God's wing;
God's trustworthiness is your shield of armour.





105 VERSES OF SONG

Lo tira mi-pahad lailah mei-heitz ya'uf yomam. Mi-dever ba-ofel yahalokh mi-ketev yashud tzohorayim.	לא-תִירָא מִפַּחַד לַיְלָה מִחַיִז יְעוֹף יוֹמָם: מִדֶּבֶר בְּאֶפֶל יְהַלֹךְ מִקֶּטֶב יִשׁוּד צְהָרִים:	You shall not fear the terror of night, nor the arrow that flies by day; neither the plague that stalks in the darkness, nor the pestilence that ravages at noon.
Yippol mi-tziddekha elef u-rvavah mi-minekha eilekha lo yiggash. Rak be-'einekha tabbit ve-shillumat resha'im tir'eh.	יִפֹּל מִצִּדֶּדְךָ אֶלֶף וּרְבֻבָה מִמִּינְךָ אֶלֶיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ תִּבִּיט וְשִׁלּוּמַת רְשָׁעִים תִּרְאֶה:	Though a thousand fall at your side, a myriad at your right, not one shall touch you. Your eyes alone shall behold it, you shall witness how the wicked are repaid.
Ki attah adonai mahsi 'elyon samta me'onekha. Lo te'unneh eilekha ra'ah ve-nega' lo yikrav be-oholekha.	כִּי-אַתָּה יְהוָה מַחְסִי עֲלִיזִן שָׁמַת מְעוֹנְךָ: לֹא-תֵאנְנֶה אֵלֶיךָ רָעָה וְנִגַע לֹא-יִקְרַב בְּאַהֲלֶךָ:	For you, Eternal One, are my haven! You who have set your dwelling with the Most High, no evil shall befall you, no affliction shall approach your tent.
Ki mal'akhav yetzavveh lakh li-shmorkha be-khol derakhekha. 'Al kappayim yissa'unekha pen tiggof ba-even raglekha.	כִּי מַלְאֲכָיו יִצְוֶה-לְךָ לְשֹׁמְרֶיךָ בְּכֹל-דְּרָכֶיךָ: עַל-כַּפַּיִם יִשְׂאוּנְךָ פֶּן-תִּגָּף בְּאֶבֶן רַגְלֶךָ:	For God's angels have been appointed to guard you on all your paths. You will be carried in their hands, lest your foot stumble upon a rock.
'Al shaḥal va-feten tidrokh tirmos kefir ve-tannin.	עַל-שַׁחַל וּפְתָן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין:	You shall tread upon lion and viper; you shall trample the young lion and serpent.
Ki vi ḥashak va-afalleteihu asaggeveihu ki yada' shemi. Yikra'eini ve-e'eneihu 'immo anokhi ve-tzarah ahalletzeihu va-akhabbedeihu.	כִּי בִי חָשַׁק וְאַפְלִטְהוּ אֲשַׁגְּבֶהוּ כִּי-יִדַע שְׁמִי: יִקְרָאנִי וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ:	Because he desired me I will deliver him, I will uplift him, for he knows my name. When he calls on me, I will answer him, I am with him in distress; I will save him and honour him.
Orekh yamim asbi'eihu ve-ar'eihu bi-shu'ati.	אֲרַךְ יָמִים אֲשַׁבִּיעֶהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:	I will sustain him with length of days, and show him my saving deliverance.





Psalm 136

Hodu l-adonai ki tov
ki le-olam ḥasdo.

Hodu l-eilohei ha-elohim
ki le-olam ḥasdo.

Hodu la-adonei ha-adonim
ki le-olam ḥasdo.

Le-’oseih nifla’ot gedolot levaddo
ki le-olam ḥasdo.

Le-’oseih ha-shamayim bi-tvunah
ki le-olam ḥasdo.

Le-roka’ ha-aretz ‘al ha-mayim
ki le-olam ḥasdo.

Le-’oseih orim gedolim
ki le-olam ḥasdo.

Et ha-shemesh le-memshelet ba-yom
ki le-olam ḥasdo.

Et ha-yarei’ah ve-khokhavim
le-memshelot ba-lailah
ki le-olam ḥasdo.

Le-makkeih mitzrayim bi-vkhoreihem
ki le-olam ḥasdo.

Vayyotzei yisra’el mi-tokham
ki le-olam ḥasdo.

Be-yad ḥazakah u-vi-zro’a’ netuyah
ki le-olam ḥasdo.

Le-gozeir yam suf li-gzarim
ki le-olam ḥasdo.

תהלים קל"ו
הודו ליהוה כי טוב
כי לעולם חסדו:
הודו לאלהי האלהים
כי לעולם חסדו:
הודו לאדני האדנים
כי לעולם חסדו:
לעשה נפלאות גדולות לבדו
כי לעולם חסדו:
לעשה השמים בתבונה
כי לעולם חסדו:
לרקע הארץ על המים
כי לעולם חסדו:
לעשה אורים גדלים
כי לעולם חסדו:
את-השמש לממשלת ביום
כי לעולם חסדו:
את-הירח וכוכבים
לממשלות בלילה כי לעולם חסדו:
למכה מצרים בכוריהם
כי לעולם חסדו:
ויצא ישראל מתוכם
כי לעולם חסדו:
ביד חזקה ובזרוע נטויה
כי לעולם חסדו:
לגזר ים-סוף לגזרים
כי לעולם חסדו:

PSALM 136

Give thanks to the Eternal who is good,
whose steadfast love is eternal.

Give thanks to the God of all gods,
whose steadfast love is eternal.

Give thanks to the Power of all powers,
whose steadfast love is eternal;

To the One who alone made great wonders,
whose steadfast love is eternal;

Who made the heavens with wisdom,
whose steadfast love is eternal;

Who set the earth upon the waters,
whose steadfast love is eternal;

Who made the great lights,
whose steadfast love is eternal;

Made the sun to rule by day,
whose steadfast love is eternal;

The moon and stars as guides in the night,
whose steadfast love is eternal;

Who struck Egypt through their firstborn,
whose steadfast love is eternal;

And brought Israel out from their midst,
whose steadfast love is eternal;

With a strong hand and an outstretched arm,
whose steadfast love is eternal;

Who split the Sea of Reeds,
whose steadfast love is eternal;





107 VERSES OF SONG

Ve-he'evir yisra'el be-tokho ki le-olam hasdo.	וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ:	And caused Israel to pass through its midst, whose steadfast love is eternal;
Ve-ni'eir par'oh ve-heilo ve-yam suf ki le-olam hasdo.	וַנִּעַר פַּרְעֹה וְחֵילוֹ בַּיָּם-סוּף כִּי לְעוֹלָם חַסְדּוֹ:	Who shook off Pharaoh and his army into the Sea, whose steadfast love is eternal;
Le-molikh 'ammo ba-midbar ki le-olam hasdo.	לְמוֹלִידָה עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ:	And led the people of Israel through the wilderness, whose steadfast love is eternal.
Le-makkeih melakhim gedolim ki le-olam hasdo.	לְמַכֵּה מְלָכִים גְּדוֹלִים כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the One who smote great kings, God's steadfast love is eternal;
Vayyaharog melakhim addirim ki le-olam hasdo.	וַיַּהַרְגַּ מְלָכִים אַדְיָרִים כִּי לְעוֹלָם חַסְדּוֹ:	And slew mighty kings — God's steadfast love is eternal;
Le-sihon melekh ha-emori ki le-olam hasdo.	לְסִיחֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ:	Sihon, King of the Amorites, God's steadfast love is eternal;
U-l'og melekh ha-bashan ki le-olam hasdo.	וּלְעוֹג מֶלֶךְ הַבַּשָּׁן כִּי לְעוֹלָם חַסְדּוֹ:	And Og, King of Bashan, God's steadfast love is eternal;
Ve-natan artzam le-naḥalah ki le-olam hasdo.	וַנָּתַן אֶרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ:	And gave their land as a heritage, God's steadfast love is eternal;
Naḥalah le-yisra'el 'avdo ki le-olam hasdo.	נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:	A heritage for Israel, God's servant, God's steadfast love is eternal;
She-be-shifleinu zakhar lanu ki le-olam hasdo.	שֶׁבַע-שִׁפְלֵנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ:	God remembered us at our lowest moments, whose steadfast love is eternal;
Vayyifrekeinu mi-tzareinu ki le-olam hasdo.	וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ:	And rescued us from our constraints, whose steadfast love is eternal.
Notein lehem le-khol basar ki le-olam hasdo.	נִתֵּן לָחֶם לְכֹל-בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ:	God gives food to all flesh, whose steadfast love is eternal;
Hodu le-el ha-shamayim ki le-olam hasdo.	הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the God of heaven, whose steadfast love is eternal.





Psalm 33

Rannenu tzaddikim b-adonai
 la-yesharim navah tehillah.
 Hodu l-adonai be-khinnor
 be-neivel 'asor zammeru lo.

Shiru lo shir hadash
 heitivu naggein bi-tru'ah.

Ki yashar devar adonai
 ve-khol ma'aseihu be-emunah.
 Oheiv tzedakah u-mishpat
 hesed adonai male'ah ha-aretz.

Bi-dvar adonai shamayim na'asu
 u-v-ru'ah piv kol tzeva'am.
 Koneis ka-neid mei ha-yam
 notein be-otzarot tehomot.

Yire'u mei-adonai kol ha-aretz
 mimmennu yaguru kol yoshevei teiveil.
 Ki hu amar vayyehi
 hu tzivvah vayya'amod.

Adonai heifir 'atzat goyim
 heini mahshevot 'ammim.
 'Atzat adonai le-'olam ta'amod
 mahshevot libbo le-dor va-dor.

תהלים ל"ג

רַנְנֵנוּ צְדִיקִים בַּיהוָה
 לַיְשָׁרִים נָאֻה תְהִלָּה:
 הוֹדוּ לַיהוָה בְּכִנּוֹר
 בַּנְבֵל עֲשׂוּר זְמֵרוּ-לוֹ:

שִׁירוּ-לוֹ שִׁיר חָדָשׁ
 הֵיטִיבוּ נִגֵן בְּתִרְעוּעָה:

כִּי-יִשָּׁר דְבַר-יְהוָה
 וְכָל-מַעֲשָׂהוּ בְאֱמוּנָה:
 אֱהֵב צְדָקָה וּמִשְׁפָּט
 חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:

בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ
 וּבְרוּחַ פִּי כָל-צְבָאָם:
 כִּנֵּם בְּנַד מֵי הַיָּם
 נִתְּן בְּאוֹצְרוֹת תְּהוֹמוֹת:

יִירָאוּ מִיְהוָה כָּל-הָאָרֶץ
 מִמֶּנּוּ יִגְרוּ כָל-יֹשְׁבֵי תֵבֵל:
 כִּי הוּא אָמַר וַיְהִי
 הוּא-צִוָּה וַיַּעֲמֹד:

יְהוָה הִפְרִי עֲצַת-גּוֹיִם
 הִנִּיא מַחְשְׁבוֹת עַמִּים:
 עֲצַת יְהוָה לְעוֹלָם תִּעֲמַד
 מַחְשְׁבוֹת לִבּוֹ לְדוֹר וָדוֹר:

PSALM 33

Sing out, you righteous ones, to the Eternal;
 for the upright it is fitting to sing praise.
 Give thanks to the Eternal with the harp;
 with the ten-stringed lyre make melodies.

Sing to God a new song,
 play well, shout for joy.

For the word of the Eternal has integrity;
 God's every deed is done with faithfulness.
 God loves righteousness and justice;
 the Eternal One's devotion fills the earth.

Heaven was made by the Eternal's word;
 God's breath created all cosmic forces.
 Gathering up the waters of the ocean,
 God stores the depths in vaults.

Let all the earth be in awe of the Eternal;
 let all the world's inhabitants live in dread
 of the One who spoke and it came to be,
 whose command caused it to endure.

The Eternal One frustrates the plans of nations
 and nullifies the schemes of peoples.
 The Eternal One's plans endure forever;
 the designs of God's heart are ageless.





109 VERSES OF SONG

<p>Ashrei ha-goi asher adonai elohav ha-ʿam baḥar le-naḥalah lo.</p>	<p>אַשְׁרֵי הַגּוֹי אֲשֶׁר-יְהוָה אֱלֹהָיו הָעַם בָּחַר לְנַחֲלָה לוֹ:</p>	<p>Happy the nation whose God is the Eternal, the people who chose this divine inheritance.</p>
<p>Mi-shamayim hibbit adonai ra'ah et kol benei ha-adam. Mi-mekhon shivto hishgi'ah el kol yoshevei ha-arets.</p>	<p>מִשָּׁמַיִם הִבִּיט יְהוָה רָאָה אֶת-כָּל-בְּנֵי הָאָדָם: מִמְכוֹן-שִׁבְתּוֹ הִשְׁגִּיחַ אֶל כָּל-יֹשְׁבֵי הָאָרֶץ:</p>	<p>From the heavens the Eternal observes and sees all humankind; from the divine dwelling-place God watches over all that dwell on earth.</p>
<p>Ha-yotzeir yaḥad libbam ha-meivin el kol ma'aseihem.</p>	<p>הַיֹּצֵר יְחַד לִבָּם הַמֵּיבִין אֶל-כָּל-מַעֲשֵׂיהֶם:</p>	<p>The One who fashions alike all their hearts understands all their doings.</p>
<p>Ein ha-melekh nosha' be-rov ḥayil gibbor lo yinnatzeil be-rov ko'ah. Sheker ha-sus li-tshu'ah u-v-rov ḥeילו lo yemalleit.</p>	<p>אֵין-הַמֶּלֶךְ נוֹשֵׂעַ בְּרַב-חַיִל גִּבּוֹר לֹא-יִנָּצֵל בְּרַב-כּוֹחַ: שֶׁקֶר הַסּוּס לְתִשׁוּעָה וּבְרַב חַיִלוֹ לֹא יִמָּלֵט:</p>	<p>A king is not saved by great might; nor does a hero triumph with great strength. Useless is his horse for deliverance; despite his many soldiers, he shall not escape.</p>
<p>Hinneih 'ein adonai el yerei'av la-meyahālim le-ḥasdo. Le-hatzil mi-mavet nafsham u-l-ḥayyotam ba-ra'av.</p>	<p>הִנֵּה עֵין יְהוָה אֶל-יִרְאָיו לְמִיחָלִים לְחַסְדּוֹ: לְהַצִּיל מִמּוֹת נַפְשָׁם וּלְחַיּוֹתָם בְּרָעֵב:</p>	<p>Truly, God's eye is upon the reverent, upon those who hope divine love will save them from death, and sustain them in famine.</p>
<p>Nafsheinu ḥikketah l-adonai 'ezreinu u-maginneinu hu. Ki vo yismaḥ libbeinu ki ve-shem kodsho vatahnu. Yehi ḥasdekha adonai 'aleinu ka'asher yiḥalnu lakh.</p>	<p>נַפְשֵׁנוּ חִקְתָּה לַיהוָה עֲזַרְנוּ וּמַגִּנְנוּ הוּא: כִּי-בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קֹדְשׁוֹ בְּטַחָנוּ: יְהִי-חַסְדְּךָ יְהוָה עֲלֵינוּ כְּאֲשֶׁר יִחַלְנוּ לָךְ:</p>	<p>Our very being awaits the Eternal who is our help and shield; in whom our hearts rejoice, in whose holy name we trust. May your loving devotion ever be with us, as we have ever put our hope in you.</p>

ha-ʿam baḥar le-naḥalah lo ..., "the people who chose ..." — Though the text of the psalm literally refers to God choosing Israel, our tradition tells us that we chose God as much as God chose us. It is a relationship of mutual responsibility (*Sifrei, Deuteronomy, 312*).

Yehi ḥasdekha ... 'aleinu, "May your loving devotion ever be with us" — Rabbi Simlai taught: Torah begins with an act of lovingkindness and ends with an act of lovingkindness (*Talmud, Sota 14a*).





Psalm 92

Mizmor shir le-yom ha-shabbat.
 Tov le-hodot l-adonai
 u-l-zammeir le-shimkha 'elyon.
 Le-haggid ba-boker ḥasdekha
 ve-emunatekha ba-leilot.
 'Aleī 'asor va-'alei navel
 'alei higgayon be-khinnor.
 Ki simmaḥtani adonai be-fo'olekha
 be-ma'asei yadekha arannein.

Mah gadelu ma'asekha adonai
 me'od 'ameku maḥshevotekha.
 Isha ba'ar lo yeida'
 u-khsil lo yavin et zot.
 Bi-fro'ah resha'im kemo 'eisev
 vayyatzitzu kol po'alei aven
 le-hishamedam 'adei 'ad.
 Ve-attah marom le-'olam adonai.
 Ki hinneih oyevekha adonai
 ki hinneih oyevekha yoveidu
 yitparedu kol po'alei aven.

Vattarem ki-r'eim karni
 baloti be-shemen ra'anani.
 Vattabbait 'eini be-shurai

תהלים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
 טוֹב לְהוֹדוֹת לַיהוָה
 וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן:
 לְהַגִּיד בַּבֹּקֶר חֲסִדְךָ
 וְאֱמוּנָתְךָ בַּלַּיְלוֹת:
 עָלַי-עֲשׂוֹר וְעָלַי-נָבֵל
 עָלַי הִגַּיֹן בְּכִנּוֹר:
 כִּי שִׂמְחֵתָנִי יְהוָה בַּפְּעֻלָּתְךָ
 בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֶּנּוּ:

מִה-גְּדֹלוֹ מַעֲשֵׂיךָ יְהוָה
 מֵאֵד עֲמָקוֹ מִחֲשֻׁבֹתֶיךָ:
 אִישׁ-בַּעַר לֹא יָדַע
 וְכִסִּיל לֹא-יָבִין אֶת-זֹאת:
 בַּפֹּרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב
 וַיִּצְיָצוּ כָל-פְּעֻלֵי אָוֶן
 לְהַשְׁמָדֵם עַד־עַד:
 וְאַתָּה מְרוֹם לְעֹלָם יְהוָה:
 כִּי הִנֵּה אֵיבֶיךָ יְהוָה
 כִּי-הִנֵּה אֵיבֶיךָ יֵאָבְדוּ
 יִתְפָּרְדּוּ כָל-פְּעֻלֵי אָוֶן:

וְתָרַם כְּרֵאִים קַרְנֵי
 בְּלֹתִי בְשֶׁמֶן רִעָנָן:
 וְתַבַּט עֵינַי בְּשׁוּרַי

PSALM 92

A psalm, a song of the Sabbath day.
 It is good to give thanks to the Eternal,
 to chant psalms to your name, Most High;
 to tell of your lovingkindness in the morning
 and of your faithfulness at night,
 upon the ten-stringed lyre and lute,
 with voice and harp together.
 For I have rejoiced in your works, Eternal One;
 I exult in what you have wrought.

How great are your deeds, Eternal One,
 how profound your designs.
 A coarse person does not know,
 nor can the shallow understand,
 that when the wicked sprout like grass
 and evildoers flourish,
 they may then be cut down forever.
 But you are exalted for all time.
 Surely your enemies, Eternal One,
 surely your enemies perish;
 all evildoers shall be scattered.

You strengthen me like the wild ox;
 I am refreshed with anointing oil.
 I shall see the defeat of my foes;





111 VERSES OF SONG

Ba-kamim 'alai merei'im tishma'nah oznai.	בְּקָמִים עָלַי מְרַעִים תִּשְׁמַעְנָה אֹזְנַי:	of those who rise to harm me, I shall hear of their demise.
Tzaddik ka-tamar yifrah ke-erez ba-levanon yisgeh. Shetulim be-veit adonai be-ḥatzrot eloheinu yafrihu. 'Od yenuvun be-seivah desheinim ve-ra'ananim yihyu. Le-haggid ki yashar adonai tzuri ve-lo 'avlatah bo.	צְדִיק כַּתְּמָר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה: שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנוּבּוֹן בְּשֵׁיבָה דְּשֵׁינִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי-יָשָׁר יְהוָה צוּרִי וְלֹא-עוֹלָתָהּ בּוֹ:	The righteous shall flourish like palm trees, and thrive like the cedars of Lebanon. Planted in the house of the Eternal, in the courts of our God they will blossom. Even in old age will they be fruitful, remaining fertile and fresh, attesting that the Eternal is upright; my Rock, in whom there is no wrong.

Psalm 93

Adonai malakh gei'ut laveish
laveish adonai 'oz hit'azzar
af tikkon teiveil bal timmot.
Nakhon kis'akha mei-az
mei-'olam attah.

תְּהִלִּים צִ"ג
יְהוָה מֶלֶךְ גָּאוֹת לְבִישׁ
לְבִישׁ יְהוָה עֹז הַתְּאֹזֵר
אֶף-תִּכּוֹן תִּבֵּל בַּל-תִּמּוֹט:
נֶכּוֹן כִּסֵּאֲךָ מֵאֶז
מֵעוֹלָם אַתָּה:

PSALM 93

The Eternal reigns, garbed in majesty;
the Eternal is garbed, girded with strength,
so the world stands firm, unshakable.
Your throne stands firm from of old,
from eternity, it is you.

Nase'u neharot adonai nase'u neharot kolam yis'u neharot dokhyam.	נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכָיִם:	The ocean currents rise, Eternal One, the ocean currents raise their voice, the currents will rise in torrents.
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nase'u neharot kolam, "the ocean currents raise their voice" — The primordial forces of nature threaten to overwhelm and destroy God's world, but the Eternal One is "mightier than the breakers of the sea, transcending all might..." This psalm assures us that God's strength will eternally prevail over the forces of destruction. God's strength refers to the life-giving wisdom of Torah, as the psalm begins, "The Eternal is garbed, girded with strength." From the Zohar we learn that the whole of Torah is but a garment of God. And the strength which God gives to Israel is peace, as we read, "May the Eternal One's people be granted strength, may the Eternal's people be blessed with peace" (Psalm 29:11).





Mi-kolot mayim rabbim
addirim mishberei yam
addir ba-marom adonai.

מִקְלוֹת מַיִם רַבִּים
אֲדִירִים מִשְׁבְּרֵי-יָם
אֲדִיר בְּמָרוֹם יְהוָה:

But louder than the sound of mighty waters,
mightier than the breakers of the sea,
transcending all might is the Eternal One.

‘Eidotekha ne’emnu me’od
le-veitekha na’avah kodesh
adonai le-orekh yamim.

עֵדוֹתֶיךָ נֶאֱמָנוּ מְאֹד
לְבֵיתֶךָ נֹאֲוָה-קֹדֶשׁ
יְהוָה לְאֶרֶץ יָמִים:

Trustworthy indeed is all that attests to you,
holiness befits your House,
Eternal One, for all the days to come.

Ashrei

Ashrei yoshevei veitekha
‘od yehalelukha. Selah.
Ashrei ha-‘am she-kakhah lo
ashrei ha-‘am she-adonai elohav.

אֲשֶׁרֵי
אֲשֶׁרֵי יוֹשְׁבֵי בֵיתֶךָ
עוֹד יִהְיֶלְלוּךָ. סֵלָה:
אֲשֶׁרֵי הָעָם שֶׁכַּכָּה לוֹ
אֲשֶׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו:

ASHREI

Happy are they who dwell in your house,
they shall ever praise you. Selah! *Psalms 84*
Happy the people for whom it is so,
happy the people whose God is the Eternal.
Psalms 144

Tehillah le-david.

Aromimkha elohai ha-melekh
va-avarekhah shimkha le-‘olam
va-‘ed.
Be-khol yom avarekhekka
va-ahalelah shimkha
le-‘olam va-‘ed.
Gadol adonai u-mhullal me’od
ve-li-gdullato ein heiiker.
Dor le-dor yeshabbah ma’asekha
u-gvurotekha yaggidu.
Hadar kevod hodekha
ve-divrei nifle’otekha asihah.

תְּהִלָּה לְדָוִד.
אֲרוֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ
וְאַבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכֹל-יוֹם אֲבָרְכֶךָ
וְאֶהְלַלְךָ שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהַלֵּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ
וְגִבּוֹרֹתֶיךָ יַגִּידוּ:
הַדָּר כְּבוֹד הַוָּדָק
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

A psalm of praise. Of David.
I extol you my God, the Sovereign;
I bless your name forever and ever.
Every day I bless you;
I praise your name forever and ever.
Great is the Eternal, exceedingly praised;
your greatness is immeasurable.
Generation to generation praises your works;
they tell of your mighty acts.
Of the splendour of your majestic Presence
and of your wondrous deeds will I speak.





113 VERSES OF SONG

Ve-'ezuz nore'otekha yomeiru u-gdullatekha asapperannah.	וְעִזּוֹז נִזְרָאתֶיךָ יֹאמְרוּ וְגִדּוּלְתֶךָ אֶסְפְּרָנָה:	Your awesome powers shall be recounted; I will declare your greatness.
Zeikher rav tuvekha yabbi'u ve-tzidkatekha yeranneinu.	זִכָּר רַב-טוֹבֶךָ יִבְיְעוּ וְצִדְקָתֶךָ יְרַנְּנוּ:	Your abundant goodness shall be voiced; your righteousness shall be celebrated.
Hannun ve-rahum adonai erekh appayim u-gdol ḥased.	חַנּוּן וְרַחוּם יְהוָה אַרְךָ אַפַּיִם וְגָדֹל-חֶסֶד:	Gracious and compassionate is the Eternal, slow to anger, abounding in devotion.
Tov adonai la-kol ve-rahavam 'al kol ma'asav.	טוֹב-יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:	The Eternal One is good to all, compassionate to all creation.
Yodukha adonai kol ma'asekha va-ḥasidekha yevarekhukhah.	יִדְוֶךָ יְהוָה כָּל-מַעֲשֶׂיךָ וְחֹסֵדֶיךָ יְבָרְכֶיכָה:	All your works, O Eternal, shall praise you, your devoted ones shall bless you.
Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru.	כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וְגִבּוֹרָתֶךָ יִדְבְּרוּ:	They shall tell of your glorious reign and speak of your heroic might,
Le-hodi'a' li-vnei ha-adam gevurotav u-khvod hadar malkhuto.	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתִי וְכְבוֹד הַדָּר מַלְכוּתִי:	informing humankind of your power, the Presence of your majestic reign.
Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor.	מַלְכוּתֶךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתֶּךָ בְּכָל-דּוֹר וָדָר:	Your sovereignty reigns for all eternities; your rule is for all generations.
Someikh adonai le-khol ha-nofelim ve-zokeif le-khol ha-kefufim.	סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלָיִם וְזוֹקֵף לְכָל-הַכְּפוּפִים:	The Eternal upholds all who are fallen and raises up all who are humbled.
'Einei khol eilekha yesabbeiru ve-attah notein lahem et okhlam be-'itto.	עֵינֵי-כָל אֱלֹהֵיךָ יִשְׁבְּרוּ וְאַתָּה נֹתֵן-לָהֶם אֶת-אֲכֻלָּם בְּעִתּוֹ:	The eyes of all look hopefully to you, and you give them their food in its season.
Potei'ah et yadekha u-masbi'a' le-khol hai ratzon.	פּוֹתֵחַ אֶת-יָדְךָ וּמַשְׁבִּיעַ לְכָל-חַי רָצוֹן:	You open your hand and satisfy the needs of all living.
Tzaddik adonai be-khol derakhav ve-ḥasid be-khol ma'asav.	צַדִּיק יְהוָה בְּכָל-דְּרָכָיו וְחֹסֵד בְּכָל-מַעֲשָׂיו:	The Eternal is just in every way and loving in all divine works.
Karov adonai le-khol kore'av le-khol asher yikra'uhu ve-emet.	קָרוֹב יְהוָה לְכָל-קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:	The Eternal is near to all who cry out, to all who call upon God in truth.





<p>Retzon yerei'av ya'aseh ve-et shav'atam yishma' ve-yoshi'eim.</p>	<p>רְצוֹן-יִרְאוּ יַעֲשֶׂה וְאֵת-שׁוֹעֲתָם יִשְׁמַע וְיִוֹשִׁיעֵם:</p>	<p>God fulfills the desires of the reverent; God hears their cry and rescues them.</p>
<p>Shomeir adonai et kol ohavav ve-eit kol ha-resha'im yashmid.</p>	<p>שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד:</p>	<p>The Eternal preserves the lovers of God, while destroying all doers of evil.</p>
<p>Tehillat adonai yedabber pi vi-vareikh kol basar shem kodsho le-'olam va-'ed.</p>	<p>תְּהִלַּת יְהוָה יְדַבֵּר פִּי וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:</p>	<p>My mouth shall ever praise the Eternal; all flesh shall bless God's holy name for ever and ever. <i>Psalm 145</i></p>
<p>Va-anahnu nevareikh yah mei-'attah ve-'ad 'olam. Haleluyah.</p>	<p>וַאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד-עוֹלָם. הַלְלוּיָהּ:</p>	<p>And we, we shall bless the Eternal One now and forevermore. Hallelujah. <i>Psalm 115</i></p>





Psalm 146

Halleluyah.

Haleli nafshi et adonai.

Ahalelah adonai be-ḥayyai

azammerah l-eilohai be-'odi.

Al tivteḥu vi-ndivim

be-ven adam she-ein lo teshu'ah.

Teitzei ruḥo yashuv le-admato

ba-yom ha-hu avedu 'eshtonotav.

Ashrei she-el ya'akov be-'ezro

sivro 'al adonai elohav.

'Oseh shamayim va-aretz

et ha-yam ve-et kol asher bam

ha-shomeir emet le-'olam.

'Oseh mishpat la-'ashukim

notein leḥem la-re'eivim.

Adonai mattir asurim.

Adonai pokei'ah 'ivrim

adonai zokeif kefufim

adonai ohev tzaddikim.

Adonai shomeir et geirim

yatom ve-almanah ye'odeid

ve-derekh resha'im ye'avveit.

תהלים קמ"ו

הַלְלוּיָהּ.

הַלְלִי נַפְשִׁי אֶת-יְהוָה:

אֲהַלְלֶה יְהוָה בְּחַיִּי

אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי:

אֶל-תִּבְטְחוּ בַגְּדִיבִים

בְּבֶן-אָדָם שֶׁאֵין לוֹ תְשׁוּעָה:

תִּצָּא רוּחוֹ וְיָשׁוּב לְאֲדָמָתוֹ

בַּיּוֹם הַהוּא אֲבָדוּ עֲשָׂתֵנֹתָיו:

אֲשֶׁרֵי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ

שִׁבְרוּ עַל-יְהוָה אֱלֹהָיו:

עֹשֶׂה שָׁמַיִם וָאָרֶץ

אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם

הַשֹּׁמֵר אֱמֶת לְעוֹלָם:

עֹשֶׂה מִשְׁפָּט לְעֹשׂוֹקִים

נָתַן לֶחֶם לְרַעֲבִים.

יְהוָה מַתִּיר אֲסוּרִים:

יְהוָה פּוֹקֵחַ עֵוִרִים

יְהוָה זֹקֵף כְּפוּפִים

יְהוָה אֹהֵב צַדִּיקִים:

יְהוָה שׁוֹמֵר אֶת-גֵּרִים

יְתוֹם וְאַלְמָנָה יְעוֹדֵד

וְדַרְךְ רָשָׁעִים יַעֲוֶיט:

PSALM 146

Hallelujah!

My whole being praises the Eternal;

let me praise the Eternal with my life,

chant melodies to my God as long as I live.

Put not your trust in nobles

nor in mortals who cannot redeem,

whose breath expires, and who return to dust.

On that day all their schemes are lost.

Happy are they whose help is the God of Jacob;

who hope in the Eternal their God...

... the Maker of heaven and earth,

the sea and all it contains;

the One who guards truth forever,

doing justice for the oppressed,

giving bread to the hungry.

The Eternal frees the imprisoned.

The Eternal opens the eyes of the blind.

The Eternal straightens the bent.

The Eternal loves the righteous.

The Eternal watches over the stranger

and encourages the orphan and the widow,

but subverts the path of evildoers.





Yimlokח adonai le-‘olam
 elohayikh tziyyon le-dor va-dor.
 Haleluyah.

ימלך יהוה לעולם
 אלהיך ציון לדור ודור.
 הללויה:

The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah!

Psalm 147

Haleluyah.
 Ki tov zammerah eloheinu
 ki na'im navah tehillah.
 Boneih yerushalayim adonai
 nidhei yisra'el yekhanneis.
 Ha-rofei li-shvurei leiv
 u-mhabbeish le-atzevotam.
 Moneh mispar la-kokhavim
 le-khullam sheimot yikra.

תהלים קמ"ז
 הללויה.
 כי-טוב זמרה אלהינו
 כי-נעים נאווה תהלה:
 בונה ירושלים יהוה
 נדחי ישראל יכנס:
 הרופא לשבורי לב
 ומחבש לעצבותם:
 מונה מספר לכוכבים
 לכלם שמות יקרא:

PSALM 147

Hallelujah!
 How good to sing hymns to our God;
 how pleasant and fitting is praise.
 The Eternal builds up Jerusalem,
 gathering in the exiles of Israel.
 The Healer of the broken-hearted
 binds up their wounds.
 The One who reckons the number of stars
 gives to each one its name.

Gadol adoneinu ve-rav ko'ah
 li-tvunato ein mispar.
 Me'odeid 'anavim adonai
 mashpil resha'im 'adei aretz.

גדול אדונינו ורב-כח
 לתבונתו אין מספר:
 מעודד עניים יהוה
 משפיל רשעים עדי-ארץ:

Great is our protector, full of power,
 whose understanding is measureless.
 The Eternal encourages the humble
 and brings the wicked down to earth.

'Enu l-adonai be-todah
 zammeru l-eiloheinu ve-khinnor.
 Ha-mekhasseh shamayim be-'avim
 ha-meikhin la-aretz matar
 ha-matzmi'ah harim hatzir.

ענו ליהוה בתודה
 זמרו לאלהינו בכנור:
 המכסה שמים בעבים
 המכין לארץ מטר
 המצמיח הרים חציר:

Sing out to the Eternal with thankfulness,
 make music to our God with the harp;
 to the One who covers the skies with clouds,
 who prepares the earth with dew,
 and causes the mountains to sprout grass;





117 VERSES OF SONG

Notein li-vheimah laḥmah
li-vnei 'oreiv asher yikra'u.
Lo vi-gvurat ha-sus yehpatz
lo ve-shokei ha-ish yirtzeh.

נותן לבהמה לחמה
לבני ערב אשר יקראו:
לא בגבורת הסוס יחפץ
לא-בשוקי האיש ירצה:

who gives the beast its food,
giving the ravens what they cry for;
who values neither the strength of horses,
nor the might of human loins.

Rotzeh adonai et yerei'av
et ha-meyahalim le-ḥasdo.
Shabbēhi yerushalayim et adonai
haleli elohayikh tziyyon.
Ki ḥizzak berihei she'arayikh
beirakh banayikh be-kirbeikh.
Ha-sam gevuleikh shalom
ḥeilev ḥittim yasbi'eikh.
Ha-sholei'ah imrato aretz
'ad meheirah yarutz devaro.

רוצה יהוה את-יראיו
את-המיוחלים לחסדו:
שבחי ורושלים את-יהוה
הללי אלהיך ציון:
כי-חזק בריחי שעריך
ברך בניך בקרבך:
השם-גבולך שלום
חלב חטים ישביעד:
השליח אמרתו ארץ
עד-מהרה ירוץ דברו:

The Eternal values those who fear God,
those who yearn for God's lovingkindness.
Give praise, O Jerusalem, to the Eternal One,
sing praise to your God, O Zion.
God has strengthened the bars of your gates,
blessing your children within your midst.
God grants peace within your borders,
satisfying you with choicest wheat,
sending divine utterance to earth —
that word travels swiftly.

Ha-notein sheleg ka-tzamer
kefor ka-eifer yefazzeir.
Mashlikh karḥo khe-fittim
lifnei karato mi ya'amod.
Yishlah devaro ve-yamseim
yasheiv ruḥo yizzelu mayim.
Maggid devarav le-ya'akov
ḥukkav u-mishpatav le-yisra'el.
Lo 'asah khein le-khol goi
u-mishpatim bal yeda'um.
Halleluyah.

הנותן שלג בצמר
כפור כאפר יפזר:
משליך קרחו כפתים
לפני קרתו מי יעמד:
ישלח דברו וימסם
ישב רוחו וזלו-מים:
מגיד דברו ליעקב
חקיו ומשפטיו לישראל:
לא עשה כן לכל-גוי
ומשפטים בל-ידעום.
הללויה:

The Eternal causes woolly snow to fall,
scatters frost like ash,
tosses hail like nuggets;
who can withstand such icy cold?
Then God sends forth a word and all melts;
takes a breath — the waters flow again.
The Eternal tells the divine tale to Jacob,
divine laws and judgments for Israel,
but did not do such for every nation;
of such judgments they know nothing.
Hallelujah!





Psalm 148

Haleluyah.
 Halelu et adonai min ha-shamayim
 haleluhu ba-meromim.
 Haleluhu khol mal'akhav
 haleluhu kol tzeva'av.
 Haleluhu shemesh ve-yare'ah
 haleluhu kol kokhevei or.
 Haleluhu shemei ha-shamayim
 ve-ha-mayim asher mei-'al
 ha-shamayim.

Yehalelu et shem adonai
 ki hu tzivvah ve-nivra'u.
 Vayya'amideim la-'ad le-'olam
 hok natan ve-lo ya'avur.

Halelu et adonai min ha-aretz
 tanninim ve-khol tehomot.
 Eish u-varad sheleg ve-kitor
 ru'ah se'arah 'osah devaro.
 He-harim ve-khol geva'ot
 'eitz peri ve-khol arazim.
 Ha-hayyah ve-khol beheimah
 remes ve-tzippor kanaf.

תהלים קמ"ח

הַלְלוּיָהּ.
 הַלְלוּ אֶת-יְהוָה מִן-הַשָּׁמַיִם
 הַלְלוּהוּ בְּמִרְוּמִים:
 הַלְלוּהוּ כָּל-מַלְאָכָיו
 הַלְלוּהוּ כָּל-צְבָאוֹ:
 הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ
 הַלְלוּהוּ כָּל-כּוֹכְבֵי אוֹר:
 הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם
 וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:

יְהַלְלוּ אֶת-שֵׁם יְהוָה
 כִּי הוּא צִוָּה וַיִּבְרָאוּ:
 וַיַּעֲמִידֵם לְעַד לְעוֹלָם
 חֹק-נָתַן וְלֹא יַעֲבֹר:

הַלְלוּ אֶת-יְהוָה מִן-הָאָרֶץ
 תַּנִּינִים וְכָל-תְּהוֹמוֹת:
 אֵשׁ וּבָרָד שֶׁלֶג וְקִיטּוֹר
 רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ:
 הַהָרִים וְכָל-גְּבָעוֹת
 עֵץ פֵּרִי וְכָל-אֲרָזִים:
 הַחַיָּה וְכָל-בְּהֵמָה
 רֶמֶשׂ וְצִפּוֹר כָּנָף:

PSALM 148

Hallelujah!
 Praise the Eternal from the heavens;
 praise God from the heights.
 Sing out your praise, all you angels,
 sing God's praise, all mighty forces.
 Sing out your praise, sun and moon;
 sing God's praise, all you shining stars.
 Sing out your praise, you highest heavens,
 even you waters beyond the heavens.

Let them praise the name of the Eternal,
 by whose command they were all created.
 God made them to exist forever,
 establishing laws that will not be broken.

Praise the Eternal from the earth:
 you sea creatures, and primordial depths;
 fire, hail, snow and smoke,
 the stormy wind that does God's word;
 you mountains, and every hill,
 you fruit trees, and every cedar;
 you wild animals, and every beast,
 every crawling and winged creature;





119 VERSES OF SONG

Malkhei eretz ve-khol le'ummim
sarim ve-khol shofetei aretz.
Baḥurim ve-gam betulot
zekeinim 'im ne'arim.

מְלָכֵי-אֶרֶץ וְכָל-לְאֻמִּים
שָׂרִים וְכָל-שֹׁפְטֵי אֶרֶץ:
בְּחֹרִים וְגַם-בְּתוּלוֹת
זְקֵנִים עִם-נְעָרִים:

you earthly rulers and all peoples,
all officials and earthly judges;
young men and maidens,
old and young together.

Yehalelu et shem adonai
ki nisgav shemo levaddo
hodo 'al eretz ve-shamayim.
Vayyarem keren le-'ammo
tehillah le-khol ḥasidav
li-vnei yisra'el 'am kerovo.
Halleluyah.

יְהַלְלוּ אֶת-שֵׁם יְהוָה
כִּי-נִשְׁגַב שְׁמוֹ לְבָדוֹ
הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:
וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל-הַסִּידוֹי
לְבְנֵי יִשְׂרָאֵל עַם קָרְבוֹ.
הַלְלוּיָהּ:

Let the Name of the Eternal be praised,
for that Name alone is exalted,
praised on earth as in the heavens.
God raises up the strength of our people,
and the praise of all the devoted ones —
Israel, a people drawn near to God.
Hallelujah!

Psalm 150

Halleluyah.
Halelu el be-kodsho
haleluhu bi-rki'a' 'uzzo.

תְּהִלִּים ק"נ
הַלְלוּיָהּ.

PSALM 150

Hallelujah!
Sing God's praise in God's sanctuary,
throughout the firmament, God's stronghold.

Haleluhu vi-gvurotav
haleluhu ke-rov gudlo.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו
הַלְלוּהוּ כְּרֹב גִּדְלוֹ:

Sing God's praise, for divine mighty deeds,
sing out praise to match God's greatness.

Haleluhu be-teika' shofar
haleluhu be-neivel ve-khinnor.

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר
הַלְלוּהוּ בְּנִבְל וּבְכִנּוֹר:

Sing God's praise with the shofar blast,
sing out praise with harp and lute.





Haleluhu be-tof u-maḥol
haleluhu be-minnim ve-'ugav.

הַלְלוּהוּ בְּתוֹף וּמַחֹל
הַלְלוּהוּ בְּמִנִּים וְעֻגָב:

Sing God's praise with drum and dance,
sing out praise with strings and flute.

Haleluhu be-tziltzelei shama'
haleluhu be-tziltzelei teru'ah.

הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַ
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

Sing God's praise with ringing cymbals,
sing out your praise with crashing cymbals.

Kol ha-neshamah
tehalleil yah. Haleluyah.

כָּל הַנְּשָׁמָה
תִּהְלֵל יְיָ. הַלְלוּיָהּ:

Let everything that breathes
sing God's praise. Hallelujah!

Kol ha-neshamah
tehalleil yah. Haleluyah.

כָּל הַנְּשָׁמָה
תִּהְלֵל יְיָ. הַלְלוּיָהּ:

Let everything that breathes
sing God's praise. Hallelujah!

Barukh adonai le-'olam. Amen
ve-amen.
Barukh adonai mi-tziyyon
shokhein yerushalayim haleluyah.

בְּרוּךְ יְהוָה לְעוֹלָם. אָמֵן וְאָמֵן:
בְּרוּךְ יְהוָה מִצִּיּוֹן
שׁוֹכֵן יְרוּשָׁלַיִם הַלְלוּיָהּ:

Blessed is the Eternal forever. Amen! Amen!
Psalm 89
Blessed is the Everpresent from out of Zion,
the Dweller of Jerusalem. Hallelujah! *Psalm 135*

Barukh adonai elohim
elohei yisra'el
'oseih nifla'ot levaddo.
U-varukh shem kevodo le-'olam
ve-yimmalei khevodo et kol ha-aretz.
Amen ve-amen.

בְּרוּךְ יְהוָה אֱלֹהִים
אֱלֹהֵי יִשְׂרָאֵל
עוֹשֵׂה נִפְלְאוֹת לְבָדוֹ:
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם
וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ.
אָמֵן וְאָמֵן:

Blessed is the Eternal God,
the God of Israel,
who alone does wonders.
Blessed be the name of God's Presence forever;
may God's Presence fill the whole world.
Amen! Amen!
Psalm 72





Nishmat Kol Hai

Nishmat kol hai tevereikh et shimkha
adonai eloheinu.
Ve-ru'ah kol basar
tefa'eir u-tromeim zikhrekha
malkeinu tamid.
Min ha-'olam ve-'ad ha-'olam
attah el
u-mi-bal'adekha ein lanu melek
go'eil u-moshi'a'
podeh u-matzil u-mfarneis u-mraheim
be-khol 'eit tzarah ve-tzukah.
Ein lanu melek ella attah.

Elohei ha-rishonim ve-ha-aḥaronim
elo'ah kol beriyot
adon kol tolادت
ha-mehullal be-rov ha-tishbahot
ha-menaheig 'olamo be-ḥesed
u-vriyyotav be-raḥamim.

V-adonai lo yanum ve-lo yishan
Ha-me'oreir yesheininim
ve-ha-meikitz nirdamim

נשמת כל חי

נשמת כל חי תברך את שמך
יהוה אלהינו.
ורוח כל בשר
תפאיר ותרוםם זכרך
מלכנו תמיד:
מן העולם ועד העולם
אתה אל
ומבלעדך אין לנו מלך
גואל ומושיע
פודה ומציל ומפרנס ומרחם
בכל עת צרה וצוקה.
אין לנו מלך אלא אתה:

אלהי הראשונים והאחרונים
אלוה כל בריות
אדון כל תולדות
המהלל ברכ התשבחות
המנהיג עולמו בחסד
ובריותיו ברחמים:

ויהוה לא ינום ולא ישן
המעורר ישנים
והמקיץ נרדמים

NISHMAT KOL HAI

The breath of all life shall bless your name,
Eternal One, our God;
the spirit of all flesh,
shall glorify and exalt you,
our Sovereign, perpetually.
From eternity unto eternity
you are God;
beside you we have no ruler,
champion or redeemer,
to rescue, save, sustain or comfort us
in all our times of trouble or weakness.
We have no sovereign except you.

God of all beginnings, God of all endings,
Power of all creatures,
Crown of all generations;
lauded with a multitude of praise,
the One who guides the world with devotion
and its creatures with love.

The Eternal never slumbers nor sleeps,
the One who awakens the sleeping,
and rouses the drowsy,

Nishmat kol hai, "The breath of all life shall bless your name," — At the climax of these Verses of Song, having exhausted all the words of praise one could offer from the canon of psalms, we turn to breath itself as a form of prayer. Our *neshamah*, best understood as our innermost essence, or personality, stems from the same root as the Hebrew term for breath. By setting this most elemental aspect of our inner being in rhythm with the universal flow of life, we reach beyond the inadequacy of words in order to give expression to the vitality of God.





<p>Ve-ha-meisi'ah illemim ve-ha-mattir asurim ve-ha-someikh nofelim ve-ha-zokeif kefufim. Lekha levaddekha anahnu modim.</p>	<p>וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים:</p>	<p>gives speech to the dumb, frees the captive, raises the fallen, and straightens the bent — to you alone we give thanks.</p>
<p>Illu finu malei shirah ka-yam u-lshoneinu rinnah ka-hamon gallav ve-siftoteinu shevah ke-merhavei raki'a' ve-'eineinu me'iro't ka-shemesh ve-kha-yarei'ah ve-yadeinu ferusot ke-nishrei shamayim ve-ragleinu kallot ka-ayyalot ein anahnu maspikim le-hodot lekha adonai eloheinu v-eilohei avoteinu u-l-vareikh et shemekha 'al ahat mei-alef elef alfei alafim ve-ribbei revavot pe'amim ha-tovot she-'asita 'im avoteinu ve-'immanu.</p>	<p>אֱלוֹ פִינוּ מְלֵא שִׁירָה כַּיָּם וְלִשְׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גַּלְיֹו וְשִׁפְתוֹתֵינוּ שֶׁבַח כְּמֵרְחֵבֵי רִקִּיעַ וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְרֹחַ וְיָדֵינוּ פְרוּשׁוֹת כְּנִשְׁרֵי שָׁמַיִם וְרַגְלֵינוּ קַלּוֹת כְּאַיִלוֹת— אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וּלְכַרְדְּךָ אֵת שְׁמֶךָ עַל אַחַת מֵאַלְף אֶלְף אֶלְף אֶלְפִים וְרֵבֵי רֵבבוֹת פְּעָמִים הַטּוֹבוֹת שַׁעֲשִׂית עִם אֲבוֹתֵינוּ וְעִמָּנוּ:</p>	<p>Were our mouths filled with a sea of song, and our tongues with waves of joy; were our lips heavenly expanses of praise, and our eyes shining as the sun and the moon; were our hands outstretched as the eagles' wings, and our feet as swift as the gazelle — we would still be unable to adequately thank you, Eternal One, our God and God of our ancestors, and to bless your name for even one of the thousand upon thousands, indeed, the myriads of kindnesses you provided for our ancestors and for us.</p>
<p>Mi-mitzrayim ge'altanu adonai eloheinu u-mi-beit 'avadim peditanu. Be-ra'av zantanu u-v-sava' kilkaltanu mei-herav hitzaltanu</p>	<p>מִמִּצְרַיִם גְּאַלְתָּנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרָעַב זִנְתָּנוּ וּבְשֹׂבַע כִּלְכַלְתָּנוּ מִחֶרֶב הִצַּלְתָּנוּ</p>	<p>From Egypt you redeemed us, O Everpresent, our God, and from slavery did you free us. In times of hunger you fed us and sustained us with plenitude. From the sword you saved us,</p>





123 VERSES OF SONG

U-mi-dever millat'tanu
 u-mei-ḥolayim ra'im ve-ne'emanim
 dillitanu.
 'Ad heinnah
 'azarunu ḥamekha
 ve-lo 'azavunu ḥasadekha
 ve-al tittesheinu adonai eloheinu
 la-netzah.

וּמִדֶּבֶר מִלַּטָּתָנוּ
 וּמִחֲלָיִם רָעִים וְנִאֲמָנִים
 דִּלִּיתָנוּ:
 עַד הֵנָּה
 עֲזָרוּנוּ רַחֲמֶיךָ
 וְלֹא עֲזָבוּנוּ חֶסְדֶּיךָ
 וְאַל תַּטְּשֵׁנוּ יְהוָה אֱלֹהֵינוּ
 לְנֶצַח:

from plagues you delivered us,
 and from dreadful persistent diseases
 have you saved us.
 To this very day,
 your compassion has been our strength,
 your lovingkindness has never abandoned us.
 Never forsake us, Eternal One, our God,
 for all eternity.

'Al ken eivarim she-pillagta banu
 ve-ru'ah u-nshamah she-nafaḥta
 be-appeinu
 ve-lashon asher samta be-finu.
 Hein hem yodu vi-varekhu
 vi-shabbehu vi-fa'aru
 vi-romemu ve-ya'aritzu ve-yakdishu
 ve-yamlikhu et shimkha malkeinu.
 Ki khol peh lekha yodeh
 ve-khol lashon lekha tishava'
 ve-khol berek lekha tikhra'
 ve-khol komah lefanekha tishtaḥaveh
 ve-khol levavot yira'ukha
 ve-khol kerev u-khlayot
 yezammeru li-shmekha
 ka-davar she-katuv
 Kol 'atzmotai tomarnah
 adonai mi khamokha
 matzil 'ani mei-ḥazak mimmennu
 ve-'ani ve-eyyon mi-gozelo.

עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָנוּ
 וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ
 וְלָשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ.
 הֵן הֵם יוֹדוּ וַיְבָרְכוּ
 וַיִּשְׁבְּחוּ וַיִּפְאָרוּ
 וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ
 וַיַּמְלִיכוּ אֶת שִׁמְךָ מַלְכֵנוּ:
 כִּי כָל פֶּה לְךָ יוֹדֵה
 וְכָל לָשׁוֹן לְךָ תִּשְׁבַּע
 וְכָל בֶּרֶךְ לְךָ תִּכְרַע
 וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה
 וְכָל לֵבָבוֹת יִירָאוּךָ
 וְכָל קֶרֶב וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ
 כַּדָּבָר שֶׁכָּתוּב—
 כָּל עֲצָמֹתַי תֹּאמְרָה
 יְהוָה מִי כָמוֹךָ
 מַצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ
 וְעֲנִי וְאֶבְיוֹן מִגֹּזְלוֹ:

Thus, the limbs you gave us,
 the spirit you breathed into our nostrils,
 and the tongue you placed in our mouths —
 surely they shall acknowledge and bless,
 praise and glorify,
 exalt, venerate, sanctify
 and crown your name, our Sovereign.
 For every mouth shall offer thanks,
 and every tongue shall swear allegiance;
 every knee shall bend,
 and all that is upright shall bow before you.
 Every heart shall be awestruck;
 every organ within shall resonate to your name.
 As the psalmist sings:
 "All my bones shall say,
 'Eternal One, who is like you?'
 You rescue the poor from the strong,
 and the destitute from the exploiter." *Psalm 35*





<p>Mi yidmeh lakh u-mi yishveh lakh u-mi ya'arokh lakh ha-el ha-gadol ha-gibbor ve-ha-nora el 'elyon koneih shamayim va-aretz. Nehallelkha u-nshabbeihakha u-nfa'erkha u-nvareikh et shem kodshekha ka-amur le-david</p>	<p>מִי יִדְמָה לְךָ וּמִי יִשְׁוֶה לְךָ וּמִי יַעֲרֹךְ לְךָ הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ וְנִבְרַךְ אֶת שֵׁם קֹדְשְׁךָ כְּאָמֹר לְדָוִד –</p>	<p>Who is similar, who is equal to you, and who can be compared with you, the great, powerful and awe-inspiring God supreme God, creator of heaven and earth. We will sing your praise, glorify and bless your holy name with the words of David:</p>
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<p>Barekhi nafshi et adonai ve-khol keravai et shem kodsho.</p>	<p>בְּרַכֵּי נַפְשִׁי אֶת-יְהוָה וְכֹל-קְרָבֵי אֶת-שֵׁם קֹדְשׁוֹ:</p>	<p>“Let my whole being praise the Eternal, and everything within me bless God’s holy name.” <i>Psalm 103</i></p>
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<p>Ha-el be-ta'atzumot 'uzzekha ha-gadol bi-khvod shemekha ha-gibbor la-netzah ve-ha-nora be-nore'otekha.</p>	<p>הָאֵל בְּתַעֲצֻמוֹת עֹזְךָ הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ הַגִּבּוֹר לְנֹצֵחַ וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.</p>	<p>God, in the strength of your power, great, by the presence of your name, powerful for all eternity, awe-inspiring in your awesome acts.</p>
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Barkhi nafshi et adonai, “Let my whole being praise the Eternal,” literally, “bless the Eternal, O my soul.”
 What reason did David see for praising God with his soul? He said: The soul fills the body, and God fills the Universe, as it is said, “Do I not fill heaven and earth? says the Eternal” (Jeremiah 23:24); let the soul which fills the body come and praise God who fills all the Universe.
 The soul carries the body, and God carries the Universe, as it is said, “I have made and I will bear; yea, I will carry,” (Isaiah 46:4); let the soul which carries the body come and praise God who carries the Universe.
 The soul outlasts the body, and God outlives the world; let the soul which outlasts the body come and praise God who outlives his Universe, as it is said, “They shall perish, but You shall endure; all of them shall wax old like a garment... But Your years shall have no end” (Psalm 102:27f).
 The soul is only one in the body, and God is the only One in the Universe; let the soul, which is only one in the body, come and praise God who is the only One in the Universe, as it is said, “Hear, O Israel; The Eternal is our God, the Eternal One alone” (Deut. 6:4) (Midrash, Leviticus Rabbah 4:8).





Ha-melekh

הַמֶּלֶךְ THE SOVEREIGN,

ha-yosheiv 'al kissei ram ve-nissa.	הַיּוֹשֵׁב עַל כִּסֵּי רָם וְנִסָּא:	enthroned in lofty sublimity!
Shokhein 'ad marom	שׁוֹכֵן עַד מְרוֹם	Abiding forever, exalted,
ve-kadosh shemo ve-khatuv	וְקָדוֹשׁ שְׁמוֹ וְכָתוּב—	and holy is your name. It is written:
rannenu tzaddikim b-adonai	רָנְנוּ צְדִיקִים בִּיהוָה	“Sing out, you righteous, to the Eternal,
la-yesharim navah tehillah.	לְיֹשְׁרִים נְאֻהָ תְהִלָּה:	it befits the upright to sing praise.” <i>Psalm 33</i>
Be-fi yesharim titromam.	בְּפִי יֹשְׁרִים תִּתְרוֹמַם.	By the mouth of the upright are you exalted,
U-v-divrei tzaddikim titbarakh.	וּבְדִבְרֵי צְדִיקִים תִּתְבָּרַךְ.	by the word of the righteous are you blessed,
U-vi-lshon ḥasidim titkaddash.	וּבְלִשׁוֹן חֲסִידִים תִּתְקַדָּשׁ:	by the tongue of the devoted are you sanctified,
U-v-kerev kedoshim tit'hallal.	וּבְקֶרֶב קְדוֹשִׁים תִּתְהַלָּל.	and in the midst of the dedicated are you praised.

Ha-melekh, "The Sovereign" — This is the point at which the leader introduces the special *nusah*, or musical mode, of the *Yamim Nora'im* liturgy. *Ha-melekh* is chanted in ever-increasing tones, as if to suggest that the Sovereign of the universe is sitting in judgment. The musical intonation of *Ha-melekh* expresses alternately feelings of trembling awe, deep humility and heightened expectancy. Introduced in the thirteenth century by Rabbi Meir of Rothenberg, this custom was firmly established by the fourteenth century.

“What is needed in modern life is a conception of God’s sovereignty which does not depend on an illusory hope of miraculous intervention. We can identify the sovereignty of God as that Power of social regeneration which operates through individual human beings and social institutions....”

God does not stand apart from humanity and issue commands to people. God’s presence is evidenced in those qualities of the human personality and of society by which the evils of life are overcome and latent good is brought to realization. By ascribing primacy to these qualities we acclaim the sovereignty of God” (*Mordecai M. Kaplan, adapted*).

Be-fi yesharim titromam, "By the mouth of the upright are you exalted," — The initial letters of the four nouns, “upright,” “righteous,” “devoted,” and “dedicated,” compose the Hebrew acrostic for “Yitzhak,” Isaac. The verbs, “exalted,” “blessed,” “sanctified,” and “praised,” have been rearranged according to the Sephardic rite in order to form the Hebrew acrostic, “Rivkah,” Rebecca. The mystics see in this complementarity between male and female principals the source of Divinity. According to the plain reading of the text, Godliness is made manifest through the lives of human beings who are upright, righteous, devoted, and dedicated.





<p>Yishtabbah shimkha la-'ad malkeinu ha-el ha-melekh ha-gadol ve-ha-kadosh ba-shamayim u-va-aretz. Ki lekha na'eh adonai eloheinu v-eilohei avoteinu shir u-shvahah halleil ve-zimrah 'oz u-memshalah netzah gedullah u-gvurah tehillah ve-tif'eret kedushah u-malkhut berakhot ve-hoda'ot mei-'attah ve-'ad 'olam. Barukh attah adonai el melekh gadol ba-tishbahot el ha-hoda'ot adon ha-nifla'ot ha-boheir be-shirei zimrah melekh el hei ha-'olamim.</p>	<p>ישתבח שמך לעד מלכנו האל המלך הגדול והקדוש בשמים ובארץ: כי לך נאה יהוה אלהינו ואלהי אבותינו שיר ושבחה הלל וזמרה עז וממשלה נצח גדלה וגבורה תהלה ותפארת קדשה ומלכות ברכות והודאות מעתה ועד עולם: ברוך אתה יהוה אל מלך גדול בתשבחות אל ההודאות אדון הנפלאות הבוהר בשירי זמרה מלך אל חי העולמים</p>	<p>May your name be praised forever our Sovereign, the divine ruling power, great and sacred in heaven and on earth. For to you, Eternal One, our God and God of our ancestors, it is fitting to sing praise and chant hymns. Yours is the power, the force, the eternity; the greatness and heroic might, the praise and the glory, the sanctity and sovereignty, the blessing and praise, from now until eternity. You abound in blessings, Eternal One, sovereign God, great in praises, God of thanksgiving, Source of wonders, who delights in songs of praise; Sovereign, God, Life of the Ages.</p>
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Hatzi kaddish

Yitgaddal ve-yitkaddash shemeih
rabba
be-alma di vera khi-r'uteih.
Ve-yamlikh malkhuteih
be-ḥayyeikhon u-v-yomeikhon
u-v-ḥayyei de-khol beit yisra'el
ba-ʿagala u-vi-zman kariv.
Ve-imru amen.

חצי קדיש

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעֲוִיתָהּ.
וְיַמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְאִמְרוּ אָמֵן:

HATZI KADDISH

Magnified and sanctified be God's great name
in this world, created as God willed.
May God's sovereignty be established
in your lifetime,
and the life of the entire House of Israel,
speedily and soon;
and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
le-ʿalam u-l-ʿalemei ʿalmayya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

May God's great name be blessed forever,
in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbah ve-yitpa'ar
ve-yitromam ve-yitnassei
ve-yit'haddar ve-yit'alleh ve-yit'hallal
shemeih de-kudsha

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמַם וְיִתְנַסֵּי
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא

Blessed, praised and glorified,
extolled and honoured,
adorned, exalted and acclaimed,
be the name of the Holy One,

Congregation and Reader:

Berikh hu.

בְּרִיךְ הוּא.

the blessed,

Reader:

Le-ʿeilla u-l-ʿeilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-ʿalma. Ve-imru amen.

לְעֵלְא וּלְעֵלְא
מִכָּל בְּרִכְתָּא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאִמְרִין בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

far beyond
all prayer and song,
praise and consolation that may be
uttered in this world; and let us say: Amen.





ZOKHREINU LE-ḤAYYIM

REMEMBER US FOR LIFE

The refrain inscribed on the arch, “Remember us for life, God who delights in life, and inscribe us in the Book of Life, for your sake, God of life,” is repeated many times during Rosh Ha-Shanah and Yom Kippur. This emphasis on life as holy and precious is fundamental to Judaism and is reinforced by the Tree of Life in the centre of the image. Traditional papercuts often contained clues to the place where they were created. This particular Tree of Life, an apple tree buzzing with bees, situates this papercut in the tradition of Ashkenazi Jews who eat apples dipped in honey in hopes of an equally sweet year to come. The Tree of Life is located between the twisted columns of the ancient Temple whose rituals are recalled during these Days of Awe.

A *ḥamsa*, the five-fingered hand transformed into a bird inside the arch, contains the word *mizrah*, or “east.” One of the most common themes for traditional papercuts is a *mizrah* or east-wall marker that indicates the direction of prayer and Jerusalem in Jewish homes and synagogues. The word *mizrah* is always accompanied by a phrase created from each of the four Hebrew letters in the word: “From this direction the spirit of life.” This expression is found across the bottom of the image. Again the emphasis on life itself is expressed in this ritual object.

Two animals are found at the base of the Tree of Life. The lion stands for the Jewish people, as well as for the strength and courage it takes to make the most of the life we are graced with every day. The deer is a symbol of the soul yearning for God, as we yearn for return and connection during these holy days.





Temple Micah





שחרית MORNING SERVICE

Shaharit, the Morning Service, consists of three major units: the **Shema** and its blessings, the **Amidah** or standing prayer, and the **Torah Service**.

The first unit of Shaharit is the **Shema**, the Jewish credo of monotheism: "Hear, O Israel, the Eternal is our God, the Eternal One alone!" The **Shema** consists of three paragraphs from the Torah which instruct us: 1) to commit ourselves to our sacred tradition and teach it to our children; 2) to know the global implications of Torah; and 3) to remember to do the mitzvot, those tangible expressions of the values in this divine teaching.

In the Morning Service, the Shema is bracketed by three blessings. The first blessing is **Yotzer Or**, "Creator of light," composed over the centuries by Jewish poets who sought to express their experiences of God in nature. Its main theme is praise for the Creator of cosmic light who continually renews the work of creation.

The second blessing, **Ahavah Rabbah**, "With great love," takes us from the universal experience of God in nature to our particular, historical experience of God as revealed through Torah. This prayer views the life-giving laws of Torah as a gift of God's great love. It leads us naturally into the Shema that commands us, in return, "to love God."

Following the Shema is the third blessing, **Ga'al Yisrael**, "Who redeemed Israel," in which God's redemption is experienced through acts of social justice for which the Exodus is a paradigm. Thus, in this first unit we give expression to the experience of God as reflected in Creation, Revelation and Redemption, surrounding the core teaching that God is One.

In the second unit of prayer, the **Amidah**, we rise for "the Prayer." This central component of the service is composed of seven blessings in which: 1) we link our own search for holiness with that of our ancestors; 2) we acknowledge God's sustaining powers; 3) we express the holiness of God; 4) we give praise for the holiness of the day; 5) we express our hope for fulfillment; 6) we thank God for the miracles that are daily with us; and 7) we pray for peace. **Avinu Malkeinu**, a beloved classical supplication for God's compassion and favour, is a unique feature of the Rosh Ha-Shanah and Yom Kippur morning services following the Amidah. The full **Reader's Kaddish**, an affirmation of God's presence, marks the conclusion of this unit.

In the third unit, the **Torah Service**, we return once again to study, devoting a major portion of our morning service to learning and teaching the Torah. Thus have we raised teaching and learning to an act of devotional worship.





We rise for the *Barekhu*, the call to worship

Reader:

Barekhu et adonai ha-mevorakh. **בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ: Praise the Eternal, the Boundless One.**

Congregational response:

Barukh adonai ha-mevorakh **בְּרוּךְ יְהוָה הַמְּבֹרָךְ Praised is the Eternal One of blessing**
 le-'olam va-'ed. **לְעוֹלָם וָעֶד: for all eternity.**

Yotzeir or

יוצֵר אוֹר

YOTZER OR

Barukh attah adonai **בְּרוּךְ אַתָּה יְהוָה You abound in blessings, Eternal**
 eloheinu melekh ha-'olam **אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם our God, Sovereign of all time and space,**
 yotzeir or u-vorei ḥoshekh **יוצֵר אוֹר וּבוֹרֵא הַשֶּׁחַד who forms light and creates darkness,**
 'oseh shalom u-vorei et ha-kol. **עוֹשֵׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל makes peace and creates all things.**

Or 'olam be-otzar ḥayyim **אוֹר עוֹלָם בְּאוֹצַר חַיִּים In the Treasury-of-life is light eternal;**
 orot mei-ofel amar vayyehi. **אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי: God spoke, and out of darkness came light.**

Yotzer or ... u-vorei et ha-kol, "*Who forms light...creates all things*" — is a euphemistic version of the verse from Isaiah 45:7 — "*I am the Eternal and there is none else. I form light and create darkness, I make peace and create evil.*" The original appears to be an attack on the Zoroastrian belief in two godly powers, one of light and goodness, and the other of darkness and evil. The rabbis explain that they were uncomfortable in attributing to God the quality of evil, and therefore permitted themselves to quote Scripture euphemistically (*Talmud, Berakhot 11b*).

Or 'olam be-otzar ḥayyim, "*In the Treasury-of-life is light eternal;*" — This fragment of an ancient *piyyut*, liturgical poem, makes reference to the legendary light of the first six days of Creation. That primordial light, so brilliant that it would eclipse the light of the sun, was hidden away for the righteous in the messianic future (*Midrash, Genesis Rabbah 3:6*). Until that time, it is stored up in the "Treasury-of-life."

In the future there will be a more perfect light, "when the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days of the week" (*Isaiah 30:26*). This view of the cosmos affirms that the world is expanding toward a fuller, more perfect expression of life, rather than contracting toward decay and extinction.





CREATION IS A KIND OF PRAYER

It is not you alone, or we, or those others who pray. All things pray, all things pour forth their souls. The heavens pray, the earth prays, every creature and every living thing prays. In all life, there is longing. Creation is itself but a longing, a kind of prayer to the Almighty. What are the clouds, the rising and the setting of the sun, the soft radiance of the moon, and the gentleness of the night? What are the flashes of the human mind and the storms of the human heart? They are all prayers — the outpouring of boundless longing for God.

THE STREAM OF LIFE

*Micah Joseph Berdichevski
trans., Ivan Caine*

In some special way every person completes the universe.
If I do not play my part, I injure the pattern
of all existence.

The same stream of life
that runs through my veins night and day
runs through the world and dances
in rhythmic measure.

It is the same life that
shouts in joy through the dust of the earth
in numberless blades of grass and
breaks into tumultuous waves of leaves
and flowers.

It is the same life that is rocked
in the ocean-cradle of birth and death,
in ebb and flow.

I feel my limbs are made glorious
by the touch of this world of life.
And my pride is from the life-throb
of ages dancing in my blood
this moment.

*Rabbi Judah Loew
Rabindranath Tagore*





THE WHISPERS OF EXISTENCE

All existence whispers to me a secret:

I have life to offer, take it, take it —

If you have a heart and in the heart red blood courses,

A heart which despair has not soiled.

But if your heart is dulled

And beauty holds no spell to you — existence whispers:

Leave me, leave,

I am forbidden to you.

If every gentle sound,

Every living beauty,

Stir you not to a holy song,

But to some alien thought,

Then leave me, leave, I am forbidden to you.

And a generation will yet arise

And sing to beauty and to life

And draw delight unending

From the dew of heaven.

And a people returned to life will hear

The wealth of life's secrets

From the vistas of the Carmel and the Sharon,

And from the delight of song and life's beauty

A holy light will abound.

And all existence will whisper:

My beloved, I am yours.

Rav Kook





Ha-adderet ve-ha-emunah

ha-adderet ve-ha-emunah

le-ḥai 'olamim.

Ha-binah ve-ha-berakhah

le-ḥai 'olamim.

Ha-ga'avah ve-ha-gedullah

le-ḥai 'olamim.

Ha-dei'ah ve-ha-dibbur

le-ḥai 'olamim.

Ha-hod ve-he-hadar

le-ḥai 'olamim.

Ha-va'ad ve-ha-vatikut

le-ḥai 'olamim.

Ha-zokh ve-ha-zohar

le-ḥai 'olamim.

Ha-ḥayil ve-ha-ḥosen

le-ḥai 'olamim.

Ha-tekhes ve-ha-tohar

le-ḥai 'olamim.

Ha-yihud ve-ha-yir'ah

le-ḥai 'olamim.

Ha-keter ve-ha-kavod

le-ḥai 'olamim.

Ha-lekah ve-ha-libbuv

le-ḥai 'olamim.

Ha-melukhah ve-ha-memshalah

le-ḥai 'olamim.

For Rosh Ha-Shanah:

הַאֲדֶרֶת וְהָאֱמוּנָה

הַאֲדֶרֶת וְהָאֱמוּנָה

לְחַי עוֹלָמִים:

הַבִּינָה וְהַבְּרָכָה

לְחַי עוֹלָמִים:

הַגָּאוּה וְהַגְּדֻלָּה

לְחַי עוֹלָמִים:

הַדַּעָה וְהַדְּבָר

לְחַי עוֹלָמִים:

הַהוֹד וְהַהֲדָר

לְחַי עוֹלָמִים:

הַוַּעֲד וְהַוְתִּיקוּת

לְחַי עוֹלָמִים:

הַזֶּהָר וְהַזֶּהָר

לְחַי עוֹלָמִים:

הַחַיִל וְהַחֹסֶן

לְחַי עוֹלָמִים:

הַטָּכֶס וְהַטָּהָר

לְחַי עוֹלָמִים:

הַיְחִוּד וְהַיְרָאָה

לְחַי עוֹלָמִים:

הַכֶּתֶר וְהַכְּבוֹד

לְחַי עוֹלָמִים:

הַלְקָח וְהַלְבֻּב

לְחַי עוֹלָמִים:

הַמְּלוּכָה וְהַמְּשָׁלָה

לְחַי עוֹלָמִים:

HA-ADDERET VE-HA-EMUNAH

The magnificence and the faithfulness —

the Ever-living One!

The understanding and the blessing —

the Ever-living One!

The pride and the greatness —

the Ever-living One!

The knowledge and the speech —

the Ever-living One!

The majesty and the splendour —

the Ever-living One!

The gathering and the experience —

the Ever-living One!

The lucidity and the brilliance —

the Ever-living One!

The power and the protection —

the Ever-living One!

The counsel and the integrity —

the Ever-living One!

The uniqueness and the awe —

the Ever-living One!

The crown and the dignity —

the Ever-living One!

The lesson and the fascination —

the Ever-living One!

The sovereignty and the authority —

the Ever-living One!





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<p>Ha-noi ve-ha-neitzah le-ḥai 'olamim.</p> <p>Ha-siggu'í ve-ha-segev le-ḥai 'olamim.</p> <p>Ha-'oz ve-ha-'anavah le-ḥai 'olamim.</p> <p>Ha-pedut ve-ha-pe'eir le-ḥai 'olamim.</p> <p>Ha-tzevi ve-ha-tzedek le-ḥai 'olamim.</p> <p>Ha-keri'ah ve-ha-kedushah le-ḥai 'olamim.</p> <p>Ha-ron ve-ha-romeimut le-ḥai 'olamim.</p> <p>Ha-shir ve-ha-shevah le-ḥai 'olamim.</p> <p>Ha-tehillah ve-ha-tif'eret le-ḥai 'olamim.</p>	<p>הַנּוֹי וְהַנֵּיצַח לְחַי עוֹלָמִים:</p> <p>הַסְּגוּי וְהַשֶּׁגֶב לְחַי עוֹלָמִים:</p> <p>הַעֹז וְהָעֲנָוָה לְחַי עוֹלָמִים:</p> <p>הַפְּדוּת וְהַפְּעִיר לְחַי עוֹלָמִים:</p> <p>הַצְּבִי וְהַצְּדָק לְחַי עוֹלָמִים:</p> <p>הַקְּרִי'אָה וְהַקְּדוּשָׁה לְחַי עוֹלָמִים:</p> <p>הַרֵן וְהַרֹמְמוֹת לְחַי עוֹלָמִים:</p> <p>הַשִּׁיר וְהַשְּׁבַח לְחַי עוֹלָמִים:</p> <p>הַתְּהִלָּה וְהַתְּפָאֵרֶת לְחַי עוֹלָמִים:</p>	<p>The beauty and the eternity — the Ever-living One!</p> <p>The sublimity and the exaltation — the Ever-living One!</p> <p>The strength and the humility — the Ever-living One!</p> <p>The deliverance and the glory — the Ever-living One!</p> <p>The heroism and the righteousness — the Ever-living One!</p> <p>The call and the holiness — the Ever-living One!</p> <p>The exultation and the grandeur — the Ever-living One!</p> <p>The song and the praise — the Ever-living One!</p> <p>The adulation and the magnificence — the Ever-living One!</p>
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For Yom Kippur:

Kokhevei voker

Odeh la-el, leivav ḥokeir,
be-ron yaḥad kokhevei voker.

Simu leiv el ha-neshamah,
leshem, shevo ve-aḥlamah,
ve-orah ke-or ha-ḥammah

shiv'atayim ke-or ha-boker.
Odeh. . .

כּוֹכְבֵי בֹקֵר

אוֹדָה לְאֵל, לִבְבִּי חוֹקֵר,
בְּרֵן יַחַד כּוֹכְבֵי בֹקֵר.
שִׁימוּ לֵב אֶל הַנְּשָׁמָה,
לְשֵׁם, שְׁבוּ וְאַחְלָמָה,
וְאוֹרָה כְּאוֹר הַחֲמָה—
שִׁבְעַתַּיִם כְּאוֹר הַבֹּקֵר. אוֹדָה. . .

KOKHEVEI VOKER

I thank the God who searches hearts
While the morning stars sing together.

Give heed to the soul,
Of amber, agate, amethyst made;
Her light like the sun's light,
Seven times the light of morning.





<p>Mi-kissei khavod ḥutzavah, La-gur be-eretz ‘aravah, le-hatzilah mi-lehavah, u-l-ha’irah lifnot boker. Odeh. . .</p>	<p>מִכֶּסֶּף כְּבוֹד הֶצְבָּה, לְגוֹר בְּאַרְצֵי עֲרָבָה, לְהַצִּילָהּ מִלְּהַבָּה, וּלְהַאֲרִיחַ לְפָנֹת בֹּקֶר. אֹדָה. . .</p>	<p>From the throne of glory taken, She dwells in desert lands, To be saved from flaming fire, To give light towards the morning.</p>
<p>‘Uru na, ki be-khol lailah nishmatkhem ‘olah le-ma’lah, la-teit din ve-ḥeshbon mif’alah le-yotzeir ‘erev va-voker. Odeh. . .</p>	<p>עוֹרוּ נָא, כִּי בְּכֹל לַיְלָה נִשְׁמַתְכֶם עוֹלָה לְמַעְלָה, לִתְּתֵי דִין וְחֶשְׁבוֹן מִפְעָלָהּ לְיוֹצֵר עֶרֶב וּבֹקֶר. אֹדָה. . .</p>	<p>Arouse yourself, for nightly Your soul ascends on high To answer for her every deed To the Maker of evening and morning.</p>
<p>Yimtza’ah mekushetet be-tallit ve-totefet, kemo kalah mekushetet tamid ba-boker ba-boker. Odeh. . .</p>	<p>יִמְצָאָהּ מִקֻּשֶׁטֶת בְּטָלִית וּטוֹטֶפֶת, כְּמוֹ כָּלָה מִקֻּשֶׁטֶת— תָּמִיד בְּבֹקֶר בְּבֹקֶר. אֹדָה. . .</p>	<p>Will she be found like a bride, With garments fringed and frontlet bands, Adorned with beauty, Morning after morning?</p>
<p>Ha-ne’eman be-fikdono yahazirennah lo ki-rtzono. Ish lo gava’ ba-‘avono vayehi ‘erev vayehi voker. Odeh. . .</p>	<p>הַנֶּאֱמָן בְּפִקְדוֹנוֹ יַחְזִירֶנָּה לוֹ כִּי רְצוֹנוֹ: אִישׁ לֹא גָוַע בְּעוֹוֹנוֹ וְיִהְיֶה עֶרֶב וְיִהְיֶה בֹקֶר. אֹדָה. . .</p>	<p>The faithful person returns the pledge As is required; He does not perish for his sin As, after evening, comes morning.</p>
<p>Ve-haḥayu ha-‘aniyyah, yeḥidah, tammah u-nkiyyah. Va-asher nafsho lo ḥiyyah eikh yizkeh le-or ha-boker? Odeh. . .</p>	<p>וְהַחְיֵוּ הָעֲנִיָּה, יְחִידָה, תָּמָה וְנִקְיָה. וְאֲשֶׁר נַפְשׁוֹ לֹא חַיָּה— אֵיךְ יִזְכֶּה לְאוֹר הַבֹּקֶר? אֹדָה. . .</p>	<p>Revive, therefore, the soul most poor, The single, perfect, innocent one: How, unless you bring her alive, Shall you merit the light of morning?</p>

*Anonymous (12th century)
trans., Jonathan Wittenberg*

On weekdays continue with *ha-me’ir la-aretz* on page 140.





On Shabbat:

Ha-kol yodukha ve-ha-kol yeshabbehukha ve-ha-kol yomeru ein kadosh k-adonai.	הכל יודוך והכל ישבחוך והכל יאמר אין קדוש כיהודה:	Let all acknowledge you, let all praise you; and let all declare, “There is none as holy as the Eternal.” <i>II Samuel 2</i>
Ha-kol yeromemukha selah yotzeir ha-kol. Ha-el ha-potei’ah be-khol yom daltot sha’arei mizrah u-vokei’a’ ḥallonei raki’a’ motzi ḥammah mi-mekomah u-lvanah mi-mekhon shivtah u-meir la-’olam kullo u-l-yoshevav she-bara be-middat raḥamim. Ha-meir la-aretz ve-la-darim ‘aleha be-raḥamim u-v-tuvo meḥaddeish be-khol yom tamid ma’aseih vereishit. Ha-melech ha-meromam levaddo mei-az Ha-meshubbaḥ ve-ha-mefo’ar ve-ha-mitnassei mimot ‘olam.	הכל ירוממוך סלה יוצר הכל. האל הפותח בכל יום דלתות שערי מזרח ובוקע חלוני רקיע מוציא חמה ממקומה ולבנה ממכון שבתה ומאיר לעולם כלו וליושביו שברא במדת רחמים: המאיר לארץ ולדרים עליה ברחמים ובטובו מחדש בכל יום תמיד מעשה בראשית: המלך המרומם לבדו מאז המשבח והמפאר והמתנשא מימות עולם:	Let all exalt you, you who fashion all; the Power who daily opens the portals and gateways of the east, and bursts open the windows of heaven. You take out the sun from its source and the moon from its dwelling place, illuminating the entire universe and all it contains, all that you in your compassion created. You illumine the earth and its inhabitants with compassion, and with divine goodness renew each day, continually, the work of Creation. You alone are the exalted, timeless Sovereign, praised, glorified and exalted from days of old.
Elohei ‘olam be-raḥamekha ha-rabbim raḥeim ‘aleinu. Adon ‘uzzeinu tzur misgabbeinu magein yish’einu misgav ba-adeinu.	אלהי עולם ברחמך הרבים רחם עלינו. אדון עזנו צור משגבנו מגן ישענו משגב בעדנו:	God of the universe, envelop us with your compassion — Crown of our strength, Rock of our shelter, Shield of our deliverance, Stronghold over us.





<p>El adon 'al kol ha-ma'asim barukh u-mvorakh be-fi kol neshamah. Godlo ve-tuvo malei 'olam da'at u-tvunah sovevim oto.</p>	<p>אל אֲדוֹן עַל כָּל הַמַּעֲשִׂים בְּרוּךְ וּמְבֹרָךְ בְּפִי כָל נְשָׁמָה. גְּדֹלוֹ וְטוֹבוֹ מְלֵא עוֹלָם דַּעַת וְתוּבוֹנָה סוֹבְבִים אוֹתוֹ:</p>	<p>Divine Crown of all creation, Blessed One, praised by all that breathes; whose great goodness fills the world, who spins out knowledge and understanding.</p>
<p>Ha-mitga'eh 'al ḥayyot ha-kodesh ve-nehdar be-khavod 'al ha-merkavah. Zekhut u-mishor lifnei khis'o ḥesed ve-rah'amim lifnei khevodo.</p>	<p>הַמִּתְנַאֵה עַל חַיּוֹת הַקֹּדֶשׁ וְנִהְדָר בְּכָבוֹד עַל הַמְרֻכָּבָה. זְכוּת וּמִישׁוֹר לִפְנֵי כְסֵאוֹ חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:</p>	<p>Proudly above all divine beings, your glorious Presence ascends the chariot; righteous merit precedes your throne, loving devotion announces your Presence.</p>
<p>Tovim me'orot she-bara eloheinu yetzaram be-da'at be-vinah u-v-haskeil. Ko'ah u-gvurah natan bahem li-hyot moshelim be-kerev teiveil.</p>	<p>טוֹבִים מְאֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ יֵצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכִּיל. כֹּחַ וְגִבּוּרָה נָתַן בָּהֶם לְחַיּוֹת מוֹשְׁלִים בְּקֶרֶב תֵּיבֵל:</p>	<p>Goodly are the lights our God has created, formed with knowledge, insight and wisdom; power and might were set within them as guiding forces in the midst of the world.</p>
<p>Melei'im ziv u-mfikim nogah na'eh zivam be-khol ha-'olam. Semeiḥim be-tzeitam ve-sasim be-vo'am 'osim be-eimah retzon konam.</p>	<p>מְלֵאִים זֵיו וּמְפִיקִים נֹגַהּ נֶאֱהָ זֵיוִם בְּכָל הָעוֹלָם. שִׂמְחִים בְּצֵאתָם וְשָׁשִׂים בְּבֹאֵם עֹשִׂים בְּאֵימָה רִצּוֹן קוֹנָם:</p>	<p>Filled with brilliance, exuding radiance, lovely is their brilliance in all the universe; rejoicing in their rising and setting, performing in awe the will of their Creator.</p>

El adon, "Divine Crown of all creation," — a ninth-century mystical poem, expressing the infinite greatness of the God of creation. Through the device of a Hebrew alphabetic acrostic, the author expresses the infinite range of God's virtues "from *aleph* to *tav*."

da'at u-tvunah sovevim oto, "who spins out knowledge and understanding" — literally, "knowledge and understanding orbit it" (i.e., the universe, or the Deity), but the sense of the poem is that the divine attributes which fill the cosmos — "goodness, knowledge, understanding and wisdom" — all flow from God's essence.





139 MORNING SERVICE

Pe'eir ve-khavod notenim li-shmo
tzoholah ve-rinnah le-zeikher malkhuto.
Kara la-shemesh vayyizrah or
ra'ah ve-hitkin tzurat ha-levanah.

פָּאָר וְכַבּוֹד נוֹתְנִים לְשִׁמּוֹ
צִהְלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ.
קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אוֹר
רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה:

Giving glory and dignity to your name,
praise and song to memorialize your reign;
you called to the sun, it beamed forth light,
you saw fit to set the phases of the moon.

Shevah notenim lo
kol tzeva marom.
Tif'eret u-gdullah
serafim ve-ofannim
ve-hayyot ha-kodesh.

שִׁבַּח נוֹתְנִים לוֹ
כָּל צְבָא מְרוֹם.
תִּפְאֶרֶת וְגִדּוּלָה
שֶׁרָפִים וְאֹפָנִים
וְחַיּוֹת הַקֹּדֶשׁ:

The supernal forces
sing your praise;
your beauty and greatness are acclaimed
by Seraphim and mystical
holy creatures on high.

La-eil asher shavat
mi-kol ha-ma'asim
ba-yom ha-shevi'i
hit'allah ve-yashav 'al kissei khevodo.
Tif'eret 'atah le-yom ha-menuhah
'oneg kara le-yom ha-shabbat.

לְאֵל אֲשֶׁר שָׁבַת
מִכָּל הַמַּעֲשִׂים
בַּיּוֹם הַשְּׁבִיעִי
הִתְעַלָּה וַיֵּשֶׁב עַל כִּסֵּי כְבוֹדוֹ.
תִּפְאֶרֶת עָטָה לְיוֹם הַמְנוּחָה
עֲנֹג קָרָא לְיוֹם הַשַּׁבָּת:

To the God who ceased
from all the works of creation;
who on the seventh day
ascended and was enthroned in glory;
who adorned the day of rest with beauty
and called Shabbat a day of delight —

Zeh shevah shel yom ha-shevi'i
she-bo shavat el mi-kol melakhto.
Ve-yom ha-shevi'i meshabbei'ah
ve-omeir
mizmor shir le-yom ha-shabbat
tov le-hodot l-adonai.

זֶה שִׁבַּח שֶׁל יוֹם הַשְּׁבִיעִי
שֶׁבוּ שָׁבַת אֵל מִכָּל מְלַאכְתּוֹ.
וַיּוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר—
מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת
טוֹב לְהוֹדוֹת לַיהוָה:

This is the praise of the seventh day,
on which God ceased from all creative labour.
The seventh day itself offers praises, saying:
“A Song of Shabbat:
it is good to give thanks to the Eternal.”

Psalm 92

Continue on page 141





On weekdays:

Ha-me'ir la-aretz
 ve-la-darim 'aleha be-rah'amim
 u-v-tuvo mehaddeish be-khol yom
 tamid ma'aseih vereishit.
 Mah rabbu ma'asekha adonai
 kullam be-hokhmah 'asita
 male'ah ha-aretz kinyanekha.
 Ha-melekh ha-meromam
 levaddo mei-az
 Ha-meshubbah ve-ha-mefo'ar
 ve-ha-mitnassei
 mimot 'olam.
 Elohei 'olam
 be-rahamekha ha-rabbim raheim 'aleinu
 adon 'uzzeinu tzur misgabbeinu
 magein yish'einu misgav ba'adeinu.

הַמְאִיר לְאֶרֶץ
 וְלְדָרִים עָלֶיהָ בְּרַחֲמִים
 וּבְטוֹבוֹ מְהַדְּשׁ בְּכֹל יוֹם
 תָּמִיד מַעֲשֵׂה בְרָאשִׁית:
 מַה-רַּבּוּ מַעֲשֵׂיךָ יְהוָה
 כָּל־מַה בְּחִכְמָה עָשִׂיתָ
 מְלֵאָה הָאָרֶץ כִּנְיָנֶיךָ:
 הַמֶּלֶךְ הַמְרוֹמָם לְבָדּוֹ מֵאֶז
 הַמְשׁוּבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא
 מִימֹת עוֹלָם:
 אֱלֹהֵי עוֹלָם
 בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ
 אֲדוֹן עֲזָנוּ צֹר מִשְׁגָּבֵנוּ
 מִגֵּן יִשְׁעֵנוּ מִשְׁגָּב בְּעֵדְנוּ:

You illumine the earth
 and its inhabitants with compassion,
 and with divine goodness renew each day,
 continually, the work of Creation.
 “How great are your works, Eternal One,
 all of which you made with wisdom,
 the earth is filled with your creations.” *Psalm 104*
 You alone are the exalted, timeless Sovereign,
 praised, glorified and exalted
 from days of old.
 God of the universe,
 envelop us with your compassion;
 Crown of our strength, Rock of our shelter,
 Shield of our deliverance, Stronghold over us.

El barukh gedol dei'ah
 heikhin u-fa'al zohorei hammah
 tov yatzar kavod li-shmo
 me'orot natan sevivot 'uzzo.
 Pinnot tzeva'av kedoshim
 romemei shaddai tamid mesapperim
 kevod el u-kdushato.

אֵל בְּרוּךְ גְּדוֹל דֵּעָה
 הַכִּין וּפָעַל זֹהָרֵי חַמָּה
 טוֹב יָצַר כְּבוֹד לְשִׁמוֹ
 מְאוֹרוֹת נָתַן סְבִיבוֹת עֵזוֹ.
 פְּנוֹת צְבָאוֹ קְדוֹשִׁים
 רוֹמְמֵי שְׂדֵי תָמִיד מְסַפְּרִים
 כְּבוֹד אֵל וּקְדוּשָׁתוֹ:

Boundless God, great in wisdom,
 you designed and wrought the sun's rays;
 you fashioned well, honouring your name;
 you set lights to orbit your mighty expanse.
 Constellations of holy forces
 exalt the Almighty, continually recounting
 God's sanctity and presence.

Titbarakh adonai eloheinu
 'al shevah ma'aseih yadekha
 ve-'al me'orei or she-'asita
 yefa'arukha selah.

תִּתְבָּרַךְ יְהוָה אֱלֹהֵינוּ
 עַל שִׁבְחַ מַעֲשֵׂה יָדֶיךָ
 וְעַל מְאוֹרֵי אוֹר שְׁעָשִׂיתָ
 יִפְאָרוּךְ סְלָה:

Be blessed, Eternal One, our God,
 for your praiseworthy handiwork;
 and for the orbs of light that you made,
 may you be everlastingly enhanced.





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<p>Titbarakh tzureinu malkeinu ve-go'aleinu borei kedoshim. Yishtabbah shimkha la-'ad malkeinu yotzeir mesharetim va-asher mesharetav kullam 'omedim be-rum 'olam u-mashmi'im be-yir'ah yahad be-kol divrei elohim hayyim u-melekh 'olam.</p>	<p>תְּבָרַךְ צוּרֵנוּ מַלְכֵנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח שִׁמְךָ לְעַד מַלְכֵנוּ יוֹצֵר מְשָׁרְתִים וְאֲשֶׁר מְשָׁרְתָיו כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם וּמְשֻׁמְיָעִים בִּירְאָה יַחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם:</p>	<p>May you be blessed, our Rock, our sovereign Redeemer, Creator of the holy, let your name be forever praised; you who fashion the ministering angels, all standing in the highest realms giving voice in awestruck unison to the words of the living God, the eternal Sovereign.</p>
<p>Kullam ahuvim kullam berurim kullam gibborim ve-khullam 'osim be-eimah u-v-yir'ah retzon konam. Ve-khullam potehim et pihem bi-kdushah u-v-tohorah be-shirah u-v-zimrah u-mvarekhim u-mshabbehim u-mfa'arim u-ma'aritzim u-makdishim u-mamlikhim et shem ha-el ha-melekh ha-gadol ha-gibbor ve-ha-nora kadosh hu.</p>	<p>כָּלֶם אֲהוּבִים כָּלֶם בְּרוּרִים כָּלֶם גִּבּוֹרִים וְכָלֶם עוֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנָם: וְכָלֶם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבְטָהֳרָה בְּשִׁירָה וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעַרְצִים וּמְקַדְּשִׁים וּמְמַלְכִים— אֶת שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא:</p>	<p>All are beloved, all are pure, all are mighty, and all reverently carry out their Creator's will. Opening their mouths with pure holiness and melodious song, they bless, praise, and glorify; venerate, sanctify and proclaim sovereign — the name of the ruling Power, the great, mighty and awe-inspiring, the Holy One.</p>

ve-khullam 'osim be-eimah u-v-yir'ah retzon konam, "and all reverently carry out their Creator's will." — What does it mean to carry out God's will in relation to the world? "One should declare at all times, 'the world was created for my sake.' Do not say, 'of what concern is this to me?' But do your share to add some improvement, to supply something that is missing, and to leave the world a little better for your sojourn in it" (*Nahman of Bratzlav*).





<p>Ve-khullam mekabelim ‘aleihem ‘ol malkhut shamayim zeh mi-zeh ve-notenim be-ahavah reshut zeh la-zeh le-hakdish le-yotzeram be-naḥat ru’ah be-safah verurah u-vi-n’imah kedushah kullam ke-eḥad ‘onim ve-omerim be-yir’ah</p>	<p>וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה וְנוֹתְנִים בְּאַהֲבָה רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ לַיוֹצֵרָם בְּנֶחֱת רוּחַ בְּשָׁפָה בְּרוּרָה וּבְנִיעֻמָּה קְדוּשָׁה כָּלֶם כְּאַחַד עֲוֹנִים וְאוֹמְרִים בְּיִרְאָה—</p>	<p>All take upon themselves mutual responsibility for upholding heaven’s reign, as they lovingly give one another permission to sanctify their Creator in serenity. With pure speech and in holy melody they all unite as one and cry out in fearsome awe:</p>
<p>Kadosh kadosh kadosh adonai tzeva’ot melo khol ha-aretz kevodo.</p>	<p>קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:</p>	<p>“Holy, holy, holy is the Source of all forces whose Presence fills the whole world!” <i>Isaiah 6</i></p>
<p>Ve-ha-ofannim ve-ḥayyot ha-kodesh be-ra’ash gadol mitnasse’im le-‘ummat serafim le-‘ummatam meshabbeḥim ve-omerim</p>	<p>וְהַאֲוִפְנִים וְחַיּוֹת הַקְּדוֹשׁ בְּרִעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים לְעַמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים—</p>	<p>Then the mystical beings and holy creatures rise with great fanfare in response to the Seraphim, and respond with praise, crying out:</p>
<p>Barukh kevod adonai mi-mekomo.</p>	<p>בְּרוּךְ כְּבוֹד-יְהוָה מִמְקוֹמוֹ:</p>	<p>“Boundless is God’s Presence, a limitless Source!” <i>Ezekiel 3</i></p>

Ve-khullam mekabelim ‘aleihem ‘ol malkhut shamayim zeh mi-zeh, “All take upon themselves mutual responsibility for upholding heaven’s reign,” — According to rabbinic lore, every angel is given a solitary, unique mission to perform, and yet all share equally in the task of maintaining God’s world. So too must we take responsibility for fulfilling our own unique task in life, and “lovingly give one another permission to sanctify our Creator.”

Kadosh, kadosh, kadosh adonai tzeva’ot, “Holy, holy, holy is the Source of all forces” — Isaiah’s classic revelatory vision of God, traditionally rendered as “Holy, holy, holy is the Lord of hosts,” portrays God as commander-in-chief of angelic armies. The new translation, “The Source of all forces” images God as the Root of all cosmic forces which operate in the universe and in all forms of life.





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<p>Le-el barukh ne'imot yitteinu. Le-melekh el hai ve-kayyam zemirot yomeiru ve-tishbahot yashmi'u. Attah levaddekha po'eil gevurot 'oseh hadashot ba'al milhamot zorei'af tzedakot matzmi'ah yeshu'ot borei refu'ot nora tehillot adon ha-nifla'ot.</p>	<p>לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמִיעוּ: אַתָּה לְבַדְּךָ פּוֹעֵל גְּבוּרוֹת עוֹשֵׂה חֲדָשׁוֹת בְּעַל מִלְחָמוֹת זֹרֵעַ צְדָקוֹת מְצַמֵּיחַ יִשׁוּעוֹת בוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת.</p>	<p>To the boundless God they offer melodies; to the sovereign, living and enduring God, they chant hymns, making their praises heard. For you alone are the Source of all might, creating all that is new; master of wars, sowing righteousness; causing redemption to flourish, creating healing; awesome in praise, Crown of all wonder.</p>
<p>Ha-mehaddeish be-tuvo be-khol yom tamid ma'aseih vereishit. Ka-amur Le-'oseih orim gedolim ki le-'olam hasdo.</p>	<p>הַמְחַדֵּשׁ בְּטוּבוֹ בְּכֹל יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית. כְּאָמַר – לְעֹשֵׂה אוֹרִים גְּדוֹלִים כִּי לְעוֹלָם חֶסֶדּוֹ:</p>	<p>With divine goodness you renew each day, continually, the work of Creation; as the Psalmist sings: “To the One who made the heavenly lights, whose lovingkindness endures forever.” <i>Psalm 136</i></p>
<p>Or hadash 'al tziyyon ta'ir ve-nizkeh khullanu bi-mheirah le-oro. Barukh attah adonai yotzeir ha-me'orot.</p>	<p>אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר וְנִזְכֶּה כָּלֵנוּ בְּמַהֲרָה לְאוֹר: בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת:</p>	<p>Let a new light shine upon Zion, and may we all soon be worthy of that light. Blessed are you, Eternal One, Creator of the cosmic lights.</p>

Ha-mehaddeish be-tuvo be-khol yom tamid ma'asei vereishit, “With divine goodness you renew each day, continually, the work of Creation;” — Rabbi Bunam taught, “The Holy One created the world in a state of beginning. The universe is always in an uncompleted state, in the form of its beginning. It is not like a vessel at which the master works and it is finished; it requires continuous labour and unceasing renewal by creative forces. Were there a second’s pause by these forces, the universe would return to primeval chaos” (*Hasidic*).





AND GOD SAW

“And God saw everything that he had made and behold it was very good”
(Genesis 1:31).

It is said that before this world was created, the Blessed Holy One kept creating worlds and destroying them. Finally God created this world and was satisfied. When the Holy One created Adam, he took him and led him round all the trees of the Garden of Eden, and said to him:

“See all my works, how beautiful and good they are! All that I have created, I created for your sake. Beware that you not corrupt or destroy my universe; for if you ruin it, there is no one to repair it after you.”

Midrash, Ecclesiastes Rabbah 7:13

YOUR BEGINNING

“Love your neighbour as yourself; I am the Eternal” (*Leviticus 19:18*). There is a Ḥasidic interpretation of the last words of this verse: “I am the Eternal.” — ‘You think that I am far away from you, but in your love for your neighbour you will find Me; not in his love for you but in your love for him.’ The one who loves brings God and the world together.

The meaning of this teaching is: You *yourself* must begin. Existence will remain meaningless for you if you yourself do not penetrate into it with active love and if you do not in this way discover its meaning for yourself. Everything is waiting to be hallowed by you; it is waiting to be disclosed and to be realized by you. For the sake of this your beginning, God created the world.

Martin Buber





GOD OF THE INFINITELY VAST, AND THE INFINITELY SMALL

You who are the Source of all forces,
God of the limitless universe of stars and planets.

How can our wonder search you out,
or our praise express your glory?

Ki er'eh shamekha ma'aseih etzbe'otekha כִּי-אַרְאֶה שְׁמִיךָ מַעֲשֵׂה אֲצַבְעֹתֶיךָ
yarei'ah ve-khokhavim asher konantah. יָרַח וְכּוֹכָבִים אֲשֶׁר כּוֹנְנָתָה:

*When I behold your heavens, the work of your fingers,
the moon and the stars, that you have established,*

Mah enosh ki tizkerenu u-ven מַה-אֲנוֹשׁ כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:
adam ki tifikedenu.

*What are mortals that you should remember them,
or human beings that you should take account of them? Psalm 8*

What shall we say, Eternal One,
we who know that the celestial lights we behold
are the flaming suns or worlds whose magnitude
our minds strive in vain to comprehend,

And that this wide earth of ours,
with all its precious freight of living things,
is but a speck in the vast void of space?

Measured against the grandeur of the universe,
how insignificant seems human life,
with all its woes and cares, its tears and laughter.

Yet we venture to call upon your name,
whom we acknowledge as the Source of all these forces.

For you are the Creator
not only of the infinitely vast,
but of the infinitely small as well.





Therefore we dare regard even ourselves,
though creatures of the dust,
as not beneath your notice.

For we are wrought into the pattern of your creative plan,
fulfilling destinies we but feebly grasp,
relying on your love, by which we live.

We know you in the workings of the mind,
in its irresistible impulse to explore
the mysteries of nature;

To weigh the stars
and chart their courses in the heavens.

We know you in the stirring of our heart,
in its capacity for wonder, joy and love,

In its rapt admiration of beauty
and its awe at the majesty of your universe.

We know you in the aspirations of our soul,
in its yearning to establish among all peoples
your kingdom of righteousness and peace,

That life on earth might one day reflect,
as in a calm and sheltered mountain lake,
the harmonies of the celestial hosts.

Therefore, undaunted by the vastness of the cosmos,
we acknowledge, in the words of the psalmist,
the glory you have conferred on humanity:

Vatteḥassereihu me'at mei-elohim
ve-khavod ve-hadar te'attereihu.

וְתַחַסְרֵהוּ מֵעַט מֵאֱלֹהִים וְכְבוֹד וְהַדָּר תִּעֲטֶרְהוּ:

*You have made humans little less than a god;
you have crowned us with dignity and majesty. Psalm 8*





May we ever employ the powers you have granted us
for good and not for evil!

Amen!

For harmony and not for discord!

Amen!

For life and not for death!

Amen!

May you who have taught us to use the heavenly bodies
for signs and for seasons, for days and for years,
so teach us to number our days
that we may obtain a heart of wisdom.
A heart exalted above petty vanities
and lifted to ideals as luminous and abiding as the stars.

Ve-ha-maskilim yazhiru ke-zohar ha-raki'a'
u-matzdikei ha-rabbim ka-kokhavim le-'olam va-'ed.

וְהַמְשַׁבְּלִים יִזְהָרוּ כְּזֹהַר הַרְקִיעַ
וּמַצְדִּיקֵי הַרְבִּיּים כְּכּוֹכְבֵּים לְעוֹלָם וָעֶד:

*For the wise shall shine like the brightness of the firmament,
and they that turn many to righteousness, like the stars for ever and ever.*

*Daniel 12
Eugene Kohn (adapted)*

THE LIGHT OF CREATION

Rabbi Isaac 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*). Then the worlds will be fragrant, and all will be one. But until the world to come arrives, it is stored and hidden away.”

Rabbi Judah 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. Every single day, a ray of light shines into the world, keeping everything alive; with that ray God feeds the world. And 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.”

Zohar, trans., Daniel Matt





Ahavah rabbah

Ahavah rabbah ahavtanu
 adonai eloheinu
 ḥemlah gedolah vi-teirah
 ḥamalta ‘aleinu.
 Avinu malkeinu
 ba-‘avur avoteinu she-bateḥu vekha
 vattelammedeim ḥukkei ḥayyim
 ken teḥonneinu u-tlammedeinu.
 Avinu ha-av ha-raḥaman ha-meraḥeim
 raḥeim ‘aleinu
 ve-tein be-libbeinu le-havin u-l-haskil
 li-shmo‘a’ li-lmod u-le-lammeid
 li-shmor ve-la-‘asot u-l-kayyeim
 et kol divrei talmud
 toratekha be-ahavah.

Ve-ha’eir ‘eineinu be-toratekha
 ve-dabbeik libbeinu be-mitzvotekha
 ve-yaḥeid levaveinu le-ahavah u-l-yir’ah
 et shemekha
 ve-lo neivosh ve-lo nikkaleim
 ve-lo nikkasheil le-‘olam va-‘ed.

אהבה רבה

אֶהְבֶּה רַבָּה אֶהְבְּתָנוּ
 יְהוָה אֱלֹהֵינוּ
 חֶמְלָה גְדוֹלָה וַיִּתְּרָה
 חֶמְלָתְךָ עָלֵינוּ:
 אָבוּנוּ מַלְכֵנוּ
 בְּעִבּוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ
 וַתִּלְמְדֵם חֻקֵי חַיִּים
 כֵּן תַּחֲנֵנוּ וַתִּלְמְדֵנוּ:
 אָבוּנוּ הָאֵב הָרַחֲמָן הַמְּרַחֵם
 רַחֵם עָלֵינוּ
 וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׂכִּיל
 לְשִׁמְעַת לְלַמֵּד וּלְלַמֵּד
 לְשׁוֹמֵר וּלְעֹשֵׂת וּלְקוֹיִם
 אֵת כָּל דְּבָרֵי תִלְמוּד
 תּוֹרָתְךָ בְּאַהֲבָה:

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ
 וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
 וַיַּחַד לְכַבְּנוּ לְאַהֲבָה וּלְיִרְאָה
 אֵת שִׁמְךָ
 וְלֹא נִבּוֹשׁ וְלֹא נִקְלָעִים
 וְלֹא נִקְשָׁעִים לְעוֹלָם וָעֶד:

AHAVAH RABBAH

With abounding love have you loved us,
 Life-giver, our God;
 with exceedingly great compassion
 have you cared for us.
 Our Source, our Sovereign,
 for the sake of our ancestors who trusted in you
 and whom you taught the laws of life,
 be gracious and teach us, too.
 Our nurturing Source, compassionate One,
 deal lovingly with us;
 give us a heart to understand and perceive,
 to listen, to learn and to teach,
 to keep, to do and to fulfill
 all the words of your teaching
 with love.

Enlighten our eyes with your teaching;
 let our hearts cling to your commands.
 Unify our hearts in love and awe
 of your name,
 that we might never be ashamed or humiliated,
 nor ever stumble.

le-ahavah u-l-yir’ah, “in love and awe” — Where there is fear, there is no love; where there is love, there is no fear — except in relation to the Blessed Holy One (*Sifrei, Deuteronomy 6:5*).





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<p>Ki ve-shem kodshekha ha-gadol ve-ha-nora batahnu nagilah ve-nismehah bi-shu'atekha.</p>	<p>כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּמַחְנֵנוּ נִגִּילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ:</p>	<p>For in your great, holy and awesome name have we trusted; let us be glad and rejoice in your deliverance.</p>
<p>Va-havi'einu le-shalom mei-arba' kanfot ha-aretz ve-tolikheinu komemiyut le-artzeinu. Ki el po'eil yeshu'ot attah ve-keiravtanu le-shimkha ha-gadol selah be-emet le-hodot lekha u-l-ya'hedkha be-ahavah. Barukh attah adonai oheiv 'ammo yisra'el.</p>	<p>וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת לְהוֹדוֹת לְךָ וּלְיַחַדְךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:</p>	<p>Bring us in peace from the four corners of the earth, and lead us proudly back to our land. For you are the Power that enacts deliverance, who has drawn us close to your great name, above all, with truth, that we might offer you thanks and establish your unity through love. Blessed are you, the Everpresent, who loves your people Israel.</p>

Va-havi'einu le-shalom, "Bring us in peace..." — Just as we pray that our people will be gathered in peace, literally "whole," from the four corners of the earth, we gather the fringes, *tzitzit*, together from the four corners of our tallit. In this way we prepare to unify God's name in the Shema by symbolically bringing together the disparate aspects of our own personality — child and adult, male and female — into a unified whole.

u-l-ya'hedkha be-ahavah, "and establish your unity through love." — It is the striving for unity that has made the Jew creative. Striving to evolve unity out of the division of the world, Jews conceived the idea of the unitary God. Striving to evolve unity out of the division of the human community, Jews conceived the idea of universal justice. Striving to evolve unity out of the division of all living matter, Jews conceived the idea of universal love (*Martin Buber*).





Shema yisra'el
adonai eloheinu
adonai eḥad.

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

HEAR O ISRAEL,
THE ETERNAL IS OUR GOD,
THE ETERNAL ONE ALONE!

Barukh shem kevod malkhuto
le-‘olam va-‘ed.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:

Blessed be God’s ruling Presence,
for ever and ever.

Ve’ahavta et adonai elohekha
be-khol levavekha u-v-khol nafshekha
u-v-khol me’odekha.

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ:

You shall love the Eternal, your God,
with all your heart, with all your soul
and with all your might.

Vehayu ha-devarim ha-eilleh
asher anokhi metzavvekha ha-yom
‘al levavekha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
עַל-לְבָבְךָ:

And these words
which I command you this day
shall you take to heart.

Veshinnantam le-vanekha vedibbarta bam
be-shivtekha be-veitekha
u-v-lekhtekha va-derekh
u-v-shokhbekeha u-v-kumekha.

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

Repeat them to your children; speak of them
when you are at home and when you go out,
when you lie down and when you rise up.

Ukshartam le-ot ‘al yadekha
vehayu le-totafot bein ‘einekha.

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

Bind them as a sign upon your arm;
set them as a signet upon your brow.

Ukhtavtam ‘al mezuzot beitekha
u-vi-sh‘arekha.

וְכָתַבְתֶּם עַל-מְזוּזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

Write them upon the doorposts of your house
and on your gates. *Deuteronomy 6*

be-khol levavekha, "...with all your heart" (spelled *levav*, with two letter *vets*) — with both your inclinations, with your *yetzer ha-tov*, your good inclination, and your *yetzer ha-ra*, your evil inclination (*Mishnah Berakhot 9:5*).





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Vehayah	וְהָיָה	And it shall come to pass,
im shamo'a' tishme'u el mitzvotai	אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי	if you truly listen to my commandments
asher anokhi metzavveh etkhem ha-yom	אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם	which I command all of you this day,
le-ahavah et adonai eloheikhem	לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם	to love the Eternal your God,
u-l'ovdo be-khol levavkhem	וּלְעַבְדוֹ בְּכָל-לְבַבְכֶם	by serving with all your heart,
u-v-khol nafshekhem.	וּבְכָל-נַפְשְׁכֶם:	and with all your soul;
Venatatti metar artzekhem be-'itto	וְנָתַתִּי מִטֶּרֶם-אֶרְצְכֶם בְּעִתּוֹ	then will I grant the seasonal rains for your land,
yoreh u-malkosh	יּוֹרֵה וּמַלְקוֹשׁ	the autumn rains and the spring rains,
ve'asafta deganekha	וְאַסַּפְתָּ דִגְנְךָ	that you may gather in your grain,
ve-tiroshekha ve-yitzharekha.	וְתִירֹשֶׁךָ וְיִצְהַרְךָ:	your wine, and your oil.
Venatatti 'eisev be-sadekha	וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ	Then will I grant grass in your fields
li-vhemtekha	לְבְהֵמָתְךָ	for your animals,
ve'akhalta vesava'ta.	וְאָכַלְתָּ וְשָׂבַעְתָּ:	and you will eat and be satisfied.
Hishameru lakhem pen yifteh levavkhem	הִשְׁמְרוּ לָכֶם פֶּן-יִפְתֶּה לְבַבְכֶם	Watch yourselves, lest your hearts be lured,
vesartem va'avadtem elohim a'heirim	וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים	and you turn to serving other gods
vehishta'avitem lahem.	וְהִשְׁתַּחֲוִיתֶם לָהֶם:	and worship them.

Vehayah, "And it shall come to pass," — This paragraph suggests the concept of reward and punishment, but Maimonides in the twelfth century already rejected a literal reading of this passage as a simplistic misunderstanding of our religion. The cause and effect relationship between observing mitzvot and the events which occur in nature and history, he argued, should rather be understood within the context of the natural consequences which flow from human behaviour.

Contemporary ecological disasters are a good example of the consequences of ignoring the mitzvot, which include commands against environmental waste and destruction. In a broader sense, a viable, life-promoting environment can be sustained only by an entire way of life and civilization devoted to such ends. For this reason, though the first paragraph was addressed to the individual, the second paragraph speaks to the collectivity.

ha-yom, "this day" — It should be new to you, as though you heard it for the first time this day (*Rashi*).





Veharah af adonai bakhem	וְהָרָה אַף־יְהוָה בְּכֶם	For then shall the Life-giver's anger flare up;
Ve'atzar et ha-shamayim	וְעָצַר אֶת־הַשָּׁמַיִם	the heavens will be shut
ve-lo yihyeh matar	וְלֹא־יִהְיֶה מָטָר	and no rain will fall,
ve-ha-adamah lo tittein et yevulah	וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ	the land will yield no produce,
va'avadtem meheirah	וְאָבַדְתֶּם מְהֵרָה	and you will quickly disappear
mei-'al ha-aretz ha-tovah	מֵעַל הָאָרֶץ הַטֹּבָה	from the good land
asher adonai notein lakhem.	אֲשֶׁר יְהוָה נָתַן לָכֶם:	which the Eternal One gives you.
Vesamtem et devarai eilleh	וּשְׁמַתֶּם אֶת־דְּבָרַי אֵלֶּה	Therefore set these words of mine
'al levavkhem ve-'al nafshekhem	עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם	upon your hearts and souls;
ukshartem otam le-ot 'al yedkhem	וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם	bind them as a sign on your arms,
vehayu le-totafot bein 'eineikhem.	וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:	and as a signet upon your brow.
Velimmadtem otam et beneikhem	וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם	Teach them to your children,
le-dabbeir bam	לְדַבֵּר בָּם	by speaking of them
be-shivtekha be-veitekha	בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ	when you are at home and when you go out,
u-v-lekhtekha va-derekh	וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:	when you lie down and when you rise up.
u-v-shokhbeikha u-v-kumekha.	וּכְתַבְתֶּם עַל־מְזוּזוֹת	Write them upon the doorposts
Ukhtavtam 'al mezuzot	בֵּיתְךָ וּבְשַׁעְרֵיךָ:	of your house and on your gates,
beitekha u-vi-sh'arekha.		
Lema'an yirbu yemeikhem vi-mei	לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם	that your days and the days of your children
veneikhem	עַל הָאֲדָמָה	be many upon the land
'al ha-adamah	אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם	which the Eternal swore to your ancestors,
asher nishba' adonai la-avoteikhem	לְתַתּ לָהֶם	to give them for as long
la-teit lahem	כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:	as the heavens remain over the earth.
ki-mei ha-shamayim 'al ha-aretz.		

Deuteronomy 11

kimei ha-shamayim 'al ha-aretz, "for as long as the heavens remain over the earth." — Literally, "as the days of heaven upon the earth." From a literal reading of this phrase, earlier commentators suggested that we could greatly improve our lives here on earth by living them as if we were living in heaven. This notion bears similarity to the Talmudic dictum (*Berakhot 17a*): "You shall experience your world [to come] in your own lifetime" (*Iyyun Tefillah*).





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Vayyomer adonai el moshe leimor.	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then God spoke to Moses, saying:
Dabbeir el benei yisra'el	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	“Speak to the Israelites;
ve'amarta aleihem	וְאָמַרְתָּ אֲלֵהֶם	tell them
ve'asu lahem tzitzit	וַעֲשׂוּ לָהֶם צִיצִית	to make for themselves <i>tzitzit</i>
'al kanfei vigdeihem	עַל־כַּנְפֵי בְגְדֵיהֶם	upon the corners of their garments,
le-dorotam	לְדֹרֹתָם	throughout their generations,
venatenu 'al tzitzit	וְנָתַנּוּ עַל־צִיצִית	placing on the corner <i>tzitzit</i>
ha-kanaf petil tekheilet.	הַכַּנָּף פֶּתִיל תְּכֵלֶת:	a thread of blue.
Vehayah lakhem le-tzitzit	וְהָיָה לָכֶם לְצִיצִית	The <i>tzitzit</i> shall be for you
ur'item oto uzkhartem	וְרִאִיתֶם אֹתוֹ וּזְכַרְתֶּם	to look at and be reminded
et kol mitzvot adonai	אֶת־כָּל־מִצְוֹת יְהוָה	of all the mitzvot of the Eternal One,
va'asitem otam ve-lo taturu	וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ	that you might do them and not wander
aḥarei levavkhem ve-aḥarei 'eineikhem	אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם	after your lustful hearts and eyes,
asher attem zonim aḥareihem.	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:	which lead you astray,
Lema'an tizkeru	לְמַעַן תִּזְכְּרוּ	in order that you remember
va'asitem et kol mitzvotai	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי	to do all my mitzvot
vihyitem kedoshim l-eiloheikhem.	וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:	and become holy for your God.
Ani adonai eloheikhem	אֲנִי יְהוָה אֱלֹהֵיכֶם	I am the Life-giver, your God,
asher hotzeiti etkhem	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	who brought you out
mei-eretz mitzrayim	מֵאֶרֶץ מִצְרַיִם	of the land of Egypt
li-hyot lakhem l-eilohim	לְהִיּוֹת לָכֶם לְאֱלֹהִים	to be your God;
ani adonai eloheikhem.	אֲנִי יְהוָה אֱלֹהֵיכֶם:	I am the Eternal One, your God.” <i>Numbers 15</i>

ve-lo taturu, “and not wander” — This phrase alludes to the story of the twelve spies Moses sent to search out (*latur*) the land. Ten came back disheartened, saying, “We looked like grasshoppers in our own eyes, and so we must have looked to them.” According to rabbinic lore, God scolded them: “Just because you seemed insignificant in your own estimation, what makes you think that others see you that way?” (*Midrash, Numbers Rabbah 16:11*).

The *tzitzit*, or fringe, that we are “to look at and be reminded of all the mitzvot (divine commandments) of the Eternal One” are visible reminders of the greater, nobler potential of our own inner nature.





Ga'al yisra'el

Emet ve-yatziv ve-nakhon ve-kayyam
ve-yashar
ve-ne'eman ve-tov ve-yafeh ha-davar
ha-zeh
‘al avoteinu ve-‘aleinu
‘al baneinu ve-‘al doroteinu
ve-‘al kol dorot zera’ yisra’el
‘avadekha.

‘Al ha-rishonim ve-‘al ha-aḥaronim
davar tov ve-kayyam le-‘olam va-ed
emet ve-emunah
ḥok ve-lo ya’avor.
Emet sha-attah hu adonai
eloheinu v-eilohei avoteinu
malkeinu melekh avoteinu
go’aleinu go’eil avoteinu
tzureinu tzur yeshu’ateinu
podeinu u-matzileinu.
Mei-‘olam hu shemekha.
Ein elohim zulatekha.

‘Ezrat avoteinu
attah hu mei-‘olam

גא'ל ישראל

אֱמֶת וַיִּצִיב וַיִּנְכּוֹן וְקַיָּיָם
וַיִּשְׁאָר
וְנֵאֱמָן וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה
עַל אֲבוֹתֵינוּ וְעַלֵּינוּ
עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ
וְעַל כָּל דּוֹרוֹת זֵרַע יִשְׂרָאֵל
עַבְדֶּיךָ:

עַל הָרִשׁוֹנִים וְעַל הָאַחֲרוֹנִים
דָּבָר טוֹב וְקַיָּיָם לְעוֹלָם וָעֶד
אֱמֶת וְאֱמוּנָה
חֹק וְלֹא יֵעָבֹר:
אֱמֶת שְׂאֵתָה הוּא יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
מְלַכְנוּ מְלֶךְ אֲבוֹתֵינוּ
גּוֹאֵלנוּ גּוֹאֵל אֲבוֹתֵינוּ
צוּרנוּ צוּר יִשׁוּעָתֵנוּ
פּוֹדֵנוּ וּמַצִּילֵנוּ.
מֵעוֹלָם הוּא שְׁמֶךָ.
אֵין אֱלֹהִים זוּלָּתְךָ:

עֲזַרַת אֲבוֹתֵינוּ
אַתָּה הוּא מֵעוֹלָם

GA'AL YISRAEL

True, firm, established, enduring, forthright,
trustworthy, good and beautiful is this teaching;
for our ancestors and so too for us
and our offspring, for all our generations,
and for all the generations of Israel,
your servants.

As for the early generations, so for the later ones,
this teaching is good, enduring for all eternity;
true and faithful,
it is a law which shall not pass away.
Truly, you are the Eternal
our God and God of our ancestors,
our Sovereign and Sovereign of our ancestors,
our Champion, Champion of our ancestors,
our Rock, the Rock of our salvation,
our Redeemer and Rescuer;
these have ever been your name,
there is no God other than you.

You have ever been
the help of our ancestors,

‘al avoteinu ve-‘aleinu ‘al baneinu ve-‘al doroteinu, “for our ancestors and so too for us and our offspring, for all our generations,” — Redemption for the individual is found in the social realm, in perpetuating those truths that link generations past, present and future. For Jews in every generation redemption has been experienced through acts of social justice — “freeing captives, redeeming the meek, giving power to the weak, and responding when people cry out.”





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Magein u-moshi'a' li-vneiham ahareihem
be-khol dor va-dor.

Be-rum 'olam moshavekha
u-mishpatekha ve-tzidkatekha
'ad afsei aretz.

Ashrei ish she-yishma' le-mitzvotekha
ve-toratekha u-dvarekha yasim 'al libbo.

Emet attah hu adon le-'ammekha
u-melekh gibbor la-riv rivam.

Emet attah hu rishon
ve-attah hu aḥaron u-mi-bal'adekha
ein lanu melekh go'eil u-moshi'a'.

מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם
בְּכֹל דּוֹר וָדוֹר:

בְּרוּם עוֹלָם מוֹשְׁבֶךָ
וּמִשְׁפָּטֶיךָ וְצִדְקָתֶךָ
עַד אַפְסֵי אֲרֶז:

אִשְׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ
וְתוֹרָתֶךָ וְדַבְּרֶךָ יִשִּׁים עַל לִבּוֹ:
אֱמֶת אַתָּה הוּא אֲדוֹן לְעַמֶּךָ
וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם.

אֱמֶת אַתָּה הוּא רִשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן וּמְבַלְעֶדֶךָ
אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ:

a saving shield to their children after them,
in each and every generation.

Exalted in the world is your seat of justice;
your righteousness extends
to the ends of the earth.

Happy is the one who heeds your mitzvot,
who takes your Torah teaching to heart.

Truly, you are the Crown of your people,
a mighty Ruler who champions their cause;
truly, you are the first,
and you are the last, and beside you
we have no ruler or saving redeemer.

Emet mi-mitzrayim ge'altanu
adonai eloheinu

u-mi-beit 'avadim peditanu.
'Al zot shibbeḥu ahuvim
ve-romemu la-el

ve-natenu yedidim zemirot shirot
ve-tishbaḥot berakhhot ve-hoda'ot
la-melekh el ḥai ve-kayyam.

Ram ve-nissa gadol ve-nora
mashpil ge'im u-magbi'ah shefalim
motzi asirim u-fodeh 'anavim
ve-'ozeir dallim

ve-'oneh le-'ammo be-'eit
shavve'am eilav.
Tehillot le-el 'elyon

barukh hu u-mvorakh.

אֱמֶת מִמִּצְרַיִם גְּאֵלְתָנוּ
יְהוָה אֱלֹהֵינוּ

וּמִבֵּית עֲבָדִים פְּדִיתָנוּ:
עַל זֹאת שִׁבְּחוּ אֱהוּבִים
וְרֹמְמוּ לְאֵל

וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת
וְתִשְׁבַּחוֹת בְּרָכוֹת וְהוֹדָאוֹת
לְמֶלֶךְ אֵל חַי וְקַיָּם.

רַם וְנִשָּׂא גָדוֹל וְנוֹרָא
מִשְׁפִּיל גְּאִים וּמַגְבִּיֵּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים
וְעוֹזֵר דָּלִים

וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעַם אֱלֵיוֹ:
תְּהִלּוֹת לְאֵל עֲלִיּוֹן
בְּרוּךְ הוּא וּמְבֹרָךְ.

Truly, from Egypt did you redeem us,
Eternal One our God,

and from slavery did you free us.
For this did the beloved of God praise
and extol you;

your beloved offered songs of praise,
tributes and prayers of thanksgiving
to the sovereign God who lives and endures,

the highly exalted and most awesome One,
who topples the arrogant, uplifts the downcast,
frees the captive, redeems the meek,
gives power to the weak,

and responds when people cry out.
Grant all praise to the supreme God,
to the praised and boundless One.





SEEING THE FLAWS

A person cannot find redemption until he sees the flaws in his soul, and tries 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 a person or a people, whoever shuts out the realization of one's flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

Martin Buber

“WHERE ARE YOU?”

“Where are you?” Whether God's question is addressed to Adam or to some other person, God does not expect to learn something God does not know...

Adam hides himself to avoid rendering accounts, to escape responsibility for his way of living. Each of us hides for this purpose, for each of us is Adam and finds ourselves in Adam's situation. To escape responsibility for our life, we turn existence into a system of hide-outs. And in thus hiding again and again from “the face of God,” we enmesh ourselves more and more deeply in perversity. A new situation thus arises, which becomes more and more questionable with every day, with every new hide-out.

We cannot escape the eye of God, but in trying to hide from the Eternal One, we are hiding from ourselves. True, in us there is also something that seeks the Divine, but we make it harder and harder for that “something” to find God.

Adam finally faces the Voice, perceives his enmeshment, and avows: “I hid myself.” This is the beginning of the human way. The decisive heart-searching is the beginning of the way in our life; it is, again and again, the beginning of a human way.

Martin Buber





ISRAEL'S REDEMPTION

Israel asked the Blessed Holy One, "When will you redeem us?"
 God replied, "When you have reached the lowest rung." *Midrash, Exodus Rabbah 1*

Ki shahah le-'afar nafsheinu.
 Kumah 'ezratah lanu.

כִּי שָׁחָה לְעָפָר נַפְשֵׁנוּ. קוּמָה עֲזַרְתָּה לָנוּ:

*For our soul is bowed down to the dust;
 arise to be our help.*

Psalm 44

The Israelites have been likened to the dust and to the stars.
 When they fall, they fall to the dust;
 when they rise, they rise to the stars.

Talmud, Megillah 16a

Vesamti et zar'akha ka-'afar ha-aretz . . . Vehirbeiti
 et zar'akha ke-khokhevei ha-shamayim.

וְשַׁמְתִּי אֶת-זְרַעְךָ בְּעָפָר הָאָרֶץ . . .
 וְהִרְבִּיתִי אֶת-זְרַעְךָ כְּכּוֹכְבֵי הַשָּׁמַיִם:

*I shall make your seed like the dust of the earth . . .
 and I shall multiply your seed like the stars of heaven.*

Genesis 13; 26

Israel's redemption will resemble the dawn; faint and dim at first,
 it will keep growing brighter and brighter. *Talmud Yerushalmi, Berakhot 1:1*

Az yibbaka' ka-shahar orekha.
 Va-arukhatekha meheirah titzmah.

אֲזַיִבְקַע כְּשַׁחַר אוֹרֶךָ. וְאַרְכָּתֶךָ מִהֵרָה תִצְמַח:

*Then shall your light break out as the dawn,
 and your healing shall spring forth speedily. Isaiah 58*

When all Israel forms a united band,
 make ready for the redemption. *Midrash, Genesis Rabbah 98*

Ve'asiti otam le-goi ehad ba-aretz.
 Vehayah mishkani 'aleihem vehayiti
 lahem l-eilohim.

וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד בְּאֶרֶץ.
 וְהָיָה מִשְׁכְּנִי עִלְיֵהֶם וְהָיִיתִי לָהֶם לְאֱלֹהִים:

*I shall make them a unique nation in the land . . .
 my Dwelling shall be with them, and I shall be their God.*

Ezekiel 37

Even as the olive tree sheds its leaves neither in the dry nor rainy season,
 so the life of Israel goes on both in prosperity and in adversity. *Talmud, Menaḥot 53b*



Zayit ra'anani yefeih feri to'ar kara adonai shemeikh. זֵית רַעְנָן יִפְּה פְּרִי-תֹאֵר קָרָא יְהוָה שְׁמִיךְ:
The Eternal called you a leafy olive tree, fair with goodly fruit. Jeremiah 11

Israel abides forever; it has not been forsaken nor ever will be;
it has not come to an end nor ever will. *Talmud, Perek Ha-Shalom*

Ki ani adonai lo shaniti כִּי אֲנִי יְהוָה לֹא שָׁנִיתִי
ve-attem benei ya'akov lo khelitem. וְאַתֶּם בְּנֵי-יַעֲקֹב לֹא כָלִיתֶם:
*For I the Eternal One change not,
and you, the children of Jacob, are not finished.* Malachi 3

The past redemptions were succeeded by periods of tribulation and oppression;
not so the future redemption. *Midrash, Song of Songs Rabbah 1:5*

Yisra'el nosha' b-adonai teshu'at 'olamim. יִשְׂרָאֵל נוֹשַׁע בְּיְהוָה תְּשׁוּעַת עוֹלָמִים.
Lo teivoshu ve-lo tikkalemu 'ad 'olemei 'ad. לֹא-תִבְשׁוּ וְלֹא-תִכְלְמוּ עַד-עוֹלָמֵי עַד:
*Israel is saved by the Eternal One with deliverance everlasting;
you shall not be shamed nor humiliated for all eternity.* Isaiah 45

CONVENIENT ILLUSIONS

Never say that society will not do this or that; it will. Never seek shelter in convenient illusions that history will know when to stop so as not to destroy itself; it will not. This a lesson I have learned years and massacres ago.

Though uniquely Jewish, the Holocaust has universal implication. What was done to one people affected humanity's destiny. Once unleashed, evil will recognize no boundaries....

I belong to a generation traumatized by mass-murder, considered at that time a normal event. Whoever has seen a death-camp will tell you: the impossible does become possible; the unthinkable does come to pass. It is too late for the dead. Is it too late for the living as well? It may be, it will be — if we forget.

Is there anything we can do? There must be. Surely apathy is not the answer; nor is silence. Despair is not the solution; despair is the question.

Elie Wiesel



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<p>Moshe u-miryam u-vnei yisra'el lekha 'anu shirah be-simḥah rabbah ve-ameru khullam</p>	<p>מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כְּלָם—</p>	<p>Thus Moses and the Israelites responded to you in song with great rejoicing; together they chanted:</p>
<p>Mi khamokhah ba-eilim adonai mi kamokhah nedar ba-kodesh nora tehillot 'oseih fele.</p>	<p>מִי—כַּמֹּכָה בְּאֵלִים יְהוָה מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ נֹרָא תְהִלֹּת עֲשֵׂה פֶלֶא:</p>	<p>“Who among the mighty compares with you, Eternal One! Whose holiness is as glorious as yours! Praised as awesome, doing wonders.” <i>Exodus 15</i></p>
<p>Shirah ḥadashah shibbeḥu ge'ulim le-shimkha 'al sefat ha-yam. Yaḥad kullam hodu ve-himlikhu ve-ameru Adonai yimlokh le-'olam va-'ed.</p>	<p>שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל—שִׁפְתַי הַיָּם. יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ— יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:</p>	<p>A new song of praise sang those rescued by the shore of the sea; all together they gratefully acknowledged your ruling power, declaring: “The Eternal shall reign for ever and ever!” <i>Exodus 15</i></p>
<p>Tzur yisra'el kumah be-'ezrat yisra'el u-fdeih khi-n'umekha yehudah ve-yisra'el. Go'aleinu adonai tzeva'ot shemo kedosh yisra'el. Barukh attah adonai ga'al yisra'el.</p>	<p>צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנַאמְךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֹלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קָדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה יְהוָה גְּאֹל יִשְׂרָאֵל:</p>	<p>Rock of Israel, arise to the aid of Israel, keeping your word to deliver Judah and Israel. Our redeemer is “the Source of all forces, the Holy One of Israel.” <i>Isaiah 47</i> Praised are you, Life-giver, who redeemed Israel.</p>

kumah be-ezrat yisrael, “*arise to the aid of Israel*,” — *Be-'ezrat* can also mean “with the aid” of Israel. That is, God, the “Rock of Israel,” fulfills the promise of deliverance, as it were, with our help. As we act “to free captives, rescue the meek, give power to the weak and respond when people cry out,” we bring God’s redeeming presence into the world. Hence, *we stand* when we say *kumah*, “arise.”





On Yom Kippur continue on page 468.

ROSH HA-SHANAH AMIDAH

The Amidah, “the standing prayer,” is recited while standing in reverent attentiveness facing east, towards Jerusalem. It is customary to bend the knee and bow at the beginning and the conclusion of the first and sixth blessings. The theme of each blessing is summarized following the concluding signature, “Blessed are you...”

Adonai sefatai tiftah u-fi
yaggid tehillatekha.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu
ve-immoteinu elohei avraham
elohei yitzḥak v-eilohei ya'akov.

Elohei sarah elohei rivkah
v-eilohei raḥeil ve-lei'ah.

Ha-el ha-gadol ha-gibbor ve-ha-nora
el 'elyon

gomeil ḥasadim tovim
ve-koneih ha-kol.
ve-zokheir ḥasdei avot ve-immot

u-meiv ge'ullah

li-vnei veneihem

lema'an shemo be-ahavah.

אבות

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה

וְאֱלֹהֵי רָחֵל וְלֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא

אֵל עֵלְיוֹן

גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל.

וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאֱמוּנֹת

וּמְבִיא גְאֻלָּה

לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאַהֲבָה:

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children's children,
for the sake of God's name.

eloheinu v-eilohei avoteinu, “our God and God of our ancestors;” — The logical chronological order would have been to mention the “God of our ancestors,” and only afterwards “our God.” Psychologically, however, our individual, personal relationship to God comes prior to the relationship we learn from historical tradition. We have to use our own intellectual and emotional capacities to know God to the limits of our own capabilities. For what lies beyond our power to grasp we have to rely on what others can transmit to us. Or, as another commentator puts it: “One is not to believe in God merely because our ancestors did so, as is the practice among other nations, but as a result of one’s own searching through the Torah” (*Otzar Ha-Tefillah*).





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<p>Mi-sod ḥakhamim u-nvonim u-mi-lemed da'at mevinim efteḥah pi bi-tfillah u-v-taḥanunim. Le-ḥallot u-l-ḥannein penei melekh malkhei ha-melakhim va-adonei ha-adonim.</p>	<p>מְסוֹד חַכְמִים וְנְבוֹנִים וּמְלֵמֵד דַּעַת מְבִינִים אֶפְתָּחָהּ פִּי בְּתַפְלָה וּבְתַחֲנוּנִים. לְחַלּוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים וְאֲדוֹנֵי הָאֲדוֹנִים:</p>	<p>Invoking the profound wisdom of our sages and the deep teachings of learned scholars I open my lips in prayerful plea imploing the forbearance of the Sovereign of all sovereigns, the Crown of all who rule.</p>
<p>Zokhreinu le-ḥayyim melekh ḥafeitz ba-ḥayyim ve-khotveinu be-seifer ha-ḥayyim lema'ankha elohim ḥayyim.</p>	<p>זְכַרְנוּ לְחַיִּים מֶלֶךְ חָפֵץ בְּחַיִּים וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:</p>	<p>Remember us for life, our Sovereign who delights in life; inscribe us in the book of life to fulfill your will, God of life.</p>
<p>Melekh 'ozeir u-moshi'a' u-magein. Barukh attah adonai magein avraham u-fokeid sarah.</p>	<p>מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם וּפְקֵד שָׂרָה:</p>	<p>Sovereign Power and saving Protector! Blessed are you, the Everpresent, Shield of Abraham and Surety of Sarah.</p>

Zokhreinu le-ḥayyim, "Remember us for life," — May we be remembered for having lived life well.

melekh ḥafetz ba-ḥayyim, "our Sovereign who delights in life" — The whole of our Torah is a teaching of how to live life well. As it is written, "You shall keep My laws and My rules, by pursuit of which a person shall live; I am the Eternal" (Leviticus 18:5) and "Choose life!" (Deuteronomy 30:19).

ve-khotveinu be-sefer ha-ḥayyim, "inscribe us in the book of life" — "Days are scrolls: write on them what you want to be remembered" (Bahya Ibn Pakuda).

lema'ankha elohim ḥayyim, "to fulfill your will, God of life." — There are two sides to the life (in Hebrew ḥayyim is in the plural form) that we desire. We ask for life in the first instance for the simple pleasures of living in the physical sense: eating, drinking, working and loving. But there is another side to life — the spiritual side, which is our Godly capacity.





God as the source of ethical power.

Gevurot

Attah gibbor le-’olam adonai
 meḥayyeih meitim (kol ḥai) attah
 rav le-hoshi’a’.
 Mekhalkeil ḥayyim be-ḥesed
 meḥayyeih meitim (kol ḥai)
 be-raḥamim rabbim.
 Someikh nofelim ve-rofei ḥolim
 u-mattir asurim u-mkayyeim
 emunato
 li-sheinei ’afar.
 Mi khamokha ba’al gevurot.
 U-mi domeh lakh
 melekh meimit u-meḥayyeh
 u-matzmi’ah yeshu’ah.

גבורות

אתה גבור לעולם אדני
 מחיה מתים (כל חי) אתה
 רב להושיע:
 מכלכל חיים בחסד
 מחיה מתים (כל חי) ברחמים רבים.
 סומך נפלים ורופא חולים
 ומתיר אסורים ומקים אמונתו
 לישני עפר:
 מי כמוך בעל גבורות.
 ומי דומה לך
 מלך ממות ומחיה
 ומצמיח ישועה:

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
 renewing life (sustaining life) beyond death
 you are great in deliverance.
 You sustain life with loving devotion,
 renew life (sustain life) eternally with great compassion:
 upholding the fallen, healing the sick,
 freeing captives, and keeping divine faithfulness
 for those who sleep in dust.
 Who compares with you, master of all powers!
 Who is like you —
 a Sovereign that brings death, generates life,
 and causes divine fulfillment to flourish.

Mi khamokha av ha-raḥamim
 zokheir yetzurav le-ḥayyim
 be-raḥamim.

מי כמוך אב הרחמים
 זוכר יצוריו לחיים ברחמים.

Who compares with you, Source of all compassion,
 who remembers with love all you created for life!

Ve-ne’eman attah le-haḥayot
 meitim (kol ḥai).
 Barukh attah adonai
 meḥayyeih ha-meitim (kol ḥai).

ונאמן אתה להחיות מתים (כל חי):
 ברוך אתה יהוה
 מחיה המתים (כל חי):

Faithful are you to renew life (sustain life) eternally.
 Blessed are you, Life-giver,
 who renews life (sustains life) beyond death.

When reciting the silent Amidah, continue at the top of page 167.

meḥayyeih meitim, “renewing life beyond death,” — Five references are made to God as the power that “renews life beyond death,” “generates life,” “renews life eternally.” This five-fold repetition reminds us of the five ascending dimensions of the human soul: *nefesh, ruah, neshamah, ḥayyah, and yeḥidah* — “life force,” “spirit,” “personality,” “transcendence” and “essence.” This richly textured differentiation of the soul suggests the many levels on which life may be renewed: energy, affect, intellect, will and unity.





God as the source of holiness.

Kedushat ha-shem

קדושת השם 3. KEDUSHAT HA-SHEM: *HOLINESS*

The Ark is opened.

Le-el 'orekh din

לאל עורך דין LE-EL OREIKH DIN

U-vkhein lekha ha-kol yakhtiru

וּבְכֵן לְךָ הַכֹּל יִכְתִּירוּ

Let all acclaim your sovereignty —

Le-el 'orekh din

לְאֵל עוֹרֵךְ דִּין

To the God who sets forth judgment,

le-vohein levavot

לְבוֹחַן לְבָבוֹת

who searches hearts

be-yom din.

בְּיוֹם דִּין;

on the Day of Judgment;

Le-goleh 'amukkot ba-din.

לְגוֹלָה עֲמֻקּוֹת בְּדִין.

To the One who reveals depth in judgment,

Le-doveir meisharim

לְדוֹבֵר מִיִּשְׁרִים

who proclaims righteousness

be-yom din.

בְּיוֹם דִּין;

on the Day of Judgment;

Le-hogeh dei'ot ba-din.

לְהוֹגֵה דְעוֹת בְּדִין.

To the One who utters knowledge in judgment,

Le-vatik ve-'oseh hesed

לְוָתִיק וְעוֹשֵׂה חֶסֶד

who is steady and compassionate

be-yom din.

בְּיוֹם דִּין;

on the Day of Judgment;

Le-zokheir berito ba-din.

לְזוֹכֵר בְּרִיתוֹ בְּדִין.

To the One who remembers the covenant in judgment,

Le-ḥomeil ma'asav

לְחוֹמֵל מַעֲשָׂיו

who spares Creation

be-yom din.

בְּיוֹם דִּין;

on the Day of Judgment;

Le-el 'oreikh din, "To the God who sets forth judgment," — Composed by Simon ben Isaac of Mayence, this eleventh-century *piyyut* gives poetic expression to the rabbinic notion that God judges the world on Rosh Ha-Shanah. Thus, one of the rabbis' names for Rosh Ha-Shanah is "the Day of Judgment." The poem describes, in alphabetic acrostic form, the judicial qualities of God that allow mercy to overcome wrath in judgment (*ba-din*) on the Day of Judgment (*be-yom din*).





<p>Le-taheir ḥosav ba-din. Le-yodei' maḥashavot be-yom din.</p>	<p>לְטַהֵר הַחוֹסֵי בַּדִּין. לְיֹדְעֵי מַחְשָׁבוֹת בְּיוֹם דִּין:</p>	<p>To the One who absolves the trustful in judgment, who knows our thoughts on the Day of Judgment;</p>
<p>Le-khoveish ka'aso ba-din. Le-loveish tzedakot be-yom din.</p>	<p>לְכוֹבֵשׁ כַּעֲסוֹ בַּדִּין. לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין:</p>	<p>To the One who suppresses anger in judgment, who is garbed in justice on the Day of Judgment;</p>
<p>Le-moḥeil 'avonot ba-din. Le-nora tehillot be-yom din.</p>	<p>לְמוֹחֵל עֲוֹנוֹת בַּדִּין. לְנוֹרָא תְהִילוֹת בְּיוֹם דִּין:</p>	<p>To the One who pardons wrongdoing in judgment, who is revered in praises on the Day of Judgment;</p>
<p>Le-solei'ah la-'amusav ba-din. Le-'oneh le-kore'av be-yom din.</p>	<p>לְסוֹלֵחַ לְעֹמוֹסָיו בַּדִּין. לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין:</p>	<p>To the One who forgives and sustains us in judgment, who responds to those who call out on the Day of Judgment;</p>
<p>Le-fo'eil raḥamav ba-din. Le-tzofeh nistarot be-yom din.</p>	<p>לְפוֹעֵל רַחֲמָיו בַּדִּין. לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין:</p>	<p>To the One who exercises compassion in judgment, who probes secrets on the Day of Judgment;</p>
<p>Le-koneh 'avadav ba-din. Le-raḥeim 'ammo be-yom din.</p>	<p>לְקוֹנֵה עַבְדָּיו בַּדִּין. לְרַחֵם עַמּוֹ בְּיוֹם דִּין:</p>	<p>To the One who redeems the faithful in judgment, who is compassionate to God's people on the Day of Judgment;</p>
<p>Le-shomeir ohavav ba-din. Le-tomeikh temimav be-yom din.</p>	<p>לְשׁוֹמֵר אוֹהָבָיו בַּדִּין. לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:</p>	<p>To the One who guards the beloved in judgment, who sustains the innocent on the Day of Judgment.</p>

The Ark is closed.





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<p>U-vkhein u-ikha ta'aleh kedushah ki attah eloheinu melekh.</p>	<p>וּבְכֵן וְלָךְ תִּעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:</p>	<p>May this sanctification ascend to you, for you, our God, are Sovereign.</p>
<p>Attah kadosh ve-shimkha kadosh u-kdoshim be-khol yom yehalelukha selah. Nekaddeish et shimkha ba-'olam ke-shem she-makdishim oto bi-shmei marom ka-katuv 'al yad nevi'ekha Vekara zeh el zeh ve'amar</p>	<p>אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֶלָה: נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם כְּשֵׁם שֶׁמְקַדְּשִׁים אוֹתוֹ בְּשֵׁמֵי מְרוֹם כְּכַתּוּב עַל יַד נְבִיאָךְ וְקָרָא זֶה אֶל-זֶה וְאָמְרוּ-</p>	<p>You are holy and your name is holy and the holy ones sing your praise every day. We shall sanctify your name in the world, even as it is sanctified in the heavens above, as your prophet envisioned it: “They each echoed one another, crying:</p>
<p>Kadosh kadosh kadosh adonai tzeva'ot melo khol ha-aretz kevodo.</p>	<p>קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:</p>	<p>‘Holy, holy, holy is the Source of all forces, whose Presence fills the whole world.’” <i>Isaiah 6</i></p>
<p>Az be-kol ra'ash gadol addir ve-hazak mashmi'im kol mitnasse'im le-'ummat serafim le-'ummatam barukh yomeiru</p>	<p>אֲזַבְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים לְעַמַּתָּם בְּרוּךְ יֹאמְרוּ-</p>	<p>Then in a great thundering chorus, a mighty majestic voice rises in response to the Seraphim declaring with equal praise:</p>
<p>Barukh kevod adonai mi-mekomo.</p>	<p>בְּרוּךְ כְּבוֹד-יְהוָה מִמְקוֹמוֹ:</p>	<p>“Boundless is God’s Presence, a limitless Source!” <i>Ezekiel 3</i></p>

melo khol ha-aretz kevodo, “whose Presence fills the whole world.” — When his students asked him, “Rebbe, where is God?” the Kotzker Rebbe responded, “Wherever you let God in” (*Hasidic*). God’s holiness fills all creation. There is divine potential waiting to be discovered and brought to fulfillment. That is the task given to every woman and man.





<p>Mi-mekomekha malkeinu tofi'a' ve-timlokh 'aleinu ki meḥakkim anaḥnu lakh. Matai timlokh be-tziyyon be-karov be-yameinu le-'olam va-'ed tishkon. Titgaddal ve-titkaddash be-tokh yerushalayim 'irekha le-dor va-dor u-l-neitzah netzahim. Ve-'eineinu tir'enah malkhutekha ka-davar ha-amur be-shirei 'uzzekha 'al yedei david meshi'ah tzikkekha</p>	<p>מִמְקוֹמְךָ מְלַכְנּוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מַתַּי תִּמְלֹךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכֹּן: תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֵצַח נֵצַחִים: וְעֵינֵינוּ תִרְאִינָה מַלְכוּתְךָ כַּדָּבָר הָאָמֹר בְּשִׁירֵי עֹז עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ—</p>	<p>From your Endless Source, reveal yourself and reign over us, for we await you. When will you reign over Zion? May it be soon, in our own days, that you dwell eternally there. May you be exalted and sanctified throughout Jerusalem, your city, for all generations, for all eternity. May our eyes behold your reign, as it is said in the majestic psalms of David, your justly anointed one:</p>
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<p>Yimlokh adonai le-'olam elohayikh tziyyon le-dor va-dor. Halleluyah.</p>	<p>יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּיָהּ:</p>	<p>“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah.” <i>Psalm 146</i></p>
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<p>Le-dor va-dor naggid godlekha u-l-neitzah netzahim kedushatekha nakdish. Ve-shivḥakha eloheinu mi-pinu lo yamush le-'olam va-'ed ki el melekh gadol ve-kadosh attah.</p>	<p>לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֵצַח נֵצַחִים קְדוּשַׁתְךָ נִקְדִּישׁ. וּשְׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:</p>	<p>In every generation we tell of your greatness; for all eternity we proclaim your holiness. Your praise, our God, shall never depart from our mouths, for you are a great and holy ruling Power.</p>
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Continue silently with ובכן, “And thus,” on page 167 until the end of page 175.





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<p>Attah kadosh ve-shimkha kadosh u-kdoshim be-khol yom yehalelukha selah.</p>	<p>אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יִהְלֹךְ פְּלֵה:</p>	<p>You are holy and your name is holy and the holy ones sing your praise every day.</p>
<p>U-vkhein tein pahdekha adonai eloheinu 'al kol ma'asekha ve-eimatekha 'al kol mah she-barata. Ve-yira'ukha kol ha-ma'asim ve-yishtahavu lefanekha kol ha-beru'im. Ve-yei'asu khullam aguddah ahat la-asot retzonekha be-leivav shaleim. Kemo she-yada'nu adonai eloheinu she-ha-sholtan lefanekha 'oz be-yadekha u-gvurah bi-minekha ve-shimkha nora 'al kol mah she-barata.</p>	<p>וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימַתְךָ עַל כָּל מַה שִׁבְרָאת. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כֻלָּם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם. כְּמוֹ שֶׁיָּדַעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֹטָן לְפָנֶיךָ עוֹ בְיָדְךָ וְגִבּוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִׁבְרָאת:</p>	<p>And thus, Eternal One our God, instill your fear in all your works and your dread in all you created; that all creation shall be in awe and all creatures shall worship you. Then all shall unite as one to do your will wholeheartedly. For we know, Eternal One our God, authority rests in you; power and strength are in your right hand, and your name evokes awe in all you created.</p>
<p>U-vkhein tein kavod adonai le-'ammekha tehillah li-rei'ekha ve-tikvah tovah le-doreshekha u-fit'hon peh la-meyahelim lakh. Simhah le-artzekha ve-sason le-'irekha u-tzmihat keren le-david 'avdekha va-arikhat neir le-ven yishai meshihekha bi-mheirah ve-yameinu.</p>	<p>וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפִתְחוֹן פֶּה לְמַיְהַלְמֵי לֶךְ. שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעֵרִיכַת נֵר לְבֵן-יִשָׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:</p>	<p>And thus, Eternal One, let there be honour for your people, glory for those who revere you, hope for those who seek you, and a voice for those who long for you. Let there be rejoicing for your land and happiness for your city; let the tradition of David, your servant, flourish and the light of the messianic era shine soon in our days.</p>





<p>U-vkhein tzaddikim yir'u ve-yismaḥu vi-sharim ya'alozu va-ḥasidim be-rinnah yagilu. Ve-'olatah tikpotz piha ve-khol ha-rish'ah kullah ke-'ashan tikhleh. Ki ta'avir memshelet zadon min ha-aretz.</p>	<p>וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ – פִּיהָ וְכָל הָרִשְׁעָה כְּלָה כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מִמְּשַׁלֵּת זָדוֹן מִן הָאָרֶץ:</p>	<p>And thus shall the just see and be glad, the honest exult, and the devoted ones rejoice in song. For the mouth of injustice shall be shut and all evil shall vanish like smoke, when you sweep away the rule of wickedness from the earth.</p>
<p>Ve-timlokh attah adonai levaddekha ‘al kol ma’asekha be-har tziyyon mishkan kevodekha u-vi-rushalayim ‘ir kodshekha ka-katuv be-divrei kodshekha</p>	<p>וְתִמְלֹךְ אֶתָּה יְהוָה לְבַדְּךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ כְּכָתוּב בְּדִבְרֵי קֹדֶשְׁךָ –</p>	<p>Then shall you alone, Eternal One, reign over all your works, on Mount Zion, where your Presence dwells, and in Jerusalem, your holy city, as it is written in your holy scriptures:</p>
<p>Yimlokh adonai le-'olam elohayikh tziyyon le-dor va-dor haleluyah.</p>	<p>יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְּלוּיָהּ:</p>	<p>“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah!”</p> <p style="text-align: right;"><i>Psalm 146</i></p>
<p>Kadosh attah ve-nora shemekha ve-ein elo'ah mibbal'adekha ka-katuv</p>	<p>קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכָתוּב –</p>	<p>You are holy and awesome is your Name, and there is no God but you, as it is written:</p>
<p>Vayyigbah adonai tzeva'ot ba-mishpat ve-ha-el ha-kadosh nikdash bi-tzdakah. Barukh attah adonai ha-melekh ha-kadosh.</p>	<p>וַיִּגְבֶּה יְהוָה צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ: בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:</p>	<p>“The Source of all forces is exalted through justice; the holy God is sanctified through righteousness.” Praised are you, Eternal One, the holy Sovereign.</p>





God as the source of rest and renewal.

Kedushat ha-yom

Attah ahavtanu ve-ratzita banu
ve-kiddashtanu be-mitzvotekha.
Ve-keiravtanu malkeinu la-avodatekha
ve-shimkha ha-gadol ve-ha-kadosh
'aleinu karata.

קְדוּשַׁת הַיּוֹם
אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לְעִבְדֶּיךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ:

**4. KEDUSHAT HA-YOM:
SANCTIFYING THE DAY**

You have loved us and been gracious to us,
making us holy through your mitzvot,
and drawing us close to your service;
by your great and holy name
have you called us.

On Shabbat add the words in parentheses:

Vattitten lanu
adonai eloheinu be-ahavah
et yom (ha-shabbat ha-zeh ve-et yom)
ha-zikkaron ha-zeh
yom (zikhron) teru'ah
(be-ahavah) mikra kodesh
zeikher li-tzi'at mitzrayim.

וַתִּתֵּן לָנוּ
יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)
הַזִּכְרוֹן הַזֶּה
יוֹם (זִכְרוֹן) תְּרוּעָה
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
זֵכֶר לִיצִיאַת מִצְרַיִם:

And with love have you given us,
Eternal One our God,
(this day of Shabbat and)
this Day of Remembrance,
a day for (recalling with love) shofar blasts,
a sacred occasion
recalling the Exodus from Egypt.

Eloheinu v-eilohei avoteinu
ya'aleh ve-yavo ve-yaggi'a'
ve-yeira'eh ve-yeiratzeh ve-yishama'
ve-yippakeid ve-yizzakheir
zikhronenu u-fikdoneinu
ve-zikhron avoteinu.
Ve-zikhron mashi'ah ben david 'avdekha
ve-zikhron yerushalayim 'ir kodshekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלֶה וְיָבֵא וְיַגִּיעַ
וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
וְיִפְקֹד וְיִזְכֹּר
זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ

Our God and God of our ancestors,
let our memories
of all that we deem significant
be acknowledged and recalled
in sight and sound —
the memory of our ancestors,
the memory of the messianic promise,
the memory of Jerusalem, your holy city,





Ve-zikhron kol ‘ammekha
beit yisra’el lefanekha.
Li-fleitah u-l-tovah
le-ḥein u-l-ḥesed u-l-rahāmim
le-ḥayyim u-l-shalom
be-yom ha-zikkaron ha-zeh.

וְזִכְרוֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
לְפִלְיָתָהּ וּלְטוֹבָהּ
לְחַן וּלְחֶסֶד וּלְרַחֲמִים
לְחַיִּים וּלְשָׁלוֹם
בְּיוֹם הַזִּכְרוֹן הַזֶּה:

the memory of your people,
the entire House of Israel.
Let them be for deliverance and well-being,
for grace, lovingkindness and compassion,
for life and for peace
on this Day of Remembrance.

Zokhreinu adonai eloheinu
bo le-tovah
u-fokdeinu vo li-vrakhah
ve-hoshi’einu vo le-ḥayyim.
U-vi-dvar yeshu’ah ve-rahāmim
ḥus ve-ḥonneinu ve-rahēm ‘aleinu
ve-hoshi’einu ki eilekha ‘eineinu.
Ki el melekh
ḥannun ve-rahūm attah.

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ
בּוֹ לְטוֹבָה
וּפְקֻדֵנוּ כּוֹ לְבְרָכָה
וְהוֹשִׁיעֵנוּ כּוֹ לְחַיִּים:
וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים
חֹסֶם וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ
חַנּוּן וְרַחוּם אַתָּה:

Eternal One our God, remember us
this day for well-being;
acknowledge us with a blessing;
grant us the fullness of life.
With a compassionate redeeming word
be gracious, show us your tender love,
and save us; for we look to you,
for you are a gracious and compassionate
ruling Power.

Eloheinu v-eilohei avoteinu
melokh ‘al
kol ha-‘olam kullo bi-khvodekha
ve-hinnasei ‘al kol ha-aretz bi-karekha
ve-hofa’ ba-hadar ge’on ‘uzzekha
‘al kol yoshevei teiveil artzekha.
Ve-yeida’ kol pa’ul
ki attah pe’alto
ve-yavin kol yatzur
ki attah yetzarto.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
מְלוֹךְ עַל
כָּל הָעוֹלָם כְּלוֹ בְּכְבוֹדְךָ
וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ
וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֲזָךְ
עַל כָּל יוֹשְׁבֵי תֵבֵל אֲרֻצְךָ.
וַיֵּדַע כָּל פְּעוּל
כִּי אַתָּה פֹּעֵלָתוֹ
וַיִּבִין כָּל יִצְוֹר
כִּי אַתָּה יוֹצֵרָתוֹ.

Our God and God of our ancestors,
let your Presence reign
over the entire world;
let all the earth be exalted through your splendor,
let the beauty of your powerful majesty shine forth
upon all who inhabit your earth.
Then each of your works will know
that you are its Maker,
and every creature will understand
that you are its Creator,





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Ve-yomar kol asher neshamah be-appo
adonai elohei yisra'el melekh
u-malkhuto ba-kol mashalah.

וַיֹּאמֶר כָּל אֲשֶׁר נְשָׁמָה בְּאִפּוֹ
יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ
וּמַלְכוּתוֹ בְּכֹל מַשְׁלָחַ:

and everything that breathes will declare
the Eternal, God of Israel, is Sovereign
whose rule extends over all.

Eloheinu v-eilohei avoteinu
(retzeih vi-mnuḥateinu.)
Kaddesheinu be-mitzvotekha
ve-tein ḥelkeinu be-toratekha
sabbe'einu mi-tuvekha
ve-sammeḥeinu bi-shu'atekha
(ve-hanḥileinu adonai eloheinu
be-ahavah u-v-ratzon shabbat kodshekha
ve-yanuḥu vah yisra'el
mekaddeshei shemekha)
ve-taheir libbeinu le-ovdekha be-emet.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
(רְצֵה בְּמִנוּחֵינוּ.)
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ
שֶׁבִעֲנֵנוּ מִטּוֹבֶךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
(וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ
וַיְנַוְחוּ בְּהַ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ)
וְטָהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת:

Our God and God of our ancestors,
(accept our rest.)
make us holy through your mitzvot,
and imbue our lives with your Torah.
Satisfy us with your goodness,
let us rejoice in divine fulfillment,
(and in your gracious love, Eternal One our God,
let us inherit your holy Shabbat.
Let all Israel rest on it,
they who sanctify your name.)
and restore our hearts to serve you in truth.

Ki attah elohim emet
u-dvarekha emet ve-kayyam la-ad.
Barukh attah adonai
melekh 'al kol ha-aretz
mekaddeish (ha-shabbat ve-)
yisra'el ve-yom ha-zikkaron.

כִּי אַתָּה אֱלֹהִים אֵמֶת
וּדְבָרְךָ אֵמֶת וְקַיָּם לְעַד.
בְּרוּךְ אַתָּה יְהוָה
מֶלֶךְ עַל כָּל הָאָרֶץ
מְקַדְּשֵׁי (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן:

For you are a God of truth
and your word is true and endures forever.
Praised are you, Eternal One,
Sovereign over all the earth
who sanctifies (Shabbat.)
Israel and the Day of Remembrance.





‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.
 Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-rahāmim.
 Barukh attah adonai
 ha-maḥazir shekhinato le-tziyyon.

Hoda’ah

Modim anaḥnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish‘einu
 attah hu. Le-dor va-dor
 nodeh lekha u-nsappeir tehillatekha
 ‘al ḥayyeinu ha-mesurim be-yadekha
 ve-‘al nishmoteinu ha-pekudot lakh.
 Ve-‘al nissekha she-be-khol yom ‘immanu
 ve-‘al nifle’otekha ve-tovotekha
 she-be-khol ‘eit ‘erev va-voker
 ve-tzohorayim.

God as the source of fulfillment.

עבודה

רִצֵּה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלִהְבֵּ תְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמְּחַזֵּר שְׁכִינָתוֹ לְצִיּוֹן:

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.
 Let our eyes behold your return
 to Zion with love.
 Blessed are you, Eternal One,
 who restores Godly Presence to Zion.

God as the source of gratitude.

הודאה

מוֹדִים אַנְחֵנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָּל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ.
 וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation
 we acknowledge you and relate your praise,
 for our lives bound up in your hand,
 and for our souls in your keeping;
 for your miracles that are daily with us,
 and for your wondrous goodness
 at all times, evening, morning and noon.





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<p>Ha-tov ki lo khalu raḥamekha ve-ha-meraḥeim ki lo tammu ḥasadekha mei-ʿolam kivvinu lakh.</p>	<p>הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוּינוּ לָךְ:</p>	<p>You are goodness, for your love never ceases; compassionate One, your devotion never ends; we have ever hoped for you.</p>
<p>Ve-ʿal kullam yitbarakh ve-yitromam shimkha malkeinu tamid le-ʿolam va-ʿed.</p>	<p>וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרַומַם שְׁמֶךָ מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:</p>	<p>For all this, may your name ever be blessed and exalted, our Sovereign, for ever and ever.</p>
<p>U-khtov le-ḥayyim tovim kol benei veritekha.</p>	<p>וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:</p>	<p>And inscribe for a good life all the people of your Covenant.</p>
<p>Ve-khol ha-ḥayyim yodukha selah vi-halelu et shimkha be-emet ha-el yeshuʿateinu ve-ʿezrateinu selah. Barukh attah adonai ha-tov shimkha u-ikha naʿeh le-hodot.</p>	<p>וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלָךְ נִאֵה לְהוֹדוֹת:</p>	<p>Let everything that lives acknowledge you and praise your name in truth, God of our deliverance and help. Praised are you, Eternal One, whose name is goodness, and to whom gratitude is fitting.</p>





God as the source of peace.

Shalom

Eloheinu v-eilohei avoteinu.
Barekheinu va-berakhah ha-meshulleshet
ha-amurah mi-pi aharon u-vanav

Yevarekh'kha adonai ve-yishmerekha.
Ken yehi ratzon.

Ya'eir adonai panav eilekha
vi-ḥunnekka.
Ken yehi ratzon.

Yissa adonai panav eilekha
ve-yaseim lekha shalom.
Amen. Ken yehi ratzon.

Sim shalom tovah u-vrakhah
ḥein va-ḥesed ve-rah'amim
‘aleinu ve-‘al kol yir'ei shemekha.
Barekheinu avinu kullanu ke-eḥad
be-or panekha.
Ki ve-or panekha natatta lanu
adonai eloheinu torat ḥayyim
ve-ahavat ḥesed u-tzdakah u-vrakhah
ve-rah'amim ve-ḥayyim ve-shalom.

שלום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
בְּרַכְנוּ בְּבְרַכְהָ הַמְשֻׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו –

יְבָרֶכְךָ יְהוָה וַיְשַׁמְרֶךָ:
כֵּן יְהִי רָצוֹן:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ
וַיַּחֲנֶנְךָ:
כֵּן יְהִי רָצוֹן:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שְׁלוֹם:
אָמֵן. כֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרַכְהָ
חֵן וְחֶסֶד וְרַחֲמִים
עֲלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
בְּרַכְנוּ אֲבוֹתֵינוּ בְּאֶחָד
בְּאוֹר פָּנֶיךָ.
כִּי בְאוֹר פָּנֶיךָ נָתַתְּ לָנוּ
יְהוָה אֱלֹהֵינוּ תוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרַכְהָ
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:

7. SHALOM: PEACE

Our God and God of our ancestors,
bless us with the three-fold blessing
spoken by Aaron and his sons:

“May God bless you and keep you.”
May it be so.

“May God’s presence radiate upon you
and grant you graciousness.”
May it be so.

“May God’s presence be with you
and grant you peace.” *Numbers 6*
Amen. May it be so.

Grant peace, well-being and blessing,
grace, lovingkindness and compassion,
to us and all God-fearing people.
Bless us, our Source, all of us uniquely
with the light of your presence;
for with your light, you have given us,
Eternal One our God, a Torah of life,
love of kindness, justice and blessing,
compassion, life and peace.





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<p>Ve-tov be-'einekha le-vareikh et 'ammekha yisra'el ve-et kol ha-'ammim be-rav 'oz ve-shalom.</p>	<p>וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל הָעַמִּים בְּרַב עֹז וְשָׁלוֹם:</p>	<p>May it be good in your sight to bless your people Israel and all peoples with great strength and peace.</p>
<p>Be-seifer ḥayyim berakhah ve-shalom u-farnasah tovah nizzakheir ve-nikkateiv lefanekha anaḥnu ve-khol 'ammekha beit yisra'el le-ḥayyim tovim u-l-shalom.</p>	<p>בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִקְטָע לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם:</p>	<p>In the book of life, blessing, peace and honourable prosperity, may we be remembered and inscribed, we and all your people Israel, for a life of goodness and peace.</p>
<p>Barukh attah adonai 'oseih ha-shalom.</p>	<p>בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשָּׁלוֹם:</p>	<p>Blessed are you, Eternal One, author of peace.</p>

THE STORY OF ZUSYA

Every person born into this world represents something new, something that never existed before, something original and unique... Everyone's foremost task is the actualization of his or her unique, unprecedented and never recurring potentialities, and not the repetition of something that another, be it even the greatest, has already achieved.

Rabbi Zusya said, a short while before his death: "In the world to come I shall not be asked: 'Why were you not Moses?' I shall be asked: 'Why were you not Zusya?'"

Hasidic





THE ORIGIN OF THE AVINU MALKEINU

Our Rabbis have taught: It is related of Rabbi Eliezer that in a time of continuing drought he ordained thirteen fasts upon the community but no rain fell. In the end, as the people began to depart from the synagogue, he exclaimed, “Have you prepared graves for yourselves?” Thereupon the people sobbed loudly and rain fell.

Another story is told about Rabbi Eliezer, that once he stood before the Ark and recited the twenty-four benedictions for fast days but his prayer was not answered. Rabbi Akiva stood there after him and proclaimed, “*Avinu Malkeinu*, our Source, our Sovereign, we have no Sovereign but You; our Source, our Sovereign, have mercy upon us” and rain fell. The other rabbis present were suspicious of Rabbi Eliezer, whereupon a heavenly voice proclaimed:

“Not that Akiva is greater than Eliezer,
but that Akiva is more conciliatory
and less demanding of his rights than Eliezer.”

Talmud, Taanit 25b

Avinu Malkeinu — The above-mentioned legendary origin of *Avinu Malkeinu* suggests both the antiquity and uncertain history of this most popular and emotionally resonant High Holiday prayer. It is known, however, that the order and number of verses in the extant versions vary. The earliest recorded version, that of Seder Rav Amram (tenth century) comprised 25 verses. In the later Sephardi prayer rites there were 29, 31, or 32 verses, depending upon locale; in the German Ashkenazi rite, 38; in the Polish rite, 44 and in that of Salonika, 53. The current version follows that of Rabbi Mordecai Kaplan in the original Reconstructionist High Holiday Prayer Book. It consists of 25 verses, reflecting the number of verses in the earliest version of Rav Amram.

Avinu Malkeinu is traditionally not recited on Shabbat because it is inappropriate to pray for personal requests on the Day of Rest.





The Ark is opened and we rise.

Avinu malkeinu

Avinu malkeinu

ḥatanu lefanekha.

Avinu malkeinu

ein lanu melekh ella attah.

Avinu malkeinu

‘aseih ‘immanu lema’an shemekha.

Avinu malkeinu

ḥaddeish ‘aleinu shanah tovah.

Avinu malkeinu

hafeir ‘atzat oyeveinu.

Avinu malkeinu

setom piyyot mastineinu

u-mkatregeinu.

Avinu malkeinu

kalleih dever ve-ḥerev ve-ra’av

u-shvi u-mash’hit mi-benei veritekha.

Avinu malkeinu

selah u-mḥal le-khol ‘avonoteinu.

Avinu malkeinu

hahazireinu bi-tshuvah sheleimah lefanekha.

אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ

חָטֵאנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ

אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֲתָהּ:

אָבִינוּ מַלְכֵנוּ

עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ:

אָבִינוּ מַלְכֵנוּ

חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ

הַפֵּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ

סָתוּם פִּיּוֹת מְשֻׁמֵינֵנוּ

וּמְקַטְרֵגֵינוּ:

אָבִינוּ מַלְכֵנוּ

כִּלֵּה דָבָר וְחָרֵב וְרָעַב

וּשְׁבִי וּמְשַׁחִית מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מַלְכֵנוּ

סָלַח וּמָחַל לְכָל עֲוֹנוֹתֵינוּ:

אָבִינוּ מַלְכֵנוּ

הַחֲזִירֵנוּ בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

AVINU MALKEINU

Our Source, our Sovereign,

we have sinned before you.

Avinu, Malkeinu,

we have no sovereign but you.

Our Source, our Sovereign,

treat us so that your name be enhanced.

Avinu, Malkeinu,

renew us with a good year.

Our Source, our Sovereign,

frustrate the counsel of our foes.

Avinu, Malkeinu,

stop the mouths of our adversaries

and accusers.

Our Source, our Sovereign,

rid us of disease, war, famine,

exile and destruction.

Avinu, Malkeinu,

forgive and pardon all our wrongdoing.

Our Source, our Sovereign,

restore us with wholehearted repentance.

Avinu, Malkeinu, “Our Source, our Sovereign,” (literally, “our Father, our King”) — This well-known address of God in prayer captures the emotional tension of a God who is both near and far. We desire the intimacy and comfort of an immanent, loving God that resides within, that nurtures and sustains us; a God “whose Presence fills the whole world” (Isaiah 6). And yet, we also need and desire a relationship with an Other, a transcendent and awe-inspiring commanding voice of ethics; “the Eternal reigns forever” (Psalm 146).





Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
shelah refu'ah sheleimah le-ḥofei 'ammekha.	שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:	send complete healing to all the sick.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kotveinu be-seifer ḥayyim tovim.	כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:	inscribe us in the book of good life.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
kotveinu be-seifer ge'ullah vi-shu'ah.	כְּתִבֵנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה:	inscribe us in the book of deliverance.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kotveinu be-seifer parnasah ve-khalkalah.	כְּתִבֵנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה:	inscribe us in the book of sustenance.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
kotveinu be-seifer zekhuyot.	כְּתִבֵנוּ בְּסֵפֶר זְכוּיֹת:	inscribe us in the book of merit.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kotveinu be-seifer seliḥah u-mḥilah.	כְּתִבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:	inscribe us in the book of forgiveness.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
hatzmaḥ lanu yeshu'ah be-karov.	הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:	cause our deliverance to soon flourish.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
hareim keren yisra'el 'ammekha.	הָרִם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:	exalt the strength of your people Israel.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
mallei yadeinu mi-birkhotekha.	מְלֵא יָדֵינוּ מִבְּרִכּוֹתֶיךָ:	endow us with your blessings.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kabbeil be-rahamim u-v-ratzon	קַבֵּל בְּרַחֲמִים וּבְרָצוֹן	accept our prayer
et tefillateinu.	אֶת תְּפִלָּתֵנוּ:	with loving compassion.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
na al teshiveinu reikam mi-lefanekha.	נָא אַל תִּשְׁיֵבֵנוּ רִיקִם מִלְּפָנֶיךָ:	do not turn us away empty.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
zakhor ki 'afar anaḥnu.	זְכוֹר כִּי עָפָר אַנְחָנוּ:	remember that we are but dust.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
ḥamol 'aleinu ve-'al 'olaleinu ve-tappeinu.	חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:	have pity upon us, our infants and children.





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<p>Avinu malkeinu</p> <p>'aseih lema'an harugim 'al shem kodshekha. Avinu malkeinu</p> <p>'aseih lema'an shimkha ha-gadol ha-gibbor ve-ha-nora she-nikra 'aleinu.</p>	<p>אָבִינוּ מַלְכֵנוּ</p> <p>עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ:</p> <p>אָבִינוּ מַלְכֵנוּ</p> <p>עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר</p> <p>וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:</p>	<p>Our Source, our Sovereign, act for those slain for your holy name.</p> <p><i>Avinu, Malkeinu,</i> act for the sake of your great, mighty, and awe-inspiring name by which we are called.</p>
<p>Avinu malkeinu</p> <p>honneinu va-'aneinu</p> <p>ki ein banu ma'asim.</p> <p>'Aseih 'immanu tzedakah va-ḥesed ve-hoshi'einu.</p>	<p>אָבִינוּ מַלְכֵנוּ</p> <p>חֲנִנּוּ וְעֲנֵנוּ</p> <p>כִּי אֵין בָּנוּ מַעֲשִׂים.</p> <p>עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד</p> <p>וְהוֹשִׁיעֵנוּ:</p>	<p>Our Source, our Sovereign, be gracious and answer us though we be undeserving; temper justice with mercy, and deliver us.</p>

The Ark is closed and we are seated.





Kaddish titkabbal

קדיש תתקבל

READER'S KADDISH

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-ʿagala u-vi-zman kariv.
 Ve-imru amen.

Reader:
 יתגדל ויתקדש שמה רבא
 בעלמא די ברא כרעותיה.
 וימליך מלכותיה
 בחיכון וביומיכון
 ובחיי דכל בית ישראל
 בעגלא ובזמן קריב.
 ואמרו אמן:

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
 le-ʿalam u-l-ʿalemei ʿalmayya.

יהא שמה רבא מברך
 לעלם ולעלמי עלמיא:

May God's great name be blessed forever,
 in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

יתברך וישתבח ויתפאר
 ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שמה דקדשא

Blessed, praised and glorified;
 extolled and honoured;
 adorned, exalted and acclaimed
 be the name of the Holy One,

Congregation and Reader:

Berikh hu

ברוך הוא

the blessed,

Reader:

Le-ʿeilla u-l-ʿeilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-alma.
 Ve-imru amen.

לעלא ולעלא
 מכל ברכתא ושירתא
 תשבחתא ונחמתא
 דאמירן בעלמא.
 ואמרו אמן:

far beyond
 all prayer and song,
 praise and consolation
 that may be uttered in this world;
 and let us say: Amen.





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<p>Titkabbeil tzelotehon u-va'utehon de-khol beit yisra'el kodam avuhon di vi-shmayya. Ve-imru amen.</p>	<p>תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קִדָּם אַבּוּהוֹן דִּי בְּשָׁמַיָּא. וְאִמְרוּ אָמֵן:</p>	<p>May the prayers and requests of the entire House of Israel be accepted before their Source in the heavens; and let us say: Amen.</p>
<p>Yehei shelama rabba min shemayya ve-hayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.</p>	<p>יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:</p>	<p>May there be abundant divine peace, bringing good life for us and all Israel; and let us say: Amen.</p>
<p>'Oseh shalom bi-mromav hu ya'aseh shalom 'aleinu ve-'al kol yisra'el, ve-al kol yoshvei teivel Ve-imru amen.</p>	<p>עֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאִמְרוּ אָמֵן:</p>	<p>May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.</p>





‘AKEDAT YITZḤAK
THE BINDING OF ISAAC

On Rosh Ha-Shanah morning, we read one of the most difficult narratives of the Torah — *‘Akedat Yitzḥak*, the story of God’s command that Abraham bind his son Isaac as a sacrifice. The powerful words of this verse are found above the ram, trapped in a thorn bush, who eventually stood in for Isaac as the sacrifice: *Kaḥ na*, “Take now your son, your only one, the one you love, Isaac.” The ram stands on two shofars, reminding us of this innocent animal’s sacrifice each time we hear their powerful sound. Abraham’s further instructions are found in the hills below: “And go to the land of Moriah and offer him up there as a sacrifice on one of the mountains that I will point out to you.”

The painfully difficult decision confronting Abraham is reinforced by the depiction of waves at the bottom and stars at the top. God had promised him that his descendants would be “more numerous than the sands of the sea and the stars in the sky.” The final verse at the foot of the mountain gives the resolution of this drama: *Be-har Adonai yeirāeh*, “On the Mount of the Eternal there is vision.”







סדר קריאת התורה
לראש השנה TORAH SERVICE
FOR ROSH HA-SHANAH

Torah, the “Teaching,” refers to the Five books of Moses, or, in Hebrew, the **Ḥumash**, from “five.” In English the Torah is also referred to as the Pentateuch, from the Greek, “five books.” According to tradition, the Torah was canonized by Ezra in the fifth century before the common era. Weekly readings were established along with special readings for the various festivals. In addition to the thematic reading from the first scroll, there is a **maftir**, a concluding reading from a second scroll. The maftir reading imparts the biblical injunction for the observance of the festival.

Following the Torah reading a complementary reading from the second major unit of the Hebrew Bible, the Prophets, is read. This prophetic reading or **haftarah**, “completes” the Torah lesson with a thematic connection.



“When a person reads a letter from his or her beloved, they do not only read what it says, but, pondering over every word, imagine communing with them. Likewise when the ancient rabbis studied Torah, they relived the experience of divine revelation.” (Mordecai M. Kaplan)

Rabbi Kaplan gives us an insight into the Jew’s relationship with Torah. We read, study and ponder each and every word, not because we expect to learn some new fact or practical piece of information. Rather, the narratives of Torah reveal to us the sacred story of our people, and we read it again and again in order to connect ourselves with that story, and with the life of our people.

It is a story of a search for justice and compassion in a world that knows of evil and cruelty. It is a story of a search for meaning and significance in a world that can seem arbitrary and absurd. The Torah is the story of our people’s quest to find God in the world. It tells of our struggle to hear a commanding voice, and of our attempts at learning how to respond.





TAKING OUT THE SEFER TORAH

<p>Ein kamokha va-elohim adonai ve-ein ke-ma'asekha.</p> <p>Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor.</p> <p>Adonai melekh adonai malakh adonai yimlokh le-'olam va-'ed.</p> <p>Adonai 'oz le-'ammo yittein adonai yevareikh et 'ammo va-shalom.</p>	<p>אֵין-כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֵׂיךָ: מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשָׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר: יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:</p>	<p>There is none like you among all powers, and nothing compares with your deeds. <i>Psalm 86</i></p> <p>Yours is the sovereignty of all eternities, and the dominion over all generations. <i>Psalm 145</i></p> <p>The Eternal reigns, the Eternal has reigned, the Eternal One will reign for ever and ever.</p> <p>May the Eternal One's people be granted strength, May the Eternal's people be blessed with peace.</p> <p style="text-align: right;"><i>Psalm 29</i></p>
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<p>Av ha-rah'amim heitivah vi-rtzonekha et tziyyon tivneh homot yerushalayim.</p> <p>Ki vekha levad betahnu. Melekh el ram ve-nissa adon 'olamim.</p>	<p>אֵב הַרְחָמִים הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם: כִּי כָךְ לְבַד בִּטְחָנוּ. מֶלֶךְ אֵל רַם וְנִסָּא אֲדוֹן עוֹלָמִים:</p>	<p>Source of Compassion, deal well with Zion; rebuild the walls of Jerusalem. <i>Psalm 51</i></p> <p>For in you alone have we trusted, Sovereign, sublime and exalted God, Crown of all worlds.</p>
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We rise as the Ark is opened.

<p>Vayehi bi-nso'a' ha-aron vayyomer moshe kumah adonai</p> <p>ve-yafutzu oyevekha ve-yanusu mesan'ekha mi-panekha.</p> <p>Ki mi-tziyyon teitzei torah u-dvar adonai mi-rushalayim.</p> <p>Barukh she-natan torah le-'ammo yisra'el bi-kdushato.</p>	<p>וַיְהִי בְּנִסְעֵי הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצְזוּ אֹיְבֶיךָ וַיִּנְסּוּ מִשְׁנֵאֲפֶיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלָיִם: בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:</p>	<p>When the Ark journeyed, Moses would say: "Arise, O Everpresent, let your enemies be scattered; may those who hate you flee from you." <i>Numbers 10</i></p> <p>For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem. <i>Isaiah 2</i></p> <p>Blessed is the One who gave Torah to our people Israel through holiness.</p>
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On Shabbat, the next two paragraphs are omitted:

Adonai, Adonai	יהוה יהוה	The Eternal, the Everpresent
El raḥum ve-ḥannun	אל רחום וחנון	is a compassionate and gracious God,
erekh appayim ve-rav ḥesed ve-emet.	ארך אפים ורב-חסד ואמת:	patient, abounding in devotion and truth,
Notzeir ḥesed la-alafim	נצר חסד לאלפים	assuring steadfast love for a thousand generations,
nosei 'avon va-fesha' ve-ḥatta'ah ve-nakkeih.	נשא עון ופשע וחטאה ונקה:	forgiving transgression, iniquity and sin, and granting pardon. <i>Exodus 34</i>
Va-ani tefillati lekha adonai 'eit ratzon	ואני תפילתי-לך יהוה עת רצון	I ask that my prayer may be timely.
elohim be-rov ḥasdekha	אלהים ברב-חסדך	With your great love, O God,
'aneini be-emet yish'ekha.	ענני באמת ישעך:	answer me, with your saving truth. <i>Psalms 69</i>
Berikh shemeih de-marei 'alma	ברוך שמה דמרא עלמא	Let the universal Sovereign be blessed,
berikh kitrakh ve-atrakh.	ברוך כתריך ואתריך:	blessed be your crown and your throne.
Yehei re'utakh	יהא רעותך	May your friendship continue
'im 'ammakh yisra'el le-'alam.	עם עמך ישראל לעלם.	with your people Israel forever.
U-furkan yeminakh aḥazei	ופרקן ימינה אחזי	Show your mighty right hand
le-'ammakh be-veit makdeshakh.	לעמך בבית מקדשך.	to your people in your holy Temple.
U-l-amtuyei lana mi-tuv nehorakh	ולאמטויי לנא מטוב נהורך	Grant us the goodness of your light,
u-l-kabbeil tzelotana be-raḥamin.	ולקבל צלותנא ברחמין:	and accept our prayers with compassion.
Yehei ra'ava kodamakh	יהא רעוא קדמך	Grant us
de-torikh lan ḥayyin be-tivuta	דתוריך לן חיינ בטיבותא	long life filled with goodness.
ve-le-hevei ana fekida	וליהוי אנא פקידא	May I be acknowledged
be-go tzaddikayya.	בגו צדיקיא.	among the just,





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Le-mirham 'alai u-l-mintar yati
ve-yat kol di li
ve-di le-'ammakh yisra'el.

לְמַרְחֵם עָלַי וּלְמִנְטֵר יָתִי
וְיַת כּוֹל דִּי לִי
וְדִי לְעַמּוּךָ יִשְׂרָאֵל:

that you might love me, and preserve me
and all that I have
and all that belongs to your people Israel.

Ant hu zan le-kholla
u-mfarneis le-kholla.
Ant hu shallit 'al kolla
ant hu de-shallit 'al malkhayya
u-malkhuta dilakh hi.
Ana 'avda de-kudsha berikh hu
de-sagidena kammeih u-mi-kamma
di-kar oraiteih be-khol 'iddan ve-'iddan.
La 'al enash rahtzna
ve-la 'al bar elahin samikhna
ella be-elaha di-shmayya
de-hu elaha keshot
ve-oraiteih keshot
u-nvi'ohi keshot
u-masgei le-me'bad tavvan u-kshot.

אַנְתָּ הוּא זֶן לְכֹלָא
וּמְפָרְנֵס לְכֹלָא.
אַנְתָּ הוּא שְׁלִיט עַל כּוֹלָא
אַנְתָּ הוּא דְשְׁלִיט עַל מַלְכֵי
וּמַלְכוּתָא דִּילְךָ הִיא:
אַנָּא עֲבָדָא דְקֻדְשָׁא בְּרִיךְ הוּא
דְסַגִּידְנָא קַמֵּיהּ וּמִי־כַמְמָא
דִּיקָר אֹרֵיתָהּ בְּכֹל עֵדָן וְעֵדָן:
לָא עַל אֲנָשׁ רְחִיצְנָא
וְלָא עַל בַּר אֱלֹהִין סְמִיכְנָא
אֱלָא בְּאֱלֹהָא דְשָׁמַיָא
דְהוּא אֱלֹהָא קֶשׁוֹט
וְאֹרֵיתָהּ קֶשׁוֹט
וְנְבִיאֹהִי קֶשׁוֹט
וּמַסְגֵּי לְמַעְבַּד טַבְּוֹן וְקֶשׁוֹט:

You provide sustenance for all
and nourish all.
You rule over all,
over all who rule,
for sovereignty is yours.
Therefore I serve the Blessed Holy One,
before whom and before whose
precious Torah I bow at all times.
Not on mortals do I rely,
nor in great leaders do I trust;
but only in the God of the heavens,
who is the God of truth,
and whose Torah is truth,
and whose prophets speak truth,
and who performs much goodness and truth.

Beih ana rahtzn
ve-li-shmeih kaddisha yakkira
ana eimar tushbehan.
Yehei ra'ava kodamakh
De-tiftah libba'i be-oraita.
Ve-tashlim mish'alin de-libba'i
ve-libba de-khol 'ammakh yisra'el
le-tav u-l-hayyin ve-li-shlam. Amen.

בֵּיהּ אַנָּא רְחִיצִין
וְלִשְׁמֵיהּ קַדִּישָׁא וְיַקִּירָא
אַנָּא אֵמַר תּוּשְׁבְּהָן:
יְהִי רַעְוָא קְדָמְךָ
דְתַפְתַּח לִבֵּי בְּאוֹרֵיתָא.
וְתַשְׁלִים מִשְׁאַלִּין דְּלִבֵּי
וְלִבָּא דְכָל עַמּוּךָ יִשְׂרָאֵל
לְטַב וּלְחַיִּין וּלְשָׁלוֹם. אָמֵן:

In you alone do I trust,
and to your precious holy name
I offer praise.
May it be that
my heart will open up to your Torah.
Fulfill the desires of my heart,
and the hearts of all your people, Israel,
for good, for life and for peace. Amen. *Zohar*





While the Torah is held, each of the following two verses is chanted responsively
by the Reader and the Congregation:

<p>Shema yisra'el adonai eloheinu adonai ehad.</p>	<p>שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:</p>	<p>Hear O Israel, the Eternal is our God, the Eternal One alone. <i>Deuteronomy 6</i></p>
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<p>Ehad eloheinu gadol adoneinu kadosh ve-nora shemo.</p>	<p>אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:</p>	<p>Our God is One, great is our God; awesome holiness is God's name.</p>
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Reader faces the Ark and recites:

<p>Gaddelu l-adonai itti u-nromemah shemo yahdav.</p>	<p>גָּדְלוּ לַיהוָה אִתִּי וְנִרְמַמְהָ שְׁמוֹ יחדוֹ:</p>	<p>Ascribe greatness to the Eternal with me; let us extol God's name together. <i>Psalm 34</i></p>
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Reader and Congregation:

<p>Lekha adonai ha-gedullah ve-ha-gevurah ve-ha-tif'eret ve-ha-neitzah ve-ha-hod ki khol ba-shamayim u-va-aretz lekha adonai ha-mamlakhah ve-ha-mitnassei le-khol le-rosh.</p>	<p>לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד כִּי-כָל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:</p>	<p>Yours, Eternal One, is the greatness, the might, the splendour, the eternity, the majesty, even all that is in heaven and earth. Yours, Eternal One, is the sovereignty, exalted above all. <i>1 Chronicles 29</i></p>
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<p>Romemu adonai eloheinu vehishtahev la-hadom raglav kadosh hu. Romemu adonai eloheinu vehishtahev le-har kodsho ki kadosh adonai eloheinu.</p>	<p>רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהָדוֹם רַגְלָיו קְדוֹשׁ הוּא: רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:</p>	<p>Exalt the Eternal, our God, worship before God's footstool; holy is God. Exalt the Eternal, our God, worship at God's holy mountain, for holy is the Eternal One, our God. <i>Psalm 99</i></p>
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The Reader calls up the first aliyah with following invocation:

Ve-ya'azor ve-yagein ve-yoshi'a' le-khol ha-ḥosim bo ve-nomar amen. Ha-kol havu godel I-eiloheinu u-tnu khavod la-torah. Ya'amod rishon. Barukh she-natan torah le'ammo yisra'el bi-kdushato.	וַיַּעְזֹר וַיַּגַּעַן וַיְיוֹשִׁיעַ לְכֹל הַחֹסִים בּוֹ וַנֹּאמֶר אָמֵן: הַכֹּל הָבּוּ גֹדֶל לְאֱלֹהֵינוּ וְתָנוּ כְבוֹד לַתּוֹרָה. יַעֲמֹד רִישׁוֹן: בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:	Strengthen, protect, and redeem all who trust in God, and say: Amen. Let all ascribe greatness to our God, and give honour to the Torah. Let the first honouree come forward. Blessed be the One who with divine holiness has given Torah to our people Israel.
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Congregation and Reader respond:

Ve-attem ha-deveikim b-adonai eloheikhem ḥayyim kullekhem ha-yom.	וְאַתֶּם הַדְּבִיקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:	You who cleave to the Eternal your God, are alive, every one of you, today.
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Each person called up to the reading of the Torah touches the *tzitzit* to the passage indicated by the Reader, then kisses the *tzitzit*, holds the handles of the Torah and recites:

Barekhu et adonai ha-mevorakh.	בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:	* Praise the Eternal, the boundless One.
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Congregation responds:

Barukh adonai ha-mevorakh le-'olam va-'ed.	בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:	Praised is the Eternal One of blessing for all eternity.
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The above Congregational response is repeated and the blessing continues:

Barukh attah adonai eloheinu melekh ha-'olam asher baḥar banu la-'avodato	בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ לְעַבְדוֹתוֹ	You abound in blessings, Eternal One our God, Sovereign of all time and space, * who has distinguished us for divine service
TRADITIONAL asher baḥar banu mi-kol ha-'ammim ve-natan lanu et torato.	אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:	who had chosen us from all peoples and given us your Torah.
Barukh attah adonai notein ha-torah.	בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:	Praised are you, Eternal One, who gives the Torah.





After the section of the Torah is read, the Torah is again touched with *tzitzit*, the *tzitzit* is kissed, and the following blessing is recited:

<p>Barukh attah adonai eloheinu melekh ha-’olam asher natan lanu torat emet ve-ḥayyei ‘olam nata’ be-tokheinu. Barukh attah adonai notein ha-torah.</p>	<p>בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וַחַיֵּי עוֹלָם נָמַע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:</p>	<p>You abound in blessings, Eternal One our God, Sovereign of all time and space, who has given us a Torah of truth and planted eternal life within us. Blessed are you, Eternal One, who gives the Torah.</p>
<p>Barukh attah adonai eloheinu melekh ha-’olam ha-gomeil le-ḥayyavim tovoṯ she-gemalani kol tov.</p>	<p>בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת שֶׁגָּמְלָנִי כֹל טוֹב:</p>	<p>Blessed are you, Eternal One our God, Sovereign of all time and space, who bestows goodness on the undeserving, for having bestowed great favour on me.</p>
<p>Amen. Mi she-gemalekha kol tov hu yigmalkha kol tov. Selah.</p>	<p>אָמֵן. מִי שֶׁגָּמְלָךְ כֹּל טוֹב הוּא יִגְמְלָךְ כֹּל טוֹב. סְלָה:</p>	<p>Amen. May the One who dealt kindly with you continue to show you only goodness.</p>

*The original Reconstructionist prayerbook offered the version, אֲשֶׁר קָרַבְנוּ לְעִבּוֹדְךָ, **asher keirevanu la-’avodato**, “who has drawn us close to His service...” The intent was to avoid the chauvinistic connotations of chosenness in the traditional version, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, **asher bahar banu mi-kol ha-’ammim**, “who has chosen us from all peoples.” The current version seeks to maintain the positive aspects of chosenness, namely, our sense of uniqueness and relatedness to God. At the same time we maintain the Reconstructionist emphasis on vocation, rather than election. If we feel “chosen,” “drawn close,” or “distinguished,” it is only by virtue of our sense of purpose. In being called up to the Torah we affirm our commitment to divine service, or in contemporary terms, the service of ethical nationhood.





TORAH READING FOR THE FIRST DAY OF ROSH HA-SHANAH

A STORY ABOUT FAMILIES

According to tradition, Rosh Ha-Shanah marks the birthday of the world. The Torah reading for this day, however, is not the story of creation from the Book of Genesis. Instead we read the story of a husband and a wife who quarrelled, an infertile woman in conflict with the other woman in her husband's life, the birth of a child, and the story of two children who couldn't live in the same house.

This is because on Rosh Ha-Shanah we don't concern ourselves with metaphysics. We focus instead on the first family in Jewish history, a family that had all the problems and all the difficulties that we have — and more. This was a family that had to deal with infertility and family tension and yet survived as a family. And we can identify with them and learn from them because their problems are real. They are like us. We hunger to make sense out of our lives as companions, as husbands and wives, as parents and as children, as people struggling to make peace with others who seem not unlike ourselves, and so we listen to the story of this family in the hope that we can learn from their experiences.

Jack Riemer (adapted)



DESCENT IS NOT ENOUGH

In the story of the birth of Isaac and sending away of Ishmael and Hagar the Torah directs our attention to an important idea concerning the Jewish people. It teaches that mere descent from Abraham is not enough to make us the heirs of God's promise to him. *"I shall make of you a great nation... in you shall all the families of the earth be blessed"* (Genesis 12:2-3).

Mordecai M. Kaplan





La-eim

לְאִם FOR THE MOTHER

1

Kemo taḥanat ru'ah yeshanah,
tamid shtei yadayim muramot li-tz'ok
el raki'a'
u-shtayim muradot le-hakhin perusot.

כְּמוֹ טַחְנַת-רוּחַ יִשְׁנָה,
תָּמִיד שְׁתֵּי יָדַיִם מוֹרְמוֹת לְצֻעוֹק
אֶל רָקִיעַ
וּשְׁתַּיִם מוֹרְדוֹת לְהַכִּין פְּרוֹסוֹת.

Like an old windmill,
Always two arms raised to yell
at the heavens
And two lowered to make sandwiches.

'Eineha nekiyyot u-mtzuhtzahot
kemo 'erev pesah.

עֵינֶיהָ נְקִיּוֹת וּמְצֻחְצָחוֹת
כְּמוֹ עֶרֶב פֶּסַח.

Her eyes clean and polished
Like Passover eve.

Ba-lailah tasim et kol ha-mikhtavim
ve-ha-tzillumim zeh leyad zeh.

בַּלַּיְלָה תַּשִּׂים אֶת כָּל הַמִּכְתָּבִים
וְהַצְלֻמִּים זֶה לְיָד זֶה.

At night she lines up all the letters
And the photographs in a row,

Kedei li-mdod bahem
orekh etzba' ha-elohim.

כְּדֵי לְמַדוֹד בָּהֶם
אֶרְךְ אֶצְבַּע הָאֱלֹהִים.

To measure with them
The length of God's finger.

2

Ani rotzeh la-lekhet ba-vadiyyot
ha-'amukkot she-bein hityappehuyyoteha.

אֲנִי רוֹצֵה לָלֶכֶת בְּוַדִּיּוֹת
הָעֻמְקוֹת שְׁבִין הַתִּיפְחִיּוֹתֶיהָ.

I want to walk in the deep
Wadis between her sobs.

Ani rotzeh la-'amod ba-sharav
shel shetikatah.

אֲנִי רוֹצֵה לְעֹמֵד בְּשָׂרָב
שֶׁל שְׁתִּיקָתָהּ.

I want to stand in the hot wind
Of her silence.

Ani rotzeh le-hisha'ein
el ha-geza'im ha-mehuspasim
shel ke'eivah.

אֲנִי רוֹצֵה לְהִשָּׁעַן
אֶל הַגְּזָעִים הַמְּחֻסְפָּסִים שֶׁל כְּאַבָּהּ.

I want to lean
On the rough trunks of her pain.

3

Hi samah oti,
ke-hagar et yishmael,
taḥat aḥad ha-siḥim.

הִיא שָׂמָה אוֹתִי,
כְּהָגַר אֶת יִשְׁמָעֵאל,
תַּחַת אֶחָד הַשִּׁיחִים.

She puts me,
As Hagar put Ishmael,
Under one of the bushes.





She-lo tir'eh be-moti, ba-milhamah.	שְׁלֹא תִרְאֶה בְּמוֹתִי, בְּמִלְחָמָה.	So she won't see me die in the war,
Taḥat aḥad ha-siḥim	תַּחַת אֶחָד הַשִּׁיחִים	Under one of the bushes
be-aḥat ha-milhamot.	בְּאַחַת הַמִּלְחָמוֹת.	In one of the wars.

*Yehuda Amichai
trans., Chana Kronfeld,
Benjamin and Barbara Harshav*

ISAAC

It was my father forced him into the desert —
My father, the patriarch, fearing for my inheritance,
And my mother, jealous of the strength of a concubine's child.

And I vaguely remember the mocking, knowing boy
Who played his secret games around our tents
And crept in at night to his mother the slave woman's pillow.

He could do marvellous things: whistle wild songs,
Climb trees I couldn't, find unknown caves and streams;
His exploits were legend among our lesser household.

But there was that day my father, a man perplexed,
Rejected his furtively proud, unorthodox son:
His God wanted me and my father always listened.

I hear now my brother is a chief of a tribe in the desert;
He lives by conquest and has many enemies.
His children plot and starve when he is defeated.

I hear rumours he dreams of marching against me.
To seize his inheritance. What shall I do against God and my father?

I, too, have suffered, perhaps more than he:
I have had a sacrificial knife laid at my throat.
These lands are a small exchange for that terrifying moment.

I would like to help my brother, but he is still proud.
There will be no discussion of peace between us;
And our father, the old God-fearing man, has been dead many years.

A.C. Jacobs





TORAH READING FOR THE FIRST DAY

Genesis 21

First Aliyah

21 ¹The Eternal took note of Sarah as was promised; the Eternal did for Sarah as had been spoken. ²Sarah conceived and bore Abraham a son in his old age, at the set time about which God had spoken. ³Abraham gave his newborn son that Sarah had borne him the name of Isaac. ⁴And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

Second Aliyah

⁵Now Abraham was a hundred years old when Isaac, his son, was born to him. ⁶Sarah said, "God has brought me laughter; everyone who hears will laugh with me." ⁷And she added, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age." ⁸The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

Third Aliyah

⁹Sarah saw the boy whom Hagar, the Egyptian, had borne to Abraham, laughing. ¹⁰She said to Abraham, "Cast out that slave woman and her

¹ **vadonai pakad**, "The Eternal took note"— The Hebrew verb *p-k-d* implies more than simple remembrance. It connotes a sense of judgment and destiny. The same idiom is used in connection with the birth of Samuel which follows in the haftarah. In both cases the newly born infant is a child of destiny. The birth of Isaac marks a new and momentous stage in the unfolding plan of history (*Nahum Sarna*).

ka-asher amar ... ka-asher dibber, "as was promised... as had been spoken." God had repeatedly made a promise to Abraham: "I will bless her; I will give you a son by her" (*Genesis 17:16*). "I will certainly return to you... and Sarah, your wife, shall have a son" (*Genesis 18:10*).

⁶ **tzeḥok 'asah li elohim**, "God has brought me laughter." — Sarah's laughter here is no longer the bitter, disbelieving laughter she uttered when she was first told she would have a son in her old age (*Genesis 18:12*). This time her laughter is one of joy and vindication.





בראשית כ"א

ראשון

וַיְהוּה פֶקֶד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ
אֱלֹהִים: וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנֵוֹ הַנּוֹלָד־לֹו אֲשֶׁר־יָלְדָהּ־לֹו
שָׂרָה יִצְחָק: וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנֵוֹ בֶן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר
צִוָּה אֲתוֹ אֱלֹהִים:

שני

וַאֲבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנֵוֹ: וַתֹּאמֶר שָׂרָה
צָחֵק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׂמֵעַ יִצְחָק־לִי: וַתֹּאמֶר מִי מִלֵּל
לְאַבְרָהָם הִינֵנִקָּה בָנִים שָׂרָה כִּי־יֵלְדָתִי בֶּן לְזִקְנָיו: וַיַּגְדֵּל הַיֶּלֶד
וַיִּנְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גָדוֹל בְּיוֹם הַגְּמֹל אֶת־יִצְחָק:

⁹ **metzahkek**, "laughing" — The meaning of Ishmael's laughter, according to the rabbis, had sinister connotations. They found in it the three absolute evils no Jew should ever commit: idolatry, adultery and murder. Rabbi Shimon bar Yoḥai says: Rabbi Akiva explained this word (*metzahkek*) as meaning "idolatry," basing it on the verse which refers to the Golden Calf: "And they rose to make merry" (*le-tzahkek*) (*Exodus 32:6*). However, Rabbi Eliezer said it had to mean "immoral behaviour," based on the story of Potiphar's wife and Joseph: "You brought this Hebrew slave to mock me" (*le-tzahkek*) (*Genesis 39:17*). Rabbi Joshua suggested it must mean "murder" for it says: "Let the young men arise and make sport (*visaḥaku*) before us... and they thrust their swords into each other" (*II Samuel 2:14*). But I say, heaven forbid there could be someone like that in the house of someone so righteous as Abraham! No, this must refer to laughter about the question of inheritance. For Ishmael was mocking and saying: I am firstborn, so I get double (*Tosefta Sotah*).

Isaac's laughter is the laughter of creative skepticism that accompanies the unexpected victories and the triumph of good; Ishmael's laughter is the laughter of cynicism. Ishmael's is the cruel laughter which doubts what might be possible in others and in ourselves. Ishmael's cynical laughter mocks Sarah's vision; his cynical laughter doubts Isaac's ability to succeed as spiritual heir to Abraham.





son, for the son of that slave shall not share in the inheritance with my son, Isaac.”¹¹The matter distressed Abraham greatly, on account of his son. ¹²But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that your line shall be continued.

(On Shabbat, Fourth Aliyah)

¹³As for the son of the slave woman, I will make of him a nation, too, for he is your offspring. ¹⁴Early next morning Abraham arose and took some bread and a skin of water, and gave them to Hagar; he placed them upon her shoulder, together with the child, and sent her away. She wandered about in the wilderness of Be’er Sheva. ¹⁵When the water in the skin was gone, she left the child under one of the bushes, ¹⁶and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” Sitting at a distance, she burst into tears. ¹⁷But God heard the voice of the lad, and an angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the voice of the lad where he is.”

¹⁶ **Al er’eh be-mot ha-yaled**, “*Let me not look on as the child dies*” — Hagar’s behaviour has been viewed both negatively and favourably. S.R. Hirsch criticizes Hagar’s distancing herself from her ailing son, Ishmael. “To keep away from a child that is sick and clearly distressed so as not to see his distress — that is not compassion but self-love.” The mere presence of someone close to us can comfort and bring healing, even when they cannot remove our distress or effect a cure. On the other hand, the Netziv views Hagar’s “sitting at a distance” as an act of consideration for the boy’s feelings.

Vatteshev lah mi-neged, “*Sitting at a distance*” — This is to emphasize that she went more than a bow-shot away because she wanted to weep aloud and did not want the boy to hear her weeping. So she went further away, lifted her voice and wept (Netziv).

¹⁷ **Vayyishma’ elohim et kol ha-na’ar**, “*But God heard the voice of the lad*” — But no mention is made at all that the lad raised his voice! There can also be a silent cry, and that is the one which rends the heavens, and only the One who examines the heart can hear it (Rabbi Mendel Vorker).





שלישי

וּתְרָא שְׂרָה אֶת־בֶּן־הַגֵּר הַמְצַרִּית אֲשֶׁר־יֵלְדָה לְאַבְרָהָם מִצַּחֵק:
וּתְאֹמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ
בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי
אַבְרָהָם עַל אֹדֶת בְּנֹו: וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ
עַל־הַנְּעָר וְעַל־אִמָּתָךְ כֹּל אֲשֶׁר תֹּאמֶר אֵלֶיךָ שְׂרָה שָׁמַע בְּקֹלָהּ כִּי
כִּי־צַחֵק יִקְרָא לָךְ זֶרַע:

(כשבת רביעי)

וְגַם אֶת־בֶּן־הָאִמָּה לְגֹוֵי אֲשִׁימְנוּ כִּי זֶרַעָהּ הִוא: וַיִּשְׁכַּם אַבְרָהָם
בְּבֹקֶר וַיִּקַּח־לָחֶם וְחֶמֶת מִיּוֹם וַיִּתֵּן אֶל־הַגֵּר שָׁם עַל־שִׁכְמָהּ
וְאֶת־הַיֶּלֶד וַיְשַׁלְּחֶהּ וּתְלַךְ וַתִּתַּע בְּמַדְבַּר בְּאֶר שָׁבַע: וַיְכַלּוּ הַמַּיִם
מִן־הַחֶמֶת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים: וַתִּלְךְ וַתִּשָּׁב
לָהּ מִנְּגַד הַרְחֵק כַּמֶּטְחָוִי קָשָׁת כִּי אָמְרָה אֶל־אַרְאֶה בְּמוֹת הַיֶּלֶד
וַתִּשָּׁב מִנְּגַד וַתִּשָּׂא אֶת־קֹלָהּ וַתִּבְדֹּ: וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעָר
וַיִּקְרָא מִלֶּאֱד אֱלֹהִים | אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ
הַגֵּר אֶל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנְּעָר בְּאֲשֶׁר הִוא־שָׁם:

ba-asher hu sham, "where he is" — The lad is judged in accord with his present deeds, "where he is at right now," and not according to what he might do in the future (*Talmud, Rosh Ha-Shanah 16b*).





(On Shabbat, fifth Aliyah)

¹⁸“Come, pick up the lad and hold him in your arms, for I will make a great nation of him.” ¹⁹Then God opened her eyes and she saw a well of water; she went and filled the skin with water, and let the boy drink. ²⁰God was with the boy as he grew up; he dwelt in the wilderness and became a skilled bowman. ²¹He dwelt in the wilderness of Paran; and his mother took a wife for him from the land of Egypt.

Fourth Aliyah

(On Shabbat, sixth Aliyah)

²²At that time, Avimelekh and Phicol, chief of his troops, said to Abraham, “God is with you in everything that you do. ²³So now, swear to me here by God that you will not deal falsely with me or with my kith and kin, but as faithfully as I have dealt with you will you deal with me and with the land in which you have sojourned.” ²⁴And Abraham said, “I swear it.” ²⁵Then Abraham reproached Avimelekh for the well of water which the servants of Avimelekh had seized. ²⁶But Avimelekh said, “I do not know who did this; you never told me, nor have I heard of this until today.” ²⁷Abraham took sheep and oxen and gave them to Avimelekh, and the two of them entered into a covenant.

¹⁹ **Vayyifkəh elohim et ‘eineha**, “Then God opened her eyes” — All that we need stands ready before us. All that is required is that we be worthy, then God opens our eyes and we see what is in front of us. Thus David prayed: “Open my eyes that I may see” (*Psalms* 119:18) (*Hasidic*).

In a sense, Sarah the banisher and Hagar the banished share the same fear. Though differently privileged and provided for, both are afraid that there won't be enough — not enough love to go around, not enough water to survive, not enough inheritance for two sons. The grace God offers is not primarily the provision of “more.” Rather, divine grace affords the vision to discover, to create, and sometimes merely to notice the sufficiency. “And God opened her eyes and she saw a well of water” (*Genesis* 21:18). So often, I find that what we request of God is already before us, within our grasp, granted long ago and with surfeit (*Rabbi Debra Orenstein*).





(בשבת חמישי)

קוּמִי שְׂאִי אֶת־הַנֶּעֱר וְהַחֲזִיקִי אֶת־יָדְךָ בּוֹ כִּי־לָגוּי גְדוֹל אֲשִׁימְנוּ:
וַיִּפְקַח אֱלֹהִים אֶת־עֵינָיהָ וַתֵּרֶא בְּאֵר מַיִם וַתִּלְדָּךְ וַתִּמְלֵא אֶת־הַחֲמַת
מַיִם וַתִּשָּׂק אֶת־הַנֶּעֱר: וַיְהִי אֱלֹהִים אֶת־הַנֶּעֱר וַיַּגְדֵּל וַיֵּשֶׁב בְּמִדְבָּר
וַיְהִי רִבָּה קִשְׁתּוֹ: וַיֵּשֶׁב בְּמִדְבָּר פָּאֲרָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֲרָץ
מִצְרַיִם:

(בשבת שישי)

וַיְהִי בַעַת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכֹל שֶׁר־צָבָאוּ אֶל־אַבְרָהָם
לֵאמֹר אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה: וְעַתָּה הִשְׁבַּעָה לִּי
בְּאֱלֹהִים הַנְּהָ אִם־תִּשָּׂקֶר לִי וּלְנִינִי וּלְנִכְדֵי כַחֲסֹד אֲשֶׁר־עֲשִׂיתִי
עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּהּ בָּהּ: וַיֹּאמֶר אַבְרָהָם
אֲנֹכִי אֲשַׁבֵּעַ: וְהִזְכָּח אַבְרָהָם אֶת־אַבְיִמֶלֶךְ עַל־אֲדוּת בְּאֵר הַמַּיִם
אֲשֶׁר גָּזְלוּ עַבְדֵי אַבְיִמֶלֶךְ: וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עֹשֶׂה
אֶת־הַדְּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי
בְּלַתִּי הַיּוֹם: וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיִּכְרְתוּ
שְׁנֵיהֶם בְּרִית:

²⁷ **vayyikhretu sheneihem berit**, “the two of them entered into a covenant” — Now that his life’s dream is fulfilled and his posterity assured, Abraham possesses a new sense of confidence. No longer does he exhibit timidity and evasiveness in dealing with royalty; he negotiates as an equal.... Each of the names of the two principal characters, Abraham and Avimelekh, occurs exactly seven times; there are seven ewe lambs; and both the verb “to swear” and the place name, Be’er Sheva, contain the same Hebrew stem for the word “seven” (*sh-v-*) (*Nahum Sarna*).





Fifth Aliyah

(On Shabbat, seventh Aliyah)

²⁸Abraham then set seven ewes of the flock by themselves, ²⁹and Avimelekh said to Abraham, “What mean these seven ewes which you have set apart?” ³⁰He replied, “You are to accept these seven ewes from me as proof that I dug this well.” ³¹Hence that place was called Be’er Sheva, for there the two of them swore an oath. ³²When they had made their pact at Be’er Sheva, Avimelekh and Phicol, chief of his troops, got up and returned to the land of the Philistines. ³³Abraham planted a tamarisk at Be’er Sheva and invoked there the name of the Eternal as “God of the universe.” ³⁴And Abraham sojourned in the land of the Philistines many days.

The second Torah is placed on the reading table
while the Reader recites Hatzzi Kaddish on page 216.

The reading then continues with the maftir aliyah on page 218.

³³ **Vayyita’ eshel**, “Abraham planted a tamarisk” — The Hebrew word for tamarisk, “*eshel*” alludes to the essentials (as an acronym in the Hebrew) of Abraham’s hospitality: *akhillah*, “food”; *shetiyyah*, “drink”; and *levayah* “accompaniment” (*Midrash*).

vayyikra sham be-shem adonai el ‘olam, “and invoked there the name of the Eternal as ‘God of the universe’” — Through that very tamarisk tree the name of the Blessed Holy One was called el ‘*olam*, “the God of the universe”. By inviting his guests to acknowledge God as the source of his bounty, Abraham made the simple act of human hospitality into a universal affirmation of Godliness (*Rashi*).





חמישי (בשבת שביעי)

וַיֵּצֵב אַבְרָהָם אֶת־שִׁבְעַת כַּבְּשֵׁת הַצֹּאֵן לְבְדֹהֶן: וַיֹּאמֶר אַבְיִמֶלֶךְ
אֶל־אַבְרָהָם מַה הִנֵּה שִׁבְעַת כַּבְּשֵׁת הָאֵלֶּה אֲשֶׁר הֵצַבְתָּ לְבְדֹנָה:
וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כַּבְּשֵׁת תִּקַּח מִיָּדִי בְּעִבּוֹר תְּהִי־לִי לְעֵדָה
כִּי חִפְּרִיתִי אֶת־הַבְּאֵר הַזֹּאת: עַל־כֵּן קָרָא לְמָקוֹם הַהוּא בְּאֵר
שִׁבְעַת כִּי שֵׁם נִשְׁבְּעוּ שְׁנֵיהֶם: וַיִּכְרְתוּ בְרִית בְּבְאֵר שִׁבְעַת וַיִּקָּם
אַבְיִמֶלֶךְ וּפִיכַל שֶׁר־צָבָאוּ וַיָּשׁוּבוּ אֶל־אֶרֶץ פְּלִשְׁתִּים: וַיִּטַּע אֲשֶׁל
בְּבְאֵר שִׁבְעַת וַיִּקְרָא־שֵׁם בְּשֵׁם יְהוָה אֵל עוֹלָם: וַיִּגַּר אַבְרָהָם בְּאֶרֶץ
פְּלִשְׁתִּים יָמִים רַבִּים:

The second Torah is placed on the reading table
while the Reader recites Hatzki Kaddish on page 216.

The reading then continues with the maftir aliyah on page 218.





TORAH READING FOR THE SECOND DAY OF ROSH HA-SHANAH

THE BINDING

“The Akedah, as the story is popularly called — because of the Hebrew verb stem ‘*k-d*, ‘to bind,’ in verse 9 — brings to a close Abraham’s spiritual odyssey that began with God’s call at Haran. The curtain rises and falls on the patriarch as he receives a divine word that demands agonizing decisions. The first time, God bids him to take leave of his father and to cut himself off from his past; now, in this last theophany that he is to receive, God asks that he sacrifice his beloved, longed-for son and thereby abandon all hope of posterity. On both occasions Abraham responds with unquestioning obedience and steadfast loyalty” (*Nahum Sarna*).



There are many levels of meaning to this story of the Akedah. It has been read as a polemic against child-sacrifice; a paradigm of perfect religious faith; a test of faithfulness; an example of the apparent tension between religion and ethics; an archetypal relationship between father and son. This story has given rise to more commentary and analysis than any other episode in the Bible. The questions it has raised have been rightly described as issues of “fear and trembling.” There are no easy answers or simple summaries for the Akedah. But we know that we cannot begin the New Year without having addressed and wrestled with this story of a father who is willing to subordinate his own will to the will of God, and of a God who wants compassion for human life as much as obedience to the highest ideal.

THE HORN OF A RAM

Said Rabbi Abbahu: “Why do we sound the horn of a ram? Because the Blessed Holy One said: ‘Sound a ram’s horn that I may remember for your sake the binding of Isaac, son of Abraham, and I shall consider it as a binding of yourselves before Me” (*Talmud, Rosh Ha-Shanah 16a*). According to this ancient rabbinic legend, the shofar which is sounded on Rosh Ha-Shanah is associated with the horn of the ram which was sacrificed instead of Isaac. In this way, we are reminded of both Abraham’s piety and God’s compassion in our own quest for doing *teshuvah* on these Days of Awe.





Yerushah

Ha-ayil ba aḥaron.
 Ve-lo yada' avraham ki hu
 meishiv li-sh'eilat ha-yeled,
 reishit ono be-'eit yomo 'arav.

Nasa rosho ha-sav.
 Bi-r'oto ki lo ḥalam ḥalom
 ve-ha-mal'akh nitzav
 nasherah ha-ma'akhelet mi-yado.

Ha-yeled she-huttar mei-asurav
 ra'ah et gav aviv.

Yitzhak, ka-mesuppar, lo ho'alah korban.
 Hu ḥai yamim rabbim,
 ra'ah ba-tov, 'ad or 'einav kahah.

Aval et ha-sha'ah ha-hi
 horish le-tze'etza'av.
 Heim noladim
 u-ma'akhelet
 be-libbam.

ירושא

הַאֵיִל בָּא אַחֲרוֹן.
 וְלֹא יָדַע אַבְרָהָם כִּי הוּא
 מְשִׁיב לְשֵׁאלַת הַיֶּלֶד,
 רֵאשִׁית-אוֹנוֹ בְּעֵת יוֹמוֹ עָרֵב.

נָשָׂא רֹאשׁוֹ הַשֶּׁבִי.
 בְּרֵאוֹתוֹ כִּי לֹא הָלֵם חֲלוֹם
 וְהַמַּלְאָךְ נִצֵּב-
 נִשְׂרָה הַמַּאֲכֶלֶת מִיָּדוֹ.

הַיֶּלֶד שֶׁהֻטַּר מֵאֲסוּרָיו
 רָאָה אֶת גֵּב אָבִיו.

יִצְחָק, כַּמְסַפֵּר, לֹא הֶעֱלָה קֶרְבַּן.
 הוּא חַי יָמִים רַבִּים,
 רָאָה בְּטוֹב, עַד אוֹר עֵינָיו כָּהָה.

אָבַל אֶת הַשְּׂעָה הַהִיא
 הוֹרִישׁ לְצֵאֲצֵאָיו.
 הֵם נוֹלָדִים
 וּמַאֲכֶלֶת
 בְּלִבָּם.

HERITAGE

The ram came last.
 And Abraham did not know
 that it answered the question
 that had come first in the sunset of his life.

When he raised his white head
 he saw he was not dreaming;
 when he saw the angel
 the knife dropped from his hand.

The boy who was unbound
 saw the back of his father.

Isaac, it is told, was not sacrificed.
 He had a long life, a good life,
 until his eyes went dark.

But that hour
 he bequeathed to his descendants
 still to be born
 a knife
 in the heart.

*Ḥaim Gouri
 trans., Naomi Tauber and
 Howard Schwartz*





Yitzhak

Lifnot boker tiyyelah shemesh
 be-tokh ha-ya'ar
 yahad 'immi ve-'im abba
 vi-mini vi-smolo.

Ke-varak lahavah ma'akhelet
 bein ha-'eitzim.
 Va-ani yarei kol kakh et pahad 'einai
 mul dam 'al he-'alim.

Abba abba maheir ve-hatzilah
 et yitzhak
 ve-lo yeḥsar ish bi-s'uddat
 ha-tzohorayim.

Zeh ani ha-nish'hat, beni,
 u-khvar dami 'al he-'alim.
 Ve-abba nistam kolo.
 U-fanav hivrim.

Ve-ratziti li-tz'ok, mefarpeir lo
 le-ha'amin
 ve-korei'a' ha-'einayim.
 Ve-nit'orarti.

Ve-azelat dam hayetah yad yamin.

יצחק

לפנות בקר מילה שמש
 בתוך היער
 יחד עמי ועם אבא
 וימיני בשמאלו.

בברק להבה מאכלת בין העצים.
 ואני ירא כל-כך את פחד עיני
 מול דם על העלים.

אבא אבא מהר והצילה את יצחק
 ולא יחסר איש בסעדת הצהרים.

זה אני הנשחט, בני,
 וכבר דמי על העלים.
 ואבא נסתם קולו.
 ופניו חורים.

ורציתי לצעק, מפרפר לא להאמין
 וקורע העינים.
 ונתעוררתי.

ואזלת-דם היתה יד ימין.

ISAAC

Early in the morning the sun took a walk
 in the woods
 with me and my father
 my right hand in his left.

A knife flashed between the trees like lightning
 And I'm so scared of the fear in my eyes
 facing blood on the leaves.

Father, Father come quick and save Isaac
 so no one will be missing at lunchtime.

It's I who am butchered, my son,
 my blood's already on the leaves.
 And father's voice was choked.
 And his face pale.

I wanted to cry out, struggling not to believe,
 I tore my eyes open
 and woke.

And my right hand was drained of blood.

*Amir Gilboa
 trans., Shirly Kaufman*





**Tanakh tankah, ittekha ittekha
U-midrashim aḥeirim**

**תנ"ך תנ"ך, אתך אתך
ומדרשים אחרים**

**from THE BIBLE AND YOU...
AND OTHER MIDRASHIM**

Kol eḥad she-mashkim ba-boker

hu levad,

hu meivi et 'atzmo la-'akeidah,

hu avraham,

hu yitzḥak, hu ha-ḥamor, hu ha-eish

hu ha-ma'akhelet , hu ha-mal'akh,

hu ha-ayil, hu ha-elohim.

כָּל אֶחָד שֶׁמְשָׁכִים בְּבֹקֶר

הוּא לְבַד,

הוּא מֵבִיא אֶת עֲצָמוֹ לְעִקְדָה,

הוּא אַבְרָהָם,

הוּא יִצְחָק, הוּא הַחֲמוֹר, הוּא הָאֵשׁ

הוּא הַמַּאֲכֵלֶת, הוּא הַמַּלְאָךְ,

הוּא הָאֵיִל, הוּא הָאֱלֹהִים.

Everyone who rises early in the morning

is on his own.

He gets himself over to the altar,

he is Abraham,

he is Isaac, he's the donkey, the fire,

the knife, the angel,

he's the ram, he is God.

*Yehuda Amichai
trans., Chana Bloch and
Chana Kronfeld*

THE DEATH OF SARAH

When Abraham came down from Mount Moriah, Samael was furious at his failure to realize Abraham's sacrifice. What did he do? He went off and told Sarah, "Sarah, have you not heard what's happening in the world?" She replied, "No." He said, "Your old husband has taken the boy Isaac and sacrificed him as a burnt offering, while the boy cried and wailed in his helplessness." Immediately, she began to cry and wail. She cried three sobs, corresponding to the three *teki'ah* notes of the Shofar, and wailed three times, corresponding to the *teru'ah*, staccato notes of the Shofar. Then her soul flew away and she died. Abraham came and found her dead, as it is said, "And Abraham came to mourn for Sarah and to bewail her."

Pirkei d'Rabbi Eliezer 32





**from THE BIBLE AND YOU . . .
AND OTHER MIDRASHIM**

Two lovers lie together like Isaac on the altar
and it feels good. They don't think about the knife
or about the burnt offering —
she thinks about the ram and he about the angel.
Another version: He is the ram and she is the thicket.
He will die and she will go on growing wild.
Another version: The two of them get up and disappear
among the revelers.

*Yehuda Amichai
trans., Chana Bloch and Chana Kronfeld*

from A JEWISH TOUR

Abraham our father takes his children every year to Mount Moriah
just as I take my children to the hills of the Negev on which I was embattled.
Abraham tours with his children: Here I left the servant-lads,
there I tied the donkey to the tree at the foot of the mountain,
and here, right here, Isaac, my son, you asked, "Here are the fire and the wood
but where is the ram for the offering?" And a little bit further on you asked a second time.
And when they reached the top of the mountain they rested a little and ate
and drank and were shown the thicket in which the ram was caught by its horns.
And when Abraham died, Isaac took his children to that same place.
"Here I carried the wood and there I was out of breath,
here I asked and my father told me that God would show him
the ram for the offering, and there I already knew that it would be me."
And when Isaac became blind his children led him to the same
Mount Moriah and described for him in words
all those things that perhaps he had already forgotten.

Yehuda Amichai





Tanakh Tanakh, ittekha ittekha
U-midrashim aḥeirim

תנ"ך תנ"ך, אתך אתך
ומדרשים אחרים

Shnei ohavim shokhevim yaḥdav 'akudim ba-'akeidah
 ve-tov lahem. Hem lo ḥoshevīm 'al ma'akhelet
 ve-lo 'al eish.
 Hi ḥoshevet 'al ha-ayil ve-hu ḥosheiv 'al ha-mal'akh.
 Davar aḥeir. Hu ha-ayil ve-hi ha-sevakh,
 hu yamut ve-hi tamshikh li-tzmo'ah pere,
 davar aḥeir, hem kamu ve-ne'elmu bein ha-ḥogegim.

שְׁנֵי אוֹהָבִים שׁוֹכְבִים יַחְדָּו עֲקוּדִים בְּעֶקְדָה
 וְטוֹב לָהֶם. הֵם לֹא חוֹשְׁבִים עַל מַאֲכֶלֶת וְלֹא עַל אֵשׁ:
 הִיא חוֹשֶׁבֶת עַל הָאֵיִל וְהוּא חוֹשֵׁב עַל הַמַּלְאָךְ.
 דָּבָר אַחֵר. הוּא הָאֵיִל וְהִיא הַסֶּבֶךְ,
 הוּא יָמוּת וְהִיא תִמְשִׁיךְ לְצִמּוֹחַ פֶּרֶא,
 דָּבָר אַחֵר, הֵם קָמוּ וְנִעְלְמוּ בֵּין הַחוּגְגִים.

Tiyyul yehudi

טיול יהודי

Avraham avinu lokei'ah kol shanah et banav
 le-har ha-moriyyah
 ke-shem she-ani lokei'ah et yeladai le-giv'ot
 ha-negev she-bahen hayetah li milḥamah.
 Avraham metayyeil 'im banav. Kan hish'arti
 et ha-'avadim
 sham kasharti et ha-ḥamor la-'eitz le-raglei ha-har,
 u-foh, mammash poh, sha'alta yitzḥak beni,
 hinneih ha-eish ve-ha-'eitzim
 ve-ayyeih ha-seh le-'olah. U-ktzat le-ma'lah mi-zeh
 sha'alta ba-pa'am ha-shniyyah.
 U-khshe-higgi'u li-mrom ha-har naḥu me'at ve-akhelu
 ve-shatu ve-her'ah lahem et ha-sevakh she-bo
 ne'eḥaz ha-ayil be-karnav.
 U-khshe-avraham meit lakah yitzḥak et banav
 le-oto ha-makom.
 Poh heiramti et ha-'eitzim ve-sham hitnashafti,
 poh sha'alti ve-avi 'anah li, elohim yir'eh lo
 ha-seh le-'olah, ve-sham kevar yada'ti she-zeh ani.
 U-khshe-yitzḥak hit'avveir yeladav hovilu oto le-oto
 har ha-moriyyah ve-tei'aru lo be-millim
 et kol ha-devarim ha-eilleh she-ulai kevar shakhaḥ.

אֲבִרְהָם אָבִינוּ לוֹקַח כָּל שָׁנָה אֶת בְּנָיו לְהַר הַמּוֹרִיָּה
 כְּשֵׁם שְׁאֲנִי לוֹקַח אֶת יְלָדַי לְגִבְעוֹת הַנֶּגֶב שִׁבְּהֵן הָיְתָה לִי מִלְחָמָה.
 אֲבִרְהָם מִטַּיֵּיל עִם בְּנָיו: כָּאֵן הִשְׁאֲרֵתִי אֶת הָעֲבָדִים
 שָׁם קִשְׁרֵתִי אֶת הַחֲמֹר לְעֵץ לְרַגְלֵי הָהָר,
 וּפּוֹה, מִמַּשׁ פּוֹה, שָׁאַלְתָּ יִצְחָק בְּנִי, הִנֵּה הָאֵשׁ וְהָעֵצִים
 וְאִיִּה הִשָּׂה לְעוֹלָה. וְקָצַת לְמַעְלָה מִזֶּה שָׁאַלְתָּ בַּפֶּעַם הַשְּׁנִיָּה.
 וְכִשְׁהִגִּיעוּ לְמִרּוֹם הָהָר נָחוּ מֵעַט וְאָכְלוּ
 וְשָׂתוּ וְהִרְאָה לָהֶם אֶת הַסֶּבֶךְ שֶׁבּוּ נָאֲחוּ הָאֵיִל בְּקַרְנָיו.
 וְכִשְׁאֲבִרְהָם מֵת לָקַח יִצְחָק אֶת בְּנָיו לְאוֹתוֹ הַמָּקוֹם.
 "פּוֹה הִרְמֵתִי אֶת הָעֵצִים וְשָׁם הִתְנַשְׁפֹּתִי,
 פּוֹה שָׁאַלְתִּי וְאָבִי עָנָה לִי, אֱלֹהִים יִרְאֶה לּוֹ
 הִשָּׂה לְעוֹלָה, וְשֵׁם כְּבָר יִדְעֵתִי שְׂזָה אָנִי."
 וְכִשְׁיִצְחָק הִתְעוֹרַר יְלָדָיו הוֹכִילוּ אוֹתוֹ לְאוֹתוֹ
 הַר הַמּוֹרִיָּה וְתָאָרוּ לוֹ בְּמִלִּים
 אֶת כָּל הַדְּבָרִים הָאֵלֶּה שְׂאוּלֵי כְּבָר שִׁכַּח.





TORAH READING FOR THE SECOND DAY

Genesis 22

First Aliyah

22 ¹Some time afterwards, God put Abraham to the test, saying to him, “Abraham,” to which he replied, “Here I am.” ²And God said, “Take now your son, your only one, the one you love, Isaac, and go forth to the land of Moriah and offer him up there as a sacrifice on one of the hills that I will point out to you. ³Early next morning, Abraham saddled his donkey and took two of his servant-lads with him and Isaac, his son. He split some wood for the burnt offering and set out for the place that God had spoken of.

¹ **Aḥar ha-devarim ha-eilleh**, “Some time afterwards” (literally, “after these things”) — after the troubled thoughts that ensued. Who was troubled? Abraham, who said to himself: “I have rejoiced and made others rejoice — and yet I have never set aside a single bullock or ram for God.” God replied, “I know that even if you were commanded to sacrifice your only son, you would not refuse” (*Midrash, Genesis Rabbah 55:4*).

Ve-ha-elohim nissa et avraham, “God put Abraham to the test” — Our sages have said, “There is no creature whom the Blessed Holy One does not test.” We are all tested — always. Whether we are aware of it or not, life constantly presents us with situations that test our character in all the many roles we play and through all the choices we make.

“According to Jewish traditional teaching, human beings are not trapped but tested... To deny the worth of life and to fall into despair because the promise is slow of fulfillment is to fail in the test” (*Mordecai M. Kaplan*).

² **Kah na**, “Take now” — This (*na*) denotes “please,” only a request, and not a command. God said to him: “I beg of you, please stand by Me in this test so that no one can say that the earlier trials were no real tests” (*Rashi*).

et binkha et yeḥidekha asher ahavta et yitzhak, “your son, your only one, the one you love, Isaac.” — Abraham said to God: “I have two sons.” God answered: “Your only one.” Abraham said: “This one is the only one of his mother, and the other one is the only one of his mother.” God said to him: “The one you love.” Abraham replied: “I love them both.” God said: “Isaac” (*Rashi*).





בראשית כ"ב

ראשון

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחְזָקְיָהוּ
אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמִּרְיָה וְהַעֲלֵהוּ שָׁם
לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים: וַיִּשְׁכֶּם אַבְרָהָם בְּפֶקֶד
וַיַּחֲבֹשׁ אֶת־חֲמורוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֵוֹ וַיִּבְקַע
עֲצֵי עֹלָה וַיִּקֶּם וַיִּלְךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:

ve-lekh lekha, “and go forth” — The rare Hebrew phrase “*lekh lekha*” is identical with that in God’s first call to Abraham (*Genesis 12*), when he must leave his family and homeland, and appears only these two times in the entire Torah. Rabbi Levi ben Ḥayyata said: We do not know which “go forth” was more precious in the eyes of God, the first or the second (*Midrash, Genesis Rabbah 55:7*).

el eretz ha-moriyyah, “to the land of Moriah” — This is Jerusalem (*Rashi*). Rabbi Ḥiyya said from the Temple built there, instruction (*hora’ah*) would go forth. Rabbi Yannai explained that from this place, religious awe (*yirah*) would go forth (*Midrash, Genesis Rabbah 55:7*).

ve-ha’aleihu, “and offer” — It didn’t say “slaughter him” (*sheḥateihu*) because the Blessed Holy One did not desire that he should slay him, but rather that he should “bring him up” to the mountain to prepare him for an offering (*Rashi*).





Second Aliyah

⁴On the third day Abraham looked up and saw the place from afar. ⁵Then Abraham said to his servant-lads, “You stay here with the donkey, while the lad and I go up there; we will worship and we will return to you. ⁶Abraham took the wood for the burnt offering and placed it on Isaac, his son; in his hand were the fire and the knife, and the two of them went together. ⁷Then Isaac said to Abraham, his father, he said, “Father!” He replied, “Here I am, my son.” And he said, “Here are the fire and the wood, but where is the lamb for the burnt offering?” ⁸And Abraham said, “God will see to the lamb for his burnt offering, my son.” And the two of them went together.

⁴ **Ba-yom ha-shelishi**, “*On the third day*” — Why the delay in not showing it to him immediately? So that they shall not say, “God confounded and confused Abraham suddenly and distracted his mind, but were he to have had time to consider in his heart, he would not have done it” (*Rashi*).

vayyar et ha-makom mei-rahok, “*and saw the place from afar*” — How did he recognize the place? According to the midrash, both he and Isaac saw a cloud hovering over the spot — one which was invisible to the young men with them. Hence the “seeing” of Abraham on this occasion and later (v. 13, when suddenly he “saw” the ram) is not intended literally, but as the vision of a prophet or “seer,” one who sees behind the surface reality. Even the name of the place will be chosen because of what is seen there (v. 14).

God sees the innermost reality of the human soul, the reality God has brought out by testing the soul; and we humans see the way of God, so that we may walk in God’s footsteps. We see, and see also that we are being seen (*Martin Buber*).





שני

ביום השלישי וישא אברהם את-עיניו וירא את-המקום מרחק:
ויאמר אברהם אל-נעריו שכב-לכם פה עם-החמור ואני והנער
נלכה עד-כה ונשתחוה ונשובה אליכם: ויקח אברהם את-עצי
העלה וישם על-יצחק בנו ויקח בידו את-האש ואת-המאכלת
וילכו שניהם יחדו: ויאמר יצחק אל-אברהם אביו ויאמר אבי
ויאמר הנני בני ויאמר הנה האש והעצים ואיה השה לעלה:
ויאמר אברהם אלהים יראה-לו השה לעלה בני וילכו שניהם
יחדו:

⁸ **vayyeilekhu sheneihem yahdav**, “and the two of them went together” — The same phrase occurs twice. In v. 6, Abraham, who thought that he was going to slaughter his son went voluntarily with the same willingness and joy as Isaac, who knew nothing. In v. 8, after the question, when Isaac understood that he was going to be slaughtered, “the two of them went together,” still with the same heart (*Rashi*).





Third Aliyah

⁹They arrived at the place that God had spoken of. Abraham built an altar there; he laid out the wood; he bound Isaac, his son; and he placed him on the altar, on top of the wood. ¹⁰Then Abraham reached out his hand and picked up the knife to slay his son. ¹¹But an angel of the Eternal One called to him from heaven, “Abraham! Abraham!” And he answered, “Here I am.” ¹²And he said “Do not raise your hand against the lad, nor do anything to him! For now I know how in awe of God you are, for you did not withhold from me your son, your only one.” ¹³When Abraham looked up, he saw behind him 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. ¹⁴And Abraham named that site, *Adonai-yireh*! “the Eternal sees,” whence the present saying, “On the Mount of the Eternal there is vision.”

¹¹ **avraham, avraham**, “Abraham, Abraham” — The name is repeated out of affection (*Rashi*) or, out of a sense of urgency (*Radak*).

Why was the order not to slaughter Isaac given by a mere angel, when the command to sacrifice him had been pronounced by God alone? To teach us that we must not obey anyone who commands us to harm a person, not even an angel, except the Eternal One alone. But when the command is to desist from doing harm, the word of an angel is sufficient (*Devash Ha-Sadeh*).

¹² **Ki ‘attah yada’ti**, “For now I know” — As Ramban points out, it is not that God’s foreknowledge is wanting but that, for Abraham’s sake, the quality of character that now exists only potentially, must be actualized. In the biblical view, the genuinely righteous person must gain that status through demonstrated action. Henceforth, Abraham is the incontestable paradigm of the truly “God-fearing” man, one who is wholehearted in his self-determined, disinterested, self-surrender to God’s will. It is not important that the act was unfulfilled, for the value of the act may lie as much in the inward intention of the doer as in the final execution (*Nahum Sarna*).





שלישי

וַיִּבְאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיְבִן שָׁם אֲבֵרָהֶם
אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הַעֲצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֹו וַיִּשֶׂם אֹתוֹ
עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: וַיִּשְׁלַח אֲבֵרָהֶם אֶת־יִדְו וַיִּקַּח
אֶת־הַמֶּאֱכָלֶת לְשֹׁהַט אֶת־בְּנֹו: וַיִּקְרָא אֵלָיו מִלֶּאֶךְ יְהוָה מִן־הַשָּׁמַיִם
וַיֹּאמֶר אֲבֵרָהֶם | אֲבֵרָהֶם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ
אֶל־הַנֶּעַר וְאֶל־תַּעַשׂ לוֹ מְאוּמָה כִּי | עַתָּה יָדַעְתִּי כִּי־יִרְאֵה אֱלֹהִים
אֵתָהּ וְלֹא חֲשַׁבְתָּ אֶת־בְּנֵךְ אֶת־יְחִידְךָ מִמֶּנִּי: וַיִּשָּׂא אֲבֵרָהֶם
אֶת־עֵינָיו וַיִּרְאֵה וְהִנֵּה־אֵיל אַחַר נֶאֱחָז בְּסַבְּךְ בְּקַרְנָיו וַיִּלֶּךְ אֲבֵרָהֶם
וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֵלָה תַּחַת בְּנֹו: וַיִּקְרָא אֲבֵרָהֶם
שֵׁם־הַמָּקוֹם הַהוּא יְהוָה | יִרְאֵה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה
יִרְאֵה:

¹⁴ **Be-har adonai yeira'eh**, "On the Mount of the Eternal there is vision." — It was a vision of "a commanding obligation that transcends convention," and a vision of the freedom to make ethical choices based in human compassion.





Fourth Aliyah

¹⁵The Eternal One's angel called to Abraham a second time from heaven, ¹⁶and said, "Upon myself I swear, declares the Eternal, that because you have done this, and have not withheld your son, your only one, ¹⁷I will indeed bestow my blessing and make your offspring as numerous as the stars in heaven and as sand on the seashore; and your descendants shall possess the gates of their foes. ¹⁸All the nations of the earth shall bless themselves by your descendants — all because you heeded my voice." ¹⁹Abraham then returned to his servant-lads and they arose and went together to Be'er Sheva; and Abraham dwelt in Be'er Sheva.

Fifth Aliyah

²⁰Some time later, Abraham was told, "Milcah too has borne children to your brother Naḥor: ²¹Uz, the first-born, and Buz, his brother, and Kemuel the father of Aram; ²²and Kesed, Ḥazo, Pildash, Yidlaf and Bethuel — ²³Bethuel being the father of Rebecca. These eight Milcah bore to Naḥor, Abraham's brother. ²⁴And his concubine, whose name was Reumah, also bore children: Tevaḥ, Gaḥam, Taḥash and Ma'akhah.

The second Torah is placed on the reading table
while the Reader recites Ḥatzi Kaddish on page 216.

The reading then continues with the maftir aliyah on page 218.

¹⁵ **Vayikra mal'akh adonai el avraham sheinit**, "The Eternal One's angel called to Abraham a second time" — Why this repetition? The reason is found in the concluding words, "because you have done this." These words place the Abrahamic promise in a totally different light. For, while originally the promise given to Abraham is mainly an expression of divine favour, it now comes for the first time as an acknowledgement of Abraham's worth. This is the point where divine effort meets with full response in the human being. It is toward this goal, first in Israel and then in all humankind, that all divine efforts from the viewpoint of Torah tend (*Mordecai M. Kaplan*).





רביעי

וַיִּקְרָא מִלֵּאדָּ וַיהוָה אֱלֹהֵי אַבְרָהָם שְׁנֵית מִן־הַשָּׁמַיִם: וַיֹּאמֶר כִּי
 נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא
 חִשַּׁבְתָּ אֶת־בְּנֵיךָ אֶת־יְחִידֶךָ: כִּי־בָרַךְ אֲבָרְכֶךָ וְהִרְבֵּה אֲרַבֶּה
 אֶת־זְרַעְךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוּל אֲשֶׁר עַל־שַׁפְתַּי הַיּוֹם וַיִּרְשׂ זְרַעְךָ
 אֶת שְׂעַר אֵיבָיו: וְהִתְבָּרְכוּ בְּזְרַעְךָ כָּל גּוֹי הָאָרֶץ עֲקֹב אֲשֶׁר
 שָׁמַעַת בְּקִלִּי: וַיֵּשֶׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ וַיַּחֲדוּ אֶל־בְּאֵר
 שָׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבֵאֵר שָׁבַע:

חמישי

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הֲנֵה יֵלְדָה
 מִלְּכָה גַם־הוּא בָנִים לְנַחֲוֹר אַחִידֶךָ: אֶת־עֵינַי בְּכָרוֹ וְאֶת־בְּוֹז אַחִיו
 וְאֶת־קְמוּאֵל אֲבִי אָרָם: וְאֶת־כְּשֶׁד וְאֶת־חִזּוֹ וְאֶת־פְּלִדְשׁ וְאֶת־יִדְלָף
 וְאֶת בְּתוּאֵל: וּבְתוּאֵל יֵלֵד אֶת־רַבְּקָה שְׁמֵנָה אֱלֹהֵי יֵלְדָה מִלְּכָה
 לְנַחֲוֹר אַחִיו אַבְרָהָם: וּפְלִלְגֶשׁוּ וּשְׁמָה רְאוּמָה וְתֵלֵד גַּם־הוּא
 אֶת־טִבְחָה וְאֶת־גַּחַם וְאֶת־תַּחֲשׁ וְאֶת־מַעֲכָה:

The second Torah is placed on the reading table
 while the Reader recites Hatzki Kaddish on page 216.

The reading then continues with the maftir aliyah on page 218.

¹⁷ **Ki vareikh avarekhekha**, "I will indeed bestow my blessing" — But surely God had promised all these blessings and promises before the Akedah, so what was the specific reward for it? The reward is that all these promises will now come through the merit of his actions. For previously it says of Abraham that he "believed God and it was accounted to him as righteousness" (Genesis 15:6). Abraham sought that everything should be earned by his deeds, for whatever comes through the merit of a person's deeds will last forever (*Sefat Emet*).





Ḥatzi kaddish

חצי קדיש ḤATZI KADDISH

After the reading of the Torah, the reader recites:

<p>Yitgaddal ve-yitkaddash shemeih rabba be-alma di vera khi-r'uteih. Ve-yamlikh malkhuteih be-ḥayyeikhon u-v-yomeikhon u-v-ḥayyei de-khol beit yisra'el ba-agala u-vi-zman kariv. Ve-imru amen.</p>	<p>יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזְמַן קָרִיב. וְאָמְרוּ אָמֵן.</p>	<p>Magnified and sanctified be God's great name in this world, created as God willed. May God's sovereignty be established in your lifetime, and the life of the entire House of Israel, speedily and soon; and let us say: Amen.</p>
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Congregation and Reader respond:

<p>Yehei shemeih rabba mevarakh le-'alam u-l-'alemei 'almayya.</p>	<p>יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.</p>	<p>May God's great name be blessed forever, in all worlds, unto eternity.</p>
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Reader:

<p>Yitbarakh ve-yishtabbaḥ ve-yitpa'ar ve-yitromam ve-yitnassei ve-yit'haddar ve-yit'alleh ve-yit'hallal shemeih de-kudsha</p>	<p>יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרומם וְיִתְנַסֵּי וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא</p>	<p>Blessed, praised and glorified, extolled and honoured, adorned, exalted and acclaimed, be the name of the Holy One,</p>
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Congregation and Reader:

<p>Berikh hu.</p>	<p>בְּרִיךְ הוּא.</p>	<p>the blessed,</p>
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Reader:

<p>Le-'eilla u-l-'eilla mi-kol birkhata ve-shirata tushbeḥata ve-neḥemata da-amiran be-alma. Ve-imru amen.</p>	<p>לְעֵילָא וּלְעֵילָא מִכָּל בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעַלְמָא. וְאָמְרוּ אָמֵן.</p>	<p>far beyond all prayer and song, praise and consolation that may be uttered in this world; and let us say: Amen.</p>
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217 SEDER KERI'AT HA-TORAH

As the Torah is raised, the congregation rises and chants:

Ve-zot ha-torah. 'Eitz ḥayyim hi	וְזֹאת הַתּוֹרָה. עֵץ חַיִּים הִיא	This is the Torah, a tree of life
la-maḥazikim bah	לְמַחְזִיקִים בָּהּ	to those who grasp it;
ve-tomekheha me'ushar.	וְתִמְכְּיָהּ מֵאֲשֶׁר:	those who uphold it are made happy.

Proverbs 4

TRADITIONAL

Ve-zot ha-torah asher sam moshe	וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה	This is the Torah which Moses
lifnei venei yisra'el	לְפָנֵי בְנֵי יִשְׂרָאֵל	placed before Israel,
'al pi Adonai be-yad moshe.	עַל פִּי יְהוָה בְּיַד מֹשֶׁה	the word of god transmitted by Moses

MAFTIR FOR FIRST AND SECOND DAYS OF ROSH HA-SHANAH

On both days of Rosh Ha-Shanah, we read a concluding passage (*maftir*) from a second scroll describing the sacrifices that were offered up in biblical times on the “day of sounding the ram’s horn.” This practice seems to have been adopted during the early Middle Ages, based on the rabbinic dictum: “The act of reading the Torah portion describing the sacrifices ... was accounted to the people as if the sacrifices had actually been offered” (*Talmud, Ta’anit 27b*). While animal sacrifice has long since been discontinued and replaced by prayer, study, and the practice of good deeds, we recite this passage as if to say that our own contemporary forms of religious practice are invested with the same devotion and piety as those of our ancestors.





READING FROM THE SECOND SCROLL
FOR ROSH HA-SHANAH

Maftir: Numbers 29:1-6

29 ¹In 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 of sounding the horn. ²You shall present a burnt offering of pleasing fragrance for the Eternal One: one bull of the herd, one ram, and seven yearling lambs without blemish. ³Their accompanying meal offering — choice flour mixed with oil — three-tenths of a measure per bull and two-tenths per ram, ⁴and one-tenth for each for the seven lambs. ⁵There shall be one goat for a sin-offering to atone for yourselves, ⁶in addition to the burnt offering for the new moon with its meal offering, and the regular burnt offering with its meal offering, each with its prescribed libation — offerings by fire of pleasing fragrance for the Eternal.

¹ **yom teru'ah**, "a day of sounding the horn" — In biblical times, while there were various "new years" there was no New Year festival called "Rosh Ha-Shanah." There was, however, a sacred day of "sounding the horn" followed by a "day of atonement" in anticipation of the fall harvest festival of Sukkot. It was this "day of sounding the horn" on the first day of the seventh month (Tishri), which eventually became the Rosh Ha-Shanah we observe as a Day of Judgment and a time for doing *teshuvah*. As the rabbis taught: "There are four New Years: on the first day of Nisan is the New Year for kings and festivals; on the first of Elul is the New Year for the tithing of cattle; on the first of Tishri is the New Year for the reckoning of the years ...; and on the first of Shevat is the New Year for trees..."

"At four seasons judgment is passed on the world: at Passover, judgment is passed with respect to produce; at Shavuot, with respect to fruit of the trees; at Rosh Ha-Shanah, all creatures pass before God ... as it says, "The One that fashions the heart of each alike is the One who understands all their doings" (*Psalm 33:15*); and on Sukkot, judgment is passed with respect to water" (*Mishnah, Rosh Ha-Shanah 1:1-2*).





במדבר כ"ט

מפטיר

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלְאֲכַת
עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם: וַעֲשִׂיתֶם עֲלֶיהָ לְרִיחַ
נִיחֹחַ לַיהוָה פֶּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה
תְּמִימִם: וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינָיִם לְפָר שְׁנֵי
עֶשְׂרִינָיִם לְאֵיל: וְעֶשְׂרוֹן אֶחָד לִכְבֹּשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂיִם:
וּשְׁעִיר־עִזִּים אֶחָד חֲמֹאת לְכַפֵּר עֲלֵיכֶם: מִלֶּבֶד עֵלֶת הַחֹדֶשׁ
וּמִנְחָתָהּ וְעֵלֶת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמִּשְׁפָּטָם לְרִיחַ נִיחֹחַ
אִשָּׁה לַיהוָה:

²**Va'asitem 'olah**, "You shall present a burnt offering" — For the sacrifices offered on all other festivals, the term used is *ve-hikravtem 'olah*, "you shall offer a burnt offering." But on Rosh Ha-Shanah, the Torah uses the term *va'asitem 'olah*, "you shall make a burnt offering." On Rosh Ha-Shanah we have the opportunity to become spiritually renewed. We can remake our personalities through the process of doing teshuvah, as our sages taught: "On this day I shall transform you into new persons" (Jerusalem Talmud, Rosh Ha-Shanah 59c) (Max Arzt).

⁵**lekhaper 'aleikhem**, "to atone for yourselves" — It is on Rosh Ha-Shanah that God judges all creatures and acquits them. For God does not want to hold them guilty, as it is said, "As I live, says the Eternal God, I have no pleasure in the death of the wicked" (Ezekiel 33:11), and "That which the Eternal One wants is to make a person righteous" (Isaiah 42:21) (Pesikta Rabbati 40:1).





PERSONAL BLESSINGS

A PRAYER ON BEING CALLED UP TO THE TORAH

For Males:

<p>Mi she-beirakh avoteinu avraham yitzhak ve-ya'akov sarah rivkah raheil ve-lei'ah hu yevareikh et Ben She-'alah / she-'alu li-khvod ha-makom li-khvod ha-torah (li-khvod ha-shabbat) ve-li-khvod yom ha-din Ha-kadosh barukh hu yishmereihu ve-yatzileihu / yishmereim ve-yatzileim mi-kol tzarah ve-tzukah u-mi-kol nega' u-mahalalah ve-yishlah berakhah ve-hatzlahah be-khol ma'aseih yadav / yedeihem ve-yikhteveihu ve-yahtemeihu / ve-yikhteveim ve-yahtemeim le-hayyim tovim be-zeh yom ha-din 'im kol yisra'el ehav / aheihem. Ve-nomar amen.</p>	<p>מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה הוּא יְבָרַךְ אֶת בֶּן שְׂעָלָה / שְׂעָלוּ לְכַבּוֹד הַמְּקוֹם לְכַבּוֹד הַתּוֹרָה (לְכַבּוֹד הַשַּׁבָּת) וְלְכַבּוֹד יוֹם הַדִּין: הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וַיַּצִּילֵהוּ / יִשְׁמְרֵם וַיַּצִּילֵם מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה וַיִּשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו / יָדֵיהֶם וַיַּכְתֵּבֵהוּ וַיַּחֲתֵמֵהוּ / וַיַּכְתֵּבֵם וַיַּחֲתֵמֵם לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין עִם כָּל יִשְׂרָאֵל אֶחָיו / אֶחֵיהֶם. וְנֹאמַר אָמֵן:</p>	<p>May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless son of who has / have come forward honouring God, the Torah (the Sabbath) and the Day of Judgment. May the Blessed Holy One keep and protect him / keep and protect them from all trouble and sorrow, from every affliction and illness; and send blessing and success to all his / their deeds, and inscribe him / them for a good life on this Day of Judgment together with all Israel, his / their kin, and let us say: Amen.</p>
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A PRAYER ON BEING CALLED UP TO THE TORAH

For Females

<p>Mi she-beirakh avoteinu avraham yitzhak ve-ya'akov sarah rivkah raheil ve-lei'ah hu yevareikh et Bat She-'aletah / she-'alu li-khvod ha-makom li-khvod ha-torah (li-khvod ha-shabbat) ve-li-khvod yom ha-din Ha-kadosh barukh hu yishmereha ve-yatzileha / yishmerein ve-yatzilein mi-kol tzarah ve-tzukah u-mi-kol nega' u-ma'alah ve-yishlah berakhah ve-hatzlahah be-khol ma'aseih yadeha / yedeihen ve-yikhteveiha ve-yahtemeiha / ve-yikhtevein ve-yahtemein le-hayyim tovim be-zeh yom ha-din 'im kol yisra'el aheha / aheihe ve-nomar amen.</p>	<p>מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבְרָהָם יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רַחֵל וְלֵאָה הוּא יְבָרַךְ אֶת בַּת שֶׁעָלְתָה / שֶׁעָלוּ לְכָבוֹד הַמָּקוֹם לְכָבוֹד הַתּוֹרָה (לְכָבוֹד הַשַּׁבָּת) וְלְכָבוֹד יוֹם הַדִּין; הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֶהָ וְיַצִּילֶהָ / יִשְׁמְרוּ וְיַצִּילוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֶיהָ / יָדֵיהֶן וְיִכְתְּבֶהָ וְיִחַתְּמֶהָ / וְיִכְתְּבֵן וְיִחַתְּמֵן לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין עִם כָּל יִשְׂרָאֵל אֲחֵיהָ / אֲחֵיהֶן וְנֹאמַר אָמֵן:</p>	<p>May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless daughter of who has / have come forward honouring God, the Torah (the Sabbath) and the Day of Judgment. May the Blessed Holy One keep and protect her / keep and protect them from all trouble and sorrow, from every affliction and illness; and send blessing and success to all her / their deeds, and inscribe her / them for a good life on this Day of Judgment together with all Israel, her / their kin, and let us say: Amen.</p>
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PRAYER FOR HEALING

<p>Mi she-beirakh avoteinu avraham yitzhak ve-ya'akov sarah rivkah raheil ve-lei'ah hu yevareikh vi-rappei et ha-ḥoleh Ben Et ha-ḥolah Bat Adonai yis'adennu / yis'adennah 'al 'eres devai ye'ammetzeihu vi-ḥazzekeihu / ye'ammetzeha vi-ḥazzekeha be-orekh ru'ah ve-ometz leiv. Yittein adonai ḥokhmah ve-tushiyyah be-leiv ha-rofei li-ghot makh'ov ve-yishlah la-ḥoleh / la-ḥolah be-karov refu'ah sheleimah refu'at ha-nefesh u-rfu'at ha-guf. Yosif adonai lo / lah shenot ḥayyim ve-shalom le-hodot u-l-halleil la-rofei ha-ne'eman ve-ha-raḥaman le-orekh yamim. Amen.</p>	<p>מִי שִׁבְּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רַחֵל וְלֵאָה הוּא יְבָרֵךְ וְיִרְפֵּא אֶת הַחֹלֵה בֶּן אֶת הַחֹלֵה בַּת יְהוָה יִסְעָדֵנוּ / יִסְעָדֶנָּה עַל עֵרֶשׁ דְּוֵי יֵאֱמָצְהוּ וְיִחְזְקֶהָ / יֵאֱמָצְהָ וְיִחְזְקֶהָ בְּאֵרֶךְ רוּחַ וְאִמְצֵן לָב: יִתֵּן יְהוָה חֲכָמָה וְתוֹשִׁיָּה בְּלֵב הַרֹפֵא לְגִהוֹת מַכְאוֹב וְיִשְׁלַח לְחֹלֵה / לְחֹלֵה בְּקָרוֹב רְפוּאָה שְׁלֵמָה רְפוּאֹת הַנֶּפֶשׁ וְרְפוּאֹת הַגּוּף: יוֹסִיף יְהוָה לוֹ / לָהּ שָׁנוֹת חַיִּים וְשָׁלוֹם לְהוֹדוֹת וּלְהַלִּיל לְרֹפֵא הַנְּאִמָּן וְהַרְחָמָן לְאֵרֶךְ יָמִים. אָמֵן:</p>	<p>May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and send healing to son of daughter of May the Eternal One support him / her in his / her time of illness; <i>Psalms 41</i> encourage and strengthen him / her with patience and determination. May the Eternal One endow the attending physician with wisdom and insight to facilitate the healing process; may God speedily send the one who is ill a complete healing, a healing of body and soul. May the Eternal One grant him / her additional years of life and peace, in which he / she may offer thanks and praise to the faithful and compassionate Healer, for many days to come. Amen.</p>
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MI SHEBEIRAKH

Mi she-beirakh avoteinu
mekor ha-berakhah le-imoteinu.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

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 imoteinu
mekor ha-berakhah la-avoteinu.

מִי שֶׁבֵרַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

Bless those in need of healing
With *refuah sheleimah*,
The renewal of body,
The renewal of spirit,
And let us say, Amen.

Debbie Friedman





HAFTARAH FOR THE FIRST DAY OF ROSH HA-SHANAH

MOTHERS

Apart from the tradition that it was on Rosh Ha-Shanah that Hannah's prayer was heard, this portion was chosen because of its link with the Torah reading. Sarah and Hannah are each blessed with a son when it seemed that each was destined to be barren. It is a happy coincidence that the mother, who brings a child to birth, should be celebrated in the readings chosen for the festival of Creation, the birthday of the world.

Louis Jacobs (adapted)



RIGHTEOUSNESS AND COMPASSION

The Haftarah of this day, like the Torah reading, stresses the theme of God's providence over Israel. To enable Israel to survive and fulfill its destiny as a "holy nation," God always, in crises, raised up leaders who would not merely enable the people to resist their enemies but who would also hold Israel to its covenant with God.

One of the greatest of these leaders was Samuel, the story of whose birth we read today. He lived at the end of the period of judges of whom he was the last, and at the beginning of the monarchy. In that difficult transition from the government of tribal sheiks (judges) to the national state under the kings, Samuel was the guiding spirit. His regime terminated the time when "every man did what was right in his own eyes." He unified the people not only politically but also spiritually...

The prayer ascribed to Hannah, the mother of Samuel, sounds the keynote of a theme which recurs frequently in the Rosh Ha-Shanah ritual. God is a righteous judge by whom "actions are weighed." In the scale by which God weighs human actions, those expressing the will to domination and aggression weigh but little, "for not by force can a person prevail."





It is significant that this sentiment is put into the mouth of a mother in Israel. The conviction that true success in life is not the result of ruthless self-assertion and aggression, but of honesty, sympathy and kindness, is deeply implanted in our people. That conviction was implanted principally by the mothers of Israel in the hearts of their children. In the midst of a cruel world ... Jewish mothers taught their children to take pride in being *rahmanim benei rahmanim* — merciful descendants of merciful ancestors.

Mordecai M. Kaplan

HAFTARAH FOR THE FIRST DAY OF ROSH HA-SHANAH

The following blessing is chanted before the *Haftarah*:

<p>Barukh attah adonai eloheinu melekh ha-’olam asher baḥar bi-nvi'im tovim ve-ratzah ve-divreihem ha-ne'emarim be-emet. Barukh attah adonai ha-boḥeir ba-torah u-v-moshe 'avdo u-v-yisra'el 'ammo u-vi-nvi'ei ha-emet va-tzedek.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים וְרָצָה כְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת: בְּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:</p>	<p>You abound in blessings, Eternal One our God, Sovereign of all time and space, who distinguished faithful prophets and took delight in their words uttered in truth. Blessed are you, Eternal One, who has distinguished the Torah, Moses, the People of Israel, and prophets of truth and righteousness.</p>
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I SAMUEL 1:1-2:10

1 ¹There was a man from Ramataim, a Zuphite of the line of Ephraim, whose name was Elkanah son of Yeroḥam, the son of Elihu, the son of Tohu, the son of Zuph, man of Ephraim, ²and he had two wives, one named Ḥannah and the other Peninah. Peninah had children, but Ḥannah had none. ³This man used to go up from his town annually to worship and to offer sacrifice to the Eternal in Shiloh. There, Eli's two sons, Ḥofni and Pinḥas, were priests of the Eternal. ⁴When Elkanah offered a sacrifice, he would give portions to Peninah his wife and to each of her sons and daughters; ⁵but to Ḥannah he would give a special portion, for it was Ḥannah he loved, but the Eternal had shut her womb. ⁶Her rival would torment her constantly, adding to her aggravation that the Eternal had shut her womb. ⁷This went on year by year; when they went up to the House of the Eternal, her rival would so torment her that she would weep and not eat. ⁸Elkanah, her husband, would say to her, "Ḥannah, why do you weep? Why don't you eat? Why are you so unhappy? Am I not dearer to you than ten children?" ⁹Once, Ḥannah rose up after eating and drinking — it was in Shiloh and Eli the priest was sitting near the entrance of the Temple of the Eternal. ¹⁰In bitter grief she prayed to the Eternal, weeping bitterly. ¹¹She took a vow, saying: *Eternal God, if You take notice of your servant's affliction, if You keep me in mind and do not forget your maidservant, giving your maidservant a son, I will dedicate him to You for life, and no razor shall touch his head.*

¹¹ **vattiddor neder vattomar adonai tzeva'ot**, "She took a vow, saying: Eternal God" — Rabbi Eleazar said: From the day that God created the world, no one called the Holy One "Tzeva'ot," (literally, the God of Forces or Powers) until Ḥannah. Ḥannah said to the Holy One, "Sovereign of the Universe, of all the many forces and powers that you have exhibited in creating your world, is it so hard to give me one child?" (*Talmud, Berakhot 31a*).





שמואל א

פרק א

וַיְהִי אִישׁ אֶחָד מִן־הַרְמְתִים צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה
בֶּן־יִרְחָם בֶּן־אֵלִיהוּא בֶּן־תַּחֲוִי בֶּן־צוּר אֶפְרַתִּי: וְלוֹ שְׁתֵּי נָשִׁים
שֵׁם אַחַת חַנָּה וְשֵׁם הַשְּׁנַיִת פִּנְנָה וַיְהִי לַפִּנְנָה יָלָדִים וּלְחַנָּה אֵין
יָלָדִים: וְעַלֹּה הָאִישׁ הָהוּא מְעִירוֹ מִיָּמִים | יְמִימָה לְהַשְׁתַּחֲוֹת
וּלְזָבַח לַיהוָה צְבָאוֹת בְּשֵׁלָה וְשֵׁם שְׁנֵי בְנֵי־עֲלִי חֲפְנִי וּפְנִחָם
כַּהֲנִים לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַנִּתֵּן לַפִּנְנָה אִשְׁתּוֹ
וּלְכָל־בָּנֶיהָ וּבְנוֹתֶיהָ מְנוּחָה: וּלְחַנָּה יָתֵן מְנָה אַחַת אֲפִים כִּי אֶת־חַנָּה
אָהָב וַיְהִי סֹגֵר רַחֲמָה: וְכַעֲסָתָה צָרָתָה גַם־פָּעַם בְּעָבוּר הִרְעַמְתָּ
כִּי־סֹגֵר יְהוּה בְּעַד רַחֲמָה: וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָה
בְּבַיִת יְהוָה כִּן תִּכְעַסְנָה וּתִבְכֶּה וְלֹא תֹאכַל: וַיֹּאמֶר לָהּ אֶלְקָנָה
אִישָׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יִרַע לְבַבְךָ הַלּוֹא
אֲנֹכִי טוֹב לָךְ מִעֲשָׂרָה בָּנִים: וַתִּקַּם חַנָּה אַחֲרָי אָכְלָה בְּשֵׁלָה
וְאַחֲרָי שָׁתָה וְעֲלִי הִכְהִין יֹשֵׁב עַל־הַכֹּפֶא עַל־מְזוּזַת הַיֶּכֶל יְהוָה:
וְהָיָה מֵרַת נַפְשׁ וַתִּתְפַּלֵּל עַל־יְהוָה וּבִכָּה תִּבְכֶּה: וַתִּדַּר נָדָר וַתֹּאמֶר
יְהוָה צְבָאוֹת אִם־רָאָה תִּרְאֶהוּן בְּעֵנֵי אֲמֹתֶךָ וּזְכַרְתִּנִּי וְלֹא־תִשְׁכַּח
אֶת־אֲמֹתֶךָ וְנִתְתַּדֶּךָ לֹא־תִתֶּךָ זֶרַע אֲנָשִׁים וְנִתְתִּיו לַיהוָה כָּל־יָמָי
חַיּוֹ וּמִזֶּרֶה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: וְהָיָה כִּי הִרְבִּיתָ לְהִתְפַּלֵּל
לִפְנֵי יְהוָה וְעֲלִי שֹׁמֵר אֶת־פִּיָּה: וְחַנָּה הָיָה מְדַבֶּרֶת עַל־לִבָּהּ רַק
שִׁפְתֶיהָ נִעוּת וְקוֹלָהּ לֹא יִשְׁמָע וַיַּחֲשֹׁבָה עֲלֵי לְשׁוֹכְרָה: וַיֹּאמֶר
אֵלֶיהָ עֲלִי עַד־מָתִי תִשְׁתַּכְרִין הַסִּירִי אֶת־יַיְנֶךָ מִעֲלֶיךָ: וַתַּעַן חַנָּה





¹²As she continued to pray before the Eternal, Eli was observing her lips.

¹³Ḥannah was talking to herself; though her lips were moving she made no sound, so that Eli took her for a drunkard. ¹⁴Eli said to her, “How long do you propose to carry on like this! Get rid of your wine!”

¹⁵“Not so, my lord,” Ḥannah replied. “I am a woman distressed in spirit; I have had neither wine nor beer, but have been pouring out my soul before the Eternal. ¹⁶Do not take your servant for a wicked woman. All this time I have been speaking out of my abundant sorrow and torment.”

¹⁷Then Eli replied, “Go in peace; and may the God of Israel grant your request.”

¹⁸“May your maidservant find favour in your sight,” she said. So the woman went on her way. She ate, and was downcast no longer. ¹⁹Early in the morning they arose, prostrated themselves before the Eternal, and returned to their home in Ramah. Elkanah knew his wife, Ḥannah, and the Eternal remembered her.

²⁰At the turn of the year, Ḥannah conceived and gave birth to a son, whom she named Samuel, saying: *I asked him of the Eternal (and was heard)*. ²¹The man Elkanah went up with his household to offer up to the Eternal the yearly sacrifices and to execute his vow. ²²Ḥannah did not go up. She said to her husband, “I will bring the child after he has been weaned. For when I bring him and he appears before the Eternal, he will have to stay there for good.” ²³Elkanah, her husband, said to her, “Do what seems good to you; stay until you’ve weaned him; only may the Eternal fulfill the divine promise. So the woman remained and nursed her son until she had weaned him.

¹³ **Ve-ḥannah hi medabberet ‘al libbah**, “Ḥannah was talking to herself” — (literally, “Ḥannah was speaking within her heart”) Rabbi Hamnuna said: How many of the greatest, most essential principles are derived from these verses relating to Ḥannah. “*Now Ḥannah was speaking within her heart*”: from this we learn that one who prays must pray from the heart. “*Her lips were moving*”: from this we learn that one who prays must frame the words distinctly with one’s lips. “*She made no sound*”: from this we learn that it is forbidden to yell in prayer. “*Eli took her for a drunkard*”: from this we learn that a drunken person is forbidden to pray. “*Eli said to her, ‘How long do you propose to carry on like this!’*” Rabbi Eleazar said, from this we learn that one who sees in his or her neighbour something unseemly must rebuke that person. “*Not so, my lord, Ḥannah replied.*” Ulla (and some say Rabbi Jose ben Ḥanina) said: “She said to him, you are no lord in this matter, nor does the holy spirit rest upon you, that you should suspect me of this thing.” Some say she said to him: “You are no lord, nor does the Shekhinah or the holy spirit rest upon you, in that you have judged me harshly and





וּתְאֹמַר לֹא אֲדֹנִי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיִּין וְשִׁכָר לֹא שְׁתִּיתִי
וְאֶשְׁפָּד אֶת־נַפְשִׁי לִפְנֵי יְהוָה: אֶל־תִּתֶן אֶת־אֲמַתְךָ לִפְנֵי
בַת־בְּלִיעַל כִּי־מֵרֵב שִׁיחִי וּכְעָסִי דִּבַּרְתִּי עַד־הִנָּה: וַיַּעַן עָלַי וַיֹּאמֶר
לְכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלֹתְךָ אֲשֶׁר שְׁאַלְתָּ מֵעַמּוֹ:
וּתְאֹמַר תִּמְצָא שְׁפָחָתְךָ חֵן בְּעֵינֶיךָ וְתִלְדֶּךָ הָאִשָּׁה לְדַרְכָּהּ וְתֹאכַל
וּפְנֵיהָ לֹא־הִיוּ־לָהּ עוֹד: וַיִּשְׁכְּמוּ בִּבְקָר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיֵּשְׁבוּ
וַיָּבֹאוּ אֶל־בֵּיתָם הַרְמַתָּה וַיִּדַע אֱלֹקָנָה אֶת־חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָה
יְהוָה: וַיְהִי לְתַקְפוֹת הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ
שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו: וַיַּעַל הָאִישׁ אֱלֹקָנָה וּכְל־בֵּיתוֹ לְזִבְחַ
לַיהוָה אֶת־זִבְחַ הַיָּמִים וְאֶת־נְדָרוֹ: וְחַנָּה לֹא עָלְתָה כִּי־אָמְרָה
לְאִשָּׁה עַד יִגְמַל הַנָּעַר וְהִבֵּאתִיו וְנִרְאָה אֶת־פְּנֵי יְהוָה וַיֵּשֶׁב
שָׁם עַד־עוֹלָם: וַיֹּאמֶר לָהּ אֱלֹקָנָה אִשָּׁה עָשִׂי הַטּוֹב בְּעֵינֶיךָ שְׂבִי

not more leniently." "I am a woman distressed in spirit; I have had neither wine nor beer." Rabbi Eleazar said: from this we learn that one who is suspected wrongfully must clear one's name. "Do not take your servant for a wicked woman." From this we learn that a person who says the Prayer (Amidah) while drunk is like one who serves idols. "Then Eli replied: 'Go in peace.'" Rabbi Eleazar said: from this we learn that one who suspects a person wrongfully must beg that person's forgiveness; and more, offer blessings (Talmud, Berakhot 31a).





²⁴When she had weaned him, she brought him up to the House of the Eternal at Shiloh — though he was still a child — together with a three-year-old bull, an ephah of meal, and a skin of wine. ²⁵They slaughtered the bull, and brought the lad to Eli. ²⁶Then she said, “O my lord, I am the woman who stood near you right here, praying to the Eternal. ²⁷It was for this lad that I prayed, and the Eternal has granted my request. ²⁸I therefore dedicate him to the Eternal. So long as he lives he is dedicated to the Eternal.” And there they worshipped the Eternal.

2¹Then Hannah prayed, saying:
My heart exults in the Eternal,
My strength is exalted by the Eternal;
My mouth derides my foes,
As I rejoice in Your salvation.
²There is none holy as the Eternal,
For there is none besides You;
There is no rock like God.
Make an end to high-flown speech,
³Let arrogance depart from your mouths!
For the Eternal is a God of (infinite) knowledge,
(a God) whose deeds are immeasurable.
⁴The warrior’s bows are shattered,
And those who stagger put on strength.
⁵They who were full sell themselves for bread,
And those once hungry are full,
While the barren woman bears seven,
And the one with many children is bereaved.
⁶The Eternal allots death and life,
Casts down to Sheol and lifts up.
⁷The Eternal dispenses poverty and wealth,
Casts down and lifts up,
⁸Lifting the poor from the dust,
Raising the needy from the dunghill.





עַד-גְּמֹלְךָ אֲתוֹ אֵךְ יָקָם יְהוָה אֶת-דְּבָרֹו וַתִּשָּׁב הָאִשָּׁה וַתִּינָק
אֶת-בְּנֵה עַד-גְּמֹלָהּ אֲתוֹ: וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גְּמְלָתוּ בְּפָרִים
שְׁלֹשָׁה וְאִיפָה אַחַת קָמָה וְנָכַל יוֹן וַתִּבְאֶהוּ בֵּית-יְהוָה שְׁלוֹ וְהַנְּעָר
נָעַר: וַיִּשְׁחָטוּ אֶת-הַפָּר וַיִּבְאוּ אֶת-הַנְּעָר אֶל-עֲלִי: וַתֹּאמֶר בִּי
אֲדֹנָי חַי נַפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצָּבֶת עִמָּכָה בְּזֶה לְהַתְּפַלֵּל
אֶל-יְהוָה: אֶל-הַנְּעָר הַזֶּה הַתְּפַלְלָתִי וַיִּתֵּן יְהוָה לִי אֶת-שְׂאֵלְתִי
אֲשֶׁר שְׂאֵלְתִי מֵעַמּוֹ: וְגַם אֲנֹכִי הִשְׂאֵלְתִּיהוּ לִיהוָה כָּל-הַיָּמִים
אֲשֶׁר הָיָה הוּא שְׂאוֹל לִיהוָה וַיִּשְׁתַּחֲוֶה שֵׁם לִיהוָה:

פרק ב

וַתְּפַלֵּל חֲנָה וַתֹּאמֶר

עֲלֵץ לִבִּי בִיהוָה רָמָה קָרְנֵי בִיהוָה

רָחַב פִּי עַל-אוֹיְבֵי בִי שְׂמַחְתִּי בִישׁוּעָתֶךָ:

אִין-קְדוֹשׁ בִּיהוָה כִּי אִין כְּלָתֶךָ וְאִין צוֹר כְּאַלְהֵינוּ:

אֶל-תִּרְבּוּ תִדְבְּרוּ גְבוּהָה גְבוּהָה יֵצֵא עֵתְק מִפִּיכֶם

כִּי אֵל דְּעוֹת יְהוָה וְלֹא [וְלוֹ] נִתְכַּנּוּ עֲלֵלוֹת:

קִשְׁת גְּבָרִים חֲתִים וְנִכְשָׁלִים אָזְרוּ חֵיל:

שְׂבָעִים בְּלָחֶם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ

עַד-עֲקָרָה יִלְדָה שְׂבָעָה וְרַבַּת בָּנִים אֲמַלְלָה:

יְהוָה מִמִּית וּמַחִיָּה מוֹרִיד שְׂאוֹל וַיַּעַל:

יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפָּיל אֶף-מְרוֹמָם:





Making them sit with the nobles,
Assigning them seats of honour.
For the earth's pillars are the Eternal's,
Who set the world upon them,
⁹Who guards the steps of the faithful
While the wicked lie mute in darkness:
For not by might does one prevail.
¹⁰The foes of the Eternal shall be shattered
As God thunders against them in the heavens,
Judging the ends of the earth,
Endowing the king with strength,
Giving victory to the anointed.

The concluding blessings are found on page 240.





מְקוֹם מִעֲפָר דָּל מֵאֲשַׁפֵּת יָרִים אֲבוֹן
לְהוֹשִׁיב עִם־נְדִיבִים וְכֹסֵא כְבוֹד וַיְנַחֵלֵם
כִּי לַיהוָה מִצְקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם תִּבְלִ:
רַגְלֵי חֲסִידָיו [חֲסִידָיו] וְשֹׁמֵר וְרֹשְׁעִים בְּחֻשְׁדֵּי יָדָמוּ
כִּי־לֹא בִכְחַ וַיְגַבֵּר־אִישׁ:
יְהוָה יַחַתּוּ מְרִיבָיו [מְרִיבָיו] עֲלוֹ [עֲלוֹ] בְּשָׁמַיִם יְרַעֵם
יְהוָה יִדְּוִן אֶפְסֵי־אֲרָץ
וַיִּתֶּן־עֵז לְמַלְכּוֹ וַיִּרְם קֶרֶן מְשִׁיחוֹ:

The concluding blessings are found on page 240.





HAFTARAH FOR THE SECOND DAY OF ROSH HA-SHANAH

JEREMIAH'S MESSAGE OF TESHUVAH

In his words of hope and comfort to the people, the prophet Jeremiah addresses the major themes of the Days of Awe — return and forgiveness. Jeremiah lived in the last part of the 7th century BCE, during the reign of King Josiah. A hundred years earlier the northern kingdom of Israel (called “Ephraim” by Jeremiah, after its largest tribe) had been sent into exile by Assyria. In Jeremiah’s time, the Babylonian empire threatened to overrun the Southern Kingdom of Judah and ultimately did so. Jeremiah’s message of *teshuvah*, return and renewal, is addressed to the nation collectively. But here too, the premise for his hope is the assertion of God’s unconditional love for Israel, like that of a parent for a child. *“For I am like a parent to Israel, and Ephraim is my firstborn child.”*

In addition to God’s unconditional love for Israel, a secondary theme is Israel’s unwillingness to be reconciled to the existing situation and to accept the pain of exile: *“Rachel is weeping for her children, refusing to be comforted for her children.”* In the end, Israel is rewarded for its steadfast desire to have all her children together again: *“Hold back your voice from weeping, your eyes from tears! For your labour shall have its reward,” says the Eternal One, “they shall return from the land of the foe. There is hope for your future: your children shall return to their own borders.”*

This desire to be reunited with the life of our people is the timeless theme that has been played out over the centuries in the lives of countless individual Jews, as well as in the collective life of our nation.

As Mordecai Kaplan has put it: “Since Jeremiah’s days, Israel has outlived many a catastrophe, and undergone many an exile. In all of them, the comforting words of this *haftarah* have helped to uphold the morale of our people, by maintaining their faith in a joyous restoration to the land of Israel, and in the renewal of Israel’s covenant with God.”





HAFTARAH FOR THE SECOND DAY OF
ROSH HA-SHANAH

The following blessing is chanted before the *Haftarah*.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
asher baḥar bi-nvi'im tovim	אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים	who distinguished faithful prophets
ve-ratzah ve-divreihem	וְרָצָה כְּדִבְרֵיהֶם	and took delight in their words
ha-ne'emarim be-emet.	הַנְּאֻמִּים בְּאֵמֶת:	uttered in truth.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
ha-boḥeir ba-torah u-v-moshe 'avdo	הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ	who has distinguished the Torah, Moses,
u-v-yisra'el 'ammo	וּבְיִשְׂרָאֵל עַמּוֹ	the People of Israel,
u-vi-nvi'ei ha-emet va-tzedek.	וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:	and prophets of truth and righteousness.





JEREMIAH 31:1-19

31¹Thus says the Eternal One:
A people who survived the sword found favour in the wilderness;
I proceed to give rest to Israel.
²The Eternal appeared to Israel from afar (saying):
with love everlasting have I loved you;
with faithful love I draw you near to Me.
³I will build you up again, O innocent daughter of Israel,
and you shall be rebuilt!
You shall take up your tambourines once more,
and dance among the merry-makers.
⁴Again you shall plant vineyards on the hills of Samaria;
those who plant shall enjoy the fruit.
⁵For a day is coming when lookouts shall cry out on Ephraim's hills:
Come, let us go up to Zion, to the Eternal, our God!
⁶For thus says the Eternal One: Shout joyfully for Jacob,
raise a loud cry for the first of the nations, exclaim in praise, and say:
Eternal One, save your people, the remnant of Israel.
⁷Behold I am bringing them from a northern land,
gathering them from the ends of the earth,
the blind and the lame among them,
the woman with child and the woman in labour among them,
a great company returning here.
⁸Weeping they shall come; and with compassion will I guide them.
I will bring them to streams of water,
on a smooth path, where they shall not stumble.
For I am like a parent to Israel, and Ephraim is my firstborn child.”
⁹Hear the word of the Eternal, you nations;
tell it to the islands from afar, and say:
*The One who scattered Israel will gather them in,
and watch over them as a shepherd guards the flock.*
¹⁰For the Eternal has ransomed Jacob,
and redeemed him from one too strong for him.





ירמיה ל"א

כֹּה אָמַר יְהוָה מֵצֵא חֵן בְּמִדְבָּר עִם שְׂרִידֵי הָרֶב
הַלֹּדֶד לְהַרְגִיעוּ יִשְׂרָאֵל:
מִרְחֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבֶּתִיךָ
עַל־כֵּן מִשְׁכְּתֵיךָ חֹסֵד:
עוֹד אֶבְנֶךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל
עוֹד תַּעֲדֵי תַפִּיךָ וְיִצְאֵת בְּמַחֹל מִשְׁחָקִים:
עוֹד תִּמְעֵי כְרָמִים בְּהָרֵי שְׁמֵרוֹן נִמְעוּ נְמָעִים וְחָלְלוּ:
כִּי יִשְׁׁיֹם קָרְאוּ נְצָרִים בְּהַר אֶפְרַיִם
קוֹמוּ וְנִעְלָה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ:
כִּי־כֹה אָמַר יְהוָה רְנֹו לְיַעֲקֹב שְׂמֵחָה וְצַהֲלוּ בְּרֹאשׁ הַגּוֹיִם
הַשְּׂמִיעוּ הַלְלוּ וְאִמְרוּ הוֹשִׁעַ יְהוָה
אֶת־עַמֶּךָ אֶת שְׂאֵרֵי יִשְׂרָאֵל:
הִנְנִי מֵבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבְּצֹתִים מִירְכְּתֵי־אֶרֶץ
בָּם עוֹר וּפֶסֶחַ הָרֶה וְיִלְדֵת יַחֲדוּ קַהֲל גְדוֹל יִשׁוּבוּ הִנֵּה:
בְּכִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹכִילִם
אוֹלִיכֶם אֶל־נְחָלֵי מַיִם בְּדֶרֶךְ יִשְׂרָאֵל יִבְשְׁלוּ בָּהּ
כִּי־הֵייתִי לְיִשְׂרָאֵל לְאֵב וְאֶפְרַיִם בְּכָרִי הוּא:
שָׁמְעוּ דְבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בְּאֵיִם מִמְּרַחֵק
וְאִמְרוּ מִזְרַח יִשְׂרָאֵל יִקְבְּצֵנוּ וְשָׁמְרוּ כְרַעַה עֲדָרוֹ:
כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ:





¹¹Radiant at the Eternal's bounty —
the grain, the wine, the oil, the young of the flock and the herd —
to Zion's height shall they come, shouting for joy;
and they shall be like a garden overflowing with water,
never again to languish.

¹²Then girls shall revel in dance, young and old as well.
"I will turn their mourning into gladness,
I will comfort and cheer them out of their grief.

¹³I will have the priests receive the best,
and my people shall be satisfied with my bounty," says the Eternal One.

¹⁴Thus says the Eternal One:
"A voice is heard in Ramah; lamentation and bitter weeping!
Rachel is weeping for her children,
refusing to be comforted for her children, for they are gone."

¹⁵Thus says the Eternal One:
"Hold back your voice from weeping, your eyes from tears!
For your labour shall have its reward," says the Eternal One,
"they shall return from the land of the foe."

¹⁶There is hope for your future:
your children shall return to their own borders.

¹⁷I can hear Ephraim bemoaning himself:
*You have disciplined me, I am disciplined like an untrained calf.
Help me to return, and I will return, for You, O Eternal, are my God.*

¹⁸*Now that I have strayed, I repent;
now that I am made aware, I slap my thigh;
in shame and mortification I bear the disgrace of my youth.*

¹⁹"Is Ephraim my darling son?
Is he a babe of dear delights?
Yet even when I have disowned him
my thoughts have dwelt on him!
For my heart yearns for him,
and in love I will surely take him back,"
says the Eternal One.





וּבֹאוּ וְרַנְּנוּ בְּמִרוֹם־צִיּוֹן וְנִהְיוּ אֶל־טוֹב יְהוָה
עַל־דָּגְלָן וְעַל־תִּירֵשׁ וְעַל־יַצְהָר וְעַל־בְּנֵי־צֹאן וּבְקָר
וְהִיטָה נַפְשָׁם כְּגֵן רוּחַ וְלֹא־יֹסִיפוּ לְדַאֲבָה עוֹד:
אִז תִּשְׂמַח בְּתוֹלָה בְּמַחֹל וּבְחָרִים וּזְקִנִים יַחֲדוּ
וְהִפְכֹתִי אֲבָלָם לְשִׁשׁוֹן וְנַחֲמֹתִים וְשִׂמְחָתִים מִיְּגוֹנָם:
וְרוּיִיתִי נֶפֶשׁ הַכֹּהֲנִים דָּשׁן וְעַמִּי אֶת־טוֹבִי יִשְׁבְּעוּ נְאֻם־יְהוָה:
כֹּה | אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמַע נְהִי בְּכִי תִמְרוּרִים
רַחֵל מִבְּכָה עַל־בְּנֵיהָ מֵאֲנָה לְהַנְחִים עַל־בְּנֵיהָ כִּי אֵינָנּוּ:
כֹּה | אָמַר יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה
כִּי יֵשׁ שָׂכָר לַפְּעֻלָּתְךָ נְאֻם־יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:
וַיִּשְׁתַּקְּנָה לְאַחֲרִיתֶךָ נְאֻם־יְהוָה וְשָׁבוּ בָנִים לְגִבּוֹלָם:
שְׁמוֹעַ שְׁמַעְתִּי אֶפְרָיִם מִתְּנוּדָד יִסְרָתְנִי וְאוֹסֵר כַּעֲגֹל לֹא לְמַד
הִשְׁבַּנִּי וְאֲשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי:
כִּי־אַחֲרֵי שׁוֹבִי נִחַמְתִּי וְאַחֲרַי הִנְדַּעְתִּי סִפְקָתִי עַל־יָרֵךְ
בְּשֹׁתִי וְגַם־נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֲרַפְתִּי נְעוּרֵי:
הֲבֵן יִקְוֶה לִּי אֶפְרָיִם אִם יִלְדֵּי שְׁעִשׂוּעִים
כִּי־מִדֵּי דְבָרִי בּוֹ זָכָר אֲזַכְּרֶנּוּ עוֹד
עַל־כֵּן הֵמוּ מַעֲלֵי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְהוָה:





On completing the *Haftarah*, its reader chants the concluding blessings:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
tzur kol ha-‘olamim	צוּר כָּל הָעוֹלָמִים	Rock of all ages,
tzaddik be-khol ha-dorot.	צַדִּיק בְּכָל הַדּוֹרוֹת.	Righteous One of all generations;
Ha-el ha-ne‘eman ha-omeir ve-‘oseh	הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה	the faithful God who fulfills promises,
Ha-medabbeir u-mkayyeim	הַמְדַבֵּר וּמְקַיֵּם	who speaks and carries through,
she-kol devarav emet va-tzedek.	שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק:	whose every word is right and true.
Ne‘eman attah hu adonai eloheinu	נֶאֱמָן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ	Faithful are you, Eternal One our God;
ve-ne‘emanim devarekha	וְנֶאֱמָנִים דְּבָרֶיךָ	your words are trustworthy.
ve-davar ehad mi-devarekha	וְדָבָר אֶחָד מִדְּבָרֶיךָ	Not one of your words
aħor lo yashuv reikam	אֲחֹר לֹא יָשׁוּב רֵיקָם	will prove empty,
ki el melekh	כִּי אֵל מֶלֶךְ	for you are a faithful and compassionate
ne‘eman ve-raħaman attah.	נֶאֱמָן וְרַחֲמָן אַתָּה:	ruling God.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Praised are you, Eternal One,
ha-el ha-ne‘eman be-khol devarav.	הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו:	faithful in all your words.
Raħeim ‘al tziyyon	רַחֵם עַל צִיּוֹן	Show compassion for Zion
ki hi beit ĥayyeinu	כִּי הִיא בֵּית חַיֵּינוּ	to which we come home.
ve-la-‘aluvat nefesh toshi‘a’	וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ	Redeem the stricken in spirit
bi-mheirah ve-yameinu.	בְּמַהֲרָה בְּיָמֵינוּ:	speedily in our days.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One
mesammei‘aħ tziyyon be-vaneha.	מְשַׂמְּחַת צִיּוֹן בְּבָנֶיהָ:	who brings joy to Zion through her children.
Sammeħeinu adonai eloheinu	שִׂמְחֵנוּ יְהוָה אֱלֹהֵינוּ	Make us joyful, Eternal One our God,
be-eiliyyahu ha-navi ‘avdekha	בְּאֵלֵיהוּ הַנָּבִיא עַבְדְּךָ	with the coming of your prophet Elijah
u-v-malkhut beit david meshiħekha	וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ	announcing the messianic era;





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Bi-mheirah yavo ve-yageil libbeinu.
 'Al kis'o lo yeishev zar
 ve-lo yinḥalu 'od
 aḥeirim et kevodo
 ki ve-shem kodshekha nishba'ta lo
 she-lo yikhbeh neiro le-'olam va-'ed.
 Barukh attah adonai
 magein david.

בְּמַהֲרָה יָבֹא וַיְגַל לִבֵּנוּ:
 עַל כִּסְאוֹ לֹא יֵשֵׁב זָר
 וְלֹא יִנְחֲלוּ עוֹד
 אַחֵירִים אֶת כְּבוֹדוֹ
 כִּי בְשֵׁם קֹדְשְׁךָ נִשְׁבַּעְתָּ לוֹ
 שֶׁלֹּא יִכְבֶּה נֵירוֹ לְעוֹלָם וָעֶד:
 בְּרוּךְ אַתָּה יְהוָה
 מִגֵּן דָּוִד:

may it come soon and gladden our hearts.
 Let no false messiah
 or any other
 usurp this honour,
 for by your holy name you swore to David
 that his light would never be extinguished.
 Boundless are you, Eternal One,
 shield of David.

'Al ha-torah ve-'al ha-'avodah
 ve-'al ha-nevi'im ve-'al yom
 (ha-shabbat ha-zeh ve-'al yom)
 ha-zikkaron ha-zeh
 she-natatta lanu adonai eloheinu
 (li-kdushah ve-li-mnuḥah)
 le-khavod u-l-tif'aret.
 'Al ha-kol adonai eloheinu
 anaḥnu modim lakh
 u-mvarekhim otakh.
 Yitbarakh shimkha be-fi kol ḥai
 tamid le-'olam va-'ed.
 U-dvarekha emet ve-kayyam la-'ad.
 Barukh attah adonai
 melekh 'al kol ha-aretz
 mekaddeish (ha-shabbat ve-)
 yisra'el ve-yom ha-zikkaron.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
 וְעַל הַנְּבִיאִים וְעַל יוֹם
 (הַשַּׁבָּת הַזֶּה וְעַל יוֹם) הַכְּפוּרִים הַזֶּה
 שֶׁנָּתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ
 (לְקֹדֶשׁ וְלִמְנוּחָה)
 לְכָבוֹד וְלִתְפָאֲרָת:
 עַל הַכֹּל יְהוָה אֱלֹהֵינוּ
 אֲנַחְנוּ מוֹדִים לָךְ
 וּמְבָרְכִים אוֹתְךָ.
 יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי
 תָּמִיד לְעוֹלָם וָעֶד:
 וּדְבַרְךָ אֱמֶת וְקַיָּם לְעֶד:
 בְּרוּךְ אַתָּה יְהוָה
 מֶלֶךְ עַל כָּל הָאָרֶץ
 מְקַדֵּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:

For the Torah, for the worship,
 for the prophets, for this day of
 (Shabbat and for this day of) Remembrance
 which you have given us, Eternal One our God,
 (for holiness and rest.)
 for honour and beauty.
 For all this, Eternal One our God,
 we thank
 and bless you.
 May you be forever blessed
 by all who live.
 Your word is true and endures forever.
 Blessed are you, Eternal One,
 Sovereign of all the earth,
 who sanctifies (Shabbat and)
 the people of Israel and the Day of Remembrance.





Yekum purkan

Yekum purkan min shemayya hinna
 ve-ḥisda ve-rahamei ve-ḥayyei arikhei
 u-mzonei revihēi ve-siyya'ta di-shmayya
 u-varyut gufa u-nhora ma'alya.
 Zar'a ḥayya ve-kayyama
 zar'a di la yifsok
 ve-di la yivtol mi-pitgamei oraita.
 Le-maranan ve-rabbanan ḥavurata
 kaddishata
 di ve-ar'a de-yisra'el ve-di be-vavel
 le-reishei khallah u-l-reishei galvata
 u-l-reishei metivata u-l-dayyanei
 di vava.
 Le-khol talmideihon
 u-l-khol talmidei talmideihon
 u-l-khol man de-ʿaskin be-oraita.

Malka de-ʿalema yevareikh yat'hon
 yappish ḥayyeihon ve-yasgei yomeihon
 ve-yittein arkha li-shneihon.
 Ve-yitparkun ve-yishteizvun min
 kol ʿaka
 u-min kol mar'in bishin.
 Maran di vi-shmayya yehei
 ve-sa'dehon kol zeman ve-ʿiddan.
 Ve-nomar amen.

יקום פורקן

יקום פֿרקן מן שמיא הנא
 ורחמי ורחמי ורחמי ורחמי אריכי
 ומזוני רויחי וסייעתא דשמיא
 ובכריות גופא ונהורא מעליא.
 זרעא חיא וקיימא
 זרעא די לא יפסוק
 ודי לא יבטול מפתגמי אורייתא.
 למרנן ורבנן חבורתא קדישתא
 די בארעא דישראל ודי בבבל
 לרישי כלה ולרישי גלותא
 ולרישי מתיבתא ולדיני די כבא.
 לכל תלמידיהון
 ולכל תלמידי תלמידיהון
 ולכל מאן דעסקין באורייתא:

מלכא דעלמא יברך יתהון
 יפיש חיהון ויסגא יומיהון
 ויתן ארכא לשניהון.
 ויתפרקון וישתזבון מן כל עקא
 ומן כל מרעין בישין:
 מרן די בשמיא יהא
 בסעדהון כל זמן ועדן.
 ונאמר אמן:

YEKUM PURKAN

May heaven grant redemption, and grace,
 lovingkindness and compassion, length of days
 and ample sustenance, divine support,
 bodily health and spiritual enlightenment,
 and offspring who will live and endure,
 offspring who will neither neglect
 nor abandon the study of Torah —
 to our teachers and rabbis of holy communities
 in the land of Israel and in the Diaspora,
 to our religious and communal leaders,
 spiritual mentors and decision makers,
 to all their disciples
 and students of their disciples,
 and to all who engage in the study of Torah.

May the Sovereign of the universe
 bless them all, prolonging their lives
 with fullness of days and length of years.
 May they be delivered from all trouble
 and saved from serious illness.
 May our heavenly Teacher be their help
 on every occasion and at all times,
 and let us say: Amen.

Yekum purkan, "May heaven grant redemption..." — This prayer was composed by the Babylonian *geonim*, rabbinic leaders, toward the close of the Talmudic period. Written in Aramaic, the spoken language of that period, the prayer articulates the importance of rabbis and teachers for the welfare of all Jewish communities both in Israel and in the Diaspora. It is appropriate that at the conclusion of our Torah service we affirm our support and commitment for those centres of higher Jewish learning that will provide us with leadership for our future.





PRAYER FOR THE CONGREGATION

Mi she-beirakh avoteinu	מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ	May the One who blessed our ancestors,
avraham yitzhak ve-ya'akov	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Abraham, Isaac and Jacob,
sarah rivkah raheil ve-lei'ah	שָׂרָה רִבְקָה רַחֵל וְלֵאָה	Sarah, Rebecca, Rachel and Leah,
hu yevareikh et	הוּא יְבָרֵךְ אֶת	bless
kol ha-kahal ha-kadosh ha-zeh	כָּל הַקְהָל הַקְדוֹשׁ הַזֶּה	this entire congregation
'im kol kehillot ha-kodesh.	עִם כָּל קְהִלוֹת הַקֹּדֶשׁ:	together with all other congregations.
U-mi she-mekhavvenim libbam bi-tfillah	וּמִי שֶׁמְכַוְּנִים לְבָבָם בְּתַפִּלָּה	May those who pray wholeheartedly
ve-khol mi she-osekim	וְכָל מִי שֶׁעוֹסְקִים	and all who faithfully occupy themselves
be-torah be-tzorkhei tzibbur	בְּתוֹרָה בְּצִרְכֵי צְבּוּר	with Torah, the needs of the community
u-v-vinyan eretz yisra'el be-emunah.	וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בְּאֱמוּנָה.	and with the upbuilding of Eretz Yisrael
Ha-kadosh barukh hu yeshalleim	הַקְדוֹשׁ בְּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם	be rewarded by the Blessed Holy One.
sekharam.	וְיִסִּיר מֵהֶם	May they be spared
Ve-yasir meihem	כָּל מַחְלָה וְכָל תַּקְלָה	all illness and misfortune.
kol ma'alah ve-khol takkalah	וְיַחֲזֹק אֶת לְבָבָם וְרוּחָם	May God strengthen their hearts and spirits,
vi-hazzeik et libbam ve-ruham	וְיִשְׁלַח בְּרִכָּה וְהַצְלָחָה	and may God bless
ve-yishlah berakhah ve-hatzlahah	בְּכָל מַעֲשֵׂי יְדֵיהֶם:	all their efforts with success.
be-khol ma'asei yedeihem.	וְיִזְכּוּ לְרֵאוֹת	May they be privileged to behold
Ve-yizku li-r'ot	בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן	Zion restored with the Eternal One's return,
be-shuv adonai et shivat tziyyon	וְהָאָרֶץ תִּמְלֵא רוּחַ	and may the world be filled with the spirit
ve-ha-aretz timmalei ru'ah	דַּעַה וְתִבּוֹנָה	of knowledge and understanding,
dei'ah u-tvunah	צְדָק שְׁלוֹם וְאֱמֶת.	righteousness, peace and truth,
tzedek shalom ve-emet.	וְנֹאמַר אָמֵן:	and let us say: Amen.
Ve-nomar amen.		





Tefillah la-medinah

Eloheinu v-eilohei ru'ah kol basar
 shemor u-vareikh et ha-aretz ha-zot.
 Bareikh et kol sareha u-manhigeha
 ve-tein be-libbam
 ru'ah hokhmah u-vinah
 le-kayyeim shalom ve-heirut
 le-khol toshaveha.
 Barekheinu avinu kullanu ke-ehad
 be-or panekha
 u-nkayyeim be-yahad hevrah
 she-bah yitkayyeim bi-mheirah
 hazon nevi'ekha
 benu vattim ve-sheivu
 ve-nit'u gannot ve-ikhlu et piryan.
 Ve-dirshu et shelom ha-ir
 asher higleiti etkhem shammah
 ve-hitpallelu ba-adah el adonai
 ki vi-shlomah yihyeh lakhem shalom.
 Ve-nomar amen.

תפילה למדינה

אֱלֹהֵינוּ וְאֱלֹהֵי רוּחַ כָּל בָּשָׂר
 שְׁמֹר וּבְרַךְ אֶת הָאָרֶץ הַזֹּאת.
 בְּרַךְ אֶת כָּל סָרְהָא וּמְנַהֲיָגָהָ
 וְתֵן בְּלִבָּם
 רוּחַ חֲכָמָה וּבִינָה
 לְקַיֵּם שְׁלוֹם וְחֵירוּת
 לְכֹל תּוֹשְׁבֵיהָ:
 בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פָּנֶיךָ
 וְנַקְיֵם בְּיַחַד חֵבְרָה
 שֶׁבָּח יִתְקַיֵּם בְּמַהְרָה
 הַזֶּה וְנִבְיָאָה –
 בְּנֵנוּ כְּתִים וְשִׁיבוּ
 וְנִטְעוּ גַּנּוֹת וְאָכְלוּ אֶת-פְּרִיָן;
 וְדַרְשׁוּ אֶת-שְׁלוֹם הָעִיר
 אֲשֶׁר הִגַּלְתִּי אֶתְכֶם שָׁמָּה
 וְהִתְפַּלְלוּ בְּעַדָּה אֵל-יְהוָה
 כִּי בִשְׁלוֹמָהּ יִהְיֶה לָכֶם שְׁלוֹם:
 וְנֹאמַר אָמֵן:

PRAYER FOR OUR COUNTRY

Our God, the God of the spirits of all flesh,
 keep and bless this country of ours.
 Bless the leaders of this country
 and set in their hearts
 the spirit of wisdom and understanding,
 that they might establish peace and liberty
 for all its inhabitants.
 Bless all of us equally
 in the light of your Presence,
 that we might build together a society
 in which the vision of your
 prophet will soon be fulfilled:
 “Build houses and live in them,
 plant gardens and eat their fruit.
 Seek the welfare of the city
 in which you live
 and pray to the Eternal on its behalf;
 for in its prosperity you shall prosper.”
 And let us say: Amen. *Jeremiah 29*

PRIÈRE POUR NOTRE PAYS

Notre Dieu, Dieu de tous les êtres vivants,
 protège et bénis ce pays qui est le nôtre.
 Bénis ses dirigeants et fais naître dans leurs cœurs
 un esprit de sagesse et de compassion,
 pour qu'ils puissent instaurer la paix et la liberté
 chez tous les citoyens de ce pays.





Bénis chacun de nous également à la lumière de ta Présence
 pour que nous puissions bâtir ensemble une société
 qui réalisera la vision de ton prophète:
 «Construisez des maisons et habitez-les,
 plantez des jardins et mangez-en les fruits.
 Soyez soucieux de la prospérité de la cité où vous vivez
 et intercédez pour elle auprès du Seigneur:
 sa prospérité est la condition de la vôtre.» *Jérémie 29*
 Et disons tous: Amen.

Tefillah li-mdinat yisra'el

Tzur yisra'el ve-go'alo
 bareikh et medinat yisra'el
 reishit tzeimhat ge'ullateinu.
 Hagein 'aleha be-evrat hasdekha
 u-fros 'aleha sukkat shelomekha.
 U-shlah orekha va-amitekha
 le-rasheha sareha ve-yo'atzeha
 ve-takkeneim be-'eitzah tovah
 mi-lefanekha.
 Hazzeik et yedei
 meginnei eretz kodsheinu
 ve-hanhelem eloheinu yeshu'ah
 va-ateret nitzahon te'attereim.
 Venatatta shalom ba-aretz
 ve-simhat 'olam le-yosheveha.
 Ve-nomar amen.

תפילה למדינת ישראל

צור ישראל וגואלו
 בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל
 רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.
 הִגֵּן עֲלֶיהָ בְּאַבְרַת חַסְדְּךָ
 וּפְרֹשׂ עֲלֶיהָ סִכַּת שְׁלוֹמְךָ.
 וְשַׁלַּח אֹרְךָ וְאִמְתְּךָ
 לְרֵאשֵׁי שָׂרֵיהָ וְיוֹעֲצֵיהָ
 וְתַקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ:
 הַזְקֵם אֶת יָדֵי
 מְגִנֵי אֶרֶץ קֹדְשֵׁנוּ
 וְהַנְהִיֵּם אֱלֹהֵינוּ יִשׁוּעָה
 וְעֵטְרַת נִצְחוֹן תַּעֲטֶרֶם.
 וְנַתַּת שְׁלוֹם בְּאֶרֶץ
 וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.
 וְנֹאמַר אָמֵן:

PRAYER FOR THE STATE OF ISRAEL

Rock and redeemer of the People of Israel,
 bless the State of Israel,
 the first flowering of our redemption.
 Shield it with your love;
 spread over it your shelter of peace.
 Send your light and your truth
 to its leaders and advisors,
 and help them with your good counsel.
 Strengthen the hands of those
 who defend our holy land;
 grant them lasting fulfillment
 and crown their efforts with success.
 Grant peace in the land
 and everlasting joy to its inhabitants,
 and let us say: Amen.





SOUNDING OF THE SHOFAR

THE RAM'S HORN

“Sound the shofar on the New Moon, at the appointed time for our New Year. When it is a law for Israel, it is an ordinance of the God of Jacob” (Ps. 81:4-5).

Said Rabbi Abbahu: Why do we sound the horn of a ram? Because the Blessed Holy One said: Sound a ram's horn that I might remember for your sake the Binding of Isaac, the son of Abraham, and I shall consider your sounding of the shofar as a binding of yourselves before me.

“When Abraham looked up, he saw behind him a ram caught in the thicket by its horns” (Genesis 22:13) — teaching us that the Blessed Holy One showed our father Abraham the ram tearing itself free from one thicket and becoming entangled in another. Said the Blessed Holy One to Abraham: Thus are your children destined to be caught in iniquities and entangled in misfortunes, but in the end they will be redeemed by the horns of a ram. Therefore it is said: “And the Eternal God will blow the horn” (Zechariah 9:14).

Talmud, Rosh Ha-Shanah 16a

AWAKE, O YOU SLEEPERS

The sounding of the ram's horn on Rosh Ha-Shanah is an unexplained decree in Scripture; yet it suggests a message, as if to say: Awake, O you sleepers, awake from your sleep! O you slumberers, awake from your slumber! Search your deeds and turn in *teshuvah*. Remember your Creator, O you who forget the truth in the vanities of time and go astray all the year after vanity and folly that neither profit nor save. Look to your souls, and improve your ways and actions. Let every one of you abandon your evil ways and your wicked thoughts, which are not good.

Maimonides, Hilkhos Teshuvah 3:4

WHICH HORN MAY BE USED

All horns may be used, except those of cows and oxen, because their horn is called *keren* and not *shofar*. And also the horn of the cow and the ox is not acceptable because the accuser must not be made to serve as a defender, that it may not be said: Yesterday they made the golden calf, and today they come to appease their Maker with the horn made from it.

S.Y. Agnon





THE MEANING OF ALL MEANINGS

Once the Baal Shem Tov commanded Rabbi Zev Kitizes to learn the secret meanings behind the blasts of the ram's horn, because Rabbi Zev was to be his caller on Rosh Ha-Shanah. So Rabbi Zev learned the secret meanings and wrote them down on a slip of paper. . . . When the time came for the blowing of the ram's horn, he began to search everywhere for the slip of paper, but it was gone; and he did not know on what meanings to concentrate. He was greatly saddened. Broken-hearted, he wept bitter tears, and called the blasts of the ram's horn, without concentrating on the secret meanings behind them.

Afterward, the Baal Shem Tov comforted him, saying: "In the habitation of the king are to be found many rooms and apartments, and there are different keys for every lock; but the master key of all is the axe, with which it is possible to open all the locks on all the gates. So it is with the ram's horn: the secret meanings are the keys; every gate has another meaning, but the master key is the broken heart. When a man truly breaks his heart before God, he can enter into all the gates of the apartments of the Sovereign above all sovereigns, the Blessed Holy One."

Hasidic

FROM JUSTICE TO MERCY

When the Blessed Holy One ascends upon the Throne of Justice on Rosh Ha-Shanah, it is with the intent to render strict justice, as it is written: *The God of judgment ascends with the shofar blast (Psalm 47:6)*. But when Israel take their ram's horns and sound them on this Day of Judgment, God rises from the Throne of Justice and sits upon the Throne of Mercy, as it is written: *The ever-compassionate Eternal One, ascends with the sound of the shofar (Ibid.)*.

Midrash, Leviticus Rabbah 29:3





THE SHOFAR SOUNDS

There are three shofar sounds: *tekiah* — one blast; *shevarim* — three short blasts; and *teruah* — nine staccato blasts. The single *tekiah* is equal in duration to the three *shevarim* notes, which are in turn equal in duration to the nine *teruah* sounds. The Torah only mentions *tekiah* and *teruah*, and does not state how many shofar blasts are required. In the *Talmud, Rosh Ha-Shanah 34a*, the rabbis derive the necessity to have three blasts of *teruah* preceded and followed by *tekiah*. The only question for the rabbis is what constitutes a *teruah*. One opinion is that it should sound like a groaning (our *shevarim* sound); another is that it should sound like a sobbing (what we call *teruah*); and a third opinion is that it should sound like both together (our *shevarim-teruah*). Therefore, we have the pattern of *tekiah shevarim-teruah tekiah, tekiah shevarim tekiah, tekiah teruah tekiah* to cover all possibilities.

Michael Strassfeld (adapted)





THE SOUND OF SHOFAR

May the sound of the shofar shatter our complacency
And make us conscious of the corruptions of our lives.

May the sound of the shofar penetrate our souls,
And cause us to turn back to our Source of Existence.

May the sound of the shofar break the bonds of the evil impulse within us,
And enable us to serve God with a whole heart.

May the sound of the shofar renew our loyalty to the one true Sovereign,
And strengthen our determination to defy false gods.

May the sound of the shofar awaken us to the enormity of our sins,
And the vastness of God's mercy for those who truly repent.

May the sound of the shofar summon us to service
And stir us to respond, as did Abraham, "Here am I."

May the sound of the shofar recall the moment
when we stood at Mount Sinai and uttered the promise:
"All that the Eternal has spoken, we will keep and obey."

May the sound of the shofar recall the promise of the ingathering of the exiles,
And stir within us renewed devotion to the Land of Israel.

May the sound of the shofar recall the vision of the prophets,
Of the day when Egypt, Syria, and Israel will live in peace.

Hershel Matt





THE CALL OF THE SHOFAR

For countless generations, we Jews have listened at this season to the call of the shofar.

What did generations past hear in its piercing cry? What truths did they discern in its plaintive wail? And what will we hear today in the call of the shofar?

Tekiah! Sound the alarm! “*Awake, O you sleepers, awake from your sleep! O you slumberers, awake from your slumber! Search your deeds and turn in teshuvah.*”

May the call of the shofar awaken us to the realization of our deepest yearnings and highest aspirations; may we awaken to the fullness of our own human potential.

Shevarim! Cry out with a broken sigh, “*like the mother of Sisera for her son cut down in battle.*”

May the call of the shofar convey our cry for the needless pain and suffering in the world; a cry against senseless hatred and the gratuitous loss of human life.

Teruah! Wail and moan, “*like a woman in the pangs of childbirth, shouting out for new life.*”

May the call of the shofar bestir in us the desire for new life —
let it be a shout for the creation of a new self,
an outcry for the dawn of a renewed commitment to Israel, our people;
let it be a call for the beginning of a new and better world.





251 SOUNDING OF THE SHOFAR

We rise for the sounding of the shofar:

Barukh attah adonai
eloheinu melekh ha-'olam
asher kiddeshanu be-mitzvotav
ve-tzivvanu li-shmo'a' kol shofar.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר:

Boundless are you, Eternal One,
our God, Sovereign of all time and space,
who brings holiness to our lives with the mitzvah
of hearing the sound of the shofar.

Barukh attah adonai
eloheinu melekh ha-'olam
she-he'heyanu ve-kייyemanu
ve-higg'i'anu la-zeman ha-zeh.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵיָנוּ וְקִיָּמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Boundless are you, Eternal One,
our God, Source of all life
who has kept us alive, sustained us
and allowed us to reach this season.

Tekiah Shevarim-Teruah Tekiah
Tekiah Shevarim-Teruah Tekiah
Tekiah Shevarim-Teruah Tekiah

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

TEKIAH SHEVARIM-TERUAH TEKIAH
TEKIAH SHEVARIM-TERUAH TEKIAH
TEKIAH SHEVARIM-TERUAH TEKIAH

Tekiah Shevarim Tekiah
Tekiah Shevarim Tekiah
Tekiah Shevarim Tekiah

תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה

TEKIAH SHEVARIM TEKIAH
TEKIAH SHEVARIM TEKIAH
TEKIAH SHEVARIM TEKIAH

Tekiah Teruah Tekiah
Tekiah Teruah Tekiah
Tekiah Teruah Tekiah Gedolah

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוֹלָה

TEKIAH TERUAH TEKIAH
TEKIAH TERUAH TEKIAH
TEKIAH TERUAH TEKIAH GEDOLAH

Ashrei ha-'am yode'ei teru'ah
adonai be-or panekha yehalleikhun.

אֲשֵׁרֵי הָעָם יָדְעֵי תְּרוּעָה
יְהוָה בְּאוֹר פְּנֵיךָ יְהַלְכוּ:

Happy is the people that knows the shofar blast;
Eternal One, they walk in the light of your Presence.





Ashrei

Ashrei yoshevei veitekha
 'od yehalelukha. Selah.
 Ashrei ha-'am she-kakhah lo
 ashrei ha-'am she-adonai elohav.

Tehillah le-david.

Aromimkha elohai ha-melekh
 va-avarekhah shimkha le-'olam va-'ed.

Be-khol yom avarekhekka
 va-ahalelah shimkha le-'olam va-'ed.

Gadol adonai u-mhullal me'od
 ve-li-gdullato ein heiker.

Dor le-dor yeshabbah ma'asekha
 u-gvurotekha yaggidu.

Hadar kevod hodekha
 ve-divrei nifle'otekha asihah.

Ve-'ezuz nore'otekha yomeiru
 u-gdullatekha asapperannah.

Zeikher rav tuvekha yabbi'u
 ve-tzidkatekha yeranneinu.

Hannun ve-rahum adonai
 erekh appayim u-gdol hased.

Tov adonai la-kol
 ve-rahavam 'al kol ma'asav.

Yodukha adonai kol ma'asekha
 va-hasidekha yevarekhukhah.

אשרי

אשרי יושבי ביתך
 עוד יהללוך. סלה:
 אשרי העם שככה לו
 אשרי העם שיהוה אלהיו:

תהלה לדוד.

ארוממך אלוהי המלך
 ואברכה שמך לעולם ועד:

בכל-יום אברכה
 ואהללה שמך לעולם ועד:

גדול יהוה ומהלל מאד
 ולגדלתו אין חקר:

דור לדור ישבח מעשיך
 וגבורתך יגידו:

הדר כבוד הודך
 ודברי נפלאותך אשיחה:

ועוזו נוראתך יאמרו
 וגדולתך אספרנה:

זכר רב-טובך יביעו
 וצדקתך ירננו:

חנן ורחום יהוה
 ארך אפים וגדל-חסד:

טוב-יהוה לכל
 ורחמיו על-כל-מעשיו:

יודוך יהוה כל-מעשיך
 וחסידך יברכוכה:

ASHREI

Happy are they who dwell in your house,
 they shall ever praise you. Selah! *Psalm 84*
 Happy the people for whom it is so,
 happy the people whose God is the Eternal.
Psalm 144

A psalm of praise. Of David.

I extol you my God, the Sovereign;
 I bless your name forever and ever.

Every day I bless you;
 I praise your name forever and ever.

Great is the Eternal, exceedingly praised;
 your greatness is immeasurable.

Generation to generation praises your works;
 they tell of your mighty acts.

Of the splendour of your majestic Presence
 and of your wondrous deeds will I speak.

Your awesome powers shall be recounted;
 I will declare your greatness.

Your abundant goodness shall be voiced;
 your righteousness shall be celebrated.

Gracious and compassionate is the Eternal,
 slow to anger, abounding in devotion.

The Eternal One is good to all;
 compassionate to all creation.

All your works, O Eternal, shall praise you,
 your devoted ones shall bless you.





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<p>Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru. Le-hodi'a' li-vnei ha-adam gevurotav u-khvod hadar malkhuto. Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor. Someikh adonai le-khol ha-nofelim ve-zokeif le-khol ha-kefufim. 'Einei khol eilekha yesabbeiru ve-attah notein lahem et okhlam be-'itto. Potei'ah et yadekha u-masbi'a' le-khol hai ratzon. Tzaddik adonai be-khol derakhav ve-ḥasid be-khol ma'asav. Karov adonai le-khol kore'av le-khol asher yikra'uhu ve-emet. Retzon yerei'av ya'aseh ve-et shav'atam yishma' ve-yoshi'eim. Shomeir adonai et kol ohavav ve-et kol ha-resha'im yashmid. Tehillat adonai yedabber pi vi-vareikh kol basar shem kodsho le-'olam va-'ed.</p> <p>Va-anahnu nevareikh yah mei-'attah ve-'ad 'olam. Haleluyah.</p>	<p>כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרְתְךָ יְדַבְּרוּ: לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ וְכִכּוֹד הַדָּר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר: סוֹמֵךְ יִהְיֶה לְכָל-הַנִּפְלִיִּים וְזוֹקֵף לְכָל-הַכְּפוּפִים: עֵינֵי-כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכֻלָּם בְּעִתּוֹ: פּוֹתֵחַ אֶת-יָדְךָ וּמַשְׂבִּיעַ לְכָל-חַי רָצוֹן: צַדִּיק יִהְיֶה בְּכָל-הַדְּרָכָיו וְחַסִּיד בְּכָל-מַעֲשָׂיו: קָרוֹב יִהְיֶה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת: רָצוֹן-יִרְאוּ יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יִהְיֶה אֶת-כָּל-אֹהֲבָיו וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד: הַתְּהִלַּת יְהוָה יְדַבֵּר פִּי וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:</p> <p>וְאֲנַחְנוּ נְבָרַךְ יְיָ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:</p>	<p>They shall tell of your glorious reign and speak of your heroic might, informing all humanity of your power, the Presence of your majestic reign. Your sovereignty reigns for all eternities; your rule is for all generations. The Eternal upholds all who are fallen and raises up all who are humbled. The eyes of all look hopefully to you, and you give them their food in its season. You open your hand and satisfy the needs of all living. The Eternal is just in every way and loving in all divine works. The Eternal is near to all who cry out, to all who call upon God in truth. God fulfills the desires of the reverent, God hears their cry and rescues them. The Eternal preserves the lovers of God, while destroying all doers of evil. My mouth shall ever praise the Eternal; all flesh shall bless God's holy name for ever and ever. <i>Psalm 145</i></p> <p>And we, we shall bless the Eternal One now and forevermore. Hallelujah. <i>Psalm 115</i></p>
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RETURNING THE SEFER TORAH TO THE ARK

The Congregation rises while the Ark is opened and the Reader holds the Torah and chants:

Yehalelu et shem adonai	יְהַלְלוּ אֶת שֵׁם יְהוָה	Let the Name of the Eternal be praised,
ki nisgav shemo levaddo.	כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.	for that Name alone is exalted.

Congregation responds:

Hodo 'al eretz ve-shamayim.	הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:	God's grandeur envelops heaven and earth,
Vayyarem keren le-'ammo	וַיָּרֵם קֶרֶן לְעַמּוֹ	and causes our people to shine;
tehillah le-khol ḥasidav	תְּהִלָּה לְכָל-חַסִּידָיו	glory is granted to the devoted ones,
li-vnei yisra'el 'am kerovo.	לְבְנֵי יִשְׂרָאֵל עַם קִרְבּוֹ.	to Israel, a people drawn near to God.
Halleluyah.	הַלְלוּיָהּ:	Hallelujah. <i>Psalm 148</i>

Chanted on Shabbat as the procession with the Torah scrolls returns to the Ark.

Psalm 29	תְּהִלִּים כ"ט	PSALM 29
Mizmor le-david.	מִזְמוֹר לְדָוִד.	A Psalm of David.
Havu l-adonai benei eilim	הִבּוּ לַיהוָה בְּנֵי אֱלֹהִים	Ascribe to the Eternal, you divine beings,
havu l-adonai kavod va-'oz.	הִבּוּ לַיהוָה כְּבוֹד וְעֹז:	ascribe to the Eternal dignity and strength.
Havu l-adonai kevod shemo	הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ	Ascribe to the Eternal the dignity due the Name;
hishtaḥavu l-adonai	הִשְׁתַּחֲוּוּ לַיהוָה	worship the Eternal One
be-hadrat kodesh.	בְּהַדְרַת-קֹדֶשׁ:	with the splendour of holiness.
Kol adonai 'al ha-mayim	קוֹל יְהוָה עַל-הַמַּיִם	The voice of the Eternal is upon the waters,
el ha-kavod hir'im	אֵל-הַכְּבוֹד הִרְעִים	the manifest God thunders,
adonai 'al mayim rabbim.	יְהוָה עַל-מַיִם רַבִּים:	the Eternal One dominates the mighty seas.





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Kol adonai ba-ko'ah	קול-יהוה בָּכֹה	The voice of the Eternal is powerful,
kol adonai be-hadar.	קול יהוה בְּהַדָּר:	the voice of the Eternal is majestic.
Kol adonai shoveir arazim	קול יהוה שִׁבַר אֲרָזִים	The voice of the Eternal breaks the cedars,
vayeshabbeir adonai et arzei ha-levanon.	וַיִּשְׁבַּר יְהוָה אֶת-אֲרָזֵי הַלְבָּנוֹן:	the Eternal shatters the cedars of Lebanon.
Vayyarkideim kemo 'eigel	וַיַּרְקִידֵם כְּמוֹ-עֵגֶל	God makes them skip like calves,
levanon ve-siryon kemo ven re'eimim.	לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בְּנֵי-רְאִמִּים:	Lebanon and Sirion, like young bullocks.
Kol adonai hotzeiv lahavot eish.	קול-יהוה הִצִּיב לְהַבֹּת אֵשׁ:	The Eternal's voice hews lightning bolts,
Kol adonai yahil midbar	קול יהוה יִהַיֵּל מִדְבָּר	the Eternal's voice jolts the wilderness;
yahil adonai midbar kadeish.	יִהַיֵּל יְהוָה מִדְבַר קָדֵשׁ:	the Eternal jolts the wilderness of Kadesh.
Kol adonai yeholeil ayyalot	קול יהוה יְהוֹלֵל אֵילֹת	The voice of the Eternal causes deer to writhe,
Vayyehesof ye'arot	וַיַּחֲשֹׁף יַעֲרוֹת	and strips the forest bare;
u-v-heikhalo kullo omeir kavod.	וּבְהֵיכָלוֹ כָּלֹו אֹמֵר כְּבוֹד:	while in God's palace all bespeaks dignity.
Adonai la-mabbul yashav	יְהוָה לְמַבּוּל יָשָׁב	The Eternal One sat enthroned at the flood,
vayyeishev adonai melek le-'olam.	וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:	enthroned as Sovereign forever.
Adonai 'oz le-'ammo yittein	יְהוָה עֹז לְעַמּוֹ יִתֵּן	May the Eternal One's people be granted strength;
adonai yevareikh et 'ammo va-shalom.	יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:	may the Eternal's people be blessed with peace.

Continue on page 257.

Kol adonai ba-ko'ah "The voice of the Eternal is powerful," literally "with a power." — According to rabbinic lore, when the Torah was given at Sinai, the voice of God broke into seventy voices, so that each of the seventy nations of the world could hear "a" voice of God in its own vernacular. Moreover, every Jew who stood at Sinai heard the voice of God **ba-ko'ah**, that is, with a power according to one's own experience of the divine. "The men heard the voice of God according to their capacity and the women according to theirs, the old discerned the divine voice according to their capacity, the young according to theirs, and the pregnant women according to theirs." The full power of God's voice can only be heard as the composite of all the possible varied human experiences, male and female, young and old (*Midrash, Exodus Rabbah* 5:9).





Chanted on a weekday as the procession with the Torah scrolls returns to the Ark.

Psalm 24

Le-david mizmor.

L-adonai ha-aretz u-mlo'ah

teiveil ve-yoshevei vah.

Ki hu 'al yammim yesadah

ve-'al neharot yekhoneneha.

Mi ya'aleh ve-har adonai

u-mi yakum bi-mkom kodsho.

Neki khappayim u-var leivav

asher lo nasa la-shav nafshi

ve-lo nishba' le-mirmah.

Yissa verakhah mei-eit adonai

u-tzdakah mei-elohei yish'o.

Zeh dor doreshav

mevakshei fanekha ya'akov selah.

Se'u she'arim rasheikhem

ve-hinnase'u pit'hei 'olam

ve-yavo melekh ha-kavod.

Mi zeh melekh ha-kavod

adonai 'izzuz ve-gibbor

adonai gibbor milhamah.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאָהָ

תִּבְלֵ וְיֹשְׁבֵי בָהּ:

כִּי-הוּא עַל-יַמִּים יָסְדָהּ

וְעַל-נְהָרוֹת יִכּוֹנְנֶהָ:

מִי-יַעֲלֶה בְהָר-יְהוָה

וּמִי-יָקוּם בְּמִקְוֵם קֹדְשׁוֹ:

נָקִי כַפָּיִם וּבֶרֶךְ-לֵבָב

אֲשֶׁר לֹא-נָשָׂא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשָׂא בְרָכָה מֵאֵת יְהוָה

וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דֹר דֹרְשָׁיו

מִבְּקֹשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה:

שָׂאוּ שַׁעֲרֵימָם רְאשֵׁיכֶם

וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֵא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד

יְהוָה עִזּוֹז וְגִבּוֹר

יְהוָה גִּבּוֹר מִלְחָמָה:

PSALM 24

Of David, a psalm.

The earth and all it contains are the Eternal's,
the world and all its inhabitants.

For God founded it upon the seas,
established it upon the oceans.

Who shall ascend the mountain of the Eternal,
who shall stand in that holy place?

The person of clean hands and pure heart,
who never took God's being in vain,
nor swore deceitfully.

That one shall carry God's blessing,

and vindication from the God of deliverance.

This is the generation that seeks out God,
those who search for your presence, Jacob, truly.

Lift up your heads, O gates,

lift them up, everlasting doors,

let the Sovereign of glory enter.

Who is the Sovereign of glory?

The Eternal One, mighty and heroic,
the Eternal One, heroic in battle.





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Se'u she'arim rasheikhem
 u-s'u pit'hei 'olam
 ve-yavo melek ha-kavod.
 Mi hu zeh melek ha-kavod
 adonai tzeva'ot
 hu melek ha-kavod. Selah.

שָׂאוּ שְׁעָרֵימָּךְ
 וּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
 יְהוָה צְבָאוֹת
 הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

Lift up your heads, O gates,
 lift them up, everlasting doors,
 let the Sovereign of glory enter.
 Who is the Sovereign of glory?
 The Eternal One, Source of all forces,
 is the Sovereign of glory, Selah.

As the Torah is replaced in the Ark:

U-v-nuḥoh yomar
 shuvah adonai rivavot
 alfei yisra'el.
 Ki lekaḥ tov natatti lakhem
 torati al ta'azovu.

וּבְנַחָה יֹאמֵר
 שׁוּבָה יְהוָה רִבְבוֹת
 אֲלֵפֵי יִשְׂרָאֵל:
 כִּי לָקַח טוֹב נָתַתִּי לָכֶם
 תּוֹרַתִּי אַל-תֵּעָזְבוּ:

And when the Ark rested, Moses would say:
 Return, Eternal One, the myriad
 families of Israel. *Numbers 10*
 For I have given you a good doctrine;
 forsake not my Torah. *Proverbs 4*

'Eitz ḥayyim hi la-maḥazikim bah
 ve-tomekheha me'ushar.
 Derakheha darkhei no'am
 ve-khol netivoteha shalom.

עֵץ-חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ
 וְתִמְכֶיהָ מְאֹשָׁר:
 דְּרָכֶיהָ דְרָכֵי-נֹעַם
 וְכָל-נְתִיבֹתֶיהָ שְׁלוֹם:

It is a tree of life to all who grasp it,
 those who uphold it are made happy.
 Its ways are ways of pleasantness
 and all its paths are peace. *Proverbs 3*

Hashiveinu adonai
 eilekha ve-nshuvah
 ḥaddeish yameinu ke-kedem.

הַשִּׁיבֵנו יְהוָה
 אֵלֶיךָ וְנִשְׁוֹבָה
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Restore us, Eternal One,
 to you and we shall return;
 renew our days as of old. *Lamentations 5*

The Ark is closed and we are seated.





MALKHUYOT, ZIKHRONOT, SHOFAROT
POWER, MEMORY, VISION

The Musaf service of Rosh Ha-Shanah contains three additional prayers, *Malkhuyot*, *Zikhronot*, and *Shofarot*, during each of which the shofar is sounded. The notes of the shofar are found around the border. The first section, “*Malkhuyot* / Sovereign Power,” is represented by the four crowns mentioned in the Talmud: “There are three crowns — the crown of sovereignty, the crown of priesthood and the crown of Torah, but above all three is the crown of a good name.” The next section, “*Zikhronot* / Memory,” is represented by a rainbow and dove, reminders of God’s promise in the covenant with Noah never to destroy the world again by flood. The last section, “*Shofarot* / Shofar-Inspired Vision,” is illustrated with a shofar displaying the words from the service: *Ha-yom harat ’olam*, “Today the world is born.”







מוסף MUSAF
לראש השנה FOR ROSH HA-SHANAH

The **Musaf** (“Additional”) Service was instituted by the rabbis to replace the additional sacrifice offered on Shabbat and festivals in ancient days when the Temple stood in Jerusalem. The Musaf Service consists essentially of the **Amidah**, the statutory prayer introduced by the rabbis to take the place of regular sacrificial worship.

The Musaf Amidah for Rosh Ha-Shanah and Yom Kippur is introduced by a prayer of unknown authorship, the **Hineni**, expressing the prayer leader’s humility in approaching God on these most awesome days. In the **Hatzi Kaddish** which precedes the Musaf Amidah we intone the solemn and majestic musical motif of this service. The emotional high point within the Amidah itself is the **Unetaneh Tokef** prayer attributed to Rabbi Kalonymous ben Meshullam of Mayence, one of the eminent liturgists of the eleventh century. This prayer, more than any other, captures the essential message of this season of teshuvah, which extends from Rosh Ha-Shanah to Yom Kippur. It speaks of the fragility of our lives and the awesome power of these Days of Awe. Also included in the Musaf Amidah is the sixth-century piyyut, a liturgical poem, **Ve-Khol Ma’aminim**, “And all believe.” The author of this poem, Yannai, portrays God as holding the scales of justice, but reassures us that God balances justice with mercy. The poem is part of a vast literature, differing portions of which are incorporated in the various Jewish liturgical traditions.

The Rosh Ha-Shanah Musaf Amidah comprises nine blessings rather than the seven that make up Shabbat and Festival Amidot. Unique to the Rosh Ha-Shanah Musaf is the expansion of the central blessing, the Sanctification of the Day, into three blessings invoking the themes of God’s Power, Memory and Vision: **Malkhuyot**, **Zikhronot**, and **Shofarot**. Each of these blessings is amplified by ten biblical verses culled from the three sections of the Bible: Torah, Prophets and Writings. Following each of these central blessings there is an associated pattern of **Shofar Blasts**, differing from those of the Torah Service. The Musaf Amidah is concluded with another piyyut, **Ha-Yom**, “Today,” which draws our attention to the heightened quality of time on this day.

Following the Amidah, the service is concluded with **Psalm 27**, the **Mourner’s Kaddish** and **Adon Olam**.





PRELUDES TO MUSAF

Hineni

Hineni he-’ani mi-ma’as
 nir’ash ve-nifhad
 mi-pahad yosheiv
 tehillot yisra’el
 bati la-’amod u-l-hit’hannein
 lefanekha
 ‘al ‘ammekha yisra’el asher shelahuni
 af ‘al pi she-eini khedai ve-hagun
 le-khakh.
 Lakhein avakkeish mimmekha
 elohei avraham elohei yitzhak
 v-eilohei ya’akov elohei sarah
 elohei rivkah v-eilohei raheil
 ve-lei’ah.
 Adonai adonai el rahum ve-hannun
 elohei yisra’el shaddai ayom ve-nora
 heyeih na matzli’ah darki
 asher ani holeikh la-’amod
 u-l-vakkeish rahamim
 ‘alai ve-’al sholehai.

Na al tafshi’eim be-hattotai
 ve-al tehayyeveim ba-’avonotai
 ki hotei u-foshei’af ani.
 Ve-al yikkalemu bi-fsha’ai
 ve-al yeivoshu hem bi
 ve-al eivosh ani bahem.

הנני

הנני העני ממעש
 נרעש ונפחד
 מפחד יושב
 תהלות ישראל
 באתי לעמוד ולהתחנן לפניך
 על עמך ישראל אשר שלחוני
 אף על פי שאיני כדאי והגון לך.
 לכן אבקש ממך
 אלהי אברהם אלהי יצחק
 ואלהי יעקב אלהי שרה
 אלהי רבקה ואלהי רחל ו Leah.
 יהוה יהוה אל רחום וחנן
 אלהי ישראל שדי איום ונורא
 יהיה נא מצליח דרכי
 אשר אני הולך לעמוד
 ולבקש רחמים
 עלי ועל שולחי.

נא אל תפשיעם בהטאתי
 ואל תחייבם בעונותי
 כי חוטא ופושע אני.
 ואל יבלמו בפשעי
 ואל יבושו הם בי
 ואל אבוש אני בהם:

HINENI

Here am I, poor in deeds,
 trembling and apprehensive,
 in fear of the One who dwells
 amid the praises of Israel.
 I have come to stand before you and plead
 for your people Israel who have delegated me,
 though I am neither fit nor worthy.
 And so do I ask of you,
 God of Abraham, God of Isaac,
 and God of Jacob, God of Sarah,
 God of Rachel and Leah,
 O Eternal One, Everpresent, merciful and gracious,
 God of Israel, almighty, tremendous and awesome:
 Help me succeed
 as I am about to stand
 and seek compassion
 for myself and for those who have delegated me.

Condemn them not for my sins;
 do not account them guilty for my iniquities;
 for I am a sinner and a transgressor.
 Let them not be confounded for my transgressions,
 let them not be ashamed of me,
 and let me not be ashamed of them.





<p>Vi-hi na digleinu ‘alekha ahavah ve-‘al kol peshā'im tekhasseh be-ahavah. Kol tzarot ve-ra'ot hafokh na lanu u-l-khol yisra'el le-sason u-l-simḥah le-ḥayyim u-l-shalom. Ha-emet ve-ha-shalom ehavu ve-lo yehi shum mikhshol bi-tfillati.</p>	<p>וַיְהִי נָא דִגְלֵנוּ עֲלֶיךָ אֲהַבָּה וְעַל כָּל פְּשָׁעִים תִּכְסֶּה בְּאַהֲבָה. כָּל צָרוֹת וְרָעוֹת הַפֹּךְ נָא לָנוּ וּלְכֹל יִשְׂרָאֵל לְשִׂשׂוֹן וּלְשִׂמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֱמֶת וְהַשְּׁלוֹם אֲהַבּוּ וְלֹא יִהְיֶה שׁוֹם מִכְשׁוֹל בְּתַפִּילָתִי.</p>	<p>Let our banner be love; cover our transgressions in love. Turn our fasts and afflictions, for us and for all Israel, into joy and gladness, into life and peace. “Truth and peace shall you love.” And may there be no stumbling in my prayer</p>
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<p>Ve-lo neivosh ve-lo nikkaleim ve-lo nikkasheil le-‘olam va-‘ed.</p>	<p>וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד:</p>	<p><i>So shall we never lose our self-respect nor be put to shame.</i> <i>Mahzor</i></p>
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In the neighbourhood of Rabbi Ze'era there lived some coarse men, but he drew near them so that they might repent. His colleagues, the rabbis, were angry with him. When Rabbi Ze'era died, the men said, “Till now we had Rabbi Ze'era who sought compassion for us; who will do so now?” They pondered upon this in their hearts and repented.

Talmud, Sanhedrin 37a



<p>Se'u she'arim rasheikhem u-s'u pit'hei 'olam.</p>	<p>שִׂאוּ שַׁעְרֵיכֶם רְאִשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם:</p>	<p><i>Lift up your heads, O gates, lift them up, everlasting doors!</i> <i>Psalm 24</i></p>
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In the future world you will be asked, “What was your occupation?” If you reply, “I fed the hungry,” then they reply, “*This is the gate of the Eternal; whoever feeds the hungry, let them enter*” (after Psalm 118). So with giving drink to the thirsty, clothing the naked, looking after orphans, and with those, generally, who do deeds of lovingkindness. All these are gates of the Eternal, and those who do such deeds shall enter within them.

Midrash Tehillim





Hatzi kaddish

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-ʿagala u-vi-zman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-ʿalam u-l-ʿalemei ʿalmayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu.

Le-ʿeilla u-l-ʿeilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-ʿalma. Ve-imru amen.

חצי קדיש

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ.
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב.
 וְאִמְרוּ אָמֵן:

Congregation and Reader respond:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלְמִים וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיְשֻׁתַּבַּח וַיִּתְפָּאֵר
 וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא

Congregation and Reader:

בְּרִיךְ הוּא.

Reader:

לְעֵלְא וּלְעֵלְא
 מִכָּל בְּרַכְתָּא וּשְׁרִתָּא
 תְּשֻׁבְחָתָא וְנַחֲמָתָא
 דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן.

HATZI KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified,
 extolled and honoured,
 adorned, exalted and acclaimed,
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation that may be
 uttered in this world; and let us say: Amen.





ROSH HA-SHANAH MUSAF AMIDAH

Adonai sefatai tiftah u-fi yaggid אֲדֹנָי שִׁפְתָי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ: May God open my lips, that I might utter praise.
tehillatekha.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ אֱלֹהֵי אַבְרָהָם
ve-immoteinu elohei avraham אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
elohei yitzhak v-eilohei ya'akov.
Elohei sarah elohei rivkah אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
v-eilohei raheil ve-lei'ah. וְאֱלֹהֵי רָחֵל וְלֵאָה.
Ha-el ha-gadol ha-gibbor ve-ha-nora הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
el 'elyon אֵל עֲלִיּוֹן
gomeil hasadim tovim ve-koneih ha-kol גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל.
ve-zokheir hasdei avot ve-immot וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאֵמוֹת
u-meivi ge'ullah וּמְבִיא גְאֻלָּה
li-vnei veneihem לְבָנֵי בְנֵיהֶם
lema'an shemo be-ahavah. לְמַעַן שְׁמוֹ בְּאַהֲבָה:

אבות

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God,
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children's children,
for the sake of God's name.

eloheinu v-eilohei avoteinu, "our God and God of our ancestors" — Our prayer repeats "the God of Abraham, the God of Isaac, the God of Jacob," and again with each of the matriarchs, and does not simply say, "the God of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah." From this we learn that in each generation, each of our ancestors sought to discover and experience God in his or her own way. So too do we seek to affirm that our own search for God is unique and yet remains linked to that of our ancestors, as we say, "our God and God of our ancestors."





Zokhreinu le-ḥayyim	זָכְרֵנוּ לְחַיִּים	Remember us for life,
melekh ḥafeitz ba-ḥayyim	מֶלֶךְ חַפֵּץ בְּחַיִּים	our Sovereign who delights in life;
ve-khotveinu be-seifer ha-ḥayyim	וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים	inscribe us in the book of life
lema'ankha elohim ḥayyim.	לְמַעַן אֱלֹהִים חַיִּים:	to fulfill your will, God of life.
Melekh 'ozeir u-moshi'a' u-magein.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:	Sovereign Power and saving Protector!
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, the Everpresent,
magein avraham u-fokeid sarah.	מַגֵּן אֲבְרָהָם וּפֹקֵד שָׂרָה:	Shield of Abraham and Surety of Sarah.

God as the source of ethical power.

Gevurot

Attah gibbor le-'olam adonai
 meḥayyeih meitim (kol ḥai) attah
 rav le-hoshi'a'.
 Mekhalkeil ḥayyim be-ḥesed
 meḥayyeih meitim (kol ḥai)
 be-rahāmim rabbim.
 Someikh nofelim ve-rofei ḥolim

גְּבוּרוֹת
 אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
 מְחַיֶּה מֵתִים (כָּל חַי) אַתָּה
 רַב לְהוֹשִׁיעַ:
 מְכַלְכֵּל חַיִּים בְּחֶסֶד
 מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
 renewing life (sustaining life) beyond death
 you are great in deliverance.
 You sustain life with loving devotion,
 renew life (sustain life) eternally with great compassion:
 upholding the fallen, healing the sick,

Zokhreinu le-ḥayyim, "Remember us for life" — To be remembered for life means more than merely staying alive; it means living in such a way that we will be remembered for having lived life to its fullest.

melekh ḥafeitz ba-ḥayyim, "our Sovereign who delights in life" — The whole of our Torah is a teaching of how to live life well. As it is written, "You shall keep My laws and My rules, by pursuit of which a person shall live: I am the Eternal" (Leviticus 18:5); and, "Choose life!" (Deuteronomy 30:19).

ve-khotveinu be-seifer ha-ḥayyim, "inscribe us in the book of life" — "Days are scrolls: write on them what you want to be remembered" (Bahya ibn Pakuda).

lema'ankha elohim ḥayyim, "to fulfill your will, God of life." — There are two sides to the life that we desire. We ask for life in the first instance for the simple pleasures of living in the physical sense: eating, drinking, working and loving. But there is another side to life — the spiritual side, which is our Godly capacity.





<p>u-mattir asurim u-mkayyeim emunato li-sheinei 'afar.</p> <p>Mi khamokha ba'al gevurot.</p> <p>U-mi domeh lakh melekh meimit u-mehayyeh u-matzmi'ah yeshu'ah.</p>	<p>וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךָ בְּעַל גְּבוּרוֹת. וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:</p>	<p>freeing captives, and keeping divine faithfulness for those who sleep in dust.</p> <p>Who compares with you, master of all powers! Who is like you — a Sovereign that brings death, generates life, and causes divine fulfillment to flourish.</p>
<p>Mi khamokha av ha-rah'amim zokheir yetzurav le-hayyim be-rah'amim.</p>	<p>מִי כְמוֹךָ אָב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.</p>	<p>Who compares with you, Source of all compassion, who remembers with love all you created for life!</p>
<p>Ve-ne'eman attah le-hayahot meitim (kol hai). Barukh attah adonai mehayyeih ha-meitim (kol hai).</p>	<p>וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים (כָּל חַי): בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים (כָּל חַי):</p>	<p>Faithful are you to renew life (sustain life) eternally. Blessed are you, Life-giver, who renews life (sustains life) beyond death.</p>

God as the source of holiness.

Kedushat ha-shem

קְדוּשַׁת הַשֵּׁם 3. KEDUSHAT HA-SHEM: HOLINESS

Unetaneh Tokef may be found on page 296 for communities who follow the tradition of reciting it at this point.

<p>Ein kitzvah li-shnotekha ve-ein keitz le-orekh yamekha ve-ein le-sha'eir markevot kevodekha ve-ein le-fareish 'illum shemekha.</p> <p>Shimkha na'eh lekha ve-attah na'eh li-shmekha u-shmeinu karata bi-shmekha.</p>	<p>אֵין קִצְוָה לִשְׁנוֹתֶךָ וְאֵין קֵץ לְאֹרֶךְ יָמֶיךָ וְאֵין לְשַׁעַר מְרִכְבוֹת כְּבוֹדֶךָ וְאֵין לְפָרֵשׁ עֲלוּם שְׁמֶךָ. שְׁמֶךָ נֶאֱחָה לָּךְ וְאַתָּה נֶאֱחָה לְשְׁמֶךָ וּשְׁמֵנוּ קָרַאתָ בְּשְׁמֶךָ:</p>	<p>Your years have no limit, and your days have no end. Your Presence exceeds comprehension; we cannot fathom the mystery of you. Your name befits you, you are worthy of your name, and you have linked our name with yours.</p>
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mehayyei meitim, "renewing life beyond death," — By citing "upholding the fallen, healing the sick, and freeing captives" as examples of *mehayyei meitim*, the rabbis used the phrase metaphorically. Clearly, this is the connotation in the blessing upon seeing a friend for the first time in over a year: "Blessed is the One *mehayyei ha-meitim*, who renews life beyond death" (*Talmud, Berakhot 58a*).





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<p>‘Aseih lema’an shemekha ve-kaddeish et shimkha ‘al makdishei shemekha ba’avur kevod shimkha ha-na’aratz ve-ha-nikdash ke-sod si’ah sarfei kodesh ha-makdishim shimkha ba-kodesh darei ma’lah ‘im darei mattah. Ka-katuv ‘al yad nevi’ekha Vekara zeh el zeh ve’amar</p>	<p>עֲשֵׂה לְמַעַן שְׁמֶךָ וְקִדְּשׁ אֶת שְׁמֶךָ עַל מְקַדְּשֵׁי שְׁמֶךָ בְּעִבּוֹר כְּבוֹד שְׁמֶךָ הַנֶּעֱרָז וְהַנִּקְדָּשׁ כְּסוּד שִׁיחַ שְׂרָפִי קִדְּשׁ הַמְקַדְּשִׁים שְׁמֶךָ בְּקִדְּשׁ דָּרֵי מַעְלָה עִם דָּרֵי מַטְּהָ: כְּכַתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל זֶה וְאָמַר—</p>	<p>For your own sake, let your name become holy through those who guard its holiness — that your revered and sacred name be made present through the mystic utterance of holy Seraphim who sanctify your name — creatures on high with those who dwell on earth. As envisioned by your prophets: “They each echoed one another, crying:</p>
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<p>Kadosh kadosh kadosh adonai tzeva’ot melo khol ha-aretz kevodo.</p>	<p>קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ:</p>	<p>‘Holy, holy, holy is the Source of all forces, whose Presence fills the whole world.”</p>
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Isaiah 6

<p>Kevodo malei ‘olam mesharetav sho’alim zeh la-zeh ayyeih mekom kevodo le-‘ummatam barukh yomeiru</p>	<p>כְּבוֹדוֹ מְלֵא עוֹלָם מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לְזֶה אֵיךָ מְקוֹם כְּבוֹדוֹ לְעַמְתָּם בְּרוּךְ יֹאמְרוּ—</p>	<p>God’s Presence fills the world yet the ministering angels ask one another: “Where is the place of God’s Presence?” and they respond with equal praise:</p>
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<p>Barukh kevod adonai mi-mekomo.</p>	<p>בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ:</p>	<p>“Boundless is God’s Presence, a limitless Source!”</p>
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Ezekiel 3

Ayyeih mekom kevodo, “Where is the place of God’s Presence?” — “Where is the dwelling of God?” This is the question with which the Rabbi of Kotzk surprised a number of learned men who happened to be visiting him. They laughed at him: “What a thing to ask! Is not the whole world full of God’s Presence?” Then he answered his own question: “God dwells wherever we let God in.”





Mi-mekomo hu yifen be-rah'amim
ve-yahon 'am ha-meyahadim shemo
'erev va-voker be-khol yom tamid
pa'amayim be-ahavah Shema omerim

ממקומו הוא יפן ברחמים
ויהן עם המיוחדים שמו
ערב ובקר בכל יום תמיד
פעמים באהבה שמע אומרים—

From that Endless Source, turn with compassion
and show grace to the people who unify your name.
Evening and morn, every day continually,
twice daily proclaiming with love the Shema:

Shema yisra'el adonai eloheinu
adonai ehad.

שמע ישראל יהוה אלהינו
יהוה אחד:

**“Hear O Israel, the Eternal One is our God,
the Eternal One alone!”**

Deuteronomy 6

Hu eloheinu hu avinu
hu malkeinu hu moshi'einu
Ve-hu yashmi'einu be-rah'amav
sheinit le-'einei kol hai

הוא אלהינו הוא אבינו
הוא מלכנו הוא משיענו
והוא ישמיענו ברחמי
שנית לעיני כל חי—

This One is our God, this One our Source,
this One our Sovereign, our Redeemer.
This One, with love, will let us hear
once again in the sight of all living:

Li-hyot lakhem I-eilohim
ani adonai eloheikhem.

להיות לכם לאלהים
אני יהוה אלהיכם:

**“... to be your God;
I am the Eternal, your God.”**

Numbers 15

Addir addireinu adonai adoneinu
mah addir shimkha be-khol ha-aretz.
Vehayah adonai le-melech 'al kol
ha-aretz
ba-yom ha-hu yihyeh adonai ehad
u-shmo ehad.

אדיר אדירנו יהוה אדנינו
מה אדיר שמך בכל הארץ.
והיה יהוה למלך על כל הארץ
ביום ההוא יהיה יהוה אחד
ושמו אחד:

Our most glorious One, Eternal our God,
how glorious is your name in all the world.
“The Eternal will be sovereign over all the earth;
in that day the Eternal will be One,
whose name shall be ‘Oneness.”

Zechariah 14

U-v-divrei kodshekha katuv leimor
Yimlok adonai le-olam
elohayikh tziyyon le-dor va-dor.
Halleluyah.

ובדברי קדשך כתוב לאמר—
ימלך יהוה לעולם
אלהיך ציון לדור ודור.
הללויה:

And in your holy writings it is said:
“The Eternal will reign forever,
your God, O Zion, for all generations.
Hallelujah!”

Psalms 146

We continue silently until page 293.





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Le-dor va-dor naggid godlekha	לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ	In every generation we tell of your greatness;
u-l-neitzah netzahim kedushatekha nakdish	וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ	for all eternity we proclaim your holiness.
ve-shivhakha eloheinu	וְשִׁבְחֶךָ אֱלֹהֵינוּ	Your praise, our God,
mi-pinu lo yamush le-'olam va-'ed	מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד	shall never depart from our mouths,
ki el melekh gadol ve-kadosh attah.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:	for you are a great and holy ruling Power.

Ve-khol Ma'aminim may be found on page 301 for communities who follow the tradition of reciting it at this point.

U-vkhein tein pahdekha adonai eloheinu	וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ	And thus, Eternal One our God, instill your fear
'al kol ma'asekha	עַל כָּל מַעֲשֶׂיךָ	in all your works
ve-eimatekha 'al kol mah she-barata.	וְאִמְתָּךְ עַל כָּל מַה שֶּׁבָרַאתְךָ.	and your dread in all you created;
Ve-yira'ukha kol ha-ma'asim	וְיִירָאוּךָ כָּל הַמַּעֲשִׂים	that all creation shall be in awe
ve-yishtaḥavu lefanekha kol ha-beru'im.	וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.	and all creatures shall worship you.
Ve-yei'asu khullam aguddah aḥat	וְיַעֲשׂוּ כָּלָם אֶגְדָּה אַחַת	Then all shall unite as one
la-'asot retzonekha be-leivav shaleim.	לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵם.	to do your will wholeheartedly.

U-vkhein, "And thus" — Some scholars suggest that the *u-v-khein* prayers are the result of a debate between Rabbi Yoḥanan ben Nuri and Rabbi Akiva. Rabbi Yoḥanan argued that the prayers and verses in praise of God's Power, Memory and Vision (*malkhuyot*, *zikhronot* and *shofarot*) belonged in the context of the third blessing of the Amidah, the "Sanctification of God's Name." Rabbi Akiva maintained that these special prayers, unique to the Rosh Ha-Shanah Musaf service, belonged in the fourth blessing, the "Sanctification of the Day." Rabbi Akiva's opinion prevailed, but the prayers composed by Rabbi Yoḥanan, the *u-v-khein* prayers, were so compelling that they were retained and recited as part of the third blessing of every Amidah on both Rosh Ha-Shanah and Yom Kippur.

In the first *u-v-khein*, we find a reflection of *malkhuyot*, the divine power of sovereignty. It speaks of a world under the universal reign of God. In the second *u-v-khein*, we find the theme of *zikhronot*, divine memories. It expresses the joy which would come to Jerusalem when God "remembers" the people and the land of Israel. The third *u-v-khein* expresses the theme of *shofarot*, divine vision. It alludes to the messianic time, to be heralded by the sounding of the shofar, when every individual on earth will know peace and tranquility. Yoḥanan's three *u-v-khein* prayers thus reflect the theological focus of Rosh Ha-Shanah — God's Power, Memory and Vision — as well as the three realms in which we seek human fulfillment — the universal, the national and the individual.





Kemo she-yada'nu adonai eloheinu
 she-ha-sholtan lefanekha
 'oz be-yadekha u-gvurah bi-minekha
 ve-shimkha nora 'al kol mah
 she-barata.

כְּמוֹ שֶׁיָדַעְנוּ יְהוָה אֱלֹהֵינוּ
 שֶׁהַשְׁלֵטָן לְפָנֶיךָ
 עוֹז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ
 וְשִׁמְךָ נּוֹרָא עַל כָּל מַה שֶׁבָּרָאתָ:

For we know, Eternal One our God,
 authority rests in you;
 power and strength are in your right hand,
 and your name evokes awe in all you created.

U-vkhein tein kavod
 adonai le-'ammekha
 Tehillah li-rei'ekha
 ve-tikvah tovah le-doreshekha
 u-fithon peh la-meyahlim lakh.
 Simḥah le-artzekha
 ve-sason le-'irekha
 u-tzmiḥat keren le-david 'avdekha
 va-'arikhat neir le-ven yishai meshih'ekha
 bi-mheirah ve-yameinu.

וּבְכֵן תֵּן כְּבוֹד
 יְהוָה לְעַמְּךָ
 תְּהִלָּה לִירְאִיךָ
 וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ
 וּפְתִחוֹן פֶּה לַמְיַחֲלִים לָךְ.
 שִׂמְחָה לְאַרְצְךָ
 וְשִׂשׂוֹן לְעִירְךָ
 וְצְמִיחַת קֶרֶן לְדָוִד עַבְדְּךָ
 וְעִרְיַכַת נֵר לְבֵן יִשָׁי מְשִׁיחְךָ
 בְּמַהֲרָה בְּיָמֵינוּ:

And thus, Eternal One, let there be
 honour for your people,
 glory for those who revere you,
 hope for those who seek you,
 and a voice for those who long for you.
 Let there be rejoicing for your land
 and happiness for your city;
 let the tradition of David, your servant, flourish
 and the light of the messianic era shine
 soon in our days.

U-vkhein tzaddikim yir'u ve-yismaḥu
 vi-sharim ya'alozu
 va-ḥasidim be-rinnah yagilu.
 Ve-'olatah tikpotz piha
 ve-khol ha-rish'ah kullah ke-'ashan
 tikhleh.
 Ki ta'avir memshelet zadon
 min ha-aretz.

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ
 וַיִּשְׂרִים יַעֲלוּזוּ
 וְחַסִּידִים בְּרִנָּה יִגִּילוּ.
 וְעוֹלָתָהּ תִּקְפֹּץ פִּיהָ
 וְכֹל הָרִשָּׁעָה כְּלָהּ כְּעָשָׁן תִּכְלֶה.
 כִּי תַעֲבִיר מִמְשַׁלֵּת זָדוֹן
 מִן הָאָרֶץ:

And thus shall the just see and be glad,
 the honest exult,
 and the devoted ones rejoice in song.
 For the mouth of injustice shall be shut
 and all evil shall vanish like smoke,
 when you sweep away the rule of wickedness
 from the earth.





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Ve-timlokh attah adonai levaddekha
 ‘al kol ma’asekha
 be-har tziyyon mishkan kevodekha
 u-vi-rushalayim ‘ir kodshekha
 ka-katuv be-divrei kodshekha

וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ
 עַל כָּל מַעֲשֵׂיךָ
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ
 כְּכָתוּב בְּדִבְרֵי קֹדְשְׁךָ –

Then shall you alone, Eternal One,
 reign over all your works,
 on Mount Zion, where your Presence dwells,
 and in Jerusalem, your holy city,
 as it is written in your holy scriptures:

Yimlokh adonai le-‘olam
 elohayikh tziyyon le-dor va-dor
 haleluyah.

יִמְלֹךְ יְהוָה לְעוֹלָם
 אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
 הַלְלוּיָהּ:

“The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah!”

Psalm 146

Kadosh attah ve-nora shemekha
 ve-ein elo’ah mi-bal’adekha
 ka-katuv

קָדוֹשׁ אַתָּה וְנֹרָא שְׁמֶךָ
 וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכָתוּב –

You are holy and awesome is your Name,
 and there is no God but you, as it is written:

Vayyigbah adonai tzeva’ot ba-mishpat
 ve-ha-el ha-kadosh nikdash bi-tzdakah.
 Barukh attah adonai ha-melekh
 ha-kadosh.

וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט
 וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה:
 בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:

“The Source of all forces is exalted through justice;
 the holy God is sanctified through righteousness.”
Isaiah 5
 Praised are you, Eternal One, the holy Sovereign.

God as the source of holiness in time.

Kedushat ha-yom

Attah ahavtanu ve-ratzita banu
 ve-kiddashtanu be-mitzvotekha.
 Ve-keiravtanu malkeinu la-‘avodatekha
 ve-shimkha ha-gadol ve-ha-kadosh
 ‘aleinu karata.

אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
 וְקִרְבָּתָנוּ מִלְּכָנוּ לְעַבְדְּתֶךָ
 וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
 עָלֵינוּ קָרָאתָ:

**4. KEDUSHAT HA-YOM:
 SANCTITY OF THE DAY**

You have loved us and been gracious to us,
 making us holy through your mitzvot
 and drawing us close to your service;
 by your great and holy name
 have you called us.





<p>Vattitten lanu adonai eloheinu be-ahavah et yom (ha-shabbat ha-zeh ve-et yom) ha-zikkaron ha-zeh yom (zikhron) teru'ah (be-ahavah) mikra kodesh zeikher li-tzi'at mitzrayim. Mi-penei ḥata'einu galinu mei-artzeinu ve-nitraḥaknu mei-'al admateinu.</p>	<p>וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזִּכְרוֹן הַזֶּה יוֹם (זִכְרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זִכָּר לִיְצִיאַת מִצְרַיִם: מִפְּנֵי הַטְּאִינוּ גָּלִינוּ מֵאֶרֶצְנוּ וְנִטְרָחַקְנוּ מֵעַל אֲדָמַתְנוּ:</p>	<p>And with love have you given us, Eternal One our God, (this day of Shabbat and) this Day of Remembrance, a day for (recalling with love) shofar blasts, a sacred occasion recalling the Exodus from Egypt. Because of our sins we were exiled from our land, driven far from our native soil.</p>
<p>Eloheinu v-eilohei avoteinu yehi ratzon mi-lefanekha she-yei'areh 'aleinu ru'ah mi-marom ba-yom ha-kadosh ha-zeh le-khonein et eretz yisra'el le-ḥaddeish u-l-kaddeish otah la-'avodatekha.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יְהִי רָצוֹן מִלְּפָנֶיךָ שְׂפִיעָרָה עָלֵינוּ רוּחַ מְרוֹם בַּיּוֹם הַקֹּדֶשׁ הַזֶּה לְכוֹנֵן אֶת אֶרֶץ יִשְׂרָאֵל לְחַדֵּשׁ וּלְקַדֵּשׁ אוֹתָהּ לְעִבְדוֹתֶךָ:</p>	<p>Our God and God of our ancestors, may the spirit of this season inspire us on this holy day to rebuild the homeland of Israel; to renew and rededicate it to your service.</p>
<p>Ve-yishkon ba-aretz shalom va-ḥofesh tzedek u-mishpat. Ka-katuv 'al yad nevi'ekha</p>	<p>וַיִּשְׁכֵּן בְּאֶרֶץ שְׁלוֹם וְחֹפֶשׁ צְדָק וּמִשְׁפָּט. כְּכָתוּב עַל יַד נְבִיאֶיךָ—</p>	<p>May peace and freedom abide in the land with righteousness and justice, as envisioned by your prophets:</p>

Mi-penei ḥata'einu galinu mei-artzeinu, "Because of our sins we were exiled from our land." — Collective self-examination rather than the placing of blame, either on others or God, has been the Jewish response to national catastrophe from the time of the prophets. That response is quintessentially stated in this classic formulation by the rabbis. This idea follows from the assumed mutual responsibility between God and Israel for maintaining the terms of our covenant. The Promised Land demands a national commitment to righteous behaviour. It would be a mistake, however, to apply this concept of collective responsibility to the contemporary event of the Holocaust, in which six million innocent individuals were annihilated for no reason except having been born Jews.





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Ki mi-tziyyon teitzei torah
u-dvar adonai mi-rushalayim.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה
וּדְבַר יְהוָה מִירוּשָׁלַיִם:

“For out of Zion shall go forth Torah
and the word of the Eternal from Jerusalem.”

Isaiah 2

Ve-ne’emar Lo yarei’u ve-lo yash’hitu
be-khol har kodshi
ki male’ah ha-aretz dei’ah
et adonai ka-mayim la-yam mekhassim.

וְנֹאמַר – לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ
בְּכָל־הַר קִדְשִׁי
כִּי־מְלֵאָה הָאָרֶץ דַּעַה
אֶת־יְהוָה כַּמַּיִם לַיָּם מִכַּסְיִם:

And: “There shall be no evil or destruction
on all my holy mountain,
for the earth shall be full of knowledge
of the Eternal as the waters cover the sea.”

Isaiah 11

On Shabbat add:

Yismehu ve-malkhutekha
shomerei shabbat ve-kore’ei ’oneg.
‘Am mekaddeshei shevi’i
kullam yisbe’u ve-yit’annegu mi-tuvekha.

יִשְׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג.
עַם מְקַדְשֵׁי שִׁבְעֵי
כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ:

They shall rejoice in your sway,
those who keep Shabbat, and call it a delight.
A people who sanctifies the seventh day
shall be fulfilled and rejoice in your goodness.

Ve-ha-shevi’i ratzita bo ve-kiddashto
hemdat yamim oto karata
zeikher le-ma’aseh vereishit.

וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדְשָׁתוֹ
חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ
זִכָּר לַמַּעֲשֵׂה בְּרֵאשִׁית:

You desired to sanctify the seventh day,
calling it the most beloved of days,
recalling the work of Creation.





Malkhuyot

‘Aleinu le-shabbei’ah la-adon ha-kol
 la-teit gedullah le-yotzeir bereishit
 she-natan lanu torat emet
 ve-ḥayyei ‘olam nata’ be-tokheinu.

מלכויות

עלינו לשבח לאדון הכל
 לתת גדלה ליוצר בראשית
 שנתן לנו תורת אמת
 וחי עולם נטע בתוכנו:

MALKHUYOT: SOVEREIGNTY

It is up to us to praise the Crown of all,
 to ascribe greatness to the Author of Creation,
 who has given us a Torah of truth,
 and planted eternal life within us.

TRADITIONAL

‘Aleinu le-shabbei’ah la-adon ha-kol
 La-teit gedullah le-yotzeir bereishit
 she-lo ‘asanu ke-goyei ha-aratzot
 ve-lo samanu ke-misphaḥot ha-adamah
 She-lo sam ḥelkeinu kahem
 ve-goraleinu ke-khol hamonam

עלינו לשבח לאדון הכל
 לתת גדלה ליוצר בראשית
 שלא עשנו כגווי הארצות
 ולא שמנו כמשפחות האדמה
 שלא שם חלקנו בהם
 וגורלנו ככל המונם:

It is up to us to praise the Crown of all,
 to ascribe greatness to the Author of Creation,
 who has not made us like other peoples
 and families of the earth,
 nor given us a lot like theirs,
 nor a fate like any other people.

Va-anahnu kore'im u-mishtaḥavim
 u-modim
 lifnei melekh malkhei ha-melakhim
 ha-kadosh barukh hu.
 She-hu noteh shamayim
 ve-yoseid aretz
 u-moshav yekaro ba-shamayim mi-ma'al
 u-shkhiḥinat 'uzzo be-govhei meromim.
 Hu eloheinu ein 'od
 emet malkeinu efes zulato.
 Ka-katuv be-torato
 Veyada'ta ha-yom vahasheivota
 el levavekha
 ki adonai hu ha-elohim
 ba-shamayim mi-ma'al
 ve-'al ha-arets mi-taḥat ein 'od.

ואנחנו כורעים ומשתחוים
 ומודים
 לפני מלך מלכי המלכים
 הקדוש ברוך הוא.
 שהוא נוטה שמים
 ויוסד ארץ
 ומושב יקרו בשמים ממעל
 ושכינת עזו בגבהי מרומים:
 הוא אלהינו אין עוד
 אמת מלכנו אפס זולתו.
 ככתוב בתורתו –
 וידעת היום והשבת אל-לבבך
 כי יהוה הוא האלהים
 בשמים ממעל
 ועל-הארץ מתחת אין עוד:

Thus we bow in worship
 and thankfulness
 before the Sovereign of all sovereigns,
 the Holy One of Being;
 the One who stretched out the heavens
 and laid the foundations of the earth,
 a precious dwelling in the highest heavens,
 a powerful presence in the loftiest heights.
 This One is our God, there is no other;
 our Sovereign is faithful, there is none else.
 As it is written in your Torah:
 “Know this day and take it to heart
 that the Life-giver is the God
 of the heavens above
 and of earth below, there is no other.”

Deuteronomy 4





‘Al ken nekavveh lekha
 adonai eloheinu
 li-r’ot meheirah be-tif’eret ‘uzzekha
 le-ha’avir gillulim min ha-aretz
 ve-ha-elilim karot yikkareitun.
 Le-takkein ‘olam
 be-malkhut shaddai
 ve-khol benei vasar yikre’u vi-shmekha
 le-hafnot eilekha
 kol rish’ei aretz.
 Yakkiru ve-yeide’u kol yoshevei teiveil
 ki lekha tikhra’ kol berekh
 tishava’ kol lashon.
 Lefanekha adonai eloheinu
 yikhre’u ve-yippolu
 ve-li-khvod shimkha yekar yitteinu.
 Vi-kabbelu khullam et ‘ol malkhutekha
 ve-timlokh ‘aleihem meheirah
 le-‘olam va-‘ed.
 Ki ha-malkhut shellekha hi
 u-l-‘olemei ‘ad timlokh be-khavod.
 Ka-katuv be-toratekha
 Adonai yimlokh le-‘olam va-‘ed.

Ve-ne’emar
 Lo hibbit aven be-ya’akov
 ve-lo ra’ah ‘amal be-yisra’el

על בן נקווה לך
 יהוה אלהינו
 לראות מהרה בתפארת עזך
 להעביר גלולים מן הארץ
 והאלילים כרות יכרתון.
 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 על מלכותך
 ותמלוך עליהם מהרה
 לעולם ועד:
 כי המלכות שלך היא
 ולעולמי עד תמלך בכבוד.
 ככתוב בתורתך –
 יהוה ימלך לעולם ועד:

ונאמר –
 לא־היטי און ביעקב
 ולא־ראה עמל בישראל

We therefore hope for you,
 Eternal One our God, that soon
 we might see your radiant strength
 sweep away idolatry
 and destroy false gods.
 May *tikkun ‘olam*, mending the world,
 make manifest your mighty dominion;
 that all humankind might invoke your name,
 and all the wicked of the earth
 might fall away before you.
 Let all who dwell on earth recognize
 that to you every knee must bend
 and every mouth swear allegiance.
 Before you, Eternal One our God,
 will they humble themselves
 and cherish the dignity of your name.
 All will accept the yoke of your reign,
 that your sovereignty may soon embrace them
 for evermore.
 For dominion is yours
 and for all eternity you will rule with dignity.
 As it is written in your Torah:
 “The Eternal will reign forever.” *Exodus 15*

And it is said:
 “No misfortune is in sight for Jacob,
 no adversity in view for Israel,





Adonai elohav 'immo
u-tru'at melekh bo.

יהוה אלהיו עמו
ותרועת מלך בו:

the Eternal One, their God is with them
and their Sovereign's acclaim in their midst.”

Numbers 23

Ve-ne'emar
Vayehi vi-shurun melekh
be-hit'asseif rashei 'am
yahad shivtei yisra'el.

ונאמר –
ויהי בישרון מלך
בהתאסף ראשי עם
יחד שבטי ישראל:

And it is said:
“A monarch rules in Jeshurun,
when the leaders of the people assembled,
when the tribes of Israel united.” *Deuteronomy 33*

U-v-divrei kodshekha katuv leimor
Ki l-adonai ha-melukhah
u-mosheil ba-goyim.

ובדברי קדשך כתוב לאמר –
כי ליהוה המלוכה
ומשיל בגוים:

And in your Holy Writings, it is written:
“For sovereignty is the Eternal's,
who rules over nations.” *Psalms 22*

Ve-ne'emar
Adonai malakh gei'ut laveish
laveish adonai 'oz hit'azzar
af tikkon teiveil bal timmot.

ונאמר –
יהוה מלך גאות לבש
לבש יהוה עז התאזר
אף-תכון תכל בל-תמוט:

And it is said:
“The Eternal reigns, garbed in majesty;
the Eternal is garbed, girded with strength,
so the world stands firm, unshakable.”

Psalms 93

Ve-ne'emar
Se'u she'arim rasheikhem
ve-hinnase'u pit'hei 'olam
ve-yavo melekh ha-kavod.
Mi zeh melekh ha-kavod
adonai 'izzuz ve-gibbor
adonai gibbor milhamah.
Se'u she'arim rasheikhem
u-s'u pit'hei 'olam
ve-yavo melekh ha-kavod.
Mi hu zeh melekh ha-kavod

ונאמר –
שאו שערים ראשיכם
והנשאו פתחי עולם
ויבוא מלך הכבוד:
מי זה מלך הכבוד
יהוה עזו וגבור
יהוה גבור מלחמה:
שאו שערים ראשיכם
ושאו פתחי עולם
ויבוא מלך הכבוד:
מי הוא זה מלך הכבוד

And it is said:
“Lift up your heads, O gates,
lift them up, everlasting doors,
let the Sovereign of glory enter.
Who is the Sovereign of glory?
The Eternal One, mighty and heroic,
the Eternal One, heroic in battle.
Lift up your heads, O gates,
lift them up, O everlasting doors,
let the Sovereign of glory enter.
Who is the Sovereign of glory?”





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Adonai tzeva'ot
hu melekh ha-kavod. Selah.

יְהוָה צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה:

The Eternal One, Source of all forces,
is the Sovereign of glory. Selah.” *Psalms 24*

Ve'al yedei 'avadekha ha-nevi'im
katuv leimor
Koh amar adonai
melekh yisra'el ve-go'alo
adonai tzeva'ot
ani rishon va-ani aḥaron
u-mibbal'adai ein elohim.

וְעַל יְדֵי עַבְדֶּיךָ הַנְּבִיאִים
כָּתוּב לֵאמֹר –
כֹּה אָמַר יְהוָה
מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ
יְהוָה צְבָאוֹת
אֲנִי רִשׁוֹן וְאֲנִי אַחֲרוֹן
וּמִבְּלָעֲדַי אֵין אֱלֹהִים:

And by your servants, the Prophets,
it is written:
“Thus says the Eternal,
Sovereign and Redeemer of Israel,
the Source of all forces,
I am the first and I am the last,
and besides me there is no other.” *Isaiah 44*

Ve-ne'emar
Ve'alu moshi'im be-har tziyyon
li-shpot et har 'eisav
vehayetah l-adonai ha-melukhah.

וְנֹאמַר –
וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן
לְשַׁפֵּט אֶת-הַר עִשָׂו
וְהָיְתָה לַיהוָה הַמְּלוּכָה:

And it is said:
“Redeemers shall ascend Mount Zion
to judge Mount Esau,
and sovereignty shall be the Eternal's.”

Obadiah 1

Ve-ne'emar
Vehayah adonai le-melekh
'al kol ha-aretz
ba-yom ha-hu yihyeh adonai eḥad
u-shmo eḥad.

וְנֹאמַר –
וְהָיָה יְהוָה לְמֶלֶךְ
עַל-כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד:

And it is said:
“The Eternal shall be sovereign
over all the earth;
on that day the Eternal will be One,
whose name will be ‘Oneness.’” *Zechariah 14*

U-v-toratekha katuv leimor
Shema yisra'el adonai eloheinu
adonai eḥad.

וּבְתוֹרַתְךָ כָּתוּב לֵאמֹר –
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

And in your Torah it is written:
“Hear O Israel, the Eternal is our God,
the Eternal One alone!” *Deuteronomy 6*





On Shabbat add the words in parentheses.

<p>Eloheinu v-eilohei avoteinu melokh 'al kol ha-'olam kullo bi-khvodekha ve-hinnasei 'al kol ha-aretz bi-karekha ve-hofa' ba-hadar ge'on 'uzzekha 'al kol yoshevei teiveil artzekha. Ve-yeida' kol pa'ul ki attah pe'alto ve-yavin kol yatzur ki attah yetzarto ve-yomar kol asher neshamah be-appo adonai elohei yisra'el melekh u-malkhuto ba-kol mashalah.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כֻּלּוֹ בְּכִבּוֹדְךָ וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ. וַיַּדַּע כָּל פְּעוּל כִּי אַתָּה פִּעַלְתָּו וַיְבִין כָּל יִצְוֹר כִּי אַתָּה יִצְרָתוֹ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:</p>	<p>Our God and God of our ancestors let your Presence rule over the entire world, let your love reign over all the earth, let your powerful majestic splendour shine forth upon all who inhabit your earth. Then every one of your works will know that you are its Maker, and every creature will understand you are its Creator. Everything that breathes shall declare the Eternal, God of Israel, is Sovereign whose rule extends over all.</p>
<p>Eloheinu v-eilohei avoteinu (retzeih vi-mnuhateinu) kaddesheinu be-mitzvotekha ve-tein h̄elkeinu be-toratekha sabbe'einu mi-tuvekha ve-sammeheinu bi-shu'atekha. (Ve-han̄hileinu adonai eloheinu be-ahavah u-v-ratzon shabbat kodshekha ve-yanuhu vah yisra'el mekaddeshei shemekha) ve-taheir libbeinu le-'ovdekha be-emet.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵיחַ בְּמִנּוּחָתֵנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרַתְךָ שִׂבְעֵנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. (וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ) וְתַהַר לִבֵּנוּ לְעֹבְדֶךָ בְּאֵמֶת:</p>	<p>Our God and God of our ancestors, (accept our rest,) make us holy through your mitzvot, and imbue our lives with your Torah. Satisfy us with your goodness, let us rejoice in divine fulfillment, (and in your gracious love, Eternal One our God, let us inherit your holy Shabbat. Let all Israel rest on it, they who sanctify your name.) and restore our hearts to serve you in truth.</p>





Ki attah elohim emet
 u-dvarekha emet ve-kayyam la-'ad.
 Barukh attah adonai
 melekh 'al kol ha-aretz
 mekaddeish (ha-shabbat ve-)
 yisra'el ve-yom ha-zikkaron.

כִּי אַתָּה אֱלֹהִים אֱמֶת
 וּדְבַרְךָ אֱמֶת וְקַיָּם לְעַד:
 בְּרוּךְ אַתָּה יְהוָה
 מֶלֶךְ עַל כָּל הָאָרֶץ
 מְקַדֵּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:

For you are a God of truth
 and your word is true and endures forever.
 Praised are you, Eternal One,
 Sovereign over all the earth
 who sanctifies (Shabbat,
 Israel and the Day of Remembrance.

God as the source of memory.

Zikhronot

Attah zokheir ma'aseih 'olam
 u-fokeid kol yetzurei kedem.
 Lefanekha niglu kol ta'alumot
 va-hamon nistarot she-mi-bereishit.
 Ki ein shikh'hah
 lifnei khissei khevodekha
 ve-ein nistar mi-neged 'einekha.
 Attah zokheir et kol ha-mif'al
 ve-gam kol ha-yatzur lo nikh'had
 mimmekha.
 Ha-kol galu'i ve-yadu'a' lefanekha
 adonai eloheinu
 tzofeh u-mabbit 'ad sof
 kol ha-dorot.
 Ki tavi hok zikkaron
 le-hippakeid kol ru'ah va-nafesh
 le-hizzakheir ma'asim rabbim
 va-hamon beriyot le-ein takhlit.

זְכוֹרוֹת
 אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם
 וּפּוֹקֵד כָּל יְצוּרֵי קֶדֶם.
 לְפָנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת
 וְהַמּוֹן נִסְתָּרוֹת שֶׁמִּבְּרֵאשִׁית.
 כִּי אֵין שִׁיחָה
 לְפָנֶיךָ כִּסֵּי כְבוֹדֶךָ
 וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
 אַתָּה זֹכֵר אֵת כָּל הַמַּפְעָל
 וְגַם כָּל הַיְצוּר לֹא נִכְחַד מִמֶּךָ.
 הַכֹּל גָּלוּי וְיָדוּעַ לְפָנֶיךָ
 יְהוָה אֱלֹהֵינוּ
 צוֹפֵה וּמַבִּיט עַד סוֹף
 כָּל הַדּוֹרוֹת.
 כִּי תָבִיא חֹק זִכְרוֹן
 לְהַפְקִיד כָּל רוּחַ וְנַפֶּשׁ
 לְהַזְכִּיר מַעֲשִׂים רַבִּים
 וְהַמּוֹן בְּרִיּוֹת לְאֵין תַּכְלִית.

5. ZIKHRONOT: REMEMBRANCE

You remember the deeds of eternity;
 you take account of every creature of old.
 Before you all secrets are revealed,
 the many hidden things from the beginning of time.
 For there is no forgetting
 in the presence of your throne;
 there is nothing hidden from you.
 You remember every deed
 and no creature is forgotten by you.
 Everything is revealed and known to you,
 Eternal One our God,
 who foresees and beholds until the end of time
 all the generations.
 For you have set a time for remembrance
 when every living thing is brought to mind,
 to be reminded of the many deeds
 and of the endless multitude of individuals.





Mei-reishit ka-zot hoda'ta
u-mi-lefanim otah gillita.

מֵרֵאשִׁית כְּזֹאת הוֹדֵעַתָּ
וּמִלְפָנִים אוֹתָהּ גִּלִּיתָ:

From the beginning you ordained this;
you revealed it from of old.

Zeh ha-yom tehillat ma'asekha
zikkaron le-yom rishon.
Ki hok le-yisra'el hu
mishpat l-eilohei ya'akov.
Ve-'al ha-medinot bo yei'ameir
eizo la-herav ve-eizo la-shalom
eizo la-ra'av ve-eizo la-sova'.
U-vriyyot bo yippakeidu
le-hazkiram le-hayyim ve-la-mavet.
Mi lo nifkad ke-ha-yom ha-zeh
ki zeikher kol ha-yatzur
lefanekha ba
ma'aseih ish u-fkuddato
va-'alilot mitz'adei gaver
mahshevot adam ve-tahbulotav
ve-yitzrei ma'alelei ish.

זֶה הַיּוֹם תְּהִלַּת מַעֲשֵׂיךָ
זְכוֹרֹן לַיּוֹם רֵאשׁוֹן.
כִּי חֹק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:
וְעַל הַמְּדִינוֹת בּוֹ יֵאמָרוּ –
אִיזוֹ לַחֲרֹב וְאִיזוֹ לְשָׁלוֹם
אִיזוֹ לְרָעַב וְאִיזוֹ לְשִׂבְעָה.
וּבְרִיּוֹת בּוֹ יִפְקְדוּ
לְהַזְכִּירָם לְחַיִּים וְלַמָּוֶת.
מִי לֹא נִפְקָד כִּהְיוֹם הַזֶּה
כִּי זָכַר כָּל הַיֹּצֵאֵר
לְפָנֶיךָ בָּא
מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ
וְעֲלִילוֹת מִצְעָדֵי נָכַר
מַחְשְׁבוֹת אָדָם וְתַחְבּוּלוֹתָיו
וַיִּצְרֵי מַעֲלְלֵי אִישׁ:

This day marks the beginning of Creation,
a reminder of the first day.
It is a law for Israel,
an ordinance for the God of Jacob. *Psalm 81*
Upon countries sentence is pronounced:
which are destined for war, and which for peace,
which for famine, and which for abundance.
Every single creature is brought to account
and recorded for life or for death.
Who is not brought to account on this day?
For the remembrance of every creature
comes before you;
each person's works are taken into account,
each person's deeds and ways,
each person's plans and schemes
and the impulses upon which one acts.

Ashrei ish she-lo yishkahekka
u-ven adam yit'ammetz bakh.
Ki doreshkha le-'olam lo yikkasheilu
ve-lo yikkalemu la-netzah
kol ha-hosim bakh.
Ki zeikher kol ha-ma'asim lefanekha ba
ve-attah doreish ma'aseih khullam.
Ve-gam et no'ah be-ahavah zakharta

אַשְׁרֵי אִישׁ שֶׁלֹּא יִשְׁכַּחֲךָ
וּבֶן אָדָם יִתְאַמֵּץ בְּךָ.
כִּי דוֹרְשֵׁיךָ לְעוֹלָם לֹא יִכְשְׁלוּ
וְלֹא יִקְלְמוּ לְנֹצֵחַ
כָּל הַחוֹסִים בְּךָ.
כִּי זָכַר כָּל הַמַּעֲשִׂים לְפָנֶיךָ בָּא
וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָלֶם:
וְגַם אֶת נֹחַ בְּאַהֲבָה זָכַרְתָּ

Happy is the one who forgets you not,
the person who is encouraged by you.
For those who seek you shall never stumble,
nor shall those who trust in you
ever be disgraced.
For the record of all deeds is set before you
and you search out the meaning of them all.
Noah, too, you remembered with love,





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Vattifkedeihu bi-dvar yeshu'ah
 ve-rah'amim
 ba-havi'akha et mei ha-mabbul
 le-shaheit kol basar
 mi-penei ro'af ma'al'leihem.
 'Al ken zikhrono ba lefanekha
 adonai eloheinu
 le-harbot zar'of
 ke-'afrot teiveil
 ve-tze'etza'av ke-hol ha-yam.

וּתְפַקְדֶהוּ בְדַבַּר יְשׁוּעָה וְרַחֲמִים
 בְּהַבִּיאֶךָ אֶת מֵי הַמַּבּוּל
 לְשַׁחַת כָּל בָּשָׂר
 מִפְּנֵי רֹעַ מַעַלְלֵיהֶם.
 עַל כֵּן זָכְרוֹנוּ בָּא לְפָנֶיךָ
 יְהוָה אֱלֹהֵינוּ
 לְהַרְבּוֹת זָרְעוֹ
 כְּעַפְרוֹת תֵּבֵל
 וּצְאֲצְאוּ כְּחוֹל הַיָּם:

saving him with a compassionate redeeming word
 when you brought the waters of the flood
 to destroy all flesh
 for their evil deeds.
 So it was that you remembered him,
 Eternal One our God,
 that his children might become as numerous
 as the dust of the earth
 and his offspring as the sand of the seashore.

Ka-katuv be-toratekha
 Vayyizkor elohim et no'af
 ve-et kol ha-hayyah
 ve-et kol ha-beheimah
 asher itto ba-teivah
 vayya'aveir elohim ru'af 'al ha-aretz
 vayyashokku ha-mayim.

כְּכָתוּב בְּתוֹרַתְךָ –
 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ
 וְאֵת כָּל־הַחַיָּה
 וְאֶת־כָּל־הַבְּהֵמָה
 אֲשֶׁר אִתּוֹ בַּתֵּיבָה
 וַיַּעֲבִר אֱלֹהִים רוּחַ עַל־הָאָרֶץ
 וַיִּשְׁכּוּ הַמַּיִם:

As it is written in your Torah:
 "God remembered Noah
 with all the wild animals
 and all the beasts
 that were with him in the ark;
 God made a wind blow across the earth,
 and the waters abated."
Genesis 8

Ve-ne'emar
 Vayyishma' elohim et na'akatam
 vayyizkor elohim et berito
 et avraham
 et yitzhak ve-et ya'akov.

וַנֹּאמֶר –
 וַיִּשְׁמַע אֱלֹהִים אֶת־נְאֻכָתָם
 וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ
 אֶת־אַבְרָהָם
 אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

And it is said:
 "God heeded their groaning,
 and God remembered the Covenant
 with Abraham,
 with Isaac and with Jacob."
Exodus 2

Ve-ne'emar
 Vezakharti et beriti ya'akov
 ve-af et beriti yitzhak

וַנֹּאמֶר –
 וַזְכַּרְתִּי אֶת־בְּרִיתִי יַעֲקֹב
 וְאֶף אֶת־בְּרִיתִי יִצְחָק

And it is said:
 "Then I will remember my Covenant with Jacob,
 my Covenant with Isaac,





Ve-af et beriti avraham ezkor ve-ha-aretz ezkor.	וְאִף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:	and also my Covenant with Abraham will I recall; and I will remember the land.” <i>Leviticus 26</i>
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U-v-divrei kodshekha katur leimor Zeikher’ ‘asah le-nifle’otav hannun ve-rahum adonai.	וּבְדַבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר – זָכַר עָשָׂה לְנִפְלְאוֹתָיו חַנּוּן וְרַחוּם יְהוָה:	And in your Holy Writings, it is written: “God’s wonders were made to be remembered, gracious and compassionate is the Eternal.” <i>Psalm 111</i>
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Ve-ne’emar Teref natan li-rei’av yizkor le-’olam berito.	וְנֵאמַר – טָרֵף נָתַן לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:	And it is written: “God gives sustenance to those who fear God, who is ever mindful of the Divine Covenant.” <i>Psalm 111</i>
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Ve-ne’emar Vayyizkor lahem berito vayyinnaheim ke-rov hasadav.	וְנֵאמַר – וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיַּנְחֵם כְּרֹב חֶסְדּוֹ:	And it is said: “For their sake God remembered the Covenant, and with abundant kindness forgave them.” <i>Psalm 106</i>
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Ve-’al yedei ‘avadekha ha-nevi’im katur leimor Halokh vekarata ve-oznei yerushalayim leimor Koh amar adonai zakharti lakh hesed ne’urayikh ahavat kelulotayikh lekhteikh aharai ba-midbar be-eretz lo zeru’ah.	וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר – הֲלֹךְ וְקִרְאתִי בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר כֹּה אָמַר יְהוָה זָכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אַהֲבַת כְּלוּלֹתַיִךְ לְכַתְּךָ אַחֲרַי בְּמִדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:	And by your servants, the Prophets, it is written: “Go and proclaim to the ears of Jerusalem: Thus says the Eternal, ‘I remember the devotion of your youth, the love of your bridal days, how you followed me through the wilderness, through a land unsown.” <i>Jeremiah 2</i>
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Ve-ne'emar
 Vezakharti ani et beriti otakh
 bi-mei ne'urayikh vahakimoti lakh
 berit 'olam.

וְנֹאמַר –
 וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אִתְּךָ
 בְּיָמֵי נְעוּרֶיךָ וְהִקִּמּוֹתִי לְךָ
 בְּרִית עוֹלָם:

And it is said:
 “I will remember the Covenant I made with you
 in the days of your youth, and I will establish
 with you an everlasting Covenant.” *Ezekiel 16*

Ve-ne'emar
 Ha-vein yakkir li efrayim
 im yeled sha'ashu'im
 ki middei dabberi bo
 zakhor ezkerenu 'od
 'al ken hamu mei'ai lo
 raḥeim arahamennu
 ne'um adonai.

וְנֹאמַר –
 הֲבֵן יִקְרֶה לִּי אֶפְרַיִם
 אִם יֶלֶד שְׁעִשׂוּעִים
 כִּי־מֵדַי דַּבַּרְתִּי בּוֹ
 זָכַר אֶזְכְּרֶנּוּ עוֹד
 עַל־כֵּן הֵמוּ מֵעַי לוֹ
 רַחֵם אֲרַחֲמֶנּוּ
 נֹאֵם־יְהוָה:

And it is written:
 “Is not Ephraim my precious son,
 my darling child?
 For as often as I speak of him
 I cherish his memory still.
 So my heart yearns for him;
 I will surely have compassion for him,”
Jeremiah 31

Eloheinu v-eilohei avoteinu
 zokhreinu be-zikkaron tov lefanekha
 u-fokdeinu bi-fkuddat yeshu'ah
 ve-rahamim
 mi-shemei shemei kedem.
 U-zkhor lanu adonai eloheinu
 et ha-berit ve-et ha-ḥesed
 ve-et ha-shevu'ah asher nishba'ta
 le-avraham avinu be-har ha-moriyyah
 ve-teira'eh lefanekha
 'akeidah she-'akad avraham avinu
 et yitzhak beno 'al gabbei
 ha-mizbei'ah
 ve-khavash raḥamav
 la-'asot retzonekha be-leivav shaleim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 זִכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ
 וּפְקֹדֵנוּ בְּפְקֻדַת יְשׁוּעָה וְרַחֲמִים
 מִשְׁמַי שְׁמַי קֶדֶם.
 וּזְכֹר לָנוּ יְהוָה אֱלֹהֵינוּ
 אֶת הַבְּרִית וְאֶת הַחֶסֶד
 וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ
 לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה
 וּתְרַאֶה לְפָנֶיךָ
 עֲקֵדָה שְׁעָקַד אַבְרָהָם אָבִינוּ
 אֶת יִצְחָק בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ
 וְכָבַשׁ רַחֲמָיו
 לַעֲשׂוֹת רְצוֹנְךָ כְּלֵב בָּשָׂר שָׁלֵם.

Our God and God of our ancestors
 remember us well.
 Take us into account with deliverance and compassion
 from the store of your everlasting heavens.
 Remember for us, Eternal One our God,
 the Covenant of lovingkindness
 and the oath you swore
 to Abraham our father on Mount Moriah.
 Bring to mind the image
 of our father, Abraham,
 binding Isaac, his son, on the altar,
 overcoming his compassion
 to do your will with a full heart.





Ken yikhbeshu raḥamekha
 et ka'askha mei-'aleinu.
 U-v-tuvekha ha-gadol
 yashuv ḥaron appekha mei-'ammekha
 u-mei-'irekha u-mi-naḥalatekha.
 Ve-kayyeim lanu adonai eloheinu
 et ha-davar she-hivtaḥtanu
 be-toratekha
 'al yedei moshe 'avdekha
 mi-pi khevodekha ka-amur

בְּנֵי יִכְבְּשׁוּ רַחֲמֶיךָ
 אֶת כַּעֲסֶךָ מֵעֵלֵינוּ.
 וּבְטוֹבְךָ הַגָּדוֹל
 יָשׁוּב חֲרוֹן אַפֶּךָ מֵעַמְּךָ
 וּמֵעִירְךָ וּמִנַּחֲלָתְךָ.
 וְקַיֵּים לָנוּ יְהוָה אֱלֹהֵינוּ
 אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ
 מִפִּי כְבוֹדְךָ בְּאָמֹר –

Thus let your compassion for us
 overcome your anger.
 In your great goodness
 withdraw your fury from your people,
 from your city and inheritance.
 Fulfill for us, Eternal One our God,
 the promise made in your Torah
 through Moses your servant
 at your behest:

Vezakharti lahem
 berit rishonim asher
 hotzeiti otam mei-eretz mitzrayim
 le-'einei ha-goyim
 li-hyot lahem l-eilohim ani adonai.

וְזָכַרְתִּי לָהֶם
 בְּרִית רִשׁוֹנִים אֲשֶׁר
 הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם
 לְעֵינֵי הַגּוֹיִם
 לִהְיוֹת לָהֶם לְאֱלֹהִים אֲנִי יְהוָה:

“For their sake will I remember
 the Covenant with their ancestors
 whom I took out of Egypt
 in the sight of the nations,
 to be their God; I am the Eternal.” *Leviticus 26*

Ki zokheir kol ha-nishkaḥot
 attah hu mei-'olam
 ve-ein shikh'hah lifnei khissei
 khevodekha.
 Va-'akeidat yitzḥak le-zar'o
 ha-yom be-raḥamim tizkor.
 Barukh attah adonai
 zokheir ha-berit.

כִּי זוֹכֵר כָּל הַנִּשְׁכָּחוֹת
 אַתָּה הוּא מֵעוֹלָם
 וְאֵין שִׁכְחָה לִפְנֵי כִסֵּי כְבוֹדְךָ.
 וְעִקְדַת יִצְחָק לְזָרְעוֹ
 הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר:
 בָּרוּךְ אַתָּה יְהוָה
 זוֹכֵר הַבְּרִית:

For you are the One who remembers
 all the forgotten things of eternity;
 there is no forgetfulness in your Presence.
 Remember today the binding of Isaac,
 with compassion for his descendants.
 Praised are you, Eternal One
 who remembers the Covenant.





God as the source of vision.

Shofarot

Attah nigleita ba-‘anan kevodekha
 ‘al ‘am kodshekha
 le-dabbeir ‘immam.
 Min ha-shamayim hishma’tam kolekha
 ve-nigleita ‘aleihem be-‘arfallei tohar.
 Gam kol ha-‘olam kullo
 ḥal mi-panekha
 u-vriyyot bereishit ḥaredu mimekka
 be-higgalotekha malkein
 ‘al har sinai
 le-lammeid le-‘ammekha torah u-mitzvot.
 Vattashmi‘eim et hod kolekha
 ve-dibberot kodshekha mi-lahavot eish.
 Be-kolot u-vrakim
 ‘aleihem nigleita
 u-v-kol shofar ‘aleihem hofa’ta.

Ka-katuv be-toratekha
 Vayehi va-yom ha-shelishi
 bi-hyot ha-boker
 vayehi kolot u-vrakim
 ve-‘anan kaveid ‘al ha-har
 ve-kol shofar ḥazak me’od
 vayyeherad kol ha-‘am asher
 ba-maḥaneh.

שופרות
 אַתָּה נִגְלִיתָ בְּעָנַן כְּבוֹדֶיךָ
 עַל עַם קֹדְשֶׁךָ
 לְדַבֵּר עִמָּם.
 מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ
 וְנִגְלִיתָ עֲלֵיהֶם בְּעַרְפְּלֵי טָהָר.
 גַּם כָּל הָעוֹלָם כָּלֹו
 חָל מִפְּנֵיךָ
 וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ
 בְּהִגְלוֹתֶךָ מִלְּכֵנֵנוּ
 עַל הַר סִינַי
 לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת.
 וַתַּשְׁמִיעַ אֶת הוֹד קוֹלְךָ
 וְדִבְרוֹת קֹדְשֶׁךָ מִלְּהַבּוֹת אֵשׁ.
 בְּקוֹלוֹת וּבְרָקִים
 עֲלֵיהֶם נִגְלִיתָ
 וּבְקוֹל שׁוֹפָר עֲלֵיהֶם הוֹפְעֵתָ:

כְּכָתוּב בְּתוֹרַתְךָ –
 וַיְהִי בַיּוֹם הַשְּׁלִישִׁי
 בְּהִיַת הַבֹּקֶר
 וַיְהִי קוֹלֹת וּבְרָקִים
 וְעָנַן כָּבֵד עַל-הַהָר
 וְקוֹל שׁוֹפָר חָזָק מְאֹד
 וַיַּיְהָרֵד כָּל-הָעָם אֲשֶׁר בַּמַּחֲנֶה:

6. SHOFAROT: RAM’S HORNS

You revealed your Presence in a cloud
 to your holy people
 to communicate with them.
 From the heavens you made your voice heard;
 you revealed yourself in a mist of purity.
 The whole entire world
 fell silent
 and every creature trembled before you
 when you revealed yourself, our Sovereign,
 upon Mount Sinai,
 to teach your people Torah and mitzvot.
 You caused them to hear the majesty of your voice,
 your holy words out of flaming fire.
 Amidst thunder and lightning
 were you revealed to them;
 in the blast of the shofar did you appear to them.

As it is written in your Torah:
 “On the third day,
 as morning dawned,
 amidst thunder and lightning
 with dense cloud upon the mountain
 and a mighty blast of the shofar
 — everyone in the camp trembled.” *Exodus 19*





<p>Ve-ne'emar Vayehi kol ha-shofar holeikh ve-hazeik me'od moshe yedabbeir ve-ha-elohim ya'anenu ve-kol.</p>	<p>וְנֹאמַר – וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְהוֹק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל:</p>	<p>And it is said: “The blast of the shofar grew stronger and stronger. Moses spoke and God answered him with a voice.” <i>Exodus 19</i></p>
<p>Ve-ne'emar Ve-khol ha-'am ro'im et ha-kolot ve-et ha-lappidim ve-et kol ha-shofar ve-et ha-har 'ashein vayyar ha-'am vayyanu'u vayya'amdu mei-rahok.</p>	<p>וְנֹאמַר – וְכָל-הָעָם רְאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם וְאֶת קוֹל הַשּׁוֹפָר וְאֶת-הַהָר עָשָׁן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרָחֹק:</p>	<p>And it is said: “When all the people saw the thunder and lightning, the blast of the shofar and the mountain in smoke, the people looked in awe and trembled, and stood at a distance.” <i>Exodus 20</i></p>
<p>U-v-divrei kodshekha katuv leimor 'Ala elohim bi-tru'ah adonai be-kol shofar.</p>	<p>וּבְדַבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר – עָלָה אֱלֹהִים בְּתְרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:</p>	<p>And in your Holy Writings, it is written: “God ascended amidst the blast of the horn; the Eternal One amidst the sound of the shofar.” <i>Psalm 47</i></p>
<p>Ve-ne'emar Ba-ḥatzotzerot ve-kol shofar ha-ri'u lifnei ha-melekh adonai.</p>	<p>וְנֹאמַר – בְּחִצְצוֹרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:</p>	<p>And it is said: “With trumpet and shofar blast raise a fanfare to the Sovereign, the Eternal.” <i>Psalm 98</i></p>
<p>Ve-ne'emar Tik'u va-ḥodesh shofar ba-keseh le-yom ḥaggeinu.</p>	<p>וְנֹאמַר – תִּקְעוּ בְּחֹדֶשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חַגֵּנוּ:</p>	<p>And it is said: “Sound the shofar on the New Moon, at the appointed time for our New Year.</p>

Tik'u va-ḥodesh shofar, “Sound the shofar,” — Rabbi Berekhia comments that the verse *tik'u va-ḥodesh shofar*, “sound the shofar on the New Moon,” implies *ḥaddeshu ma'aseikhem*, “renew your deeds,” and the word *shofar* implies *shapru ma'aseikhem*, “improve your deeds.” The Blessed Holy One said: “My children, if you will improve your deeds, I will act unto you as the shofar. Just as you blow into one end of the shofar, and the sound comes out at the other, so will I rise from the throne of judgment and sit upon the throne of mercy, changing my attribute of strict justice to that of mercy.”





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

כִּי חֹק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

When it is a law for Israel,
it is an ordinance for the God of Jacob.”

Psalm 81

Ve-ne'emar
Halleluyah.
Halelu el be-kodsho
halleluhu bi-rki'a' 'uzzo.

וְנֹאמַר –
הַלְלוּיָהּ.
הַלְלוּ-אֵל בְּקֹדֶשׁוֹ
הַלְלוּהוּ בְּרִקְיעַ עֻזּוֹ:

And it is said:
“Hallelujah!
Sing God's praise in God's sanctuary,
throughout the firmament, God's stronghold.

Halleluhu vi-gvurotav
halleluhu ke-rov gudlo.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו
הַלְלוּהוּ כְּרֹב גִּדְלוֹ:

Sing God's praise, for divine mighty deeds,
sing out praise to match God's greatness.

Halleluhu be-teika' shofar
halleluhu be-neivel ve-khinnor.

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר
הַלְלוּהוּ בְּנִבְל וּכְנֹר:

Sing God's praise with the shofar blast,
sing out praise with harp and lute.

Halleluhu be-tof u-mahol
halleluhu be-minnim ve-'ugav.

הַלְלוּהוּ בְּתוֹף וּמַחֹל
הַלְלוּהוּ בְּמִנִּים וְעָגָב:

Sing God's praise with drum and dance,
sing out praise with strings and flute.

Halleluhu be-tziltzelei shama'
halleluhu be-tziltzelei teru'ah.

הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַ
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

Sing God's praise with ringing cymbals,
sing out your praise with crashing cymbals.

Kol ha-neshamah
tehalleil yah. Halleluyah.

כָּל הַנְּשָׁמָה
תְּהַלֵּל יְיָ. הַלְלוּיָהּ:

Let everything that breathes
sing God's praise. Hallelujah!

Kol ha-neshamah
tehalleil yah. Halleluyah.

כָּל הַנְּשָׁמָה
תְּהַלֵּל יְיָ. הַלְלוּיָהּ:

Let everything that breathes
sing God's praise. Hallelujah!”

Psalm 150





Ve-'al yedei 'avadekha ha-nevi'im
 katuv leimor
 Kol yoshevei teiveil
 ve-shokhenei aretz
 ki-nso neis harim tir'u
 ve-khi-tko'a' shofar tishma'u.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים
 כְּתוּב לֵאמֹר—
 כָּל-יֹשְׁבֵי תֵּבֵל
 וְשֹׁכְנֵי אֶרֶץ
 כְּנִשְׂא־נֶס הַרִים תִּרְאוּ
 וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ:

And by your servants, the Prophets,
 it is written:
 “All inhabitants of the world
 and dwellers upon earth —
 when the banner is raised upon the mountains,
 behold; and listen when the shofar is sounded.”

Isaiah 18

Ve-ne'emar
 Vehayah ba-yom ha-hu
 yittaka' be-shofar gadol
 u-va'u ha-ovedim be-eretz ashur
 ve-ha-niddahim be-eretz mitzrayim
 vehishtaḥavu l-adonai
 be-har ha-kodesh bi-rushalayim.

וְנֹאמַר—
 וְהָיָה בַיּוֹם הַהוּא
 יִתְקַע בְּשׁוֹפָר גָּדוֹל
 וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר
 וְהַנִּדְּחִים בְּאֶרֶץ מִצְרַיִם
 וְהִשְׁתַּחֲוּוּ לַיהוָה
 בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָיִם:

And it is said:
 “On that day
 a great shofar shall be sounded,
 and the lost shall come from the land of Assyria,
 and the outcasts from the land of Egypt;
 and they shall worship the Eternal
 on the holy mount in Jerusalem.”

Isaiah 27

Ve-ne'emar
 V-adonai 'aleihem yeira'eh
 veyatza kha-barak hitzo
 v-adonai elohim ba-shofar yitka'
 vehalakh be-sa'arot teiman.
 Adonai tzeva'ot yagein 'aleihem
 ken tagein 'al 'ammekha yisra'el
 bi-shlomekha.

וְנֹאמַר—
 וַיְהוֹה עֲלֵיהֶם יִרְאֶה
 וַיֵּצֵא כְּבָרֶק הִצּוֹ
 וַאֲדֹנָי אֱלֹהִים בְּשׁוֹפָר יִתְקַע
 וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:
 יְהוָה צְבָאוֹת יִגֵּן עֲלֵיהֶם—
 כִּן תִּגֵּן עַל עַמְּךָ יִשְׂרָאֵל
 בְּשִׁלּוֹמֶךָ:

And it is said:
 “The Eternal shall appear to them,
 God's arrow flashing forth like lightning;
 God shall sound the shofar
 and advance with the storms of the south.
 The Source of all forces will protect them” —
 thus will you protect your people Israel
 with your peace.

Zechariah 9

Eloheinu v-eilohei avoteinu
 teka' be-shofar gadol le-ḥeiruteinu
 ve-sa neis le-kabbeitz galuyyoteinu

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ
 וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ

Our God and God of our ancestors,
 sound the great shofar for our freedom;
 raise high the banner to gather our exiles.





Ve-kareiv pezureinu
 mi-bein ha-goyim
 u-nfutzoteinu kanneis mi-yarketei aretz.
 Va-havi'einu le-tziyyon 'irekha be-rinnah
 ve-li-rushalayim beit mikdashekha
 be-simhat 'olam.
 Ki sham 'asu avoteinu lefanekha
 et korbenot hovoteihem
 ki-mtzuvveh be-toratekha
 'al yedei moshe 'avdekha
 mi-pi khevodekha ka-amur
 U-v-yom simhatkhem u-v-mo'adeikhem
 u-v-rashei hodsheikhem
 utka'tem ba-hatzotzerot
 'al 'oloteikhem
 ve-'al zivhei shalmeikhem
 vehayu lakhem le-zikkaron
 lifnei eloheikhem
 ani adonai eloheikhem.

וְקָרַב פְּזוּרֵינוּ
 מִבֵּין הַגּוֹיִם
 וְנִפְּצוּתֵינוּ כַּנֵּיס מִיַּרְכְּתֵי אֶרֶץ.
 וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה
 וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
 בְּשִׂמְחַת עוֹלָם.
 כִּי שָׁם עָשׂוּ אֲבוֹתֵינוּ לִפְנֵיךָ
 אֶת קִרְבָּנוֹת הַחֹבוֹתֵיהֶם
 כַּמְצֻוֶה בְּתוֹרַתְךָ
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ
 מִפִּי כְּבוֹדְךָ כְּאָמַר –
 וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם
 וּבְרָאשֵׁי הַדָּשָׁיִם
 וּתְקַעְתֶּם בְּחִצְצוֹתַי
 עַל עֹלֹתֵיכֶם
 וְעַל זְבִיחֵי שְׁלָמֵיכֶם
 וְהָיוּ לָכֶם לְזִכְרוֹן
 לִפְנֵי אֱלֹהֵיכֶם
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

Draw close our scattered folk
 from among the nations;
 gather our dispersed from the ends of the earth.
 Bring us to Zion, your city, in exultation,
 and to Jerusalem, home of your sanctuary,
 with everlasting joy,
 for there our ancestors offered up
 their obligatory offerings
 as commanded in the Torah
 by Moses your servant.
 As it is said:
 “On your joyous days, at your set times,
 and on your new moons,
 you shall sound the trumpets
 to accompany your burnt offerings
 and sacrifices of well-being,
 and it shall be a reminder for you
 before your God;
 I am the Eternal your God.” *Numbers 10*

Ki attah shomei'a' kol shofar
 u-ma'azin teru'ah
 ve-ein domeh lakh.
 Barukh attah adonai
 shomei'a' kol teru'at
 'ammo yisra'el be-rahamim.

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר
 וּמְאֲזִין תְּרוּעָה
 וְאֵין דּוֹמֶה לָךְ:
 בְּרוּךְ אַתָּה יְהוָה
 שׁוֹמֵעַ קוֹל תְּרוּעַת
 עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

For you heed the sound of the shofar,
 and attend to the blast of the horn;
 there is none like you.
 Praised are you, Eternal One
 who mercifully heeds the sound of the shofar blast
 of your people Israel.





'Avodah

Retzeih adonai eloheinu
 be-'ammekha yisra'el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t'hi le-ratzon tamid
 'avodat yisra'el 'ammekha.

Ve-tehezenah 'eineinu be-shuvekha
 le-tziyyon be-rah'amim.
 Barukh attah adonai
 ha-mahazir shekhinato le-tziyyon.

Hoda'ah

Modim anahnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur hayyeinu magein yish'einu
 attah hu. Le-dor va-dor
 nodeh lekha u-nsappeir tehillatekha
 'al hayyeinu ha-mesurim be-yadekha
 ve-'al nishmoteinu ha-pekudot lakh.
 Ve-'al nissekha she-be-khol yom 'immanu
 ve-'al nifle'otekha ve-tovotekha
 she-be-khol 'eit 'erev va-voker
 ve-tzohorayim.

God as the source of fulfillment.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלַהֲבֵ תְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתִחְזֹינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן:

God as the source of gratitude.

הודאה

מוֹדִים אַנְחֵנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מִגֵּן וּשְׂעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.
 וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

7. 'AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.

Let our eyes behold your return
 to Zion with love.
 Boundless are you, Eternal One,
 who restores Godly Presence to Zion.

8. HODA'AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation
 we acknowledge you and relate your praise,
 for our lives bound up in your hand,
 and for our souls in your keeping;
 for your miracles that are daily with us,
 and for your wondrous goodness
 at all times, evening, morning and noon.





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Ha-tov ki lo khalu raḥamekha
 ve-ha-meraḥeim ki lo tammu ḥasadekha
 mei-‘olam kivvinu lakh.
 Ve-‘al kullam yitbarakh
 ve-yitromam shimkha
 malkeinu tamid le-‘olam va-‘ed.

**U-khtov le-ḥayyim tovim
 kol benei veritekha.**

Ve-khol ha-ḥayyim yodukha selah
 vi-halelu et shimkha be-emet
 ha-el yeshu‘ateinu ve-‘ezrateinu selah.
 Barukh attah adonai ha-tov shimkha
 u-lkha na’eh le-hodot.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ
 מֵעוֹלָם קִוּוּנוּ לָךְ:
 וְעַל כָּל־מַעֲשֵׂיךָ וְיִתְרוֹמַם שִׁמְךָ
 מִלְּכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

**וּכְתוֹב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ:**

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה
 וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת
 הָאֵל יֵשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה:
 בְּרוּךְ אַתָּה יְהוָה הַטוֹב שִׁמְךָ
 וְלָךְ נָאֵה לְהוֹדוֹת:

You are goodness, for your love never ceases;
 compassionate One, your devotion never ends;
 we have ever hoped for you.
 For all this, may your name ever be blessed and exalted,
 our Sovereign, for ever and ever.

**And inscribe for a good life
 all the people of your Covenant.**

Let everything that lives acknowledge you
 and praise your name in truth,
 God of our deliverance and help.
 Praised are you, Eternal One, whose name is goodness,
 and to whom gratitude is fitting.

God as the source of peace.

Shalom

Eloheinu v-eilohei avoteinu.
 Berekheinu va-berakhah ha-meshulleshet
 ha-amurah mi-pi aharon u-vanav

Yevarekh'kha adonai ve-yishmerekha.
 Ken yehi ratzon.

Ya'eir adonai panav eilekha
 vi-ḥunneka.
 Ken yehi ratzon.

Yissa adonai panav eilekha
 ve-yaseim lekha shalom.
 Amen. Ken yehi ratzon.

שְׁלוֹם
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 בְּרַכְּנוּ בְּבְרָכָה מְשֻׁלְשֶׁת
 הָאֲמֹרָה מִפִּי אַהֲרֹן וּבָנָיו—

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
 כֵּן יְהִי רָצוֹן:

יֵאָר יְהוָה פָּנָיו אֵלֶיךָ
 וַיְחַנֶּךָ:
 כֵּן יְהִי רָצוֹן:

שֵׂא יְהוָה פָּנָיו אֵלֶיךָ
 וַיִּשֶׂם לָךְ שְׁלוֹם:
 אָמֵן. כֵּן יְהִי רָצוֹן:

9. SHALOM: PEACE

Our God and God of our ancestors,
 bless us with the three-fold blessing
 spoken by Aaron and his sons:

“May God bless you and keep you.”
 May it be so.

“May God’s presence radiate upon you
 and grant you graciousness.”
 May it be so.

“May God’s presence be with you
 and grant you peace.” *Numbers 6*
 Amen. May it be so.





Sim shalom tovah u-vrakhah
 hein va-ḥesed ve-raḥamim
 ‘aleinu ve-‘al kol yir’ei shemekha.
 Berekheinu avinu kullanu ke-eḥad
 be-or panekha.
 Ki ve-or panekha natatta lanu
 adonai eloheinu torat ḥayyim
 ve-ahavat ḥesed u-tzdakah u-vrakhah
 ve-raḥamim ve-ḥayyim ve-shalom.
 Ve-tov be-‘einekha
 le-vareikh et ‘ammekha yisra’el
 ve-et kol ha-‘ammim
 be-rav ‘oz ve-shalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה
 הֵן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
 בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פָּנֶיךָ.
 כִּי בְּאוֹר פָּנֶיךָ נָתַתָּ לָנוּ
 יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:
 וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
 וְאֵת כָּל הָעַמִּים
 בְּרַב עֹז וְשְׁלוֹם:

Grant peace, well-being and blessing,
 grace, lovingkindness and compassion,
 to us and all God-fearing people.
 Bless us, our Source, all of us uniquely
 with the light of your presence;
 for with your light, you have given us,
 Eternal One our God, a Torah of life,
 love of kindness, justice and blessing,
 compassion, life and peace.
 May it be good in your sight
 to bless your people Israel
 and all peoples
 with great strength and peace.

Be-seifer ḥayyim berakhah ve-shalom
 u-farnasah tovah
 nizzakheir ve-nikkateiv lefanekha
 anahnu ve-khol ‘ammekha
 beit yisra’el
 le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם
 וּפְרִנְסָה טוֹבָה
 נִזְכָּר וְנִקְטָב לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

In the book of life, blessing, peace
 and honourable prosperity,
 may we be remembered and inscribed,
 we and all your people Israel,
 for a life of goodness and peace.

Barukh attah adonai
 ‘oseih ha-shalom.

בְּרוּךְ אַתָּה יְהוָה
 עוֹשֵׂה הַשְׁלוֹם:

Blessed are you, Eternal One,
 author of peace.





Private meditations.

I.

Elohai netzor leshoni mei-ra'
 u-sfatai mi-dabbeir mirmah.
 Ve-li-mkalelai nafshi tiddom
 ve-nafshi ke-'afar la-kol tihyeh.
 Petaḥ libbi be-toratekha
 u-v-mitzvotekha tirdof nafshi.
 Yihyu le-ratzon imrei fi
 ve-hegyon libbi
 lefanekha
 adonai tzuri ve-go'ali. Amen.

אֱלֹהֵי נֹצֵר לְשׁוֹנֵי מַרְעַ
 וּשְׁפֵתַי מִדַּבֵּר מִרְמָה
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה:
 פֶּתַח לִבִּי בְּתוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי:
 יִהְיוּ לְרָצוֹן אִמְרֵי פִי
 וְהִגְיוֹן לִבִּי
 לְפָנֶיךָ
 יְהוָה צוּרִי וְגֹאֲלִי. אָמֵן:

My God, keep my tongue from evil
 and my lips from speaking deceit.
 Let me be silent to my detractors
 and my soul be as dust to all.
 Open my heart to your Torah
 that I might pursue your values.
 May the words of my mouth
 and the meditation of my heart
 find favour in your Presence,
 Eternal One, my Rock and Redeemer, Amen.

Talmud, Berakhot 17a

II.

Yehi ratzon mi-lefanekha
 Adonai eloheinu
 she-tashken be-fureinu
 ahavah ve-aḥavah ve-shalom ve-re'ut
 Ve-tarbeh gevuleinu be-talmidim
 ve-tatzli'ah sofeinu aḥarit ve-tikvah.
 Ve-tasim ḥelkeinu be-gan 'eiden
 ve-takkeneinu be-ḥaveir tov
 ve-yeitzer tov be-'olamekha.
 Ve-nashkim ve-nimtza yihul levaveinu
 li-r'ot et shemekha
 ve-tavo lefanekha
 korat nafsheinu le-tovah. Amen.

יְהִי רָצוֹן מִלְּפָנֶיךָ
 יְהוָה אֱלֹהֵינוּ
 שֶׁתִּשְׁכֵּן בְּפִירֵינוּ
 אֲהָבָה וְאַהֲבָה וְשָׁלוֹם וְרַעוּת:
 וְתַרְבֵּה גְבוּלֵנוּ בְּתַלְמִידִים
 וְתִצְלִיחַ סוֹפֵנוּ אַחֲרִית וְתִקְוָה:
 וְתִשֵּׂם חֶלְקֵנוּ בְּגַן עֵדֶן
 וְתַקְנֵנוּ בְּחֵבֵר טוֹב
 וְיִצֵּר טוֹב בְּעוֹלָמְךָ.
 וְנִשְׁכִּים וְנִמְצָא יְהוּל לְבָבֵנוּ
 לִירְאָה אֶת שְׁמֶךָ
 וְתָבֹא לְפָנֶיךָ
 קוֹרַת נַפְשֵׁנוּ לְטוֹבָה. אָמֵן:

May it be your will,
 Eternal One our God,
 that there abide with us
 love and camaraderie, peace and friendship.
 Increase our influence with disciples;
 grant us success in the end, and hope.
 Set our portion in paradise,
 by obtaining a good companion
 and a good impulse in your world.
 Let us rise early and find our heart's desire
 with reverence for your Name.
 And may we be granted
 contentment. Amen.

Talmud, Berakhot 16b





CONCLUSION OF CONGREGATIONAL AMIDAH

UNETANEH TOKEF

On this Judgment Day, old legend relates,
Rabbi Amnon of Mayence,
dying of the tortures of the eleventh century,
saw God enthroned with the angelic host
determining in the books of life and death
the verdict of everyone on earth.
His vision, Unetaneh Tokef, remains for us,
a reminder that the world is more awesome
than our finite gallery of profane sights and ordinary thoughts;
it is a vaster realm of mystery and power
which makes a claim upon our lives
and relates each one of us to spheres beyond our sight.

Unetaneh Tokef accounts with grim detail
the fires, floods, great storms, cruel swords
whereby we each shall one day meet our death.
Yet it tells also how our own repentance, prayer,
and acts of human caring
can mitigate the harshness of existence
and elevate survival
to the plane of being human.

Richard Levy (adapted)





WHEN WE BEGIN A NEW YEAR

When we 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 miserable;

Who shall attain fulfillment of days,
and who shall not attain fulfillment of days;

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 thirst for approval;

Who shall be scattered 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 with their lot
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 **teshuvah**, **tefillah** and **tzedakah**
have the power to change the character of our lives.

Let us resolve then to turn from our accustomed ways
and to behave righteously so that we may begin a truly new year.

Stanley Rabinowitz (adapted)





U-ntanneh tokef

U-ntanneh tokef kedushat ha-yom
 ki hu nora ve-ayom
 u-vo tinnasei malkhutekha
 ve-yikkon be-ḥesed kis'ekha
 ve-teisheiv 'alav be-emet.
 Emet ki attah hu dayyan u-mokhi'ah
 ve-yodei'a' va-'eid
 ve-khoteiv ve-ḥoteim ve-sofeir u-moneh
 ve-tizkor kol ha-nishkaḥot
 ve-tiftaḥ et seifer ha-zikhronot
 u-mei-eilav yikkarei
 ve-ḥotam yad
 kol adam bo.

We rise as the Ark is opened.

ונתנה תקף

ונתנה תקף קדשת היום
 כי הוא נורא ואיום
 ובו תנשא מלכותך
 ויכון בחסד כסאך
 ותשב עליו באמת.
 אמת כי אתה הוא דין ומוכיח
 ויודע ועד
 וכותב וחותם וסופר ומונה
 ותזכור כל הנשכחות
 ותפתח את ספר הזכרונות
 ומאליו יקרא
 וחותמ־יד
 כל אדם בו:

UNETANEH TOKEF

Let us declare the powerful holiness of this day
 for it is fearfully awesome.
 Today your sovereignty is elevated —
 your throne is founded on steadfast love,
 and you are seated upon it in the spirit of truth.
 Truly, you are the Judge who calls us to account,
 the all-knowing Witness.
 You record and seal, count and measure;
 you remember all that is forgotten.
 You open the Book of Memories,
 and it speaks for itself,
 for each of us, by our deeds,
 has put our signature to it.

According to legend, Rabbi Amnon of Mayence, a wealthy eleventh-century scholar of noble descent, was asked by the Bishop to convert in order to accept a position as minister. Rabbi Amnon told the Bishop he needed three days to think it over, but as soon as he left he regretted having even considered conversion for a moment. After three days, Rabbi Amnon was arrested and compelled to plead guilty to the charge of not converting. Out of remorse for having even considered conversion, Amnon asked to have his tongue cut out, but the Bishop ordered that his hands and feet be cut off instead and had him sent home.

Rosh Ha-Shanah was soon approaching. Dying of his wounds, Rabbi Amnon crawled to the synagogue. When the Cantor was reciting the *Kedushah* of *Musaf*, Rabbi Amnon asked him to pause, whereupon Amnon recited *unetaneh tokef* and died. Three days later Rabbi Amnon appeared in a dream to Rabbi Kalonymous ben Meshullam and taught him this prayer. He wrote it down as a memorial to Rabbi Amnon for all synagogues to recite on Rosh Ha-Shanah and Yom Kippur.





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<p>U-v-shofar gadol yittaka' ve-kol demamah dakkah yishama' u-mal'akhim yeiḥafeizun ve-ḥil u-r'adah yoḥeizun ve-yomeru hinneih yom ha-din li-fkod 'al tzeva marom ba-din ki lo yizku ve-'einekha ba-din.</p>	<p>וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע וּמַלְאָכִים יַחְפְּזוּן וְחֵיל וְרַעְדָּה יֶאֱחָזוּן וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בְּדִין:</p>	<p>A great shofar is sounded, yet a still small voice is heard. The angels are alarmed, gripped by fear and trembling. They cry: "Behold, the Day of Judgment!" For the heavenly hosts pass before you in judgment and even they are found wanting.</p>
<p>Ve-khol ba'ei 'olam ya'avrun lefanekha ki-vnei maron. Ke-vakkarat ro'eh 'edro ma'avir tzono taḥat shivto ken ta'avir ve-tispor ve-timneh ve-tifkod nefesh kol ḥai. Ve-taḥtokh kitzvah le-khol beriyyah ve-tikhtov et gezar dinam.</p>	<p>וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבְנֵי מְרוֹן: כְּבִקְרַת רוּעָה עֵדְרוּ מֵעֵבִיר צֹאנֹו תַּחַת שִׁבְטֹו כִּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי. וְתַחְתּוֹךָ קִצְוָה לְכָל בְּרִיָּה וְתִכְתּוֹב אֶת גְּזַר דִּינָם:</p>	<p>All who have entered the world pass before you like a flock of sheep. Like a shepherd who takes account of his flock, causing each one to pass beneath his staff, so you review, recount, and appraise the life of every living being. You set a limit for every creature's life and determine each one's destiny.</p>

ve-kol demamah dakkah, "yet a still small voice is heard" — This alludes to the well-known theophany that occurred to the prophet Elijah following forty days and forty nights at Mount Ḥoreb: "The Eternal passed by and a great, mighty wind crumbled mountains and shattered rocks, but the Eternal was not in the wind; and after the wind an earthquake, but the Eternal was not in the earthquake. And after the earthquake, fire, but the Eternal was not in the fire; and after the fire, kol demamah dakkah, "a sound of thin silence" (1 Kings 19:11-12). In great contrast to the theophany Moses and his generation experienced at Mount Sinai when God spoke "amidst thunder and lightning, fire and earthquake, and the blast of the shofar," Elijah finds God in "the still small voice," the sound of silence.

ki-vnei maron, "like a flock of sheep" — Some scholars argue the text should read **ke-ve-numeron**, like troops "numbered." Are we like sheep — aimless and herdlike, or like soldiers — purposeful, powerful actors?





Be-rosh ha-shanah yikkateivun u-v-yom tzom kippur yeihteimun	בְּרֹאשׁ הַשָּׁנָה יִכָּתְבוּן וּבְיוֹם צוֹם כִּפּוּר יִהְיֶה תְּמוּןָ—	On Rosh Ha-Shanah it is recorded and on Yom Kippur it is sealed:
Kammah ya'avrun ve-khammah yibbarei'un mi yihyeh u-mi yamut mi ve-kitzo u-mi lo ve-kitzo.	כַּמָּה יַעֲבֹרוּן וְכַמָּה יִבְרָאוּן מִי יִחְיֶה וּמִי יָמוּת מִי בְּקִצּוֹ וּמִי לֹא בְּקִצּוֹ.	How many shall pass away and how many shall be born, who shall live and who shall die, who in the fullness of years and who before his time.
Mi va-eish u-mi va-mayim mi va-ḥerev u-mi va-ḥayyah mi va-ra'av u-mi va-tzama mi va-ra'ash u-mi va-maggeifah mi va-ḥanikah u-mi vi-skilah.	מִי בְּאֵשׁ וּמִי בַּמַּיִם מִי בַּחֶרֶב וּמִי בַּחַיָּה מִי בְּרָעֵב וּמִי בְּצָמָא מִי בְּרַעַשׁ וּמִי בַּמַּגֵּפָה מִי בַּחֲנִיקָה וּמִי בַּסְּקִילָה.	Who by fire and who by water, who by the sword and who by wild beast, who by hunger and who by thirst, who by earthquake and who by plague, who by strangling and who by stoning.
Mi yanu'ah u-mi yanu'a' mi yishakeit u-mi yittareif mi yishaleiv u-mi yityassar mi ye'ani u-mi yei'asheir mi yishafeil u-mi yarum.	מִי יָנוּחַ וּמִי יִנוּעַ מִי יִשְׁקֵט וּמִי יִמְרַר מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר מִי יֵעָנִי וּמִי יֵעֲשֶׂר מִי יִשְׁפֹּל וּמִי יָרוּם:	Who shall be at rest and who shall be restless, who shall be calm and who shall be distraught, who shall be serene and who shall be tormented, who shall be poor and who shall be rich, who shall be brought low and who uplifted.
U-tshuvah u-tfillah u-tzdakah ma'avirin et ro'a' ha-gezeirah.	וּתְשׁוּבָה וּתְפִלָּה וְצְדָקָה מַעֲבִירִין אֶת רֵעַ הַגְּזֵירָה:	But <i>teshuvah</i> , <i>tefillah</i> and <i>tzedakah</i> repentance, prayer and righteous deeds transform the harshness of the decree.

ma'avirin, "transform" — Literally, "annul." The laws of nature cannot be changed. As the rabbis taught, "olam noheg keminhago," "the world operates in its customary way." While we cannot necessarily annul the harshness of the "decree," we can nevertheless transform the meaning and impact it has for us through acts of *teshuvah*, *tefillah* and *tzedakah*, repentance, prayer and righteous deeds.





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Ki ke-shimkha ken tehillatekha
kasheh li-kh'os ve-no'ah li-rtzot
ki lo tahpotz be-mot ha-meit
ki im be-shuvo mi-darko vehayah.
Ve-'ad yom moto tehakkeh lo
im yashuv miyyad tekabelo.
Emet ki attah hu yotzeram
ve-attah yodei'a' yitzram
ki hem basar va-dam.
Adam yesodo mei-'afar ve-sofo le-'afar
be-nafsho yavi lahmo
mashul ke-heres ha-nishbar
ke-hatzir yaveish u-kh-tzitz noveil
ke-tzeil 'oveir u-kh-'anan kalah
u-kh-ru'ah noshavet u-kh-avak porei'ah
ve-kha-halom ya'uf.

Ve-attah hu melekh
el hai ve-kayyam.

כִּי כְשִׁמְךָ כֵּן תִּהְלִיתֶךָ
קָשֶׁה לְכַעֵס וְנוֹחַ לְרַצּוֹת
כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּית
כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.
וְעַד יוֹם מוֹתוֹ תַּחַקֵּה לוֹ
אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ:
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם
וְאַתָּה יוֹדֵעַ יִצְרָם
כִּי הֵם בָּשָׂר וְדָם.
אָדָם יְסוּדוֹ מֵעָפָר וְסוֹפוֹ לְעָפָר
בְּנַפְשׁוֹ יָבִיא לְחַמוֹ
מְשׁוּל כְּחֶרֶס הַנִּישָׁבָר
כְּחֹצִיר יָבֵשׁ וְכֶצִּיץ נוֹבֵל
כְּצֵל עוֹבֵר וְכַעֲנַן בָּלָה
וְכִרוּחַ נוֹשֶׁבֶת וְכֶאֱבָק פּוֹרֵחַ
וְכַחֲלוֹם יְעוּף:
וְאַתָּה הוּא מֶלֶךְ
אֵל חַי וְקַיָּם:

You are all that we praise you for —
slow to anger and easily appeased.
For you do not desire a person's death,
but rather that one turn from one's path and live.
Until the day of our death you await us;
when we return, you immediately welcome us.
For you are the Creator
and you know the nature of your creatures,
that they are flesh and blood.
A person's origin is dust and one's end is dust,
at the hazard of one's life one earns a living.
We are fragile as pottery, so easily shattered,
like the grass that withers, like the flower that fades,
like the fleeting shadow, like the vanishing cloud,
like the wind that rushes by, like the scattered dust,
like the dream that flies away.
But you are the Sovereign One,
the living and everlasting God!

The Ark is closed and we are seated.





VE-KHOL MA'AMINIM – AND ALL BELIEVE

The One who holds the scales of justice in the balance;
— all believe that this One is the God of faithfulness.

The One who probes and searches the most hidden secrets;
— all believe that this One probes our innermost thoughts.

The One who redeems life from death;
— all believe that this One is the mighty redeemer.

The One who alone judges the world;
— all believe that this One is the judge of truth.

The One who is called “I am that I am;”
— all believe that this One is everlasting.

The One whose name and fame are affirmed;
— all believe that this One is without equal.

The One who recalls favourably those who call on the Eternal;
— all believe that this One remembers the covenant.

The One who grants life to all living creatures;
— all believe that this One lives and endures.

The One whose goodness embraces the good and the wicked;
— all believe that this One is good to all.





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Ve-khol ma'aminim

Ha-oheiz be-yad middat mishpat.

Ve-khol ma'aminim she-hu el emunah.

Ha-bohein u-vodeik ginzei nistarot.

Ve-khol ma'aminim she-hu bohein kelayot.

Ha-go'eil mi-mavet u-fodeh mi-shahat.

Ve-khol ma'aminim she-hu go'eil hazak.

Ha-dan yeḥidi le-va'ei 'olam.

Ve-khol ma'aminim she-hu dayyan emet.

He-hagu'i be-ehyeh asher ehyeh.

Ve-khol ma'aminim she-hu hayah ve-hoveh ve-yihyeh.

Ha-vaddai shemo ken tehillato.

Ve-khol ma'aminim she-hu ve-ein bilto.

Ha-zokheir le-mazkirav tovot zikhronot.

Ve-khol ma'aminim she-hu zokheir ha-berit.

Ha-ḥoteikh ḥayyim le-khol ḥai.

Ve-khol ma'aminim she-hu ḥai ve-kayyam.

Ha-tov u-meitiv la-ra'im ve-la-tovim.

Ve-khol ma'aminim she-hu tov la-kol.

וכל מאמינים

הֶאֱחִיז בְּיַד מִדַּת מִשְׁפָּט.

וְכֹל מְאֻמְיָנִים שֶׁהוּא אֵל אֱמוּנָה:

הַבּוֹחֵן וְבוֹדֵק גְּנוּי נִסְתָּרוֹת.

וְכֹל מְאֻמְיָנִים שֶׁהוּא בּוֹחֵן בְּלִיּוֹת:

הַגּוֹאֵל מִמָּוֶת וּפּוֹדֵה מִשַּׁחַת.

וְכֹל מְאֻמְיָנִים שֶׁהוּא גּוֹאֵל חֲזָק:

הַדָּן יְחִידֵי לְבָאֵי עוֹלָם.

וְכֹל מְאֻמְיָנִים שֶׁהוּא דַּיָּן אֱמֶת:

הַהֲגוּי בְּאֵיחָה אֲשֶׁר אֵחָה.

וְכֹל מְאֻמְיָנִים שֶׁהוּא הָיָה וְהוּא וְיִהְיֶה:

הַיְדָאִי שְׁמוֹ בֵּן תְּהִלָּתוֹ.

וְכֹל מְאֻמְיָנִים שֶׁהוּא וְאֵין בְּלִתּוֹ:

הַזּוֹכֵר לְמִזְכִּירָיו טוֹבוֹת זְכוֹנוֹת.

וְכֹל מְאֻמְיָנִים שֶׁהוּא זּוֹכֵר הַבְּרִית:

הַחֹתֵךְ חַיִּים לְכֹל חַי.

וְכֹל מְאֻמְיָנִים שֶׁהוּא חַי וְקַיָּם:

הַטּוֹב וּמְטִיב לְרָעִים וְלַטּוֹבִים.

וְכֹל מְאֻמְיָנִים שֶׁהוּא טוֹב לְכֹל:





The One who knows the impulses of all creatures;
— all believe that this One creates them from the womb.

The One who is all-powerful and all-embracing;
— all believe that this One is omnipotent.

The One who dwells in divine mystery;
— all believe that this One stands alone.

The One who enthrones kings, but to Whom alone is the sovereignty;
— all believe that this One is the Eternal Sovereign.

The One who guides every generation with steadfast love;
— all believe that this One maintains devotion.

The One who is patient and condones rebels;
— all believe that this One is forgiving forever.

The One who is supreme and regards the reverent;
— all believe this One responds to a whisper.

The One who opens the gate for those who seek return;
— all believe that this One's hand is ever open.

The One who looks out for the wicked and desires their return;
— all believe that this One is just and upright.

The One whose anger is brief and whose patience is great;
— all believe that this One is hard to provoke.





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Ha-yodei'a' yeitzer kol yetzurim. Ve-khol ma'aminim she-hu yotzeram ba-baten.	הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים. וְכָל מְאֲמִינִים שֶׁהוּא יוֹצֵרָם בְּבִטָּן:
Ha-kol yakhol ve-kholelam yaḥad. Ve-khol ma'aminim she-hu kol yakhol.	הַכֹּל יָכוֹל וְכוֹלֵלָם יַחַד. וְכָל מְאֲמִינִים שֶׁהוּא כֹל יָכוֹל:
Ha-lan be-seiter be-tzeil shaddai. Ve-khol ma'aminim she-hu levaddo hu.	הֲלֵן בְּסִתֵּר בְּצֵל שְׁדַי. וְכָל מְאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא:
Ha-mamlikh melakhim ve-lo ha-melukhah. Ve-khol ma'aminim she-hu melekh 'olam.	הַמְּמַלְכֵי מַלְכִים וְלוֹ הַמְּלוּכָה. וְכָל מְאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם:
Ha-noheig be-ḥasdo kol dor. Ve-khol ma'aminim she-hu notzeir ḥased.	הַנּוֹהֵג בְּחֶסְדּוֹ כָּל דּוֹר. וְכָל מְאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:
Ha-soveil u-ma'lim 'ayin mi-sorerim. Ve-khol ma'aminim she-hu solei'aḥ selah.	הַסּוֹבֵל וּמַעֲלִים עֵין מִסּוֹרֵרִים. וְכָל מְאֲמִינִים שֶׁהוּא סוֹלֵחַ סְלָה:
Ha-'elyon ve-'eino el yerei'av. Ve-khol ma'aminim she-hu 'oneh laḥash.	הָעֶלְיוֹן וְעֵינוֹ אֵל יִרְאִיו. וְכָל מְאֲמִינִים שֶׁהוּא עוֹנֵה לְחֵשׁ:
Ha-potei'aḥ sha'ar le-dofekei bi-tshuvah. Ve-khol ma'aminim she-hu petuḥah yado.	הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בְּתִשׁוּבָה. וְכָל מְאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוֹ:
Ha-tzofeh la-rasha' ve-ḥafeitz be-hitzadeko. Ve-khol ma'aminim she-hu tzaddik ve-yashar.	הַצּוֹפֵה לְרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ. וְכָל מְאֲמִינִים שֶׁהוּא צַדִּיק וַיֵּשֶׁר:
Ha-ketzar be-za'am u-ma'arikh af. Ve-khol ma'aminim she-hu kasheh li-kh'os.	הַקָּצֵר בְּזַעַם וּמְאַרֵיךְ אַף. וְכָל מְאֲמִינִים שֶׁהוּא קָשֶׁה לְכַעֵס:





The One who is compassionate, putting compassion before anger;
— all believe that this One is easy to appease.

The One who regards equally, great and small alike;
— all believe that this One is a righteous judge.

The One who is perfect, dealing blamelessly with the blameless;
— all believe that this One's work is perfection.

MALKHUYOT – GOD RULES

Consider the forces that rule our lives, the currents of instinct and longing that rise from the depths of our being, the tides of ambition and desire that sweep away our will, the little waves of habit and routine in which our vision drowns — yet the Eternal is greater than these, and God's still small voice louder than their roaring. On the New Year we acknowledge God as Sovereign; may the Eternal reign over us and within us.

Forms of Prayer

PSALTER OF AVRAM KATANI – PSALM XXXIII: A PSALM OF JUSTICE AND ITS SCALES

One day the signal shall be given me;
I shall break in and enter heaven, and
Remembering who, below, held upper hand,
And who was trodden into misery,
I shall seek out the abominable scales
On which the heavenly justice is mis-weighed.
I know I am no master of the trade,
Can neither mend nor make, clumsy with nails,
No artisan — yet am I so forespoken,
Determined so against the automaton,
That I must tamper with it, tree and token,
Break bolts, undo its markings, one by one,
And leave those scales so gloriously broken,
That ever thereafter justice shall be done!

A.M. Klein





Ha-raḥum u-makdim raḥamim le-rogez. הַרְחֹם וּמַקְדִּים רַחֲמִים לְרֹגֵז.
 Ve-khol ma'aminim she-hu rakh li-rtzot. וְכֹל מְאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:

Ha-shaveh u-mashveh katon ve-gadol. הַשְׁוֶה וּמַשְׁוֶה קָטָן וְגָדוֹל.
 Ve-khol ma'aminim she-hu shofeit tzedek. וְכֹל מְאֲמִינִים שֶׁהוּא שׁוֹפֵט צְדָק:

Ha-tam u-mittammeim 'im temimim. הִתַּם וּמִתַּמֵּם עִם תְּמִימִים.
 Ve-khol ma'aminim she-hu tamim po'olo. וְכֹל מְאֲמִינִים שֶׁהוּא תָמִים פְּעֻלוֹ:

THE MEANING OF GOD'S SOVEREIGNTY

Faith in the sovereignty of God comes then to mean faith that in humankind there is manifest a Power which . . . operates for the regeneration of human society. God does not stand apart from humanity and issue commands to people. God's presence is evidenced in those qualities of the human personality and of society by which the evils of life are overcome, and latent good brought to realization. By ascribing primacy to these qualities we acclaim the sovereignty of God.

Mordecai M. Kaplan

THE SOVEREIGNTY OF GOD

A people which seriously calls God alone its Sovereign must become a true people, a community where all members are ruled by honesty without compulsion, kindness without hypocrisy, and the brotherliness of those who are passionately devoted to their divine leader. When social inequality, distinction between the free and the unfree, splits the community and creates chasms between its members, there can be no true people, there can be no "God's people." So (prophetic) criticism and demand are directed toward every individual whom other individuals depend upon, toward everyone who has a hand in shaping the destinies of others — that means, directed toward every one of us. When Isaiah speaks of justice, he is not thinking of institutions but of you and me, because without you and me, the most glorious institution becomes a lie.

Martin Buber





**PSALTER OF AVRAM KATANI – PSALM XXIV:
SHIGGAION OF ABRAHAM WHICH HE SANG
UNTO THE LORD**

O incognito god, anonymous lord,
with what name shall I call you? Where shall I
discover the syllable, the mystic word
that shall evoke you from eternity?
Is that sweet sound a heart makes, clocking life,
Your appellation? Is the noise of thunder it?
Is it the hush of peace, the soul of strife?

I have no title for your glorious throne,
and for your presence not a golden word —
only that wanting you, by that alone
I do evoke you, knowing I am heard.

A.M. Klein

HOW THE WORLD SHOULD BE GOVERNED

This is the season of God, the Ruler. We celebrate the ultimate rule of the divine, the coherence of all the disparate parts of the universe in one related cosmos. A realm in which the power of God can relate all people to each other and every person to every corner of the natural world. Not for us the rule of lesser powers, who govern by keeping many people out, rather than drawing all people in. This day we renew our vision of how the world should be governed. And though too often we are tempted to withdraw from concern, at this New Year we determine: we shall help bring that ideal governance about. We shall help relate our own corner of the world to a rule that is divine.

Richard Levy





Malkhuyot

מלכויות MALKHUYOT

'Aleinu

'Aleinu le-shabbei'ah la-adon ha-kol
 la-teit gedullah le-yotzeir bereishit
 she-natan lanu torat emet
 ve-hayyei 'olam nata' be-tokheinu.

We rise as the Ark is opened.

עלינו

עלינו לשבח לאדון הכל
 לתת גדלה ליוצר בראשית
 שנתן לנו תורת אמת
 וחי עולם נטע בתוכנו:

ALEINU

It is up to us to praise the Crown of all,
 to ascribe greatness to the Author of Creation,
 who has given us a Torah of truth,
 and planted eternal life within us.

TRADITIONAL

'Aleinu le-shabbei'ah la-adon ha-kol
 la-teit gedullah le-yotzeir bereishit
 she-lo 'asanu ke-goyei ha-aratzot
 ve-lo samanu ke-mishpehot ha-adamh
 she-lo sam h'elkeinu ka-hem
 ve-goraleinu ke-khol hamonam

עלינו לשבח לאדון הכל
 לתת גדלה ליוצר בראשית
 שלא עשנו כגויי הארצות
 ולא שמנו כמשפחות האדמה
 שלא שם חלקנו בהם
 וגורלנו ככל המונם:

It is up to us to praise the Crwon of all,
 to ascribe greatness to the Author of Creation,
 who has not made us like other peoples
 and families of the earth,
 nor given us a lot like theirs,
 nor a fate like any other people.

Va-anahnu kore'im u-mishta'avim
 u-modim
 lifnei melekh malkhei ha-melakhim
 ha-kadosh barukh hu.
 She-hu noteh shamayim
 ve-yoseid aretz
 u-moshav yekaro ba-shamayim mi-ma'al
 u-shkhinat 'uzzo be-govhei meromim.
 Hu eloheinu ein 'od
 emet malkeinu efes zulato.
 Ka-katuv be-torato
 Veyada'ta ha-yom vahashevota
 el levavekha
 ki adonai hu ha-elohim

ואנחנו כורעים ומשתאווים
 ומודים
 לפני מלך מלכי המלכים
 הקדוש ברוך הוא.
 שהוא נוטה שמים
 ויוסד ארץ
 ומושב יקרו בשמים ממעל
 ושכינת עזו בגבהי מרומים:
 הוא אלהינו אין עוד
 אמת מלכנו אפס זולתו.
 ככתוב בתורתו –
 וידעת היום והשבת אל-לבבך
 כי יהוה הוא האלהים

Thus we bow in worship
 and thankfulness
 before the Sovereign of all sovereigns,
 the Holy One of Being;
 the One who stretched out the heavens
 and laid the foundations of the earth,
 a precious dwelling in the highest heavens,
 a powerful presence in the loftiest heights.
 This One is our God, there is no other;
 our Sovereign is faithful, there is none else.
 As it is written in your Torah:
 "Know this day and take it to heart
 that the Life-giver is the God





Ba-shamayim mi-ma'al
 ve-'al ha-aretz mi-taḥat ein 'od.

 'Al ken nekavveh lekha
 adonai eloheinu
 li-r'ot meheirah be-tif'eret 'uzzekha
 le-ha'avir gillulim min ha-aretz
 ve-ha-elilim karot yikkareitun.
 Le-takkein 'olam
 be-malkhut shaddai
 ve-khol benei vasar yikre'u vi-shmekha
 le-hafnot eilekha
 kol rish'ei aretz.
 Yakkiru ve-yeide'u kol yoshevei teiveil
 ki lekha tikhra' kol berekh
 tishava' kol lashon.
 Lefanekha adonai eloheinu
 yikhre'u ve-yippolu
 ve-li-khvod shimkha yekar yitteinu.
 Vi-kabbelu khullam et 'ol malkhutekha
 ve-timlokh 'aleihem meheirah
 le-'olam va-'ed.
 Ki ha-malkhut shellekha hi
 u-l-'olemei 'ad timlokh be-khavod.
 Ka-katuv be-toratekha
 Adonai yimlokh le-'olam va-'ed.

בַּשָּׁמַיִם מִמַּעַל
 וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

 עַל כֵּן נִקְוָה לְךָ
 יְהוָה אֱלֹהֵינוּ
 לְרֹאוֹת מְהֵרָה בְּתִפְאֶרֶת עֲזֹד
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים כְּרוֹת יִכָּרְתוּן.
 לְתַקֵּן עוֹלָם
 בְּמַלְכוּת שַׁדַּי
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
 לְהַפְנוֹת אֵלֶיךָ
 כָּל רִישֵׁי אֶרֶץ:
 יִכְרִירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל
 כִּי לְךָ תִכְרַע כָּל בְּרֶךְ
 תִשָּׁבַע כָּל לָשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יִכְרְעוּ וַיִּפְלוּ
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
 וַיִּקְבְּלוּ כָלֵם אֶת עַל מַלְכוּתֶךָ
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
 לְעוֹלָם וָעֶד:
 כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.
 כַּכְּתוּב בְּתוֹרַתְךָ –
 יְהוָה יִמְלֹךְ לְעַלְמֵי עוֹד:

of the heavens above
 and of earth below, there is no other.”

Deuteronomy 4

We therefore hope for you,
 Eternal One our God, that soon
 we might see your radiant strength
 sweep away idolatry
 and destroy false gods.
 May *tikkun 'olam*, mending the world,
 make manifest your mighty dominion;
 that all humankind might invoke your name,
 and all the wicked of the earth
 might fall away before you.
 Let all who dwell on earth recognize
 that to you every knee must bend
 and every mouth swear allegiance.
 Before you, Eternal One our God,
 will they humble themselves
 and cherish the dignity of your name.
 All will accept the yoke of your reign,
 that your sovereignty may soon embrace them
 for evermore.
 For dominion is yours
 and for all eternity you will rule with dignity.
 As it is written in your Torah:
 “The Eternal will reign forever.”

Exodus 15





309 ROSH HA-SHANAH MUSAF

<p>Ve-ne'emar Vehayah adonai le-melekh 'al kol ha-aretz ba-yom ha-hu yihyeh adonai ehad u-shmo ehad.</p>	<p>וְנֹאמַר – וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:</p>	<p>And it is said: “The Eternal shall be sovereign over all the earth; on that day the Eternal will be One, whose name will be ‘Oneness.” <i>Zechariah 14</i></p>
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We remain standing as the Ark is closed.

The shofar is sounded, except on Shabbat.

<p>TEKIAH SHEVARIM-TERUAH TEKIAH TEKIAH SHEVARIM TEKIAH TEKIAH TERUAH TEKIAH</p>	<p>תְּקִיעַת שְׁבָרִים-תְּרוּעָה תְּקִיעַת תְּקִיעַת שְׁבָרִים תְּקִיעַת תְּקִיעַת תְּרוּעָה תְּקִיעַת</p>	<p>TEKIAH SHEVARIM-TERUAH TEKIAH TEKIAH SHEVARIM TEKIAH TEKIAH TERUAH TEKIAH</p>
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<p>Areshet sefateinu ye'erav lefanekha el ram ve-nissa. Meivin u-ma'azin mabbitt u-makshiv le-kol teki'ateinu. U-tkabbeil be-rah'amim u-v-ratzon seider malkhuyoteinu.</p>	<p>אַרְשֶׁת שִׁפְתֵינוּ יַעְרַב לְפָנֶיךָ אֶל רֵם וְנִסָּא. מֵבִין וּמְאִזִּין מִבִּיט וּמְקַשֵּׁב לְקוֹל תְּקִיעֹתָנוּ. וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּיֹתֵינוּ:</p>	<p>May the utterance of our lips be pleasing, most sublime and lofty God, who understands and listens to, perceives and heeds our sounding of the shofar blast. Accept with compassion and favour our <i>malkhuyot</i> prayers.</p>
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We are seated.

The shofar must be curved, not straight. The reason given for this is that the shofar should be symbolic of our willingness to bow in submission before the sovereignty of God. “The sounding of the Shofar, the most ancient rite in the observance of Rosh Ha-Shanah, has been interpreted as a summons to the soul to present itself before the judgment seat of God. It has also been construed as *teru'at melekh*, the salute to the Sovereign, with all its implications of fealty and allegiance. It has functioned, and should still function, in the life of the people as an invitation to the individual Jew to renew his or her oath of unqualified allegiance and loyalty to those ideals, the realization of which would convert human society into a Realm of God” (*Mordecai M. Kaplan*).





ZIKHRONOT – GOD REMEMBERS

Together we remember a year that is gone, with opportunities that can never return. With God's help we try to face our past, without excuses or reproach. We consider the good we did, and the good we missed; the hurts we endured and the hurts we inflicted. The Book of Memory is still open, and the ending is not yet written. We read it in order to repent.

Forms of Prayer

GRATITUDE AND MEMORY

Gratitude and memory must be linked together. Forgetfulness is one of the great sins of our time. People block out remembrance of difficult times, of failures, of their own weakness. And then they do not remember the help they received from others; and gratitude dies.

Israel remained strong because it remembered its times of weakness. It did not glorify itself into a strong, independent people bestriding the world like a giant. . . . There are other traditions which exalt a people as divine in origin, its beginnings as a golden age. Israel says: "We were wanderers, nomads, slaves. . . ."

At that point, we can begin to acknowledge the darkness, the suffering, the flaws which are part of our history. We see life as a totality and do not build false images of the past which deny the gifts we needed to survive.

Acknowledging the gifts, the riches, the joy of sharing a land flowing with milk and honey, we do more than give thanks to God: we open these blessings for all to enjoy.

Albert Friedlander

THE DAY OF REMEMBRANCE

The Day of Remembrance reminds us that one way of making our peace with God is to remove the causes that have estranged us from God. . . . The Day of Remembrance is a day for human as well as Divine memories. It should bring us face to face with ourselves; it should help us to understand our true moral position. It should set us asking: "What am I doing with my life?" It should spur us to the task of self-recollection, self-scrutiny.

At the last judgment, these are the questions to be asked: Did you conduct your business with integrity? Did you set aside fixed times for learning Torah? Did you concern yourself with raising a family? Did you look forward to Israel's redemption and universal peace? (*Talmud, Shabbat 31a*).

Morris Joseph





MEMORY IS IN ITSELF REDEMPTIVE

One of the biblical names for Rosh Hashanah is *Yom Hazikaron*, “the Day of Remembrance.” ... On New Year’s Day we remember the beginning of the world; God remembers the deeds of all creatures; Israel remembers its special function as God’s witness, and recalls the successes and failures of its mission.

But such remembrance is not merely an excursion into the past. The central theme of New Year’s Day is the power of Memory itself. Memory defies oblivion, breaks the coils of the present, establishes the continuity of the generations, and rescues human life and effort from futility. It affords the only true resurrection of the dead. The act of remembering is thus in itself redemptive. If, on the one hand, it involves a chastening assessment, it involves, on the other, a comforting reassurance. New Year’s Day is at once a day of judgment and a new beginning. If it looks backward, it does so only on the way forward; and its symbol is the trumpet of an eternal reveille.

Theodore Gaster

GOD REMEMBERS

God remembers! All our ancestors live in us. Though their tongues are silent, they speak with ours. Though their hands are still, they labour through us. The past lives in us, in our very bodies. The structure of our organs, the energy that moves our muscles, the nerves and brain with which we apprehend our world, are all an inheritance from generations that have passed.

God remembers! The past lives in our souls, in our ability to reason, to communicate thought and feeling, to work, to love, to pray.

God remembers! The past lives in the world’s wealth of natural resources. We eat the fruit of trees planted by generations long gone. With metals stored in the earth we forge our tools. Through the skills and wisdom of generations vanished we are charged to “work and protect the Garden.”

God remembers! The past lives in our society and in our folkways. Not we of this generation have originated government to make us secure, courts to administer justice and protect our liberties, gracious customs to beautify our days.





God remembers! The past lives in our culture. The joys of generations who lived before we were born are immortalized in music and art; the wisdom of the ancients still speaks in our literature; and the deeds of our ancestors are recorded in the annals of history.

God remembers! The past lives in our Jewish heritage. In the clear-eyed faith of Israel, in the humanity of Jewish law, in the loveliness of Jewish tradition, ancient prophets and sages still teach us to walk in God's way.

The past is not dead. It lives in us and in our world. This is how we shall live when we have departed this world. So let us then live that the remembrance of us be for good and not for evil, for a blessing, not for a curse.

Let us guard the clean strength of our bodies for the sake of generations yet unborn.
For God remembers!

Let us preserve the store of truth that is ours and transmit it enhanced to those who will seek after it tomorrow.
For God remembers!

Let us use the world's goods wisely, that those who come after us may not suffer want in a depleted world.
For God remembers!

Let us cherish justice and freedom in the affairs of our land and equality among all peoples, that our children after us may not revile us for bequeathing a heritage of evil.
For God remembers!

Let us be true to our past as Jews, seeking to fulfill the unrealized ideals of our prophets and sages. Let us fit ourselves to be their successors, and to impart to our children the vision of God's realm and the zeal for Godly service.
For God remembers!

Let us offer praise to the One who remembers, to the One in whom past, present and future are bound together, to the One through whom the transient is invested with eternity.
For God remembers!

Milton Steinberg (adapted)





Zikhronot

Ve-'al yedei 'avadekha ha-nevi'im
katuv leimor
Halokh vekarata
ve-oznei yerushalayim leimor
Koh amar adonai
zakharti lakh ḥesed ne'urayikh
ahavat kelulotayikh
lekhteikh aḥarai ba-midbar
be-eretz lo zeru'ah.

Ve-ne'emar
Vezakharti ani et beriti otakh
bi-mei ne'urayikh vahakimoti lakh
berit 'olam.

Ve-ne'emar
Ha-vein yakkir li efrayim
im yeled sha'ashu'im
ki middei dabberi bo
zakhor ezkerenu 'od
'al ken hamu mei'ai lo
raḥeim araḥamennu
ne'um adonai.

זכרונות ZIKHRONOT

We rise.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים
 כְּתוּב לְאָמֹר –
 הֲלֹךְ וְקָרָאתָ
 בְּאָזְנֵי יְרוּשָׁלַיִם לְאָמֹר
 כֹּה אָמַר יְהוָה
 זָכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ
 אֲהַבַת כְּלוּלֹתַיִךְ
 לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר
 בְּאֶרֶץ לֹא זְרוּעָה:

וְנֹאמֵר –

וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אִתְּךָ
 בַּיָּמִי נְעוּרֶיךָ וְהִקִּימוֹתִי לְךָ
 בְּרִית עוֹלָם:

וְנֹאמֵר –

הֲבֵן יָקִיר לִי אֶפְרַיִם
 אִם יֶלֶד שְׁעִשׂוּעִים
 כִּי־מְדַי דְּבַרִּי בּוֹ
 זָכַר אֶזְכְּרֵנּוּ עוֹד
 עַל־כֵּן הִמּוֹ מְעִי לוֹ
 רַחֵם אֲרַחֲמֵנּוּ
 נְאֻם־יְהוָה:

And by your servants, the Prophets,
it is written:
“Go and proclaim
in the hearing of Jerusalem:
Thus says the Eternal,
‘I remember the devotion of your youth,
the love of your bridal days,
how you followed me through the wilderness,
through a land unsown.’” *Jeremiah 2*

And it is said:
“I will remember the Covenant I made with you
in the days of your youth, and I will establish
with you an everlasting Covenant.” *Ezekiel 16*

And it is written:
“ ‘Is not Ephraim my precious son,
my darling child?
For as often as I speak of him
I cherish his memory still.
So my heart yearns for him;
I will surely have compassion for him,’
says the Eternal.” *Jeremiah 31*





The shofar is sounded, except on Shabbat.

TEKIAH SHEVARIM-TERUAH TEKIAH
 TEKIAH SHEVARIM TEKIAH
 TEKIAH TERUAH TEKIAH

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה תְּרוּעָה תְּקִיעָה

TEKIAH SHEVARIM-TERUAH TEKIAH
 TEKIAH SHEVARIM TEKIAH
 TEKIAH TERUAH TEKIAH

Areshet sefateinu ye'erav lefanekha
 el ram ve-nissa.
 Meivin u-ma'azin
 mabbit u-makshiv
 le-kol teki'ateinu.
 U-tkabbeil be-rah'amim u-v-ratzon
 seider zikhronoteinu.

אַרְשֶׁת שִׁפְתֵינוּ יַעְרַב לְפָנֶיךָ
 אֵל רָם וְנִשָּׂא.
 מֵבִין וּמְאִזִין
 מְבִיט וּמְקַשֵּׁב
 לְקוֹל תְּקִיעַתְנוּ.
 וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן
 סֵדֶר זִכְרוֹנוֹתֵינוּ:

May the utterance of our lips be pleasing,
 most sublime and lofty God,
 who understands and listens to,
 perceives and heeds
 our sounding of the shofar blast.
 Accept with compassion and favour
 our *zikhronot* prayers.

We are seated.





SHOFAROT – GOD REVEALS AND DEMANDS

The sound of the shofar echoes through our past. Its cry reminds us of the binding of Isaac. It carries us back to Abraham, our father, who was prepared for such a sacrifice. Its strength recalls the power our people encountered at Sinai, the same power that gathers us here today. It pierces our pretensions. Yet its harshness is the sound of triumph which renews our confidence and hope. It calls us onward to the fulfillment of Israel's task and the redemption of humankind.

Forms of Prayer

SHOFAROT – A FULLER MEANING

Rosh Hashanah celebrates not the birthday of the world, but the traditional birthday of humankind. Creation began, according to rabbinic tradition, on the 25th day of Elul; Adam and Eve were created today, on the first day of Tishri. "Adam was created, and in a period of twelve hours, went through an entire spiritual journey. Created in the first hour of the sixth day, he sinned in the tenth hour of the same day, was judged in the eleventh hour, and pardoned on the twelfth. God then assured him that in the future when his descendants stand in judgment before the Holy One on Rosh Hashanah, they, like the first human, would obtain a full pardon" (*Midrash, Leviticus Rabbah 29:1*).

Tradition speaks of the last shofar-sounding as a call to a time of universal messianic redemption. The *Shofarot* raise the hope that our experience of impassioned belief and treasured values will not be in vain, and that our actions based upon them will produce lasting, concrete, and beneficial results. There is some reward for our perseverance; what we believe is neither illusion nor fantasy, but insight into a fuller meaning in life. We cannot hope for personal immortality, but we can hope that our participation in the shared dream, and our labours in its behalf, will be preserved. It is this hope that redeems any life, however obscure, from meaninglessness.

Michael Goulston (adapted)





EMBRACING THE WORLD

Israel's faith in the redemption of the world does not mean that this world is to be redeemed by another one; it is, rather, a faith in a new world on this earth. The words "trans-mundane" and "mundane" do not exist in the Hebrew language. This hope, which encompasses the whole world, means that we cannot talk with God if we leave the world to its own devices. We can talk with God only by embracing the world, to the best of our ability; that is, by infusing everything with God's truth and justice.

Martin Buber

A CONTINUAL PROCESS

According to the Kabbalah, redemption is not an event that will take place all at once at "the end of days" or something that concerns the Jewish people alone. It is a continual process, taking place at every moment. The good deeds of men and women are single acts in the long drama of redemption, and not only the people Israel but the whole universe must be redeemed.

There is longing for peace in the hearts of men and women. But peace is not the same as the absence of war. Peace among people depends upon a relationship of reverence for each other.

Peace will not come until people return out of their exile from each other, and Sarah and Hagar, Isaac and Ishmael, can embrace upon peaceful shores.

Peace will not come until we renounce excessive self-concern and allow our hearts to be moved enough by the misery of our fellow human beings to dare what must be dared.

Abraham Joshua Heschel





Shofarot

שופרות SHOFAROT

We rise.

Tik'u va-ḥodesh shofar
ba-keseh le-yom ḥaggeinu.
Ki ḥok le-yisra'el hu
mishpat l-eilohei ya'akov.

תקעו בְּחֹדֶשׁ שׁוֹפָר
בְּכֶסֶה לַיּוֹם חַגְּגֵינוּ:
כִּי חֹק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

Sound the shofar on the New Moon,
at the appointed time for our New Year.
When it is a law for Israel,
it is an ordinance for the God of Jacob.

Psalm 81

Halleluyah.
Halelu el be-kodsho
haleluhu bi-rki'a' 'uzzo.

הַלְלוּיָהּ.
הַלְלוּ-אֱלֹהֵי בְּקֹדֶשׁוֹ
הַלְלוּהוּ בִּרְקִיעַ עֹזוֹ:

Hallelujah!
Sing God's praise in God's sanctuary,
throughout the firmament, God's stronghold.

Haleluhu vi-gvurotav
haleluhu ke-rov gudlo.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו
הַלְלוּהוּ כְּרֹב גִּדְלוֹ:

Sing God's praise, for divine mighty deeds,
sing out praise to match God's greatness.

Haleluhu be-teika' shofar
haleluhu be-neivel ve-khinnor.

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר
הַלְלוּהוּ בְּנֵבֶל וּכְנֹר:

Sing God's praise with the shofar blast,
sing out praise with harp and lute.

Haleluhu be-tof u-mahol
haleluhu be-minnim ve-'ugav.

הַלְלוּהוּ בְּתוֹף וּמַחֹל
הַלְלוּהוּ בְּמִנִּים וְעָגָב:

Sing God's praise with drum and dance,
sing out praise with strings and flute.

Haleluhu be-tziltzelei shama'
haleluhu be-tziltzelei teru'ah.

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

Sing God's praise with ringing cymbals,
sing out your praise with crashing cymbals.

Kol ha-neshamah
tehalleil yah. Halleluyah.

כָּל הַנְּשָׁמָה
תִּהְיֶה לְיָהּ. הַלְלוּיָהּ:

Let everything that breathes
sing God's praise. Hallelujah!

Psalm 150





The shofar is sounded, except on Shabbat.

TEKIAH SHEVARIM-TERUAH TEKIAH SHEVARIM TEKIAH TERUAH	תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה תְּקִיעָה שְׁבָרִים תְּקִיעָה תְּקִיעָה תְּרוּעָה תְּקִיעָה	TEKIAH SHEVARIM-TERUAH TEKIAH SHEVARIM TEKIAH TERUAH
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Ha-yom harat 'olam ha-yom ya'amid ba-mishpat kol yetzarei 'olamim im ke-vanim im ka'avadim. Im ke-vanim raḥameinu ke-raḥeim av 'al banim. Ve-im ka'avadim 'eineinu lekha teluyot 'ad she-teḥonneinu ve-totzi kha-or mishpateinu ayom kadosh.	הַיּוֹם הָרַת עוֹלָם הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל יִצְרָי עוֹלָמִים אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנָיו: וְאִם כְּעַבְדִּים עֵינֵינוּ לְךָ תְּלוּיֹת עַד שֶׁתִּהְיֶנּוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ אִיּוֹם קָדוֹשׁ:	Today the world was called into being. Today every creature stands in judgment, whether as children or as servants. If as children, have compassion for us as a father has compassion for his children. If as servants, we look to you to be gracious and make our vindication clear as light, awesome and holy One.
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Areshet sefateinu ye'erav lefanekha el ram ve-nissa. Meivin u-ma'azin mabbitt u-makshiv le-kol teki'ateinu. U-tkabbeil be-rah'amim u-v-ratzon seider shoferoteinu.	אֲרֶשֶׁת שִׁפְתֵינוּ יַעֲרֹב לְפָנֶיךָ אֶל רָם וְנִסָּא. מִבִּין וּמְאֲזִין מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ. וְתִקַּבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֵר שׁוֹפְרוֹתֵינוּ:	May the utterance of our lips be pleasing, most sublime and lofty God, who understands and listens, perceives and heeds our sounding of the shofar blast. Accept with compassion and favour our <i>shofarot</i> prayers.
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The Ark is opened.





Ha-yom

Ha-yom te'ammetzeinu. Amen. אָמֵן:
 Ha-yom tevarekheinu. Amen. אָמֵן:
 Ha-yom tegaddeleinu. Amen. אָמֵן:
 Ha-yom tidresheinu le-tovah. Amen. אָמֵן:
 Ha-yom tikhteveinu
 le-ḥayyim tovim. Amen. אָמֵן:
 Ha-yom tishma' shav'ateinu. Amen. אָמֵן:
 Ha-yom tekabbeil be-rah'amim
 u-v-ratzon et tefillateinu. Amen. אָמֵן:
 Ha-yom titmekheinu
 bi-min tzidkekha. Amen. אָמֵן:

הַיּוֹם

הַיּוֹם תְּאַמְצֵנוּ. אָמֵן:
 הַיּוֹם תְּבָרַכְנוּ. אָמֵן:
 הַיּוֹם תַּגְדֵּלְנוּ. אָמֵן:
 הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה. אָמֵן:
 הַיּוֹם תִּכְתְּבֵנוּ
 לְחַיִּים טוֹבִים. אָמֵן:
 הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ. אָמֵן:
 הַיּוֹם תִּקְבַּל בְּרַחֲמִים
 וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. אָמֵן:
 הַיּוֹם תִּתְמַכְנוּ
 בְּיַמִּין צְדָקָךְ. אָמֵן:

HA-YOM

Today, strengthen us. *Amen!*
 Today, bless us. *Amen!*
 Today, make us great. *Amen!*
 Today, seek our welfare. *Amen!*
 Today, inscribe us
 for a good life. *Amen!*
 Today, heed our cry. *Amen!*
 Today, accept our prayer
 with love. *Amen!*
 Today, support us
 with your justice. *Amen!*

The Ark is closed and we are seated.

Ke-ha-yom ha-zeh tevi'einu sasim
 u-smeiḥim be-vinyan shaleim,
 ka-katuv 'al yad nevi'ekha
 Vahavi'otim el har kodshi
 vesimmaḥtim be-veit tefillati. . .
 Ki veiti beit tefillah
 yikkarei le-khol ha-'ammim. . .
 U-tzdakah u-vrakhah
 ve-rah'amim ve-ḥayyim ve-shalom
 yihyeh lanu u-l-khol yisra'el
 'ad ha-'olam.
 Barukh attah adonai
 'oseih ha-shalom.

בְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שְׂשִׁים
 וְשִׂמְחִים בְּבִנְיַן שְׁלָם,
 כְּכַתוּב עַל יַד נְבִיאֶךָ –
 וְהִבִּיאֹתִים אֶל-הַר קֹדְשִׁי
 וְשִׂמְחֶתִים בְּבֵית תְּפִלָּתִי. . .
 כִּי בֵיתִי בֵּית-תְּפִלָּה
 יִקְרָא לְכָל-הָעַמִּים. . .
 וְצְדָקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
 יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל
 עַד הָעוֹלָם.
 בְּרוּךְ אַתָּה יְהוָה
 עוֹשֵׂה הַשְּׁלוֹם:

On a day like this bring us rejoicing
 to Jerusalem rebuilt,
 as your Prophet has declared:
 "I will bring them to my holy mountain,
 and make them joyful in my House of Prayer ...
 for my House shall be called
 a House of Prayer for all peoples." *Isaiah 56*
 May righteousness and blessing,
 compassion, life and peace
 be granted to us and the entire people Israel
 for all eternity.
 Praised are you, Eternal One,
 author of peace.





Kaddish titkabbal

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-agala u-vi-zman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-alam u-l-alemei 'almayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu

Le-eilla u-l-eilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-alma.
 Ve-imru amen.

קדיש תתקבל

Reader:
 יתגדל ויתקדש שמה רבא
 בעלמא די כרא כרעותיה.
 וימליך מלכותיה
 בחיכון וכימיכון
 ובהיי דכל בית ישראל
 בעגלא ובזמן קריב.
 ואמרו אמן;

Congregation and Reader respond:

יהא שמה רבא מברך
 לעלם ולעלמי עלמיא:

Reader:

יתברך וישתבח ויתפאר
 ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שמה דקדשא

Congregation and Reader:

ברוך הוא

Reader:

לעלא ולעלא
 מן כל ברכתא ושירתא
 תשבתתא ונחמתא
 דאמירן בעלמא.
 ואמרו אמן;

READER'S KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified,
 extolled and honoured,
 adorned, exalted and acclaimed
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation
 that may be uttered in this world;
 and let us say: Amen.





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<p>Titkabbeil tzelotehon u-va'utehon de-khol beit yisra'el kodam avuhon di vi-shmayya. Ve-imru amen.</p>	<p>תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קִדָּם אַבּוּהוֹן דִּי בְּשָׁמַיָּא. וְאִמְרוּ אָמֵן:</p>	<p>May the prayers and requests of the entire House of Israel be accepted before their Source in the heavens; and let us say: Amen.</p>
<p>Yehei shelama rabba min shemayya ve-hayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.</p>	<p>יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:</p>	<p>May there be abundant divine peace, bringing good life for us and for all Israel; and let us say: Amen.</p>
<p>'Oseh shalom bi-mromav hu ya'aseh shalom 'aleinu ve-'al kol yisra'el, ve-al kol yoshvei teivel. Ve-imru amen.</p>	<p>עֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאִמְרוּ אָמֵן:</p>	<p>May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.</p>





Psalm 27

Le-david.

Adonai ori ve-yish'i

mi-mi ira

adonai ma'oz hayyai

mi-mi eḥad.

Bi-krov 'alai merei'im

le-ekhol et besari

tzarai ve-oyevai li

heimmah khashelu ve-nafalu.

Im taḥaneh 'alai maḥaneh

lo yira libbi

im takum 'alai milḥamah

be-zot ani votei'ah.

Aḥat sha'alti mei-eit adonai

otah avakkeish

shivti be-veit adonai

kol yemei hayyai

la-ḥazot be-no'am adonai

u-l-vakkeir be-heikhalo.

Ki yitzpeneini be-sukkoh

be-yom ra'ah

yastireini be-seiter oholo

be-tzur yeromemeini.

מזמור כ"ז

לְדָוִד.

יְהוָה אֹרִי וְיִשְׁעִי

מִמִּי אֵירָא

יְהוָה מְעוֹז־חַיִּי

מִמִּי אֶפְחָד:

בְּקָרֵב עָלַי מְרַעִים

לְאֵכֵל אֶת־בְּשָׂרִי

צָרִי וְאֹיְבֵי לִי

הִמָּה כְּשָׁלוּ וְנָפְלוּ:

אִם־תַּחֲנֶנָּה עָלַי מִחַנָּה

לֹא־יִירָא לִבִּי

אִם תִּקּוּם עָלַי מִלְחָמָה

בְּזֹאת אֲנִי בּוֹטֵחַ:

אֶחָת שְׂאֲלֹתַי מֵאֵת־יְהוָה

אוֹתָהּ אֶבְקֶשׁ—

שִׁבְתִּי בְּבַיִת־יְהוָה

כָּל־יְמֵי חַיִּי

לְחַזוֹת בְּנֹעַם־יְהוָה

וּלְבַקֵּר בְּהֵיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֻכֹּה

בְּיוֹם רָעָה

יִסְתַּרְנִי בְּסֹתֵר אֹהֱלוֹ

בְּצוּר יְרוֹמְמֵנִי:

PSALM 27

Of David.

The Eternal is my light and deliverance,
whom shall I fear?

The Eternal is the strength of my life,
of whom shall I be afraid?

When evildoers approach

to consume me,

they, my adversaries and enemies,

stumble and fall.

Were an army to encamp against me

I would know no fear;

though war were waged against me,

I would retain my trust.

One thing I ask of the Eternal,

only this do I seek —

to dwell in the House of the Eternal

all the days of my life;

to behold the beauty of the Eternal

and to frequent God's Temple.

For God's *sukkah* will shelter me

in days of evil;

God's tent will conceal me,

raising me upon a rock.





<p>Ve-’attah yarum roshi ‘al oyevai sevivotai ve-ezbeḥah ve-oholo zivḥei teru’ah ashirah va-azammerah l-adonai.</p>	<p>וְעַתָּה יְרוּם רֹאשִׁי עַל אוֹיְבָי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאַהֲלוֹ זְבַחַי תְּרוּעָה אֲשִׁירָהּ וְאֶזְמְרָהּ לַיהוָה:</p>	<p>Now my head is lifted above the enemies who surround me, and I will offer shouts of joy in God’s tent; I will sing chants to the Eternal.</p>
<p>Shema’ adonai koli ekra ve-ḥonneini va-’aneini. Lekha amar libbi bakkeshu fanai et panekha adonai avakkeish. Al tasteir panekha mimmenni al tat be-af ‘avdekha ‘ezrati hayita al tittesheini ve-al ta’azveini elohei yish’i. Ki avi ve-immi ‘azavuni v-adonai ya’asfeini. Horeini adonai darkekha u-nḥeini be-orah mishor lema’an shorerai. Al titteneini be-nefesh tzarai ki kamu vi ‘eidei sheker vi-fei’ah ḥamas. Lulei he’emanti li-r’ot be-tuv adonai be-eretz ḥayyim. Kavveih el adonai ḥazak ve-ya’ameitz libbekha ve-kavveih el adonai.</p>	<p>שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לְךָ אָמַר לְבִי בְקִשׁוּ פָנַי אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ: אַל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי אַל־תֵּט בְּאַף עֲבָדְךָ עֲזַרְתִּי הָיִיתָ אַל־תִּטְשֵׁנִי וְאַל־תִּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי: כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יֹאסֶפֶנִּי: הוֹרֵנִי יְהוָה דַּרְכְּךָ וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרָי: אַל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קַמוּ־בִי עֵדֵי־שֶׁקֶר וַיִּפְחֵ חָמָס: לִילָא הֶאֱמַנְתִּי לְרְאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים: קַוֵּה אֶל־יְהוָה חֲזַק וַיֹּאמֶץ לְבָבְךָ וְקַוֵּה אֶל־יְהוָה:</p>	<p>Hear my voice, Eternal One, when I call, be gracious and answer me. “It is you I seek,” my heart says, “I seek your Presence, Eternal One.” Do not hide your Presence from me, do not turn away from me in anger, you have ever been my help. Do not spurn or abandon me, my God of deliverance. Though my father and mother abandon me the Eternal One will take me in. Teach me, Eternal One, your ways, guide me in the path of integrity that I might overcome my foe. Do not give me over to my enemy, for false witnesses arise against me, those who testify viciously. So I trusted — to see the goodness of the Eternal in the land of the living. Trust in the Eternal; be strong and of good courage and trust in the Eternal.</p>





Kaddish yatom

קדיש יתום MOURNER'S KADDISH

*The **Mourner's Kaddish**, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — “wholeness,” “peace,” “well-being.” When a human being, “created in God's image,” dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.*

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba be-alma di vera khi-r'uteih.	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא בְּעֻלְמָא דִּי בְרָא כְרְעוּתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתָהּ	May God's sovereignty be established
be-ḥayyeikhon u-v-yomeikhon	בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן	in your lifetime,
u-v-ḥayyei de-khol beit yisra'el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	and the life of the entire House of Israel,
ba-'agala u-vi-zman kariv.	בְּעֻגְלָא וּבְזִמְן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh le-'alam u-l-'alemei 'almayya.	יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:	May God's great name be blessed forever, in all worlds, unto eternity.
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Mourners:

Yitbarakh ve-yishtabbah ve-yitpa'ar ve-yitromam ve-yitnassei ve-yit'haddar ve-yit'alleh ve-yit'hallal shemeih de-kudsha	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַסֵּי וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא	Blessed, praised and glorified, extolled and honoured, adorned, exalted and acclaimed, be the name of the Holy One,
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Congregation and Mourners:

Berikh hu	בְּרִיךְ הוּא	the blessed,
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Mourners:

Le-'eilla u-l-'eilla mi-kol birkhata ve-shirata tushbeħata ve-neħemata da-amiran be-alma. Ve-imru amen.	לְעֵילָא וּלְעֵילָא מִכּוּל בִּרְכָתָא וְשִׁירָתָא תְּשׁוּבְהָתָא וְנִחְמָתָא דְּאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:	far beyond all prayer and song, praise and consolation that may be uttered in this world; and let us say: Amen.
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Yehei shelama rabba min shemayya ve-ħayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.	יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:	May there be abundant divine peace, bringing good life for us and for all Israel; and let us say: Amen.
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'Oseh shalom bi-mromav hu ya'aseh shalom 'aleinu ve-'al kol yisra'el, ve-al kol yoshvei teivel. Ve-imru amen.	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל וְעַל כּוֹל יוֹשְׁבֵי תֵיבֵל וְאִמְרוּ אָמֵן:	May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.
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God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst
 that can befall us (*Mordecai M. Kaplan*).





Le-khol ish yeish shem

Le-khol ish yeish shem
 she-natan lo elohim
 ve-natenu lo aviv ve-immo

לְכָל אִישׁ יֵשׁ שֵׁם

לְכָל אִישׁ יֵשׁ שֵׁם
 שֶׁנָּתַן לוֹ אֱלֹהִים
 וְנָתַנוּ לוֹ אָבִיו וְאִמּוֹ

EACH OF US HAS A NAME

Each of us has a name
 given us by God,
 and by our father and mother.

Le-khol ish yeish shem
 she-natenu lo komato ve-ofen ḥiyyukho
 ve-natan lo ha-arig

לְכָל אִישׁ יֵשׁ שֵׁם
 שֶׁנָּתַנוּ לוֹ קוֹמָתוֹ וְאִפְּן הַיּוֹכֵחַ
 וְנָתַן לוֹ הָאָרִיג

Each of us has a name
 given us by our stature and smile,
 and by the clothes we wear.

Le-khol ish yeish shem
 she-natenu lo he-harim
 ve-natenu lo ketalav

לְכָל אִישׁ יֵשׁ שֵׁם
 שֶׁנָּתַנוּ לוֹ הַהָרִים
 וְנָתַנוּ לוֹ כְּתָלָיו

Each of us has a name
 given us by the mountains
 and the walls within which we live.

Le-khol ish yeish shem
 she-natenu lo ha-mazzalot
 ve-natenu lo shekheinav

לְכָל אִישׁ יֵשׁ שֵׁם
 שֶׁנָּתַנוּ לוֹ הַמַּזְלֹת
 וְנָתַנוּ לוֹ שְׁכֵנָיו

Each of us has a name
 given us by the planets
 and by our neighbours.

Le-khol ish yeish shem
 she-natenu lo ḥata'av
 ve-natenah lo kemihato

לְכָל אִישׁ יֵשׁ שֵׁם
 שֶׁנָּתַנוּ לוֹ הַטְּאָוִי
 וְנָתַנָּה לוֹ כְּמִיחָתוֹ

Each of us has a name
 given us by our sins
 and by our aspirations.

Le-khol ish yeish shem
 she-natenu lo sone'av
 ve-natenah lo ahavato

לְכָל אִישׁ יֵשׁ שֵׁם
 שֶׁנָּתַנוּ לוֹ שׁוֹנְאָיו
 וְנָתַנָּה לוֹ אֲהָבָתוֹ

Each of us has a name
 given us by our enemies
 and by those we love.

Le-khol ish yeish shem
 she-natenu lo ḥaggav
 ve-natenah lo melakhto

לְכָל אִישׁ יֵשׁ שֵׁם
 שֶׁנָּתַנוּ לוֹ חֲגָוִי
 וְנָתַנָּה לוֹ מְלַאכְתּוֹ

Each of us has a name
 given us by our feast days
 and by our work.





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Le-khol ish yeish shem	לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
she-natenu lo tekufot ha-shanah	שִׁנְתָנוּ לּוֹ הַקּוּפּוֹת הַשָּׁנָה	given us by the seasons
ve-natan lo 'ivrono	וְנָתַן לּוֹ עִירוֹנוֹ	and by our blindness.

Le-khol ish yeish shem	לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
she-natan lo elohim	שִׁנְתָנוּ לּוֹ אֱלֹהִים	given us by God
ve-natenu lo aviv ve-immo	וְנָתַנוּ לּוֹ אָבִיו וְאִמּוֹ	and by our father and mother.

Le-khol ish yeish shem	לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
she-natan lo ha-yam	שִׁנְתָנוּ לּוֹ הַיָּם	given us by the sea
ve-natan lo	וְנָתַן לּוֹ	and by the way
moto.	מֹתוֹ.	we die.

*Zelda
trans., Chaim Stern*

LIFE IS WORTH LITTLE UNLESS...

Lately I have been thinking about what the goal of life should be. At best, one's life is short. Our life may be kind or harsh, easy or difficult, but the time passes before we realize it. An old person wants to live no less than a young person. The years of life do not satisfy the hunger for life. What then shall we do during this time?

We can reach either of two conclusions. The first is that since life is so short we should enjoy it as much as possible. The second is that precisely because life is short and no one can completely enjoy it (for we die with half our desires unsatisfied), therefore we should dedicate life to a sacred and worthy goal, to sacrifice it for something which will be valued above life. At times the first feeling is stronger and at others the second one. Of late, however, I think that the second feeling is dominant. It seems that I am slowly coming to the conclusion that life by itself is worth little unless it serves something greater than itself.

*Eldad Pan (killed in Israel's War of Independence
at the age of twenty)*





GOD IS HERE AGAIN

Days get shorter and
longer and shorter again,
but the nights are always
long for the bewildered
heart, and reason becomes
more irrelevant with time.

God is never near at
hand, and God is absent
both night and day, always
always absent,
despite all
importunities.

Then comes the memory
of a kiss, the aroma of
an embrace, the soft
stare of a child, the
tender touch of a spring
evening, and God is
here again, and
all God's angels.

Charles Angoff





Tefillat ha-rabbanim

'Olamekha tir'eh be-ḥayyekha

Ve-aḥaritekha

Le-ḥayyei ha-'olam ha-ba

Ve-tikvatekha

Le-dor dorim.

Libbekha yehgeh tevunah

Pikha yedabbeir ḥokhmot

U-Ishonekha yarḥish renanot

'af'apekha

Yaishiru negdekha.

'einekha ya'iru

Bi-m'or torah

u-fanekha yazhiru

ke-zohar ha-raki'a'

Siftotekha yabbi'u da'at

Ve-khilyotekha ta'aloznah meisharim

u-f'amekha yarutzu li-shmo'a'

divrei 'attik yomin.

תפילת הרבנים

עולמך תראה בתוֹך
ואחריתך

לחיי העולם הבא

ותקוּתך

לדור דורים

לבך יהנה תבוֹנה

פיה ידבר חכמות

ולשונך ירחיש רננות

עפעפיך

ישירו נגדך:

עיניך יאירו

במאור תורה

ופניך יזהירו

בזוהר הרקיע

שפתותיך יביעו דעת

וכליותיך תעלוֹזנה מישרים

ופעמיך ירוצו לשמוע

דברי עתיק יומין:

A PRAYER OF THE RABBIS

May you live to see your world fulfilled.

May your destiny be

for worlds still to come;

and may you trust in generations past

and yet to be.

May your heart be filled with intuition

and your words be filled with insight.

May songs of praise ever be upon your tongue

and your vision be

on a straight path before you.

May your eyes shine

with the light of holy words

and your face reflect

the brightness of the heavens.

May your lips ever speak wisdom

and your fulfillment be in righteousness

even as you ever yearn to hear the words

of the Holy Ancient One of Old.

*Talmud, Berakhot 17a
trans., Lawrence Kushner*





Adon 'olam

Adon 'olam asher malakh
 be-terem kol yetzir nivra.
 Le-'eit na'asah ve-ḥeftzo kol
 azai melekh shemo nikra.

Ve-aḥarei kikhlot ha-kol
 levaddo yimlokh nora.
 Ve-hu hayah ve-hu hoveh
 ve-hu yihyeh be-tif'arah.

Ve-hu eḥad ve-ein sheini
 le-hamshil lo le-haḥbirah.
 Beli reishit beli takhlit
 ve-lo ha-'oz ve-ha-misrah.

אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
 בְּטֶרֶם כָּל יִצְרִיר נִבְרָא.
 לְעֵת נַעֲשָׂה בְּחַפְצוֹ כָּל
 אֲזֵי מַלְךְ שְׁמוֹ נִקְרָא:

וְאַחֲרֵי כִכְלוֹת הַכֹּל
 לְבַדּוֹ יִמְלֹךְ נֹרָא.
 וְהוּא הָיָה וְהוּא הוֹה
 וְהוּא יִהְיֶה בְּתִפְאָרָה:

וְהוּא אֶחָד וְאֵין שֵׁנִי
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית
 וְלוֹ הַעֵז וְהַמְשָׁרָה:

ADON 'OLAM

The Crown of All, who reigned alone
 Before creation of all forms;
 When by God's will all things were born,
 At once God's sovereign name was known.

And when all shall cease to be,
 Alone, in wonder, God shall reign.
 God was, God is, God shall remain
 In glorious eternity.

For God is One, no second shares
 God's nature or God's only-ness;
 Unending and beginningless,
 All strength is God's, all sway God bears.





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Ve-hu eili ve-ḥai go'ali	וְהוּא אֱלֹהֵי יְחִי גּוֹאֲלִי	This is my God, I shall not fall,
ve-tzur ḥevli be-'eit tzarah.	וְצוּר חֶבְלֵי בְּעֵת צָרָה.	My Rock I grasp in troubled times;
Ve-hu nissi u-manos li	וְהוּא נֶסִי וּמָנוֹס לִי	My refuge and my wondrous Guide
menat kosi be-yom ekra.	מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:	My cup of life, to whom I call.

Be-yado afkid ruḥi	בְּיָדוֹ אֶפְקִיד רוּחִי	I place my soul within God's palm
be-'eit ishan ve-a'irah.	בְּעֵת אִישָׁן וְאֶעִירָה.	Both when I sleep and when I rise;
Ve-'im ruḥi geviyyati	וְעַם רוּחִי גְּוִיָּתִי	And while my soul within resides,
adonai li ve-lo ira.	יְהוָה לִי וְלֹא אִירָא:	God is mine in fearless calm.

*Solomon Ibn Gabirol
trans., Israel Zangwill (adapted)*





TASHLIKH

CASTING

On Rosh Ha-Shanah afternoon, it is customary to gather at a body of running water and throw crumbs of bread into the ocean, river or stream. In this ancient ritual of *Tashlikh*, we symbolize the casting away of our shortcomings and weaknesses, hoping that, as Micah (7:19) says: “You will again have compassion upon us, subduing our iniquities, and you will cast all their sins into the depths of the sea.”

In this image, the sins are not only cast into a rushing river, but are also carried away and transformed by eighteen exuberant fish. As the only creatures not destroyed by the Flood, fish are symbols of survival. The number eighteen in Jewish tradition stands for the word “*hai*/life.”







מנחה AFTERNOON SERVICE
לראש השנה FOR ROSH HA-SHANAH

Minḥah, the Afternoon Service, means literally “gift” or “offering.” Minḥah is the briefest of the services, consisting essentially of Ashrei (Psalm 145), and the Amidah. On Shabbat afternoons, Minḥah is enhanced with U-Va Le-Tzion, a selection of biblical verses which proclaim the redemption of Zion and the eternal truth of God’s teachings from generation to generation. A unique feature of the Shabbat Minḥah service is a brief Torah Service during which the following week’s Torah portion is introduced. The Minḥah service ends with the usual concluding prayers — Aleinu and the Mourner’s Kaddish.

When Rosh Ha-Shanah falls on Shabbat, the Torah reading for Minḥah is Ha’azinu (from the Book of Deuteronomy), the prophetic poem ascribed to Moses. This Song of Moses, as it is called, is Moses’ inspired final message to his people before he dies. The Song sets forth both warning and instruction regarding the relationship between Israel and their God. It emphasizes the nurturing care that God provides for Israel, like that of a devoted parent and a protective eagle. Israel, however, acts perversely by repeatedly spurning God’s affection, thereby invoking God’s wrath, which threatens to destroy them. The poem, in its entirety, concludes with a reconciliation on God’s part, thus holding out hope for Israel’s ultimate deliverance.

Following the weekday Rosh Ha-Shanah Minḥah service there is a custom called Tashlikh, “Casting.” The custom is to go to a body of water and cast breadcrumbs, symbolic of one’s sins, into the water based on the verse: “And you will cast all their sins into the depth of the sea” (Micah 7:19).





Ashrei

Ashrei yoshevei veitekha
 'od yehalelukha. Selah.
 Ashrei ha-'am she-kakhah lo
 ashrei ha-'am she-adonai elohav.

Tehillah le-david.
 Aromimkha elohai ha-melekh
 va-avarekhah shimkha le-'olam va-'ed.
 Be-khol yom avarekhekka
 va-ahalelah shimkha le-'olam va-'ed.
 Gadol adonai u-mhullal me'od
 ve-li-gdullato ein heiker.
 Dor le-dor yeshabbah ma'asekha
 u-gvurotekha yaggidu.

Hadar kevod hodekha
 ve-divrei nifle'otekha asifah.
 Ve-'ezuz nore'otekha yomeiru
 u-gdullatekha asapperannah.

Zeikher rav tuvekha yabbí'u
 ve-tzidkatekha yeranneinu.
 Hannun ve-rahum adonai
 erekh appayim u-gdol hased.

אשרי

אשרי יושבי ביתך
 עוד יהללוך. סלה:
 אשרי העם שככה לו
 אשרי העם שיהוה אלהיו:

תהלה לדוד.
 ארוממך אלוהי המלך
 ואברכה שמך לעולם ועד:
 בכל יום אברכה
 ואהלה שמך לעולם ועד:
 גדול יהוה ומהלל מאד
 ולגדלתו אין חקר:
 דור לדור ישבח מעשיך
 וגבורתיך יגידו:

הדר כבוד הודך
 ודברי נפלאתיך אשיחה:
 ועוזו נוראתיך יאמרו
 וגדולתך אספרנה:

זכר רב טובך יביעו
 וצדקתך ירננו:
 חנון ורחום יהוה
 ארך אפים וגדל חסד:

ASHREI

Happy are they who dwell in your house,
 they shall ever praise you. Selah! *Psalm 84*
 Happy the people for whom it is so,
 happy the people whose God is the Eternal.
Psalm 144

A psalm of praise. Of David.
 I extol you my God, the Sovereign,
 I bless your name forever and ever.
 Every day I bless you;
 I praise your name forever and ever.
 Great is the Eternal, exceedingly praised;
 your greatness is immeasurable.
 Generation to generation praises your works;
 they tell of your mighty acts.

Of the splendour of your majestic Presence
 and of your wondrous deeds will I speak.
 Your awesome powers shall be recounted;
 I will declare your greatness.

Your abundant goodness shall be voiced;
 your righteousness shall be celebrated.
 Gracious and compassionate is the Eternal,
 slow to anger, abounding in devotion.





<p>Tov adonai la-kol ve-raḥamav 'al kol ma'asav. Yodukha adonai kol ma'asekha va-ḥasidekha yevarekhukhah. Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru. Le-hodi'a' li-vnei ha-adam gevurotav u-khvod hadar malkhuto.</p>	<p>טוֹב-יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו: יְדוּדָךְ יְהוָה כָּל-מַעֲשֶׂיךָ וְחַסִּידֶיךָ יְבָרְכוּךָ: כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרָתְךָ יְדַבְּרוּ: לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר מַלְכוּתְךָ:</p>	<p>The Eternal One is good to all; compassionate to all creation. All your works, O Eternal, shall praise you, your devoted ones shall bless you. They shall tell of your glorious reign and speak of your heroic might, informing all humanity of your great strength, the Presence of your majestic reign.</p>
<p>Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor. Someikh adonai le-khol ha-nofelim ve-zokeif le-khol ha-kefufim. 'Einei khol eilekha yesabbeiru ve-attah notein lahem et okhlam be-'itto. Potei'ah et yadekha u-masbi'a' le-khol ḥai ratzon.</p>	<p>מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר: סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלִיִּם וְזוֹקֵף לְכָל-הַכְּפוּפִים: עֵינַי-כָּל אֱלֹהֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ: פּוֹתֵחַ אֶת-יָדְךָ וּמַשְׂבִּיעַ לְכָל-חַי רָצוֹן:</p>	<p>Your sovereignty reigns for all eternities; your rule is for all generations. The Eternal upholds all who are fallen and raises up all who are humbled. The eyes of all look hopefully to you, and you give them food in its season. You open your hand and satisfy the needs of all living.</p>
<p>Tzaddik adonai be-khol derakhav ve-ḥasid be-khol ma'asav. Karov adonai le-khol kore'av le-khol asher yikra'uhu ve-emet. Retzon yerei'av ya'aseh ve-et shav'atam yishma' ve-yoshi'eim. Shomeir adonai et kol ohavav ve-et kol ha-resha'im yashmid.</p>	<p>צַדִּיק יְהוָה בְּכָל-דְּרָכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו: קָרוֹב יְהוָה לְכָל-קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְאֱמֶת: רָצוֹן-יִרְאִיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת-כָּל-הַרְשָׁעִים יִשְׁמִיד:</p>	<p>The Eternal is just in every way and loving in all divine works. The Eternal is near to all who cry out, to all who call upon God in truth. God fulfills the desires of the reverent; God hears their cry and rescues them. The Eternal preserves the lovers of God, while destroying all doers of evil.</p>





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Tehillat adonai yedabber pi
 vi-vareikh kol basar shem kodsho
 le-‘olam va-‘ed.

תְּהִלַּת יְהוָה יְדַבֵּר פִּי
 וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קֹדֶשׁוֹ
 לְעוֹלָם וָעֶד:

My mouth shall ever praise the Eternal;
 all flesh shall bless God’s holy name
 for ever and ever. *Psalm 145*

Va-anahnu nevareikh yah
 mei-‘attah ve-‘ad ‘olam. Haleluyah.

וְאֵנַחְנוּ נְבַרְךָ יְהוָה
 מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

And we, we shall bless the Eternal One
 now and forevermore. Hallelujah. *Psalm 115*

U-va le-tziyyon

U-va le-tziyyon go’eil
 u-l-shavei fesha’ be-ya’akov
 ne’um adonai.
 Va-ani zot beriti otam amar
 adonai. Ruhi asher ‘alekha
 u-dvarai asher samti be-fikha
 lo yamushu mi-pikha
 u-mi-pi zar’akha
 u-mi-pi zera’ zar’akha amar adonai
 mei-‘attah ve-‘ad ‘olam.

וּבֵּא לְצִיּוֹן
 וּבֵּא לְצִיּוֹן גּוֹאֵל
 וְלִשְׁבֵי פֶשַׁע בְּיַעֲקֹב
 נֵאֻם יְהוָה:
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר
 יְהוָה. רוּחִי אֲשֶׁר עִלִּיד
 וּדְבָרַי אֲשֶׁר-שָׁמַתִּי בְּפִיד
 לֹא-יִמּוּשׁוּ מִפִּיד
 וּמִפִּי זָרַעַד
 וּמִפִּי זָרַע זָרַעַד אָמַר יְהוָה
 מֵעַתָּה וְעַד-עוֹלָם:

U-VA LE-TZION

“A redeemer shall come to Zion and to those
 of Jacob who turn from transgression,”
 declares the Eternal.
 “As for me, this is my covenant with them,”
 says the Eternal. “My spirit upon you
 and my words which I set in your mouth
 shall not depart from your mouth,
 nor from out of the mouths of your children
 or your children’s children,” says the Eternal,
 “henceforth and forever.” *Isaiah 59*

Ve-attah kadosh
 yosheiv tehillot yisra’el.
 Vekara zeh el zeh ve’amar
 kadosh kadosh kadosh
 adonai tzeva’ot
 melo khol ha-aretz kevodo.

וְאַתָּה קָדוֹשׁ
 יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
 וְקָרָא זֶה אֶל-זֶה וְאָמַר-
 קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
 יְהוָה צְבָאוֹת
 מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

You are holy,
 enthroned amidst the praise of Israel. *Psalm 22*
 They each echoed one another, crying:
 “Holy, holy, holy,
 is the Source of all forces,
 whose Presence fills the whole world.” *Isaiah 6*





Vattissa'eini ru'ah
 va'eshma' aḥarai
 kol ra'ash gadol
 Barukh kevod adonai mi-mekomo.

וַתִּשְׂאֵנִי רוּחַ
 וַאֲשַׁמְעֵ אַחֲרַי
 קוֹל רֵעַשׁ גָּדוֹל –
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ:

Then a spirit uplifted me
 and I heard behind me
 a great thundering noise:
 “Boundless is God’s Presence, a limitless Source!”

Ezekiel 3

Adonai yimlokḥ le-‘olam va-‘ed.

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

The Eternal shall reign for ever and ever.

Exodus 15

Barukh hu eloheinu
 she-bera’anu li-khvodo
 ve-hivdilanu min ha-to’im
 ve-natan lanu torat emet
 ve-ḥayyei ‘olam nata’ be-tokheinu.
 Hu yiftaḥ libbeinu be-torato
 ve-yaseim be-libbeinu ahavato ve-yir’ato
 ve-la-‘asot retzono
 u-l-‘ovdo be-leivav shaleim.
 Lema’an lo niga’ la-rik
 ve-lo neileid la-behalah.

בְּרוּךְ הוּא אֱלֹהֵינוּ
 שֶׁבְרָאֵנוּ לְכַבוֹדוֹ
 וְהִבְדִּילָנוּ מִן הַתּוֹעִים
 וְנָתַן לָנוּ תּוֹרַת אֱמֶת
 וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:
 הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ
 וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ
 וְלַעֲשׂוֹת רִצּוֹנוֹ
 וְלַעֲבֹדוֹ בְּלֵבָב שָׁלֵם.
 לִמְעַן לֹא נִיגַע לְרִיק
 וְלֹא נֵלֵד לְבִהְלָה:

Boundless is our God
 who created us in the divine image
 and separated us from the erring;
 who has given us a Torah of truth
 and planted eternal life within us.
 May God’s Teaching open our hearts,
 setting love and awe in our hearts
 that we might carry out God’s will
 and serve with a whole heart;
 that we not labour in vain,
 nor bring forth in dismay.

Barukh ha-gever asher yivtaḥ b-adonai
 vehayah adonai mivtaḥo.

בְּרוּךְ הַגֵּבֵר אֲשֶׁר יִבְטַח בִּיהוָה
 וְהָיָה יְהוָה מִבְּטַחוֹ:

Blessed is the one who trusts in the Eternal
 and for whom the Eternal One provides trust.

Jeremiah 17

Bit’ḥu v-adonai ‘adei ‘ad
 ki be-yah adonai tzur ‘olamim.

בְּטַחוּ בִּיהוָה עַד־עַד
 כִּי בְיָהּ יְהוָה צוּר עוֹלָמִים:

Trust in the Eternal forever
 for the Eternal God is an everlasting Rock.

Isaiah 26





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<p>Ve-yivtehu vekha yode'ei shemekha ki lo 'azavta doreshkha adonai. Adonai hafeitz lema'an tzidko yagdil torah ve-yadir.</p>	<p>וִיבְטְחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא־עֲזַבְתָּ דֹרְשֶׁיךָ יְהוָה: יְהוָה חֲפִיץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיֵּאדִיר:</p>	<p>Those who know you put their trust in you; you do not abandon those who seek you, Eternal One. <i>Psalm 9</i> The Eternal desires for the sake of righteousness that Torah be enhanced and glorified. <i>Isaiah 42</i></p>
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On weekdays, continue with the Amidah on page 352.

On Shabbat:

<p>Va-ani tefillati lekha adonai 'eit ratzon. Elohim be-rov hasdekha 'aneini be-emet yish'ekha.</p>	<p>וְאֲנִי תְפִלַּתִּי לְךָ־יְהוָה עֵת רְצוֹן. אֱלֹהִים בְּרַב־חַסְדֶּךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:</p>	<p>I pray that my prayer be timely. With your great love, O God, answer me with your saving truth. <i>Psalm 69</i></p>
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Va-ani tefillati... 'eit ratzon, "I pray that my prayer be timely," literally "at a pleasant time." — One should always pray with a congregation, as it is said, "I pray that my prayer will be at a pleasing time" (*Psalm 69*). When is it a "pleasing time"? Whenever the congregation is at prayer (*Talmud, Berakhot 8a*).





TORAH SERVICE FOR SHABBAT

TAKING OUT THE SEFER TORAH

We rise as the Ark is opened.

Vayyehi bi-nso'a' ha-aron vayyomer moshe kumah adonai	וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה	When the Ark journeyed, Moses would say: “Arise, O Everpresent,
ve-yafutzu oyevekha	וַיִּפְצְוּ אֹיְבֵיךָ	let your enemies be scattered;
ve-yanusu mesan'ekha mi-panekha.	וַיִּנָּסוּ מִשְׂנֵאָפֶיךָ מִפְּנֵיךָ:	may those who hate you flee from you.”

Numbers 10

Ki mi-tziyyon teitzei torah	כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה	For out of Zion shall go forth Torah,
u-dvar adonai mi-rushalayim.	וּדְבַר יְהוָה מִירוּשָׁלַיִם:	and the word of the Eternal from Jerusalem.

Isaiah 2

Barukh she-natan torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Blessed is the One who gave Torah
le-'ammo yisra'el bi-kdushato.	לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:	to our people Israel through holiness.

Reader faces the Ark and recites:

Gaddelu l-adonai itti	גְּדִלוּ לַיהוָה אִתִּי	Ascribe greatness to the Eternal with me;
u-nromemah shemo yaḥdav.	וְנִרְמַמְהָ שְׁמוֹ יַחְדָּו:	let us extol God's name together. <i>Psalm 34</i>

Reader and Congregation:

Lekha adonai ha-gedullah ve-ha-gevurah	לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה	Yours, Eternal One, is the greatness, the might,
ve-ha-tif'eret ve-ha-neitzah ve-ha-hod	וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד	the splendour, eternity and majesty,
ki khol ba-shamayim u-va-aretz	כִּי כָל בַּשָּׁמַיִם וּבָאָרֶץ	even all that is in heaven and earth.
lekha adonai ha-mamlakhah	לְךָ יְהוָה הַמַּמְלָכָה	Yours, Eternal One, is the sovereignty,
ve-ha-mitnassei le-khol le-rosh.	וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:	exalted above all. <i>1 Chronicles 29</i>





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Romemu adonai eloheinu	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ	Exalt the Eternal, our God,
vehishtahavu la-hadom raglav	וְהִשְׁתַּחֲוּוּ לְהֶדֶם רַגְלָיו	worship before God's footstool;
kadosh hu.	קָדוֹשׁ הוּא:	holy is God.
Romemu adonai eloheinu	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ	Exalt the Eternal, our God,
vehishtahavu le-har kodsho	וְהִשְׁתַּחֲוּוּ לְהַר קֹדְשׁוֹ	worship at God's holy mountain
ki kadosh adonai eloheinu.	כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:	for holy is the Eternal One, our God. <i>Psalm 99</i>

The Reader calls up the first *Aliyah* with the following invocation:

Ve-tiggaleh ve-teira'eh malkhuto	וְתִגְלַהּ וְתִרְאֶה מַלְכוּתוֹ	May God's sovereignty
'aleinu bi-zman karov	עֲלֵינוּ בְּזִמְנָן קָרוֹב	soon be discovered;
ve-yahon peleiteinu u-fleitat 'ammo	וַיַּחֲוֶן פְּלִיטָתֵנוּ וּפְלִיטַת עַמּוֹ	may the surviving remnants of God's people,
beit yisra'el	בֵּית יִשְׂרָאֵל	the House of Israel,
le-hein u-l-hesed	לְחֵן וּלְחֶסֶד	be graced with lovingkindness,
u-l-rahamim u-l-ratzon.	וּלְרַחֲמִים וּלְרָצוֹן.	compassion and good-will;
Ve-nomar amen.	וְנֹאמַר אָמֵן:	and let us say: Amen.
Ha-kol havu godel l-eiloheinu	הַכֹּל הִבּוּ גֹדֶל לְאֱלֹהֵינוּ	Let all ascribe greatness to our God,
u-tnu khavod la-torah.	וְתִנּוּ כְבוֹד לְתוֹרָה.	and give honour to the Torah.
Ya'amod rishon.	יַעֲמֹד רִאשׁוֹן:	Let the first honouree come forward.
Barukh she-natan torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Blessed be the One who with divine holiness
le-'ammo yisra'el bi-kdushato.	לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:	has given Torah to our people Israel.

Congregation and Reader respond:

Ve-attem ha-deveikim b-adonai	וְאַתֶּם הַדְּבִיקִים בִּיהוָה אֱלֹהֵיכֶם	You who cleave to the Eternal, your God,
eloheikhem		
hayyim kullekhem ha-yom.	חַיִּים כְּלֶכֶם הַיּוֹם:	are alive, every one of you, today.

Deuteronomy 4





Each person called up to the reading of the Torah touches it with *tzitzit*,
kisses the *tzitzit*, holds the handles of the Torah and recites:

Barekhu et adonai ha-mevorakh. בָּרַכּוּ אֶת־יְהוָה הַמְבֹרָךְ: Praise the Eternal, the boundless One.

Congregation responds:

Barukh adonai ha-mevorakh בְּרוּךְ יְהוָה הַמְבֹרָךְ Praised is the Eternal One of blessing
le-'olam va-'ed. לְעוֹלָם וָעֶד: for all eternity.

The above Congregational response is repeated and the blessing continues:

Barukh attah adonai בְּרוּךְ אַתָּה יְהוָה You abound in blessings Eternal One
eloheinu melekh ha-'olam אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם our God, Sovereign of all time and space,
asher baḥar banu la-'avodato. אֲשֶׁר בָּחַר בָּנוּ לְעִבּוּדְתוֹ who has distinguished us for divine service

TRADITIONAL

Asher baḥar banu mi-kol ha-'ammim אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים who has chosen us from all peoples

Ve-natan lanu et torato. וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: and given us your Torah.

Barukh attah adonai בְּרוּךְ אַתָּה יְהוָה Praised are you, Eternal One,
notein ha-torah. נוֹתֵן הַתּוֹרָה: who gives the Torah.

Our version of the Torah blessing emphasizes the vocation aspect of chosenness, our sense of purpose, rather than election. In being called up to the Torah we affirm our commitment to serving God's purpose, or in contemporary terms, our commitment to promotion ethical nationhood.





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After the section of the Torah is read, the Torah is again touched with *tzitzit*,
the *tzitzit* is kissed, and the following blessing is recited:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
asher natan lanu torat emet	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	who has given us a Torah of truth
ve-ḥayyei ‘olam nata’ be-tokheinu.	וְחַיֵּי עוֹלָם נִמְעַ בְּתוֹכֵנוּ:	and planted eternal life within us.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
notein ha-torah.	נוֹתֵן הַתּוֹרָה:	who gives the Torah.

One who has escaped great danger recites this blessing after the Aliyah:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
ha-gomeil le-ḥayyavim tovot	הַגּוֹמֵל לְחַיִּבִּים טוֹבוֹת	who bestows goodness on the undeserving,
she-gemalani kol tov.	שֶׁגִּמְלָנִי כֹל טוֹב:	for having bestowed great favour on me.

Congregational response:

Amen. Mi she-gemalekha kol tov	אָמֵן. מִי שֶׁגִּמְלָךְ כֹּל טוֹב	Amen. May the One who dealt kindly with you
hu yigmolkha kol tov selah.	הוּא יִגְמְלָךְ כֹּל טוֹב סְלָה:	continue to show you only goodness.





DEUTERONOMY 32:1-12

First Aliyah

32 ¹Give ear, O heavens, and I shall speak;
let the earth hear the utterance of my mouth.

²Let my discourse penetrate like rain,
my speech flow like the dew,
like showers on the meadow,
like droplets on the grass.

³For I shall proclaim the name of the Eternal —
give greatness to our God!

Second Aliyah

⁴The Rock, whose work is flawless;
for all God's ways are just.

A steadfast God, with no wrongdoing,
just and upright is this One.

⁵Is iniquity God's? No, his children's is the blemish,
a generation twisted and perverse.

⁶Is this how you repay the Eternal One,
you foolish and unwise people?

Is God not your father who created you,
the One who made you and established you?





דברים ל"ב

ראשון

הֶאֱזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה
וְתִשְׁמַע הָאָרֶץ אִמְרֵי-פִי:
יַעֲרַף כַּמָּטָר לִקְחוּ
תֶזֶל כַּטַּל אִמְרֵתִי
כִשְׁעִירִם עַל־דָּשָׂא
וְכִרְבִּיבִים עַל־עֵשֶׂב:
כִּי שֵׁם יְהוָה אֶקְרָא
הִבּוּ גִדְל לֵאלֹהֵינוּ:

שני

הַצֹּר תָּמִים פֶּעֱלוּ
כִּי כָל־דַּרְכָּיו מִשְׁפָּט
אֵל אֱמוּנָה וְאֵין עֹול
צַדִּיק וְיֹשֶׁר הוּא:
שַׁחַת לוֹ לֹא בָנִיו מוֹמֵם
דֹּר עֲקֹשׁ וּפְתִלְתֵּל:
הִלִּיהוּהָ תִגְמְלוּ־זֹאת
עִם נָבֶל וְלֹא חֲכָם
הַלֹּא־הוּא אֲכִידָ קִנְיָד
הוּא עֲשֵׂה וְיִכְנָנָד:





Third Aliyah

⁷Remember the days of old,
understand the years of generations past.
Ask your father, he will inform you,
your elders, they will tell you.

⁸When the Most High gave nations their inheritance,
and set divisions among humankind,
boundaries were set for peoples
according to the numbers of Israel.

⁹For the portion of the Eternal is his people,
Jacob, the lot of God's inheritance.

¹⁰God found them in a wilderness land,
in a howling empty waste.

God encircled them, cared for them;
guarded them like the apple of his eye.

¹¹Like an eagle that rouses its nestlings,
hovering over its young,

God spread his wings to catch them
and bore them aloft on his pinions —

¹²the Eternal alone was their leader
and no alien god was with him.





שלישי

זְכוֹר יְמוֹת עוֹלָם
בִּינּו שָׁנוֹת דָּר־וְדָר
שָׂאל אֲבִיךָ וַיִּגְדֶּךָ
זְמַנְךָ וַיֹּאמְרוּ לְךָ:
בְּהַנְחֵל עָלֵינוּ גּוֹיִם
בְּהַפְרִידוּ בְנֵי אָדָם
יֵצֵב גְּבֻלַת עַמִּים
לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:
כִּי חָלַק יְהוָה עַמּוֹ
יַעֲקֹב חֲבַל גְּחֻלָּתוֹ:
יִמְצְאֵהוּ בְּאַרְצֵי מִדְבָּר
וּבְתֵהוּ יִלַּל יִשְׁמֹן
יִסְבְּבֵנְהוּ יִבְנֵנְהוּ
יִצְרֵנְהוּ כְּאִישׁוֹן עֵינָיו:
כְּנֶשֶׁר יַעִיר קִנּוֹ
עַל-גּוֹזְלָיו יִרְחַף
יִפְרֹשׁ כְּנָפָיו יִקְחֵהוּ
יִשְׂאֵהוּ עַל-אֲבָרְתָיו:
יְהוָה בָּרַד יִנְחֵנוּ
וְאִין עַמּוֹ אֵל נִכְרָ:





As the Torah is raised, the congregation rises and chants:

Ve-zot ha-torah. 'Eitz ḥayyim hi la-maḥazikim bah. Ve-tomekheha me'ushar.	וְזֹאת הַתּוֹרָה. עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וְתִמְכֶיהָ מֵאֲשֶׁר:	This is the Torah, a tree of life to those who grasp it; those who uphold it are made happy.
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Proverbs 4

TRADITIONAL

Ve-zot ha-torah asher sam moshe Lifnei benei yisra'el 'al pi Adonai be-yad moshe.	וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד מֹשֶׁה	This is the Torah which Moses placed before Israel, the word of God transmitted by Moses.
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Shema' beni musar avikha ve-al tittosh torat immekha.	שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאַל-תִּפְשֵׁשׁ תּוֹרַת אִמְךָ:	Listen, my child, to the ethics of your father, do not spurn the teaching of your mother.
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Proverbs 1

Torah tzivvah lanu moshe morashah kehilat ya'akov.	תּוֹרָה צִוְּהָ-לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלַת יַעֲקֹב:	The Torah Moses commanded us is the heritage of the community of Jacob.
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Deuteronomy 33

RETURNING THE SEFER TORAH TO THE ARK

The congregation rises while the reader holds the Torah and chants:

Yehalelu et shem adonai ki nisgav shemo levaddo.	יְהַלְלוּ אֶת שֵׁם יְהוָה כִּי נִשְׁגַב שְׁמוֹ לְבַדּוֹ.	Let the Name of the Eternal be praised, for that Name alone is exalted.
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Congregation responds:

Hodo 'al eretz ve-shamayim. Vayyarem keren le-'ammo. Tehillah le-khol ḥasidav li-vnei yisra'el 'am kerovo. Haleluyah.	הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם: וַיָּרֶם קֶרֶן לְעַמּוֹ. תְּהִלָּה לְכָל חַסִּידָיו לְבְנֵי יִשְׂרָאֵל עַם קְרִבּוֹ. הַלְלוּיָהּ:	God's grandeur envelops heaven and earth, and causes our people to shine; glory is granted to the devoted ones, to the Israelites, a people drawn near to God. Hallelujah.
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Psalms 148





Psalm 24

Le-david mizmor.

L-adonai ha-aretz u-mlo'ah

teiveil ve-yoshevei vah.

Ki hu 'al yammim yesadah

ve-'al neharot yekhoneneha.

Mi ya'aleh ve-har adonai

u-mi yakum bi-mkom kodsho.

Neki khappayim u-var leivav

asher lo nasa la-shav nafshi

ve-lo nishba' le-mirmah.

Yissa verakhah mei-eit adonai

u-tzdakah mei-elohai yish'o.

Zeh dor doreshav

mevakshei fanekha ya'akov selah.

Se'u she'arim rasheikhem

ve-hinnase'u pit'hei 'olam

ve-yavo melekh ha-kavod.

Mi zeh melekh ha-kavod

adonai 'izzuz ve-gibbor

adonai gibbor milhamah.

Se'u she'arim rasheikhem

u-s'u pit'hei 'olam

ve-yavo melekh ha-kavod.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאֶתָּהּ

תִּבְלֵ וַיֹּשְׁבֵי בָהּ:

כִּי־הוּא עַל־יַמִּים יָסְדָהּ

וְעַל־נְהָרוֹת יִכְוֶנְנֶהּ:

מִי־יַעֲלֶה בְהַר־יְהוָה

וּמִי־יִקּוּם בְּמִקְוֵם קֹדֶשׁוֹ:

נְקֵי כַפָּיִם וּבֶרֶךְ לֵבָב

אֲשֶׁר לֹא־נָשָׂא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשֵׂא בְרָכָה מֵאֵת יְהוָה

וַיִּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דּוֹר דֹּרְשָׁיו

מְבַקְשֵׁי פְנֵיךָ יַעֲקֹב סֵלָה:

שֹׂאוּ שַׁעְרֵיכֶם רְאשֵׁיכֶם

וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד

יְהוָה עִזּוּז וְגִבּוֹר

יְהוָה גִּבּוֹר מִלְחָמָה:

שֹׂאוּ שַׁעְרֵיכֶם רְאשֵׁיכֶם

וַיִּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

PSALM 24

Of David, a psalm.

The earth and all it contains are the Eternal's,

the world and all its inhabitants.

For God founded it upon the seas,

established it upon the oceans.

Who shall ascend the mountain of the Eternal,

who shall stand in that holy place?

The person of clean hands and pure heart,

who never took God's being in vain,

nor swore deceitfully.

That one shall carry God's blessing,

and vindication from the God of deliverance.

This is the generation that seeks out God,

those who search for your presence, Jacob, truly.

Lift up your heads, O gates,

lift them up, everlasting doors,

let the Sovereign of glory enter.

Who is the Sovereign of glory?

The Eternal One, mighty and heroic,

the Eternal One, heroic in battle.

Lift up your heads, O gates,

lift them up, everlasting doors,

let the Sovereign of glory enter.





Mi hu zeh melekh ha-kavod
adonai tzeva'ot
hu melekh ha-kavod. Selah.

מי הוא זה מֶלֶךְ הַכְבוֹד
יהוה עֲבֹאוֹת
הוא מֶלֶךְ הַכְבוֹד. סְלַח.

Who is the Sovereign of glory?
The Eternal One, Source of all forces,
is the Sovereign of glory, Selah.

Yisra'el ve-oraita
ve-kudsha berikh hu
ḥad hu.
Torah orah haleluyah.

יִשְׂרָאֵל וְאוֹרֵי תּוֹרָה
וְקֹדֶשׁ אֱלֹהֵינוּ הוּא
אֵחָד הוּא:
תּוֹרָה אֹרֵחַ הַלְלוּיָהּ:

Israel, Torah,
and the Blessed Holy One
are one.
Torah is light. Hallelujah.

Zohar

As the Torah is replaced in the Ark:

U-v-nuḥoh yomar
shuvah adonai rivavot
alfei yisra'el.
Ki lekaḥ tov natatti lakhem
torati al ta'azovu.

וּבְנַחָה יֹאמֵר
שׁוּבָה יְהוָה רַבְבוֹת
אֲלֵפֵי יִשְׂרָאֵל:
כִּי לְקַח טוֹב נָתַתִּי לָכֶם
תּוֹרַתִי אַל-תֵּעָזְבוּ:

And when the Ark rested, Moses would say:
Return, Eternal One, the myriad
families of Israel. *Numbers 10*
For I have given you a good doctrine;
forsake not my Torah. *Proverbs 4*

'Eitz ḥayyim hi la-maḥazikim bah
ve-tomekheha me'ushar
derakheha darkhei no'am
ve-khol netivoteha shalom.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ
וְתוֹמְכֶיהָ מְאֻשָּׁר
דְּרָכֶיהָ דְּרָכֵי נְעִים
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:

It is a tree of life to all who grasp it;
those who uphold it are made happy.
Its ways are ways of pleasantness
and all its paths are peace. *Proverbs 3*

Hashiveinu adonai
eilekha ve-nashuvah.
Ḥaddeish yameinu ke-kedem.

הַשִּׁיבֵנו יְהוָה
אֵלֶיךָ וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Restore us, Eternal One,
to you and we shall return;
renew our days as of old. *Lamentations 5*

The Ark is closed.





Ḥatzi kaddish

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-'agala u-vi-zman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-'alam u-l-'alemei 'almayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu.

Le-'eilla u-l-'eilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-'alma. Ve-imru amen.

חצי קדיש

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא
 בְּעַלְמָא דִּי בְּרָא כְּרַעוּתָהּ.
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְנָא קָרִיב.
 וְאִמְרוּ אָמֵן:

Congregation and Reader respond:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ
 לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵיהּ דְּקֻדְשָׁא

Congregation and Reader:

בְּרִיךְ הוּא.

Reader:

לְעֵילָא וּלְעֵילָא
 מִכָּל בְּרַכְתָּא וְשִׁירָתָא
 תְּשֻׁבְחָתָא וְנַחֲמָתָא
 דְּאִמְרֵינוּ בְּעַלְמָא. וְאִמְרוּ אָמֵן:

ḤATZI KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified,
 extolled and honoured,
 adorned, exalted and acclaimed,
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation that may be
 uttered in this world; and let us say: Amen.





AMIDAH

The Amidah, “the standing prayer,” is recited while standing in reverent attentiveness facing east, towards Jerusalem. It is customary to bend the knee and bow at the beginning and the conclusion of the first and sixth blessings. The Shabbat and Festival Amidah is composed of seven blessings. The theme of each blessing is summarized following the concluding signature, “Blessed are you...”

Adonai sefatai tiftah u-fi yaggid
tehillatekha.

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu elohei avraham
elohei yitzhak v-eilohei ya'akov.
Elohei sarah elohei rivkah
v-eilohei raheil ve-lei'ah.
Ha-el ha-gadol ha-gibbor ve-ha-nora
el 'elyon
gomeil ḥasadim tovim ve-koneih
ha-kol
ve-zokheir ḥasdei avot
u-meivi ge'ullah
li-vnei veneihem
lema'an shemo be-ahavah.

Zokhreinu le-ḥayyim
melekh ḥafeitz ba-ḥayyim
ve-khotveinu be-seifer ha-ḥayyim
lema'ankha elohim ḥayyim.

אבות

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
וְאֱלֹהֵי רָחֵל וְלֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל
וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וּמְבִיא גְאֻלָּה
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכֹרֵנוּ לְחַיִּים
מֶלֶךְ חֹפֵץ בְּחַיִּים
וּכְתֹבֵנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים:

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children's children,
for the sake of God's name.

Remember us for life,
our Sovereign who delights in life;
inscribe us in the book of life
to fulfill your will, God of life.





353 ROSH HA-SHANAH AFTERNOON SERVICE

Melekh 'ozeir u-moshi'a' u-magein.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:	Sovereign Power and saving Protector!
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, the Everpresent,
magein avraham u-fokeid sarah.	מַגֵּן אֲבְרָהָם וּפֹקֵד שָׂרָה:	Shield of Abraham and Surety of Sarah.

Gevurot

גְבוּרוֹת

2. GEVUROT: POWERS

Attah gibbor le-'olam adonai	אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי	You are mighty for all eternity, O God;
meḥayyeih meitim (kol ḥai) attah	מַחְיֵה מֵתִים (כָּל חַי) אַתָּה	renewing life (sustaining life) beyond death
rav le-hoshi'a'.	רַב לְהוֹשִׁיעַ:	you are great in deliverance.
Mekhalkeil ḥayyim be-ḥesed	מְכַלְכֵּל חַיִּים בְּחֶסֶד	You sustain life with loving devotion,
meḥayyeih meitim (kol ḥai) be-rahāmim rabbim.	מַחְיֵה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.	renew life (sustain life) eternally with great compassion:
Someikh nofelim ve-rofei ḥolim	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	upholding the fallen, healing the sick,
u-mattir asurim u-mkayyeim emunato	וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ	freeing captives, and keeping divine faithfulness
li-sheinei 'afar.	לִישְׁנֵי עָפָר:	for those who sleep in dust.
Mi khamokha ba'al gevurot.	מִי כְמוֹךָ בְּעַל גְבוּרוֹת.	Who compares with you, master of all powers!
U-mi domeh lakh	וּמִי דוֹמֵה לָךְ	Who is like you —
melekh meimit u-meḥayyeh	מֶלֶךְ מְמִית וּמַחְיֵה	a Sovereign that brings death, generates life,
u-matzmi'ah yeshu'ah.	וּמַצְמִיחַ יֵשׁוּעָה:	and causes divine fulfillment to flourish.

Mi khamokha av ha-rahāmim	מִי כְמוֹךָ אָב הַרַחֲמִים	Who compares with you, Source of all compassion,
zokheir yetzurav le-ḥayyim be-rahāmim.	זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.	who remembers with love all you created for life!

Ve-ne'eman attah le-haḥayot meitim (kol ḥai).	וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים (כָּל חַי):	Faithful are you to renew life (sustain life) eternally.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Life-giver,
meḥayyeih ha-meitim (kol ḥai).	מַחְיֵה הַמֵּתִים (כָּל חַי):	who renews life (sustains life) beyond death.

meḥayyei meitim, “renewing life beyond death,” — According to rabbinic theology, human beings are partners with God in the work of Creation. In this sense it is we, the living, who must give life to the dead and renew life beyond death, by continuing to live a meaningful Jewish life that gives continuity and fulfillment to those “who sleep in the dust.”





God as the source of holiness.

Kedushat ha-shem

Attah kadosh ve-shimkha kadosh
 u-kdoshim be-khol yom
 yehalelukha selah.
 Nekaddeish et shimkha ba-'olam
 ke-shem she-makdishim oto
 bi-shmei marom
 ka-katuv 'al yad nevi'ekha
 Vekara zeh el zeh ve'amar

קְדוּשַׁת הַשֵּׁם
 אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
 וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה:
 נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם
 כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ
 בְּשֵׁמֵי מְרוֹם
 כְּכַתוּב עַל יַד נְבִיאֶךָ
 וְקָרָא זֶה אֶל-זֶה וַאֲמָרוּ-

3. KEDUSHAT HA-SHEM: HOLINESS

You are holy and your name is holy
 and the holy ones sing your praise every day.
 We shall sanctify your name in the world,
 even as it is sanctified
 in the heavens above,
 as your prophet envisioned it:
 "They each echoed one another, crying:

Kadosh kadosh kadosh
 adonai tzeva'ot
 melo khol ha-aretz kevodo.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְהוָה צְבָאוֹת
מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

'Holy, holy, holy
 is the Source of all forces,
 whose Presence fills the whole world."

Isaiah 6

Le-'ummatam barukh yomeirou

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ-

Responding with equal praise, they say:

Barukh kevod adonai
 mi-mekomo.

בְּרוּךְ כְּבוֹד-יְהוָה
מִמְקוֹמוֹ:

"Boundless is God's Presence,
 a limitless Source!"

Ezekiel 3

U-v-divrei kodshekha katuv lei-mor

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאִמֹר-

And your holy scriptures declare:

Yimlokh adonai le-'olam
 elohayikh tziyyon le-dor va-dor.
 Haleluyah.

יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
הַלְלוּיָהּ:

"The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah."

Psalms 146

We continue silently until page 362.

melo khol ha-aretz kevodo, "whose Presence fills the whole world." — When his students asked him, "Rebbe, where is God?" the Kotzker Rebbe responded, "Wherever you let God in."

God's holiness fills all creation. There is divine potential waiting to be discovered and brought to fulfillment. That is the task given to each and every woman and man.





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<p>Le-dor va-dor naggid godlekha u-l-neitzah netzahim kedushatekha nakdish. Ve-shivhakha eloheinu mi-pinu lo yamush le-'olam va-'ed ki el melekh gadol ve-kadosh attah.</p>	<p>לְדוֹר וָדוֹר נִגְדֵד גֹּדְלֶךָ וְלִנְצַחַת נְצַחִים קְדוּשַׁתְּךָ נִקְדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:</p>	<p>In every generation we tell of your greatness; for all eternity we proclaim your holiness. Your praise, our God, shall never depart from our mouths, for you are a great and holy ruling Power.</p>
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<p>U-vkhein tein pahdekha adonai eloheinu 'al kol ma'asekha ve-eimatekha 'al kol mah she-barata. Ve-yira'ukha kol ha-ma'asim ve-yishtaḥavu lefanekha kol ha-beru'im. Ve-yei'asu khullam aguddah aḥat la-asot retzonekha be-leivav shaleim. Kemo she-yada'nu adonai eloheinu she-ha-sholtan lefanekha 'oz be-yadekha u-gvurah bi-minekha ve-shimkha nora 'al kol mah she-barata.</p>	<p>וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל מַה שִׁבַּרְתָּ. וְיִירְאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וְיַעֲשׂוּ כָּל אֶחָד אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שְׁלֵם. כְּמוֹ שֶׁיָּדַעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְׁלֵטָן לְפָנֶיךָ עוֹ בְיָדְךָ וְגִבּוֹרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִׁבַּרְתָּ:</p>	<p>And thus, Eternal One our God, instill your fear in all your works and your dread in all you created; that all creation shall be in awe and all creatures shall worship you. Then all shall unite as one to do your will wholeheartedly. For we know, Eternal One our God, authority rests in you; power and strength are in your right hand, and your name evokes awe in all you created.</p>
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<p>U-vkhein tein kavod adonai le-'ammekha Tehillah li-rei'ekha ve-tikvah tovah le-doreshekha u-fithon peh la-meyahelim lakh. Simḥah le-artzekha ve-sason le-'irekha</p>	<p>וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמֶּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפְתֻחוֹן פֶּה לְמַיְחָלִים לָךְ. שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ</p>	<p>And thus, Eternal One, let there be honour for your people, glory for those who revere you, hope for those who seek you, and a voice for those who long for you. Let there be rejoicing for your land and happiness for your city;</p>
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<p>u-tzmiḥat keren le-david ‘avdekha va-‘arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.</p>	<p>וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעָרִיכַת נֵר לְבֵן יִשָּׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:</p>	<p>let the tradition of David, your servant, flourish and the light of the messianic era shine soon in our days.</p>
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<p>U-vkhein tzaddikim yir’u ve-yismaḥu vi-sharim ya’alozu va-ḥasidim be-rinnah yagilu. Ve-‘olatah tikpotz piha ve-khol ha-rish’ah kullah ke-‘ashan tikhleḥ. Ki ta’avir memshelet zadon min ha-aretz.</p>	<p>וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ פִּיהָ וְכֹל הָרִשְׁעָה כְּלָהּ כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מִמְּשֻׁלַּת זָדוֹן מִן הָאָרֶץ:</p>	<p>And thus shall the just see and be glad, the honest exult, and the devoted ones rejoice in song. For the mouth of injustice shall be shut and all evil shall vanish like smoke, when you sweep away the rule of wickedness from the earth.</p>
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<p>Ve-timlokh attah adonai levaddekha ‘al kol ma’asekha be-har tziyyon mishkan kevodekha u-vi-rushalayim ‘ir kodshekha ka-katuv be-divrei kodshekha</p>	<p>וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ כַּכְּתוּב בְּדִבְרֵי קִדְשֶׁךָ—</p>	<p>Then shall you alone, Eternal One, reign over all your works, on Mount Zion, where your Presence dwells, and in Jerusalem, your holy city, as it is written in your holy scriptures:</p>
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<p>Yimlokh adonai le-‘olam elohayikh tziyyon le-dor va-dor haleluyah.</p>	<p>יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ.</p>	<p>“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah!”</p>
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Psalm 146

<p>Kadosh attah ve-nora shemekha ve-ein elo’ah mi-ba’adekha ka-katuv</p>	<p>קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹוִהּ מִבְּלַעֲדֶיךָ כַּכְּתוּב—</p>	<p>You are holy and awesome is your Name, and there is no God but you, as it is written:</p>
<p>Vayyigbah adonai tzeva’ot ba-mishpat ve-ha-el ha-kadosh nikdash bi-tzdakah. Barukh attah adonai ha-melekh ha-kadosh.</p>	<p>וַיִּגְבַּהּ יְהוָה צְבָאוֹת בַּמִּשְׁפָּט וְהֵאֵל הַקָּדוֹשׁ נִקְדַּשׁ בַּצְּדָקָה: בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:</p>	<p>“The Source of all forces is exalted through justice; the holy God is sanctified through righteousness.” <i>Isaiah 5</i> Praised are you, Eternal One, the holy Sovereign.</p>





God as the source of festival joy.

Kedushat ha-yom

Attah ahavtanu ve-ratzita banu
 ve-kiddashtanu be-mitzvotekha.
 Ve-keiravtanu malkeinu la-avodatekha
 ve-shimkha ha-gadol ve-ha-kadosh
 'aleinu karata.

קְדוּשַׁת הַיּוֹם

אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
 וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לְעִבְדֶּךָ
 וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
 עָלֵינוּ קָרָאתָ:

**4. KEDUSHAT HA-YOM
 SANCTIFYING THE DAY**

You have loved us and been gracious to us,
 making us holy through your mitzvot
 and drawing us close to your service,
 by your great and holy name
 have you called us.

On Shabbat add the words in parentheses:

Vattitten lanu
 adonai eloheinu be-ahavah
 et yom (ha-shabbat ha-zeh ve-et yom)
 ha-zikkaron ha-zeh
 yom (zikhron) teru'ah
 (be-ahavah) mikra kodesh
 zeikher li-tzi'at mitzrayim.

וַתִּתֵּן לָנוּ
 יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
 אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)
 הַזִּכְרוֹן הַזֶּה
 יוֹם (זִכְרוֹן) תְּרוּעָה
 (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
 זֵכֶר לִיצִיאַת מִצְרַיִם:

And with love have you given us,
 Eternal One our God,
 (this day of Shabbat and)
 this Day of Remembrance,
 a day of (recalling with love) shofar blasts,
 a sacred occasion
 recalling the Exodus from Egypt.

Eloheinu v-eilohei avoteinu
 ya'aleh ve-yavo ve-yaggi'a'
 ve-yeira'eh ve-yeiratzeh ve-yishama'
 ve-yippakeid ve-yizzakheir
 zikhronenu u-fikdoneinu
 ve-zikhron avoteinu.
 Ve-zikhron mashi'ah ben david 'avdekha
 ve-zikhron yerushalayim 'ir kodshekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 יַעֲלֶה וְיָבֵא וְיַגִּיעַ
 וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
 וְיִפְקֵד וְיִזְכֹּר
 זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ
 וְזִכְרוֹן אֲבוֹתֵינוּ.
 וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ

Our God and God of our ancestors,
 let our memories
 of all that we deem significant
 be acknowledged and recalled
 in sight and sound —
 the memory of our ancestors,
 the memory of the messianic promise,
 the memory of Jerusalem, your holy city,





ve-zikhron kol ‘ammekha
 beit yisra’el lefanekha.
 Li-fleitah u-l-tovah
 le-ḥein u-l-ḥesed u-l-rah̄amim
 le-ḥayyim u-l-shalom be-yom
 ha-zikkaron ha-zeh.

וְזִכְרוֹן כָּל עַמֶּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
 לְפִלְיָתָהּ לְטוֹבָהּ
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם בְּיוֹם
 הַזִּכְרוֹן הַזֶּה:

the memory of your people,
 the entire House of Israel.
 Let them be for deliverance and well-being,
 for grace, lovingkindness and compassion,
 for life and for peace
 on this Day of Remembrance.

Zokhreinu adonai eloheinu
 bo le-tovah
 u-fokdeinu vo li-vrakhah
 ve-hoshi’einu vo le-ḥayyim.
 U-vi-dvar yeshu’ah ve-rah̄amim
 ḥus ve-ḥonneinu ve-rah̄eim ‘aleinu
 ve-hoshi’einu ki eilekha ‘eineinu.
 Ki el melekh
 ḥannun ve-rah̄um attah.

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ
 בּוֹ לְטוֹבָה
 וּפְקֻדֵנוּ כּוֹ לְבְרָכָה
 וְהוֹשִׁיעֵנוּ כּוֹ לְחַיִּים:
 וּבְדַבַּר יְשׁוּעָה וּרְחָמִים
 חוּס וְחַנּוּן וּרְחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.
 כִּי אֵל מֶלֶךְ
 חַנּוּן וְרַחוּם אַתָּה:

Eternal One our God, remember us
 this day for well-being;
 acknowledge us with a blessing;
 grant us the fullness of life.
 With a compassionate redeeming word
 be gracious, show us your tender love,
 and save us; for we look to you,
 for you are a gracious and compassionate
 ruling Power.

Eloheinu v-eilohei avoteinu
 melokh ‘al kol
 ha-‘olam kullo bi-khvodekha
 ve-hinnasei ‘al kol ha-aretz bi-karekha
 ve-hofa’ ba-hadar ge’on ‘uzzekha
 ‘al kol yoshevei teiveil artzekha.
 Ve-yeida’ kol pa’ul
 ki attah pe’alto
 ve-yavin kol yatzur
 ki attah yetzarto.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 מְלוֹךְ עַל כָּל
 הָעוֹלָם כְּלוֹ בְּכְבוֹדֶךָ
 וְהִנָּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ
 וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֶזְךָ
 עַל כָּל יוֹשְׁבֵי תֵבֵל אֲרֶצְךָ.
 וַיַּדַּע כָּל פְּעוּל
 כִּי אַתָּה פֹּעֵלָתוֹ
 וַיָּבִין כָּל יֹצֵר
 כִּי אַתָּה יוֹצֵרָתוֹ.

Our God and God of our ancestors,
 let your Presence reign
 over the entire world;
 let all the earth be exalted through your splendour,
 let the beauty of your powerful majesty shine forth
 upon all who inhabit your earth.
 Then each of your works will know
 that you are its Maker,
 and every creature will understand
 that you are its Creator,





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<p>Ve-yomar kol asher neshamah be-appo adonai elohei yisra'el melekh u-malkhuto ba-kol mashalah.</p>	<p>וַיֹּאמֶר כָּל אֲשֶׁר נְשָׁמָה בְּאִפּוֹ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכֹל מַשְׁלָחַ:</p>	<p>and everything that breathes will declare the Eternal, God of Israel, is Sovereign whose rule extends over all.</p>
<p>Eloheinu v-eilohei avoteinu (retzeih vi-mnuḥateinu.) Kaddesheinu be-mitzvotekha ve-tein ḥelkeinu be-toratekha sabbe'einu mi-tuvekha ve-sammeḥeinu bi-shu'atekha (ve-hanḥileinu adonai eloheinu be-ahavah u-v-ratzon shabbat kodshekha ve-yanuḥu vah yisra'el mekaddeshei shemekha) ve-taheir libbeinu le-'ovdekha be-emet.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחָתֵנוּ.) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ (וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ וַיְנַוְחוּ בְּהַ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת:</p>	<p>Our God and God of our ancestors, (accept our rest.) make us holy through your mitzvot, and imbue our lives with your Torah. Satisfy us with your goodness, let us rejoice in your fulfillment, (and in your gracious love, Eternal One our God, let us inherit your holy Shabbat. Let all Israel rest on it, they who sanctify your name, and restore our hearts to serve you in truth.</p>
<p>Ki attah elohim emet u-dvarekha emet ve-kayyam la-'ad. Barukh attah adonai melekh 'al kol ha-aretz mekaddeish (ha-shabbat ve-) yisra'el ve-yom ha-zikkaron.</p>	<p>כִּי אַתָּה אֱלֹהִים אֵמֶת וּדְבָרְךָ אֵמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן:</p>	<p>For you are a God of truth and your word is true and endures forever. Praised are you, Eternal One, Sovereign over all the earth who sanctifies (Shabbat, Israel and the Day of Remembrance.</p>





God as the source of fulfillment.

‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.

Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-rah̄amim.
 Barukh attah adonai
 ha-mahazir shekhinato le-tziyyon.

Hoda’ah

Modim anah̄nu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish’einu
 attah hu. Le-dor va-dor
 nodeh lekha u-nsappeir tehillatekha
 ‘al ḥayyeinu ha-mesurim be-yadekha
 ve-‘al nishmoteinu ha-pekudot lakh.
 Ve-‘al nissekha she-be-khol yom ‘immanu
 ve-‘al nifle’otekha ve-tovotekha
 she-be-khol ‘eit ‘erev va-voker
 ve-tzohorayim.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלִהְבֵּ תְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמְּחַזֵּר שְׁכִינָתוֹ לְצִיּוֹן:

God as the source of gratitude.

הודאה

מוֹדִים אַנְחֵנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.
 וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.

Let our eyes behold your return
 to Zion with love.
 Blessed are you, Eternal One,
 who restores Godly Presence to Zion.

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation
 we acknowledge you and relate your praise,
 for our lives bound up in your hand,
 and for our souls in your keeping;
 for your miracles that are daily with us,
 and for your wondrous goodness
 at all times, evening, morning and noon.





Ha-tov ki lo khalu raḥamekha
ve-ha-meraḥeim ki lo tammu ḥasadekha
mei-‘olam kivvinu lakh.

Ve-‘al kullam
yitbarakh ve-yitromam shimkha
malkeinu tamid le-‘olam va-‘ed.

**U-khtov le-ḥayyim tovim
kol benei veritekha.**

Ve-khol ha-ḥayyim yodukha selah
vi-halelu et shimkha be-emet
ha-el yeshu‘ateinu ve-‘ezrateinu selah.
Barukh attah adonai
ha-tov shimkha
u-ikha na‘eh le-hodot.

Shalom

Shalom rav
‘al yisra‘el ‘ammekha ve-‘al kol
yoshevei teiveil tasim le-‘olam
ki attah hu melekh
adon le-khol ha-shalom.
Ve-tov be-‘einekha
le-vareikh et ‘ammekha yisra‘el
ve-et kol ha-‘ammim
be-khol ‘eit u-v-khol sha‘ah
bi-shlomekha.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְרַחֵם כִּי לֹא תִמּוּ חַסְדֶיךָ
מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלֵם
יִתְבָּרַךְ וַיִּתְרַמַּם שְׁמֶךָ
מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת
הָאֵל יִשׁוּעַתֵּנוּ וְעִזְרַתֵּנוּ סֶלָה:
בְּרוּךְ אַתָּה יְהוָה
הַטוֹב שְׁמֶךָ
וְלָךְ נֹאֵה לְהוֹדוֹת:

God as the source of peace.

שְׁלוֹם

שְׁלוֹם רַב
עַל יִשְׂרָאֵל עַמֶּךָ וְעַל כָּל
יוֹשְׁבֵי תֵבֵל תְּשִׂים לְעוֹלָם
כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ
לְבָרַךְ אֶת עַמֶּךָ יִשְׂרָאֵל
וְאֶת כָּל הָעַמִּים
בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשְׁלוֹמְךָ:

You are goodness, for your love never ceases;
compassionate One, your devotion never ends;
we have ever hoped for you.

For all this,
may your name ever be blessed and exalted,
our Sovereign, for ever and ever.

**And inscribe for a good life
all the people of your Covenant.**

Let everything that lives acknowledge you
and praise your name in truth,
God of our deliverance and help.
Praised are you, Eternal One,
whose name is goodness,
and to whom gratitude is fitting.

7. SHALOM: PEACE

Let there be abundant peace
for Israel, your people,
and for all who dwell on earth, forever;
for you are the sovereign
Source of all peace.
May it be good in your sight
to bless your people Israel
and all peoples
at every season and at all times
with your peace.





Be-seifer ḥayyim berakhah ve-shalom
u-farnasah tovah
nizzakheir ve-nikkateiv lefanekha
anaḥnu ve-khol ‘ammekha beit yisra’el
le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִקְטָע לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

In the book of life, blessing, peace
and honourable prosperity,
may we be remembered and inscribed,
we and all your people Israel,
for a life of goodness and peace.

Barukh attah adonai
‘oseih ha-shalom.

בְּרוּךְ אַתָּה יְהוָה
עוֹשֵׂה הַשָּׁלוֹם:

Blessed are you, Eternal One,
author of peace.





Kaddish titkabbal

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-ʿagala u-vi-zman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-alam u-l-ʿalemei ʿalmayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu

Le-ʿeilla u-l-ʿeilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-alma.
 Ve-imru amen.

קדיש תתקבל

Reader:
 יתגדל ויתקדש שמה רבא
 בעלמא די ברא כרעותיה.
 וימליך מלכותיה
 בחייכון וביומיכון
 ובחיי דכל בית ישראל
 בעגלא ובזמן קריב.
 ואמרו אמן:

Congregation and Reader respond:

יהא שמה רבא מברך
 לעלם ולעלמי עלמיא:

Reader:
 יתברך וישתבח ויתפאר
 ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שמה דקדשא

Congregation and Reader:

ברוך הוא

Reader:
 לעלא ולעלא
 מכל ברכתא ושירתא
 תשבחתא ונהמתא
 דאמירן בעלמא.
 ואמרו אמן:

READER'S KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified;
 extolled and honoured;
 adorned, exalted and acclaimed
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation
 that may be uttered in this world;
 and let us say: Amen.





Titkabbeil tzelotehon u-va'utehon
de-khol beit yisra'el
kodam avuhon di vi-shmayya.
Ve-imru amen.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן
דְּכָל בֵּית יִשְׂרָאֵל
קֹדָם אַבוּהוֹן דִּי בְשָׁמַיָּא.
וְאִמְרוּ אָמֵן:

May the prayers and requests
of the entire House of Israel be accepted
before their Source in the heavens;
and let us say: Amen.

Yehei shelama rabba min shemayya
ve-ḥayyim tovim 'aleinu
ve-'al kol yisra'el.
Ve-imru amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים טוֹבִים עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל.
וְאִמְרוּ אָמֵן:

May there be abundant divine peace,
bringing good life for us
and all Israel;
and let us say: Amen.

'Oseh shalom bi-mromav
hu ya'aseh shalom 'aleinu
ve-'al kol yisra'el, ve-al kol
yoshvei teivel.
Ve-imru amen.

עֹשֶׂה שְׁלוֹם בְּמִרְמֹי
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.
וְאִמְרוּ אָמֵן:

May the One who creates heavenly peace
create peace for us
and for all Israel and for Everyone;
and let us say: Amen.





'Aleinu

'Aleinu le-shabbei'ah la-adon ha-kol
la-teit gedullah le-yotzeir bereishit
she-natan lanu torat emet
ve-hayyei 'olam nata' be-tokheinu.

עלינו

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שנתן לנו תורת אמת
והיי עולם נטע בתוכנו:

ALEINU

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has given us a Torah of truth,
and planted eternal life within us.

TRADITIONAL

'Aleinu le-shabbei'ah la-adon ha-kol
La-teit gedullah le-yotzeir bereishit
She-lo 'asanu ke-goyei ha-aratzot
Ve-lo samanu ke-mishpehot ha-adamah
She-lo sam helkeinu ka-hem
Ve-goraleinu ke-khol hamonam

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שלא עשנו כגויי הארצות
ולא שמנו כמשפחות האדמה
שלא שם חלקנו כהם
וגורלנו ככל המונם

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has not made us like other peoples
and families of the earth,
nor given us a lot like theirs,
nor a fate like any other people.

Va-anahnu kore'im u-mishta'avim
u-modim

lifnei melekh malkhei ha-melakhim
ha-kadosh barukh hu.

She-hu noteh shamayim

ve-yoseid aretz

u-moshav yekaro ba-shamayim mi-ma'al

u-shkhatat 'uzzo be-govhei meromim.

Hu eloheinu ein 'od

emet malkeinu efes zulato.

Ka-katuv be-torato

Veyada'ta ha-yom vahashevota
el levavekha

ואנחנו כורעים ומשתאבים
ומודים

לפני מלך מלכי המלכים
הקדוש ברוך הוא.

שהוא נוטה שמים

ויסד ארץ

ומושב יקרו בשמים ממעל

ושכינת עזו בגבהי מרומים:

הוא אלהינו אין עוד

אמת מלכנו אפס זולתו.

ככתוב בתורתו –

וידעת היום והשבחת אל-לכבוד

Thus we bow in worship
and thankfulness

before the Sovereign of all sovereigns,
the Holy One of Being;

the One who stretched out the heavens

and laid the foundations of the earth,

a precious dwelling in the highest heavens,

a powerful presence in the loftiest heights.

This One is our God, there is no other;

our Sovereign is faithful, there is none else.

As it is written in the Torah:

“Know this day and take it to heart

Aleinu declares that the God of our particular people is at the same time the Author of Creation and universal Sovereign. It is derived from the *Malkhuyot*, or “Sovereignty” verses of the Rosh Ha-Shanah Musaf service. By the thirteenth century, this sublime, messianic vision of God’s universal sovereignty became the popular affirmation at the conclusion of every service.

she-natan lanu... “who has given us a Torah of truth and planted eternal life within us.” — This verse replaces the traditional phrase of earlier versions which stressed Jewish particularity in terms of distinction from other peoples: **she-lo 'asanu ke-goyei ha-aratzot, ve-lo samanu ke-mishpehot ha-adamah; she-lo sam helkeinu ka-hem, ve-goraleinu ke-khol hamonam**, “who has not made us like other peoples and families of the earth, nor given us a lot like theirs, nor a fate like any other people.” Rather than make negative comparisons, we choose to focus on the positive basis for our distinction as a people: the life-giving teachings of Torah.





ki adonai hu ha-elohim
Ba-shamayim mi-ma'al
ve-'al ha-aretz mi-taḥat ein 'od.

בִּי יְהוָה הוּא הָאֱלֹהִים
 בְּשָׁמַיִם מִמַּעַל
 וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

that the Life-giver is the God
of the heavens above
and of earth below, there is no other.”

Deuteronomy 4

'Al ken nekavveh lekha
adonai eloheinu
li-r'ot meheirah be-tif'eret 'uzzekha
le-ha'avir gillulim min ha-aretz
ve-ha-elilim karot yikkareitun.
Le-takkein 'olam
be-malkhut shaddai
ve-khol benei vasar yikre'u vi-shmekha
le-hafnot eilekha
kol rish'ei aretz.
Yakkiru ve-yeide'u kol yoshevei teiveil
ki lekha tikhra' kol berekh
tishava' kol lashon.
Lefanekha adonai eloheinu
yikhre'u ve-yippolu
ve-li-khvod shimkha yekar yitteinu.
Vi-kabbelu khullam et 'ol malkhutekha
ve-timlokh 'aleihem meheirah
le-'olam va-'ed.
Ki ha-malkhut shellekha hi
u-l-'olemei 'ad timlokh be-khavod.
Ka-katuv be-toratekha
Adonai yimlokh le-'olam va-'ed.

עַל כֵּן נִקְוֶה לָךְ
 יְהוָה אֱלֹהֵינוּ
 לְרֹאוֹת מְהֵרָה בְּתִפְאֵרֶת עֲזֹד
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
 וְהָאֵלִילִים כְּרוֹת יִכְרֹתוּן.
 לְתַקֵּן עוֹלָם
 בְּמַלְכוּת שַׁדַּי
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
 לְהַפְנוֹת אֵלֶיךָ
 כָּל רִישֵׁי אָרֶץ:
 יִכְרֹוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תֵבֵל
 כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ
 תִּשָּׁבַע כָּל לָשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יִכְרְעוּ וַיִּפְּלוּ
 וְלִכְבוֹד שִׁמְךָ יִקְרֹוּ יִתְנוּ.
 וְיִקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתֶךָ
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
 לְעוֹלָם וָעֶד:
 כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.
 כְּכָתוּב בְּתוֹרַתְךָ –
 יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

We therefore hope for you,
Eternal One our God, that soon
we might see your radiant strength
sweep away idolatry
and destroy false gods.
May *tikkun 'olam*, mending the world,
make manifest your mighty dominion;
that all humankind might invoke your name,
and all the wicked of the earth
might fall away before you.
Let all who dwell on earth recognize
that to you every knee must bend
and every mouth swear allegiance.
Before you, Eternal One our God,
will they humble themselves
and cherish the dignity of your name.
All will accept the yoke of your reign,
that your sovereignty may soon embrace them
for evermore.
For dominion is yours
and for all eternity you will rule with dignity.
As it is written in your Torah:
“The Eternal will reign forever.”

Exodus 15





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<p>Vene'emar vehayah adonai le-melekh 'al kol ha-aretz ba-yom ha-hu yihyeh adonai ehad u-shmo ehad.</p>	<p>וְנֹאמַר – וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:</p>	<p>And as it is said: “The Eternal One will be sovereign over all the earth; on that day the Eternal will be One, whose name will be ‘Oneness.” <i>Zechariah 14</i></p>
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Some congregations recite the following after Aleinu:

<p>Al tira mi-pahad pit'om u-mi-so'at resha'im ki tavo 'utzu 'eitzah ve-tufar Dabberu davar ve-lo yakum Ki 'immanu el Ve-'ad ziknah ani hu Ve-'ad seivah ani esbol Ani 'asiti va-ani essa Va-ani esbol va-amalleit</p>	<p>אַל תִּירָא מִפַּחַד פִּתְאוֹם וּמִשְׂאֵת רָשָׁעִים כִּי תָבֹא עֲצוּ עֵצָה וְתַפָּר דַּבְּרוּ דָבָר וְלֹא יִקּוּם כִּי עִמָּנוּ אֵל וְעַד זִקְנָה אֲנִי הוּא וְעַד שֵׁיבָה אֲנִי אֶסְבֵּל אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי אֶסְבֵּל וְאֶמְלֹט</p>	<p>Do not fear sudden terror; or the devastation of the wicked when it comes. <i>Proverbs 3</i> Plan a conspiracy and it will be annulled; speak your piece but it shall not stand, for God is with us. <i>Isaiah 8</i> Even to your old age, I remain unchanged; and even till your ripe old age, I shall endure. I created you and I shall bear you; I shall endure and rescue. <i>Isaiah 46</i></p>
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INTERPRETIVE VERSION

We therefore hope in the day when God's unity and supremacy will be realized throughout the world, and all peoples will be bound together in common loyalty to God's law of righteousness. On that day humankind will be ashamed of that exclusive and arrogant self-worship whereby nations, races and religious communions profane your name. They will all renounce such idolatries and acknowledge your sole sovereignty, O God of the spirits of all flesh. They will all recognize in the soul of every nation, race and religion, a manifestation of your divine spirit and will accord to every society the equal right to serve you with whatever gifts you have bestowed upon it. Nation shall not lift up sword against nation, neither shall people learn warfare any more. For the earth shall be filled with knowledge of you, as the waters cover the sea.

The Sabbath Prayer Book





Kaddish yatom

קדיש יתום MOURNER'S KADDISH

*The **Mourner's Kaddish**, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — “wholeness,” “peace,” “well-being.” When a human being, “created in God's image,” dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.*

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba	יִתְגַּדַּל וְיִתְקַדַּשׁ שֵׁמֵהּ רַבָּא	Magnified and sanctified be God's great name
be-alma di vera khi-r'uteih.	בְּעֲלָמָא דִּי בְרָא כְרַעוּתָהּ.	in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתָהּ	May God's sovereignty be established
be-ḥayyeikhon u-v-yomeikhon	בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן	in your lifetime,
u-v-ḥayyei de-khol beit yisra'el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	and the life of the entire House of Israel,
ba-'agala u-vi-zman kariv.	בְּעֲגָלָא וּבְזְמַן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh	יְהֵא שֵׁמֵהּ רַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-'alam u-l-'alemei 'almayya.	לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:	in all worlds, unto eternity.





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Mourners:

Yitbarakh ve-yishtabbah ve-yitpa'ar	יְתַבְרַךְ וַיְשַׁתַּבַּח וַיִּתְפָּאֵר	Blessed, praised and glorified,
ve-yitromam ve-yitnassei	וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא	extolled and honoured,
ve-yit'haddar ve-yit'alleh ve-yit'hallal	וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלֵּל	adorned, exalted and acclaimed,
shemeih de-kudsha	שְׁמֵהּ דְקֻדְשָׁא	be the name of the Holy One,

Congregation and Mourners:

Berikh hu	בְּרִיךְ הוּא	the blessed,
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Mourners:

Le-'eilla u-l-'eilla	לְעֵלָא וּלְעֵלָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בְּרִכְתָּא וְשִׁירָתָא	all prayer and song,
tushbehata ve-nehemata	תְּשֻׁבְהַתָּא וְנַחֲמָתָא	praise and consolation
da-amiran be-alma.	דְאֵמִירֵן בְּעֵלְמָא.	that may be uttered in this world;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

Yehei shelama rabba min shemayya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא	May there be abundant divine peace,
ve-hayyim tovim 'aleinu	וְחַיִּים טוֹבִים עָלֵינוּ	bringing good life for us
ve-'al kol yisra'el.	וְעַל כָּל יִשְׂרָאֵל.	and for all Israel;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

'Oseh shalom bi-mromav	עֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו	May the One who creates heavenly peace
hu ya'aseh shalom 'aleinu	הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ	create peace for us
ve-'al kol yisra'el, ve-al kol yoshvei teivel.	וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.	and for all Israel and for Everyone;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us (*Mordecai M. Kaplan*).





תשליך TASHLIKH

*After the Minḥah Service and before the setting of the sun, the ritual of **Tashlikh**, Casting is carried out on the first day of Rosh Ha-Shanah (except on Shabbat, in which case Tashlikh is held on the second day). This custom is based on the verse: “And you will cast all their sins into the depth of the sea” (Micah 7).*



During this season of repentance, we are called upon to do teshuvah, to return to God in sincerity and in truth. Through prayer and study, reflection and ritual, we strive to begin the new year in a spirit of humility, self-scrutiny and spiritual renewal.

Today, we come to this body of water to perform the Tashlikh ceremony. We seek, symbolically, to “cast away” our accumulated sins and transgressions, to send away our unworthy thoughts and purify our hearts and souls as the new year begins.





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Hashlikhu mei-'aleikhem et kol pish'eikhem asher pesha'tem bam va'asu lakhem leiv hadash ve-ru'ah hadashah.	הַשְּׁלִיכוּ מֵעַלְיֶכֶם אֶת-כָּל- פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה:	Cast away from yourselves all your transgressions and create within yourselves a new heart and a new spirit.
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Ezekiel 18

As the breadcrumbs symbolizing our sins are cast into the water we recite the following verses:

Mi el kamokha nosei 'avon ve-'oveir 'al pesha' li-sh'eirit nahalato lo hehezik la-'ad appo ki hafeitz hesed hu. Yashuv yeraḥameinu yikhbosh 'avonoteinu ve-tashlikh bi-mtzulot yam kol ḥattotam. Tittein emet le-ya'akov hesed le-avraham asher nishba'ta la-avoteinu mimei kedem.	מִי-אֵל כַּמוֹךָ נוֹשֵׂא עוֹן וְעֹבֵר עַל-פְּשָׁעוֹ לִשְׂאֵרֵית נַחְלָתוֹ לֹא הִחְזִיק לְעַד אָפוֹ כִּי-הִפִּין חֶסֶד הוּא: יָשׁוּב יִרְחַמְנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל-חַטֹּאתֶם: תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִימֵי קֶדֶם:	Who is like you, O God, forgiving iniquity and pardoning the transgressions of the remnant of your people! You do not retain your anger forever for you delight in steadfast love. You will again have compassion upon us, subduing our iniquities; you will cast all their sins into the depths of the sea. You will show faithfulness to Jacob and steadfast love to Abraham as you promised our ancestors from days of old.
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Micah 7

Lo yarei'u ve-lo yash'hitu be-khol har kodshi ki male'ah ha-aretz dei'ah et adonai ka-mayim la-yam mekhassim.	לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכָל-הָר קֹדְשִׁי כִּי-מְלֵאָה הָאָרֶץ דַּעַה אֶת-יְהוָה כַּמַּיִם לַיָּם מִכַּסִּים:	There shall be no evil or destruction on all my holy mountain, for the earth shall be full of knowledge of the Eternal as the waters cover the sea.
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Isaiah 11

Min ha-meitzar karati yah 'anani va-merḥav yah.	מִן-הַמֵּיצַר קָרָאתִי יְהוָה עֲנָנִי בַמְּרֹחַב יְהוָה:	From the narrowest confines I called out to God and was answered with God's boundless space.
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Psalms 118





Let us cast away the sin of deception,
so that we will mislead no one in word or deed,
nor pretend to be what we are not.

Let us cast away the sin of vain ambition,
which prompts us to strive for goals
that bring neither true fulfillment nor genuine contentment.

Let us cast away the sin of stubbornness,
so that we will neither persist in foolish habits
nor maintain our unwillingness to change.

Let us cast away the sin of selfishness,
which keeps us from enriching our lives
through wider concerns and greater sharing,
and from reaching out in love to our fellow human beings.

Let us cast away the sin of indifference,
so that we may become more sensitive to the sufferings of others
and responsive to the needs of people everywhere.

Let us cast away the sins of pride and arrogance,
so that we can worship God
and serve God's purposes in humility and truth.

Jonathan Cohen





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Psalm 130

Shir ha-ma'alot

mi-ma'amakkim keratikha adonai.

Adonai shim'ah ve-koli

tihyenah oznekha kashuvot

le-kol taħhanunai.

Im 'avonot tishmor yah

adonai mi ya'amod.

Ki 'immekha ha-seliḥah

lema'an tivvarei.

Kivviti adonai kivvetah nafshi

ve-li-dvaro hoḥalti.

Nafshi l-adonai

mi-shomerim la-boker shomerim
la-boker.

Yaḥeil yisra'el el adonai

ki 'im adonai ha-ḥesed

ve-harbeih 'immo fedut.

Ve-hu yifdeh et yisra'el

mi-kol 'avonotav.

Hashiveinu adonai

eilekha ve-nashuvah

ḥaddeish yameinu ke-kedem.

תהלים ק"ל

שיר המעלות

ממעמקים קראתיך יהוה:

אדני שמעה בקולי

תהיינה אזניך קשבות

לקול תחנוני:

אם-עונות תשמר-יה

אדני מי יעמד:

כי-עמך הסליחה

למען תורא:

קויתי יהוה קותה נפשי

ולדברו הוחרתי:

נפשי לאדני

משמרים לבקר שמרים לבקר:

יחל ישראל אל-יהוה

כי-עם יהוה החסד

והרבה עמו פדות:

והוא יפדה את-ישראל

מכל עונותיו:

השיבנו יהוה

אליד ונשובה

חדש ימינו כקדם:

PSALM 130

A song of ascents.

Out of the depths I call to you, Eternal One.

Hear my voice, Adonai,

let your ears be attentive

to my plea.

If you kept account of sins, Eternal One,

Adonai, who could survive?

For with you there is forgiveness

that you may be held in awe.

I wait for the Eternal One, my whole being waits,

I await God's word.

My soul yearns for Adonai more eagerly

than the morning watchmen watch for the dawn.

O Israel, wait for the Eternal One

for with the Eternal there is steadfast love

and great power to redeem.

God shall redeem Israel

from all its iniquities.

Restore us, Eternal One,

to you and we shall return;

renew our days as of old.

Lamentations 5





KOL NIDREI

ALL VOWS

The verses “by the court above” and “by the court below” from the beginning of the *Kol Nidrei* service appear around the rim of the image. Both of these verses form semi-circles that recall the seating arrangement of the Sanhedrin (the Rabbinic court) by whose authority we invite all Jews to pray with us on Yom Kippur. Partially open, wrought iron gates, representing the forgiveness we seek during this season, appear around the circle. A crown is found at the bottom of the diamond, referring to the power of God to forgive sins and sustain life.

The words “*Kol Nidrei*” appear at the top of the diamond. The blessing hands represent prayer, which this solemn service allows all Jews to participate in. The three-quarter full moon stands for the day of the month (10th of Tishri) on which Yom Kippur occurs. Palm trees, referring to God’s protection, surround and protect the tent from the desert sun.

The open tent welcomes all people to the Yom Kippur service. It is believed that God forgives the sins not only of all the children of Israel (represented by the lions flanking the tent) but also those of the stranger who lives with them. Emblazoned on the tent is the text *Ve-nislah le-khol ‘adat benei yisrael ve-la-ger ha-ger be-tokham*, “May the whole congregation of Israel be forgiven, as well as the stranger residing in their midst.” The grapes and figs below the tent recall the verse of the Prophets, “Everyone shall live in peace beneath their vine and fig tree,” expressing our hope for a year of peace. At the bottom of the diamond appear the final words of the *Kol Nidrei* ritual: *Va-yomer Adonai salahti ki-devarekha*, “And the Eternal One said: I have forgiven as you have asked.”







כל נדרֵי KOL NIDREI

*The evening service for erev Yom Kippur takes its name from the most stirring and best known prayer ritual of the entire year, **Kol Nidrei**. The Kol Nidrei ritual precedes the Ma'ariv, evening service, and is separate unto itself. In his High Holiday Mahzor, Philip Birnbaum provides the following concise, but thorough, account of the long and complicated history of the Kol Nidrei recitation:*

Kol Nidrei, "All Vows," the Aramaic formula for the dispensation of vows, is more than a thousand years old. It refers to vows assumed by individuals for themselves alone, where no other persons or their interests are involved. Though the context makes it perfectly obvious that no vows or obligations toward others are implied, many have been misled into believing that by means of this formula all their vows and oaths are annulled. In the eleventh century, Rabbi Meir ben Samuel (Rashi's son-in-law) changed the original wording of Kol Nidrei so as to make it apply to the future instead of the past, that is, to vows one might not be able to fulfill during the next year. Support for this emendation was provided by a Talmudic statement which reads: "Whoever desires that none of his vows made during the year shall be valid, let him declare at the beginning of the year: 'May all the vows which I am likely to make in the future be annulled'" (Nedarim 23b). On account of its great solemnity, Yom Kippur was chosen for the recital of Kol Nidrei, though the Talmud mentions Rosh Ha-Shanah in this connection.

Kol Nidrei acquired intense significance particularly during the period of persecutions in Spain, where some hundred thousand Jews were forced to forswear their faith and adopt a new religion. Many of these attended the synagogue in secret at the risk of their life and used the Kol Nidrei text as a form of renouncing vows imposed upon them by the Inquisition. At the beginning of the sixteenth century, a ḥazzan in Germany composed the stirring melody which expresses trepidation, impassioned pleading





and hope for ultimate deliverance. This plaintive and touching melody, adopted by Ashkenazim throughout the world, is not used by Sephardic and oriental Jews who recite Kol Nidrei in the manner of a simple prayer.

Kol Nidrei is chanted three times so that latecomers may hear it. According to Mahzor Vitry, the ḥazzan chants Kol Nidrei very softly the first time, “like one who hesitates to enter the king’s palace and fears to come near to him with a request; the second time, joined by the congregation, he chants somewhat louder; the third time the chant reaches a crescendo, like one who is accustomed to being a member of the royal court.” Kol Nidrei is chanted before sunset because dispensation from a vow may not be granted on Shabbat or on a festival.

The law regarding vows is plainly stated in the Torah: “When you make any vow to the Eternal your God, you must pay it without delay. . . . If you refrain from making a vow, that is no sin; but you must be careful to perform any promise you have made with your lips” (Deuteronomy 23:22-24). Since one runs the risk of either breaking or delaying the fulfillment of the vows one makes, we are frequently advised to refrain from rash vows even if they are motivated by good intentions and pious devotion.





MEDITATIONS FOR THE EVE OF YOM KIPPUR

ON THE SANCTITY OF OUR WORD

The righteous promise little and do much; the wicked promise much and perform not even a little.

El'azar ben Pedat

When you make a commitment to God, do not delay in fulfilling it, for God has no pleasure in fools. Whatever you vow, fulfill. It is better not to vow than to vow and not fulfill. Let not your mouth cause guilt to your body and plead before the collector "it was just a mistake." Why should God be angry at your speech and destroy what you have achieved?

Ecclesiastes 5

Some people make vows out of hatred of their neighbour, swearing, for example, that they will not let this or that person sit at the same table with them or come under the same roof. Such people should seek the mercy of God, so that they may find some cure for the diseases of their soul.

Philo

Never promise a child what you do not intend to give, for one thereby teaches lying.

Talmud, Sukkah 46b

Rabbi Meir said: Better than the one who promises God and does as was promised, or the one who promises and does not do as was promised, is the one who never promises God anything, but who carries out religious obligations quietly and faithfully at the appropriate time and in the appropriate way.

Rabbi Judah disagreed: Best of all are the ones who make promises to God and keep their promise.

Talmud, Hulin 2a





Let not your legal contract or the presence of witnesses be more binding than your verbal promise made privately. Woe to those who build on subterfuge and evasion.

Maimonides

THE MEANING OF THE KITTEL

Rabbi Moses Teitelbaum once commented on this passage on the night of Yom Kippur, as follows: ‘Brothers, heed well that these garments which we are now wearing will be our apparel when we go to the next world, to account to the King of kings. Let us therefore imagine that we are now standing in these robes before the heavenly throne. Would we not be completely repentant? But repentance does not help after death. It does help now; therefore let us be remorseful with all our hearts for our sins, and truly resolve not to sin again.’

S.Y. Agnon

HEALTHY AND UNHEALTHY GUILT

I used to think that making a mistake was the worst thing on earth. Mistakes meant I wasn’t good enough and people wouldn’t like me. I might be ridiculed, rejected, or abandoned. Making a mistake meant that I would immediately forget all of the good things I’d ever done and focus on that one error until it seemed to become the totality of who I was.

Mistakes were an open invitation to self-criticism, anxiety, paranoia, and even panic. The omnipresent fear of error created physical tension, stress, frequent illness, and a pervasive sense in me that the other shoe was about to drop. It created a kind of *unhealthy* guilt that bore no relation to the genuine and important remorse of *healthy* guilt that teaches us conscience by providing emotional feedback about the consequences of hurtful behavior.

Unhealthy guilt made me feel bad about almost everything I did because, after all, I could have done a better job. Having to be perfect made it hard for me to take risks and stifled my creativity. It made me competitive, tight-lipped, defensive, and awfully serious about myself. It made for constant comparisons between me and others, during which I always worried about being one up or one down. It made me hypersensitive to criticism, which I heard even where it wasn’t intended. I was like a fortress constantly prepared for attack.

Joan Borysenko





(ALTERNATIVE) YOM KIPPUR CHANT

for Neal

every year it's the same scramble...search for new poems...
discover new melodies...find the right words...*abracadabra*...
open the heart (god knows we try) as we close our eyes
retreat under our prayer shawls, listen for echoes

we dress in white, (like priestly shrouds or angel garb)
bare our feet...a costume for a part in an ancient play
we've almost forgotten

only the children remember...they bow, face east, fall *korim**
touch the earth, return to their roots...our children
(those precious ones) closest to beginnings, they return
to purity, while we grown-ups watch

we all play dead, no food or drink, no sex or talk
of everyday, only chants (sung in minor tones) those words
we never understood (alone) we sing together

we sacrifice our dailiness, leave reasoning minds behind
raise clouds of song, (a new incense for Jerusalem)
this *alternative service* 'alters' our 'native' selves
we offer only what we have

sighs (from those deeply hidden places) roused by the
shofar's call, our tears flow in a cleansing rite
that heals our aching fractured souls

Carol Rose

* A full ritual bow performed only during Rosh Ha-Shanah and Yom Kippur services.



THIS PLACE IN THE WAYS

Having come to this place
I set out once again
On the dark and marvellous way
From where I began:
Belief in the love of the world,
Woman, spirit, and man.

Having failed in all things
I enter a new age
Seeing the old ways as toys,
The houses of a stage
Painted and long forgot;
And I find love and rage.

Rage for the world as it is
But for what it may be
More love now than last year.
And always less self-pity
Since I know in a clearer light
The strength of the mystery.

And at this place in the ways
I wait for song,
My poem-hand still, on the paper,
All night long.
Poems in throat and hand asleep,
And my storm beating strong!

Muriel Rukeyser



Yom ha-kippurim mekhappeir יום הכפורים מכפר

Ha-omeir	הַאֹמֵר
eḥeta ve-ashuv eḥeta ve-ashuv	אֶחָטָא וְאָשׁוּב אֶחָטָא וְאָשׁוּב –
ein maspikin be-yado	אֵין מְסַפִּיקִין בְּיָדוֹ
la-’asot teshuvah.	לַעֲשׂוֹת תְּשׁוּבָה.
Ha-omeir eḥeta	הַאֹמֵר אֶחָטָא
ve-yom ha-kippurim mekhappeir	וְיוֹם הַכְּפוּרִים מְכַפֵּר –
ein yom ha-kippurim mekhappeir.	אֵין יוֹם הַכְּפוּרִים מְכַפֵּר.

‘Aveirot she-bein adam la-makom	עֲבִירוֹת שֶׁבֵּין אָדָם לְמָקוֹם –
yom ha-kippurim mekhappeir.	יוֹם הַכְּפוּרִים מְכַפֵּר.
‘Aveirot she-bein adam la-ḥaveiro	עֲבִירוֹת שֶׁבֵּין אָדָם לְחֵבֵירוֹ –
ein yom ha-kippurim mekhappeir	אֵין יוֹם הַכְּפוּרִים מְכַפֵּר
‘ad she-yeratzeh et ḥaveiro.	עַד שְׂרִיצָה אֶת חֵבֵירוֹ.

Shuvah eilai שׁוּבָה אֵלַי

Shuvah eilai, shuvah eilai	שׁוּבָה אֵלַי, שׁוּבָה אֵלַי
Shuvah yisra’el eilai	שׁוּבָה יִשְׂרָאֵל אֵלַי
Shuvah le-nafshekha	שׁוּבָה לְנַפְשְׁךָ
Shuvah le-atzmekha	שׁוּבָה לְעֲצָמְךָ
Shuvah habaitah	שׁוּבָה הַבַּיְתָה
bi-tshuvah sheleimah	בְּתִשׁוּבָה שְׁלֵמָה
Shuvah eilai, shuvah eilai	שׁוּבָה אֵלַי, שׁוּבָה אֵלַי
Shuvah yisra’el eilai	שׁוּבָה יִשְׂרָאֵל אֵלַי

THE FORGIVENESS OF YOM KIPPUR

The one who says repeatedly:
 “I shall sin and repent, sin and repent” —
 does not have the capacity
 to truly do *teshuvah*.
 The one who says: “I shall sin and
 the Day of Atonement shall atone for me” —
 Yom Kippur shall not bring atonement.
 Only for transgressions against the Everpresent
 can Yom Kippur bring atonement.
 For transgressions between one person and another,
 Yom Kippur does not bring atonement
 until one’s fellow has been reconciled. *Talmud, Yoma 85b*

RETURN AGAIN

Return again, return again
 Return to the land of your soul.
 Return to who you are,
 Return to what you are,
 Return to where you are
 whole again and home again.
 Return again, return again,
 Return to the land of your soul. *Shlomo Carlebach (adapted)*



TESHUVAH

Turning and returning
this melody flows
Calling and recalling
bringing us home

Turning and returning us
to other years
Calling us to remember
and dream once more

In the dreaming and remembering
In the winding flow of time
We hear the weeping of Marranos
Who were torn from our people
And yet returned to us

Across the cruel centuries
They call these words: "We were not lost
nor shall you be lost
"We were not destroyed
Nor shall you be destroyed
"You shall be forgiven your false vows
as we were forgiven
"You shall be returned again
to your people and your homes."

Flowing around the turning earth,
This prayer unites us wherever we live:
Some in exile and some redeemed,
Some in safety and some in danger;
We are one people, praying together

Kol Nidrei returns us to our past
To the home of our fathers and mothers
Kol Nidrei turns us toward the future
toward the unknown homes of our children

Call to us and change us,
O Lord, on this night,
Turn us, as we sing this prayer,
and we shall return unto Thee.

Ruth Brin



The Kol Nidrei ritual was originally carried out in the presence of a beit din, a court of law. In order to invoke the solemnity of the ancient beit din, it became the custom to wear the tallit, the fringed garment, and stand in the presence of at least two Torah scrolls. While the Kol Nidrei is begun and the tallit is donned before sunset, we keep the tallit on for the remainder of the evening. We rise now to wrap ourselves in the tallit, as the ark is opened, the Torah scrolls are taken out, and we enter into self-judgment.

Barukh attah adonai eloheinu melekh ha-‘olam asher kiddeshanu be-mitzvotav ve-tzivvanu le-hit’atteif ba-tzitzit.	בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:	You abound in blessings, Eternal One our God, Sovereign of all time and space, who brings holiness to our lives by commanding us to wrap ourselves in the fringed garment.
Bi-shivah shel ma’lah u-vi-shivah shel mattah ‘al da’at ha-makom ve-‘al da’at ha-kahal anu mattirin le-hitpalleil ‘im ha-‘avaryanim.	בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה שֶׁל מַטָּה עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקְּהָל אֲנוּ מְהִירִין לְהִתְפַּלֵּל עִם הָעֹבְרִים:	By the authority of the heavenly court and by the authority of this earthly court; with the consent of the Everpresent and the consent of this congregation; we hereby declare it permissible to pray with those who have transgressed.

Bishivah shel ma’lah u-vi-shivah shel mattah, “By the authority of the heavenly court and by the authority of this earthly court” — This was the formula of excommunication, *herem*, the most severe social sanction available, by which the local community placed a ban upon the recalcitrant individual. Being placed in *herem* meant that one could not be given a Jewish burial, have one’s child circumcised, *nor attend a synagogue service*. On the night of Kol Nidrei, this last restriction was relaxed, but the original ban had to be reversed with same solemn formula, “By the authority of the heavenly court...and this earthly court.”

anu mattirin le-hitpaleil ‘im ha-‘avaryanim, “we hereby declare it permissible to pray with those who have transgressed.” — This declaration is not said with self-righteous superiority and condescension. It is rather an expression of sharing in the common human condition that unites all Jews as equals on this sacred evening of introspection and soul-searching. According to Jewish legend, *ha-avaryanim*, “those who have transgressed,” is a word-play on *iberyanim*, “Spaniards,” referring to the Jews of Spain who were forced to convert to Christianity during the time of the Inquisition in the 15th century. On this holiest day of the Jewish calendar, we welcome every Jew who wishes to join with their community, whatever their status or degree of observance.





Kol nidrei

Kol nidrei ve-esarei va-ḥamei
ve-konamei
ve-khinnuyei ve-kinnusei u-shvu'ot
di-ndarna u-d-ishtabba'na
u-d-aḥarimna ve-di-asarna
al nafshatana
mi-yom kippurim zeh 'ad yom kippurim
ha-ba 'aleinu le-tovah
kullehon iḥaratna ve-hon.
Kullehon yehon sharan
shevikin shevitin beteilin u-mvuttalin
la sheririn ve-la kayyamin.
Nidrana la nidrei
ve-esarana la esarei
u-shvu'atana la shevu'ot.

כל נדרי

כָּל נְדָרֵי וְאֶסְרֵי וְחָרְמֵי וְקוֹנָמֵי
וְכַנְיֵי וְכַנְיֵי וְשְׁבוּעוֹת
דְּנִדְרָנָא וְדֵאֲשַׁתְּבַעְנָא
וְדֵאֲחַרִּימָנָא וְדֵאֲסַרְנָא עַל נַפְשַׁתָּנָא
מִיּוֹם כִּפּוּרִים זֶה עַד יוֹם כִּפּוּרִים
הַבָּא עֲלֵינוּ לְטוֹבָה
כְּלֵהוֹן אֲחַרְטָנָא בְּהוֹן.
כְּלֵהוֹן יֵהוֹן שְׂרָן
שְׁבִיקִין שְׁבִיתִין בְּטֵילִין וּמְבֻטְלִין
לָא שְׂרִירִין וְלָא קַיָּמִין.
נִדְרָנָא לָא נְדָרֵי
וְאֶסְרָנָא לָא אֶסְרֵי
וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

KOL NIDREI

All vows, bonds, pledges, promises,
pacts, obligations, and oaths
that we have vowed, sworn,
pledged and imposed upon ourselves
from this Yom Kippur until next Yom Kippur —
may it come to us for good —
regarding them all, we regret them.
Let them all be released,
forgiven, erased, and be made null and void.
They are not valid nor are they in force.
Our personal vows are not vows,
our personal bonds are not bonds,
our personal oaths are not oaths.

nidrei, "vows" — The *neder* is a comprehensive term for any kind of religious obligation, such as, in the biblical context, a vow to bring a sacrifice or to become a nazirite, a religious ascetic. The release from any of the categories of vows listed in the Kol Nidrei refers only to obligations unpaid to God, and not to fellow human beings.

esarei, "bonds" — The *issar* stems from the verb meaning "to tie" and "to impose upon oneself a restriction." In rabbinic terminology it denotes "that which is forbidden," *asur*. "While the *neder* denotes a recognized and standard obligation, the *issar* suggests a personal obligation to which the donor wished to be bound" (Jeffrey M. Cohen).

ḥamei, "pledges" — The *herem* in biblical terminology denotes that which is devoted to God or for a special purpose, such as for use in the Sanctuary.

konamei, "promises" — "This is in the same category as the preceding, except that it refers to pledges made by employing the dedicatory formula *konam*, 'consecrated'" (Jeffrey M. Cohen).

khinnuyei ve-kinnusei, "pacts, obligations" — These are technical terms found in the Mishnah as substitute formulae for making vows.

shevu'ot, "oaths" — The terms *shevuah* and *neder* are the most common. The term is used when taking a vow to deny oneself any benefit from a particular object.





Reader and Congregation chant three times:

Venislah le-khol 'adat benei yisra'el ve-la-geir ha-gar betokham ki le-khol ha-'am bi-shgagah.	וְנִסְלַח לְכָל-עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכְכֶם כִּי לְכָל הָעָם בִּשְׁגָגָה:	May the whole congregation of Israel be forgiven, as well as the stranger residing in their midst, for the people all have sinned unwittingly.
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Reader:

Selaḥ na la-'avon ha-'am ha-zeh ke-godel ḥasdekha ve-kha'asher nasatah la-'am ha-zeh mi-mitzrayim ve-'ad heinnah. Ve-sham ne'emar	סְלַח-נָא לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ וְכַאֲשֶׁר נִשְׂאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד-הַנַּה: וְשָׁם נֹאמֵר—	Forgive the transgression of this people according to the greatness of your steadfast love, just as you have forgiven this people from Egypt until now. <i>Numbers 15</i> Thus we read:
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Reader and Congregation chant three times:

Vayyomer adonai salaḥti ki-dvarekha.	וַיֹּאמֶר יְהוָה סְלַחְתִּי כִּדְבָרְךָ:	And the Eternal One said: "I have forgiven as you have asked." <i>Numbers 14</i>
Barukh attah adonai eloheinu melekh ha-'olam she-heḥeyanu ve-kייyemanu ve-higgi'anu la-zeman ha-zeh.	בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחַיֵּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:	Boundless are you, Eternal One our God, Source of all life, who has kept us alive, sustained us and allowed us to reach this occasion.

The Torah scrolls are returned to the Ark and we are seated.

Salaḥti ki-dvarekha, "I have forgiven as you have asked" — (Literally, "according to your word; your terms.")
 The importance of forgiveness is that it be genuinely agreed upon by both parties.

she-heḥeyanu, "who has kept us alive" — On other festivals this prayer is recited following the *kiddush*, but since *kiddush* is not recited on Yom Kippur, it is said at the conclusion of Kol Nidrei.





ALL VOWS

All vows, promises and commitments made in God's presence —
May we be given the strength to keep them:

*Our vows to ourselves, commitments to self-discipline —
Honouring our resolves in the way we eat and drink,
The way we work and rest, the way we regulate our lives.*

Commitments made to loved ones and friends,
Pledges made to worthwhile causes —
Help us to become as compassionate and generous
As we sought to be at those noble moments.

*The promises we made to worship and study —
We meant them when we made them,
But distractions were many, and our wills were weak.
This time, may we be strong enough;
May our better selves prevail.*

Promises made in the synagogue by young people
Who glimpsed what life as Jews might hold in store for them —
May devotion and idealism be with them all their days.

*Our marriage vows —
Through dark days and through dull days,
Through fatigue and through frustration —
May our love prove strong and our faith firm.*

We meant the promises we made
To you, O God, to each other, to ourselves,
Even as we mean the vows we silently make tonight.

*Give us the strength and self-respect, the fidelity and the vision,
To grow to become the people we have sworn to be.*

All worthy vows and commitments we make
From this Yom Kippur until the next —
May we be faithful enough and firm enough to keep them.

Harold Kushner





KI HINNEI KA-ḤOMER
LIKE CLAY IN THE HAND OF THE POTTER

This beautiful and poignant prayer precisely documents the precarious condition of our lives by comparing our fate to various artifacts fashioned by, and therefore dependent upon, the artisan. A pot (modeled after a third-century BCE pot from Judea) illustrates the verse: *Ki hinnei ka-ḥomer*, “Like clay in the hand of a potter.” The words *Ki hinnei ka-yeri’ah*, “Like thread in the hand of a weaver” are found on the neck of the tallit. The finely worked crown portrays the words: *Ki hinnei ka-kesef*, “Like silver in the hand of the smith.” The verse “Like iron in the hand of the blacksmith” is represented by the fire and wrought iron gates in the upper corners. Another verse, “Like a rudder in the hand of a helmsman”, is illustrated by the sailboat on the waves. The words of the refrain of this prayer, found on the bottom, *La-berit habbet ve-al tefen la-yetzer*, ask God to “Recall your covenant, and not our imperfections.” The mother deer taking care of her baby portrays this quality of mercy we are seeking.







מעריב EVENING SERVICE
ליום כפור FOR YOM KIPPUR

*Ma'ariv, the Evening Service, begins with the customary core components of the Berekhu, the Call to Worship, the Shema and its blessings and the silent Amidah (see page 10). Prior to the Amidah is added the biblical verse, **Ki Va-Yom Ha-Zeh**, "For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Eternal" (Leviticus 16:30). This verse proclaims the arrival of the Day of Atonement.*

*Following the silent Amidah, we come to the **Selihot** and **Viddui**, the Prayers for Forgiveness and the Confession of Sins. These supplements to the Amidah of Yom Kippur are repeated at each of the five services of the day and form the core of the atonement liturgy. The Selihot prayers of the evening service are enhanced by the well-known piyyutim, liturgical poems, **Ya'aleh**, "May our prayer rise up," and **Ki Hinnei Ka-Homer**, "As clay in the hand of the potter." To these beloved medieval poems has been added the modern Israeli poem, **Ha-Tishma Koli**, "Will you hear my voice." **Zekhor Raḥamekha**, "Remember your mercies," comprises a collection of biblical verses invoking the loving memory of the Covenant between God and Israel. This passage introduces the Selihot prayers in every service of the day.*

*At the core of the Selihot prayers is the **El Melekh Yoshev**, "God enthroned upon compassion." This prayer alludes to God's willingness to overcome the rage occasioned by the sin of the Golden Calf, and God's willingness to forgive the Israelites this, their greatest sin. Following the smashing of the tablets, the Israelites were given a second chance to restore their shattered relationship with God, and Moses reascended the mountain to receive a second pair of tablets. In that second encounter, God was revealed to Moses in the "covenant of thirteen attributes." This revelation becomes the centrepiece of the Yom Kippur liturgy — **Adonai, Adonai, El Raḥum Ve-Hanun**, "The Eternal, the Everpresent, is a compassionate and gracious God, patient, abounding in devotion and truth, assuring steadfast love for a thousand generations, forgiving transgression, iniquity and sin, and granting pardon" (Exodus 34:6-7).*





*The Selihot prayers continue with **Shema Koleinu**, “Hear our voice,” beseeching God not to abandon or forsake us, and concludes with **Ki Anu ‘Ammekha**, “For we are your people.” Based on biblical imagery, this extended description of the reciprocal relationship between God and Israel invokes the intimacy and love that underlies their everlasting bond.*

*Assured of our deep and unshakable relatedness to the Eternal One, we are ready for the **Viddui**, the Confession of Sins. **Anu ‘Azei Fanim**, “We are brazen” introduces this section. The familiar alphabetic acrostic, **Ashamnu**, “We have sinned,” suggests the limitless forms of our moral failures from aleph to tav. **Attah Yode’a Razei ‘Olam**, “All our secrets are known to you” expresses the ways in which we delude ourselves to think that we exist in isolation from the Other. The most lengthy litany of sins is the well-known **‘Al Het**, “For the sin,” which, in the form of a double alphabetic acrostic, catalogs our sins of character in our relations with others.*

*The service culminates with the emotionally evocative **Avinu Malkeinu**, “Our Source, our Sovereign,” capturing the tension between the immanent God of love and forgiveness, and the transcendent God of awesome reckoning.*





MEDITATION ON WORDS FOR YOM KIPPUR

On Yom Kippur, the day when we need the help of the shofar to pierce all the barriers between us and heaven, we are very much alone. We receive no outside help in communicating. There are just ourselves and a constant flow of the words of prayer.

Words are important in the tradition. The world itself was created by God through the power of the word. We begin Yom Kippur with Kol Nidrei, proclaiming all our vows are naught. Like lovers making up only to know the futility of it all for they will quarrel again, we begin by declaring that all New Year resolutions will be broken.

Since the Tower of Babel, God and humans have been searching to recapture that one language in which people could express themselves so clearly that everyone else and God could instantly comprehend them. We have been trying to recapture a time when our purpose was clear — a time when we almost reached the heavens using a structure of language. Only this time, God would no longer be afraid but eager for us to come close.

On Yom Kippur, we use speech in an effort to create a new world for ourselves, thus imitating God who created this world through the use of the word. We echo God's words: In the beginning, there was void and chaos and darkness covering the abyss, and God said, "Let there be light." And there was light.

We strive again and again to find the right words, sounds, inflections, and movements. We chant Kol Nidrei, declaring our vows nullified, in a manner that says we are of the utmost seriousness. If the words say the opposite of what we mean, it is due only to the inadequacy of our language.

On this day, let us be like Moses, heavy of tongue, who had to struggle over each sound. On this day when we shall say more words than on any other day in the year, we strive to find one sentence, phrase, word, or letter that will begin here on earth and reach to the heavens.

Michael Strassfeld





On Shabbat we recite Psalms 92 and 93.

Psalm 92

Mizmor shir le-yom ha-shabbat.
 Tov le-hodot l-adonai
 u-l-zammeir le-shimkha 'elyon.
 Le-haggid ba-boker ḥasdekha
 ve-emunatekha ba-leilot.
 'Alei 'asor va-'alei navel
 'alei higgayon be-khinnor.
 Ki simmaḥtani adonai be-fo'olekha
 be-ma'asei yadekha arannein.

Mah gadelu ma'asekha adonai
 me'od 'ameku maḥshevotekha.
 Ish ba'ar lo yeida'
 u-khsil lo yavin et zot.
 Bi-fro'ah resha'im kemo 'eisev
 vayyatzitzu kol po'alei aven
 le-hishamedam 'adei 'ad.

Ve-attah marom le-'olam adonai.
 Ki hinneih oyevekha adonai
 ki hinneih oyevekha yoveidu
 yitparedu kol po'alei aven.

Vattarem ki-r'eim karni
 baloti be-shemen ra'anan.
 Vattabbait 'eini be-shurai
 ba-kamim 'alai merei'im
 tishma'nah oznai.

תהלים צ"ב
 מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
 טוֹב לְהוֹדוֹת לַיהוָה
 וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן:
 לְהַגִּיד בַּבֹּקֶר חֲסֵדְךָ
 וְאֱמוּנָתְךָ בַּלַּיְלוֹת:
 עַל־עֲשׂוֹר וְעַל־נָבֶל
 עַל־הִגַּיּוֹן בַּכִּינּוֹר:
 כִּי שִׂמְחַתְנִי יְהוָה בַּפַּעֲלֶיךָ
 בַּמַּעֲשֵׂי יָדֶיךָ אֲרַנֶּנּוּ:

מַה־גְּדֹלוֹ מַעֲשֵׂיךָ יְהוָה
 מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ:
 אִישׁ־בָּעֵר לֹא יָדַע
 וְכִסִּיל לֹא־יָבִין אֶת־זוֹת:
 כַּבְּרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב
 וַיִּצְיָצוּ כָל־פְּעָלֵי אָוֶן
 לְהַשְׁמָדָם עַד־עַד:

וְאַתָּה מְרוֹם לְעֹלָם יְהוָה:
 כִּי הִנֵּה אֵיבֶיךָ יְהוָה
 כִּי־הִנֵּה אֵיבֶיךָ יֵאָבְדוּ
 יִתְפָּרְדוּ כָל־פְּעָלֵי אָוֶן:

וְתָרַם כְּרֵאִים קַרְנִי
 בְּלֹחֵי בְשֵׁמֶן רִעְנָן:
 וְתִבַּט עֵינֵי בְשׁוּרֵי
 בְּקָמִים עָלַי מְרַעִים
 תִּשְׁמַעְנָה אֹזְנִי:

PSALM 92

A psalm, a song of the Sabbath day.
 It is good to give thanks to the Eternal,
 to chant psalms to your name, Most High;
 to tell of your lovingkindness in the morning
 and of your faithfulness at night,
 upon the ten-stringed lyre and lute,
 with voice and harp together.
 For I have rejoiced in your works, Eternal One;
 I exult in what you have wrought.

How great are your deeds, Eternal One,
 how profound your designs.
 A coarse person does not know,
 nor can the shallow understand,
 that when the wicked sprout like grass
 and evildoers flourish,
 they may then be cut down forever.

But you are exalted for all time.
 Surely your enemies, Eternal One,
 surely your enemies shall perish;
 all evildoers shall be scattered.

You strengthen me like the wild ox;
 I am refreshed with anointing oil.
 I shall see the defeat of my foes;
 of those who rise to harm me,
 I shall hear of their demise.





Tzaddik ka-tamar yifrah
 ke-erez ba-levanon yisgeh.
 Shetulim be-veit adonai
 be-ḥatzrot eloheinu yafriḥu.
 'Od yenuvun be-seivah
 desheinim ve-ra'ananim yihyu.
 Le-haggid ki yashar adonai
 tzuri ve-lo 'avlatah bo.

צָדִיק כַּתְּמָר יִפְרַח
 כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:
 שְׁתוּלִים בְּבֵית יְהוָה
 בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִנּוּבּוּן בְּשֵׂיבָה
 דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ:
 לְהַגִּיד כִּי־יָשָׁר יְהוָה
 צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ:

The righteous will flourish like palm trees,
 and thrive like the cedars of Lebanon.
 Planted in the house of the Eternal,
 in the courts of our God they will blossom.
 Even in old age will they be fruitful,
 remaining fertile and fresh,
 attesting that the Eternal is upright;
 my Rock, in whom there is no wrong.

Psalm 93

Adonai malakh gei'ut laveish
 laveish adonai 'oz hit'azzar
 af tikkon teiveil bal timmot.
 Nakhon kis'akha mei-az
 mei-'olam attah.

תְּהִלִּים צִ"ג
 יְהוָה מֶלֶךְ גָּאוֹת לְבַשׁ
 לְבַשׁ יְהוָה עֹז הַתְּאֵזָר
 אַף־תִּכְוֵן תֵּבֵל בְּלֹא־תִמּוֹט:
 נֹכַח כִּסְאֲךָ מֵאֶז
 מֵעוֹלָם אַתָּה:

PSALM 93

The Eternal reigns, garbed in majesty;
 the Eternal is garbed, girded with strength,
 so the world stands firm, unshakable.
 Your throne stands firm from of old,
 from eternity, it is you.

Nase'u neharot adonai
 nase'u neharot kolam
 yis'u neharot dokhyam.
 Mi-kolot mayim rabbim
 addirim mishberei yam
 addir ba-marom adonai.

נִשְׂאוּ נְהָרוֹת יְהוָה
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכָיִם:
 מִקְּלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי־יָם
 אֲדִיר בְּמָרוֹם יְהוָה:

The ocean currents rise, Eternal One,
 the ocean currents raise their voice,
 the currents rise in torrents.
 But louder than the sound of mighty waters,
 mightier than the breakers of the sea,
 transcending all might is the Eternal One.

'Eidotekha ne'emnu me'od
 le-veitekha na'avah kodesh
 adonai le-orekh yamim.

עֲדֹתֶיךָ נֶאֱמַנּוּ מְאֹד
 לְבֵיתֶךָ נֶאֱוָה־קֹדֶשׁ
 יְהוָה לְאֶרֶךְ יָמִים:

Trustworthy indeed is all that attests to you,
 holiness befits your House,
 Eternal One, for all the days to come.





We rise for the *Barekhu*, the call to worship.

Leader:

Barekhu et adonai ha-mevorakh. בָּרַכּוּ אֶת יְהוָה הַמְבֹרָךְ: Bless the Eternal, the Boundless One.

Congregational response:

Barukh adonai ha-mevorakh בְּרוּךְ יְהוָה הַמְבֹרָךְ Blessed is the Eternal One of blessing
le-’olam va-’ed. לְעוֹלָם וָעֶד: for all eternity.

We are seated.

Barekhu et adonai ha-mevorakh, “*Bless the Eternal, the Boundless One*” — Our sages often asked, “How is it possible for flesh and blood to bless God?” In his *Nefesh Ha-Ḥayyim*, Ḥayyim of Volozhyn cites the Talmud where Rabbi Ishmael is invited to actually pray for God:

Rabbi Ishmael ben Elisha said: I once entered into the innermost part [of the Sanctuary] to offer incense and I saw God seated upon a high and exalted throne. God said to me: “Ishmael, my son, bless Me!” I replied, “May it be your will that your mercy may suppress your anger and your mercy prevail over your other attributes, so that You may deal with your children according to your attribute of mercy, and may, on their behalf stop short of the limit of strict justice!” And God nodded to me ... (*Talmud, Berakhot 7a*).

But how can a person actually bless God! Through speech, suggests Ḥayyim of Volozhyn, a people can “call forth the Divine flow of blessing.” We can evoke what would otherwise have remained only latent, unrealized, unfulfilled. We cannot, to be sure, put something there that was not already there, but we can bring something into reality that was only hitherto a possibility. Thus the one who blesses becomes an agent of self-realization and fulfillment for the one who receives the blessing. We “conjure” a blessing. Even for God. And when we “bless” God, since God is the source of all life, we effectively enable the Holy One to bless us. In blessing God, we are blessing ourselves!

The one who offers a blessing is like a coach whispering to an athlete before the competition, “You can do it!” More than encouragement, positive spin, or sincere wish, the words of blessing literally bring forth, reify, an otherwise unrealized force.

In this way, blessing is not supplication but symbiosis. God needs us to summons blessings, just as we could not live without them. And so the service begins: *Barekhu et adonai*, “Bless God” (*Lawrence Kushner and Nehemia Polen*).

As we bless the Source of Life, so we are blessed.
And the blessing gives us strength and makes our vision clear.
And the blessing gives us peace, and the courage to dare (*Faith Rogow*).





Ha-ma'ariv 'aravim

Barukh attah adonai
 eloheinu melekh ha-olam
 asher bi-dvaro ma'ariv 'aravim
 be-ḥokhmah potei'ah she'arim
 u-vi-tvunah meshanneh 'ittim
 u-maḥalif et ha-zemannim
 u-mesaddeir et ha-kokhavim
 be-mishmeroteihem
 ba-raki'a' ki-rtzono.

Borei yom va-lailah
 goleil or mi-penei ḥoshekh
 ve-ḥoshekh mi-penei or.
 U-ma'avir yom u-meivi lailah
 u-mavdil bein yom u-vein lailah
 adonai tzeva'ot shemo.
 El ḥai ve-kayyam tamid
 yimlokh 'aleinu le-olam va-'ed.
 Barukhattah adonai
 ha-ma'ariv 'aravim.

המעריב ערבים

ברוך אתה יהוה
 אלהינו מלך העולם
 אשר בדברו מעריב ערבים
 בהכמה פותח שערים
 ובתבונה משנה עתים
 ומחליף את הזמנים
 ומסדר את הכוכבים
 במשמרותיהם
 ברקיע כרצונו:

בורא יום ולילה
 גולל אור מפני השך
 וחשך מפני אור.
 ומעביר יום ומביא לילה
 ומבדיל בין יום ובין לילה
 יהוה צבאות שמו:
 אל חי וקיים תמיד
 ימלוך עלינו לעולם ועד:
 ברוך אתה יהוה
 המעריב ערבים:

HA-MA'ARIV 'ARAVIM

You abound in blessings, Eternal One
 our God, Sovereign of all time and space
 whose word brings on twilight.
 With wisdom you open gateways,
 with understanding you alter times,
 vary the seasons,
 and assign the stars
 to their watches
 in the sky.

Creator of day and night,
 who rolls light away from darkness
 and darkness from light,
 you cause day to pass, and bring about night,
 distinguishing between day and night,
 "Source of all forces" is your name.
 O living and ever enduring God,
 reign over us for ever and ever.
 Blessed are you, Eternal One,
 who brings on twilight.

Be-ḥokhmah potei'ah she'arim, u-vi-tvunah meshanneh 'ittim, "With wisdom you open gateways, with understanding you alter times," — The inner gateways are the gateways of love (*hesed*), strength (*gevurah*), and beauty (*tiferet*); the gateways of heart, mind and soul; the gateways of prayer (*tefillah*) and repentance (*teshuvah*). In the Jewish mystical tradition these gateways are opened with *hokhmah* and *binah*, a special kind of wisdom and understanding. This wisdom and understanding is concealed and hidden deep within us. We must struggle with the inner darkness to find the light that can help us unlock those gateways.





GOD THE LIFE OF NATURE

Our ancestors acclaimed the God
Whose handiwork they read in the mysterious heavens above,
And in the varied scenes of earth below,
In the orderly march of days and nights, of seasons and years,
And in the checkered fate of humankind.

Meantime have the vaulted skies dissolved;
Night reveals the limitless caverns of space,
Hidden by the light of day,
And unfolds horizonless vistas far beyond imagination's ken.
The mind is staggered, yet soon regains its poise,
And peering through the boundless dark,
Orients itself anew by the light of distant suns
Shrunk to glittering sparks.
The soul is faint, yet soon revives,
And learns to spell once more the name of God
Across the newly visioned firmament.

Lift your eyes, look up;
Who made these stars?

God is the oneness
That spans the fathomless deeps of space
And the measureless eons of time,
Binding them together in deed,
As we do in thought.

God is the sameness
In the elemental substance of stars and planets,
Of this our earthly abode and of all that it holds.

God is the unity of all that is,
The uniformity of all that moves,
The rhythm of all things and the nature of their interaction.

God is the mystery of life,
Enkindling inert matter
With inner drive and purpose.





God is the creative flame
That transfigures lifeless substance,
Leaping into ever higher realms of being,
Brightening into the radiant glow of feeling,
Till it turns into the white fire of thought.

And though no sign of living things
Breaks the eternal silence of the spheres,
We cannot deem this earth, this tiny speck in the infinitude,
Alone instinct with God.

By that token
Which unites the worlds in bonds of matter
Are all the worlds bound in the bond of Life.

God is in the faith
By which we overcome
The fear of loneliness, of helplessness,
Of failure and of death.

God is in the hope
Which, like a shaft of light,
Cleaves the dark abysses
Of sin, of suffering, and of despair.

God is in the love
Which creates, protects, forgives.

It is God's spirit
That broods upon the chaos we have wrought,
Disturbing its static wrongs,
And stirring into life the formless beginnings
Of the new and better world.

Mordecai M. Kaplan (adapted)





Ahavat 'olam

Ahavat 'olam
 beit yisra'el 'ammekha ahavta.
 Torah u-mitzvot
 hukkim u-mishpatim
 otanu limmadta.
 'Al ken adonai eloheinu
 be-shokhveinu u-v-kumeinu
 nasi'ah be-hukkekha
 ve-nismah be-divrei toratekha
 u-v-mitzvotekha le-'olam va-'ed.

Ki hem hayyeinu
 ve-orekh yameinu
 u-vahem nehgeh
 yomam va-lailah.
 Ve-ahavatekha al tasir
 mimmennu le-'olamim.
 Barukh attah adonai
 oheiv 'ammo yisra'el.

אהבת עולם

אהבת עולם
 בית ישראל עמך אהבת.
 תורה ומצוות
 חקים ומשפטים
 אותנו למדת:
 על כן יהוה אלהינו
 בשכבנו ובקומנו
 נשיח בקיך
 ונשמח בדברי תורתך
 ובמצותיך לעולם ועד:

כי הם חיינו
 וארך ימינו
 ובהם נהגה
 יומם ולילה:
 ואהבתך אל תסיר
 ממנו לעולמים:
 ברוך אתה יהוה
 אוהב עמו ישראל:

AHAVAT 'OLAM

With everlasting love
 have you loved the House of Israel;
 Torah and commandments,
 laws and justice,
 have you taught us.
 And so, Eternal One, our God,
 when we lie down and when we rise up
 we shall discuss your laws,
 rejoicing in the words of your Torah
 and divine commands for all eternity.

For they are our life
 and our length of days,
 and we shall meditate on them
 day and night.
 Never take away
 your love from us.
 Blessed are you, the Everpresent,
 who loves your people Israel.

Ahavat 'olam beit yisra'el 'ammekha ahavta, "With everlasting love have you loved the House of Israel" — The relationship between God and Israel begins with a love that is eternal and everlasting. As individuals, we may first glimpse this love through the wonders of nature, perceived as a divine gift, as in the previous blessing. As a people, however, we have come to know God's love — as members of a household, young and old alike — through the gift of Torah and mitzvot, the moral laws of life. This is the essence of our own everlastingness, "for they are our life and our length of days."

It is for the sake of learning and loving that we are urged to "choose life!" "Therefore choose life ... by loving the Eternal your God and heeding God's voice steadfastly, for in this is your life and length of days" (Deuteronomy 30:19-20).





Shema yisra'el
adonai eloheinu
adonai ehad.

שְׁמַע יִשְׂרָאֵל
 יְהוָה אֱלֹהֵינוּ
 יְהוָה אֶחָד:

HEAR O ISRAEL,
THE ETERNAL IS OUR GOD,
THE ETERNAL ONE ALONE!

Barukh shem kevod malkhuto
le-'olam va-'ed.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
 לְעוֹלָם וָעֶד:

Blessed be God's ruling Presence,
for ever and ever.

Ve'ahavta et adonai elohekha
be-khol levavekha u-v-khol nafshekha
u-v-khol me'odekha.

וְאַהֲבַתָּ אֶת יְהוָה אֱלֹהֶיךָ
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדֶךָ:

You shall love the Eternal, your God,
with all your heart, with all your soul
and with all your might.

Vehayu ha-devarim ha-eilleh
asher anokhi metzavvekha ha-yom
'al levavekha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם
 עַל-לִבְבְּךָ:

And these words
which I command you this day,
shall you take to heart.

Veshinnantam le-vanekha vedibbarta bam
be-shivtekha be-veitekha
u-v-lekhtekha va-derekh
u-v-shokhbekeha u-v-kumekha.

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתָּ בָּם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַחְתְּךָ בַּדֶּרֶךְ
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

Repeat them to your children; speak of them
when you are at home and when you go out,
when you lie down and when you rise up.

Ukshartam le-ot 'al yadekha
vehayu le-totafot bein 'einekha.

וְקִשַּׁרְתֶּם לְאוֹת עַל-יָדְךָ
 וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

Bind them as a sign upon your arm;
set them as a signet upon your brow.

Ukhtavtam 'al mezuzot beitekha
u-vi-sh'arekha.

וְכָתַבְתֶּם עַל-מְזוּזֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ:

Write them upon the doorposts of your house
and on your gates.

Deuteronomy 6

Ve'ahavta, "You shall love" — What kind of love is commanded here? A love that is neither limited nor bifurcated, but a love that expresses all of one's passions, both intellectual and emotional (*levavekha*); all of one's very being, both body and soul (*nafshekha*); and all of one's strength of character and personality (*me'odekha*).





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Vehayah	וְהָיָה	And it shall come to pass,
im shamo'a' tishme'u el mitzvotai	אִם-שָׁמַעַתְּם תִּשְׁמְעוּ אֶל-מִצְוֹתַי	if you truly listen to my commandments
asher anokhi metzavveh etkhem ha-yom	אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם	which I command all of you this day,
le-ahavah et adonai eloheikhem	לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם	to love the Eternal your God,
u-l'ovdo be-khol levavkhem	וּלְעַבְדוֹ בְּכָל-לְבַבְכֶם	by serving with all your heart,
u-v-khol nafshekhem.	וּבְכָל-נַפְשְׁכֶם:	and with all your soul;
Venatatti metar artzekhem be-'itto	וְנָתַתִּי מְטַר-אֲרָצְכֶם בְּעֵתוֹ	then will I grant the seasonal rains for your land,
yoreh u-malkosh	יּוֹרֵה וּמַלְקוֹשׁ	the autumn rains and the spring rains,
ve'asafta deganekha	וְאִסַּפְתָּ דִגְנְךָ	that you may gather in your grain,
ve-tiroshekha ve-yitz'harekha.	וְתִירְשֶׁהָ וְיִצְהַרְךָ:	your wine, and your oil.
Venatatti 'eisev be-sadekha	וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ	Then will I grant grass in your fields
li-vhemtekha	לְבַהֲמֹתֶיךָ	for your animals,
ve'akhalta vesava'ta.	וְאָכַלְתָּ וְשָׂבַעְתָּ:	and you will eat and be satisfied.
Hishameru lakhem pen yifteh levavkhem	הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם	Watch yourselves, lest your hearts be lured,
vesartem va'avadtem elohim aheirim	וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים	and you turn to serving other gods
vehishtahavitem lahem.	וְהִשְׁתַּחֲוִיתֶם לָהֶם:	and worship them.

im shamo'a' tishme'u, "if you (pl.) truly listen" — The first paragraph of the Shema addressed us with the singular "you," for it is as individuals that we are called upon to take responsibility for the reign of Heaven (*kabbalat 'ol malkhut shamayim*) — through the ways in which we love and live and transmit this daily to our children. Here, in the second paragraph, we are addressed in the plural. We are now called upon as a community to accept collective responsibility for the mitzvot (*kabbalat 'ol mitzvot*), that is, for maintaining the entire system of cultural values which govern our way of life.





<p> Veḥarah af adonai bakhem ve'atzar et ha-shamayim ve-lo yihyeh matar ve-ha-adamah lo tittein et yevulah va'avadtem meheirah mei-'al ha-aretz ha-tovah asher adonai notein lakhem. Vesamtem et devarai eilleh 'al levavkhem ve-'al nafshekhem ukshartem otam le-ot 'al yedkhem vehayu le-totafot bein 'eineikhem. Velimmadtem otam et beneikhem le-dabbeir bam be-shivtekha be-veitekha u-v-lekhtekha va-derekh u-v-shokhbeikha u-v-kumekha. Ukhtavtam 'al mezuzot beitekha u-vi-sh'arekha. </p>	<p> וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאָבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשֵׁיכֶם וְקִשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁיבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: </p>	<p> For then shall the Life-giver's anger flare up; the heavens will be shut and no rain will fall, the land will yield no produce, and you will quickly disappear from the good land which the Eternal One gives you. Therefore set these words of mine upon your hearts and souls; bind them as a sign upon your arms, and as a signet upon your brow. Teach them to your children, by speaking of them when you are at home and when you go out, when you lie down and when you rise up. Write them upon the doorposts of your house and on your gates, that your days and the days of your children be many upon the land which the Eternal swore to your ancestors, to give them for as long as the heavens remain over the earth. </p>
<p> Lema'an yirbu yemeikhem vi-mei veneikhem 'al ha-adamah asher nishba' adonai la-avoteikhem la-teit lahem ki-mei ha-shamayim 'al ha-aretz. </p>	<p> לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם כִּי־מֵי הַשָּׁמַיִם עַל־הָאָרֶץ: </p>	<p> that your days and the days of your children be many upon the land which the Eternal swore to your ancestors, to give them for as long as the heavens remain over the earth. </p>

Deuteronomy 11





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Vayyomer adonai el moshe leimor.	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לְאמֹר:	Then God spoke to Moses, saying:
Dabbeir el benei yisra'el	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל	“Speak to the Israelites;
ve'amarta aleihem	וְאָמַרְתָּ אֲלֵהֶם	tell them
ve'asu lahem tzitzit	וַעֲשׂוּ לָהֶם צִיצִית	to make for themselves <i>tzitzit</i>
'al kanfei vigdeihem	עַל-כַּנְפֵי בְגָדֵיהֶם	upon the corners of their garments,
le-dorotam	לְדֹרֹתָם	throughout their generations,
venatenu 'al tzitzit	וְנָתַנּוּ עַל-צִיצִית	placing on the corner <i>tzitzit</i>
ha-kanaf petil tekheilet.	הַכַּנָּף פֶּתִיל תְּכֵלֶת:	a thread of blue.
Vehayah lakhem le-tzitzit	וְהָיָה לָכֶם לְצִיצִית	The <i>tzitzit</i> shall be for you
ur'item oto uzkhartem	וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם	to look at and be reminded
et kol mitzvot adonai	אֶת-כָּל-מִצְוֹת יְהוָה	of all the mitzvot of the Eternal One,
va'asitem otam ve-lo taturu	וַעֲשִׂיתֶם אֹתָם וְלֹא-תִתּוּרוּ	that you might do them and not wander
aḥarei levavkhem ve-aḥarei 'eineikhem	אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם	after your lustful hearts and eyes
asher attem zonim aḥareihem.	אֲשֶׁר-אֹתָם זֹנִים אַחֲרֵיהֶם:	which lead you astray,
Lema'an tizkeru	לְמַעַן תִּזְכְּרוּ	in order that you remember
va-'asitem et kol mitzvotai	וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי	to do all my mitzvot
vihyitem kedoshim l-eiloheikhem.	וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:	and become holy for your God.
Ani adonai eloheikhem	אֲנִי יְהוָה אֱלֹהֵיכֶם	I am the Life-giver, your God,
asher hotzeiti etkhem	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	who brought you
mei-eretz mitzrayim	מֵאֶרֶץ מִצְרַיִם	out of the land of Egypt
li-hyot lakhem l-eilohim	לְהִיוֹת לָכֶם לְאֱלֹהִים	to be your God;
ani adonai eloheikhem.	אֲנִי יְהוָה אֱלֹהֵיכֶם:	I am the Eternal One, your God.”

Numbers 15

Ani adonai eloheikhem asher hotzeiti etkhem mei-eretz mitzrayim, “I am the Life-giver, your God, who brought you out of the land of Egypt” — Acknowledging that our God is the God of liberation forms the first of the Ten Commandments and the central teaching of Judaism. Every Shabbat and sacred occasion on the festival calendar is “a reminder of the going out from Egypt.” Here too, in the final verse of the central credo of Jewish faith, we affirm this truth.





Ga'al yisra'el

Emet ve-emunah kol zot
 ve-kayyam 'aleinu
 ki hu adonai eloheinu
 ve-ein zulato
 va-anahnu yisra'el 'ammo.
 Ha-podeinu mi-yad melakhim
 malkeinu ha-go'aleinu
 mi-kaf kol he-aritzim.
 Ha-'oseh gedolot 'ad ein heiker
 ve-nifla'ot 'ad ein mispar.
 Ha-sam nafsheinu ba-hayyim
 ve-lo natan la-mot ragleinu.

גא'ל ישראל

אֱמֶת וְאֵמוּנָה כָּל־זוֹת
 וְקַיָּם עָלֵינוּ
 כִּי הוּא יְהוָה אֱלֹהֵינוּ
 וְאֵין זולָתוֹ
 וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.
 הַפּוֹדֵנוּ מִיַּד מְלָכִים
 מַלְכֵנוּ הַגּוֹאֲלֵנוּ
 מִכָּף כָּל־הָעֲרִיצִים:
 הַעֹשֶׂה גְדוֹלוֹת עַד־אֵין חֶקֶר
 וְנִפְלְאוֹת עַד־אֵין מִסְפָּר:
 הַשֶּׁם נִפְשָׁנוּ בַחַיִּים
 וְלֹא־נָתַן לָמוֹת רַגְלֵנוּ:

GA'AL YISRAEL

True and trustworthy is all this
 and binding upon us,
 that you are the Eternal, our God,
 there is no other,
 and we are Israel, your people.
 You have saved us from the power of despots,
 you are our Sovereign who has redeemed us
 from the grasp of tyrants,
 who performs unfathomable deeds
 and wonders beyond number, *Job 9*
 who keeps our very beings alive
 and does not let us stumble — *Psalm 66*

ha-'oseh gedolot, "who performs unfathomable deeds and wonders beyond number" — This quote from the book of Job teaches us that even in the midst of his personal tragedies, Job was able to assert that God's power and greatness can be found in the ongoing wonders of Creation. This gives answer to those who ask of the Ga'al Yisrael prayer "where is God's redeeming power today?"

ha-sam nafsheinu ba-hayyim, "who keeps our very beings alive" — The Ga'al Yisrael prayer asserts God's power to redeem Israel in the present, as this quote from Psalm 66 indicates, and not only as an historical event of the past, as the prayer goes on to say: **malkutekha ra'u vanekha bokei'a yam lifnei moshe**, "Your children beheld your majesty when the sea parted before Moses." Finally, the prayer expresses our hopes for redemption in the future by quoting the vision of the prophet Jeremiah, "**ki fadah adonai et ya'akov, u-ge'alo mi-yad hazak mimmennu**," "The Eternal has rescued Jacob from a mightier power." In its original context, Jeremiah envisioned a future redemption, but worded it in "the prophetic past" — that is, Jeremiah spoke of the future with a certainty as if it had already come to pass. It is with that kind of certainty for what ought to be (and perhaps once was) that our prayers will be transformed into present and future realities.





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<p>Ha-’oseh lanu nissim be-mitzrayim otot u-mofetim be-admat benei ḥam. Vayyotzei et ‘ammo yisra’el le-ḥeirut ‘olam. Ha-ma’avir banav bein gizrei yam suf mi-dor le-dor hu go’aleinu.</p>	<p>הַעֲשֵׂה לָנוּ נִסִּים בְּמִצְרַיִם אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל לְחֵירוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵי בֵּין גְּזְרֵי יַם סוּף מִדּוֹר לְדּוֹר הוּא גּוֹאֲלֵנוּ:</p>	<p>the One who wrought miracles for us in Egypt, signs and wonders in the land of Ham’s children, and brought the people Israel to everlasting freedom. The One who led Israel through the divided Sea of Reeds is our redeemer from generation to generation.</p>
<p>Ve-ra’u vanav gevurato shibbeḥu ve-hodu li-shmo u-malkhuto ve-ratzon kibbelu ‘aleihem. Moshe u-vnei yisra’el lekha ‘anu shirah be-simḥah rabbah ve-amru khullam.</p>	<p>וְרָאוּ בְנֵי וְגִבּוֹרָתוֹ שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ וּמַלְכוּתוֹ וְרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם:</p>	<p>When Israel beheld divine heroism they acknowledged God’s name with praise and willingly accepted God’s sovereignty. Thus Moses and the Israelites responded to you in song with great rejoicing; together they chanted:</p>

Ve-ra’u vanav gevurato, “When Israel beheld divine heroism” — In ancient times the Israelites ascribed their deliverance from Egypt to God’s heroic saving power. In the contemporary experience of the Holocaust, God’s redeeming presence, the “strong hand and outstretched arm,” was to be found in the heroic human acts of spiritual and physical resistance to evil. In modern-day Israel, Holocaust Memorial Day is called *Yom Ha-Shoah ve-Ha-Gevurah*, “Holocaust and Heroism Day.”

A second major event in contemporary Jewish history, the creation of the modern State of Israel, has been more widely acclaimed as a redemptive experience of biblical proportion. The official prayer for the State of Israel refers to this event as “the beginning of the dawn of our redemption.” While secular Zionists view the entire Zionist enterprise as a revolutionary reversal of traditional Jewish theology, mystics such as Rav Kook and religious humanists saw the redemptive “hand of God” at work in the labour of the kibbutznik who drained the swamps and made the desert bloom.

Thus the experience of redemption has taken on new meaning as “Israel has beheld divine heroism” in the two epochal events of our time — the Shoah and the rebirth of the State of Israel.





UNCONDITIONAL LOVE

Give your children unconditional love, a love that is not dependent on report cards, clean hands, or popularity. Give your children a sense of your wholehearted acceptance, acceptance of their human frailties as well as their abilities and virtues. Give your children your permission to grow up to make their own lives independent of you. Give them a sense of truth; make them aware of themselves as citizens of a universe in which there are many obstacles as well as fulfillments. Bestow upon your child the blessings of your values. These are the laws of honouring your son and your daughter as children are commanded to honour parents.

Joshua Loth Liebman



ON REDEEMING SPARKS

The Kabbalists tell us that God
in creating the world
took some of its fresh new light
and poured it into each of the vessels of the spheres
of the universe.

But such powerful light was stronger than the vessels,
and so they weakened and cracked,
while the precious light spilled out, falling down and down
through all the worlds
until they reached into the lowest world,
our own.

As the sparks of light fell down,
they took on forms, and embedded themselves
in physical things —
wood and water,
plants and paper and living creatures.
Always since that time
the sparks yearn to return to the source of all light,
the single, holy light from which they fell.





And so
when we do a mitzvah with food or plants or paper or
another human being,
when we thank the Creator for having formed this beautiful
and strong and fragrant thing,
we awaken the spark of light within,
and suddenly its fire starts to grow,
and it rises, flaming higher and higher and higher,
soon to be reunited with its source.

As we have the power, through each mitzvah we do,
to redeem the sparks of light from the tyranny of matter,
in just such a way
God redeems us.
Embedded by the tyranny of the Egyptians,
we awoke to Adonai long centuries ago
to rise to our higher destiny
of reunion with the divine.

And as each generation
is embedded in its time's own tyranny,
so do we look toward the redemption
of the holy spark in each of us,
ready, each of us,
when our redemption time shall come
to soar further upward to the light from which we sprang
and from which our beings draw their breath.

As we sing the song of the redeemed,
standing jubilant upon the Red Sea's shore,
we tune our mind, our body, our every sense
to each song, each prayer, each gesture that we form,
that we too may awaken every spark
whose time it is to soar.

Rabbi Moshe Adler and Dr. Rachel Adler





<p>Mi khamokhah Ba-eilim adonai Mi kamokhah nedar ba-kodesh nora tehillot 'oseih fele.</p>	<p>מִי־כִמְכָה בְּאֵלִים יְהוָה מִי כִמְכָה נִאֲדָר בְּקֹדֶשׁ נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:</p>	<p>“Who among the mighty compares with you, Eternal One! Whose holiness is as glorious as yours! Praised as awesome, doing wonders.” <i>Exodus 15</i></p>
<p>Malkhutekha ra'u vanekha bokei'a' yam lifnei moshe. Zeh eili 'anu ve-amru</p>	<p>מַלְכוּתְךָ רָאוּ בְּנֵיךָ בֹּקְעֵי יָם לִפְנֵי מֹשֶׁה: זֶה אֱלֹהֵינוּ וְאָמְרוּ—</p>	<p>Your children beheld your majesty when the sea parted before Moses. “This is my God,” they responded in song,</p>
<p>Adonai yimlokh le-'olam va-'ed.</p>	<p>יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:</p>	<p>“The Eternal shall reign for ever and ever!” <i>Exodus 15</i></p>
<p>Ve-ne'emar Ki fadah adonai et ya'akov u-g'alo mi-yad hazak mimennu. Barukh attah adonai ga'al yisra'el.</p>	<p>וְנֹאמַר— כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ: בָּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל:</p>	<p>And it was said: “The Eternal has rescued Jacob, redeemed him from a mightier power.” <i>Jeremiah 31</i> Praised are you Eternal One, who redeemed Israel.</p>





Hashkiveinu

Hashkiveinu adonai
 eloheinu le-shalom
 ve-ha'amideinu malkeinu le-hayyim
 u-fros 'aleinu sukkat shelomekha
 ve-takkeneinu be-'eitvah tovah mi-lefanekha
 ve-hoshi'einu lema'an shemekha.
 Ve-hagein ba-'adeinu ve-haseir mei-'aleinu
 oyeiv dever ve-herav ve-ra'av ve-yagon
 ve-haseir satan mi-lefaneinu u-mei-ahareinu
 u-v-tzeil kenafekha tastireinu
 ki el shomereinu u-matzileinu attah
 ki el melekh
 hannun ve-rahum attah.

השכיבנו

השכיבנו יהוה
 אלהינו לשלום
 והעמידנו מלכנו לחיים
 ופרוש עלינו סבת שלומך
 ותקננו בעצה טובה מלפניך
 והושיענו למען שמך:
 והגן בעדנו והסר מעלינו
 אויב דבר וחרב ורעב ויגון
 והסר שטן מלפנינו ומאחורנו
 וכצל כנפיד תסתירנו
 כי אל שומרנו ומצילנו אתה
 כי אל מלך
 חנון ורחום אתה:

HASHKIVEINU

Eternal One our God,
 cause us to lie down in peace,
 and raise us up to life, our Sovereign.
 Spread over us your shelter of peace,
 guide us with your good counsel;
 save us for your name's sake.
 Shield us and remove from our path all
 enmity, disease, war, famine and sorrow;
 remove all obstacles from before and behind us,
 and shelter us in the shadow of your wings.
 For you are a protecting and saving Power;
 truly, a sovereign Power,
 gracious and compassionate are you.

Hashkiveinu ...le-shalom, ve-ha'amideinu ...le-hayyim, "cause us to lie down in peace, and raise us up to life" — Peace (*shalom*) and life (*hayyim*) are the dominant themes of this prayer. Before we lie down to sleep, we meditate on peace, in the Hebrew sense of the term: tranquility, wholeness, and well-being. This is what will enable us to rise to a fuller sense of life. This wholeness and well-being is invoked in *sukkat shelomekha*, God's "shelter of peace" which metaphorically describes the peace and life we yearn for.

ve-haseir satan mi-lefaneinu u-mei-ahareinu, "remove all obstacles from before and behind us," — Human beings were not created to remain stationary, but to constantly endeavour to advance to a higher level of being. Hence, we pray to overcome those obstacles that are still "before us." But one must be equally careful not to descend from the level of virtue and goodness already achieved to stumble over the obstacles that are already "behind us" (*lyyun Tefillah*).

satan, "obstacles" — In the Torah the verb *satan* denotes the act of obstructing a person from acting to his own benefit. "And the angel of the Eternal stood in his [Balaam's] way to be a hindrance (*satan*) to him" (*Numbers* 22:22). What later became reified as an independent agent of evil, Satan, was in biblical times understood as any stumbling block on the path to goodness.





<p>U-shmor tzeiteinu u-vo'einu le-ḥayyim u-l-shalom mei-‘attah ve-‘ad ‘olam u-fros ‘aleinu sukkat shelomekha. Barukh attah adonai ha-poreis sukkat shalom ‘aleinu ve-‘al kol ‘ammo yisra’el ve-‘al yerushalayim.</p>	<p>וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם וּפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ: בָּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׂ סִכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם:</p>	<p>Guard our going and our coming in life and in peace now and for all eternity. Spread over us your shelter of peace. Blessed are you, Eternal One, who spreads your shelter of peace over us, over all your people Israel, and over Jerusalem.</p>
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We rise.

On Shabbat:

<p>Veshameru venei yisra’el et ha-shabbat la-‘asot et ha-shabbat le-dorotam berit ‘olam. Beini u-vein benei yisra’el ot hi le-‘olam ki sheishet yamim ‘asah adonai et ha-shamayim ve-et ha-arets u-va-yom ha-shevi’i shavat vayyinnafash.</p>	<p>וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעַלְמֵךְ כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפְּשׁ:</p>	<p>Let all of Israel keep the Shabbat, observing Shabbat for all generations as an everlasting Covenant. It is between me and the Israelites a sign forever, that in six days the Eternal One made the heavens and the earth, but on the seventh day paused and was renewed.</p> <p style="text-align: right;"><i>Exodus 31</i></p>
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<p>Ki va-yom ha-zeh yekhappeir ‘aleikhem le-taheir etkhem mi-kol ḥattoteikhem lifnei adonai tit’haru</p>	<p>כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ</p>	<p>For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Eternal. <i>Leviticus 16</i></p>
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Hatzi kaddish

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-ʿagala u-vi-zman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-ʿalam u-l-ʿalemei ʿalmayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu

Le-ʿeilla u-l-ʿeilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-alma. Ve-imru amen.

חצי קדיש

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ.
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב.
 וְאִמְרוּ אָמֵן:

Congregation and Reader respond:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלְמִים וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיְשֻׁתַּבַּח וַיִּתְפָּאֵר
 וַיִּתְרַומַם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא

Congregation and Reader:

בְּרִיךְ הוּא

Reader:

לְעֵלְא וּלְעֵלְא
 מְכַל בְּרַכְתָּא וּשְׁרִיתָא
 תְּשֻׁבְחָתָא וְנַחֲמָתָא
 דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

HATZI KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified,
 extolled and honoured,
 adorned, exalted and acclaimed,
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation that may be
 uttered in this world; and let us say: Amen.





MEDITATIONS ON TESHUVAH

I

Darashti kirvatekha	דְּרִשְׁתִּי קְרִבְתְּךָ	Longing to come near to you,
Be-khol libbi keratikha	בְּכָל-לִבִּי קְרָאתִיךָ.	With all my heart I pray.
u-v-tzeiti li-kratekha	וּבְצֵאתִי לְקְרָאתְךָ	As I go out to seek you,
li-krati metzatkha	לְקְרָאתִי מְצַאתִיךָ:	You meet me on the way.

*Judah Halevi
trans., Solomon Solis-Cohen (adapted)*

A tale is told of one who sat in study before the *tzaddik* Rabbi Mordechai of Nadvorna, of blessed memory, and before Rosh Ha-Shanah came to obtain permission to be dismissed. That *tzaddik* said to him, “Why are you hurrying?” Said he to him, “I am a Reader, and I must look into the festival prayer book, and put my prayers in order.” Said the *tzaddik* to him, “The prayer book is the same as it was last year. But it would be better for you to look into your deeds, and put yourself in order.”

S.Y. Agnon



The impulse to evil is like one who runs about the world keeping his hand closed. Nobody knows what he has inside of it. He goes up to everyone and asks: “What do you suppose I have in my hand?” And every person thinks that just what he wants most of all is hidden there. And everyone runs after the impulse to evil. Then he opens his hand and it is empty.

Hasidic

To what extent we are free no-one knows, but we should act as if we were free.

Bahya Ibn Pakuda

Even if it seems inadequate in your eyes, none of the good you do is ever lost.

Nahman of Bratslav





To have found God is not an end but in itself a beginning.

Franz Rosenzweig

Today has never existed before nor will it ever exist again. The task at hand is totally new. The duty rests upon you.

Nahman of Bratslav



In Biblical Hebrew there are three main terms for sin — *pesha'*, *avon* and *het*...

Pesha' means “rebellion.” It refers to the attitude of mind through which we set ourselves up as the sole judge of our actions, recognizing neither God nor God’s law. *Pesha'* signifies our refusal to consider ourselves accountable to God for our actions. For this type of person there are no external standards of right and wrong. Right is the name we give to those actions which please us and further our aims; wrong, to those which displease us and frustrate our aims.

Avon comes from a root meaning “to be twisted,” “to be crooked.” It refers to those whose course in life is deflected from the pursuit of the good... It refers also to the twist in a person’s character which seems to impel one to do wrong, to a queer perversity of temperament which propels one in the direction of wrongdoing. . .

Het is the weakest of the three terms. It comes from a root meaning “to miss.” The word is used, for example, of an archer whose arrows fail to hit the target. *Het* denotes failure to follow the good path, to the lack of character or staying power which prevents a person from arriving at the goal one has set oneself . . . Blame is attached even to unwitting sin if it could have been avoided with the exercise of greater care. The careless driver, the slack teacher, the over-indulgent or the neglectful parent, the thoughtless son or daughter, are all guilty of *Het*.

Louis Jacobs (adapted)





Kavvanah le-shanah ḥadashah

Shanah ḥadashah nifreset lah
 u-nkabbelah be-i vadda'ut akh
 be-tikvah
 Ki mah she-lefaneinu nistar
 ha-hizdamnuyt ve-ha-nisyonot
 ha-simḥah ve-ha-yagon.
 'Al saf ha-shanah na'amod be-yir'ah
 la-asot ḥeshbon nefesh
 be-kol demamah dakkah.

כוונה לשנה חדשה

שנה חדשה נפרשת לה
 ונקבלה באי ודאות אד בתקוה
 כי מה שלפנינו נסתר—
 ההזדמנויות והנסיונות
 השמחה והיגון.
 על סף השנה נעמד ביראה
 לעשות חשבון נפש
 בקול דממה דקה.

MEDITATION FOR A NEW YEAR

A new year opens before us,
 and we approach it uncertain yet with hope,
 for we cannot know what lies ahead of us:
 the opportunities and temptations it will bring,
 the pleasure and the pain.
 On the threshold we pause in the quietness
 to think about the past year,
 and in the silence consider how we used it.

trans., Forms of Prayer

YOM KIPPUR AMIDAH

The Amidah, “the standing prayer,” is recited silently until the end of page 426 while standing in reverent attentiveness facing east, towards Jerusalem. It is customary to bend the knee and bow at the beginning and at the conclusion of the first and sixth blessings.

Adonai sefatai tiftah u-fi yaggid
 tehillatekha.

אדני שפתי תפתח ופי יגיד תהלתך:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
 v-eilohei avoteinu elohei avraham
 elohei yitzhak v-eilohei ya'akov.
 Elohei sarah elohei rivkah
 v-eilohei raḥeil ve-lei'ah.

אבות

ברוך אתה יהוה אלהינו
 ואלהי אבותינו אלהי אברהם
 אלהי יצחק ואלהי יעקב.
 אלהי שרה אלהי רבקה
 ואלהי רחל ולאה.

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God,
 and God of our ancestors; God of Abraham,
 God of Isaac, and God of Jacob;
 God of Sarah, God of Rebecca,
 and God of Rachel and Leah;

eloheinu v-eilohei avoteinu, “our God, and God of our ancestors” — Our prayer repeats “the God of Abraham, the God of Isaac, the God of Jacob,” and again with each of the patriarchs, and does not simply say, “the God of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah.” From this we learn that in each generation, each of our ancestors sought to discover and experience God in his or her own way. So too do we seek to affirm that our own search for God is unique and yet remains linked to that of our ancestors, as we say, “our God and God of our ancestors.”





415 YOM KIPPUR EVENING SERVICE

<p>Ha-el ha-gadol ha-gibbor ve-ha-nora el 'elyon gomeil ḥasadim tovim ve-koneih ha-kol ve-zokheir ḥasdei avot u-meivi ge'ullah li-vnei veneihem lema'an shemo be-ahavah.</p>	<p>הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֵלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:</p>	<p>the great, mighty and awe-inspiring God, the supreme Power, who acts with lovingkindness and creates all; who recalls the devotion of our ancestors and with love brings redemption to their children's children, for the sake of God's name.</p>
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<p>Zokhreinu le-ḥayyim melekh ḥafeitz ba-ḥayyim ve-khotveinu be-seifer ha-ḥayyim lema'ankha elohim ḥayyim.</p>	<p>זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:</p>	<p>Remember us for life, our Sovereign who delights in life; inscribe us in the book of life to fulfill your will, God of life.</p>
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<p>Melekh 'ozeir u-moshi'a' u-magein. Barukh attah adonai magein avraham u-fokeid sarah.</p>	<p>מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה:</p>	<p>Sovereign Power and saving Protector! Blessed are you, the Everpresent, Shield of Abraham and Surety of Sarah.</p>
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Zokhreinu le-ḥayyim ... ve-khotveinu be-seifer ha-ḥayyim, "Remember us for life ... inscribe us in the book of life" — Said Rabbi Kruspedai in the name of Rabbi Yoḥanan: Three books are opened on Rosh Ha-Shanah — one for the completely righteous, one for the completely wicked, and one for the intermediates. The completely righteous are at once inscribed and sealed in the book of life; the completely wicked are at once inscribed and sealed in the book of death; and the intermediates are held suspended from Rosh Ha-Shanah until Yom Kippur. If they are found worthy, they are inscribed for life; if found unworthy, they are inscribed for death (*Talmud, Rosh Ha-Shanah 16b*).





God as the source of ethical power.

Gevurot

Attah gibbor le-'olam adonai
 meḥayyeih meitim (kol ḥai) attah
 rav le-hoshi'a'.
 Mekhalkeil ḥayyim be-ḥesed
 meḥayyeih meitim (kol ḥai)
 be-raḥamim rabbim.
 Someikh nofelim ve-rofei ḥolim
 u-mattir asurim u-mkayyeim
 emunato
 li-sheinei 'afar.
 Mi khamokha ba'al gevurot.
 U-mi domeh lakh
 melekh meimit u-meḥayyeh
 u-matzmi'ah yeshu'ah.

Mi khamokha av ha-raḥamim
 zokheir yetzurav le-ḥayyim
 be-raḥamim.

Ve-ne'eman attah le-haḥayot
 meitim (kol ḥai).
 Barukh attah adonai
 meḥayyeih ha-meitim (kol ḥai).

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
 מְחַיֶּה מֵתִים (כָּל חַי) אַתָּה
 רַב לְהוֹשִׁיעַ:
 מְכַלְכֵּל חַיִּים בְּחֶסֶד
 מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
 וּמְטִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
 לִישְׁנֵי עָפָר:
 מִי כְמוֹךָ בַּעַל גְּבוּרוֹת.
 וּמִי דוֹמֶה לָךְ
 מֶלֶךְ מֵימִית וּמְחַיֶּה
 וּמְצַמִּיחַ יֵשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים (כָּל חַי):
 בְּרוּךְ אַתָּה יְהוָה
 מְחַיֶּה הַמֵּתִים (כָּל חַי):

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
 renewing life (sustaining life) beyond death
 you are great in deliverance.
 You sustain life with loving devotion,
 renew life (sustain life) eternally with great compassion:
 upholding the fallen, healing the sick,
 freeing captives, and keeping divine faithfulness
 for those who sleep in dust.
 Who compares with you, master of all powers!
 Who is like you —
 a Sovereign that brings death, generates life,
 and causes divine fulfillment to flourish.

**Who compares with you, Source of all compassion,
 who remembers with love all you created for life!**

Faithful are you to renew life (sustain life) eternally.
 Blessed are you, Life-giver,
 who renews life (sustains life) beyond death.

meḥayyeih meitim, "renewing life beyond death," "renew life eternally," literally, "giving life to the dead." — This concept was introduced by the rabbis to connote two different ideas: bodily resurrection and the immortality of the soul. The literalness of bodily resurrection, however, was played down by the rabbis. "Rav used to say: In the world to come, there is neither eating nor drinking, nor procreation, nor business dealings, nor jealousy, nor hate, nor competition. But the righteous shall sit with their crowns on their heads, as it were, and enjoy the splendour of the Shekhinah" (Talmud, Berakhot 17a). Since the time of the 12th-century rationalist philosopher, Maimonides, this concept has been understood primarily as a symbolic way of giving eternal significance to our embodied existence.





God as the source of holiness.

Kedushat ha-shem

Attah kadosh ve-shimkha kadosh
u-kdoshim be-khol yom
yehalelukha selah.

U-vkhein tein pahdekha adonai
eloheinu
'al kol ma'asekha
ve-eimatekha 'al kol mah she-barata.
Ve-yira'ukha kol ha-ma'asim
ve-yishtaḥavu lefanekha kol
ha-beru'im.
Ve-yei'asu khullam aguddah aḥat
la-asot retzonekha be-leivav shaleim.
Kemo she-yada'nu adonai eloheinu
she-ha-sholtan lefanekha
'oz be-yadekha u-gvurah bi-minekha
ve-shimkha nora 'al kol mah
she-barata.

U-vkhein tein kavod
adonai le-'ammekha

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקְדוּשִׁים בְּכֹל יוֹם יִהְלְלוּךָ סֵלָה:

וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ
עַל כָּל מַעֲשֵׂיךָ
וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרָאת.
וְיִירְאוּךָ כָּל הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.
וְיַעֲשׂוּ כָל־אֶגְדָּה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם.
כְּמוֹ שֶׁיָּדַעְנוּ יְהוָה אֱלֹהֵינוּ
שֶׁהַשֹּׁלְטָן לְפָנֶיךָ
עוֹ בְיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאת:

וּבְכֵן תֵּן כְּבוֹד
יְהוָה לְעַמְּךָ

3. KEDUSHAT HA-SHEM: HOLINESS

You are holy and your name is holy
and the holy ones sing your praise every day.

And thus, Eternal One our God, instill your fear
in all your works
and your dread in all you created;
that all creation shall be in awe
and all creatures shall worship you.
Then all shall unite as one
to do your will wholeheartedly.
For we know, Eternal One our God,
authority rests in you;
power and strength are in your right hand,
and your name evokes awe in all you created.

And thus, Eternal One, let there be
honour for your people,

The three **U-vkhein** prayers are attributed to Rabbi Yoḥanan ben Nuri who lived during the Hadrianic persecutions, about six decades after the destruction of the Second Temple (c. 130 CE). The terror and tyranny with which Rome ruled ... and the brutality with which it pursued the extermination of Judaism, gave rise to these prayers (*Max Arzt*).

U-vkhein tein pahdekha, "And thus ... instill your fear in all your works" — This first **U-vkhein** looks forward to a time when humanity would be united by our fear of God rather than our fear of other human beings. It reflects the biblical assumption of a universal moral law binding upon all peoples.

U-vkhein tein kavod, "And thus ... let there be honour for your people ... rejoicing for your land ... and [let] the light of the messianic era shine" — This second **U-vkhein** addresses us in our social identity as members of a particular nation. Our Jewish messianic vision of a better world is that of national liberation coupled with universal social justice. It begins with the Jewish people, autonomous in their homeland of Eretz Yisrael, as a model, "a light unto the nations," from which all peoples will benefit. Each nation will then shine according to its own distinctive lights. As it says: "In that day shall Israel be the third with Egypt and with Assyria, a blessing





Tehillah li-rei'ekha	תְּהִלָּה לִירְאִיךָ	glory for those who revere you,
ve-tikvah tovah le-doreshekha	וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ	hope for those who seek you,
u-fit'hon peh la-meyahālim lakh.	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לְךָ.	and a voice for those who long for you.
Simḥah le-artzekha	שִׂמְחָה לְאַרְצֶךָ	Let there be rejoicing for your land
ve-sason le-irekha	וְשִׂשׂוֹן לְעִירֶךָ	and happiness for your city;
u-tzmiḥat keren le-david 'avdekha	וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ	let the tradition of David, your servant, flourish
va-'arikhat neir le-ven yishai meshiḥekha	וְעַרְיַכַת נֵר לְבֵן-יִשָׁי מְשִׁיחֶךָ	and the light of the messianic era shine
bi-mheirah ve-yameinu.	בְּמַהֲרָה בְּיָמֵינוּ:	soon in our days.
U-v-khein tzaddikim yir'u ve-yismaḥu	וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ	And thus shall the just see and be glad,
vi-sharim ya'alozu	וַיִּשְׂרִים יַעֲלוּזוּ	the honest exult,
va-ḥasidim be-rinnah yagilu.	וְחַסִּידִים בְּרִנָּה יִגִּילוּ.	and the devoted ones rejoice in song.
Ve-'olatah tikpotz piha	וְעוֹלָתָהּ תִּקְפֹּץ פִּיהָ	For the mouth of injustice shall be shut
ve-khol ha-rish'ah kullah ke-ashan tikhleh.	וְכָל הָרִשְׁעָה כְּלָה כְּעָשָׁן תִּכְלֶה.	and all evil shall vanish like smoke,
Ki ta'avir memshelet zadon	כִּי תַעֲבִיר מִמְשַׁלֶּת זָדוֹן	when you sweep away the rule of wickedness
min ha-aretz.	מִן הָאָרֶץ:	from the earth.

in the midst of the earth, for the Source of all forces shall bless them saying, 'Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, my inheritance'" (Isaiah 19:24-25).

va-'arikhat neir le-ven yishai meshiḥekha, "let ... the light of the messianic era shine" — literally, "and the light of the son of Jesse, your anointed, be established." The son of Jesse is a reference to King David and his lineage. *Meshiḥekha*, "your anointed," refers to the ritual by which the legitimate heir to the throne was confirmed. The term "messiah" is a transliteration of this Hebrew term, referring to the political leader of the nation. The Jewish concept of "messiah" thus refers to a legitimate leader who will restore the political fortunes of the Jewish people in that "messianic era" when universal peace and justice will prevail. In our own days, this messianic vision will be realized by the collective efforts of the Jewish people. This is the shared hope of Zionism and Jewish religious humanism.

U-v-khein tzaddikim, "And thus shall the just see and be glad," — The third and final **U-vkhein** reminds us that the ennobling of the individual must be the ultimate goal of society. Society must develop the conditions wherein its citizens may become *tzaddikim*, socially responsible; *yesharim*, people of integrity; and *ḥasidim*, spiritually dedicated (*Max Arzt*).





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<p>Ve-timlokh attah adonai levaddekha ‘al kol ma’asekha be-har tziyyon mishkan kevodekha u-vi-rushalayim ‘ir kodshekha ka-katuv be-divrei kodshekha</p>	<p>וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ כְּכָתוּב בְּדִבְרֵי קֹדְשְׁךָ –</p>	<p>Then shall you alone, Eternal One, reign over all your works, on Mount Zion, where your Presence dwells, and in Jerusalem, your holy city, as it is written in your holy scriptures:</p>
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<p>Yimlokh adonai le-‘olam elohayikh tziyyon le-dor va-dor haleluyah.</p>	<p>יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ.</p>	<p>“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah!”</p>
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Psalms 146

<p>Kadosh attah ve-nora shemekha ve-ein elo’ah mi-bal’adekha ka-katuv</p>	<p>קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכָתוּב –</p>	<p>You are holy and awesome is your Name, and there is no God but you, as it is written:</p>
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<p>Vayyigbah adonai tzeva’ot ba-mishpat ve-ha-el ha-kadosh nikdash bitzdakah. Barukh attah adonai ha-melekh ha-kadosh.</p>	<p>וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָהּ: בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:</p>	<p>“The Source of all forces is exalted through justice; the holy God is sanctified through righteousness.” Praised are you, Eternal One, the holy Sovereign.</p>
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Isaiah 5

Ha-el ha-kadosh nikdash bitzdakah, “The holy God is sanctified through righteousness (tzedakah)” — *Tzedakah*, literally “justice” or righteousness, is an obligation upon every Jew. For Jews, giving to the poor is not merely an act of charity, but a mitzvah, a command to correct the injustices of the world, one person at a time. Affirming the holiness of God is not a matter of professing an abstract dogma or doctrine. This prayer, as amplified throughout the High Holiday liturgy with this quote from the prophet Isaiah, is a reminder that we are obligated to make God’s holiness a reality through acts of *tzedakah*. As we transcend ourselves by attending to the needs of others, we gain a glimpse of the transcendence of God.



God as the source of holiness in time.

Kedushat ha-yom

Attah ahavtanu ve-ratzita banu
 ve-kiddashtanu be-mitzvotekha.
 Ve-keiravtanu malkeinuu la-avodatekha
 ve-shimkha ha-gadol ve-ha-kadosh
 'aleinu karata.

קְדוּשַׁת הַיּוֹם
 אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
 וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעִבְדְּתֶךָ
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
 עָלֵינוּ קָרָאתָ:

**4. KEDUSHAT HA-YOM:
 SANCTIFYING THE DAY**

You have loved us and been gracious to us,
 making us holy through your mitzvot,
 and drawing us close to your service;
 by your great and holy name
 have you called us.

On Shabbat add the words in parentheses:

Vattitten lanu
 adonai eloheinu be-ahavah et
 (yom ha-shabbat ha-zeh li-kdushah
 ve-li-mnuḥah ve-et)
 yom ha-kippurim ha-zeh
 li-mḥilah ve-li-sliḥah u-l-khapparah
 ve-li-mḥol bo et kol 'avonoteinu
 (be-ahavah) mikra kodesh
 zeikher li-tzi'at mitzrayim.

וְתַתֵּן לָנוּ
 יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת
 (יוֹם הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה וְלִמְנוּחָה וְאֶת)
 יוֹם הַכִּפּוּרִים הַזֶּה
 לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה
 וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ
 (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
 זֵכֶר לִיציאת מצרים:

And with love have you given us,
 Eternal One our God,
 (this day of Shabbat for sanctity and rest and)
 this Day of Atonement
 for pardon, forgiveness and atonement,
 to pardon all our transgressions,
 (in love) as a sacred occasion
 recalling the Exodus from Egypt.

Eloheinu v-eilohei avoteinu
 ya'aleh ve-yavo ve-yaggi'a'
 ve-yeira'eh ve-yeiratzeh ve-yishama'
 ve-yippakeid ve-yizzakheir
 zikhronenu u-fikdoneinu
 ve-zikhron avoteinu.
 Ve-zikhron mashi'ah ben david 'avdekha
 ve-zikhron yerushalayim 'ir kodshekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 יַעֲלֶה וְיָבֹא וְיַגִּיעַ
 וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
 וְיִפְקֹד וְיִזְכֹּר
 זִכְרוֹנֵנוּ וּפְקוּדוֹנֵנוּ
 וְזִכְרוֹן אֲבוֹתֵינוּ.
 וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבֹדְךָ
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ

Our God and God of our ancestors,
 let our memories
 of all that we deem significant
 be acknowledged and recalled
 in sight and sound —
 the memory of our ancestors,
 the memory of the messianic promise,
 the memory of Jerusalem, your holy city,



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<p>Ve-zikhron kol ‘ammekha beit yisra’el lefanekha. Li-fleitah u-l-tovah le-hein u-l-hesed u-l-rah’amim le-ḥayyim u-l-shalom be-yom ha-kippurim ha-zeh.</p>	<p>וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלְיָתָהּ וּלְטוֹבָהּ לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפּוּרִים הַזֶּה:</p>	<p>the memory of your people, the entire House of Israel. Let them be for deliverance and well-being, for grace, lovingkindness and compassion, for life and for peace on this Day of Atonement.</p>
<p>Zokhreinu adonai eloheinu bo le-tovah u-fokdeinu vo li-vrakhah ve-hoshī‘einu vo le-ḥayyim. U-vi-dvar yeshu’ah ve-rah’amim ḥus ve-ḥonneinu ve-rah’eim ‘aleinu ve-hoshī‘einu ki eilekha ‘eineinu. Ki el melekh ḥannun ve-rahūm attah.</p>	<p>זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדֵנוּ בּוֹ לְבְרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וּרְחָמִים חֹסֶן וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:</p>	<p>Eternal One our God, remember us this day for well-being; acknowledge us with a blessing; grant us the fullness of life. With a compassionate redeeming word be gracious, show us your tender love, and save us; for we look to you, for you are a gracious and compassionate ruling Power.</p>
<p>Eloheinu v-eilohei avoteinu meḥal la-‘avonoteinu be-yom (ha-shabbat ha-zeh u-v-yom) ha-kippurim ha-zeh. Meḥeih ve-ha’aveir fasha‘einu ve-ḥattoteinu mi-neged ‘einekha.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכִּפּוּרִים הַזֶּה: מַחֶה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:</p>	<p>Our God and God of our ancestors, pardon our iniquities (on this day of Shabbat and) on this Day of Atonement. Blot out and overlook our transgressions and sins.</p>
<p>Ka-amur Anokhi anokhi hu moḥeh fasha‘ekha lema’ani ve-ḥattotekha lo ezkor.</p>	<p>כְּאָמַר – אֲנֹכִי אֲנֹכִי הוּא מוֹחֶה פְּשָׁעֶיךָ לְמַעְנֵי וְחַטֹּאתֶיךָ לֹא אֲזַכֵּר:</p>	<p>As it was proclaimed: “I alone am the One who blots out your transgressions and for my own sake I will not recall your sins.”</p>

Isaiah 43





<p>Ve-ne'emar Maḥiti kha-av pasha'ekha ve-khe-ʿanan ḥattotekha shuvah eilai ki ge'altikha.</p>	<p>וְנֹאמַר – מַחֲיִתִּי כְעָב פְּשָׁעֶיךָ וְכַעֲנֵן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גֵאַלְתִּיךָ:</p>	<p>And it is said: “I have blotted out your transgressions as a mist and your sins like a cloud. Return to me for I have redeemed you.” <i>Isaiah 44</i></p>
<p>Ve-ne'emar Ki va-yom ha-zeh yekhappeir ʿaleikhem le-taheir etkhem mi-kol ḥattoteikhem lifnei adonai tit'haru.</p>	<p>וְנֹאמַר – כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהַרוּ:</p>	<p>And it is said: “For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Eternal.” <i>Leviticus 16</i></p>
<p>Eloheinu v-eilohei avoteinu (retzeih vi-mnuḥateinu) kaddesheinu be-mitzvotekha ve-tein ḥelkeinu be-toratekha sabbe'einu mi-tuvekha ve-sammeḥeinu bi-shu'atekha (ve-hanḥileinu adonai eloheinu be-ahavah u-v-ratzon shabbat kodshekha ve-yanuḥu vah yisra'el mekaddeshei shemekha) ve-taheir libbeinu le-ʿovdekha be-emet.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחָתֵנוּ) קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שִׂבְעֵנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ (וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ וַיְנַוְחוּ כָּהַן יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ) וְטַהֵר לִבֵּנוּ לְעַבְדֶּךָ בְּאֵמֶת:</p>	<p>Our God and God of our ancestors, (accept our rest.) make us holy through your mitzvot, and imbue our lives with your Torah. Satisfy us with your goodness, let us rejoice in your fulfillment, (And in your gracious love, Eternal One our God, let us inherit your holy Shabbat. Let all Israel rest on it, they who sanctify your name,) and restore our hearts to serve you in truth.</p>

ve-taheir libbeinu le-ʿovdekha be-emet, “restore our hearts to serve you in truth.” — It is impossible to tell people what way they should take. For one way to serve God is by the teachings, another is by prayer, another is by fasting and still another is by eating. We should carefully observe which way our heart draws us, and then choose that way with all our strength (*Baal Shem Tov*).





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Ki attah solhan le-yisra'el
 u-moholan le-shivtei yeshurun
 be-khol dor va-dor
 u-mi-bal'adekha ein lanu melek
 moheil ve-solei'ah ella attah.

כִּי אַתָּה סָלַחְתָּ לְיִשְׂרָאֵל
 וּמָחַלְתָּ לְשִׁבְטֵי יִשְׂרָאֵל
 בְּכָל דּוֹר וָדוֹר
 וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ
 מוֹחֵל וְסוֹלֵחַ אֱלֹהֵי אֲתָהּ:

For you are the One who forgives Israel
 and pardons the tribes of Yeshurun
 in every generation;
 we have no Sovereign
 who forgives and pardons other than you.

Barukh attah adonai melek
 moheil ve-solei'ah la-avonoteinu
 ve-la'avonot ammo
 beit yisra'el
 u-ma'avir ashmoteinu
 be-khol shanah ve-shanah
 melek al kol ha-aretz
 mekadeish (ha-shabbat ve-)
 yisra'el ve-yom ha-kippurim.

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ
 מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ
 וְלְעוֹנוֹת עַמּוֹ
 בֵּית יִשְׂרָאֵל
 וּמַעְבִּיר אֲשָׁמוֹתֵינוּ
 בְּכָל שָׁנָה וְשָׁנָה
 מֶלֶךְ עַל כָּל הָאָרֶץ
 מְקַדֵּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

Praised are you, Eternal One, Sovereign
 who pardons and forgives our iniquities
 and the iniquities of your people,
 the House of Israel,
 absolving us of our guilt
 year after year,
 Sovereign over all the earth
 who sanctifies (Shabbat,
 Israel and the Day of Atonement.





‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.

Ve-tehezenah ‘eineinu be-shuvekha
 le-tziyyon be-rah’amim.
 Barukh attah adonai
 ha-mahazir shekhinato le-tziyyon.

Hoda’ah

Modim anahnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur hayyeinu magein yish‘einu
 attah hu. Le-dor va-dor
 nodeh lekha u-nsappeir tehillatekha
 ‘al hayyeinu ha-mesurim be-yadekha
 ve-‘al nishmoteinu ha-pekudot lakh.
 Ve-‘al nissekha she-be-khol yom ‘immanu
 ve-‘al nifle’otekha ve-tovotekha
 she-be-khol ‘eit ‘erev va-voker
 ve-tzohorayim.

God as the source of fulfillment.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלַהֲבֵ תְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 כְּרוּךְ אַתָּה יְהוָה
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

God as the source of gratitude.

הודאה

מוֹדִים אַנְחֵנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ.
 וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וְבֹקֶר וְצַהֲרָיִם.

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.

Let our eyes behold your return
 to Zion with love.
 Boundless are you, Eternal One,
 who restores Godly Presence to Zion.

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation
 we acknowledge you and relate your praise,
 for our lives bound up in your hand,
 and for our souls in your keeping;
 for your miracles that are daily with us,
 and for your wondrous goodness
 at all times, evening, morning and noon.





425 YOM KIPPUR EVENING SERVICE

Ha-tov ki lo khalu raḥamekha
 ve-ha-meraḥeim ki lo tammu ḥasadekha
 mei-ʿolam kivvinu lakh.
 Ve-ʿal kullam
 yitbarakh ve-yitromam shimkha
 malkeinu tamid le-ʿolam va-ʿed.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהַמְרַחֵם כִּי לֹא תִמּוּ הַסְּדָיִךְ
 מֵעוֹלָם קִיּוּנוֹ לְךָ:
 וְעַל כֻּלָּם
 יִתְבָּרַךְ וְיִתְרֹמַם שִׁמְךָ
 מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

You are goodness, for your love never ceases;
 compassionate One, your devotion never ends;
 we have ever hoped for you.
 For all this,
 may your name ever be blessed and exalted,
 our Sovereign, for ever and ever.

U-khtov le-ḥayyim tovim
 kol benei veritekha.

וּכְתוֹב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ:

And inscribe for a good life
 all the people of your Covenant.

Ve-khol ha-ḥayyim yodukha selah
 vi-halelu et shimkha be-emet
 ha-el yeshu'ateinu ve-ʿezrateinu selah.
 Barukh attah adonai
 ha-tov shimkha
 u-lkha na'eh le-hodot.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה
 וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת
 הָאֵל יִשְׁעֵתְנוּ וְעִזְרָתְנוּ סֵלָה:
 בָּרוּךְ אַתָּה יְיָ
 הַטוֹב שִׁמְךָ
 וְלְךָ נָאֵה לְהוֹדוֹת:

Let everything that lives acknowledge you
 and praise your name in truth,
 God of our deliverance and help.
 Praised are you, Eternal One,
 whose name is goodness,
 and to whom gratitude is fitting.

God as the source of peace.

Shalom

Shalom rav
 ʿal yisra'el ʿammekha ve-ʿal kol
 yoshevei teiveil tasim le-ʿolam
 ki attah hu melekh
 adon le-khol ha-shalom.
 Ve-tov be-ʿeinekha
 le-vareikh et ʿammekha yisra'el

שְׁלוֹם
 שְׁלוֹם רַב
 עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל
 יוֹשְׁבֵי תֵבֵל תִּשִּׁים לְעוֹלָם
 כִּי אַתָּה הוּא מֶלֶךְ
 אֲדוֹן לְכָל הַשְּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ
 לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל

7. SHALOM: PEACE

Let there be abundant peace
 for Israel, your people,
 and for all who dwell on earth, forever;
 for you are the sovereign
 Source of all peace.
 May it be good in your sight
 to bless your people Israel





ve-et kol ha-'ammim
be-khol 'eit u-v-khol sha'ah
bi-shlomekha.

וְאֵת כָּל הָעַמִּים
 בְּכָל-עֵת וּבְכָל-שָׁעָה
 בְּשָׁלוֹמְךָ:

and all peoples
at every season and at all times
with your peace.

Be-seifer ḥayyim berakhah ve-shalom
u-farnasah tovah
nizzakheir ve-nikkateiv lefanekha
anahnu ve-khol 'ammekha beit yisra'el
le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
 וּפְרִנְסָה טוֹבָה
 נִזְכָּר וְנִקְטָב לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

In the book of life, blessing, peace
and honourable prosperity,
may we be remembered and inscribed,
we and all your people Israel,
for a life of goodness and peace.

Barukh attah adonai
'oseih ha-shalom.

בָּרוּךְ אַתָּה יְהוָה
 עוֹשֵׂה הַשָּׁלוֹם:

Blessed are you, Eternal One,
author of peace.

Private meditation:

Elohai netzor le-shoni mei-ra'
u-sfatai mi-dabbeir mirmah.
Ve-li-mkalelai nafshi tiddom
ve-nafshi ke-'afar la-kol tihyeh.
Petaḥ libbi be-toratekha
u-v-mitzvotekha tirdof nafshi.
Yihyu le-ratzon imrei fi
ve-hegyon libbi
lefanekha
adonai tzuri ve-go'ali. Amen.

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מַרְעַע
 וּשְׁפָתַי מִדְּבַר מִרְמָה.
 וְלִמְקַלְלֵי נַפְשִׁי תִדְדוֹם
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה:
 פֶּתַח לִבִּי כְתוּרַתְךָ
 וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי:
 יִהְיוּ לְרָצוֹן אִמְרֵי פִי
 וְהִגְיוֹן לִבִּי
 לְפָנֶיךָ
 יְהוָה צוּרִי וְגֹאֲלִי. אָמֵן:

My God, keep my tongue from evil
and my lips from speaking deceit.
Let me be silent to my detractors
and my soul be as dust to all.
Open my heart to your Torah
that I might pursue your values.
May the words of my mouth
and the meditation of my heart
find favour in your Presence,
Eternal One, my Rock and Redeemer, Amen.

Talmud, Berakhot 17a

We are seated.





On Shabbat, we rise and chant:

Vayekhullu ha-shamayim ve-ha-aretz
ve-khol tzeva'am.
Vayekhal elohim ba-yom ha-shevi'i
melakhto asher 'asah
vayyishbot ba-yom ha-shevi'i
mi-kol melakhto asher 'asah.
Vayevarekh elohim et yom ha-shevi'i
vayekaddeish oto
ki vo shavat mi-kol melakhto
asher bara elohim la-asot.

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם:
וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Now the heavens and the earth were completed
with all they contained.

On the seventh day God completed
all the divine labour of Creation,
and ceased on the seventh day
from all the divine labour which God made.

Then God blessed the seventh day
and sanctified it,

for on that day God ceased from all the work
of Creation which God had made. *Genesis 2*

Reader:

Barukh attah adonai eloheinu
v-eilohei avoteinu elohei avraham
elohei yitzhak v-eilohei ya'akov.
Elohei sarah elohei rivkah
v-eilohei raheil ve-lei'ah.
Ha-el ha-gadol ha-gibbor ve-ha-nora
el 'elyon
koneih shamayim va-aretz.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
וְאֱלֹהֵי רָחֵל וְלֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֶלְיוֹן
קוֹנֵה שָׁמַיִם וָאָרֶץ:

Praised are you, Eternal One, our God
and God of our ancestors; God of Abraham,
God of Isaac and God of Jacob;
God of Sarah, God of Rebecca
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
Creator of heaven and earth.

We are seated.

Vayekhal elohim ba-yom ha-shevi'i, "On the seventh day God completed" — What was still lacking that God created on the seventh day? The Shabbat. With the creation of Shabbat, Creation itself was completed (*Rashi*).





On Shabbat we recite:

Magein avot

Magein avot bi-dvaro
 meḥayyeih meitim be-ma'amaro
 ha-melekh ha-kadosh she-ein kamohu
 ha-meini'ah le-'ammo
 be-yom shabbat kodsho
 ki vam ratzah le-hani'ah lahem.
 Lefanav na'avod be-yir'ah va-fahad
 ve-nodeh li-shmo
 be-khol yom tamid
 mei-'ein ha-berakhot.
 El ha-hoda'ot adon ha-shalom
 mekaddeish ha-shabbat u-mvareikh shevifi
 u-meini'ah bi-kdushah le-'am
 medushenei 'oneg
 zeikher le-ma'aseih vereishit.

Eloheinu v-eilohei avoteinu
 retzeih vi-mnuḥateinu.
 Kaddesheinu be-mitzvotekha
 ve-tein ḥelkeinu be-toratekha
 sabbe'einu mi-tuvekha
 ve-sammeḥeinu bi-shu'atekha
 ve-taheir libbeinu le-'ovdekha be-emet.
 Ve-hanḥileinu adonai eloheinu
 be-ahavah u-v-ratzon shabbat kodshekha
 ve-yanuḥu vah yisra'el
 mekaddeshei shemekha.
 Barukh attah adonai
 mekaddeish ha-shabbat.

מגן אבות
 מגן אבות בדברו
 מחיה מתים במאמרו
 המלך הקדוש שאין כמוהו
 המניח לעמו
 ביום שבת קדשו
 כי כם רצה להניח להם.
 לפניו נעבוד ביראה ופחד
 ונודה לשמו
 בכל יום תמיד
 מעין הברכות:
 אל ההודאות אדון השלום
 מקדש השבת ומברך שביעי
 ומניח בקרשה לעם
 מדשני ענג
 זכר למעשה בראשית:

Reader:

אלהינו ואלהי אבותינו
 רצה במנוחתנו.
 קדשנו במצותיך
 ותן חלקנו בתורתך
 שבענו מטובך
 ושמחנו בישועתך
 וטהר לבנו לעבדך באמת.
 והנחילנו יהוה אלהינו
 באהבה וברצון שבת קדשך
 וינוחו כה ישראל
 מקדשי שמך:
 ברוך אתה יהוה
 מקדש השבת:

MAGEIN AVOT

Shield of our ancestors by your holy word,
 your divine speech sustains life beyond death.
 Incomparable holy Sovereign
 who gives rest to your people
 on this holy day of Shabbat,
 taking pleasure in them and their rest —
 in your presence we serve with reverent awe
 acknowledging your name
 each day, continually,
 from the wellspring of praise.
 God of thanksgiving, Crown of peace,
 you hallow Shabbat and bless the seventh day,
 bringing holy rest to the people
 enriched with joy,
 recalling the work of Creation.

Our God and God of our ancestors,
 accept our rest.
 Make us holy through your mitzvot,
 and imbue our lives with your Torah.
 Satisfy us with your goodness,
 let us rejoice in your fulfillment,
 and restore our hearts to serve you in truth.
 In your gracious love, Eternal One our God,
 let us inherit your holy Shabbat.
 Let all Israel rest on it,
 they who sanctify your name.
 Blessed are you, Eternal One,
 who sanctifies the Shabbat.





SELIHOT FORGIVENESS

We turn now to the Selihot, the prayers of supplication, the poems of pardon, our pleas in the words of our ancestors. May the thoughts inside us match the words we speak aloud.

We are judged every moment of our life by what we have done and what we have left undone. This is the judgment of truth from which we flee, and we put in its place our own judgment, which is partial, or the judgment of the world, which is temporary.

If we care for our souls, and seek eternal values, then now is the time for that judgment of truth we pushed aside. Without it we cannot go forward; if we reject it, we cannot grow. Today, supported by the community of Israel, accompanied by the confessions of our neighbours and the memorials of the honest and the sincere of former times, we can face our destiny and its demands.

Living through a lifetime or a century of years does not help us to eternity; for time alone does not enlighten us. One day of insight can carry us forward to that eternal life we seek.

Let us make that day today; for if not now, when?

Forms of Prayer (adapted)





Ha-tishma' koli

Ha-tishma' koli rehoki shelli.

Ha-tishma' koli ba-asher hinnekha

kol korei be-'oz kol bokkeh bi-dmi

u-mei-'al la-zeman metzavveh berakhah.

Teiveil zo rabbah u-drakhim bah rav.

Nifgashot le-dak nifradot la-'ad

mevakeish adam akh koshelot raglav

lo yukhal li-mtzo et asher avad.

Aḥaron yamai kevar karov ulai.

Kevar karov ha-yom shel dim'ot
pereidah.

Aḥakkeh lekha 'ad yikhbu ḥayyai

ke-ḥakkot raḥeil le-dodah.

הַתְּשַׁמַּע קוֹלִי

הַתְּשַׁמַּע קוֹלִי רְחוֹקִי שְׁלִי.

הַתְּשַׁמַּע קוֹלִי בְּאֶשֶׁר הִנֵּךְ –

קוֹל קוֹרֵא בְּעוֹז קוֹל בּוֹכֶה בְּדִמִּי

וּמֵעַל לְזִמַּן מְצַוֶּה בְּרַכָּה:

תִּבְלֵז רַבָּה וּדְרָכִים בָּהּ רַב.

נִפְגָּשׁוֹת לְדַק נִפְרָדוֹת לְעַד –

מִבְּקֵשׁ אָדָם אֶךְ בּוֹשְׁלוֹת רַגְלָיו

לֹא יוּכַל לְמַצֵּא אֶת אֲשֶׁר אָבַד:

אֲחֵרוֹן יָמַי כְּבָר קָרוֹב אוֹלַי.

כְּבָר קָרוֹב הַיּוֹם שֶׁל דְּמְעוֹת פְּרִידָה:

אֲחַכֶּה לְךָ עַד יִכְבוּ חַיֵּי

בְּחַבּוֹת רַחֵל לְדוֹדָה:

WILL YOU HEAR MY VOICE

Will you hear my voice, you who are far from me?

Will you hear my voice, wherever you are;

a voice calling aloud, a voice silently weeping,

endlessly demanding a blessing.

This busy world is vast, its ways are many;

paths meet for a moment, then part forever;

a man goes on searching, but his feet stumble,

he cannot find that which he has lost.

Perhaps my last day is already drawing near,

drawing close are the tears of parting.

I will wait for you till my days flicker out,

like Rachel waiting for her beloved.

Rachel





AUTUMN

Inside me the season is autumn,
the chill is in me, you can see through me,
and I am sad, but not altogether cheerless,
and filled with humility and goodness.

But if I rage sometimes,
then I am the one whose rage is shedding my leaves,
and the simple thought comes sadly to me
that raging isn't really what is needed.

The main need is that I should be able
to see myself and the struggling, shocked world
in autumnal nakedness,
when even you, and the world, can be seen right through.

Flashes of insight are the children of silence.
It doesn't matter, if we don't rage aloud.
We must calmly cast off all mere noise
in the name of the new foliage.

Something has apparently happened to me,
and I am relying on nothing but silence,
when the leaves laying themselves one on another
inaudibly become the earth.

And you can see it all, as if from a height,
when you can shed your leaves at the right time,
when without passion inner autumn
lays its airy fingers on your forehead....

Yevgeny Yevtushenko





We rise as the ark is opened.

Ya'aleh

Ya'aleh taḥanuneinu mei-erev
 ve-yavo shav'ateinu mi-boker
 ve-yeira'eh rinnuneinu 'ad 'arev.

Ya'aleh koleinu mei-erev
 ve-yavo tzidkateinu mi-boker
 ve-yeira'eh pidyoneinu 'ad 'arev.

Ya'aleh 'innuyeinu mei-erev
 ve-yavo seliḥateinu mi-boker
 ve-yeira'eh na'akateinu 'ad 'arev.

Ya'aleh menuseinu mei-erev
 ve-yavo lema'ano mi-boker
 ve-yeira'eh kippureinu 'ad 'arev.

Ya'aleh yish'einu mei-erev
 ve-yavo tohoreinu mi-boker
 ve-yeira'eh ḥinnuneinu 'ad 'arev.

יעלה

יעלה תַּחֲנוּנֵינוּ מֵעֶרֶב
 ויבא שׁוֹעֲתֵנוּ מִבֹּקֶר
 ויראה רִנּוּנֵנוּ עַד עֶרֶב:

יעלה קוֹלֵנוּ מֵעֶרֶב
 ויבא צְדָקָתֵנוּ מִבֹּקֶר
 ויראה פְּדִיּוֹנֵנוּ עַד עֶרֶב:

יעלה עֲנוּיֵנוּ מֵעֶרֶב
 ויבא סְלִיחָתֵנוּ מִבֹּקֶר
 ויראה נִאֲקָתֵנוּ עַד עֶרֶב:

יעלה מְנוּסוֹנוּ מֵעֶרֶב
 ויבא לְמַעַנוּ מִבֹּקֶר
 ויראה כְּפֹרְנוּ עַד עֶרֶב:

יעלה יִשְׁעֵנוּ מֵעֶרֶב
 ויבא טָהוֹרֵנוּ מִבֹּקֶר
 ויראה חֲנוּנֵנוּ עַד עֶרֶב:

YA'ALEH

May our plea rise up from dusk,
 our cry for help come with the dawn,
 and our song be heard till dusk.

May our voice rise up from dusk,
 our merit come with the dawn,
 that our redemption arrive by dusk.

May our suffering rise up from dusk,
 our forgiveness come with the dawn,
 as our cry is heard till dusk.

May our trials rise up at dusk,
 our acquittal come with the dawn,
 that our atonement be realized at dusk.

May our deliverance rise up from dusk,
 our purification come with the dawn,
 till our plea be fulfilled at dusk.

Ya'aleh is a reverse alphabetic acrostic of unknown authorship, in which we express the hope that our plea, our cry, our song, our voice for all that we seek, may "rise up from dusk," "come with the dawn," and culminate "at dusk." Although it plainly refers to the entire Day of Atonement, from dusk to dusk, it at the same time sets our quest for inner transformation within the larger transformation of the rhythm of nature. It suggests that in seeking a relationship with God, we set out on an eternal quest that will go on like the cycles of day and night, light and dark, through good times and bad.





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Ya'aleh	zikhronenu	mei-erev	מֵעֶרֶב	זְכוֹרֵנוּ	יַעֲלֶה	May our remembrance rise up from dusk,
ve-yavo	vi'udeinu	mi-boker	מִבֹּקֶר	וְעוֹדֵנוּ	וְיֵבֵא	as we come in unity with the dawn,
ve-yeira'eh	hadrateinu	'ad 'arev.	עַד עֶרֶב:	הִדְרָתֵנוּ	וְיֵרָאֶה	and our glory be seen till dusk.

Ya'aleh	dofkeinu	mei-erev	מֵעֶרֶב	דְּפִקְנוּ	יַעֲלֶה	May our knocking rise up from dusk,
ve-yavo	gileinu	mi-boker	מִבֹּקֶר	גִּילָנוּ	וְיֵבֵא	our rejoicing come with the dawn,
ve-yeira'eh	bakkashateinu	'ad 'arev.	עַד עֶרֶב:	בְּקִשָּׁתֵנוּ	וְיֵרָאֶה	and our search be answered by dusk.

Ya'aleh	enkateinu	mei-erev	מֵעֶרֶב	אֶנְקָתֵנוּ	יַעֲלֶה	May our yearning rise up from dusk,
ve-yavo	eilekha	mi-boker	מִבֹּקֶר	אֵלֶיךָ	וְיֵבֵא	let it come to you with the dawn,
ve-yeira'eh	eileinu	'ad 'arev.	עַד עֶרֶב:	אֵלֵינוּ	וְיֵרָאֶה	till you turn to us at dusk.

The ark is closed and we are seated.

Ha-neshamah lakh

Ha-neshamah lakh ve-ha-guf po'olakh
 ḥusah 'al 'amalakh.
 Ha-neshamah lakh ve-ha-guf shellakh
 adonai 'aseih lema'an shemekha.

Atanu 'al shimkha adonai
 'aseih lema'an shemekha.
 Ba'avur kevod shimkha
 ki el ḥannun ve-rahum shemekha.

Lema'an shimkha adonai
 vesalaḥta la-'avoneinu
 ki rav hu.

הַנְּשָׁמָה לָךְ

הַנְּשָׁמָה לָךְ וְהַגּוּף פְּעֻלָּךְ
 חוּסָה עַל עֲמָלָךְ.
 הַנְּשָׁמָה לָךְ וְהַגּוּף שֶׁלָּךְ
 יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ:

אֲתָאֵנוּ עַל שְׁמֶךָ יְהוָה
 עֲשֵׂה לְמַעַן שְׁמֶךָ.
 בְּעִבּוּר כְּבוֹד שְׁמֶךָ
 כִּי אֵל חַנּוּן וְרַחוּם שְׁמֶךָ:

לְמַעַן שְׁמֶךָ יְהוָה
 וְסָלַחְתָּ לְעוֹנֵינוּ
 כִּי רַב הוּא:

HA-NESHAMAH LAKH

The soul is yours, and the body, your creation;
 take pity on your work.
 The soul is yours and the body is yours,
 Eternal One, act for your own sake.

We come for the sake of your name,
 act for your own sake,
 it is for the glory of your name
 for you are a compassionate and loving God.

Act for the sake of your name, Eternal One,
 and forgive our transgression,
 for it is great.





Darkekha eloheinu

Darkekha eloheinu le-ha'arikh appekha
la-ra'im ve-la-tovim
ve-hi tehillatekha.
Lema'ankha eloheinu 'aseih ve-lo lanu
re'eih 'amidateinu dallim ve-reikim.

Ta'aleh arukhah le-'aleh niddaf
tinnaheim 'al 'afar va-eifer.
Tashlikh ḥata'einu
ve-taḥon be-ma'asekha
teire ki ein ish
'aseih 'immanu tzedakah.

דַּרְכֵּךְ אֱלֹהֵינוּ

דַּרְכֵּךְ אֱלֹהֵינוּ לְהֵאָרִיךְ אַפֶּיךָ
לְרָעִים וְלְטוֹבִים
וְהִיא תְהִלַּתְךָ:
לְמַעַנְךָ אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ
רְאֵה עֲמִידַתְנוּ דְלִים וְרִקִּים:

תַּעֲלֶה אֲרוּכָה לְעֵלֶה נִדְדַף
תִּנְחַם עַל עָפָר וְאַפָּר.
תִּשְׁלִיךְ חַטָּאֵינוּ
וְתַחֲוֶן בְּמַעֲשֶׂיךָ
תִּרְאֵ כִּי אֵין אִישׁ
עֲשֵׂה עִמָּנוּ צְדָקָה:

DARKEKHA ELOHEINU

It is your way, our God, to be patient
with the wicked as well as with the good,
and that is your praise.
Act for your own sake, our God, not ours;
behold, our stance is weak and wanting.

Heal us, we who are like a driven leaf,
relent, for we are dust and ashes.
Cast away our sins,
be gracious to your creatures.
See, we have none to plead for us,
so deal justly with us.

Darkekha eloheinu leha'arikh appekha, la-ra'im ve-la-tovim, ve-hi tehillatekha. "It is your way, our God, to be patient with the wicked as well as with the good. That is your praise." — Composed by the earliest known liturgical poet, Yose ben Yose, fifth-century Palestine, it conveys the idea expressed in the Talmud that the Hebrew term for patient, *erekh apayim* — in the dual form — indicates that God treats with forbearance both the righteous and the wicked (*Talmud, Eruvim 22a*).

tinnaheim 'al 'afar va-eifer, "relent, for we are but dust and ashes" — Everyone must have two pockets, so that we can reach into the one or the other, according to our needs. In our right pocket are to be the words: "For my sake was the world created," and in our left: "I am but dust and ashes" (*Hasidic*).





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Ezkerah neginati ba-lailah

'im levavi asihah

vayehappeis ruhi.

אֶזְכְּרָה נְגִינָתִי בַלַּיְלָה

עִם־לִבִּי אֲשִׁיחָהּ

וַיַּחַפֵּשׂ רוּחִי:

In the night I remember my song,

meditate in my heart,

and search my soul.

Psalm 77

We sing the songs of our tradition, the hymns and praises that have long been brought to God this day. In the words of our lips, hear the silent prayer of our soul.

Ki hinneih ka-ḥomer

Ki hinneih ka-ḥomer be-yad ha-yotzeir

bi-rtzoto marhiv u-vi-rtzoto mekatzeir

ken anahnu be-yadekha ḥesed notzeir

la-berit habbeit ve-al teifen la-yeitzer.

כִּי הִנֵּה כַּחֲמֵר

כִּי הִנֵּה כַּחֲמֵר בְּיַד הַיּוֹצֵר

בְּרִצּוֹתָו מְרַחֵב וּבְרִצּוֹתָו מְקַצֵּר

כֵּן אֲנַחְנוּ בְּיַדְךָ חֶסֶד נוֹצֵר

לְבְרִית הַבְּטָ וְאֵל תִּפְן לַיֹּצֵר:

KI HINNEI KA-ḤOMER

As clay in the hand of the potter

to be moulded and shaped at will,

so are we in your hand, loving Creator.

Look to the Covenant, be not swayed by impulse.

Ki hinneih ka-even be-yad ha-mesatteit

bi-rtzoto oḥeiz u-vi-rtzoto mekhatteit

ken anahnu be-yadekha meḥayyeh
u-m'moteit

la-berit habbeit ve-al teifen la-yeitzer.

כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמְּסַתֵּת

בְּרִצּוֹתָו אוֹחֵז וּבְרִצּוֹתָו מְכַתֵּת

כֵּן אֲנַחְנוּ בְּיַדְךָ מַחְיֶה וּמְמוֹתֵת

לְבְרִית הַבְּטָ וְאֵל תִּפְן לַיֹּצֵר:

As stone in the hand of the mason

to be saved or shattered at will,

so are we in your hand, Source of life and death.

Look to the Covenant, be not swayed by impulse.

Ki hinneih ka-garzen be-yad he-ḥarash

bi-rtzoto dibbeik la-or u-vi-rtzoto
peirash

ken anahnu be-yadekha tomeikh
'ani va-rash

la-berit habbeit ve-al teifen la-yeitzer.

כִּי הִנֵּה כַּגִּרְזֵן בְּיַד הַחֶרֶשׁ

בְּרִצּוֹתָו דֹּבֵק לְאוֹר וּבְרִצּוֹתָו פֵּרֵשׁ

כֵּן אֲנַחְנוּ בְּיַדְךָ תוֹמֵךְ עֲנִי וְרֵשׁ

לְבְרִית הַבְּטָ וְאֵל תִּפְן לַיֹּצֵר:

As iron in the hand of the smith

to be held in the flame or taken out at will,

so are we in your hand, Sustainer of poor and weak.

Look to the Covenant, be not swayed by impulse.





<p>Ki hinneih ka-hegeh be-yad ha-mallah bi-rtzoto oheiz u-vi-rtzoto shillah ken anahnu be-yadekha el tov ve-sallah la-berit habbeit ve-al teifen la-yeitzer.</p>	<p>כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמָּלָח בְּרִצּוֹתָו אוֹחֵז וּבְרִצּוֹתָו שְׁלִיחַ כֵּן אֲנַחְנוּ בְּיַדְךָ אֵל טוֹב וְסֻלַּח לְבְרִית הַבַּיִת וְאֵל תִּפְּנֵי לַיֵּצֵר:</p>	<p>As a rudder in the hand of the sailor to be pulled or eased at will, so are we in your hand, good and forgiving God. Look to the Covenant, be not swayed by impulse.</p>
<p>Ki hinneih ka-zekhukhit be-yad ha-mezaggeig bi-rtzoto hogeig u-vi-rtzoto memogeig ken anahnu be-yadekha ma'avir zadon ve-shogeig la-berit habbeit ve-al teifen la-yeitzer.</p>	<p>כִּי הִנֵּה כְּזֶכְחִית בְּיַד הַמְּזוֹגֵג בְּרִצּוֹתָו הוֹגֵג וּבְרִצּוֹתָו מְמוֹגֵג כֵּן אֲנַחְנוּ בְּיַדְךָ מְעַבֵּיר זְדוֹן וְשׁוֹגֵג לְבְרִית הַבַּיִת וְאֵל תִּפְּנֵי לַיֵּצֵר:</p>	<p>As glass in the hand of the blower to be cooled or melted at will, so are we in your hand, Forgiver of transgressors. Look to the Covenant, be not swayed by impulse.</p>
<p>Ki hinneih ka-yeri'ah be-yad ha-rokeim bi-rtzoto meyasheir u-vi-rtzoto me'akkeim ken anahnu be-yadekha el kanno ve-nokeim la-berit habbeit ve-al teifen la-yeitzer.</p>	<p>כִּי הִנֵּה כְּיָרִיעָה בְּיַד הָרוֹקֵם בְּרִצּוֹתָו מֵיִשֵּׁר וּבְרִצּוֹתָו מְעַקֵּם כֵּן אֲנַחְנוּ בְּיַדְךָ אֵל קָנָא וְנוֹקֵם לְבְרִית הַבַּיִת וְאֵל תִּפְּנֵי לַיֵּצֵר:</p>	<p>As fabric in the hand of the embroiderer to be stretched or folded at will, so are we in your hand, stern and exacting God. Look to the Covenant, be not swayed by impulse.</p>

Ki hinnei ka-homer, "As clay in the hand of the potter... so are we in your hand" — Of unknown authorship, this piyyut is said to be a twelfth-century composition based upon Jeremiah 18:3-6: "Then I went down to the potter's house, and found him working at the wheel. And if the vessel he was making was spoiled, as happens to clay in the potter's hands, he would make it into another vessel, such as the potter saw fit to make. Then the word of the Eternal came to me: 'O House of Israel, can I not deal with you like this potter?' says the Eternal. Just like clay in the hand of the potter, so are you in my hand, O House of Israel!"

"The relationship between artisan and medium is one of intimacy, passion, and idiosyncrasy. But neither the artisan nor the material alone is totally in control. They are mutually interdependent...and thus the quality of God elicited by each craft varies. As a potter working the clay, God is a loving Creator. As a mason working the stone, God is a Source of life and death. In the concluding image of God as silversmith, God is a Healer of the ailing."

"In the end, the relationship with God points to the healing process. That is critical because the sub-text of this poem is our mortality, our limits, our flaws and weaknesses. The refrain which gives the essential structure to the poem implores God to "Look to the Covenant" (the berit) and not to be swayed by impulse, the yetser, which is the raw material, the weaknesses and flaws. Here we are asking God not to focus on our natural, material beings, not on the state of our relationship as it is, but on our ideal relationship, our divine potential" (Simkha Weintraub, adapted).





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Ki hinneih ka-kesef be-yad ha-tzoreif	כִּי הִנֵּה בַכֶּסֶף בְּיַד הַצּוֹרֵף	As silver in the hand of the smelter
bi-rtzoto mesagseig u-vi-rtzoto metzareif	בְּרִצּוֹתוֹ מְסַגֵּס וּבְרִצּוֹתוֹ מְצַרֵּף	to be mixed or refined at will,
ken anahnu be-yadekha mamtzi le-mazor teref	כֵּן אֲנַחְנוּ בְּיָדְךָ מִמְצִיא לְמִזּוֹר תֵּרֵף	so are we in your hand, Healer of the ailing.
la-berit habbeit ve-al teifen la-yeitzer.	לְבְרִית הַבְּטָ וְאֵל תִּפְּן לַיֵּיצֵר:	Look to the Covenant, be not swayed by impulse.

Ki hinneih ka-ḥomer be-yad ha-yotzeir	כִּי הִנֵּה בַחֲמֵר בְּיַד הַיּוֹצֵר	As clay in the hand of the potter
bi-rtzoto marhiv u-vi-rtzoto mekatzeir	בְּרִצּוֹתוֹ מְרַחֵב וּבְרִצּוֹתוֹ מְקַצֵּר	to be moulded and shaped at will,
ken anahnu be-yadekha ḥesed notzeir	כֵּן אֲנַחְנוּ בְּיָדְךָ חֶסֶד נוֹצֵר	so are we in your hand, loving Creator.
la-berit habbeit ve-al teifen la-yeitzer.	לְבְרִית הַבְּטָ וְאֵל תִּפְּן לַיֵּיצֵר:	Look to the Covenant, be not swayed by impulse.

Zekhor raḥamekha

זְכוֹר רַחֲמֶיךָ

ZEKHOR RAḤAMEKHA

Zekhor raḥamekha adonai va-ḥasadekha ki mei-‘olam heimmah.	זְכוֹר רַחֲמֶיךָ יְהוָה וְחַסְדֶּיךָ כִּי מֵעוֹלָם הֵמָּה.	Remember your mercies, O Eternal, and your lovingkindnesses, for they are forever.
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Zekhor lanu berit rishonim ka’asher amarta	זְכוֹר לָנוּ בְרִית רִשׁוֹנִים כַּאֲשֶׁר אָמַרְתָּ—	Recall for us the Covenant of the ancients as you promised:
ve-zakharti lahem berit rishonim	וּזְכַרְתִּי לָהֶם בְּרִית רִשׁוֹנִים	“I will remember the Covenant with the ancients
asher hotzeiti otam	אֲשֶׁר הוֹצֵאתִי-אֹתָם	whom I brought out
mei-eretz mitzrayim	מֵאֶרֶץ מִצְרַיִם	from the land of Egypt,
le-‘einei ha-goyim li-hyot	לְעֵינֵי הַגּוֹיִם לְהִיּוֹת	in the sight of the nations,
lahem I-eilohim ani adonai.	לָהֶם לֵאלֹהִים אֲנִי יְהוָה:	to be their God; I am the Eternal.” <i>Leviticus 26</i>

Zekhor lanu berit rishonim, “Recall for us the Covenant of the ancestors” — Forgetfulness leads to exile, while remembering is the secret of redemption (*Baal Shem Tov*).





Because of our imperfections, our faults and our failures, we sin. Because God's compassion exceeds God's justice, God forgives. We invoke now God's Covenant of Compassion, which leads to forgiveness and atonement.

El melekh yosheiv

El melekh yosheiv 'al kissei raḥamim
mitnaheig ba-ḥasidut
moḥeil 'avonot 'ammo
ma'avir rishon rishon
marbeh meḥilah le-ḥatta'im
u-sliḥah le-foshe'im
'oseh tzedakot 'im kol basar
va-ru'ah lo khe-ra'atam tigmol.

אל מלך יושב

אל מלך יושב על כִּסֵּא רַחֲמִים
מִתְנַהֵג בְּחַסִּידוּת
מוֹחֵל עֲוֹנוֹת עַמּוֹ
מְעַבִּיר רִשׁוֹן רִשׁוֹן
מְרַבֵּה מְחִילָה לְחַטָּאִים
וּסְלִיחָה לְפוֹשְׁעִים
עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר
וְרוּחַ לֹא כִרְעוּתָם תִּגְמֹל:

EL MELEKH YOSHEV

Sovereign God, enthroned on compassion,
who acts with loving devotion,
and pardons your people's transgressions,
making them pass one by one,
generously granting pardon to sinners
and forgiveness to transgressors.
You deal justice to all living beings,
not according to the evil of their deeds.

El horeita lanu

l-omar shelosh 'esreih

zekhor lanu ha-yom

berit shelosh 'esreih

kemo she-hoda'ta le-'anav mi-kedem

kemo she-katuv

אל הורית לנו

לומר שלש עשרה

זכר לנו היום

ברית שלש עשרה

כמו שהודעת לענו מקדם

כמו שקתוב –

God, you have taught us

to recite these thirteen attributes of compassion,

recall for us today this Covenant of Thirteen

that you made known

to your humble servant of old,

as it is written:

El melekh yoshev... moḥeil 'avonot 'ammo. "Sovereign God, enthroned on compassion ... [who] pardons your people's transgressions" — This prayer alludes to God's willingness to overcome the rage occasioned by the sin of the Golden Calf and forgive the Israelites their greatest sin. Following the smashing of the tablets, the Israelites were given a second chance to restore their shattered relationship with God, represented in the second pair of tablets that Moses brought down. In this second encounter atop the mountain, God was revealed to Moses in the "covenant of thirteen attributes." It is this revelation that became the centerpiece of the Yom Kippur Seliḥot liturgy.

ma'avir rishon rishon, "making them pass one by one" — God pardons one sin at a time before the next one is put on the scale (*Talmud, Rosh Ha-Shanah 17a*).





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Vayyeired adonai be-ʿanan	וַיֵּרֵד יְהוָה בְּעָנָן	The Eternal descended in a cloud
vayyityatzeiv ʿimmo sham	וַיִּתְיַצֵּב עִמּוֹ שָׁם	and stood with him there.
vayyikra ve-shem adonai.	וַיִּקְרָא בְּשֵׁם יְהוָה:	Moses proclaimed the name of the Eternal,
Vayyaʿavor adonai ʿal panav	וַיַּעֲבוֹר יְהוָה עַל-פָּנָיו	and the Eternal One passed before him
vayyikra	וַיִּקְרָא-	and proclaimed:
Adonai, adonai	יְהוָה יְהוָה	The Eternal, the Everpresent
El raḥum ve-ḥannun	אֱלֹהֵי רַחֲמוֹם וְחַנּוּן	is a compassionate and gracious God,
erekh appayim ve-rav ḥesed	אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת.	patient, abounding in devotion and truth,
ve-emet.		
Notzeir ḥesed la-alafim	נֹתֵזֵר חֶסֶד לְאַלְפִים	assuring steadfast love for a thousand generations,
nosei ʿavon va-feshaʿ ve-ḥattaʿah	נֹשֵׂא עוֹן וּפְשָׁע וְחַטָּאָה	forgiving transgression, iniquity and sin,
ve-nakkeih.	וְנִקְּהָ:	and granting pardon.

Exodus 34

Adonai *The Eternal* — I am the Eternal before a person sins
adonai *the Everpresent* — I am the same after a person sins
el *God* — merciful to all peoples
raḥum *compassionate* — to those with merit
ve-ḥannun *gracious* — to those without merit
erekh appayim *patient* — with the wicked who may yet repent
ve-rav ḥesed *abounding in devotion* — with those in need of devotion
ve-emet and truth — rewarding those who do God's will
notzeir ḥesed la-alafim *assuring steadfast love for a thousand generations* — when a person does good deeds
nosei ʿavon *forgiving transgression* — to the one who sins deliberately
va-feshaʿ *iniquity* — to those who rebel maliciously
ve-ḥattaʿah *and sin* — to the one who sins unintentionally
ve-nakkeih *and granting pardon* — to those who return

(Moshe Ha-Kohen Niral, 18th century, based upon Talmud, Rosh Ha-Shanah 17b and midrashim)





Vesalahṭa la-ʿavoneinu u-l-ḥattateinu
unḥaltanu.

וְסַלַּחְתָּ לְעֹנֵינוּ וּלְחַטָּאתֵינוּ
וְנַחֲלָתָנוּ:

Forgive our iniquity and our sin,
and make us your heritage.

Selah lanu avinu ki ḥatanu
meḥal lanu malkeinu ki fasha'nu
ki attah adonai tov ve-sallah
ve-rav ḥesed le-khol kore'ekha.

סֶלַח לָנוּ אֲבוֹנֵינוּ כִּי חָטָאנוּ
מַחֲל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ
כִּי אַתָּה אֲדֹנָי טוֹב וְסַלַּח
וְרַב חֶסֶד לְכֹל קוֹרְאֶיךָ.

Forgive us, our Source, for we have sinned;
pardon us, our Sovereign for we have transgressed.
For you, our Crown, are truly forgiving and
abounding in devotion to all who call upon you.

Shema' koleinu

Shema' koleinu adonai eloheinu
ḥus ve-raḥeim 'aleinu
ve-kabbeil be-raḥamim u-v-ratzon
et tefillateinu.

שִׁמְעוּ קוֹלֵנוּ
שִׁמְעוּ קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ
חֹסֵם וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן
אֶת תְּפִלָּתֵנוּ:

SHEMA KOLEINU

Hear our voice, Eternal One our God,
be compassionate and loving with us,
and with loving favour
accept our prayer.

Hashiveinu adonai
eilekha ve-nashuvah
ḥaddeish yameinu ke-kedem.

הַשִּׁיבֵנוּ יְהוָה
אֵלֶיךָ וְנָשׁוּבָה
חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Restore us, Eternal One, to you
and we shall return;
renew our days as of old.

Lamentations 5

Amareinu ha'azinah adonai
binah hagigeinu.

אֲמַרְנוּ הֲאִזִּינָה יְהוָה
בִּינָה הֲגִיגֵנוּ:

Give heed to our words, Eternal One,
understand our thoughts.

Psalms 5

Yihyu le-ratzon imrei finu
ve-hegyon libbeinu lefanekha
adonai tzureinu ve-go'aleinu.

יְהִיו לְרָצוֹן אִמְרֵי־פִינוּ
וְהִגְיוֹן לִבֵּנוּ לְפָנֶיךָ
יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ:

May the words of our mouths
and the meditations of our hearts be acceptable,
Eternal One, our Rock and Redeemer.

Psalms 19

Shema Koleinu is taken from the daily Shemoneh Esrei; the remainder of this prayer is composed of verses from Lamentations and Psalms. The seven verses from Psalms are phrased here in the plural, though originally they appear in the singular.





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<p>Al tashlikheinu mi-lefanekha ve-ru'ah kodshekha al tikkah mimmennu.</p>	<p>אל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קֹדֶשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:</p>	<p>Do not cast us away from your Presence; do not take your holy spirit from us. <i>Psalm 51</i></p>
<p>Al tashlikheinu le-'eit ziknah ki-khlot koḥeinu al ta'azveinu.</p>	<p>אל־תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה כְּכֹלֹת כֹּחֵנוּ אֶל־תִּעֲזֹבֵנוּ:</p>	<p>Do not cast us off in old age; when our strength fails, do not forsake us. <i>Psalm 71</i></p>
<p>Al ta'azveinu adonai eloheinu al tirhak mimmennu.</p>	<p>אל־תִּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ אל־תִּרְחַק מִמֶּנּוּ:</p>	<p>Do not forsake us, Eternal One our God; be not far from us. <i>Psalm 38</i></p>
<p>'Aseih 'immanu ot le-tovah ve-yir'u sone'einu ve-yeivoshu ki attah adonai 'azartanu ve-nihamtanu.</p>	<p>עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׂוֹנְאֵינוּ וְיִבְשׂוּ כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ:</p>	<p>Show us a sign for well-being, that our foes might see and be confused; for you are the Eternal who helps and comforts us. <i>Psalm 86</i></p>
<p>Ki lekha adonai hoḥalnu attah ta'aneh adonai eloheinu.</p>	<p>כִּי־לְךָ יְהוָה הוֹחַלְנוּ אַתָּה תַּעֲנֶה אֲדֹנָי אֱלֹהֵינוּ:</p>	<p>For we wait for you, Eternal One; you, our God, will respond. <i>Psalm 38</i></p>





Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
al ta'azveinu ve-al tittesheinu	אל תַּעֲזֹבֵנוּ וְאל תִּטְשֵׁנוּ	do not forsake or abandon us,
ve-al takhlimeinu	וְאל תַּכְלִימֵנוּ	do not humiliate us;
ve-al tafeir beritekha ittanu.	וְאל תַּפְּרֵךְ בְּרִיתְךָ אִתָּנוּ:	do not annul your covenant with us.
Kareveinu le-toratekha	קַרְבֵּנוּ לְתוֹרַתְךָ	Draw us close to your Torah,
lammedeinu mitzvotekha horeinu	לְמַדְּנֵנוּ מִצְוֹתֶיךָ הוֹרֵנוּ דְרָכֶיךָ	teach us your mitzvot, guide us in your ways.
derakhekha	הֵט לִבְנוּ לִירְאָה אֶת שְׁמֶךָ	Incline our hearts to revere your name,
hat libbeinu le-yir'ah et shemekha	וּמוֹל אֶת לִבְנוּ לְאַהֲבָתְךָ	expose our hearts to your love,
u-mol et levaveinu le-ahavatekha	וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת	and we shall return to you sincerely
ve-nashuv eilekha be-emet	וּבְלֵב שְׁלֵם:	and wholeheartedly.
u-v-leiv shaleim.	וּלְמַעַן שְׁמֶךָ הַגָּדוֹל	For your great name's sake
U-lma'an shimkha ha-gadol	תִּמְחֹל וְתִסְלַח לְעוֹנֵינוּ	pardon and forgive our iniquity;
timhal ve-tislah la'avoneinu	כְּכָתוּב בְּדִבְרֵי קְדְשֶׁךָ –	as it is written in your Holy Scriptures:
ka-katuv be-divrei kodshekha	לְמַעַן שְׁמֶךָ יְהוָה	“Act for your name's sake, Eternal One,
Lema'an shimkha adonai	וְסַלַּחְתָּ לְעוֹנֵי כִי רַב הוּא:	and forgive my iniquity, for it is great.” <i>Psalms 25</i>
vesalahta la'avoni ki rav hu.		

ki rav hu, “for it is great” — According to Radak, this refers to the iniquity, i.e., my sin is so great I must turn to God for forgiveness. According to Rashi, this phrase refers to the greatness of God's name and reputation for compassion. A great sin requires a great God to forgive it.





Ki anu 'amekha

Eloheinu v-eilohei avoteinu
selah lanu mehal lanu kapper lanu.

Ki anu 'ammekha ve-attah eloheinu.
Anu vanekha ve-attah avinu.

Anu 'avadekha ve-attah adoneinu.
Anu kehalekha ve-attah ḥelkeinu.

Anu naḥalatekha ve-attah goraleinu.
Anu tzonekha ve-attah ro'einu.

Anu kharmekha ve-attah notereinu.
Anu fe'ullatekha ve-attah yotzereinu.

Anu ra'yatekha ve-attah dodeinu.
Anu segullatekha ve-attah keroveinu.

Anu 'ammekha ve-attah malkeinu.
Anu ma'amirekha ve-attah ma'amireinu.

כִּי אָנוּ עַמְךָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
סָלַח לָנוּ מַחַל לָנוּ כַּפֵּר לָנוּ:

כִּי אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
אָנוּ בְנֵיךָ וְאַתָּה אָבוּנוּ:

אָנוּ עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ.
אָנוּ קְהִלָּתְךָ וְאַתָּה חֻלְקֵנוּ:

אָנוּ נַחְלָתְךָ וְאַתָּה גּוֹרְלֵנוּ.
אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:

אָנוּ כַרְמְךָ וְאַתָּה נוֹטְרֵנוּ.
אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ:

אָנוּ רְעִיטָתְךָ וְאַתָּה דוֹדֵנוּ.
אָנוּ סְגֻלָּתְךָ וְאַתָּה קְרוֹבֵנוּ:

אָנוּ עַמְּךָ וְאַתָּה מְלָכֵנוּ.
אָנוּ מְאִמְרֵיךָ וְאַתָּה מְאִמְרֵינוּ:

KI ANU 'AMMEKHA

Our God and God of our ancestors,
forgive us, pardon us, grant us atonement.

For we are your people, and you our God.
We are your children, and you our Parent.

We are your servants, and you our Crown.
We are your congregation, and you our Portion.

We are your domain, and you our Destiny.
We are your flock, and you our Shepherd.

We are your vineyard, and you our Watchman.
We are your creatures, and you our Creator.

We are your lovers, and you our Beloved.
We are your treasure, and you our Keeper.

We are your people, and you our Sovereign.
We affirm you, and you affirm us.

Ki anu 'ammekha, "For we are your people..." — This prayer expresses the profound intimacy and reciprocity between God and ourselves. "Said Rabbi Levi: 'God appears to Israel like a mirror in which many faces can be reflected; a thousand people look at it, it looks at each of them.'" (Pesikta de-Rav Kahana). We speak of God using a thousand images, trying to discover God's truth behind them. We use these names we give God to reach beyond them, and find God's presence in our lives (Forms of Prayer).





VIDDUI
CONFESSION

Anu 'azei fanim

Anu 'azzei fanim ve-attah raḥum
 ve-ḥannun.
 Anu keshei 'oref ve-attah erekh
 appayim.
 Anu mele'ei 'avon
 ve-attah malei raḥamim.
 Anu yameinu ke-tzeil 'oveir
 ve-attah hu u-shnotekha lo yittammu.

Eloheinu v-eilohei avoteinu
 tavo lefanekha tefillateinu
 ve-al tit'allam mi-teḥinnateinu.
 She-ein anu 'azzei fanim u-kshei 'oref
 l-omar lefanekha
 adonai eloheinu v-eilohei avoteinu
 tzaddikim anahnu ve-lo ḥatanu.
 Aval anahnu ḥatanu.

אָנוּ עֲזֵי פָּנִים

אָנוּ עֲזֵי פָּנִים וְאַתָּה רַחוּם וְחַנוּן.
 אָנוּ קִשְׁי עֲרֵף וְאַתָּה אָרֶךְ אַפַּיִם.
 אָנוּ מְלֵאֵי עוֹן
 וְאַתָּה מְלֵא רַחֲמִים.
 אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר
 וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ
 וְאַל תִּתְעַלֵּם מִתְּחִינָתֵנוּ:
 שֶׁאֵין אָנוּ עֲזֵי פָּנִים וְקִשְׁי עֲרֵף
 לֹאֲמַר לְפָנֶיךָ
 יְהוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 צַדִּיקִים אָנַחְנוּ וְלֹא חָטָאנוּ.
 אַבְל אָנַחְנוּ חָטָאנוּ:

ANU 'AZEI FANIM

We are brazen, but you are indulgent;
 we are obstinate, but you are long-suffering;
 we are filled with iniquity,
 but you are full of compassion;
 our days are like a passing shadow,
 but your years are without end.

Our God and God of our ancestors,
 may our prayer reach you;
 do not ignore our plea —
 for we are neither so brazen nor so obstinate
 as to claim,
 Eternal One our God and God of our ancestors,
 that we are righteous and without sin;
 for surely we have sinned.





Ashamnu

אִשְׁמָנוּ ASHAMNU

It is customary to beat one's heart gently with the right hand upon declaring each of these sins.

We rise.

Ashamnu bagadnu gazalnu dibbarnu dofi. He'evinu ve-hirsha'nu	אִשְׁמָנוּ בִגְדָנוּ גָזַלְנוּ דִבְרָנוּ דֹפִי. הִעֵוִינוּ וְהִרְשָׁעְנוּ	We have sinned, betrayed, robbed, and deceived.
zadnu ḥamasnu	זָדָנוּ חָמָסְנוּ	We have acted basely and caused evil;
tafalnu sheker.	טָפְלָנוּ שֶׁקֶר.	we have acted maliciously, violently, and have spread lies.
Ya'atznu ra' kizzavnu	יַעֲצֵנוּ רָע כִּזְזָבְנוּ	We have given bad advice, we have misled;
latznu maradnu ni'atznu	לָצָנוּ מָרַדְנוּ נִאֲצָנוּ	we have mocked, rebelled, and scorned;
sararnu 'avinu	סָרָרְנוּ עֵוִינוּ	we have acted stubbornly and perversely;
pasha'nu tzararnu	פָּשָׁעְנוּ צָרָרְנוּ	we have transgressed and acted hostilely;
kishinu 'oref.	קִשִּׁינוּ עֹרֵף.	we have been obstinate.
Rasha'nu shihatnu	רָשָׁעְנוּ שִׁחַתְנוּ	We have acted wickedly and corruptly;
ti'avnu	תִּיעַבְנוּ	we have committed abominations;
ta'inu ti'ta'nu.	תִּיעִינוּ תִּיעַתְעֵנוּ:	we have gone astray and have led others astray.

INTERPRETIVE ASHAMNU

We alienate, we berate, we castigate.
 We desecrate, we execrate, we fulminate.
 We glorify, horrify and indemnify evil.
 We justify killing love, we mortify.
 We neutralize, we ostracize, we patronize.
 We are quick to rationalize and satirize.
 We trivialize and are unwise, we vulgarize.
 We are wanton, xenophobic and yield to zealotry.

Howard Richler

The congregation is seated.





<p>Sarnu mi-mitzvotekha u-mi-mishpatekha ha-tovim ve-lo shavah lanu. Ve-attah tzaddik ‘al kol ha-ba ‘aleinu ki emet ‘asita va-anahnu hirsha’nu.</p>	<p>סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ כִּי אֱמֶת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעָנוּ:</p>	<p>Turning away from your virtuous commands and laws has not benefitted us. You are just through all that happens to us; for you have dealt truthfully, while we have done evil.</p>
<p>Hirsha’nu u-fasha’nu lakhen lo nosha’nu. Ve-tein be-libbeinu la-‘azov derekh resha’ ve-ḥish lanu yesha’.</p>	<p>הִרְשָׁעָנוּ וּפָשָׁעָנוּ לְכֵן לֹא נוֹשָׁעָנוּ. וְתֵן בְּלִבֵּנוּ לְעֹזֹב דֶּרֶךְ רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע:</p>	<p>We have done evil and transgressed; hence we have not known deliverance. Hearten us to forsake the path of evil and hasten our deliverance.</p>
<p>Ka-katuv ‘al yad nevi’ekha Ya‘azov rasha’ darko ve-ish aven maḥshevotav. Ve-yashov el adonai vi-rahameihu ve-el eloheinu ki yarbeh li-slo’ah.</p>	<p>כְּכָתוּב עַל יַד נְבִיאֶךָ – יֵעֹזֵב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחֲשֵׁבֹתָיו. וַיָּשָׁב אֶל יְהוָה וַיִּרְחַמֵּהוּ וְאֶל-אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹחַ:</p>	<p>As your prophet declared: “Let the wicked forsake his ways, and the evil person his schemes. Let him return to the Eternal who will show compassion; to our God who repeatedly forgives.” <i>Isaiah 55</i></p>





SIN AND REPENTANCE

On Yom Kippur, we turn our minds and thoughts to repentance.

This is the Day of All Days when we take stock of our lives.

We resort to many rituals and forms to express our desire to return to God.

But outward form alone does not suffice; a change of heart is needed.

Help us, O God, on this solemn night to utilize the rites and forms for achieving a deeper insight.

Help us to discern our errors as God would see them.

Show us that we sin against God when we make the lives of others unhappy;

when our actions cause needless pain and grief.

We sin when we domineer, and compel others to do only our will;

when we suppress the souls of others for our own vanity and comfort.

We sin when we respect the wealthy without character, or despise the poor because they are poor;

when we set ourselves up as exemplars of virtue, though we are blameworthy.

We sin when we pervert the truth, take a bribe, deal dishonestly;

when we permit the guilty to go free, and the innocent to languish behind prison bars.

We sin when we are indifferent to the plight of our neighbours, and seek only our own welfare;

when we make our cities a jungle, and make violence the law.

We sin when we mock goodness and deride hope;

when we ridicule ideals and belittle heroism.

We sin when we permit ourselves to be ignorant;

when we cast into the waste-heap the precious heritage of our people.

We sin when we act in a way to bring shame upon the household of Israel;

when we bring contempt upon all Jews by our dishonesty and vulgarity.





These are the sins we have committed, and these we seek to uproot.

Only through repentance can we tear them from our habits and thoughts.

But this is not our first Yom Kippur, nor our first resolve to repent.

Each year we speak the words and then resume our incorrigible ways.

Give us the moral courage, O God, to break through the vicious circle of meaningless resolutions.

Help us this time to root out degrading habits.

May this night and the coming day leave us the better for their having been spent by us in common worship.

May the influence of this day abide with us and bring us true repentance.

Ira Eisenstein

A KAVANAH FOR ATTAH YODEI'A RAZEI 'OLAM

All our secrets are known to You, O God.

We cannot even fool ourselves.

Lying is a vain exercise; help us not even to try.

How could we deceive You, within us,
at once forming and knowing
our most secret thoughts?

We live in a world of illusion.
Each of us thinks we are separate, alone,
cut off, misunderstood, unwanted.
We forget we are part of Your glory,
each of us a unique ray of Your infinite light.

As we live our lives, rent asunder,
each in his own small world,
help us to remember what we often forget;
we need one another, we each are part of the other,
and someplace, so well known yet so secret,
we may find our true solace in You.

Arthur Green and André Ungar





Attah yodei'a' razei 'olam

Attah yodei'a' razei 'olam

ve-ta'alumot sitrei kol hai.

Attah hofeis kol hadrei vaten

u-vohein kelayot va-leiv.

Ein davar ne'lam mimmekka

ve-ein nistar mi-neged 'einekha.

U-vkhein yehi ratzon mi-lefanekha

adonai eloheinu v-eilohei avoteinu

she-tislah lanu 'al kol hattoteinu

ve-timhal lanu 'al kol 'avonoteinu

u-tkhaber lanu

'al kol peshaeinu.

אתה יודע רזי עולם

אתה יודע רזי עולם

ותעלומות סתרי כל חי.

אתה חופש כל חדרי בטן

ובוחן כליות ולב.

אין דבר נעלם ממך

ואין נסתר מנגד עיניך.

ובכן יהי רצון מלפניך

יהוה אלהינו ואלהי אבותינו

שתסלח לנו על כל חטאתינו

ותמחל לנו על כל עונותינו

ותכפר לנו

על כל פשעינו:

ATTAH YODEI'A RAZEI 'OLAM

You know the mysteries of the universe

and the hidden secrets of all that lives.

You search the innermost recesses,

probing conscience and heart.

Not a thing is hidden from you,

and nothing is concealed from your sight.

And so may it be your will,

Eternal One our God and God of our ancestors,

to forgive us all our sins

and pardon all our iniquities,

and grant us atonement

for all our transgressions.

We rise for 'Al Het on page 450.





'Al heit

'Al heit she-ḥatanu lefanekha
 be-ones u-v-ratzon
 ve-'al heit she-ḥatanu lefanekha
 be-immutz ha-leiv.

'Al heit she-ḥatanu lefanekha
 bi-vli da'at
 ve-'al heit she-ḥatanu lefanekha
 be-vittu'í sefatayim.

'Al heit she-ḥatanu lefanekha
 be-gillu'í 'arayot
 ve-'al heit she-ḥatanu lefanekha
 be-galu'í u-va-sater.

'Al heit she-ḥatanu lefanekha
 be-da'at u-v-mirmah
 ve-'al heit she-ḥatanu lefanekha
 be-dibbur peh.

'Al heit she-ḥatanu lefanekha
 be-hona'at reí'a'
 ve-'al heit she-ḥatanu lefanekha
 be-harhor ha-leiv.

'Al heit she-ḥatanu lefanekha
 bi-v'idat zenut
 ve-'al heit she-ḥatanu lefanekha
 be-viddu'í peh.

עַל הַטָּא

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּאִנּוּס וּבְרָצוֹן
 וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּאִמּוּץ הַלֵּב:

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּבִלֵי דַעַת
 וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּכַטּוּי שִׁפְתַיִם:

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי עֲרִיּוֹת
 וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי וּבִסְתֵר:

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּדַעַת וּבְמִרְמָה
 וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּדַבּוּר פֶּה:

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּהוֹנָאת רֵעַ
 וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּהַרְהוֹר הַלֵּב:

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּוַעֲדַת זְנוּת
 וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּוִדּוּי פֶה:

'AL HEIT

For the sin we committed
 unwillingly or willingly;
 and for the sin
 of hardening the heart.

For the sin we committed
 by not thinking;
 and for the sin
 of idle talk.

For the sin we committed
 through sexual immorality;
 and for the sin we committed
 in public or in private.

For the sin we committed
 knowingly and deceitfully;
 and for the sin
 of offensive speech.

For the sin we committed
 in wronging another;
 and for the sin
 of the scheming heart.

For the sin we committed
 by joining in depravity;
 and for the sin
 of hypocrisy.





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<p>‘Al ĥeit she-ĥatanu lefanekha be-zilzul horim u-morim ve-‘al ĥeit she-ĥatanu lefanekha be-zadon u-vi-shgagah.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:</p>	<p>For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-ĥozek yad ve-‘al ĥeit she-ĥatanu lefanekha be-ĥillul ha-shem.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:</p>	<p>For the sin we committed through wielding power; and for the sin of desecrating the Name.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-tum’at sefatayim ve-‘al ĥeit she-ĥatanu lefanekha be-tifshut peh.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטֻמְאַת שִׁפְתַּיִם וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:</p>	<p>For the sin we committed through impure speech; and for the sin of foolish talk.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-yeitzer ha-ra’ ve-‘al ĥeit she-ĥatanu lefanekha be-yode’im u-v-lo yode’im.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיִצְרַר הָרָע וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים:</p>	<p>For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.</p>
<p>Ve-‘al kullam elo’ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֶם אֱלֹוִה סְלִיחֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-khaḥash u-v-khazav ve-‘al ĥeit she-ĥatanu lefanekha be-khappat shoḥad.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שׁוֹחַד:</p>	<p>For the sin we committed by denying and lying; and for the sin of bribery.</p>





<p>‘Al ĥeit she-ĥatanu lefanekha be-latzon ve-‘al ĥeit she-ĥatanu lefanekha be-lashon ha-ra’.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:</p>	<p>For the sin we committed by scorning; and for the sin of slander.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-massa u-v-mattan ve-‘al ĥeit she-ĥatanu lefanekha be-ma’akhal u-v-mishteh.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֶּה:</p>	<p>For the sin we committed in business dealings; and for sins we committed in eating and drinking.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-neshekh u-v-marbit ve-‘al ĥeit she-ĥatanu lefanekha bi-ntiyat garon.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּנִמְיַת גְּרוֹן:</p>	<p>For the sin we committed by usury and extortion; and for the sin of haughtiness.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-si’ah siftoteinu ve-‘al ĥeit she-ĥatanu lefanekha be-sikkur ‘ayin.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפֹתֵינוּ וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:</p>	<p>For the sin we committed in our manner of speech; and for the sin of glancing lustfully.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-‘einayim ramot ve-‘al ĥeit she-ĥatanu lefanekha be-‘azzut meitzah.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּעִזּוֹת מֵצַח:</p>	<p>For the sin we committed with haughty eyes; and for the sin of insolence.</p>
<p>Ve-‘al kullam elo’ah seliĥot selah lanu mehal lanu kapper lanu.</p>	<p>וְעַל כָּלֵם אֱלֹהִים סְלִיחֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha bi-frikat ‘ol</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּפְרִיקַת עַל</p>	<p>For the sin we committed by casting off responsibility;</p>





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<p>Ve-’al ĥeit she-ĥatanu lefanekha bi-flilut.</p>	<p>וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִלְלוּת:</p>	<p>and for the sin of breaking the law.</p>
<p>’Al ĥeit she-ĥatanu lefanekha bi-tzdiyyat rei’a’ ve-’al ĥeit she-ĥatanu lefanekha be-tzarut ‘ayin.</p>	<p>עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּיַּת רֵעַ וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:</p>	<p>For the sin we committed in plotting against others; and for the sin of pettiness.</p>
<p>’Al ĥeit she-ĥatanu lefanekha be-kallut rosh ve-’al ĥeit she-ĥatanu lefanekha be-kashyut ‘oref.</p>	<p>עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקָלוּת רֹאשׁ וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֵרֶף:</p>	<p>For the sin we committed by undue levity; and for the sin of stubbornness.</p>
<p>’Al ĥeit she-ĥatanu lefanekha be-ritzat raglayim le-hara’ ve-’al ĥeit she-ĥatanu lefanekha bi-rkhillut.</p>	<p>עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרַכְּחִילוּת:</p>	<p>For the sin we committed by running to do evil; and for the sin of gossip.</p>
<p>’Al ĥeit she-ĥatanu lefanekha bi-shvu’at shav ve-’al ĥeit she-ĥatanu lefanekha be-sin’at ĥinnam.</p>	<p>עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבוּעַת שָׁוָא וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאֵת חִנָּם:</p>	<p>For the sin we committed through perjury; and for the sin of baseless hatred.</p>
<p>’Al ĥeit she-ĥatanu lefanekha bi-tsumet yad ve-’al ĥeit she-ĥatanu lefanekha be-timhon leivav.</p>	<p>עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְחוֹן לִבָּב:</p>	<p>For the sin we committed by being meddlesome; and for sins occasioned by confusion of the heart.</p>
<p>Ve-’al kullam elo’ah seliĥot selah lanu meĥal lanu kapper lanu.</p>	<p>וְעַל כָּלֵם אֱלֹוִהּ סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֵּר-לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>





Avinu Malkeinu is omitted on Shabbat.

We remain standing as the Ark is opened.

Avinu malkeinu

Avinu malkeinu

ḥatanu lefanekha.

Avinu malkeinu

ein lanu melekh ella attah.

Avinu malkeinu

‘aseih ‘immanu lema’an shemekha.

Avinu malkeinu

ḥaddeish ‘aleinu shanah tovah.

Avinu malkeinu

hafeir ‘atzat oyeveinu.

Avinu malkeinu

setom piyyot mastineinu

u-mkatregeinu.

Avinu malkeinu

kalleih dever ve-ḥerev ve-ra’av

u-shvi u-mash’hit mi-benei veritekha.

Avinu malkeinu

selah u-mḥal le-khol ‘avonoteinu.

אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ

חָטֵאנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ

אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

אָבִינוּ מַלְכֵנוּ

עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֹךְ:

אָבִינוּ מַלְכֵנוּ

חֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ

הַפֵּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ

סָתוּם פִּיּוֹת מִשְׂטֵינֵינוּ

וּמְקַטְרֵגֵינוּ:

אָבִינוּ מַלְכֵנוּ

כִּלְיָה דְבַר וְחָרֵב וְרָעֵב

וּשְׁבִי וּמִשְׁחִית מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מַלְכֵנוּ

סַלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ:

AVINU MALKEINU

Our Source, our Sovereign,

we have sinned before you.

Avinu, Malkeinu,

we have no sovereign but you.

Our Source, our Sovereign,

treat us so that your name be enhanced.

Avinu, Malkeinu,

renew us with a good year.

Our Source, our Sovereign,

frustrate the counsel of our foes.

Avinu, Malkeinu,

stop the mouths of our adversaries

and accusers.

Our Source, our Sovereign,

rid us of disease, war, famine,

exile and destruction.

Avinu, Malkeinu,

forgive and pardon all our wrongdoing.

Avinu, Malkeinu, “Our Source, our Sovereign,” (literally, “our Father, our King”) — This well-known address of God in prayer captures the emotional tension of a God who is both near and far. We desire the intimacy and comfort of an immanent, loving God that resides within, that nurtures and sustains us; a God “whose Presence fills the whole world” (*Isaiah 6*). And yet, we also need and desire a relationship with an Other, a transcendent and awe-inspiring commanding voice of ethics; “the Eternal reigns forever” (*Psalms 146*).





Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
haḥazireinu bi-tshuvah sheleimah lefanekha.	הַחֲזִירֵנוּ בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:	restore us with wholehearted repentance.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
shelah refu'ah sheleimah le-ḥolei 'ammekha.	שְׁלַח רְפוּאָה שְׁלֵמָה לְחֹלֵי עַמְּךָ:	send complete healing to all the sick.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kotveinu be-seifer ḥayyim tovim.	כְּתִבֵנוּ בְּסֵפֶר הַיּוֹם טוֹבִים:	inscribe us in the book of good life.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
kotveinu be-seifer ge'ullah vi-shu'ah.	כְּתִבֵנוּ בְּסֵפֶר גְּאוּלָּה וִישׁוּעָה:	inscribe us in the book of deliverance.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kotveinu be-seifer parnasah ve-khalkalah.	כְּתִבֵנוּ בְּסֵפֶר פְּרִנְסָה וְכַלְכָּלָה:	inscribe us in the book of sustenance.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
kotveinu be-seifer zekhuyyot.	כְּתִבֵנוּ בְּסֵפֶר זְכוּיֹת:	inscribe us in the book of merit.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kotveinu be-seifer seliḥah u-mḥilah.	כְּתִבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:	inscribe us in the book of forgiveness.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
hatzmaḥ lanu yeshu'ah be-karov.	הַצְמַח לָנוּ יִשׁוּעָה בְּקָרוֹב:	cause our deliverance to soon flourish.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
hareim keren yisra'el 'ammekha.	הָרִם קֶרֶן יִשְׂרָאֵל עַמְּךָ:	exalt the strength of your people Israel.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
mallei yadeinu mi-birkhotekha.	מָלֵא יָדֵינוּ מִבְּרִכּוֹתֶיךָ:	endow us with your blessings.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kabbeil be-rahmim u-v-ratzon	קַבֵּל בְּרַחֲמִים וּבְרָצוֹן	accept our prayer
et tefillateinu.	אֶת תְּפִלַּתֵנוּ:	with loving compassion.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
na al teshiveinu reikam mi-lefanekha.	נֹא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ:	do not turn us away empty.





<p>Avinu malkeinu zekhor ki 'afar anahnu. Avinu malkeinu hamol 'aleinu ve-'al 'olaleinu ve-tappeinu.</p>	<p>אָבִינוּ מַלְכֵנוּ זְכוֹר כִּי עָפָר אַנְחֵנוּ: אָבִינוּ מַלְכֵנוּ הַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ:</p>	<p>Our Source, our Sovereign, remember that we are but dust. <i>Avinu, Malkeinu,</i> have pity upon us, our infants and children.</p>
<p>Avinu malkeinu 'aseih lema'an harugim 'al shem kodshekha. Avinu malkeinu 'aseih lema'an shimkha ha-gadol ha-gibbor ve-ha-nora she-nikra 'aleinu.</p>	<p>אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ: אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:</p>	<p>Our Source, our Sovereign, act for those slain for your holy name. <i>Avinu, Malkeinu,</i> act for the sake of your great, mighty, and awe-inspiring name by which we are called.</p>
<p>Avinu malkeinu honneinu va-'aneinu ki ein banu ma'asim. 'Aseih 'immanu tzedakah va-ḥesed ve-hoshi'einu.</p>	<p>אָבִינוּ מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:</p>	<p>Our Source, our Sovereign, be gracious and answer us though we be undeserving; temper justice with mercy, and deliver us.</p>

The Ark is closed, while we remain standing for Aleinu.

Notes for page 457

Aleinu declares that the God of our particular people is at the same time the Author of Creation and universal Sovereign. It is derived from the *Malkhuyot*, or "Sovereignty" verses of the Rosh Ha-Shanah Musaf service. By the thirteenth century, this sublime, messianic vision of God's universal sovereignty became the popular affirmation at the conclusion of every service. Rather than make negative comparisons, the current version focuses on the positive basis for our distinction as a people: the life-giving teachings of Torah.





‘Aleinu

‘Aleinu le-shabbei’ah la-adon ha-kol
 la-teit gedullah le-yotzeir bereishit
 she-natan lanu torat emet
 ve-ḥayyei ‘olam nata’ betokheinu.

עלינו

עלינו לשבח לאדון הכל
 לתת גדלה ליוצר בראשית
 שנתן לנו תורת אמת
 ויהי עולם נטע בתוכנו:

ALEINU

It is up to us to praise the Crown of all,
 to ascribe greatness to the Author of Creation,
 who has given us a Torah of truth
 and planted eternal life within us.

TRADITIONAL

‘Aleinu le-shabbei’ah la-adon ha-kol
 La-teit gedullah le-yotzeir bereishit
 she-lo ‘asanu ke-goyei ha-aratzot
 ve-lo samanu ke-mishpehot ha-adamah
 She-lo sam ḥelkeinu kahem
 ve-goraleinu ke-khol hamonam

עלינו לשבח לאדון הכל
 לתת גדלה ליוצר בראשית
 שלא עשנו כגויי הארצות
 ולא שמנו כמשפחות האדמה
 שלא שם חלקנו בהם
 וגורלנו ככל המונם:

It is up to us to praise the Crown of all,
 to ascribe greatness to the Author of Creation,
 who has not made us like other peoples
 and families of the earth,
 nor given us a lot like theirs,
 nor a fate like any other people.

Va-anahnu kore'im u-mishtaḥavim
 u-modim
 lifnei melekh malkhei ha-melakhim
 ha-kadosh barukh hu.
 She-hu noteh shamayim
 ve-yoseid aretz
 u-moshav yekaro ba-shamayim mi-ma'al
 u-shkхинat ‘uzzo be-govhei meromim.
 Hu eloheinu ein ‘od
 emet malkeinu efes zulato.

ואנחנו כורעים ומשתחוים
 ומודים
 לפני מלך מלכי המלכים
 הקדוש ברוך הוא.
 שהוא נוטה שמים
 ויוסד ארץ
 ומושב יקרו בשמים ממעל
 ושכינת עזו בגבהי מרומים:
 הוא אלהינו אין עוד
 אמת מלכנו אפס זולתו.

Thus we bow in worship
 and thankfulness
 before the Sovereign of all sovereigns,
 the Holy One of Being;
 the One who stretched out the heavens
 and laid the foundations of the earth,
 a precious dwelling in the highest heavens,
 a powerful presence in the loftiest heights.
 This One is our God, there is no other;
 our Sovereign is faithful, there is none else.

she-natan lanu ... “who has given us a Torah of truth and planted eternal life within us.” — This verse replaces the traditional phrase of earlier versions which stressed Jewish particularity in terms of distinction from other peoples: **she-lo ‘asanu ke-goyei ha-aratzot, ve-lo samanu ke-mishpehot ha-adamah; she-lo sam ḥelkeinu kahem, ve-goraleinu ke-khol hamonam**, “who has not made us like other peoples and families of the earth, nor given us a lot like theirs, nor a fate like any other people.” Rather than make negative comparisons, we choose to focus on the positive basis for our distinction as a people: the life-giving teachings of Torah.





Ka-katuv be-torato
 Veyada'ta ha-yom vahashevota
 el levavekha
 ki adonai hu ha-elohim
 ba-shamayim mi-ma'al
 ve-al ha-aretz mi-taḥat ein 'od.

בכתוב בתורתו –
 וידעת היום והשבת אל-לכבד
 כי יהוה הוא האלהים
 בשמים ממעל
 ועל-הארץ מתחת אין עוד:

As it is written in the Torah:
 “Know this day and take it to heart
 that the Life-giver is the God
 of the heavens above
 and of earth below; there is no other.” *Deuteronomy 4*

'Al ken nekavveh lekha
 adonai eloheinu
 li-r'ot meheirah be-tif'eret 'uzzekha
 le-ha'avir gillulim min ha-aretz
 ve-ha-elilim ka-rot yikkareitun.
 Le-takkein 'olam
 be-malkhut shaddai
 ve-khol benei vasar yikre'u vi-shmekha
 le-hafnot eilekha
 kol rish'ei aretz.
 Yakkiru ve-yeide'u kol yoshevei teiveil
 ki lekha tikhra' kol berekh
 tishava' kol lashon.
 Lefanekha adonai eloheinu
 yikhre'u ve-yippolu
 ve-li-khvod shimkha yekar yitteinu.
 Vi-kabbelu khullam et 'ol malkhutekha
 ve-timlokḥ 'aleihem meheirah
 le-'olam va-'ed.
 Ki ha-malkhut shellekha hi
 u-l-'olemei 'ad timlokḥ be-khavod.

על כן נקווה לך
 יהוה אלהינו
 לראות מהרה בתפארת עזך
 להעביר גלולים מן הארץ
 והאילים כרות יכרתו.
 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 על מלכותך
 ותמלוך עליהם מהרה
 לעולם ועד:
 כי המלכות שלך היא
 ולעולמי עד תמלך בכבוד.

We therefore hope for you,
 Eternal One our God, that soon
 we might see your radiant strength
 sweep away idolatry
 and destroy false gods.
 May *tikkun 'olam*, mending the world,
 make manifest your mighty dominion;
 that all humankind might invoke your name,
 and all the wicked of the earth
 might fall away before you.
 Let all who dwell on earth recognize
 that to you every knee must bend
 and every mouth swear allegiance.
 Before you, Eternal One our God,
 will they humble themselves
 and cherish the dignity of your name.
 Let all accept the yoke of your reign,
 that your sovereignty may soon embrace them
 for evermore.
 For dominion is yours
 and for all eternity you will rule with dignity.





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Ka-katuv be-toratekha	כְּכָתוּב בְּתוֹרַתְךָ –	As it is written in your Torah:
Adonai yimlokh le-‘olam va-‘ed.	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	“The Eternal will reign forever.” <i>Exodus 15</i>
Ve-ne’emar	וְנֹאמַר –	And as it is said:
Vehayah adonai le-melekh	וְהָיָה יְהוָה לְמֶלֶךְ	“The Eternal One will be sovereign
‘al kol ha-aretz	עַל-כָּל-הָאָרֶץ	over all the earth;
ba-yom ha-hu yihyeh adonai ehad	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	on that day the Eternal will be One,
u-shmo ehad.	וּשְמוֹ אֶחָד:	whose name will be ‘Oneness.” <i>Zechariah 14</i>

We are seated.

ON THAT DAY

Maybe God and perfection are at the end, and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, not something to start out with.

Our own prophets and prayer books seem to have had an inkling of this. At culminating points in our liturgy we say a phrase borrowed from one of the last prophets (*Zechariah 14:9*), “*On that day God will be One and God’s name shall be One.*” On that day, not as yet, alas, but surely on that day God shall be One, as God is not yet One. For how can God be called One, that is, real, if humanity is rent asunder in misery and poverty and hate and war? When humankind has achieved its own reality and unity, it will thereby have achieved God’s reality and unity. Till then, God is merely an idea, an ideal: the world’s history consists in making that ideal real. In simple religious earnestness it can be said that God does not yet exist. Till now God merely subsists in the vision of a few great hearts, and exists only in part, and is slowly being translated into reality.

Henry Slonimsky (adapted)





Kaddish yatom

קדיש יתום MOURNER'S KADDISH

The Mourner's Kaddish, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — "wholeness," "peace," "well-being." When a human being, "created in God's image," dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵי־הַרַבָּא	Magnified and sanctified be God's great name
be-alma di vera khi-r'uteih.	בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ.	in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתָהּ	May God's sovereignty be established
be-ḥayyeikhon u-v-yomeikhon	בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן	in your lifetime,
u-v-ḥayyei de-khol beit yisra'el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	and the life of the entire House of Israel,
ba-'agala u-vi-zman kariv.	בְּעֵגְלָא וּבְזִמַּן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh	יְהִי שְׁמֵי־הַרַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-'alam u-l-'alemei 'almayya.	לְעָלָם וּלְעָלְמֵי עֵלְמַיָּא:	in all worlds, unto eternity.





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Mourners:

<p>Yitbarakh ve-yishtabbah ve-yitpa'ar ve-yitromam ve-yitnassei ve-yit'haddar ve-yit'alleh ve-yit'hallal shemeih de-kudsha</p>	<p>יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפַּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא</p>	<p>Blessed, praised and glorified, extolled and honoured, adorned, exalted and acclaimed, be the name of the Holy One,</p>
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Congregation and Mourners:

<p>Berikh hu</p>	<p>בְּרִיךְ הוּא</p>	<p>the blessed,</p>
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Mourners:

<p>Le-'eilla u-l-'eilla mi-kol birkhata ve-shirata tushbeħata ve-neħemata da-amiran be-alma. Ve-imru amen.</p>	<p>לְעֵלָא וּלְעֵלָא מִכָּל בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבְהַתָּא וְנַחֲמַתָּא דְּאַמִּירָן בְּעֵלְמָא. וְאַמְרוּ אָמֵן.</p>	<p>far beyond all prayer and song, praise and consolation that may be uttered in this world; and let us say: Amen.</p>
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<p>Yehei shelama rabba min shemayya ve-ħayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.</p>	<p>יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאַמְרוּ אָמֵן.</p>	<p>May there be abundant divine peace, bringing good life for us and for all Israel; and let us say: Amen.</p>
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<p>'Oseh shalom bi-mromav hu ya'aseh shalom 'aleinu ve-'al kol yisra'el, ve-al kol yoshvei teivel. Ve-imru amen.</p>	<p>עֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאַמְרוּ אָמֵן.</p>	<p>May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.</p>
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God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us (*Mordecai M. Kaplan*).



Psalm 27

Le-david.

Adonai ori ve-yish'i

mi-mi ira

adonai ma'oz hayyai

mi-mi eḥad.

Bi-krov 'alai merei'im

le-ekhol et besari

tzarai ve-oyevai li

heimmah khashelu ve-nafalu.

Im taḥaneh 'alai maḥaneh

lo yira libbi

im takum 'alai milḥamah

be-zot ani votei'ah.

Aḥat sha'alti mei-eit adonai

otah avakkeish

shivti be-veit adonai

kol yemei hayyai

la-ḥazot be-no'am adonai

u-l-vakkeir be-heikhalo.

Ki yitzpeneini be-sukkoh

be-yom ra'ah

yastireini be-seiter oholo

be-tzur yeromemeini.

תהלים כ"ז

לְדָוִד.

יְהוָה אֹרִי וְיִשְׁעִי

מִמִּי אֵירָא

יְהוָה מְעוֹז־חַיִּי

מִמִּי אֶפְחָד:

בְּקִרְבַּי עָלֵי מְרַעִים

לֶאֱכֹל אֶת־בְּשָׂרִי

צָרִי וְאֹיְבֵי לִי

הִמָּדָה כְּשָׁלוּ וְנָפְלוּ:

אִם־תַּחֲנֶנֶה עָלַי מַחֲנֶה

לֹא־יִירָא לִבִּי

אִם־תִּקּוּם עָלַי מִלְחָמָה

בְּזֹאת אֲנִי בֹטֵחַ:

אֶחַת שְׁאֲלֹתַי מֵאֵת־יְהוָה

אוֹתָהּ אֲבַקֵּשׁ—

שִׁבְתִּי בְּבַיִת־יְהוָה

כָּל־יְמֵי חַיִּי

לְחִזּוֹת בְּנֹעַם־יְהוָה

וּלְבַקֵּר בְּהֵיכָלֹ:

כִּי יִצְפְּנֵנִי בְּסֻכּוֹה

בְּיוֹם רָעָה

יִסְתַּרְנִי בְּסִטֵּר אֹהֱלוֹ

בְּצוּר יְרוֹמְמֵנִי:

PSALM 27

Of David.

The Eternal is my light and deliverance,

whom shall I fear?

The Eternal is the strength of my life,

of whom shall I be afraid?

When evildoers approach

to consume me,

they, my adversaries and enemies,

stumble and fall.

Were an army to encamp against me

I would know no fear;

though war were waged against me,

I would retain my trust.

One thing I ask of the Eternal,

only this do I seek —

to dwell in the House of the Eternal

all the days of my life;

to behold the beauty of the Eternal

and to frequent God's Temple.

For God's *sukkah* will shelter me

in days of evil;

God's tent will conceal me,

raising me upon a rock.



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<p>Ve-’attah yarum roshi ‘al oyevai sevivotai ve-ezbeḥah ve-oholo zivḥei teru’ah ashirah va-azammerah l-adonai.</p>	<p>וְעַתָּה יָרוּם רֹאשִׁי עַל אוֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֹהֶלוֹ זְבַחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה:</p>	<p>Now my head is lifted above the enemies who surround me, and I will offer shouts of joy in God’s tent; I will sing chants to the Eternal.</p>
<p>Shema’ adonai koli ekra ve-ḥonneini va-’aneini. Lekha amar libbi bakkeshu fanai et panekha adonai avakkeish. Al tasteir panekha mimmenni al tat be-af ‘avdekha ‘ezrati hayita al tittesheini ve-al ta’azveini elohei yish’i. Ki avi ve-immi ‘azavuni v-adonai ya’asfeini. Horeini adonai darkekha u-nḥeini be-orah mishor lema’an shorerai. Al titteneini be-nefesh tzarai ki kamu vi ‘eidei sheker vi-fei’ah ḥamas. Lulei he’emanti li-r’ot be-tuv adonai be-eretz ḥayyim. Kavveih el adonai ḥazak ve-ya’ameitz libbekha ve-kavveih el adonai.</p>	<p>שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לְךָ אָמַר לְבִי בְקִשׁוּ פָנַי אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ: אַל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי אַל תִּטְּבֵן בְּאַף עֲבֹדֶךָ עֲזַרְתִּי הָיִיתָ אַל־תִּטְּשֵׁנִי וְאַל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל: כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיְהוֶה יְאֻסְפֵנִי: הוֹרֵנִי יְהוָה דְרֶכֶךָ וּנְחֵנִי בְּאֶרֶחַ מִישׁוֹר לְמַעַן שׁוֹרְרָי: אַל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קְמוּ־בִי עֵדֵי־שֶׁקֶר וַיִּפְחֵ חָמָס: לִוְלֵא הָאֵמָנְתִּי לְרֹאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים: קוּה אֶל־יְהוָה חֲזַק וַיֵּאֱמִן לְכָד וְקוּה אֶל־יְהוָה:</p>	<p>Hear my voice, Eternal One, when I call, be gracious and answer me. “It is you I seek,” my heart says, “I seek your Presence, Eternal One.” Do not hide your Presence from me, do not turn away from me in anger, you have ever been my help. Do not spurn or abandon me, my God of deliverance. Though my father and mother abandon me the Eternal One will take me in. Teach me, Eternal One, your ways, guide me in the path of integrity that I might overcome my foe. Do not give me over to my enemy, for false witnesses arise against me, those who testify viciously. So I trusted — to see the goodness of the Eternal in the land of the living. Trust in the Eternal; be strong and of good courage and trust in the Eternal.</p>





Yigdal

Yigdal elohim hai ve-yishtabbah
nimtza ve-ein 'eit el metzi'uto.

Ehad ve-ein yahid ke-yihudo
ne'lam ve-gam ein sof le-ahduto.

Ein lo demut ha-guf ve-eino guf
lo na'arokh eilav kedushato.

Kadmon le-khol davar asher nivra
rishon ve-ein reishit le-reishito.

Hinno adon 'olam le-khol notzar
yoreh gedullato u-malkhuto.

Shefa' nevu'ato netano
el anshei segullato ve-tif'arto.

Lo kam be-yisra'el ke-moshe 'od
navi u-mabbit et temunato.

Torat emet natan le-ammo el
'al yad nevi'o ne'eman beito.

יגדל

יגדל אלהים חי וישתבב
נמצא ואין עת אל מציאותו:

אחד ואין יחיד ביהודו
נעלם וגם אין סוף לאהדויותו:

אין לו דמות הגוף ואינו גוף
לא נערך אליו קדשתו:

קדמון לכל דבר אשר נברא
ראשון ואין ראשית לראשיותו:

הנו אדון עולם לכל נוצר
יורה גדלותו ומלכותו:

שפע נבואתו נתנו
אל אנשי סגלותו ותפארתו:

לא קם בישראל כמשה עוד
נביא ומביט את תמונתו:

תורת אמת נתן לעמו אל
על יד נביאו נאמן ביתו:

YIGDAL

Magnify and praise the ever-living God,
Whose reality and presence endure eternally.

One Being, singular, unique in unity,
Whose measureless Oneness is a mystery.

Without any likeness or corporeal form to see,
Of God's holiness, no image can there be.

More ancient than all created entities,
Without origin, you were first to be.

Crown of the world, to all your creatures
You teach divine greatness and majesty.

A Power that grants abundant prophecy
Through your treasured prophets, so gloriously.

In all of Israel there's been none like Moshe —
A prophet who alone beheld God's reality.

A Teaching of truth given for God's own
As transmitted by God's prophets faithfully.





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<p>Lo yaḥalif ha-el ve-lo yamir dato le-'olamim le-zulato.</p>	<p>לא יחליף האל ולא ימיר דתו לעולמים לזולתו:</p>	<p>God's law will never be voided or annulled, Nor will its like again ever come to be.</p>
<p>Tzofeh ve-yodei'a' setareinu mabbitt le-sof davar be-kadmato.</p>	<p>צופה ויודע סתרינו מביט לסוף דבר בקדמתו:</p>	<p>Our secrets are beheld and known to God, Who from the beginning, the end can foresee.</p>
<p>Gomeil le-ish ḥesed ke-mif'alo yittein le-rasha' ra' ke-rish'ato.</p>	<p>גומל לאיש חסד כמפעלו יתן לרשע רע כרשעתו:</p>	<p>Rejoicing in God's love are those of loving deeds, While the evil reap their harvest of iniquity.</p>
<p>Yishlah le-keitz yamin ge'ullato li-fdot mehakkei keitz yeshu'ato.</p>	<p>ישלח לקץ ימין גאלתו לפדות מחכי קץ ישועתו:</p>	<p>At the end of days God's deliverance will be For those awaiting redemption in eternity.</p>
<p>Meitim yehayyeh el be-rov ḥasdo barukh 'adei 'ad shem tehillato.</p>	<p>מתים יחיה אל ברב חסדו ברוך עדי עד שם תהלתו:</p>	<p>With abounding love, God revives eternally, God's name be blessed forever, so praiseworthy.</p>

Daniel ben Judah





AVINU MALKEINU
OUR SOURCE, OUR SOVEREIGN

“*Avinu Malkeinu*” is one of the most memorable prayers of the Days of Awe. The refrain “Our Source, our Sovereign” is repeated many times in the prayer, just as it is repeated on the six arms of the Star of David, symbolizing the eternity of Israel. One of the verses, *kotveinu be-sefer hayyim tovim*, “Inscribe us in the Book of Good Life,” is found on the inside hexagram. The concluding refrain, *‘aseh ‘immanu tzedakah va-ḥesed*, “Deal with us with justice and mercy,” is located in the centre of the circle. The six crowns around the outside of the star reinforce the metaphor of God as monarch. Pomegranates, which once decorated the robes of the *kohanim*, refer to the role of the priests during this solemn day.







The Morning service for Yom Kippur begins with Birkhot Ha-Shaḥar on page 72.

YOM KIPPUR AMIDAH

The Amidah, “the standing prayer,” is recited while standing in reverent attentiveness facing east, towards Jerusalem. It is customary to bend the knee and bow at the beginning and the conclusion of the first and sixth blessings. The theme of each blessing is summarized following the concluding signature, “Blessed are you...”

Adonai sefatai tiftaḥ u-fi yaggid
tehillatekha.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu elohei avraham
elohei yitzḥak v-eilohei ya’akov.
Elohei sarah elohei rivkah
v-eilohei raḥeil ve-lei’ah.
Ha-el ha-gadol ha-gibbor ve-ha-nora
el ‘elyon
gomeil ḥasadim tovim ve-koneih ha-kol.
Ve-zokheir ḥasdei avot
u-meivi ge’ullah
li-vnei veneihem
lema’an shemo be-ahavah.

אבות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
וְאֱלֹהֵי רָחֵל וְלֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וּמְבִיא גְאֻלָּה
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children’s children,
for the sake of God’s name.

eloheinu v-eilohei avoteinu, “our God and God of our ancestors;” — The logical chronological order would have been to mention the “God of our ancestors,” and only afterwards “our God.” Psychologically, however, our individual, personal relationship to God comes prior to the relationship we learn from historical tradition. We have to use our own intellectual and emotional capacities to know God to the limits of our own capabilities. For what lies beyond our power to grasp we have to rely on what others can transmit to us. Or, as another commentator puts it: “One is not to believe in God merely because our ancestors did so, as is the practice among other nations, but as a result of one’s own searching through the Torah” (*Otzar Ha-Tefillah*).





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<p>Mi-sod ḥakhamim u-nvonim u-mi-lemed da'at mevinim efteḥah pi bi-tfillah u-v-taḥanunim. Le-ḥallot u-l-ḥannein penei melekh malkhei ha-melakhim va-adonei ha-adonim.</p>	<p>מְסוֹד חַכְמִים וְנְבוֹנִים וּמְלֵמד דַּעַת מְבִינִים אֶפְתְּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים. לְחַלוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים וְאֲדוֹנֵי הָאֲדוֹנִים:</p>	<p>Invoking the profound wisdom of our sages and the deep teachings of learned scholars I open my lips in prayerful plea imploing the forbearance of the Sovereign of all sovereigns, the Crown of all who rule.</p>
<p>Zokhreinu le-ḥayyim melekh ḥafeitz ba-ḥayyim ve-khotveinu be-seifer ha-ḥayyim lema'ankha elohim ḥayyim.</p>	<p>זְכַרְנוּ לְחַיִּים מֶלֶךְ חָפֵץ בְּחַיִּים וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן יֵאלֹהִים חַיִּים:</p>	<p>Remember us for life, our Sovereign who delights in life; inscribe us in the book of life to fulfill your will, God of life.</p>
<p>Melekh 'ozeir u-moshi'a' u-magein. Barukh attah adonai magein avraham u-fokeid sarah.</p>	<p>מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה:</p>	<p>Sovereign Power and saving Protector! Blessed are you, the Everpresent, Shield of Abraham and Surety of Sarah.</p>

ve-khotveinu be-seifer ha-ḥayyim, "inscribe us in the book of life" — I wanted a perfect ending, so I sat down to write the book with an ending in place before there even was an ending. Now I've learned the hard way, that some poems don't rhyme, and some stories don't have a clear beginning, middle, and end. Like my life, this book has ambiguity. Like my life, this book is about not knowing, having to change, taking the moment and making the best of it, without knowing what's going to happen next (*Gilda Radner*).





God as the source of ethical power.

Gevurot

Attah gibbor le-’olam adonai
 meḥayyeih meitim (kol ḥai) attah
 rav le-hoshi’a’.
 Mekhalkeil ḥayyim be-ḥesed
 meḥayyeih meitim (kol ḥai)
 be-raḥamim rabbim.
 Someikh nofelim ve-rofei ḥolim
 u-mattir asurim u-mkayyeim
 emunato
 li-sheinei ’afar.
 Mi khamokha ba’al gevurot.
 U-mi domeh lakh
 melekh meimit u-meḥayyeh
 u-matzmi’ah yeshu’ah.

Mi khamokha av ha-raḥamim
 zokheir yetzurav le-ḥayyim
 be-raḥamim.

Ve-ne’eman attah le-haḥayot
 meitim (kol ḥai).
 Barukh attah adonai
 meḥayyeih ha-meitim (kol ḥai).

גְבוּרוֹת
 אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי
 מְחַיֶּה מֵתִים (כָּל חַי) אַתָּה
 רַב לְהוֹשִׁיעַ:
 מְכַלְכֵּל חַיִּים בְּחֶסֶד
 מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
 וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
 לִישְׁנֵי עָפָר:
 מִי כְמוֹךָ בְּעַל גְבוּרוֹת.
 וּמִי דוֹמֶה לָךְ
 מֶלֶךְ מֵימֵת וּמְחַיֶּה
 וּמְצַמֵּיחַ יֵשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים (כָּל חַי):
 בְּרוּךְ אַתָּה יְהוָה
 מְחַיֶּה הַמֵּתִים (כָּל חַי):

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
 renewing life (sustaining life) beyond death
 you are great in deliverance.
 You sustain life with loving devotion,
 renew life (sustain life) eternally with great compassion:
 upholding the fallen, healing the sick,
 freeing captives, and keeping divine faithfulness
 for those who sleep in dust.
 Who compares with you, master of all powers!
 Who is like you —
 a Sovereign that brings death, generates life,
 and causes divine fulfillment to flourish.

**Who compares with you, Source of all compassion,
 who remembers with love all you created for life!**

Faithful are you to renew life (sustain life) eternally.
 Blessed are you, Life-giver,
 who renews life (sustains life) beyond death.

When reciting the silent Amidah, continue at the top of page 475.

meḥayyei meitim, “renewing life beyond death,” — By citing “upholding the fallen, healing the sick, and freeing captives” as examples of *meḥayyei meitim*, “renewing life beyond death,” the rabbis were pointing to a metaphorical understanding. Clearly, the rabbis were speaking metaphorically in the blessing they composed upon seeing a friend for the first time in over a year: “Blessed is the One *meḥayyei ha-meitim*, who renews life beyond death” (*Talmud, Berakhot 58a*).





God as the source of holiness.

Kedushat ha-shem קְדוּשַׁת הַשֵּׁם 3. KEDUSHAT HA-SHEM: *HOLINESS*

The Ark is opened.

Le-el 'orekh din לְאֵל עוֹרֵךְ דִּין LE-EL OREKH DIN

U-vkhein lekha ha-kol yakhtiru וּבְכֵן לְךָ הַכֹּל יִכְתִּירוּ Let all acclaim your sovereignty —

Le-el 'oreikh din לְאֵל עוֹרֵךְ דִּין To the God who sets forth judgment,
 le-vohein levavot לְבוֹחֵן לְבָבוֹת who searches hearts
 be-yom din. בְּיוֹם דִּין: on the Day of Judgment;

Le-goleh 'amukkot ba-din. לְגוֹלֵה עֲמֻקּוֹת בְּדִין. To the One who reveals depth in judgment,
 Le-doveir meisharim לְדוֹבֵר מִיִּשְׁרִים who proclaims righteousness
 be-yom din. בְּיוֹם דִּין: on the Day of Judgment;

Le-hogeh dei'ot ba-din. לְהוֹגֵה דְעוֹת בְּדִין. To the One who utters knowledge in judgment,
 Le-vatik ve-'oseh hesed לְוָתִיק וְעוֹשֵׂה חֶסֶד who is steady and compassionate
 be-yom din. בְּיוֹם דִּין: on the Day of Judgment;

Le-zokheir berito ba-din. לְזוֹכֵר בְּרִיתוֹ בְּדִין. To the One who remembers the covenant in judgment,
 Le-ḥomeil ma'asav לְחוֹמֵל מֵעֲשָׂוִי who spares Creation
 be-yom din. בְּיוֹם דִּין: on the Day of Judgment;

Le-el 'oreikh din, "To the God who sets forth judgment," — Composed by Simon ben Isaac of Mayence, this eleventh-century *piyyut* gives poetic expression to the rabbinic notion that on the Days of Awe we all stand before God in judgment. The poem describes, in alphabetic acrostic form, the judicial qualities of God that allow mercy to overcome wrath in judgment (*ba-din*) on the Day of Judgment (*be-yom din*).





<p>Le-taheir ḥosav ba-din. Le-yodei' maḥashavot be-yom din.</p>	<p>לְטַהֵר חוֹסְיוֹ בְּדִין. לְיֹדַע מַחְשָׁבוֹת בְּיוֹם דִּין:</p>	<p>To the One who absolves the trustful in judgment, who knows our thoughts on the Day of Judgment;</p>
<p>Le-khoveish ka'aso ba-din. Le-loveish tzedakot be-yom din.</p>	<p>לְכוּבֵשׁ כַּעֲסוֹ בְּדִין. לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין:</p>	<p>To the One who suppresses anger in judgment, who is garbed in justice on the Day of Judgment;</p>
<p>Le-moḥeil 'avonot ba-din. Le-nora tehillot be-yom din.</p>	<p>לְמוֹחֵל עֲוֹנוֹת בְּדִין. לְנוֹרָא תְהִילוֹת בְּיוֹם דִּין:</p>	<p>To the One who pardons wrongdoing in judgment, who is revered in praises on the Day of Judgment;</p>
<p>Le-solei'ah la-'amusav ba-din. Le-'oneh le-kore'av be-yom din.</p>	<p>לְסוֹלֵחַ לְעֲמוּסָיו בְּדִין. לְעוֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין:</p>	<p>To the One who forgives and sustains us in judgment, who responds to those who call out on the Day of Judgment;</p>
<p>Le-fo'eil raḥamav ba-din. Le-tzofeh nistarot be-yom din.</p>	<p>לְפוֹעֵל רַחֲמָיו בְּדִין. לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין:</p>	<p>To the One who exercises compassion in judgment, who probes secrets on the Day of Judgment;</p>
<p>Le-koneh 'avadav ba-din. Le-raḥeim 'ammo be-yom din.</p>	<p>לְקוֹנֵה עַבְדָּיו בְּדִין. לְרַחֵם עַמּוֹ בְּיוֹם דִּין:</p>	<p>To the One who redeems the faithful in judgment, who is compassionate to God's people on the Day of Judgment;</p>
<p>Le-shomeir ohavav ba-din. Le-tomeikh temimav be-yom din.</p>	<p>לְשׁוֹמֵר אוֹהָבָיו בְּדִין. לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:</p>	<p>To the One who guards the beloved in judgment, who sustains the innocent on the Day of Judgment.</p>

The Ark is closed.





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<p>Na'aritzekha ve-nakdishekha ke-sod si'ah sarfei kodesh ha-makdishim shimkha ba-kodesh. Ka-katuv 'al yad nevi'ekha. Vekara zeh el zeh ve'amar</p>	<p>נַעֲרִיצֶךָ וְנִקְדִישֶׁךָ כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ. כְּכַתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר –</p>	<p>We shall revere and sanctify you with the mystic utterance of holy Seraphim who sanctify your name. As envisioned by your prophets: “They echoed one another, crying:</p>
<p>Kadosh kadosh kadosh adonai tzeva'ot melo khol ha-aretz kevodo.</p>	<p>קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:</p>	<p>‘Holy, holy, holy is the Source of all forces, whose Presence fills the whole world.’ <i>Isaiah 6</i></p>
<p>Kevodo malei 'olam mesharetav sho'alim zeh la-zeh ayyeih mekom kevodo le-'ummatam barukh yomeiru</p>	<p>כְּבוֹדוֹ מְלֵא עוֹלָם מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ לְעַמְתָּם בְּרוּךְ יֹאמְרוּ –</p>	<p>God's Presence fills the world yet the ministering angels ask one another: “Where is the place of God's Presence?” and they respond with equal praise:</p>
<p>Barukh kevod adonai mi-mekomo.</p>	<p>בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ:</p>	<p>“Boundless is God's Presence, a limitless Source!” <i>Ezekiel 3</i></p>
<p>Mi-mekomo hu yifen be-rahamim ve-yahon 'am ha-meyahadim shemo 'erev va-voker be-khol yom tamid pa'amayim be-ahavah Shema omerim</p>	<p>מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וְיַחַן עַם הַמֵּיחָדִים שְׁמוֹ עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד פַּעַמַּיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים –</p>	<p>From that Endless Source, turn with compassion and show grace to the people who unify your name. Evening and morn, every day continually, twice daily proclaiming with love the Shema:</p>
<p>Shema yisra'el adonai eloheinu adonai ehad.</p>	<p>שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:</p>	<p>“Hear O Israel, the Eternal One is our God, the Eternal One alone!” <i>Deuteronomy 6</i></p>

Kadosh, kadosh, kadosh,... “Holy, holy, holy is the Source of all forces, whose Presence fills the whole world” — The world is filled with divinity. Wherever there is beauty, there you will find God — in every spirit and soul, in every living thing: in the intricacies of tiny insects, in the forms of graceful plants, in the colours, shapes and scents of flowers, in the great accomplishments of people and civilizations, in the expanse above, and in the majesty of the sun, moon and stars (*Rav Kook*).





Hu eloheinu hu avinu
 hu malkeinu hu moshi'einu
 ve-hu yashmi'einu be-rah'amav sheinit
 le-'einei kol hai

הוא אֱלֹהֵינוּ הוּא אָבִינוּ
 הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ
 וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית
 לְעֵינֵי כָל חַי –

This One is our God, this One our Source
 this One our Sovereign, our Redeemer.
 This One, with love, will let us hear once again
 in the sight of all living:

Li-hyot lakhem I-eilohim.
 Ani adonai eloheikhem.

לְהִיּוֹת לָכֶם לְאֱלֹהִים.
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

“...to be your God;
 I am the Eternal, your God.” *Numbers 15*

Addir addireinu adonai adoneinu
 mah addir shimkha be-khol ha-aretz.
 Vehayah adonai le-melekh
 'al kol ha-aretz
 ba-yom ha-hu yihyeh adonai ehad
 u-shmo ehad.

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדוֹנֵנוּ
 מַה אֲדִיר שִׁמְךָ בְּכָל הָאָרֶץ:
 וְהָיָה יְהוָה לְמֶלֶךְ
 עַל כָּל הָאָרֶץ
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
 וְשְׁמוֹ אֶחָד:

Our most glorious One, Eternal our God,
 how glorious is your name in all the world.
 The Eternal will be sovereign
 over all the earth;
 in that day the Eternal will be One,
 whose name shall be ‘Oneness.’ *Zechariah 14*

U-v-divrei kodshekha katuv leimor
 Yimlokh adonai le-'olam.
 Elohayikh tziyyon le-dor va-dor.
 Haleluyah.

וּבְדַבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר –
 יִמְלֹךְ יְהוָה לְעוֹלָם.
 אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
 הַלְלוּיָהּ:

And in your holy writings it is said:
 “The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah!” *Psalms 146*

Le-dor va-dor naggid godlekha
 u-l-neitzah netzahim kedushatekha
 nakdish.
 Ve-shivhakha eloheinu
 mi-pinu lo yamush le-'olam va-'ed
 ki el melekh gadol ve-kadosh attah.

לְדוֹר וָדוֹר נִגְדֵךָ גְּדֹלְךָ
 וְלִנְצַח נְצַחִים קְדוּשַׁתְּךָ נִקְדִּישׁ.
 וְשִׁבַּחְךָ אֱלֹהֵינוּ
 מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

In every generation we tell of your greatness;
 for all eternity we proclaim your holiness.
 Your praise, our God,
 shall never depart from our mouths,
 for you are a great and holy ruling Power.

We continue silently until the end of page 491.





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<p>U-vkhein tein pahdekha adonai eloheinu 'al kol ma'asekha ve-eimatekha 'al kol mah she-barata. Ve-yira'ukha kol ha-ma'asim ve-yishtahavu lefanekha kol ha-beru'im. Ve-yei'asu khullam aguddah ahat la-asot retzonekha be-leivav shaleim. Kemo she-yada'nu adonai eloheinu she-ha-sholtan lefanekha 'oz be-yadekha u-gvurah bi-minekha ve-shimkha nora 'al kol mah she-barata.</p>	<p>וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימְתָךָ עַל כָּל מַה שִׁבְרָתָךְ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וְיַעֲשׂוּ כָל־אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵים. כְּמוֹ שֶׁיָּדָעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְׁלֹטָן לְפָנֶיךָ עוֹז בְּיָדְךָ וְגִבּוּרָה בְּיַמִּינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִׁבְרָתָךְ:</p>	<p>And thus, Eternal One our God, instill your fear in all your works and your dread in all you created; that all creation shall be in awe and all creatures shall worship you. Then all shall unite as one to do your will wholeheartedly. For we know, Eternal One our God, authority rests in you; power and strength are in your right hand, and your name evokes awe in all you created.</p>
<p>U-vkhein tein kavod adonai le-'ammekha tehillah li-rei'ekha ve-tikvah tovah le-doreshekha u-fit'hon peh la-meyahālim lakh. Simḥah le-artzekha ve-sason le-'irekha</p>	<p>וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמֶּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לְךָ. שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ</p>	<p>And thus, Eternal One, let there be honour for your people, glory for those who revere you, hope for those who seek you, and a voice for those who long for you. Let there be rejoicing for your land and happiness for your city;</p>

U-vkhein tein pahdekha, “instill your fear in all your works... that all creation shall be in awe... Then all shall unite as one.” — The highest sensibility in the soul of the people of Israel is the quest for universality. The people aspire for this by the very essence of its being, and this affects all existence. The desire for *teshuvah* in its highest form is rooted in this hidden longing (*Rav Kook*).

U-vkhein tein kavod, “let there be honour for your people” — The soul of the people of Israel expresses itself in the striving for absolute justice, which must include the realization of all moral virtues. It is for this reason that any moral misdeed committed by an individual Jew weakens his or her link with the soul of the people. The basic step in *teshuvah* is to attach oneself again to the soul of the people (*Rav Kook*).





<p>U-tzmiḥat keren le-david ‘avdekha va-‘arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.</p>	<p>וְצִמְיַחַת קֶרֶן לְדָוִד עֲבֹדְךָ וְעֲרִיכַת נֵר לְבֵן-יִשָּׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:</p>	<p>let the tradition of David, your servant, flourish and the light of the messianic era shine soon in our days.</p>
<p>U-vkhein tzaddikim yir’u ve-yismaḥu vi-sharim ya’alozu va-ḥasidim be-rinnah yagilu. Ve-‘olatah tikpotz piha ve-khol ha-rish’ah kullah ke-‘ashan tikhleḥ. Ki ta’avir memshelet zadon min ha-aretz.</p>	<p>וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ וְכָל הָרִשְׁעָה כְּלָהּ כַּעֲשָׁן תִּכְלֶה. כִּי תַעֲבִיר מִמְשַׁלֵּת זָדוֹן מִן הָאָרֶץ:</p>	<p>And thus shall the just see and be glad, the honest exult, and the devoted ones rejoice in song. For the mouth of injustice shall be shut and all evil shall vanish like smoke, when you sweep away the rule of wickedness from the earth.</p>
<p>Ve-timlokh attah adonai levaddekha ‘al kol ma’asekha be-har tziyyon mishkan kevodekha u-vi-rushalayim ‘ir kodshekha ka-katuv be-divrei kodshekha</p>	<p>וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ כְּכָתוּב בְּדִבְרֵי קֹדְשְׁךָ—</p>	<p>Then shall you alone, Eternal One, reign over all your works, on Mount Zion, where your Presence dwells and in Jerusalem your holy city, as it is written in your holy scriptures:</p>
<p>Yimlokh adonai le-‘olam elohayikh tziyyon le-dor va-dor haleluyah.</p>	<p>יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:</p>	<p>“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah!”</p>

Psalm 146

U-vkhein tzaddikim, “And thus shall the just see and be glad” — When the righteous perform acts of *teshuvah*, they reveal the holy light that they find in the dark and broken-down alleys of their own lives. The strategies they devise for themselves to rise out of depression and despair into the bright light of holiness and nobler level of justice become in themselves great lights to illumine the world. Every person who feels within him- or herself the depth of remorse and desire for *teshuvah* should be included in the category of the righteous (*Rav Kook*).





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Kadosh attah ve-nora shemekha ve-ein elo'ah mi-bal'adekha ka-katuv	קָדוֹשׁ אַתָּה וְנֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכָתוּב—	You are holy and awesome is your Name, and there is no God but you, as it is written:
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Vayyigbah adonai tzeva'ot ba-mishpat ve-ha-el ha-kadosh nikdash bi-tzdakah. Barukh attah adonai ha-melekh ha-kadosh.	וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:	“The Source of all forces is exalted through justice; the holy God is sanctified through righteousness.” Praised are you, Eternal One, the holy Sovereign.
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Kadosh attah, “*You are holy*” — Holiness does not battle against self-love, which is deeply rooted in every loving being. But it places us on so high a level that the more we love ourselves, the more will the good within us reach out to embrace all, the whole environment, the whole world, all existence (*Rav Kook*).



God as the source of rest and renewal.

Kedushat ha-yom

Attah ahavtanu ve-ratzita banu
 ve-kiddashtanu be-mitzvotekha.
 Ve-keiravtanu malkeinū la-‘avodatekha
 ve-shimkha ha-gadol ve-ha-kadosh
 ‘aleinu karata.

קְדוּשַׁת הַיּוֹם

אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
 וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעִבְדְּתֶךָ
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
 עָלֵינוּ קָרָאתָ:

**4. KEDUSHAT HA-YOM:
 SANCTIFYING THE DAY**

You have loved us and been gracious to us,
 making us holy through your mitzvot,
 and drawing us close to your service;
 by your great and holy name
 have you called us.

On Shabbat add the words in parentheses:

Vattitten lanu
 adonai eloheinu be-ahavah et
 (yom ha-shabbat ha-zeh
 li-kdushah ve-li-mnuḥah ve-et)
 yom ha-kippurim ha-zeh
 li-mḥilah ve-li-sliḥah u-l-khapparah
 ve-li-mhol bo et kol ‘avonoteinu
 (be-ahavah) mikra kodesh
 zeikher li-tzi‘at mitzrayim.

וַתִּתֵּן לָנוּ
 יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת
 (יוֹם הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה וְלִמְנוּחָה וְאֶת)
 יוֹם הַכִּפּוּרִים הַזֶּה
 לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה
 וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ
 (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
 זֵכֶר לִיציאת מצרים:

And with love have you given us,
 Eternal One our God,
 (this day of Shabbat for sanctity and rest and)
 this Day of Atonement
 for pardon, forgiveness and atonement,
 to pardon all our transgressions,
 (in love) as a sacred occasion
 recalling the Exodus from Egypt.

Eloheinu v-eilohei avoteinu
 ya‘aleh ve-yavo ve-yaggi‘a’
 ve-yeira‘eh ve-yeiratzeh ve-yishama’
 ve-yippakeid ve-yizzakheir
 zikhron einu u-fikdoneinu
 ve-zikhron avoteinu.
 Ve-zikhron mashi‘ah ben david ‘avdekha
 ve-zikhron yerushalayim ‘ir kodshekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 יַעֲלֶה וְיָבֹא וְיַגִּיעַ
 וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
 וְיִפְקֹד וְיִזְכֹּר
 זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ
 וְזִכְרוֹן אֲבוֹתֵינוּ.
 וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עִבְדְּךָ
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ

Our God and God of our ancestors,
 let our memories
 of all that we deem significant
 be acknowledged and recalled
 in sight and sound —
 the memory of our ancestors,
 the memory of the messianic promise,
 the memory of Jerusalem, your holy city,



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Ve-zikhron kol ‘ammekha
 beit yisra’el lefanekha.
 Li-fleitah u-l-tovah
 le-ḥein u-l-ḥesed u-l-rahāmim
 le-ḥayyim u-l-shalom
 be-yom ha-kippurim ha-zeh.

וְזִכְרוֹן כָּל עַמְּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
 לְפִלְיָתָהּ וּלְטוֹבָהּ
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם
 בְּיוֹם הַכִּפּוּרִים הַזֶּה:

the memory of your people,
 the entire House of Israel.
 Let them be for deliverance and well-being,
 for grace, lovingkindness and compassion,
 for life and for peace
 on this Day of Atonement.

Zokhreinu adonai eloheinu
 bo le-tovah
 u-fokdeinu vo li-vrakhah
 ve-hoshi’einu vo le-ḥayyim.
 U-vi-dvar yeshu’ah ve-rahāmim
 ḥus ve-ḥonneinu ve-rahēm ‘aleinu
 ve-hoshi’einu ki eilekha ‘eineinu.
 Ki el melekh
 ḥannun ve-rahūm attah.

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ
 בּוֹ לְטוֹבָה
 וּפְקֻדֵנוּ בּוֹ לְבִרְכָה
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
 וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים
 חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.
 כִּי אֵל מֶלֶךְ
 חַנּוּן וְרַחוּם אַתָּה:

Eternal One our God, remember us
 this day for well-being;
 acknowledge us with a blessing;
 grant us the fullness of life.
 With a compassionate redeeming word
 be gracious, show us your tender love,
 and save us; for we look to you,
 for you are a gracious and compassionate
 ruling Power.

Eloheinu v-eilohei avoteinu
 meḥal la-‘avonoteinu be-yom
 (ha-shabbat ha-zeh u-v-yom)
 ha-kippurim ha-zeh.
 Meḥeih ve-ha’aveir feshā’einu
 ve-ḥattoteinu mi-neged ‘einekha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 מְחַל לְעֹוֹנוֹתֵינוּ בְּיוֹם
 (הַשַּׁבָּת הַזֶּה וּבְיוֹם)
 הַכִּפּוּרִים הַזֶּה:
 מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ
 וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:

Our God and God of our ancestors,
 pardon our iniquities
 (on this day of Shabbat and)
 on this Day of Atonement.
 Blot out and overlook
 our transgressions and sins.





<p>Ka-amur Anokhi anokhi hu moḥeh feshā'ekha le-ma'ani ve-ḥattotekha lo ezkor.</p>	<p>בְּאָמֹר – אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר:</p>	<p>As it was proclaimed: “I alone am the One who blots out your transgressions and for my own sake I will not recall your sins.” <i>Isaiah 43</i></p>
<p>Ve-ne'emar Maḥiti kha-'av peshā'ekha ve-khe-'anan ḥattotekha shuvah eilai ki ge'altikha.</p>	<p>וְנֹאמֵר – מַחִיתִי כְעָב פְּשָׁעֶיךָ וְכַעֲנַן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גֵאלְתִּיךָ:</p>	<p>And it is said: “I have blotted out your transgressions as a mist and your sins like a cloud. Return to me for I have redeemed you.” <i>Isaiah 44</i></p>
<p>Ve-ne'emar Ki va-yom ha-zeh yekhappeir 'aleikhem le-taheir etkhem mi-kol ḥattoteikhem lifnei adonai tit'haru.</p>	<p>וְנֹאמֵר – כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:</p>	<p>And it is said: “For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Eternal.” <i>Leviticus 16</i></p>
<p>Eloheinu v-eilohei avoteinu (retzeih vi-mnuḥateinu) kaddesheinu be-mitzvotekha ve-tein ḥelkeinu be-toratekha sabbe'einu mi-tuvekha ve-sammeḥeinu bi-shu'atekha (ve-hanḥileinu adonai eloheinu be-ahavah u-v-ratzon shabbat kodshekha ve-yanuḥu vah yisra'el mekaddeshei shemekha) ve-taheir libbeinu le-'ovdekha be-emet.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵא בְּמִנוּחֵתֵנוּ) קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ שִׂבְעֵנוּ מִטּוֹבֶךָ וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ (וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שִׁמְךָ) וְטַהֵר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת:</p>	<p>Our God and God of our ancestors, (accept our rest, make us holy through your mitzvot, and imbue our lives with your Torah. Satisfy us with your goodness, let us rejoice in your fulfillment, (and in your gracious love, Eternal One our God, let us inherit your holy Shabbat. Let all Israel rest on it, they who sanctify your name, and restore our hearts to serve you in truth.</p>

Shuvah eilai, “Return to me” — The sins we commit, those are not the worst thing. After all, temptation is powerful and we humans are weak. The great crime is that we could turn at any time, but don't (*Rabbi Simḥa Bunam*).





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<p>Ki attah solhan le-yisra'el u-moholan le-shivtei yeshurun be-khol dor va-dor u-mi-bal'adekha ein lanu melek moheil ve-solei'ah ella attah.</p>	<p>כִּי אַתָּה סָלַחְתָּ לְיִשְׂרָאֵל וּמְחַלְתָּ לְשִׁבְטֵי יִשְׁרָאֵל בְּכָל דּוֹר וָדוֹר וּמִבְּלִעְדֵיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה:</p>	<p>For you are the One who forgives Israel and pardons the tribes of Yeshurun in every generation; we have no Sovereign who forgives and pardons other than you.</p>
<p>Barukh attah adonai melek moheil ve-solei'ah la'avonoteinu ve-la'avonot ammo beit yisra'el u-ma'avir ashmoteinu be-khol shanah ve-shanah melek al kol ha-aretz mekaddeish (ha-shabbat ve-) yisra'el ve-yom ha-kippurim.</p>	<p>בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעְבִּיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:</p>	<p>Praised are you, Eternal One, Sovereign who pardons and forgives our iniquities and the iniquities of your people, the House of Israel, absolving us of our guilt year after year, Sovereign over all the earth who sanctifies (Shabbat, Israel and the Day of Atonement.</p>





God as the source of fulfillment.

‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.
 Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-rah̄amim.
 Barukh attah adonai
 ha-maḥazir shekhinato le-tziyyon.

עבודה

רִצֵּה יְהוָה אֱלֹהֵינוּ
 בְּעַמֶּךָ יִשְׂרָאֵל
 וְלִהְבֵּ תְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבֶךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.
 Let our eyes behold your return
 to Zion with love.
 Blessed are you, Eternal One,
 who restores Godly Presence to Zion.

God as the source of gratitude.

Hoda’ah

Modim anaḥnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish’einu
 attah hu. Le-dor va-dor

הודאה

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation

Modim anaḥnu, “*We are thankful*” — Our need to express gratitude is eternal, as the rabbis taught: “In the time to come, all other sacrifices will cease, but the sacrifice of thanksgiving will not cease. All other prayers will cease, but thanksgiving will not cease” (*Midrash, Leviticus Rabbah 9:7*).





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<p>Nodeh lekha u-nsappeir tehillatekha 'al ḥayyeinu ha-mesurim be-yadekha ve-'al nishmoteinu ha-pekudot lakh. Ve-'al nissekha she-be-khol yom 'immanu ve-'al nifle'otekha ve-tovotekha she-be-khol 'eit 'erev va-voker ve-tzohorayim.</p>	<p>נוֹדָה לְךָ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ. וְעַל נִסְיֹת שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם.</p>	<p>we acknowledge you and relate your praise, for our lives bound up in your hand, and for our souls in your keeping; for your miracles that are daily with us, and for your wondrous goodness at all times, evening, morning and noon.</p>
<p>Ha-tov ki lo khalu raḥamekha ve-ha-meraḥeim ki lo tammu ḥasadekha mei-'olam kivvinu lakh.</p>	<p>הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תִמּוּ חַסְדֶּיךָ מֵעוֹלָם קִוִּינוּ לְךָ:</p>	<p>You are goodness, for your love never ceases; compassionate One, your devotion never ends; we have ever hoped for you.</p>
<p>Ve-'al kullam yitbarakh ve-yitromam shimkha malkeinu tamid le-'olam va-'ed.</p>	<p>וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּכֵנוּ תָמִיד לְעוֹלָם וָעֶד:</p>	<p>For all this, may your name ever be blessed and exalted, our Sovereign, for ever and ever.</p>
<p>U-khtov le-ḥayyim tovim kol benei veritekha.</p>	<p>וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:</p>	<p>And inscribe for a good life all the people of your Covenant.</p>
<p>Ve-khol ha-ḥayyim yodukha selah vi-halelu et shimkha be-emet ha-el yeshu'ateinu ve-'ezrateinu selah. Barukh attah adonai ha-tov shimkha u-lkha na'eh le-hodot.</p>	<p>וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְלְלוּ אֶת שִׁמְךָ בְּאֵמֶת הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה: בָּרוּךְ אַתָּה יְהוָה הַטוֹב שִׁמְךָ וְלְךָ נָאֵה לְהוֹדוֹת:</p>	<p>Let everything that lives acknowledge you and praise your name in truth, God of our deliverance and help. Praised are you, Eternal One, whose name is goodness, and to whom gratitude is fitting.</p>





Shalom

Eloheinu v-eilohei avoteinu.
 Berekheinu va-berakhah ha-meshulleshet
 ha-amurah mi-pi aharon u-vanav

Yevarekh'kha adonai ve-yishmerekha.
 Ken yehi ratzon.

Ya'eir adonai panav eilekha
 vi-ḥunnekka.
 Ken yehi ratzon.

Yissa adonai panav eilekha
 ve-yaseim lekha shalom.
 Amen. Ken yehi ratzon.

Sim shalom tovah u-vrakhah
 ḥein va-ḥesed ve-rah̄amim
 'aleinu ve-'al kol yir'ei shemekha.
 Berekheinu avinu kullanu ke-eḥad
 be-or panekha.
 Ki ve-or panekha natatta lanu
 adonai eloheinu torat ḥayyim
 ve-ahavat ḥesed u-tzdakah u-vrakhah
 ve-rah̄amim ve-ḥayyim ve-shalom.

God as the source of peace.

שְׁלוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת
 הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו—

יְבָרֶכֶךָ יְהוָה וַיְשַׁמְרֶכָּךְ:
 כֵּן יְהִי רָצוֹן:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ
 וַיַּחֲנֶכָּךְ:
 כֵּן יְהִי רָצוֹן:

יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ
 וַיִּשֶׂם לְךָ שְׁלוֹם:
 אָמֵן. כֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה
 חֵן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
 בְּרַכְנוּ אֲבוֹתֵינוּ בְּאֶחָד
 בְּאוֹר פָּנֶיךָ.
 כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ
 יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרַכָּה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:

7. SHALOM: PEACE

Our God and God of our ancestors,
 bless us with the three-fold blessing
 spoken by Aaron and his sons:

“May God bless you and keep you.”
 May it be so.

“May God’s presence radiate upon you
 and grant you graciousness.”
 May it be so.

“May God’s presence be with you
 and grant you peace.” *Numbers 6*
 Amen. May it be so.

Grant peace, well-being and blessing,
 grace, lovingkindness and compassion,
 to us and all God-fearing people.
 Bless us, our Source, all of us uniquely
 with the light of your presence;
 for with your light, you have given us,
 Eternal One our God, a Torah of life,
 love of kindness, justice and blessing,
 compassion, life and peace.





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Ve-tov be-'einekha
le-vareikh et 'ammekha yisra'el
ve-et kol ha-'ammim
be-rav 'oz ve-shalom.

וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
וְאֶת כָּל הָעַמִּים
בְּרַב עֹז וְשָׁלוֹם:

May it be good in your sight
to bless your people Israel
and all peoples
with great strength and peace.

Be-seifer ḥayyim berakhah ve-shalom
u-farnasah tovah
nizzakheir ve-nikkateiv lefanekha
anaḥnu ve-khol 'ammekha beit yisra'el
le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם
וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִקְטָע לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

In the book of life, blessing, peace
and honourable prosperity,
may we be remembered and inscribed,
we and all your people Israel,
for a life of goodness and peace.

Barukh attah adonai
'oseih ha-shalom.

בְּרוּךְ אַתָּה יְהוָה
עוֹשֵׂה הַשָּׁלוֹם:

Blessed are you, Eternal One,
author of peace.





Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
tavo lefanekha tefillateinu	תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ	may our prayer reach you;
ve-al tit'allam mi-tehinnateinu.	וְאַל תִּתְעַלֵּם מִתְחִנָּתֵנוּ:	do not ignore our plea —
She-ein anu 'azzei fanim u-kshei 'oref	שֵׁאִין אָנוּ עֲזֵי פָנִים וְקִשְׁי עֶרֶף	for we are neither so brazen nor so obstinate
l-omar lefanekha	לֹאמַר לְפָנֶיךָ	as to claim,
adonai eloheinu v-eilohei avoteinu	יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Eternal One our God and God of our ancestors,
tzaddikim anahnu ve-lo hatanu.	צַדִּיקִים אָנַחְנוּ וְלֹא חָטָאנוּ.	that we are righteous and without sin;
Aval anahnu hatanu.	אָבָל אָנַחְנוּ חָטָאנוּ:	for surely we have sinned.
Ashamnu bagadnu gazalnu	אֲשָׁמְנוּ בִגְדָנוּ גָזַלְנוּ דִּבְרָנוּ דְּפִי.	We have sinned, betrayed, robbed, and deceived.
dibbarnu dofi.	הִעָוִינוּ וְהִרְשָׁעְנוּ	We have acted basely and caused evil;
He'evinu ve-hirsha'nu	זָדְנוּ חָמְסְנוּ	we have acted maliciously, violently,
zadnu h́amasnu	טָפְלָנוּ שָׁקֵר.	and have spread lies.
tafalnu sheker.	יַעֲצָנוּ רָע כִּזְבָּנוּ	We have given bad advice, we have misled;
Ya'atznu ra' kizzavnu	לָצָנוּ מָרְדְּנוּ נֶאֱצָנוּ	we have mocked, rebelled, and scorned;
latznu maradnu ni'atznu	סָרְרָנוּ עֹוִינוּ	we have acted stubbornly and perversely;
sararnu 'avinu	פָּשַׁעְנוּ צָרְרָנוּ	we have transgressed and acted hostilely;
pasha'nu tzararnu	קִשִּׁינוּ עֶרֶף.	we have been obstinate.
kishinu 'oref.	רָשָׁעְנוּ שַׁחַתְנוּ	We have acted wickedly and corruptly;
Rasha'nu shihatnu	תַּעֲבָנוּ	we have committed abominations;
ti'avnu	תַּעֲתֵנוּ:	we have gone astray and have led others astray.
ta'inu ti'ta'enu.		





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<p>Sarnu mi-mitzvotekha u-mi-mishpatekha ha-tovim ve-lo shavah lanu. Ve-attah tzaddik 'al kol ha-ba 'aleinu ki emet 'asita va-anahnu hirsha'nu.</p>	<p>סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ כִּי אֱמֶת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ:</p>	<p>Turning away from your virtuous commands and laws has not benefitted us. You are just through all that happens to us; for you have dealt truthfully, while we have done evil.</p>
<p>Mah nomar lefanekha yosheiv marom u-mah nesappeir lefanekha shokhein shehakim ha-lo kol ha-nistarot ve-ha-niglot attah yodei'a'.</p>	<p>מָה נֹאמֵר לְפָנֶיךָ יּוֹשֵׁב מְרוֹם וּמָה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֵלֵא כָּל הַנְּסֻתוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.</p>	<p>What can we say in your presence, you who are enthroned on high? What can we declare in your presence, you who abide in the cosmos? All that is hidden, and revealed, is known to you.</p>
<p>Attah yodei'a' razei 'olam ve-ta'alumot sitrei kol hai. Attah hofeis kol hadrei vaten u-vohein kelayot va-leiv. Ein davar ne'lam mimmekka ve-ein nistar mi-neged 'einekha.</p>	<p>אַתָּה יוֹדֵעַ רֵזֵי עוֹלָם וְתַעְלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל הַדְּרֵי בֶטֶן וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דָּבָר נִעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנְּגַד עֵינֶיךָ.</p>	<p>You know the mysteries of the universe and the hidden secrets of all that lives. You search the innermost recesses, probing conscience and heart. Not a thing is hidden from you, and nothing is concealed from your sight.</p>
<p>U-vkhein yehi ratzon mi-lefanekha adonai eloheinu v-eilohei avoteinu she-tislah lanu 'al kol hattoteinu ve-timhal lanu 'al kol 'avonoteinu u-tkhapper lanu 'al kol peshaeinu.</p>	<p>וּבְכֵן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּסַלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ:</p>	<p>And so may it be your will, Eternal One our God and God of our ancestors, to forgive us all our sins and pardon all our iniquities, and grant us atonement for all our transgressions.</p>





‘Al ḥeit

‘Al ḥeit she-ḥatanu lefanekha
 be-ones u-v-ratzon
 ve-‘al ḥeit she-ḥatanu lefanekha
 be-immutz ha-leiv.

‘Al ḥeit she-ḥatanu lefanekha
 bi-vli da‘at
 ve-‘al ḥeit she-ḥatanu lefanekha
 be-vittu‘i sefatayim.

‘Al ḥeit she-ḥatanu lefanekha
 be-gillu‘i ‘arayot
 ve-‘al ḥeit she-ḥatanu lefanekha
 be-galu‘i u-va-sater.

‘Al ḥeit she-ḥatanu lefanekha
 be-da‘at u-v-mirmah
 ve-‘al ḥeit she-ḥatanu lefanekha
 be-dibbur peh.

‘Al ḥeit she-ḥatanu lefanekha
 be-hona‘at rei‘a‘
 ve-‘al ḥeit she-ḥatanu lefanekha
 be-harhor ha-leiv.

‘Al ḥeit she-ḥatanu lefanekha
 bi-v‘idat zenut
 ve-‘al ḥeit she-ḥatanu lefanekha
 be-viddu‘i peh.

עַל חַטָּא

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּאִנּוּס וּבְרָצוֹן
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּאִמּוּץ הַלֵּב:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּבִלֵי דְעַת
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּבִטּוּי שְׁפָתַיִם:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי עֲרִיּוֹת
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי וּבִסְתֵר:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּדַעַת וּבְמִרְמָה
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּדַבּוּר פֶּה:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּהוֹנָאת רֵעַ
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּהַרְהוּר הַלֵּב:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּוַעֲדַת זְנוּת
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּוִדּוּי פֶּה:

‘AL HET

For the sin we committed
 unwillingly or willingly;
 and for the sin
 of hardening the heart.

For the sin we committed
 by not thinking;
 and for the sin
 of idle talk.

For the sin we committed
 through sexual immorality;
 and for the sin we committed
 in public or in private.

For the sin we committed
 knowingly and deceitfully;
 and for the sin
 of offensive speech.

For the sin we committed
 in wronging another;
 and for the sin
 of the scheming heart.

For the sin we committed
 by joining in depravity;
 and for the sin
 of hypocrisy.





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<p>‘Al ĥeit she-ĥatanu lefanekha be-zilzul horim u-morim ve-‘al ĥeit she-ĥatanu lefanekha be-zadon u-vi-shgagah.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:</p>	<p>For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-ĥozek yad ve-‘al ĥeit she-ĥatanu lefanekha be-ĥillul ha-shem.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:</p>	<p>For the sin we committed through wielding power; and for the sin of desecrating the Name.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-tum’at sefatayim ve-‘al ĥeit she-ĥatanu lefanekha be-tifshut peh.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטֻמְאַת שִׁפְתַּיִם וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:</p>	<p>For the sin we committed through impure speech; and for the sin of foolish talk.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-yeitzer ha-ra’ ve-‘al ĥeit she-ĥatanu lefanekha be-yode‘im u-v-lo yode‘im.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיִצְרַר הָרָע וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים:</p>	<p>For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.</p>
<p>Ve-‘al kullam elo’ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֵם אֱלֹוִה סְלִיחֹת סְלַח לָנוּ מַחַל לָנוּ כַּפֵּר-לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-khaḥash u-v-khazav ve-‘al ĥeit she-ĥatanu lefanekha be-khappat shoḥad.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שׁוֹחַד:</p>	<p>For the sin we committed by denying and lying; and for the sin of bribery.</p>





<p>‘Al ĥeit she-ĥatanu lefanekha be-latzon ve-‘al ĥeit she-ĥatanu lefanekha be-lashon ha-raf.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע:</p>	<p>For the sin we committed by scorning; and for the sin of slander.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-massa u-v-mattan ve-‘al ĥeit she-ĥatanu lefanekha be-ma’akhal u-v-mishteh.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה:</p>	<p>For the sin we committed in business dealings; and for sins we committed in eating and drinking.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-neshekh u-v-marbit ve-‘al ĥeit she-ĥatanu lefanekha bi-ntiyyat garon.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּנִמְיַת גְּרוֹן:</p>	<p>For the sin we committed by usury and extortion; and for the sin of haughtiness.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-si’ah siftoteinu ve-‘al ĥeit she-ĥatanu lefanekha be-sikkur ‘ayin.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפֹתֵינוּ וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:</p>	<p>For the sin we committed in our manner of speech; and for the sin of glancing lustfully.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-‘einayim ramot ve-‘al ĥeit she-ĥatanu lefanekha be-‘azzut meitzah.</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת וְעַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּעִזּוֹת מֵצַח:</p>	<p>For the sin we committed with haughty eyes; and for the sin of insolence.</p>
<p>Ve-‘al kullam elo’ah seliḥot selah lanu mehal lanu kapper lanu.</p>	<p>וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מְהֵל לָנוּ כַּפֵּר לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha bi-frikat ‘ol</p>	<p>עַל הַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּפְרִיקַת עַל</p>	<p>For the sin we committed by casting off responsibility;</p>





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<p>Ve-‘al ĥeit she-ĥatanu lefanekha bi-flilut.</p>	<p>וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפִלְלוּת:</p>	<p>and for the sin of breaking the law.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha bi-tzdiyyat rei‘a’ ve-‘al ĥeit she-ĥatanu lefanekha be-tzarut ‘ayin.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצַדִּיּוֹת רַע וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:</p>	<p>For the sin we committed in plotting against others; and for the sin of pettiness.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-kallut rosh ve-‘al ĥeit she-ĥatanu lefanekha be-kashyut ‘oref.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקָלוּת רֹאשׁ וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקָשְׁיוֹת עֵרֶף:</p>	<p>For the sin we committed by undue levity; and for the sin of stubbornness.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-ritzat raglayim le-hara’ ve-‘al ĥeit she-ĥatanu lefanekha bi-rkhillut.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרַכְּחִילוּת:</p>	<p>For the sin we committed by running to do evil; and for the sin of gossip.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha bi-shvu‘at shav ve-‘al ĥeit she-ĥatanu lefanekha be-sin‘at ĥinnam.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁבוּעַת שָׁוָא וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁנְאוֹת חֲנָם:</p>	<p>For the sin we committed through perjury; and for the sin of baseless hatred.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha bi-tsumet yad ve-‘al ĥeit she-ĥatanu lefanekha be-timhon leivav.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִמְחוֹן לִבָּב:</p>	<p>For the sin we committed by being meddlesome; and for sins occasioned by confusion of the heart.</p>
<p>Ve-‘al kullam elo‘ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֵם אֱלֹוֶה סְלִיחוֹת סַלַּח לָנוּ מִחַל לָנוּ כַּפֵּר-לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>





MEDITATIONS ON TESHUVAH

II

RETURN

Zokhreinu le-ḥayyim	זְכַרְנוּ לַחַיִּים	Remember us for life,
melekh ḥafeitz ba-ḥayyim	מֶלֶךְ הַפֶּיַן בְּחַיִּים	our Sovereign who delights in life;
ve-khotveinu be-seifer ha-ḥayyim	וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים	inscribe us in the Book of Life
lema'ankha elohim ḥayyim.	לְמַעַן אֱלֹהִים חַיִּים:	to fulfill your will, God of Life.

What was really needed was a fundamental change in our attitude toward life. We, ourselves, had to learn and, furthermore, we had to teach the despairing men in the concentration camp that it did not really matter what we expected from life, but rather what life expected from us. We needed to stop asking about the meaning of life, and instead to think of ourselves as those who were being questioned by life — daily and hourly.

Viktor E. Frankl



There is a parable of a king's son who had gone astray from his father — a hundred days' journey. His friends said to him: "Return to your father." But he replied: "I cannot, for I have not the strength." Then his father, the king, sent to say to him: "Come back as far as you can, according to your strength, and I will go the rest of the way to meet you." God is the One who says to Israel: "Return to me, and I will return to you" (*Malachi 3:7*).

Pesikta Rabbati

ON DOUBT

Why does it say: "God of Abraham, God of Isaac and God of Jacob" and not simply: "God of Abraham, Isaac and Jacob?" Because Isaac and Jacob did not merely take over the tradition of Abraham their father, but they themselves searched for God.

Hasidic





That's also a Jewish characteristic, very, very Jewish: to believe with absolute faith, with glowing faith, with all their hearts and souls, and all the same just very slightly, not to believe, the tiniest little bit, and that tiny little bit is the decisive thing.

Hayyim Hazaz

PRAYER FOR THE FINITE I

Lord, give me courage to live
and repair my resentment with gratitude.
Make me thankful for the day
and hopeful for the morrow.
Dissolve my self-hate.
Let me taste the veritable sweetness of my own worth,
I, who am created in your image.

Let me know its weight in the wholesome reality
that swings between the value others place upon me
and my own knowledge of myself... .

Lead me to sufficient sustenance of the spirit
to assuage my hunger,
that I, in turn, may lend a hand
to those who know my own today's uncertain heart

Shulamis Yelin

RESPONSIBILITY — For Oneself and For Others

If I am not for myself, who is for me? But if I am only for myself, what am I? And if not now, when?

Hillel

All those who are in a position to stop the members of their household from sinning and do not do so are held accountable for the sins of their household; those who are in a position to reprove their fellow citizens and do not do so, are held accountable for the sins of their city; and those who are in a position to reprove all humanity and do not do so, are held accountable for the sins of the whole world.

Talmud, Shabbat 54b





RESPONSIBILITY — Seeking the Hand of God

Even a single deed generates an endless set of effects, initiating more than the most powerful person is able to master or predict. A single deed may place the lives of countless people in the chains of its unpredictable effects. All we own is a passing intention, but what comes about will outlive and surpass our power. Gazing soberly at the world we are often overcome with a fear of action, a fear that, without knowledge of God's ways, turns to despair.

Abraham Joshua Heschel

Remember — we were told at Sinai, that you saw no shape or form of God. Not that it isn't there — but you did not see it. You only heard the Voice! Therefore, not having seen, you must make no image of God! You must feel God as a living, personal God, who goes forward. What stands still is dead. The gods that stood still, images, were only idols. God is a living God. God is always going ahead of us. And we must strive to follow God, onward, higher. God always goes ahead. When we, in supreme ecstasy, do see God; we see only God's rearward parts. "You cannot see My face, for no person shall see Me and live" (*Exodus 33:20*). For then we would have seen everything. There would be no further striving left for us. Life is only in striving further. God is not in the past that has gone, nor in the present that stands still. 'I am that I am!' God is always! God is the eternal future! And our striving to God must be eternal!

Y.L. Peretz

How do we find our Source who is in heaven? We find God by good deeds and the study of Torah. How does the Blessed Holy One find us? Through love, companionship, truth, peace, humility, study; through a good heart; through a 'no' that is 'no' and a 'yes' that is 'yes'.

Seder Eliyahu Rabbah





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<p>Zekhor rahamekha adonai va-ḥasadekha ki mei-’olam heimmah.</p>	<p>זְכוֹר רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה.</p>	<p>Remember your mercies, O Eternal, and your lovingkindnesses, for they are forever.</p> <p style="text-align: right;"><i>Psalm 25</i></p>
<p>Zokhreinu adonai bi-rtzon ‘ammekha pokdeinu bi-shu’atekha. Zekhor ‘adatekha kanita kedem ga’alta shevet naḥalatekha har tziyyon zeh shakhanta bo. Zekhor adonai ḥibbat yerushalayim ahavat tziyyon al tishkaḥ la-netzah.</p>	<p>זְכַרְנוּ יְהוָה בְּרִצּוֹן עֲמֶךָ פָּקְדֵנוּ בִישׁוּעָתֶךָ. זְכוֹר עֲדָתְךָ קְנִיַת קֶדֶם גְּאֻלַּת שֵׁבֶט נַחֲלָתֶךָ הַר-צִיּוֹן זֶה שְׁכַנְתָּ בוֹ. זְכוֹר יְהוָה חֶבֶת יְרוּשָׁלַיִם אַהֲבַת צִיּוֹן אַל תִּשְׁכַּח לְנֶצַח.</p>	<p>Remember your people favourably, acknowledge us with your deliverance. <i>Psalm 106</i> Remember your community created from of old, the tribe of your inheritance that you redeemed, Mount Zion on which your Presence rests. <i>Psalm 74</i> Remember your affection for Jerusalem, never forget your love of Zion.</p>
<p>Zekhor lanu berit avot ka’asher amarta vezakharti et beriti ya’akov ve-af et beriti yitzhak ve-af et beriti avraham ezkor ve-ha-aretz ezkor.</p>	<p>זְכוֹר לָנוּ בְרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ— וּזְכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאֵף אֶת-בְּרִיתִי יִצְחָק וְאֵף אֶת-בְּרִיתִי אַבְרָהָם אֲזַכֵּר וְהָאָרֶץ אֲזַכֵּר:</p>	<p>Recall for us the Covenant of the ancestors, as you promised: “Then I will remember my Covenant with Jacob, my Covenant with Isaac, and also my Covenant with Abraham will I recall, and I will remember the land.” <i>Leviticus 26</i></p>
<p>Zekhor lanu berit rishonim ka’asher amarta vezakharti lahem berit rishonim asher hotzeiti otam mei-eretz mitzrayim le-einei ha-goyim li-hyot lahem I-eilohim ani adonai.</p>	<p>זְכוֹר לָנוּ בְרִית רִשׁוֹנִים כַּאֲשֶׁר אָמַרְתָּ— וּזְכַרְתִּי לָהֶם בְּרִית רִשׁוֹנִים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהָיוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה:</p>	<p>Recall for us the Covenant of the ancients as you promised: “I will remember the Covenant with the ancients whom I brought out from the land of Egypt, in the sight of the nations, to be their God; I am the Eternal.” <i>Leviticus 26</i></p>

Zekhor lanu berit avot, “Recall for us the Covenant of the ancestors” — Forgetfulness leads to exile, while remembering is the secret of redemption (*Baal Shem Tov*).





Raḥeim 'aleinu ve-al tash'hiteinu
ke-mah she-katuv
Ki el raḥum adonai elohekha
lo yarpekha ve-lo yash'hitekha
ve-lo yishkaḥ et berit avotekha
asher nishba' lahem.

רַחֵם עָלֵינוּ וְאַל תַּשְׁחִיתֵנוּ
כַּמָּה שְׁכָתוּב—
כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ
לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ
וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבוֹתֶיךָ
אֲשֶׁר נִשְׁבַּע לָהֶם.

Have compassion upon us, do not destroy us,
as it is written:

“For the Eternal One is a compassionate God
who will not fail you, nor let you perish;
nor will God forget the Covenant
which was sworn to your ancestors.”

Deuteronomy 4

Mol et levaveinu le-ahavah
u-l-yir'ah et shemekha
ka-katuv be-toratekha
Umal adonai elohekha et levavekha
ve-et levav zar'ekha
le-ahavah et adonai elohekha
be-khol levavekha u-v-khol nafshekha
lema'an ḥayyekha.

מוֹל אֶת לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ
כַּכְתוּב בְּתוֹרַתְךָ—
וּמַל אֱדוֹנָי אֱלֹהֶיךָ אֶת-לִבְּךָ
וְאֶת-לִבְּבָנֶיךָ
לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
לְמַעַן חַיֶּיךָ:

Open our hearts to love
and revere your name,
as is written in your Torah:

“The Eternal your God shall open your heart
and the hearts of your offspring
to love the Eternal your God
with all your heart and with all your soul,
that you may live.”

Deuteronomy 30

Kabbetz niddaḥeinu ke-mah she-katuv
Im yihyeh niddaḥakha
bi-ktzeih ha-shamayim
mi-sham yekabbetzka adonai elohekha
u-mi-sham yikkaḥekha.

קַבֵּץ נִדְחֵנוּ כַּמָּה שְׁכָתוּב—
אִם-יְהִיֶּה נִדְחָךָ
בְּקִצֵּי הַשָּׁמַיִם
מִשָּׁם יִקְבֹּצֶךָ יְהוָה אֱלֹהֶיךָ
וּמִשָּׁם יִקְחֶךָ:

Gather our dispersed as it is written:

“Even if you are dispersed
to the farthest ends of the world
from there will the Eternal gather you
and from there will your God take you.”

Deuteronomy 30

Himmatzei lanu be-vakkashateinu
ke-mah she-katuv

הִמָּצֵא לָנוּ בְּבַקְשָׁתֵנוּ
כַּמָּה שְׁכָתוּב—

Be with us when we seek you,
as it is written:





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Uvikkashtem mi-sham et adonai elohekha umatzata ki tidreshenu be-khol levavekha u-v-khol nafshekha.	וּבְקַשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמְצֵאתָ כִּי תִדְרָשְׁנֻוּ בְּכֹל־לֵבְבְךָ וּבְכֹל־נַפְשֶׁךָ.	“If you seek the Eternal you will find your God, if only you search with all your heart and with all your soul.”	<i>Deuteronomy 4</i>
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Kappeir ḥata'einu ba-yom ha-zeh ve-tahareinu ke-mah she-katuv Ki va-yom ha-zeh yekhappeir 'aleikhem le-taheir etkhem mi-kol ḥattoteikhem lifnei adonai tit'haru.	כִּפֹּר חַטָּאיֵנוּ בַּיּוֹם הַזֶּה וְטַהַרְנוּ כַּמָּה שֶׁכְּתוּב— כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:	Forgive our sins on this day and purify us, as it is written: “For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Eternal.”	<i>Leviticus 16</i>
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SELIḤOT
FORGIVENESS

Shema' koleinu

Shema' koleinu adonai eloheinu
 ḥus ve-raḥeim 'aleinu
 ve-kabbeil be-raḥamim u-v-ratzon
 et tefillateinu.

שְׁמַע קוֹלֵנוּ
 שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ
 חוּס וְרַחֵם עָלֵינוּ
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן
 אֶת תְּפִלָּתֵנוּ:

SHEMA KOLEINU

Hear our voice, Eternal One our God,
 be compassionate and loving with us,
 and with loving favour
 accept our prayer.

Hashiveinu adonai
 eilekha ve-nashuvah
 ḥaddeish yameinu ke-kedem.

הַשִּׁיבֵנוּ יְהוָה
 אֱלֹהֵיךָ וְנָשׁוּבָה
 חַדְשׁ יָמֵינוּ כְּקֶדֶם:

Restore us, Eternal One, to you
 and we shall return;
 renew our days as of old.

Lamentations 5

Shema Koleinu is taken from the daily Shemoneh Esrei; the remainder of this prayer is composed of verses from Lamentations and Psalms. The seven verses from Psalms are phrased here in the plural, though originally they appear in the singular.





<p>Amareinu ha'azinah adonai binah hagigeinu.</p>	<p>אֲמַרִינוּ הָאֲזִינָה יְהוָה בִּינָה הַגִּיגֵנוּ:</p>	<p>Give heed to our words, Eternal One, understand our thoughts. <i>Psalm 5</i></p>
<p>Yihyu le-ratzon imrei finu ve-hegyon libbeinu lefanekha adonai tzureinu ve-go'aleinu.</p>	<p>יְהִי לְרָצוֹן אִמְרֵי־פִינוּ וְהִגְיוֹן לִבֵּנוּ לְפָנֶיךָ יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ:</p>	<p>May the words of our mouths and the meditations of our hearts be acceptable, Eternal One, our Rock and Redeemer. <i>Psalm 19</i></p>
<p>Al tashlikheinu mi-lefanekha ve-ru'ah kodshekha al tikkah mimmennu.</p>	<p>אַל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ רוּחַ קֹדֶשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:</p>	<p>Do not cast us away from your Presence; do not take your holy spirit from us. <i>Psalm 51</i></p>
<p>Al tashlikheinu le-'eit ziknah ki-khlot koheinu al ta'azveinu.</p>	<p>אַל־תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה כִּכְלוֹת כֹּחֵנוּ אֶל־תִּעֲזֹבֵנוּ:</p>	<p>Do not cast us off in old age; when our strength fails, do not forsake us. <i>Psalm 71</i></p>
<p>Al ta'azveinu adonai eloheinu al tirhak mimmennu.</p>	<p>אַל־תִּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ אַל־תִּרְחַק מִמֶּנּוּ:</p>	<p>Do not forsake us, Eternal One our God; be not far from us. <i>Psalm 38</i></p>
<p>'Aseih 'immanu ot le-tovah ve-yir'u sone'einu ve-yeivoshu ki attah adonai 'azartanu ve-nihamtanu.</p>	<p>עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׂוּ כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ:</p>	<p>Show us a sign for well-being, that our foes might see and be confused; for you are the Eternal who helps and comforts us. <i>Psalm 86</i></p>
<p>Ki lekha adonai hoḥalnu attah ta'aneh adonai eloheinu.</p>	<p>כִּי־לְךָ יְהוָה הוֹחַלְנוּ אַתָּה תַעֲנֵה אֲדֹנָי אֱלֹהֵינוּ:</p>	<p>For we wait for you, Eternal One; you, our God, will respond. <i>Psalm 38</i></p>





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Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
al ta'azveinu ve-al tittesheinu	אַל תַּעֲזֹבֵנוּ וְאַל תִּטְּשֵׁנוּ	do not forsake or abandon us,
ve-al takhlimeinu	וְאַל תַּכְלִימֵנוּ	do not humiliate us;
ve-al tafeir beritekha ittanu.	וְאַל תִּפְרֵךְ בְּרִיתְךָ אִתָּנוּ:	do not annul your covenant with us.
Kareveinu le-toratekha	קָרְבֵנוּ לְתוֹרַתְךָ	Draw us close to your Torah,
lammedeinu mitzvotekha	לְמַדְּנוּ מִצְּוֹתֶיךָ הַזֵּה הַזֵּה דְרָכֶיךָ	teach us your mitzvot, guide us in your ways.
horeinu derakhekha	הִטְּ לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ	Incline our hearts to revere your name,
hat libbeinu le-yir'ah et shemekha	וּמוֹל אֶת לִבֵּנוּ לְאַהֲבָתְךָ	expose our hearts to your love,
u-mol et levaveinu le-ahavatekha	וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת	and we shall return to you sincerely
ve-nashuv eilekha be-emet	וּבְלֵב שָׁלֵם:	and wholeheartedly.
u-v-leiv shaleim.	וְלִמְעַן שְׁמֶךָ הַגָּדוֹל	For your great name's sake
U-lma'an shimkha ha-gadol	תִּמְחֹל וְתִסְלַח לְעֹנֵנוּ	pardon and forgive our iniquity;
timhal ve-tislah la-avoneinu	כְּכָתוּב בְּדַבְרֵי קִדְשֶׁךָ –	as it is written in your Holy Scriptures:
ka-katuv be-divrei kodshekha	לְמַעַן שְׁמֶךָ יִהְיֶה	“Act for your name's sake, Eternal One,
Lema'an shimkha adonai	וְסִלַּחְתָּ לְעֹנֵי כִי רַב הוּא:	and forgive my iniquity, for it is great.”
vesalahta la-avoni ki rav hu.		<i>Psalm 25</i>

ki rav hu, “for it is great” — According to Radak, this refers to the iniquity, i.e., my sin is so great I must turn to God for forgiveness. According to Rashi, this phrase refers to the greatness of God's name and reputation for compassion. A great sin requires a great God to forgive it.





Ki anu ‘ammekha

Eloheinu v-eilohei avoteinu
selah lanu mehal lanu kapper lanu.

כִּי אֲנִי עַמְּךָ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
סִלַּח לָנוּ מַחַל לָנוּ כַּפֵּר לָנוּ:

KI ANU ‘AMMEKHA

Our God and God of our ancestors,
forgive us, pardon us, grant us atonement.

Anu ‘ammekha ve-attah eloheinu.
Anu vanekha ve-attah avinu.

כִּי אֲנִי עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
אֲנִי בְּנֶיךָ וְאַתָּה אָבִינוּ:

For we are your people, and you our God.
We are your children, and you our Parent.

Anu ‘avadekha ve-attah adoneinu.
Anu kehalekha ve-attah ḥelkeinu.

אֲנִי עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ.
אֲנִי קְהֵלְךָ וְאַתָּה חֶלְקֵנוּ:

We are your servants, and you our Crown.
We are your congregation, and you our Portion.

Anu naḥalatekha ve-attah goraleinu.
Anu tzonekha ve-attah ro’einu.

אֲנִי נַחֲלֶתְךָ וְאַתָּה גּוֹרְלֵנוּ.
אֲנִי צֹאֲנֶךָ וְאַתָּה רוֹעֵנוּ:

We are your domain, and you our Destiny.
We are your flock, and you our Shepherd.

Anu kharmekha ve-attah notereinu.
Anu fe’ullatekha ve-attah yotzereinu.

אֲנִי כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ.
אֲנִי פְעֻלֶתְךָ וְאַתָּה יוֹצְרֵנוּ:

We are your vineyard, and you our Watchman.
We are your creatures, and you our Creator.

Anu ra’yatekha ve-attah dodeinu.
Anu segullatekha ve-attah keroveinu.

אֲנִי רְעִיתְךָ וְאַתָּה דוֹדֵנוּ.
אֲנִי סְגֻלֶתְךָ וְאַתָּה קְרוֹבֵנוּ:

We are your lovers, and you our Beloved.
We are your treasure, and you our Keeper.

Anu ‘ammekha ve-attah malkeinu.
Anu ma’amirekha ve-attah
ma’amireinu.

אֲנִי עַמְּךָ וְאַתָּה מְלֻכְנוּ.
אֲנִי מְאִמְרֶיךָ וְאַתָּה מְאִמְרֵנוּ:

We are your people, and you our Sovereign.
We affirm you, and you affirm us.

Ki anu ‘ammekha, “For we are your people...” — This prayer expresses the profound intimacy and reciprocity between God and ourselves. “Said Rabbi Levi: ‘God appears to Israel like a mirror in which many faces can be reflected; a thousand people look at it, it looks at each of them.’” (Pesikta de-Rav Kahana). We speak of God using a thousand images, trying to discover God’s truth behind them. We use these names we give God to reach beyond them, and find God’s presence in our lives (Forms of Prayer).





VIDDUI
CONFESSION

Anu 'azzei fanim

Anu 'azzei fanim ve-attah raḥum
ve-ḥannun.
Anu keshei 'oref ve-attah erekh
appayim.
Anu meleí'ei 'avon
ve-attah malei raḥamim.
Anu yameinu ke-tzeil 'oveir
ve-attah hu u-shnotekha lo yittammu.

Eloheinu v-eilohei avoteinu
tavo lefanekha tefillateinu
ve-al tit'allam mi-teḥinnateinu.
She-ein anu 'azzei fanim u-kshei 'oref
l-omar lefanekha
adonai eloheinu v-eilohei avoteinu
tzaddikim anahnu ve-lo ḥatanu.
Aval anahnu ḥatanu.

אָנוּ עֲזֵי פָנִים

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן.
אָנוּ קֶשֶׁי עֹרֶף וְאַתָּה אֶרֶךְ אַפַּיִם.
אָנוּ מְלֵאֵי עוֹן
וְאַתָּה מְלֵא רַחֲמִים.
אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר
וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ
וְאַל תִּתְעַלֵּם מִתְּחִינָתֵנוּ:
שֶׁאֵין אָנוּ עֲזֵי פָנִים וְקֶשֶׁי עֹרֶף
לוֹמַר לְפָנֶיךָ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
צְדִיקִים אָנַחְנוּ וְלֹא חָטָאנוּ.
אֲבָל אָנַחְנוּ חָטָאנוּ:

ANU 'AZEI FANIM

We are brazen, but you are indulgent;
we are obstinate, but you are long-suffering;
we are filled with iniquity,
but you are full of compassion;
our days are like a passing shadow,
but your years are without end.

Our God and God of our ancestors,
may our prayer reach you;
do not ignore our plea —
for we are neither so brazen nor so obstinate
as to claim,
Eternal One our God and God of our ancestors,
that we are righteous and without sin;
for surely we have sinned.





Ashamnu

אֲשַׁמְנוּ ASHAMNU

It is customary to beat one's heart gently with the right hand upon declaring each of these sins.

We rise.

Ashamnu bagadnu gazalnu dibbarnu dofi. He'evinu ve-hirsha'nu	אֲשַׁמְנוּ בְּגַדְנוּ גָזַלְנוּ דִּבְרַנּוּ דָּפִי. הֶעֱוִינוּ וְהִרְשָׁעְנוּ	We have sinned, betrayed, robbed, and deceived.
zadnu ḥamasnu	זָדְנוּ חָמָסְנוּ	We have acted basely and caused evil;
tafalnu sheker.	טָפַלְנוּ שְׁקֵר.	we have acted maliciously, violently, and have spread lies.
Ya'atznu ra' kizzavnu	יַעֲצְנוּ רָע כִּזְזַבְנוּ	We have given bad advice, we have misled;
latznu maradnu ni'atznu	לִצְנוּ מָרַדְנוּ נִאֲצְנוּ	we have mocked, rebelled, and scorned;
sararnu 'avinu	סָרַרְנוּ עֵוִינוּ	we have acted stubbornly and perversely;
pasha'nu tzararnu	פָּשַׁעְנוּ צָרַרְנוּ	we have transgressed and acted hostilely;
kishinu 'oref.	קִישִׁינוּ עֹרֵף.	we have been obstinate.
Rasha'nu shilhatnu	רָשָׁעְנוּ שִׁחַתְנוּ	We have acted wickedly and corruptly;
ti'avnu	תִּיעַבְנוּ	we have committed abominations;
ta'inu ti'ta'nu.	תִּיעִינוּ תִּיעַתְעֵנוּ:	we have gone astray and have led others astray.

We are seated.

Sarnu mi-mitzvotekha u-mi-mishpatekha ha-tovim ve-lo shavah lanu.	סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.	Turning away from your virtuous commands and laws has not benefitted us.
Ve-attah tzaddik	וְאַתָּה צַדִּיק	You are just
'al kol ha-ba 'aleinu	עַל כָּל הַבָּא עֲלֵינוּ	through all that happens to us;
ki emet 'asita	כִּי אֱמֶת עָשִׂיתָ	for you have dealt truthfully,
va-anahnu hirsha'nu.	וְאִנְחָנוּ הִרְשָׁעְנוּ:	while we have done evil.





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<p>Hirsha'nu u-fasha'nu La-khein lo nosha'nu. Ve-tein be-libbeinu la-'azov derekh resha' ve-ḥish lanu yesha'.</p>	<p>הִרְשַׁעְנוּ וּפָשַׁעְנוּ לְכֵן לֹא נוֹשָׁאנוּ. וַתֵּן בְּלִבֵּנוּ לְעִזּוֹב דֶּרֶךְ רָשָׁע וַחֲשֵׂנוּ לָנוּ יֵשָׁע:</p>	<p>We have done evil and transgressed; hence we have not known deliverance. Hearten us to forsake the path of evil and hasten our deliverance.</p>
<p>Ka-katuv 'al yad nevi'ekha Ya'azov rasha' darko ve-ish aven maḥshevotav. Ve-yashov el adonai vi-rahameihu ve-el eloheinu ki yarbeh li-slo'ah.</p>	<p>כְּכָתוּב עַל יַד נְבִיאֶךָ— יַעֲזוֹב רָשָׁע דַּרְכוֹ וְאִישׁ אָוֶן מַחֲשֵׁבֹתָיו. וְיָשׁוּב אֶל יְהוָה וְיִרְחַמֵּהוּ וְאֵל-אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹחַ:</p>	<p>As your prophet declared: “Let the wicked forsake his ways, and the evil person his schemes. Let him return to the Eternal who will show compassion; to our God who repeatedly forgives.” <i>Isaiah 55</i></p>

Attah yodei'a' razei 'olam

Attah yodei'a' razei 'olam
ve-ta'alumot sitrei kol ḥai.
Attah ḥofeis kol ḥadrei vaten
u-voḥein kelayot va-leiv.
Ein davar ne'lam mimmekka
ve-ein nistar mi-neged 'einekha.

אתה יודע רזי עולם

אתה יודע רזי עולם
ותעלומות סתרי כל חי.
אתה חופש כל חדרי בטן
ובוחן כליות ולב.
אין דבר נעלם ממך
ואין נסתר מנגד עיניך.

ATTAH YODEI'A RAZEI 'OLAM

You know the mysteries of the universe
and the hidden secrets of all that lives.
You search the innermost recesses,
probing conscience and heart.
Not a thing is hidden from you,
and nothing is concealed from your sight.

U-vkhein yehi ratzon mi-lefanekha
adonai eloheinu v-eilohei avoteinu
she-tislah lanu 'al kol ḥattoteinu
ve-timḥal lanu 'al kol 'avonoteinu
u-tkhapper lanu
'al kol pasha'einu.

וּבְכֵן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ
וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ
וְתִכַּפֵּר לָנוּ
עַל כָּל פְּשָׁעֵינוּ:

And so may it be your will,
Eternal One our God and God of our ancestors,
to forgive us all our sins
and pardon all our iniquities,
and grant us atonement
for all our transgressions.





We rise.

‘AL HET

*We sin against You when we sin against ourselves
for our failures of truth, O God, we ask forgiveness:*

For pretending to emotions we do not feel;
for using the sins of others to excuse our own;
for denying our responsibility for our own misfortunes;
for refusing to admit our share in the troubles of others;
for condemning in our children the faults we tolerate in ourselves;
for condemning in our parents the faults we tolerate in ourselves;
for passing judgment without knowledge of the facts;
for remembering the price of things but forgetting their value;
for teaching our children everything but the meaning of life;
for loving our egos better than the truth.

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כִּפֶּר־לָנוּ: Ve-‘al kullam elo’ah seliḥot selaḥ lanu meḥal lanu kapper lanu.

*We sin against You when we sin against ourselves
for our failures of love, O God, we ask forgiveness:*

For using people as stepping stones to advancement;
for confusing love and lust;
for withholding love to control those we claim to love;
for hiding from others behind an armour of mistrust;
for treating with arrogance people weaker than ourselves;
for condescending towards those whom we regard as inferiors;
for shunting aside those whose age is an embarrassment to us;
for giving ourselves the fleeting pleasure of inflicting lasting hurts;
for cynicism which eats away our faith in the possibility of love.

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כִּפֶּר־לָנוּ: Ve-‘al kullam elo’ah seliḥot selaḥ lanu meḥal lanu kapper lanu.





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*We sin against You when we sin against ourselves;
for our failures of justice, O God, we ask forgiveness for us and all humankind:*

For the sin of false and deceptive advertising;
for the sin of keeping the poor in the chains of poverty;
for the sin of withholding justice from the world;
for the sin of racial hatred and prejudice;
for the sin of denying its existence;
for the sin of using violence to maintain our power;
for the sin of using violence to bring about change;
for the sin of separating ends from means;
for the sin of threatening the survival of life on this planet;
for the sin of filling the common air with poisons;
for the sin of making our waters unfit to drink and unsafe for fish;
for the sin of pouring noxious chemicals upon trees and soil;
for the sin of war;
for the sin of aggressive war;
for the sin of appeasing aggressors;
for the sin of building weapons of mass destruction;
for the sin of obeying criminal orders;
for the sin of lacking civic courage;
for the sin of silence and indifference;
for running to do evil but limping to do good.

*For all these sins, O Forgiving God, teach us to
forgive ourselves, and help us to overcome them.*

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת סְלַח לָנוּ מְהֵל לָנוּ כַּפֶּר־לָנוּ: Ve-'al kullam elo'ah seliḥot selaḥ lanu meḥal lanu kapper lanu.

Forms of Prayer

We are seated.





THE ORIGIN OF THE AVINU MALKEINU

Our Rabbis have taught: It is related of Rabbi Eliezer that in a time of continuing drought he ordained thirteen fasts upon the community but no rain fell. In the end, as the people began to depart from the synagogue, he exclaimed, “Have you prepared graves for yourselves?” Thereupon the people sobbed loudly and rain fell.

Another story is told about Rabbi Eliezer, that once he stood before the Ark and recited the twenty-four benedictions for fast days but his prayer was not answered. Rabbi Akiva stood there after him and proclaimed, “*Avinu Malkeinu*, our Source, our Sovereign, we have no Sovereign but You; our Source, our Sovereign, have mercy upon us” and rain fell. The other rabbis present were suspicious of Rabbi Eliezer, whereupon a heavenly voice proclaimed:

“Not that Akiva is greater than Eliezer,
but that Akiva is more conciliatory
and less demanding of his rights than Eliezer.”

Talmud, Taanit 25b

Avinu Malkeinu — The above-mentioned legendary origin of *Avinu Malkeinu* suggests both the antiquity and uncertain history of this most popular and emotionally resonant High Holiday prayer. It is known, however, that the order and number of verses in the extant versions vary. The earliest recorded version, that of Seder Rav Amram (tenth century) comprised 25 verses. In the later Sephardi prayer rites there were 29, 31, or 32 verses, depending upon locale; in the German Ashkenazi rite, 38; in the Polish rite, 44 and in that of Salonika, 53. The current version follows that of Rabbi Mordecai Kaplan in the original Reconstructionist High Holiday Prayer Book. It consists of 25 verses, reflecting the number of verses in the earliest version of Rav Amram.

Avinu Malkeinu is traditionally not recited on Shabbat because it is inappropriate to pray for personal requests on the Day of Rest.





The Ark is opened and we rise.

Avinu malkeinu

Avinu malkeinu
 ḥatanu lefanekha.
 Avinu malkeinu
 ein lanu melekh ella attah.

Avinu malkeinu
 ‘aseih ‘immanu lema’an shemekha.
 Avinu malkeinu
 ḥaddeish ‘aleinu shanah tovah.

Avinu malkeinu
 hafeir ‘atzat oyeveinu.
 Avinu malkeinu
 setom piyyot mastineinu
 u-mkatregeinu.

Avinu malkeinu
 kalleih dever ve-ḥerev ve-ra’av
 u-shvi u-mash’hit mi-benei veritekha.
 Avinu malkeinu
 selaḥ u-mḥal le-khol ‘avonoteinu.

Avinu malkeinu
 haḥazireinu bi-tshuvah sheleimah
 lefanekha.

אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ
 חָטָאנוּ לְפָנֶיךָ:
 אָבִינוּ מַלְכֵנוּ
 אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה:

אָבִינוּ מַלְכֵנוּ
 עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:
 אָבִינוּ מַלְכֵנוּ
 חַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ
 הַפֵּר עֲצַת אוֹיְבֵינוּ:
 אָבִינוּ מַלְכֵנוּ
 סָתוּם פִּיּוֹת מִשְׂטֵינֵינוּ
 וּמְקַטְרֵגֵינוּ:

אָבִינוּ מַלְכֵנוּ
 כִּלֵּה דָבָר וְחָרֵב וְרָעַב
 וְשָׁבִי וּמְשַׁחִית מִבְּנֵי בְרִיתְךָ:
 אָבִינוּ מַלְכֵנוּ
 סָלַח וּמָחַל לְכֹל עֲוֹנוֹתֵינוּ:

אָבִינוּ מַלְכֵנוּ
 הַחֲזִירֵנוּ בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

AVINU MALKEINU

Our Source, our Sovereign,
 we have sinned before you.
Avinu, Malkeinu,
 we have no sovereign but you.

Our Source, our Sovereign,
 treat us so that your name be enhanced.
Avinu, Malkeinu,
 renew us with a good year.

Our Source, our Sovereign,
 frustrate the counsel of our foes.
Avinu, Malkeinu,
 stop the mouths of our adversaries
 and accusers.

Our Source, our Sovereign,
 rid us of disease, war, famine,
 exile and destruction.
Avinu, Malkeinu,
 forgive and pardon all our wrongdoing.

Our Source, our Sovereign,
 restore us with wholehearted repentance.

Avinu, Malkeinu, “Our Source, our Sovereign,” (literally, “our Father, our King”) — This well-known address of God in prayer captures the emotional tension of a God who is both near and far. We desire the intimacy and comfort of an immanent, loving God that resides within, that nurtures and sustains us; a God “whose Presence fills the whole world” (Isaiah 6). And yet, we also need and desire a relationship with an Other, a transcendent and awe-inspiring commanding voice of ethics; “the Eternal reigns forever” (Psalm 146).





<p>Avinu malkeinu shelah refu'ah sheleimah le-holei 'ammekha. Avinu malkeinu</p>	<p>אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ: אָבִינוּ מַלְכֵנוּ</p>	<p><i>Avinu, Malkeinu,</i> send complete healing to all the sick. Our Source, our Sovereign,</p>
<p>kotveinu be-seifer ḥayyim tovim. Avinu malkeinu</p>	<p>כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים: אָבִינוּ מַלְכֵנוּ</p>	<p>inscribe us in the book of good life. <i>Avinu, Malkeinu,</i></p>
<p>kotveinu be-seifer ge'ullah vi-shu'ah. Avinu malkeinu</p>	<p>כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה: אָבִינוּ מַלְכֵנוּ</p>	<p>inscribe us in the book of deliverance. Our Source, our Sovereign,</p>
<p>kotveinu be-seifer parnasah ve-khalkalah. Avinu malkeinu</p>	<p>כְּתִבְנוּ בְּסֵפֶר פְּרֻנְסָה וּכְלָלָה: אָבִינוּ מַלְכֵנוּ</p>	<p>inscribe us in the book of sustenance. <i>Avinu, Malkeinu,</i></p>
<p>kotveinu be-seifer zekhuyyot. Avinu malkeinu</p>	<p>כְּתִבְנוּ בְּסֵפֶר זְכוּיֹת: אָבִינוּ מַלְכֵנוּ</p>	<p>inscribe us in the book of merit. Our Source, our Sovereign,</p>
<p>kotveinu be-seifer seliḥah u-mḥilah. Avinu malkeinu</p>	<p>כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה: אָבִינוּ מַלְכֵנוּ</p>	<p>inscribe us in the book of forgiveness. <i>Avinu, Malkeinu,</i></p>
<p>hatzmaḥ lanu yeshu'ah be-karov. Avinu malkeinu</p>	<p>הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב: אָבִינוּ מַלְכֵנוּ</p>	<p>cause our deliverance to soon flourish. Our Source, our Sovereign,</p>
<p>hareim keren yisra'el 'ammekha. Avinu malkeinu</p>	<p>הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ: אָבִינוּ מַלְכֵנוּ</p>	<p>exalt the strength of your people Israel. <i>Avinu, Malkeinu,</i></p>
<p>mallei yadeinu mi-birkhotekha. Avinu malkeinu</p>	<p>מַלְא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ: אָבִינוּ מַלְכֵנוּ</p>	<p>endow us with your blessings. Our Source, our Sovereign,</p>
<p>kabbeil be-rah'amim u-v-ratzon et tefillateinu. Avinu malkeinu</p>	<p>קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ: אָבִינוּ מַלְכֵנוּ</p>	<p>accept our prayer with loving compassion. <i>Avinu, Malkeinu,</i></p>
<p>na al teshiveinu reikam mi-lefanekha. Avinu malkeinu</p>	<p>נָא אַל תִּשְׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ: אָבִינוּ מַלְכֵנוּ</p>	<p>do not turn us away empty. Our Source, our Sovereign,</p>
<p>zakhor ki 'afar anaḥnu. Avinu malkeinu</p>	<p>זְכוֹר כִּי עָפָר אֲנַחְנוּ: אָבִינוּ מַלְכֵנוּ</p>	<p>remember that we are but dust. <i>Avinu, Malkeinu,</i></p>
<p>ḥamol 'aleinu ve-'al 'olaleinu ve-tappeinu.</p>	<p>חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וּמַפְנֵנוּ: אָבִינוּ מַלְכֵנוּ</p>	<p>have pity upon us, our infants and children.</p>





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<p>Avinu malkeinu</p> <p>'aseih lema'an harugim 'al shem kodshekha. Avinu malkeinu</p> <p>'aseih lema'an shimkha ha-gadol ha-gibbor ve-ha-nora she-nikra 'aleinu.</p>	<p>אָבִינוּ מַלְכֵנוּ</p> <p>עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ:</p> <p>אָבִינוּ מַלְכֵנוּ</p> <p>עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר</p> <p>וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:</p>	<p>Our Source, our Sovereign, act for those slain for your holy name.</p> <p><i>Avinu, Malkeinu,</i> act for the sake of your great, mighty, and awe-inspiring name by which we are called.</p>
<p>Avinu malkeinu</p> <p>ḥonneinu va-'aneinu</p> <p>ki ein banu ma'asim.</p> <p>'Aseih 'immanu tzedakah va-ḥesed ve-hoshi'einu.</p>	<p>אָבִינוּ מַלְכֵנוּ</p> <p>חֲנִנּוּ וְעֲנֵנוּ</p> <p>כִּי אֵין בָּנוּ מַעֲשִׂים.</p> <p>עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד</p> <p>וְהוֹשִׁיעֵנוּ:</p>	<p>Our Source, our Sovereign, be gracious and answer us though we be undeserving; temper justice with mercy, and deliver us.</p>

The Ark is closed and we are seated.





Kaddish titkabbeil

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-'agala u-vi-zman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-'alam u-l-'alemei 'almayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu

Le-'eilla u-l-'eilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-alma.
 Ve-imru amen.

קדיש תתקבל

Reader:
 יתגדל ויתקדש שמה רבא
 בעלמא די ברא כרעותה.
 וימליך מלכותה
 בחייכון וביומיכון
 ובחיי דכל בית ישראל
 בעגלא ובזמן קריב.
 ואמרו אמן:

Congregation and Reader respond:

יהא שמה רבא מברך
 לעלם ולעלמי עלמיא:

Reader:

יתברך וישתבח ויתפאר
 ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שמה דקדשא

Congregation and Reader:

ברוך הוא

Reader:

לעלא ולעלא
 מכל ברכתא ושירתא
 תשבחתא ונחמתא
 דאמירן בעלמא.
 ואמרו אמן:

READER'S KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified;
 extolled and honoured;
 adorned, exalted and acclaimed
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation
 that may be uttered in this world;
 and let us say: Amen.





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<p>Titkabbeil tzelotehon u-va'utehon de-khol beit yisra'el kodam avuhon di vi-shmayya. Ve-imru amen.</p>	<p>תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֹדָם אַבּוּהוֹן דִּי בְּשָׁמַיָּא. וְאִמְרוּ אָמֵן:</p>	<p>May the prayers and requests of the entire House of Israel be accepted before their Source in the heavens; and let us say: Amen.</p>
<p>Yehei shelama rabba min shemayya ve-hayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.</p>	<p>יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:</p>	<p>May there be abundant divine peace, bringing good life for us and all Israel; and let us say: Amen.</p>
<p>'Oseh shalom bi-mromav hu ya'aseh shalom 'aleinu ve-'al kol yisra'el, ve-al kol yoshvei teivel. Ve-imru amen.</p>	<p>עֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאִמְרוּ אָמֵן:</p>	<p>May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.</p>





HA-LO ZEH TZOM EVHAREIHU
IS THIS NOT THE FAST I DESIRE?

On Yom Kippur morning, the haftarah reading includes Isaiah 58:6-7:

“Is this not the fast I desire?
To loosen all the bonds of injustice
And let the oppressed go free.
To share your bread with the hungry
And bring the homeless poor into your home.
When you see the naked, to clothe them
And not hide from your own flesh and blood.”

These powerful and eloquent verses are written in the bottom half of a traditional amulet shape found in the Middle East and North Africa. A broken chain from which a bird escapes surrounds these words. The top of the amulet illustrates a glorious sunrise and contains the next verse: “Then shall your light burst forth like the dawn. And your healing spring forth speedily.”

This is a particularly appropriate quotation to appear inside an amulet — a religious object that asks for God’s blessing and protection. In the Jewish tradition, we are told precisely how to gain God’s blessing and protection — not automatically by ritual observances or by magical ceremonies, but rather by carrying out God’s explicit instructions about how to treat each other.







סדר קריאת התורה TORAH SERVICE ליום כיפור FOR YOM KIPPUR

Included in every Shabbat and festival service, Torah study forms a core portion of Jewish worship. The Torah reading for Yom Kippur morning recounts the ancient ritual of atonement that took place in the Jerusalem Temple. Leviticus 16 is not only chanted as the major Torah study of the day; it is also experienced through dramatic recitation and prayer in the Musaf Avodah Service, the annual atonement ritual of the High Priest.

*On Yom Kippur, each of six people is given an **aliyah**, “called up” to the Torah. The Torah reading for Yom Kippur is distinguished in this respect from Rosh Ha-Shanah and the festivals on which five aliyot are distributed, and from Shabbat on which there are seven aliyot. As on other festivals, the thematic reading of the day from the first scroll is followed by one more aliyah for the **maftir**, or concluding reading from a second scroll. This reading, from a different book of the Torah, conveys the biblical injunction for the observance of this sacred occasion. As the Torah is our most sacred symbol and regarded with great reverence, we rise whenever the Ark is opened and whenever the Torah is held or raised.*

*The **haftarah**, the prophetic reading that complements the Torah lesson, often brings new insight into the theme raised by the Torah reading. Isaiah’s exhortation on the Yom Kippur ritual of fasting and atonement provides a good example of the conceptual evolution that took place within Jewish tradition.*

*Following the chanting of the Torah and haftarah, the **Yizkor**, or Memorial, service links our memories of departed ancestors and immediate relatives (parent, spouse, sibling, child) with the sacred story of our people that is Torah. The communal memorial service of Yizkor is recited not only on Yom Kippur but also on the concluding days of the three major festivals, Pesah, Shavuot and Sukkot. Some of its components are recited as well on the individual anniversary of the death, the Yahrzeit.*

*The Torah service is introduced with the piyyut **Mi El Kamokha**, “Who is a God like you,” and with verses from Psalms and Proverbs pertaining to the Torah and the blessings it bestows upon us. It is concluded with the affirmation of the well-known **Etz Hayyim Hi** prayer: Torah is “a tree of life to all who grasp it, those who uphold it are made happy. Its ways are ways of pleasantness and all its paths are peace” (Proverbs 3).*





Mi el kamokha

Ahallelkha be-kol ram
magein avraham
mi el kamokha.

מִי אֵל כְּמוֹךָ
אֶהְלֵלְךָ בְּקוֹל רֶם
מִגֵּן אַבְרָהָם
מִי אֵל כְּמוֹךָ.

MI EL KAMOKHA

I praise you aloud,
Shield of Abraham:
Who is a God like you?

Be-yadekha mimtim
meḥayyeih ha-meitim
mi el kamokha.

בְּיַדְךָ מִמְּתִים
מַחְיֵה הַמֵּיתִים
מִי אֵל כְּמוֹךָ.

All that lives is in your hand,
You who renew all life:
Who is a God like you?

Godlekha edrosh
ha-melekh ha-kadosh
mi el kamokha.

גִּדְלֵךְ אֲדַרֵּשׁ
הַמֶּלֶךְ הַקָּדוֹשׁ
מִי אֵל כְּמוֹךָ.

I seek out your greatness,
O Holy Sovereign:
Who is a God like you?

Doreish imrei da'at
ḥonein ha-da'at
mi el kamokha.

דוֹרֵשׁ אִמְרֵי דַעַת
חוֹנֵן הַדַּעַת
מִי אֵל כְּמוֹךָ.

You seek out words of intelligence,
You who graciously bestow intelligence:
Who is a God like you?

ahallelkha...be-yadekha, "I praise you ... All that lives is in your hand." This piyyut by Rabbi Elazar Ha-kallir is an incomplete alphabetic acrostic built on the benedictions of the Amidah: *magein avraham*, "Shield of Abraham"; *meḥayyei ha-meitim*, "You who renew all life," etc.





Ha-omeir shuvah ha-rotzeh vi-tshuvah mi el kamokha.	הַאֹמֵר שׁוּבָה הַרוֹצֵה בְּתְשׁוּבָה מִי אֵל כְּמוֹךָ.	You who say “return,” You who delight in repentance: Who is a God like you?
U-moheil ve-solei’ah ha-marbeh li-slo’ah mi el kamokha.	וּמוֹחֵל וְסוֹלֵחַ הַמְרַבֵּה לִּי-סְלוֹחַ מִי אֵל כְּמוֹךָ.	You pardon and forgive, You who repeatedly forgives: Who is a God like you?
Kol rinnah ve-todot ha-tov lekha le-hodot mi el kamokha.	קוֹל רִנָּה וְתוֹדוֹת הַטוֹב לְךָ לְהוֹדוֹת מִי אֵל כְּמוֹךָ.	Yours are the joyous songs of thanks, You who are good and to whom gratitude is fitting: Who is a God like you?
Ram bareikh kehal hamonai Yevarekh’kha adonai mi el kamokha.	רַם בָּרַךְ קַהַל הַמּוֹנֵי יְבָרְכֶךָ יְהוָה מִי אֵל כְּמוֹךָ.	Exalted One, bless this whole congregation, May the Eternal One bless you with peace: Who is a God like you?
Shekhinatekha shalom ‘oseih ha-shalom mi el kamokha.	שְׁכִינַתְּךָ שְׁלוֹמִים עוֹשֵׂה הַשְׁלוֹמִים מִי אֵל כְּמוֹךָ.	Your Presence is peace, O Author of peace: Who is a God like you?

Yevarekh’kha adonai, “*May the Eternal One bless you with peace*” — This is a reference to the three-fold priestly benediction of peace and well-being.





TAKING OUT THE SEFER TORAH

Ein kamokha va-elohim adonai ve-ein ke-ma'asekha. Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor. Adonai melekh adonai malakh adonai yimlokh le-'olam va-'ed. Adonai 'oz le-'ammo yittein adonai yevareikh et 'ammo va-shalom.	<p>אֵין כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֵׂיךָ: מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִשְׁלַתְךָ בְּכָל-דּוֹר וְדוֹר: יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:</p>	There is none like you among all powers, and nothing compares with your deeds. <i>Psalm 86</i> Yours is the sovereignty of all eternities, and the dominion over all generations. <i>Psalm 145</i> The Eternal reigns, the Eternal has reigned, the Eternal One will reign for ever and ever. May the Eternal One's people be granted strength, May the Eternal's people be blessed with peace. <i>Psalm 29</i>
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Av ha-rahamim heitivah vi-rtzonekha et tziyyon tivneh hōmot yerushalayim. Ki vekha levad batahnu. Melekh el ram ve-nissa adon 'olamim.	<p>אָב הַרַחֲמִים הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן תִּבְנֶה הוֹמוֹת יְרוּשָׁלָיִם: כִּי בְךָ לְבַד בְּטַחְנוּ. מֶלֶךְ אֵל רַם וְנִסָּא אֲדוֹן עוֹלָמִים:</p>	Source of Compassion, deal well with Zion; rebuild the walls of Jerusalem. <i>Psalm 51</i> For in you alone have we trusted, Sovereign, sublime and exalted God, Crown of all worlds.
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We rise as the Ark is opened.

Vayehi bi-nso'a' ha-aron vayyomer moshe kumah adonai ve-yafutzu oyevekha ve-yanusu mesan'ekha mi-panekha.	<p>וַיְהִי בְּנִסְעַת הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְּצוּ אֹיְבֶיךָ וַיָּנֹסוּ מִשְׁנֹאֲיֶיךָ מִפְּנֶיךָ:</p>	When the Ark journeyed, Moses would say: "Arise, O Everpresent, let your enemies be scattered; may those who hate you flee from you." <i>Numbers 10</i>
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Ki mi-tziyyon teitzei torah u-dvar adonai mi-rushalayim.	<p>כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלָיִם:</p>	For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem. <i>Isaiah 2</i>
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Barukh she-natan torah le-'ammo yisra'el bi-kdushato.	<p>בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:</p>	Blessed is the One who gave Torah to our people Israel through holiness.
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The following two paragraphs are omitted on Shabbat.

<p>Adonai, adonai El raḥum ve-ḥannun erekh appayim ve-rav ḥesed ve-emet. Notzeir ḥesed la-alafim nosei 'avon va-fesha' ve-ḥatta'ah ve-nakkeih.</p>	<p>יהוה, יהוה אל רחום וחנון ארך אפים ורב חסד ואמת: נצר חסד לאלפים נשא עון ופשע וחתאה ונקה:</p>	<p>The Eternal, the Everpresent is a compassionate and gracious God, patient, abounding in devotion and truth, assuring steadfast love for a thousand generations, forgiving transgression, iniquity and sin, and granting pardon. <i>Exodus 34</i></p>
<p>Va-ani tefillati lekha adonai 'eit ratzon elohim be-rov ḥasdekha 'aneini be-emet yish'ekha.</p>	<p>ואני תפילתי לך יהוה עת רצון אלהים ברב חסדך ענני באמת ישעך:</p>	<p>I ask that my prayer may be timely. With your great love, O God, answer me, with your saving truth. <i>Psalms 69</i></p>
<p>Berikh shemeih de-marei 'alma berikh kitrakh ve-atrakh. Yehei re'utakh 'im 'ammakh yisra'el le-'alam.</p>	<p>ברוך שמה דמרא עלמא ברוך כתרך ואתרך: יהא רעותך עם עמך ישראל לעלם.</p>	<p>Let the universal Sovereign be blessed, blessed be your crown and your throne. May your friendship continue with your people Israel forever.</p>
<p>U-furkan yeminakh aḥazei le-'ammakh be-veit makdeshakh. U-l-amtuyei lana mi-tuv nehorakh u-l-kabbeil tzelotana be-raḥamin. Yehei ra'ava kodamakh de-torikh lan ḥayyin be-tivuta ve-le-hevei ana fekida bego tzaddikayya.</p>	<p>ופרקן ימינך אחזי לעמך בבית מקדשך. ולאמטויי לנא מטוב נהורך ולקבל צלותנא ברחמין: יהא רעוא קדמך דתוריך לן חיין בטיבותא וליהוי אנא פקידא בגו צדיקיא.</p>	<p>Show your mighty right hand to your people in your holy Temple. Grant us the goodness of your light, and accept our prayers with compassion. Grant us long life filled with goodness. May I be acknowledged among the just,</p>





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Le-mirḥam 'alai u-l-mintar yati
ve-yat kol di li
ve-di le-'ammakh yisra'el.

לְמַרְחֵם עָלַי וּלְמִנְטֵר יָתִי
וַיַּת כּוֹל דִּי לִי
וְדִי לְעַמֶּךָ יִשְׂרָאֵל:

that you might love me, and preserve me
and all that I have
and all that belongs to your people Israel.

Ant hu zan le-kholla
u-mfarneis le-kholla.
Ant hu shallit 'al kolla
ant hu de-shallit 'al malkhayya
u-malkhuta dilakh hi.
Ana 'avda de-kudsha berikh hu
de-sagidena kammeih u-mi-kamma
di-kar orayeteih be-khol 'iddan ve-'iddan.
La 'al enash raḥitzna
ve-la 'al bar elahin samikhna
ella be-elaha di-shmayya
de-hu elaha keshot
ve-orayeteih keshot
u-nvi'ohi keshot
u-masgei le-me'bad tavvan u-kshot.

אַנְתָּ הוּא זָן לְכֻלָּא
וּמְפַרְנֵס לְכֻלָּא.
אַנְתָּ הוּא שְׁלִיט עַל כּוֹלָא
אַנְתָּ הוּא דְשְׁלִיט עַל מַלְכֵיִיא
וּמַלְכוּתָא דִּילְךָ הִיא:
אַנָּא עֲבָדָא דְקֻדְשָׁא בְּרִיךְ הוּא
דְסָגִידְנָא קַמֵּיהּ וּמִי־כַמָּא
דִּיקָר אֹרֵיתָהּ בְּכֹל עֵדָן וְעֵדָן:
לֹא עַל אֲנָשׁ רַחֲיִצְנָא
וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא
אַלָּא בְּאֱלֹהֵא דְשָׁמַיָּא
דְהוּא אֱלֹהֵא קֶשׁוֹט
וְאֹרֵיתָהּ קֶשׁוֹט
וְנְבִיאֵיהּ קֶשׁוֹט
וּמַסְגֵּי לְמַעְבַּד טַבְוֹן וְקֶשׁוֹט:

You provide sustenance for all
and nourish all.
You rule over all,
over all who rule,
for sovereignty is yours.
Therefore I serve the Blessed Holy One,
before whom and before whose
precious Torah I bow at all times.
Not on mortals do I rely,
nor in great leaders do I trust;
but only in the God of the heavens,
who is the God of truth,
and whose Torah is truth,
and whose prophets speak truth,
and who performs much goodness and truth.

Beih ana raḥitz
ve-li-shmeih kaddisha yakkira
ana eimar tushbeḥan.
Yehei ra'ava kodamakh
de-tiftaḥ libba'i be-oraita.
Ve-tashlim mish'alin de-libba'i
ve-libba de-khol 'ammakh yisra'el
le-tav u-l-ḥayyin ve-li-shlam. Amen.

בֵּיהּ אַנָּא רַחֲיִין
וְלִשְׁמֵיהּ קַדִּישָׁא יַקְרִיא
אַנָּא אֵימַר תּוּשְׁבְּעָן:
יְהִי רַעְוָא קַדְמָךְ
דְתַפְתַּח לְבָאִי בְּאֹרֵיתָא.
וְתַשְׁלִים מִשְׁאַלִּין דְלְבָאִי
וְלְבָא דְכָל עַמֶּךָ יִשְׂרָאֵל
לְטַב וְלְחַיִּין וְלְשָׁלָם. אָמֵן:

In you alone do I trust,
and to your precious holy name
I offer praise.
May it be that
my heart will open up to your Torah.
Fulfill the desires of my heart,
and the hearts of all your people, Israel,
for good, for life and for peace. Amen. Zohar





While the Torah is held, each of the following two verses is chanted responsively by the Reader and the Congregation:

Shema yisra'el adonai eloheinu adonai ehad.	שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:	Hear O Israel, the Eternal is our God, the Eternal One alone. <i>Deuteronomy 6</i>
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Ehad eloheinu gadol adoneinu kadosh ve-nora shemo.	אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנֹרָא שְׁמוֹ:	Our God is One, great is our God; awesome holiness is God's name.
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Reader faces the Ark and recites:

Gaddelu l-adonai itti u-nromemah shemo yahdav.	גְּדַלּוּ לַיהוָה אִתִּי וְנִרְמַמְתֶּם שְׁמוֹ יַחְדָּו:	Ascribe greatness to the Eternal with me; let us extol God's name together. <i>Psalms 34</i>
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Reader and Congregation:

Lekha adonai ha-gedullah ve-ha-gevurah ve-ha-tif'eret ve-ha-neitzah ve-ha-hod ki khol ba-shamayim u-va-aretz lekha adonai ha-mamlakhah ve-ha-mitnassei le-khol le-rosh.	לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּיזָּח וְהַהוֹד כִּי כָל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:	Yours, Eternal One, is the greatness, the might, the splendour, the eternity, the majesty, even all that is in heaven and earth. Yours, Eternal One, is the sovereignty, exalted above all. <i>1 Chronicles 29</i>
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Romemu adonai eloheinu ve-hishta'avu la-hadom raglav kadosh hu. Romemu adonai eloheinu ve-hishta'avu le-har kodsho ki kadosh adonai eloheinu.	רִמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֹדֹם רַגְלָיו קְדוֹשׁ הוּא: רִמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:	Exalt the Eternal, our God, worship before God's footstool; holy is God. Exalt the Eternal, our God, worship at God's holy mountain, for holy is the Eternal One, our God. <i>Psalms 99</i>
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521 SEDER KERI'AT HA-TORAH

The Reader calls up the first aliyah with following invocation:

Ve-ya'azor ve-yagein ve-yoshi'a'	וַיַּעֲזֹר וַיַּגַּעַן וַיְיוֹשִׁיעַ	Strengthen, protect, and redeem
le-khol ha-ḥosim bo ve-nomar amen.	לְכֹל הַחֹסִים בּוֹ וְנֹאמַר אָמֵן:	all who trust in God, and say: Amen.
Ha-kol havu godel l-eiloheinu	הַכֹּל הָבּוּ גְדֹל לֵאלֹהֵינוּ	Let all ascribe greatness to our God,
u-tnu khavod la-torah.	וְתַנּוּ כְבוֹד לַתּוֹרָה.	and give honour to the Torah.
Ya'amod rishon.	יַעֲמֹד רִאשׁוֹן:	Let the first honouree come forward.

Barukh she-natan torah	בְּרוּךְ שֶׁנָּתַן תּוֹרָה	Blessed be the One who with divine holiness
le-'ammo yisra'el bi-kdushato.	לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:	has given Torah to our people Israel.

Congregation and Reader respond:

Ve-attem ha-deveikim b-adonai	וְאַתֶּם הַדְּבִקִּים בַּיהוָה	You who cleave to the Eternal
eloheikhem ḥayyim kullekhem ha-yom.	אֱלֹהֵיכֶם חַיִּים כְּלֶכֶם הַיּוֹם:	your God, are alive, every one of you, today.

Deuteronomy 4

Each person called up to the reading of the Torah touches the *tzitzit* to the passage indicated by the Reader, then kisses the *tzitzit*, holds the handles of the Torah and recites:

Barekhu et adonai ha-mevorakh.	בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:	Praise the Eternal, the boundless One.
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Congregation responds:

Barukh adonai ha-mevorakh	בְּרוּךְ יְהוָה הַמְּבֹרָךְ	Praised is the Eternal One of blessing
le-'olam va-'ed.	לְעוֹלָם וָעֶד:	for all eternity.

The above Congregational response is repeated and the blessing continues:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
asher baḥar banu la-'avodato	אֲשֶׁר בָּחַר בָּנוּ לְעַבְדוֹתָו	who has distinguished us for divine service

TRADITIONAL

asher baḥar banu mi-kol ha-'ammim	אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים	who had chosen us from all people
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ve-natan lanu et torato.	וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:	and given us your Torah.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Praised are you, Eternal One,
notein ha-torah.	נוֹתֵן הַתּוֹרָה:	who gives the Torah.





After the section of the Torah is read, the Torah is again touched with *tzitzit*,
the *tzitzit* is kissed, and the following blessing is recited:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
asher natan lanu torat emet	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	who has given us a Torah of truth
ve-ḥayyei ‘olam nata’ be-tokheinu.	וַחַיֵּי עוֹלָם נִמְעַ בְּתוֹכֵנוּ:	and planted eternal life within us.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
notein ha-torah.	נוֹתֵן הַתּוֹרָה:	who gives the Torah.

One who has escaped great danger recites this blessing after the Aliyah:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
ha-gomeil le-ḥayyavim tovoṯ	הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת	who bestows goodness on the undeserving,
she-gemalani kol tov.	שֶׁגַּמְלָנִי כָּל טוֹב:	for having bestowed great favour on me.

Congregational response:

Amen. Mi she-gemalekha kol tov	אָמֵן. מִי שֶׁגַּמְלָךְ כָּל טוֹב	Amen. May the One who dealt kindly with you
hu yigmalekha kol tov. Selah.	הוּא יְגַמְלָךְ כָּל טוֹב. סֵלָה:	continue to show you only goodness.

* The original Reconstructionist prayerbook offered the version, אשר קרבנו לעבודתו, **asher keirevanu la-avodato**, “who has drawn us close to His service...” The intent was to avoid the chauvinistic connotations of chosenness in the traditional version, אשר בחר בך מכל העמים, **asher bahar banu mi-kol ha-‘ammim**, “who has chosen us from all peoples.” The current version seeks to maintain the positive aspects of chosenness, namely, our sense of uniqueness and relatedness to God. At the same time we maintain the Reconstructionist emphasis on vocation, rather than election. If we feel “chosen,” “drawn close,” or “distinguished,” it is only by virtue of our sense of purpose. In being called up to the Torah we affirm our commitment to divine service, or in contemporary terms, the service of ethical nationhood.





PERSONAL BLESSINGS

A PRAYER ON BEING CALLED UP TO THE TORAH

For Males:

<p>Mi she-beirakh avoteinu avraham yitzhak ve-ya'akov sarah rivkah raheil ve-lei'ah hu yevareikh et Ben She-'alah / she-'alu li-khvod ha-makom li-khvod ha-torah (li-khvod ha-shabbat) ve-li-khvod yom ha-din. Ha-kadosh barukh hu yishmereihu ve-yatzileihu / yishmereim ve-yatzileim mi-kol tzarah ve-tzukah u-mi-kol nega' u-mahalah ve-yishlah berakhah ve-hatzlahah be-khol ma'aseih yadav / yedeihem ve-yikhteveihu ve-yahtemeihu / ve-yikhteveim ve-yahtemeim le-hayyim tovim be-zeh yom ha-din 'im kol yisra'el ehav / aheihem. Ve-nomar amen.</p>	<p>מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה הוּא יְבָרֵךְ אֶת בֶּן שְׁעָלָה / שְׁעָלוּ לְכַבּוֹד הַמָּקוֹם לְכַבּוֹד הַתּוֹרָה (לְכַבּוֹד הַשַּׁבָּת) וְלְכַבּוֹד יוֹם הַדִּין: הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וַיַּצִּילֵהוּ / יִשְׁמְרֵם וַיַּצִּילֵם מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה וַיִּשְׁלַח בְּרַכְּהָ וְהַצְלִיחָהּ בְּכָל מַעֲשֵׂה יָדָיו / יְדֵיהֶם וַיִּכְתְּבֵהוּ וַיַּחְתְּמֵהוּ / וַיִּכְתְּבֵם וַיַּחְתְּמֵם לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין עִם כָּל יִשְׂרָאֵל אַחִיו / אַחֵיהֶם. וְנֹאמַר אָמֵן:</p>	<p>May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless son of who has / have come forward honouring God, the Torah (the Sabbath) and the Day of Judgment. May the Blessed Holy One keep and protect him / keep and protect them from all trouble and sorrow, from every affliction and illness; and send blessing and success to all his / their deeds, and inscribe him / them for a good life on this Day of Judgment together with all Israel, his / their kin, and let us say: Amen.</p>
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A PRAYER ON BEING CALLED UP TO THE TORAH

For Females:

<p>Mi she-beirakh avoteinu avraham yitzhak ve-ya'akov sarah rivkah raheil ve-lei'ah hu yevareikh et Bat She-'aletah / she-'alu li-khvod ha-makom li-khvod ha-torah (li-khvod ha-shabbat) ve-li-khvod yom ha-din. Ha-kadosh barukh hu yishmereha ve-yatzileha / yishmerain ve-yatzilein mi-kol tzarah ve-tzukah u-mi-kol nega' u-mahalah ve-yishlah berakhah ve-hatzlahah be-khol ma'aseih yadeha / yedeihen ve-yikhteveiha ve-yahtemeiha / ve-yikhtevein ve-yahtemein le-hayyim tovim be-zeh yom ha-din 'im kol yisra'el aheha / aheihen ve-nomar amen.</p>	<p>מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רַחֵל וְלֵאָה הוּא יְבָרַךְ אֶת בַּת שְׁעָלְתָּהּ / שְׁעָלוּ לְכַבוֹד הַמָּקוֹם לְכַבוֹד הַתּוֹרָה (לְכַבוֹד הַשַּׁבָּת) וְלְכַבוֹד יוֹם הַדִּין; הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֶהָ וְיַצִּילֶהָ / יִשְׁמְרוּ וְיַצִּילוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֹגַע וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֶיהָ / יָדֵיהֶן וְיִכְתְּבֶהָ וְיִחַתְמֶנָּה / וְיִכְתְּבוּ וְיִחַתְמוּ לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין עִם כָּל יִשְׂרָאֵל אַחֵיהָ / אַחֵיהֶן וְנֹאמַר אָמֵן:</p>	<p>May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless daughter of who has / have come forward honouring God, the Torah (the Sabbath) and the Day of Judgment. May the Blessed Holy One keep and protect her / keep and protect them from all trouble and sorrow, from every affliction and illness; and send blessing and success to all her / their deeds, and inscribe her / them for a good life on this Day of Judgment together with all Israel, her / their kin, and let us say: Amen.</p>
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PRAYER FOR HEALING

<p>Mi she-beirakh avoteinu avraham yitzhak ve-ya'akov sarah rivkah raheil ve-lei'ah hu yevareikh vi-rappei et ha-holeh Ben Et ha-holah Bat Adonai yis'adennu / yis'adennah al 'eres devai ye'ammetzeihu vi-hazzekeihu / ye'ammetzaha vi-hazzekeha be-orekh ru'ah ve-ometz leiv. Yittein adonai hokhmah ve-tushiyyah be-leiv ha-rofei li-ghot makh'ov ve-yishlah la-holeh / la-holah be-karob refu'ah sheleimah refu'at ha-nefesh u-rfu'at ha-guf. Yosif adonai lo / lah shenot hayyim ve-shalom le-hodot u-l-halleil la-rofei ha-ne'eman ve-ha-rahaman le-orekh yamim. Amen.</p>	<p>מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה הוּא יְבָרֵךְ וְיַרְפֵּא אֶת הַחֹלֶה בֶּן אֶת הַחֹלֶה בַּת יְהוָה יִסְעָדֵנוּ / יִסְעָדֵנָה עַל עֵרֶשׁ דְּוֵי יִאֲמָצְהוּ וְיַחֲזִקְהוּ / יִאֲמָצְהָ וְיַחֲזִקְהָ בְּאַרְךְ רוּחַ וְאִמְצָן לֵב: יִתֵּן יְהוָה חֲכָמָה וְתוֹשִׁיָּה בְּלֵב הַרוֹפֵא לְגִהוֹת מִכְּאוֹב וְיִשְׁלַח לַחֹלֶה / לַחֹלֶה בְּקָרוֹב רְפוּאָה שְׁלֵמָה רְפוּאֹת הַנַּפְשׁ וְרְפוּאֹת הַגּוּף: יֹסִיף יְהוָה לוֹ / לָהּ שָׁנוֹת חַיִּים וְשָׁלוֹם לְהוֹדוֹת וּלְהַלֵּיל לְרוֹפֵא הַנְּאִמָּן וְהַרְחָמָן לְאַרְךְ יָמִים. אָמֵן:</p>	<p>May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and send healing to son of daughter of May the Eternal One support him / her in his / her time of illness; <i>Psalm 41</i> encourage and strengthen him / her with patience and determination. May the Eternal One endow the attending physician with wisdom and insight to facilitate the healing process; may God speedily send the one who is ill a complete healing, a healing of body and soul. May the Eternal One grant him / her additional years of life and peace, in which he / she may offer thanks and praise to the faithful and compassionate Healer, for many days to come. Amen.</p>
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A Communal Prayer for Healing may be found on page 223.





INTRODUCTION TO
TORAH AND HAFTARAH READING
FOR YOM KIPPUR MORNING

The aim of the priestly atonement ritual was to ensure the spiritual and physical well-being of the community. Through rites of sacrificial blood and the ritual of the scapegoat, the sanctuary was purified, thereby effecting a reconciliation with the Deity, who had been alienated by sin and transgression. “The distinctive rites prescribed here involve rare practices called riddance, which effect the removal and destruction of impurity. The transgressions of the Israelites and their priests, which produce impurity, are dramatically transferred to the scapegoat, which is driven into the wilderness, never to return. Certain parts of sin offerings are burned to ashes outside the encampment rather than on the altar. Leviticus 16 also ordains the use of sacrificial blood in unusual ways during the purification of the sanctuary. These two processes — purification through sacrificial blood and purification by riddance — are woven into one of the most complex rituals to have reached us from any ancient society” (*Baruch Levine*).

By the time of the prophets, the idea of purging sin through the rituals of a sacrificial cult began to evolve. The prophets stressed the human-centered ethical understanding of sin and atonement, strongly opposing any notion that the rituals of the sacrificial cult could automatically purge sin. They warned that wicked people who brought sacrifices with the expectation of automatic atonement did nothing more than desecrate God’s Temple, thereby compounding their sins: “*What need have I of all your sacrifices? says the Eternal One. . . . Wash yourselves clean; put your evil doings away from my sight. Cease to do evil; learn to do good. Devote yourselves to justice; aid the wronged. Uphold the rights of the orphan; defend the cause of the widow*” (*Isaiah 1:11-17*). Isaiah’s words are reiterated by other prophets: “*I desire lovingkindness and not sacrifice*” proclaimed Hosea. And Micah similarly speaks forth: “*Would the Eternal be pleased with thousands of rams, with myriads of streams of oil? . . . It has been told to you, O mortal, what is good and what the Eternal One asks of you: Only to do justice, to love goodness, and to walk humbly with your God*” (*Micah 6:7-8*).





In the *haftarah* for Yom Kippur, Isaiah emphasizes the ethical context in the absence of which ritual is meaningless or worse:

“Is this the fast that I desire, a day for human self-denial?

... Is not this the fast that I desire:

*to open the bands of wickedness,
to unfetter the bonds of the yoke;
to let the oppressed go free,
and whatever the yoke, to break it!*

Is it not rather

*to share your bread with the hungry
and bring the homeless poor into your home;
when you see the naked, to clothe them,
and not hide from your own flesh and blood ?!”*

(Isaiah 58:5-7)

The concept of atonement was further developed by the rabbis, who shifted the emphasis to the behaviour of the individual rather than that of the collective. The rabbis transformed the public ritual of atonement on Yom Kippur into the private task of doing *teshuvah*, that is, the task of transforming human sin through personal self-reflection, return and renewal. Thus, what was originally a rite carried out only by the High Priest on behalf of the community now became the obligation of the entire community: to engage in acts of personal repentance so as to bring about atonement.





TORAH READING FOR YOM KIPPUR MORNING

Leviticus 16

First Aliyah

16 ¹The Eternal spoke to Moses after the death of Aaron's two sons who had died when they drew near before the presence of the Eternal. ²The Eternal One said to Moses, "Speak to Aaron your brother so that he not come indiscriminately into the Inner Shrine behind the veil, in front of the kapporet that is upon the Ark, lest he die; for I appear in a cloud over the kapporet. ³This is how Aaron shall come into the Inner Shrine: with a bull of the herd for a sin offering, and a ram for a burnt offering.

(On Shabbat, second Aliyah)

⁴He shall be dressed in a sacral linen tunic, with linen breeches over his body; with a linen sash shall he gird himself, and with a linen turban shall he be crowned. These are sacral garments, and so he shall bathe himself in water before dressing in them. ⁵From the Israelite community he shall take two he-goats for a sin offering, and one ram for a burnt offering. ⁶Aaron shall offer the bull for his own sin offering, to make atonement for himself and for his household.

¹ **aharei mot shenei benei aharon**, "after the death of Aaron's two sons" — The central ritual of Yom Kippur is presented in the context of the events that occurred in Leviticus 10, the inexplicable death of two of Aaron's sons, Nadav and Avihu, when they "offered strange fire to the Eternal" and "they died at the instance of the Eternal." Thus the attempt to seek atonement on Yom Kippur must be understood not simply as a reconciliation of our estrangement from God, but essentially as a coming to terms with the painful mystery of death.

² **ve-al yavo bekhol 'et**, "that he not come indiscriminately" (literally, "that he does not enter at all times") — This is not meant to prohibit entrance to the priest, or set limits with regard to time. It is rather a warning that the quality of time be guarded and intensified: "He may enter any time he chooses as long as he follows this procedure (be-zot, v. 3)" (*Midrash, Leviticus Rabbah 21:6*).

³ **be-zot**, "This is how" — "With the consciousness of his personal high calling ... with thoughts of the responsibility for never-ceasing energetic striving upwards toward the height of goodness" (*Samson Raphael Hirsch*).





ויקרא ט"ז

ראשון

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם
 לִפְנֵי־יְהוָה וַיִּמָּתוּ: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרֹן אֲחִידָךְ
 וְאֵל־יָבֵא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרֶכֶת אֶל־פְּנֵי הַכַּפֹּרֶת
 אֲשֶׁר עַל־הָאֹרֹן וְלֹא יָמוּת כִּי בַעֲזֹן אֲרָאָה עַל־הַכַּפֹּרֶת: בְּזֹאת
 יָבֵא אֶהֱרֹן אֶל־הַקֹּדֶשׁ בְּפֶרֶךְ בֶּן־בְּקָר לְחַטָּאת וְאֵיל לְעֹלָה:

(בשבת שני)

כְּתִנֹּת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמַכְנָסִי־בַד יִהְיוּ עַל־בְּשָׂרוֹ וּבִאֲבִנֹת בַּד
 יִחְגַּר וּבְמִצְנַפֶּת בַּד יִצְנַף בְּגָדֵי־קֹדֶשׁ הֵם וְרַחֲוֵן בְּמִיּוֹם אֶת־בְּשָׂרוֹ
 וְלִבְשָׁם: וּמֵאֵת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שַׁעֲרֵי עֵזִים לְחַטָּאת
 וְאֵיל אֶחָד לְעֹלָה: וְהִקְרִיב אֶהֱרֹן אֶת־פֶּרֶךְ הַחַטָּאת אֲשֶׁר־לוֹ וּבִפֶּרֶךְ
 בַּעֲדוֹ וּבַעֲדֵי בֵיתוֹ:

ha-kodesh, "the Inner Shrine" — This term for the Inner Shrine is used only here in Leviticus 16; elsewhere the term used is **kodesh ha-kodashim**, or "Holy of Holies" (*Jacob Milgrom*). For true atonement, we must ultimately go to the innermost place where holiness may be found.

kapporet, kapporet — Usually rendered as "cover," "mercy-seat" or "throne," this untranslatable term refers to the solid gold, sculptured lid atop the Ark with two cherubim, one at either end, kneeling and facing each other with outstretched wings that touch over the middle. From the same root as the verb *k-p-r*, "to wipe clean, purify," hence "to atone," this lid served a more dynamic function than that of being merely a cover. It was "the place of atonement," the focal point for the essential activity on the Day of Atonement.

⁴ **Ketonet bad kodesh yilbash, "He shall be dressed in a sacral linen tunic"** — The regular, ornate regalia of the High Priest, made of gold, rare gems and woven fabrics of costly dyes, were replaced by unadorned white linen garb for the Yom Kippur ritual. This was the sanctity of simplicity and humility. And so it is that we wear white on the Day of Atonement.





Second Aliyah
(On Shabbat, Third Aliyah)

⁷Aaron shall take the two he-goats and stand them before the Eternal at the entrance of the Tent of Meeting. ⁸Aaron shall then place upon the two he-goats lots: one lot marked “for the Eternal” and the other “for Azazel.” ⁹Aaron shall bring near the he-goat upon which came up the lot marked “for the Eternal” and designate that one as the sin offering; ¹⁰while the he-goat upon which fell the lot “for Azazel” shall be left standing alive before the Eternal, to make atonement with it by sending it off into the wilderness for Azazel. ¹¹Aaron shall then bring near his bull for the sin offering, to make atonement for himself and for his household, and slaughter his bull for the sin offering.

⁷ **yikah shenei se'irei 'izzim**, “take the two he-goats” — The Israelites take two goats as symbolic representations of their sins. One is an offering to God, burned and sacrificed, while the other is set free to roam in the wilderness. From this we learn that we must do two things with our past deeds. We know that it is important to burn, nullify, and atone through sacrifice in order to seek forgiveness and a new beginning. But it is also important to recognize that what we have done is done. It still exists somewhere — the demons behind us that always haunt us. Perhaps the scapegoat being set free is the symbol that somewhere in our own wilderness of the mind our sins can never be totally forgotten. We can set them free, but we never know where they have gone — they are not finished or dead or burned (*Rita Schulman*).

⁸ **la-'azazel**, “for Azazel” — The meaning of ‘azazel, a term found nowhere else in the Bible, has been understood variously as the name of the place in the wilderness, the “fierce difficult land” (*Talmud, Yoma 67b*) to which the goat was sent; the goat (‘ez) that “goes away” (*azal*), or scapegoat; and, as first suggested by Ibn Ezra, the goat-demon referred to in Leviticus 17:7. Most moderns favour this last interpretation, but they offer, as did their predecessors, differing views of the identity and nature of the goat-demon and the significance of dispatching a sacrificial goat to its abode. “Even in a world ruled by God, evil forces were at work — forces that had to be destroyed if God’s earthly home ... was not to be defiled. By transferring the sins of Israel to the scapegoat and then sending it out into the wilderness marked ‘for Azazel,’ ancient Jews believed they were forcing the iniquities of the people back on Azazel” (*Baruch Levine*).





שני (בשבת שלישי)

וּלְקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל
מוֹעֵד: וְנָתַן אֶהָרֶן עַל־שְׁנֵי הַשְּׁעִירִים גְּרָלוֹת גּוֹרֵל אֶחָד לַיהוָה
וְגוֹרֵל אֶחָד לְעִזָּאזֵל: וְהִקְרִיב אֶהָרֶן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו
הַגּוֹרֵל לַיהוָה וַעֲשֶׂהוּ חַטָּאת: וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל
לְעִזָּאזֵל יַעֲמֶד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעִזָּאזֵל
הַמִּדְבָּרָה: וְהִקְרִיב אֶהָרֶן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ וּכְפַר בְּעֵדוֹ
וּבְעֵד בֵּיתוֹ וְשָׂחַט אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ:

¹⁰ **lifnei adonai**, “before the Eternal” — As has already been stated at the outset in v. 7, and reiterated here for emphasis, this entire ritual is ordained by and reflects Israel’s loyalty to the Eternal and is in no way to be construed as a sacrifice to Azazel.

le-khapper ‘alav, “to make atonement with it” (literally, “over, with or alongside it”) — The atonement or expiation from sin was not done for the sake of the goat, but rather by means of the goat for the sake of the community. Rashi, however, noting that the verb *k-p-r* connotes confession, as well as atonement, suggests that this could refer to the confession that was made “over” the goat (v. 21).





Third Aliyah
(On Shabbat, Fourth Aliyah)

¹²Then he shall take a full fire pan of blazing coals from off of the altar before the Eternal and two handfuls of aromatic incense, finely ground, and bring it within the veiled area. ¹³He shall place the incense upon the fire before the Eternal, so that a cloud of incense conceals the *kapporet* which is over the Ark of the Pact, and he not die. ¹⁴He shall take some of the bull's blood and sprinkle it with his finger over the *kapporet* on the east side, and in front of the *kapporet* he shall sprinkle seven times some of the blood with his finger. ¹⁵He shall slaughter the goat of sin offering that is the people's and bring its blood within the veiled area and do with it as was done with the blood of the bull; he shall sprinkle it upon the *kapporet* and in front of the *kapporet*.

¹⁶Thus he shall purge the Inner Shrine from the impurity of the Israelites, as a result of their transgressions and their sins; and likewise, he shall do the same for the Tent of Meeting which abides with them in the midst of their ritual impurity. ¹⁷And no one else is to be in the Tent of Meeting with him when he comes to make atonement in the Inner Shrine, until he comes out, having made atonement for himself, for his family and for the entire congregation of Israel.

¹³ **ve-khissa 'anan ha-ketoret et ha-kapporet... ve-lo met**, "so that a cloud of incense conceals the *kapporet*... and he not die" — The cloud of incense served as an additional veil to the cloud over the *kapporet*, where God's presence appeared. Proximity to the Divine Presence is a potential source of great danger.

ha-'edut, "the Ark of the Pact" — The term *'edut* normally means "testimony." Here it refers to the Tablets of the Law, which embody the Pact (or Covenant), sets forth its terms and attests to its binding nature. The full term "Ark of the Pact," *aron ha-'edut*, is abbreviated here in the Hebrew to indicate the essential function of the ark, which was to house the tablets.

¹⁷ **ve-hipper ba'ado u-ve'ad beito u-ve'ad kol kehal yisrael**, "to make atonement for himself and for his household and for the entire congregation of Israel." — "Improve yourself first; then improve others" (Talmud, Sanhedrin 18a).





שלישי (בשבת רביעי)

וְלָקַח מִלֹּא־הַמִּחְתָּה גְּחִלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֹּא
חֲפָזָיו קָמַרְתָּ סָמִים דָּקָה וְהִבִּיא מִבַּיִת לְפָרְכָת: וְנָתַן אֶת־הַקָּמַרְת
עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה | עַנְנֵי הַקָּמַרְת אֶת־הַכִּפֹּרֶת אֲשֶׁר
עַל־הַעֲדוּת וְלֹא יָמוּת: וְלָקַח מִדָּם הַפֶּה וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי
הַכִּפֹּרֶת קֹדְמָה וְלִפְנֵי הַכִּפֹּרֶת יִזָּה שִׁבְעַ־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ:
וְשָׁחַט אֶת־שְׁעִיר הַחַטָּאת אֲשֶׁר לְעֵם וְהִבִּיא אֶת־דָּמּוֹ אֶל־מִבַּיִת
לְפָרְכָת וְעָשָׂה אֶת־דָּמּוֹ בְּאֶשֶׁר עָשָׂה לְדָם הַפֶּה וְהִזָּה אֹתוֹ
עַל־הַכִּפֹּרֶת וְלִפְנֵי הַכִּפֹּרֶת: וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל
וּמִפְּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשְּׂכָן אִתָּם
בְּתוֹךְ טְמֵאתָם: וְכָל־אָדָם לֹא־יִהְיֶה | בְּאַהֲל מוֹעֵד בְּבֹאוֹ לְכַפֵּר
בְּקֹדֶשׁ עַד־צֵאתוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קְהַל יִשְׂרָאֵל:





Fourth Aliyah
(On Shabbat, Fifth Aliyah)

¹⁸He shall go out to the altar that is before the Eternal and purge it, taking some of the blood of the bull and some of the blood of the goat and placing it upon the horns of the altar, all around. ¹⁹He shall sprinkle some of the blood with his finger seven times, purifying it from the impurities of the Israelites and sanctifying it. ²⁰When he has finished purging the Inner Shrine, the Tent of Meeting, and the Altar, he shall bring near the live goat. ²¹Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the Israelites, all their transgressions and all their sins, putting them upon the head of the goat and sending it off into the wilderness through an appointed person. ²²The goat shall carry with it all the iniquities to a land which is inaccessible, and the goat shall be set free in the wilderness.

²³Aaron shall then enter the Tent of Meeting and remove his linen garments that he put on when he entered the Inner Shrine and leave them there.

²⁴He shall then bathe himself in water in the holy place and then put on his vestments; he shall then go out and make his burnt offering and the burnt offering for the people and make atonement for himself and for the people.

²¹ **ve-hitvaddah**, “and confess” — The verb *hitvaddah*, from the root *y-d-h*, means “to reveal oneself” and connotes the opposite of concealment (*Baruch Levine*).

ish ‘itti, “an appointed person” — The precise meaning of this term, which appears nowhere else in the Bible, is uncertain. It seems to suggest a person available at a certain time to carry out this task. Rashbam suggests it implies a person who could find his way in and out of the wilderness so that he, and not the goat, would be able to return.





רביעי (בשבת חמישי)

וַיֵּצֵא אֱלֹהֵי הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי-יְהוָה וַכֹּפֵר עָלָיו וַלְקַח מִדָּם הַפָּר
וּמִדָּם הַשְּׁעִיר וְנָתַן עַל-קַרְנֹת הַמִּזְבֵּחַ סָבִיב: וְהָיָה עָלָיו מִן-הַדָּם
בְּאֹצְבָעוֹ שֶׁבַע פְּעָמִים וְטָהְרוּ וְקִדְּשׁוּ מִמֵּמַת בְּנֵי יִשְׂרָאֵל: וְכִלָּה
מִכֹּפֶר אֶת-הַקֹּדֶשׁ וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ וְהִקְרִיב
אֶת-הַשְּׁעִיר הַחַי: וְסָמַךְ אֶהָרֵן אֶת-שְׁתֵּי יָדָיו [ידיו] עַל-רֹאשׁ הַשְּׁעִיר
הַחַי וְהִתְוֹדָה עָלָיו אֶת-כָּל-עֲוֹנֹת בְּנֵי יִשְׂרָאֵל וְאֶת-כָּל-פְּשָׁעֵיהֶם
לְכָל-חַטָּאתָם וְנָתַן אֹתָם עַל-רֹאשׁ הַשְּׁעִיר וְשִׁלַּח בְּיַד-אִישׁ עֵתִי
הַמִּדְבָּרָה: וְנִשָּׂא הַשְּׁעִיר עָלָיו אֶת-כָּל-עֲוֹנֹתָם אֶל-אֶרֶץ גּוֹרָה וְשִׁלַּח
אֶת-הַשְּׁעִיר בַּמִּדְבָּר: וּבָא אֶהָרֵן אֶל-אֹהֶל מוֹעֵד וּפָשַׁט אֶת-בְּגָדָיו
הַבָּד אֲשֶׁר לָכֶשׂ בְּבָאוּ אֶל-הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וְרָחֵץ אֶת-בְּשָׂרוֹ
בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָכֶשׂ אֶת-בְּגָדָיו וַיֵּצֵא וְעָשָׂה אֶת-עֲלֹתוֹ
וְאֶת-עֹלֹת הָעֵם וַכֹּפֵר בְּעֶדוֹ וּבְעֶד הָעֵם:

חמישי (בשבת שישי)

וְאֵת חֶלֶב הַחֲטָאת יִקְטִיר הַמִּזְבֵּחַ: וְהִמְשִׁיחַ אֶת-הַשְּׁעִיר לְעֹזָאוֹל
יַכְבֶּס בְּגָדָיו וְרָחֵץ אֶת-בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי-כֵן יָבֹא אֶל-הַמִּחְנָה:
וְאֵת פֶּר הַחֲטָאת וְאֵת שְׁעִיר הַחֲטָאת אֲשֶׁר הוּבֵא אֶת-דָּמָם לְכֹפֶר
בְּקֹדֶשׁ יוֹצִיא אֶל-מַחֲוֵץ לַמִּחְנָה וְשִׂרְפוּ בְּאֵשׁ אֶת-עֲרֹתָם
וְאֶת-בְּשָׂרָם וְאֶת-פְּרָשָׁם: וְהִשְׂרַף אֹתָם יַכְבֶּס בְּגָדָיו וְרָחֵץ
אֶת-בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי-כֵן יָבֹא אֶל-הַמִּחְנָה: וְהִיְתָה לָכֶם לְחֻקַּת





Fifth Aliyah
(On Shabbat, Sixth Aliyah)

²⁵The fat of the sin offering he shall burn into smoke on the altar. ²⁶And he who sets free the goat for Azazel shall wash his clothes and bathe himself in water, after which he may reenter the camp. ²⁷The bull of sin offering and the goat of sin offering whose blood was brought to purge the Inner Shrine shall be taken outside of the camp; and their hides, flesh and dung shall be consumed by fire. ²⁸He who burned them shall wash his clothes and bathe himself in water, after which he may reenter the camp.

²⁹This shall be for you a law for all time: in the seventh month on the tenth day of the month, you shall practice self-denial, and you shall do no manner of creative labour, neither the citizen nor the stranger in your midst. ³⁰For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Eternal.

Sixth Aliyah
(On Shabbat, Seventh Aliyah)

³¹It shall be a Sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. ³²The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall wear the sacred linen garments. ³³He shall purge the Inner Shrine and the Tent of Meeting, and he shall purge the Altar, and shall make atonement for the priest and for all the people. ³⁴This shall be for you a law for all time, to make atonement for the Israelites for all of their sins once a year; and Aaron did as the Eternal had commanded Moses.

The second sefer Torah is placed on the Reading Table
while the reader recites Hatzki Kaddish on page 538.

²⁹ **te'annu et nafshoteikhem**, "you shall practice self-denial" — The biblical idiom *'innah nefesh* only connotes fasting. The rabbis defined the term to include five abstentions: eating and drinking, bathing, anointing oneself with oil, wearing leather shoes, and sexual relations (*Mishnah Yoma 8:1*).





עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנֶנּוּ אֶת־נַפְשֹׁתֵיכֶם
 וְכֹל־מְלֹאכֶה לֹא תַעֲשׂוּ הַאֲזֹרָה וְהַגֶּר הַגֵּר בְּתוֹכְכֶם: כִּי־בַיּוֹם
 הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְמַהֲרָא אֶתְכֶם מִכָּל הַמַּאֲתִיכֶם לִפְנֵי יְהוָה תִּמְהַרְוּ:

שישי (בשבת שביעי)

שֵׁשֶׁת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם חֲקַת עוֹלָם: וְכִפֹּר
 הַכֹּהֵן אֲשֶׁר־יִמְשָׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדָיו לְכַהֵן תַּחַת אֲבִיו
 וְלִבָּשׁ אֶת־בְּגָדֵי הַכֹּהֵן בְּגָדֵי הַקֹּדֶשׁ: וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ
 וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם
 הַקָּהָל יִכַּפֵּר: וְהִיְתָה־זֹאת לָכֶם לְחֲקַת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל
 מִכָּל־הַמַּאֲתָם אֲחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

The second sefer Torah is placed on the Reading Table
 while the reader recites Hatzi Kaddish on page 538.

³⁰ **Ki va-yom ha-zeh**, "For on this day" — It is not the day (*ha-yom*) itself that has the power of atonement, but rather it is on this day (*va-yom*) that we can seek atonement (*Zohar*).

yekhapper, "atonement shall be made" — (literally, "he [the priest] shall make atonement") Three times in our reading the Torah says "it is a law for all times (*hukat 'olam*). From this our sages understood that even when the Temple and the priestly cult no longer exist, a spiritual atonement for human beings can still be achieved on this day.

lifnei adonai, "before the Eternal" — According to Rabbi Elazar ben Azariah, this verse teaches that Yom Kippur atones for the sins committed *before the Eternal*, that is, for sins between ourselves and God, and not for sins committed between ourselves and others. For such sins, Yom Kippur cannot atone until one has first sought reconciliation with the injured party (*Mishnah Yoma 8:9*).

³¹ **shabbat shabbaton**, "a Sabbath of complete rest" (sometimes understood as "a Sabbath of Sabbaths") — Unlike the other festivals, including Rosh Ha-Shanah, when making fire for the preparation of food and related work are permitted, only Yom Kippur is a *shabbat shabbaton*, when all of the prohibitions of the Sabbath apply. "Yom Kippur should be the opposite of the kind of fast day criticized by Isaiah: 'Behold on your fast day you pursue your business' (*Isaiah 58:3*)" (*Seforno*).





Ḥatzi kaddish

חצי קדיש ḤATZI KADDISH

After the reading of the Torah, the reader recites:

Yitgaddal ve-yitkaddash shemeih rabba be-alma di vera khi-r'uteih.	יִתְגַּדַּל וְיִתְקַדַּשׁ שֵׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתָהּ	May God's sovereignty be established
be-ḥayyeikhon u-v-yomeikhon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	in your lifetime,
u-v-ḥayyei de-khol beit yisra'el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	and the life of the entire House of Israel,
ba-'agala u-vi-zman kariv.	בְּעֵגְלָא וּבְזִמְן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן;	and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh le-'alam u-l-'alemei 'almayya.	יְהִי שֵׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעַלְמֵי עֲלְמַיָּא:	May God's great name be blessed forever, in all worlds, unto eternity.
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Reader:

Yitbarakh ve-yishtabbaḥ ve-yitpa'ar ve-yitromam ve-yitnassei	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַסֵּא	Blessed, praised and glorified, extolled and honoured,
ve-yit'haddar ve-yit'alleh ve-yit'hallal shemeih de-kudsha	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שֵׁמֵהּ דְקֻדְשָׁא	adorned, exalted and acclaimed, be the name of the Holy One,

Congregation and Reader:

Berikh hu.	בְּרִיךְ הוּא.	the blessed,
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Reader:

Le-'eilla u-l-'eilla	לְעֵילָא וּלְעֵילָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בִּרְכַתָּא וְשִׁירָתָא	all prayer and song,
tushbeḥata ve-neḥemata	תִּשְׁבַּחְתָּא וְנַחֲמָתָא	praise and consolation that may be
da-amiran be-alma. Ve-imru amen.	דְאָמִירֵן בְּעַלְמָא. וְאָמְרוּ אָמֵן:	uttered in this world; and let us say: Amen.





As the Torah is raised, the congregation rises and chants:

Ve-zot ha-torah. 'Eitz ḥayyim hi	וְזֹאת הַתּוֹרָה. עֵץ הַיַּיִם הִיא	This is the Torah, a tree of life	
la-maḥazikim bah	לְמַחְזִיקִים בָּהּ	to those who grasp it;	
ve-tomekheha me'ushar.	וְתִמְכֶיהָ מְאֻשָּׁר:	those who uphold it are made happy.	<i>Proverbs 4</i>

Maftir

במדבר כ"ט NUMBERS 29:7-11

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת-נַפְשֹׁתֵיכֶם כָּל-מְלָאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוָה רֵיחַ נִיחֹחַ פֶּרֶךְ בֶּן-בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינָיִם לַפָּר שְׁנַיִם עֶשְׂרִינָיִם לְאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂיִם: שְׁעִיר-עֲזִים אֶחָד חַטָּאת מִלֶּבֶד חַטָּאת הַכִּפְּרִים וְעֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֶיהָם:	⁷ On the tenth day of the seventh month, you shall observe a sacred occasion, and shall practice self-denial; you shall do no creative labour. ⁸ You shall sacrifice to the Eternal a burnt offering of pleasing aroma: one bull of the herd, one ram, seven pure yearling lambs shall you have. ⁹ Their accompanying meal offering of choice flour mixed with oil: three-tenths for each bull, two-tenths for each ram. ¹⁰ For the seven lambs, there shall be one tenth for each. ¹¹ There shall be one goat for the sin offering, aside from the sin offering of expiation and the regular burnt offering with its accompanying meal offering and libations.
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ISAIAH'S CALL TO REMEMBER

The Yom Kippur liturgy overflows with appeals that God “remember us for life.” It also prominently features our own remembrance of those who gave us life (Yizkor), and a memorial (the *Eilleh Ezkerah* Martyrology) to those who gave their lives in God’s name, not only recently but long ago. At one point we pray, “Remember your mercies, O God, and your lovingkindnesses, for they are *mei-’olam*, forever.” The divine process of remembering invoked in this prayer is mysterious and unreliable; God’s mercies, eternal like God, are often (like God’s presence) far from obvious. Because they are “forever,” we have grounds for hope that we may see more of them. Because they are often absent, we are sometimes driven to despair.

The Haftarah hopes to move us in a different direction: to make us the instruments of God’s remembrance, the performers of God’s mercies in this world. It is we who clothe each other in respect each day, wrap each other in good memories of a life well spent, enable or preclude lives anchored in dignity and blessed with love. The prayer that God activate God’s lovingkindness in the world is, as always in Jewish tradition, first of all a summons to the one who prays. Mercy arises *mei-’olam*, after all: literally “from the world.” It is as if the rabbis were telling us, by inserting Isaiah’s call into the liturgy, “Get the holiday right, move through the externals of fasting and liturgy, do the internal work of introspection — and then be remembered to life by remembering it. Call down divine mercy by enacting it.” What does that mean? “Unlock the fetters of wickedness, untie the cords of lawlessness, let the oppressed go free, break off every yoke... share your bread with the hungry, and bring the homeless poor into your home; when you see the naked, to clothe them, and not hide from your own flesh and blood!”

“And when must we do all these things,” asks Rabbi Akiva in the Talmud. His answer could not be more direct: “Now.” If we wish to avert the evils which the world so often decrees, prayer and repentance alone will not suffice. Justice is required, never more so than today.

Arnold Eisen





HAFTARAH FOR YOM KIPPUR

The following blessing is chanted before the *Haftarah*:

<p>Barukh attah adonai eloheinu melekh ha-olam asher baḥar bi-nvi'im tovim ve-ratzah ve-divreihem ha-ne'emarim be-emet. Barukh attah adonai ha-boḥeir ba-torah u-v-moshe 'avdo u-v-yisra'el 'ammo u-vi-nvi'ei ha-emet va-tzedek.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמְרִים בְּאֵמֶת: בְּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:</p>	<p>You abound in blessings, Eternal One our God, Sovereign of all time and space, who distinguished faithful prophets and took delight in their words uttered in truth. Blessed are you, Eternal One, who has distinguished the Torah, Moses, the People of Israel, and prophets of truth and righteousness.</p>
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ISAIAH 57:14–58:14

57 ¹⁴It shall be said, “Pave a road, pave a road. Clear a path! Remove the obstacles from my people’s path.”

¹⁵For thus says the exalted and uplifted One who abides forever, whose name is Holy: I abide in exalted holiness — but I am also with the contrite and downtrodden spirit, to revive the spirit of the downtrodden and to revive the heart of the contrite. ¹⁶I will not quarrel forever, nor remain angry for eternity; for the spirit I gave would collapse, all the souls I have made. ¹⁷For the sins engendered by greed I was angered and struck him; I hid my face and was angry, and he continued waywardly following the path of his heart.

¹⁸But when I see his new path, I will heal him; I will guide him and grant comfort to him and his mourners. ¹⁹I create fruitful speech: “Peace, peace, to the far and the near,” says the Eternal, thus healing him.

²⁰However, the wicked are like the restless sea which cannot be stilled, whose waters churn up slime and sludge. ²¹For the wicked, my God says, “There is no peace.”

58 ¹Cry aloud! Hold nothing back! Raise your voice like a shofar; proclaim to my people their crimes, to the house of Jacob their sins.

²Day after day they claim to seek me and fancy themselves to know my ways, like a nation that does what is just and never abandoned the laws of its God. They inquire after my laws of righteousness, as if they desired to be close to God. ³They ask “Why have we fasted if you do not see; why have we denied ourselves if you pay no heed?”

¹⁴ **mi-derekh ‘ammi**, “from my people’s path”— The path Isaiah refers to here is the path of *teshuvah*, the path of return. The obstacles which must be overcome are Israel’s exile from their land and their God.

²⁰ **ve-ha-resha’im ka-yam nigrash**, “However, the wicked are like the restless sea” — Just as each wave follows the one before it being broken against the shore, and does not abandon the path which is leading to its destruction and return to the sea, so do the evil ones follow each other blindly along the road to self-destruction (*Rashi*).





ישעיה נ"ן-נ"ח

ואמר סלו-סלו פנו-דרך הרימו מכשול מדרך עמי: כי כה אמר
רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת-דבא
ושפל-רוח להחיות רוח שפלים ולהחיות לב נדבאים: כי לא
לעולם אריב ולא לנצח אקצוף כי-רוח מלפני יעטוף ונשמות
אני עשיתי: בעון בצעו קצפתי ואבהו הסתר ואקצוף וילך שוכב
בדרך לבו: דרכיו ראיתי וארפאהו ואנחהו ואשלם נחמיו לו
ולאבליו: בורא ניב [נוב] שפתים שלום | שלום לרחוק ולקרוב
אמר יהוה ורפאתיו: והרשעים כים נגרש בי השקט לא יוכל
ויגרשו מימיו רפש וטיט: אין שלום אמר אלהי לרשעים:

קרא בגרון אל-תחשך כשופר הרם קולך והגד לעמי פשעים
ולבית יעקב חטאתם: ואותי יום | יום ידרשון ודעת דרכי יחפצון
כגוי אשר-צדקה עשה ומשפט אלהיו לא עזב ישאלוני
משפטי-צדק קרבת אלהים יחפצון: למה צמנו ולא ראית ענינו
נפשנו ולא תדע הן ביום צמכם תמצאו-חפין וכל-עצביכם
תנגשו: הן לריב ומצה תצומו ולהכות באגרף רשע לא-תצומו
כיום להשמיע במרום קולכם:





Because on the day of your fast you are preoccupied with your possessions and oppress your workers! ⁴Because you fast amidst contention and strife, and strike vicious blows. You do not fast in a manner befitting this day, that your voices may be heard on high.

⁵Is this the fast that I desire, a day for human self-denial?
To bow one's head like a bulrush, to grovel in sackcloth and ashes?
Is *this* what you call a fast acceptable to the Eternal?

⁶Is not *this* the fast that I desire:
to open the bands of wickedness,
to unfetter the bonds of the yoke;
to let the oppressed go free,
and whatever the yoke, to break it!

⁷Is it not rather
to share your bread with the hungry,
and bring the homeless poor into your home;
when you see the naked, to clothe them,
and not hide from your own flesh and blood?!

⁸Then your light shall burst forth like the dawn;
your healing shall speedily take root.
Your righteousness shall proceed before you,
and the presence of the Eternal shall gather you in.

⁹Then you shall call and the Eternal will respond,
you shall cry out and God will say, "Here I am"
— if you remove the yoke from your midst,
if you stop pointing fingers and speaking maliciously.

⁸ **kevod adonai ya'asfekha**, "the presence of the Eternal shall gather you in" — The Hebrew *ya'asfekha*, may be a reference to the ingathering of the exiles. "I will gather the dispersed of Israel" (Isaiah 11:12).





הַכֹּזֵה יִהְיֶה צוֹם אֲבֹתָהוּ יוֹם עֲנוֹת אָדָם נַפְשׁוֹ
הַלֵּכֶף כְּאַנְמֵן רֹאשׁוֹ וְשָׂק וְאַפְרִ יֵצִיעַ
הַלְזָה תִּקְרָא-צוֹם וַיּוֹם רְצוֹן לַיהוָה:

הַלּוֹא זֶה צוֹם אֲבֹתָהוּ
פִתַח חֲרָצְבוֹת רָשָׁע
הִתְר אַגְדוֹת מוֹטָה
וְשִׁלַּח רְצוּצִים חֲפְשִׁים
וְכָל-מוֹטָה תִּנְתַּקוּ:

הַלּוֹא פָּרַם לָרַעַב לַחֲמֹךְ
וְעֵנִיִּים מְרוֹדִים תִּבְיֵא בַּיִת
כִּי-תִרְאֶה עָרֶם וְכִסְיֹתוֹ
וּמִבְשָׂרָךְ לֹא תִתְעַלֵּם:

אִזּוּ יִבְקַע כִּשְׁחַר אֹרֶךְ
וְאַרְכָּתְךָ מִהֲרָה תִצְמַח
וְהִלֵּךְ לְפָנֶיךָ צְדָקָה
כְּבוֹד יְהוָה יֵאֱסָפֶךָ:

אִזּוּ תִקְרָא וַיְהוּהָ יַעֲנֶה
תִּשְׁוַע וַיֵּאמֶר הַנְּנִי
אִם-תִּסִּיר מִתּוֹכְךָ מוֹטָה
שִׁלַּח אֲצַבֵּעַ וּדְבַר-אֶון:





¹⁰If you give of yourself to the hungry
and satisfy the starving soul,
then your light shall shine in the darkness
and your gloom shall give way to the noonday sun.

¹¹The Eternal will guide you always,
nourish you with sustenance,
and strengthen your bones;
you will be like a luxurious garden,
like a spring whose waters never cease.

¹²The ancient ruins shall be rebuilt through you,
the foundations of old shall be reestablished;
you will be called “repairer of the breach, restorer of paths for habitation.”

¹³If you refrain from trampling my Shabbat,
from doing your business on my sacred day;
if you call the Shabbat “a delight”
and the sacred day of the Eternal “honoured;”
if you honour it by abandoning your customary activities
and not pursuing your business
or even speaking about it,

¹⁴— then you will take delight in the Eternal.
I will set you astride the high places of the land,
and I will provide you with the heritage of your ancestor Jacob
— thus the Eternal has spoken.

¹⁰ **Ve-tafeik la-ra'eiv nafshekha**, “If you give of yourself to the hungry” — *Tzedakah* (charity) is not enough. You must offer comfort, sympathy and friendship (*Talmud, Baba Batra 9b*).





וְתַפֵּק לְרַעֲב נַפְשֶׁךָ וְנַפֵּשׁ נַעֲנֶה תִּשְׁבִּיעַ
וְזָרַח בַּחֲשֶׁךְ אֹרֶךְ וּאֶפְלֹתֶךָ כַּצְּהָרִים:

וְנַחֲךָ יְהוָה תָּמִיד
וְהִשְׁבִּיעַ בַּצְּחָצְחוֹת נַפְשֶׁךָ
וְעֲצַמְתֶּיךָ יַחְלִיץ
וְהָיִיתָ כְּגֵן רוּחַ
וְכַמּוֹצָא מַיִם אֲשֶׁר לֹא יִכְזָבוּ מִיָּמָיו:

וּבְנוּ מִמֶּךָ חֲרֻבוֹת עוֹלָם
מוֹסְדֵי דוֹר-וָדוֹר תִּקְוָם
וְקִרְא לֵךְ גִּדְר פֶּרִץ מְשׁוֹבֵב נְתִיבוֹת לְשִׁבְתָּ:

אִם-תִּשְׁיֵב מִשְׁבֶּת רִגְלֶךָ
עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קִדְשֵׁי
וְקִרְאתָ לְשִׁבְתָּ עֲנֵג
לְקָדוֹשׁ יְהוָה מְכַבֵּד
וְכַבְּדָתוּ מַעֲשׂוֹת דְּרָכֶיךָ
מִמּוֹצֵא חֲפָצֶךָ וְדַבֵּר דְּבַר:
אִז תִּתְעַנֵּג עַל-יְהוָה
וְהִרְכַּבְתֶּיךָ עַל-בְּמֹתַי (כְּמוֹתַי) אֲרִץ
וְהֵאֱכַלְתֶּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ
כִּי פִי יְהוָה דִּבֶּר:





On completing the *Haftarah*, its reader chants the concluding blessings:

<p>Barukh attah adonai eloheinu melekh ha-’olam tzur kol ha-’olamim tzaddik be-khol ha-dorot. Ha-el ha-ne’eman ha-omeir ve-’oseh Ha-medabbeir u-mkayyeim she-kol devarav emet va-tzedek. Ne’eman attah hu adonai eloheinu ve-ne’emanim devarekha ve-davar ehad mi-devarekha ahor lo yashuv reikam ki el melekh ne’eman ve-rahaman attah. Barukh attah adonai ha-el ha-ne’eman be-khol devarav.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צַדִּיק בְּכָל הַדּוֹרוֹת. הָאֵל הַנֶּאֱמָן הַאֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק: נֶאֱמָן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אֲחֹר לֹא יִשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה יְהוָה הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו:</p>	<p>You abound in blessings, Eternal One our God, Sovereign of all time and space, Rock of all ages, Righteous One of all generations; the faithful God who fulfills promises, who speaks and carries through, whose every word is right and true. Faithful are you, Eternal One our God; your words are trustworthy. Not one of your words will prove empty, for you are a faithful and compassionate ruling God. Praised are you, Eternal One, faithful in all your words.</p>
<p>Raheim ‘al tziyyon ki hi beit hayyeinu ve-la-’aluvat nefesh toshi’a bi-mheirah ve-yameinu. Barukh attah adonai mesammei’ah tziyyon be-vaneha.</p>	<p>רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבֵת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׂמְּחַת צִיּוֹן בְּבָנֶיהָ:</p>	<p>Show compassion for Zion to which we come home. Redeem the stricken in spirit speedily in our days. Blessed are you, Eternal One, who brings joy to Zion through her children.</p>
<p>Sammeheinu adonai eloheinu be-eiliyahu ha-navi ‘avdekha u-v-malkhut beit david meshihekha bi-mheirah yavo ve-yageil libbeinu.</p>	<p>שְׂמַחֵנוּ יְהוָה אֱלֹהֵינוּ בְּאֵלֵיהוּ הַנְּבִיא עֲבָדֶךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בְּמַהֲרָה יָבֹא וְיַגִּיל לִבֵּנוּ:</p>	<p>Make us joyful, Eternal One our God, with the coming of your prophet Elijah announcing the messianic era; may it come soon and gladden our hearts.</p>





549 SEDER KERI'AT HA-TORAH

<p>'Al kis'lo lo yeishev zar ve-lo yinhalu 'od aḥeirim et kevodo ki ve-shem kodshekha nishba'ta lo she-lo yikhbeh neuro le-'olam va-'ed. Barukh attah adonai magein david.</p>	<p>עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ כִּי בִשְׁם קְדוּשָׁתְךָ נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכְבֶּה נְרוֹ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְהוָה מִגֵּן דָּוִד:</p>	<p>Let no false messiah or any other usurp this honour, for by your holy name you swore to David that his light would never be extinguished. Boundless are you, Eternal One, shield of David.</p>
<p>'Al ha-torah ve-'al ha-'avodah ve-'al ha-nevi'im (ve-'al yom ha-shabbat ha-zeh) ve-'al yom ha-kippurim ha-zeh she-natatta lanu adonai eloheinu (li-kdushah ve-li-mnuḥah) li-mḥilah ve-li-sliḥah u-l-khapparah le-khavod u-l-tif'aret. 'Al ha-kol adonai eloheinu anahnu modim lakh u-mvarekhim otakh. Yitbarakh shimkha be-fi kol ḥai tamid le-'olam va-'ed. U-dvarekha emet ve-kayyam la-'ad. Barukh attah adonai melekh moḥeil ve-solei'ah la-'avonoteinu ve-la-'avonot 'ammo beit yisra'el u-ma'avir ashmoteinu be-khol shanah ve-shanah melekh 'al kol ha-aretz mekaddeish (ha-shabbat ve-) yisra'el ve-yom ha-kippurim.</p>	<p>עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם הַכִּפּוּרִים הַזֶּה שֶׁנָּתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקִדְשָׁה וְלִמְנוּחָה) לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה לְכָבוֹד וְלִתְפָּאֳרָתְךָ: עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד: וּדְבָרְךָ אֱמֶת וְקַיָּם לְעֶד: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמְעַבֵּיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וּשְׁנָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:</p>	<p>For the Torah, for the worship, for the prophets, (for this day of Shabbat) and for this Day of Atonement which you have given us, Eternal One our God, (for holiness and rest.) for pardon, forgiveness and atonement, for honour and beauty. For all this, Eternal One our God, we thank and bless you. May you be forever blessed by all who live. Your word is true and endures forever. Blessed are you, Eternal One, Sovereign who pardons and forgives our iniquities and the iniquities of your people, the House of Israel, absolving us of our guilt year after year, Sovereign over all the earth who sanctifies (Shabbat), Israel and the Day of Atonement.</p>





Tefillah la-medinah

Eloheinu v-eilohei ru'ah kol basar
 shemor u-vareikh et ha-aretz ha-zot.
 Bareikh et kol sareha u-manhigeha
 ve-tein be-libbam
 ru'ah hokhmah u-vinah
 le-kayyeim shalom ve-heirut
 le-khol toshaveha.
 Barekheinu avinu kullanu ke-eḥad
 be-or panekha
 u-nkayyeim be-yahad ḥevrah
 she-bah yitkayyeim bi-mheirah
 ḥazon nevi'ekha
 benu vattim ve-sheivu
 ve-nit'u gannot ve-ikhlu et piryan.
 Ve-dirshu et shelom ha-ir
 asher higleiti etkhem shamamah
 ve-hitpallelu ba'adah el adonai
 ki vi-shlomah yihyeh lakhem shalom.
 Ve-nomar amen.

תפילה למדינה

אֱלֹהֵינוּ וְאֱלֹהֵי רוּחַ כָּל בָּשָׂר
 שְׁמֹר וּבְרַךְ אֶת הָאָרֶץ הַזֹּאת.
 בְּרַךְ אֶת כָּל שָׂרֶיהָ וּמְנַהֲיָהּ
 וְתֵן בְּלִבָּם
 רוּחַ חֲכָמָה וּבִינָה
 לְקַיֵּם שְׁלוֹם וְחֵירוּת
 לְכֹל תוֹשְׁבֶיהָ:
 בְּרַכְנוּ אֲבוֹנֵנוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פָּנֶיךָ
 וְנִקְיֵם בְּיַחַד חֶבְרָה
 שֶׁבָּהּ יִתְקַיֵּם בְּמַהְרָה
 חֶזוֹן נְבִיאֶךָ –
 בְּנֵנוּ בְּתִיִּם וְשִׁבוּ
 וְנִטְעוּ גִּנּוֹת וְאָכְלוּ אֶת-פְּרִיָן;
 וּדְרְשׁוּ אֶת-שְׁלוֹם הָעִיר
 אֲשֶׁר הִגַּלְתִּי אֶתְכֶם שָׁמָּה
 וְהִתְפַּלְלוּ בְּעַדָּהּ אֶל-יְהוָה
 כִּי בְשָׁלוֹמָהּ יִהְיֶה לָכֶם שְׁלוֹם:
 וְנֹאמַר אָמֵן:

PRAYER FOR OUR COUNTRY

Our God, the God of the spirits of all flesh,
 keep and bless this country of ours.
 Bless the leaders of this country
 and set in their hearts
 the spirit of wisdom and understanding,
 that they might establish peace and liberty
 for all its inhabitants.
 Bless all of us equally
 in the light of your Presence,
 that we might build together a society
 in which the vision of your
 prophet will soon be fulfilled:
 "Build houses and live in them,
 plant gardens and eat their fruit.
 Seek the welfare of the city
 in which you live
 and pray to the Eternal on its behalf;
 for in its prosperity you shall prosper."
 And let us say: Amen. *Jeremiah 29*

PRIÈRE POUR NOTRE PAYS

Notre Dieu, Dieu de tous les êtres vivants,
 protège et bénis ce pays qui est le nôtre.
 Bénis ses dirigeants et fais naître dans leurs cœurs
 un esprit de sagesse et de compassion,
 pour qu'ils puissent instaurer la paix et la liberté
 chez tous les citoyens de ce pays.





Bénis chacun de nous également à la lumière de ta Présence
 pour que nous puissions bâtir ensemble une société
 qui réalisera la vision de ton prophète:
 «Construisez des maisons et habitez-les,
 plantez des jardins et mangez-en les fruits.
 Soyez soucieux de la prospérité de la cité où vous vivez
 et intercédez pour elle auprès du Seigneur:
 sa prospérité est la condition de la vôtre.»
 Et disons tous: Amen.

Jérémie 29

Tefillah li-mdinat yisra'el

Tzur yisra'el ve-go'alo
 bareikh et medinat yisra'el
 reishit tzemihāt ge'ullateinu.
 Hagein 'aleha be-evrat ḥasdekha
 u-fros 'aleha sukkat shelomekha.
 U-shlah orekha va-amittekha
 le-rasheha sareha ve-yo'atzeha
 ve-takkeneim be-'eitzah tovah
 mi-lefanekha.
 Ḥazzeik et yedei
 meginnei eretz kodsheinu
 ve-hanḥileim eloheinu yeshu'ah
 va-ateret nitzahon te'attereim.
 Venatatta shalom ba-aretz
 ve-simḥat 'olam le-yosheveha.
 Ve-nomar amen.

תפילה למדינת ישראל

צור ישראל וגואלו
 בִּרְךְ אֶת מְדִינַת יִשְׂרָאֵל
 ראשית צמיחת גאֻלתנו.
 הִגֵּן עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ
 וּפְרֹשׁ עָלֶיהָ סִכַּת שְׁלוֹמְךָ.
 וְשַׁלַּח אֹרְךָ וְאִמְתְּךָ
 לְרֹאשֵׁיהָ שְׂרִיָּה וְיוֹעֲצֵיהָ
 וְתַקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ:
 חֲזַק אֶת יָדֶי
 מְגִנֵי אֶרֶץ קְדְשֵׁנוּ
 וְהַנְּחִילֵם אֱלֹהֵינוּ יֵשׁוּעָה
 וְעֹטֶרֶת נִצְחֹן תַּעֲטֶרֵם.
 וְנָתַתְּ שְׁלוֹם בְּאֶרֶץ
 וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.
 וְנֹאמַר אָמֵן:

PRAYER FOR THE STATE OF ISRAEL

Rock and redeemer of the People of Israel,
 bless the State of Israel,
 the first flowering of our redemption.
 Shield it with your love;
 spread over it your shelter of peace.
 Send your light and your truth
 to its leaders and advisors,
 and help them with your good counsel.
 Strengthen the hands of those
 who defend our holy land;
 grant them lasting fulfillment
 and crown their efforts with success.
 Grant peace in the land
 and everlasting joy to its inhabitants,
 and let us say: Amen.





יִזְכוֹר MEMORIAL SERVICE

Traditionally, Yizkor is recited only by those who have lost one of the following immediate relatives: father, mother, husband, wife, sister, brother, son or daughter. It is also permissible, however, to recite the memorial prayers for other relatives or friends. While it is the custom in many communities for those who are not reciting Yizkor to leave the room, we encourage everyone to stay, including children, in order to experience how their parents honour the memory of loved ones.

PRELUDES TO YIZKOR

All things from the earth return to the earth,
But the Eternal's spirit lives on.

All that is false and unjust is destroyed,
But what is true abides forever.

Wealth unjustly gotten comes to an end like a torrent,
And like a watercourse that is mighty in a thunderstorm.

But kindness shall never be undone,
And righteousness is established forever.

Our lives number days but few,
But the life of Israel will endure for eternity.

Lay up for yourself a treasure of righteousness and love,
And it shall profit you more than all that you have.





553 YIZKOR

Adonai mah adam vatteida'eihu ben enosh
vattehasheveihu.

יהוה מִה־אָדָם וְתִדְעֵהוּ בֶן־אָנוּשׁ וְתִחְשְׁבֵהוּ:
Eternal One, what are mortals that you regard them?
What is humanity that you take account of it?

Adam la-hevel damah yamav ke-tzeil 'oveir.

אָדָם לְהֶבֶל דָּמָה וּמְיוֹ כְּצֵל עוֹבֵר:
We are like a breath,
Our days like a fleeting shadow. *Psalm 144*

...Ke-ḥatzir yaḥalof. Ba-boker yatzitz ve-ḥalaf
la-'erev yemoleil ve-yaveish.

...כְּחֻצִיר יַחֲלֹף: בְּבֹקֶר יִצְיֵן וְחֲלֹף לְעֶרֶב יִמּוֹלֵל וְיָבֵשׁ:
We are like new-grown grass;
in the morning it flourishes and sprouts afresh,
in the evening it is cut down and withers.

Li-mnot yameinu ken hoda' ve-navi levav ḥokhmah.

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבֵא לְבַב חֻכְמָה:
So teach us to number our days
that we may get us a heart of wisdom. *Psalm 90*

Shemor tam u-r'eih yashar ki aḥarit le-ish shalom.

שְׁמֹר־תָּם וּרְאֵה יֶשָׁר כִּי־אַחֲרִית לְאִישׁ שָׁלוֹם:
Mark the innocent one, and behold the upright;
for there is a future for the peaceful one. *Psalm 37*

Akh elohim yifdeh nafshi mi-yad she'ol ki
yikkaḥeini selah.

אֲדָ־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוֹל כִּי יִקְחֵנִי סֶלָה:
God will redeem my soul from the grasp of the grave;
God will receive me. *Psalm 49*

Kalah she'eiri u-lvavi tzur levavi ve-ḥelki
elohim le-'olam.

כָּלָה שְׂאֵרֵי וּלְבָבִי צוּר־לְבָבִי וְחֻלְקֵי אֱלֹהִים לְעוֹלָם:
The flesh and the heart fail,
but God is my strength of heart and my portion for ever. *Psalm 73*

Ve-yashov he-'afar 'al ha-aretz keshe-hayah
ve-ha-ru'ah tashuv el ha-elohim asher netanah.

וַיָּשָׁב הָעֹפָר עַל־הָאָרֶץ כִּשְׁהִיָּה
וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַןָּה:
The dust returns to the earth as it was,
but the spirit returns unto God who gave it. *Ecclesiastes 12*





Reader:

Our God and God of our ancestors, we have come to sanctify our fleeting lives by linking them with Yours, O Life of the Ages. In You the generations past, present and future are all united in one bond of life. In our communion with You, we call to mind the lives of those through whom we have come to know of Your abounding grace and love. All the wisdom, beauty and tender affection that have enriched our lives are the garnered fruits of our communion with other souls. Many of those to whom we owe all the spiritual treasures that we most value are alive with us today, and we pray that we may be able to reward their goodness and their devotion to us by acts of love and loyalty. But others have passed forever from our midst, leaving us a heritage of tender memories which crowd into our minds on this sacred day.

Reader and Congregation:

Some of us recall at this hour the image of beloved parents who, even before we were born, had prepared a secure home for us in which we could find shelter during our years of helplessness and dependence, who watched over us with solicitous care, nursed us, guided us, and taught us to know You, to trust You as our Divine Parent and to commit ourselves to Your law of righteousness. Some of us call to mind a wife or a husband with whom we were so united by the sacred covenant of marriage that we became one flesh and one spirit. Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of exploring life's possibilities, bound to us by a common heritage of family tradition and a faithful comradeship that enhanced the joys and mitigated the sorrows of life through the divine power of love. Some of us cannot forget children, entrusted for a while to our care but called away by death before they had time even to reach the years of maturity and fulfillment, to whom we gave our loving care and





from whom we received that trust and confidence which enriched our lives. All of us recall some beloved persons whose friendship, affection and devotion elicited the best in us, and whose visible presence will never return to cheer, encourage or inspire us.

Reader:

No longer can we express by deeds, which might do them good, our appreciation of all that they have done for us or meant to us. Only by thinking of their lives as part of Your eternal life and of their love as part of Your infinite love can we express our gratitude for the blessings that we enjoyed in our communion with them. Only by shedding love about us as freely as love was bestowed upon us can we discharge the debt we owe them. We are sustained and comforted by the thought that the integrity, generosity and courage they displayed are an enduring blessing which we can bequeath to our descendants. We can still serve our dead by serving You, by bringing to fruition those holy purposes and pious intentions which they cherished in life but could not carry to completion. We can show our devotion to them by persevering in the pursuit of those ideals which they acknowledged but which they, being human like ourselves and, like us, subject to weakness, error and sin, could not in their brief lifetime achieve.

Reader and Congregation:

O God of Love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your holy love on all whose lives touch ours. Give us strength to live faithfully, and, when our time comes, to die bravely, cheered by the confidence that You will not suffer our lives to be wasted, but will bring all our worthy strivings to fulfillment. Amen.





We rise.

Recited silently in memory of father, brother, husband, son*:

Yizkor elohim nishmat avi mori Ahi Ba'ali Beni She-halakh le-'olamo. Anna tehei nafsho tzerurah bi-tzror ha-ḥayyim u-t'hei menuḥato khavod. Sova' semaḥot et panekha ne'imot bi-minekha netzah. Amen.	יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי אָחִי בַּעְלִי בְּנֵי שֶׁהָלַךְ לְעוֹלָמוֹ. אָנָּה תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים וּתְהֵא מְנוּחָתוֹ כְּבוֹד. שִׁבְעַת שְׂמֵחוֹת אֶת־פָּנָיִךְ נְעִימוֹת בִּימִינְךָ נֹצֵחַ: אָמֵן.	May God remember the soul of my father, my teacher my brother my husband my son who has gone to his eternal home. May his soul be bound up in the bond of life, and may he be at peace, with fullness of joy in the comfort of your eternal Presence. Amen.
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Psalm 16

Recited silently in memory of mother, sister, wife, daughter*:

Yizkor elohim nishmat immi morati Aḥoti Ishti Bitti She-halekhah le-'olamah. Anna tehei nafshah tzerurah bi-tzror ha-ḥayyim u-t'hei menuḥatah kavod. Sova' semaḥot et panekha ne'imot bi-minekha netzah. Amen.	יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי אַחֹתִי אִשְׁתִּי בִּתִּי שֶׁהָלַכְהָ לְעוֹלָמָהּ. אָנָּה תְּהֵא נַפְשָׁהּ צְרוּרָה בְּצִרּוֹר הַחַיִּים וּתְהֵא מְנוּחָתָהּ כְּבוֹד. שִׁבְעַת שְׂמֵחוֹת אֶת־פָּנָיִךְ נְעִימוֹת בִּימִינְךָ נֹצֵחַ: אָמֵן.	May God remember the soul of my mother, my teacher my sister my wife my daughter who has gone to her eternal home. May her soul be bound up in the bond of life, and may she be at peace, with fullness of joy in the comfort of your eternal Presence. Amen.
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Psalm 16

* While Jewish rituals of mourning are incumbent upon one who has lost only these immediate relatives, it is permissible to recall the souls of other relatives and friends.





MEDITATIONS FOR THE MEMORIAL SERVICE

But what is a human being? Are we simply skin, flesh, blood, veins, nerves, muscle and tissue? No! That which constitutes the real person is the soul, the rest being only the garments that cover our inner essence. When a person departs this earth, she puts off her outer coverings and continues to live by virtue of her soul, which is immortal.

Zohar



My mother once said to me, “When one sees the tree in leaf one thinks the beauty of the tree is in its leaves, and then one sees the bare tree.”

*Samuel Menashe quoting
Sarah Brana Barak*



One wears his mind out in study, and yet has more mind with which to study. One gives away his heart in love, and yet has more heart to give away. One perishes out of pity for a suffering world, and is the stronger therefore. So, too, it is possible at one and the same time to hold on to life and let it go...

Milton Steinberg



When we are dead, and people weep for us and grieve, let it be because we touched their lives with beauty and simplicity. Let it not be said that life was good to us, but, rather, that we were good to life.

Jacob P. Rudin



In her last sickness, my mother took my hand in hers tightly: for the first time I knew how calloused a hand it was, and how soft was mine.

Charles Reznikoff





Here is what my mother of blessed memory told me about the death of her father, who had been a Reb in a small town in Russia and who also died a kind of death with a kiss. On that last day — he died at the age of ninety-five — he asked the family to bathe him and wrap his *tallit* around him, and he began the *Viddui* and the *’Al Het*. Then he closed his eyes and prayed until noon. Suddenly he stirred and looked at his family, at the heads of the village standing around his bedside, and declared: “I beg the pardon of any of you whom I may have insulted, and I forgive any of you who may have been guilty of disrespect towards the Torah. ‘And thou shalt pore over it day and night!’ — I believe with a thoroughgoing belief . . .” and with these words his soul took flight. Such a death is not one of compulsion, where one dies in spite of oneself, but rather acquiescence in death; a transition from one state to another, from one world to another, and such a death I call ‘with a kiss.’

Meir Dizengoff

HEIRLOOM

My father bequeathed me no wide estates;
No keys and ledgers were my heritage;
Only some holy books with *yahrzeit* dates
Writ mournfully upon a blank front page —

Books of the Baal Shem Tov, and of his wonders;
Pamphlets upon the devil and his crew;
Prayers against road demons, witches, thunders;
And sundry other tomes for a good Jew.

Beautiful: though no pictures on them, save
The Scorpion crawling on a printed track;
The Virgin floating on a scriptural wave,
Square letters twinkling in the Zodiac.

The snuff left on this page, now brown and old,
The tallow stains of midnight liturgy —
These are my coat of arms, and these unfold
My noble lineage, my proud ancestry!

And my tears, too, have stained this heirloomed ground,
When reading in these treatises some weird
Miracle, I turned a leaf and found
A white hair fallen from my father’s beard.

A.M. Klein





Be-ḥayai, be-ḥayai

בחי בחיי

FROM “I SWEAR ON MY LIFE”

7

Ha-’olam malei zekhirah ve-shikh’ḥah
 kemo yam ve-yabbashah. Lif’amim
 ha-zikkaron
 hu ha-yabbashah ha-mutzeket
 ve-ha-kayyemet
 ve-lif’amim ha-zikkaron hu ha-yam
 she-mekhasseh ha-kol
 kemo ba-mabbul ve-ha-shikh’ḥah
 hi yabbashah
 matzilah kemo ararat.

הָעוֹלָם מְלֵא זְכוֹרָה וְשִׁיחָה
 כְּמוֹ יָם וְיַבְשָׁה. לְפַעְמִים הַזְכוֹרֹן
 הוּא הַיַּבְשָׁה הַמוֹצֵקֶת וְהַקַּיֵּמֶת
 וְלְפַעְמִים הַזְכוֹרֹן הוּא הַיָּם
 שֶׁמְכַסֶּה הַכֹּל
 כְּמוֹ בַּמַּבּוּל וְהַשִּׁיחָה הִיא יַבְשָׁה
 מַצִּילָה כְּמוֹ אֲרָרַט.

The world is full of remembering and forgetting
 like sea and dry ground. Sometimes memory
 is the dry ground, solid and enduring,
 and sometimes memory is the sea that covers
 everything
 like the Flood; and forgetting is the dry ground,
 that rescues like Ararat.

11

Keshe-adam meit, omerim ‘alav,
 ne’esaf el avotav.
 Kol zeman she-hu ḥai, avotav
 ne’esafim bo,
 kol ta ve-ta be-gufo u-v-nafsho
 hu natzig.
 Shel eḥad mei-rivevot avotav
 mi-tehillat kol ha-dorot.

כְּשֶׁאָדָם מֵת, אוֹמְרִים עָלָיו,
 נֶאֱסַף אֶל אֲבוֹתָיו.
 כָּל זְמַן שֶׁהוּא חַי, אֲבוֹתָיו
 נֶאֱסָפִים בּוֹ,
 כָּל תָּא וְתָא בְּגוּפוֹ וּבְנַפְשׁוֹ
 הוּא נֹצֵיג.
 שֶׁל אֶחָד מֵרִבְבוֹת אֲבוֹתָיו
 מֵתְחִלַּת כָּל הַדּוֹרוֹת.

When a man dies, they say of him, “He was
 gathered unto his ancestors.”
 As long as he is alive, his ancestors are gathered
 within him;
 each and every cell of his body and soul
 is an emissary
 of one of his countless ancestors from
 the beginning of all the generations.

Yehuda Amichai





Nefesh ha-adam

Nefesh ha-adam 'asuyah
kemo lu'ah zemannim shel rakkavot
lu'ah zemannim meduyyak u-mforat
shel rakkavot she-shuv lo yis'u le-'olam.

נפש האדם

נֶפֶשׁ הָאָדָם עֲשׂוּיָה
כְּמוֹ לוח זְמַנִּים שֶׁל רֶכָבוֹת
לוח זְמַנִּים מְדֻיָּק וּמְפֹרָט
שֶׁל רֶכָבוֹת שֶׁשׁוּב לֹא יִסְעוּ לְעוֹלָם.

A HUMAN SOUL

A human soul is made
like a train schedule,
a precise and detailed schedule
of trains that will never run again.

Yehuda Amichai

She'arit ha-ḥayyim

Be-khol davar yeish lefaḥot sheminit
shel mavet. Mishkalo eino gadol.
Be-eizeh ḥein tamir ve-sha'anana
nissa oto el kol asher neileikh.
Bi-kitzot yafot, be-tiyulim,
be-si'ah ohavim, be-hessaḥ da'at
nishkaḥ be-yarketei havayateinu
tamid ittanu. Ve-eino
makhibid.

שארית החיים

בְּכֹל דָּבָר יֵשׁ לְפָחוֹת שְׁמִינִית
שֶׁל מָוֶת. מִשְׁקָלוֹ אֵינוֹ גָּדוֹל.
בְּעֵיזָה חֵן טָמִיר וְשֵׁאֲנָן
נִשָּׂא אוֹתוֹ אֶל כָּל אֲשֶׁר נִלְךְ.
בִּיקִצוֹת יָפוֹת, בְּטִיּוּלִים,
בְּשִׂיחַ אוֹהָבִים, בְּהֶסֶח-דַּעַת
נִשְׁכַּח בִּירְכֵתֵי הַיּוֹתֵנוּ
תָּמִיד אֲתָנוּ. וְאֵינוֹ
מַכְבִּיד.

FROM REMAINS OF LIFE

The eighth part (at least) of everything
is death. Its weight is not great,
how lightly and with what casual grace
we carry it with us everywhere we go.
On fresh awakenings, on journeys,
or in lovers' talk — though seemingly
left behind in some dark corner —
it is always with us. Weighing
hardly anything at all.

Lea Goldberg

TO BEGIN AGAIN

In the years since my father's death, I have learned to trust, to hope, and to laugh again. After my first marriage, I somehow learned how to open my eyes, my heart, and my arms again. Throughout our lives we will, we should, feel the pain of our losses, the scars still present even after much time has passed. But we will also feel the strength of our spirit, the ability to persevere in the face of pain. The power to dream despite the many nightmares of existence. The stamina to push forward into the future carrying our past with us all the while. This is the power of God within us. This is our hope, our salvation. This is how we begin again.

Naomi Levy





El malei reḥamim

El malei reḥamim
 shokhein ba-meromim
 hamtzei menuḥah nekhonah
 taḥat kanfei ha-shekhinah
 be-ma'alot kedoshim u-t'horim
 ke-zohar ha-raki'a' mazhirim
 et nishmot kol eilleh
 she-hizkarnu ha-yom li-vrakhah.
 Anna ba'al ha-raḥamim
 hastireim be-seiter kenafekha
 le-olamim
 u-tzror bi-tzror ha-ḥayyim
 et nishmoteihem.
 Adonai hu naḥalataṁ
 ve-yanuḥu ve-shalom 'al mishkevotam.
 Ve-nomar amen.

אל מלא רחמים
 אל מלא רחמים
 שוכן במרומים
 המצא מנוחה נכונה
 תחת כנפי השכינה
 במעלות קדושים וטהורים
 כזהר הרקיע מזהירים
 את נשמות כל אלה
 שהזכרנו היום לכרכה:
 אנא בעל הרחמים
 הסתירם בסתר כנפיד
 לעולמים
 וצר בצרור החיים
 את נשמותיהם.
 יהוה הוא נחלתם
 וינחוו בשלום על משכבותם:
 ונאמר אמן:

EL MALEI RAḤAMIM

God, full of compassion,
 dwelling on high,
 grant perfect rest
 under the wings of the Shekhinah,
 among the holy and pure
 who shine as the light of the firmament,
 to the souls of all our beloved kin
 whom we recall with blessing on this day.
 Master of compassion,
 gather them forever
 in the shelter of your wings;
 may their souls be bound up
 in the bond of life.
 The Eternal is their inheritance,
 may they rest in peace,
 and let us say: Amen.





Kaddish yatom

קדיש תתקבל MOURNER'S KADDISH

The Mourner's Kaddish, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — "wholeness," "peace," "well-being." When a human being, "created in God's image," dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא	Magnified and sanctified be God's great name
be-alma di vera khi-r'uteih.	בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.	in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתָהּ	May God's sovereignty be established
be-ḥayyeikhon u-v-yomeikhon	בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן	in your lifetime,
u-v-ḥayyei de-khol beit yisra'el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	and the life of the entire House of Israel,
ba-'agala u-vi-zman kariv.	בְּעֵגְלָא וּבְזְמַן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן;	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-'alam u-l-'alemei 'almayya.	לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא:	in all worlds, unto eternity.





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Mourners:

Yitbarakh ve-yishtabbah ve-yitpa'ar	יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר	Blessed, praised and glorified,
ve-yitromam ve-yitnassei	וְיִתְרוֹמַם וְיִתְנַסֵּי	extolled and honoured,
ve-yit'haddar ve-yit'alleh ve-yit'hallal	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	adorned, exalted and acclaimed,
shemeih de-kudsha	שְׁמֵיִה דְקֻדְשָׁא	be the name of the Holy One,

Congregation and Mourners:

Berikh hu	בְּרִיךְ הוּא	the blessed,
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Mourners:

Le-'eilla u-l-'eilla	לְעֵלָא וּלְעֵלָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בִּרְכָתָא וְשִׁירָתָא	all prayer and song,
tushbeħata ve-neħemata	תְּשֻׁבְהַתָּא וְנַחֲמָתָא	praise and consolation
da-amiran be-alma.	דְּאָמִירָן בְּעֵלְמָא.	that may be uttered in this world;
Ve-imru amen.	וְאָמְרוּ אָמֵן.	and let us say: Amen.

Yehei shelama rabba min shemayya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא	May there be abundant divine peace,
ve-ħayyim tovim 'aleinu	וְחַיִּים טוֹבִים עָלֵינוּ	bringing good life for us
ve-'al kol yisra'el.	וְעַל כָּל יִשְׂרָאֵל.	and for all Israel;
Ve-imru amen.	וְאָמְרוּ אָמֵן.	and let us say: Amen.

'Oseh shalom bi-mromav	עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו	May the One who creates heavenly peace
hu ya'aseh shalom 'aleinu	הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ	create peace for us
ve-'al kol yisra'el, ve-al kol yoshvei teivel.	וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.	and for all Israel and for Everyone;
Ve-imru amen.	וְאָמְרוּ אָמֵן.	and let us say: Amen.

God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us (*Mordecai M. Kaplan*).





Ashrei

Ashrei yoshevei veitekha
 'od yehalelukha. Selah.
 Ashrei ha-'am she-kaklah lo
 ashrei ha-'am she-adonai elohav.

Tehillah le-david.
 Aromimkha elohai ha-melekh
 va-avarekhah shimkha le-'olam
 va-'ed.
 Be-khol yom avarekhekka
 va-ahalelah shimkha le-'olam
 va-'ed.
 Gadol adonai u-mhullal me'od
 ve-li-gdullato ein heiker.
 Dor le-dor yeshabbah ma'asekha
 u-gvurotekha yaggidu.
 Hadar kevod hodekha
 ve-divrei nifle'otekha asihah.
 Ve-'ezuz nore'otekha yomeiru
 u-gdullatekha asapperannah.
 Zeikher rav tuvekha yabbi'u
 ve-tzidkatekha yeranneinu.
 Hānunn ve-rahūm adonai
 erekh appayim u-gdol ḥased.
 Tov adonai la-kol
 ve-rahāmav 'al kol ma'asav.
 Yodukha adonai kol ma'asekha
 va-ḥasidekha yevarekhukhah.

אשרי
 אשרי יושבי ביתך
 עוד יהללוך. סלה:
 אשרי העם שככה לו
 אשרי העם שיהוה אלהיו:

תהלה לדוד.
 ארוממך אלוהי המלך
 ואברכה שמך לעולם ועד:
 בכל-יום אברכך
 ואהלה שמך לעולם ועד:
 גדול יהוה ומהלל מאד
 ולגדלתו אין חקר:
 דור לדור ישבח מעשיך
 וגבורתיך יגידו:
 הדר כבוד הודך
 ודברי נפלאתיך אשיחה:
 ו עוזו נוראתיך יאמרו
 וגדולתך אספרנה:
 זכר רב-טובך יביעו
 וצדקתך ירננו:
 חנון ורחום יהוה
 ארך אפים וגדל-חסד:
 טוב-יהוה לכל
 ורחמיו על-כל-מעשיך:
 יודוך יהוה כל-מעשיך
 וחסדיך יברכוכה:

ASHREI

Happy are they who dwell in your house,
 they shall ever praise you. Selah! *Psalm 84*
 Happy the people for whom it is so,
 happy the people whose God is the Eternal.
Psalm 144

A psalm of praise. Of David.
 I extol you my God, the Sovereign;
 I bless your name forever and ever.
 Every day I bless you;
 I praise your name forever and ever.
 Great is the Eternal, exceedingly praised;
 your greatness is immeasurable.
 Generation to generation praises your works;
 they tell of your mighty acts.
 Of the splendour of your majestic Presence
 and of your wondrous deeds will I speak.
 Your awesome powers shall be recounted;
 I will declare your greatness.
 Your abundant goodness shall be voiced;
 your righteousness shall be celebrated.
 Gracious and compassionate is the Eternal,
 slow to anger, abounding in devotion.
 The Eternal One is good to all;
 compassionate to all creation.
 All your works, O Eternal, shall praise you,
 your devoted ones shall bless you.





<p>Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru. Le-hodi'a' li-vnei ha-adam gevurotav u-khvod hadar malkhuto. Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor. Someikh adonai le-khol ha-nofelim ve-zokeif le-khol ha-kefufim. 'Einei khol eilekha yesabbeiru ve-attah notein lahem et okhlam be-'itto. Potei'ah et yadekha u-masbi'a' le-khol hai ratzon. Tzaddik adonai be-khol derakhav ve-ḥasid be-khol ma'asav. Karov adonai le-khol kore'av le-khol asher yikra'uhu ve-emet. Retzon yerei'av ya'aseh ve-et shav'atam yishma' ve-yoshi'eim. Shomeir adonai et kol ohavav ve-eit kol ha-resha'im yashmid. Tehillat adonai yedabber pi vi-vareikh kol basar shem kodsho le-'olam va-'ed. Va-anahnu nevareikh yah mei-'attah ve-'ad 'olam. Halleluyah.</p>	<p>כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֹתֶיךָ יְדַבְּרוּ: לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת כָּל-עַלְמִים וּמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר: סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים: עֵינֵי-כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ: פּוֹתֵחַ אֶת-יָדְךָ וּמַשְׂבִּיעַ לְכָל-חַי רָצוֹן: צַדִּיק יְהוָה בְּכָל-דְּרָכָיו וְחַסִּיד בְּכָל-מַעֲשָׂיו: קָרוֹב יְהוָה לְכָל-קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת: רָצוֹן-יִרְאֶיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְהוָה אֶת-בְּלִ-אֲהַבָיו וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד: תְּהִלַּת יְהוָה יְדַבֵּר פִּי וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ</p>	<p>They shall tell of your glorious reign and speak of your heroic might, informing all humanity of your power, the Presence of your majestic reign. Your sovereignty reigns for all eternities; your rule is for all generations. The Eternal upholds all who are fallen and raises up all who are humbled. The eyes of all look hopefully to you, and you give them their food in its season. You open your hand and satisfy the needs of all living. The Eternal is just in every way and loving in all divine works. The Eternal is near to all who cry out, to all who call upon God in truth. God fulfills the desires of the reverent, God hears their cry and rescues them. The Eternal preserves the lovers of God, while destroying all doers of evil. My mouth shall ever praise the Eternal; all flesh shall bless God's holy name for ever and ever. <i>Psalm 145</i> And we, we shall bless the Eternal One now and forevermore. Hallelujah. <i>Psalm 115</i></p>
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RETURNING THE SEFER TORAH TO THE ARK

The Congregation rises while the Ark is opened and the Reader holds the Torah and chants:

Yehalelu et shem adonai	יְהַלְלוּ אֶת שֵׁם יְהוָה	Let the Name of the Eternal be praised,
ki nisgav shemo levaddo.	כִּי נִשְׁגַּב שְׁמוֹ לְבָדּוֹ.	for that Name alone is exalted.

Congregation responds:

Hodo 'al eretz ve-shamayim.	הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:	God's grandeur envelops heaven and earth,
Vayyarem keren le-'ammo	וַיָּרֶם קֶרֶן לְעַמּוֹ	and causes our people to shine;
tehillah le-khol ḥasidav	תְּהִלָּה לְכָל-חַסִּידָיו	glory is granted to the devoted ones,
li-vnei yisra'el 'am kerovo.	לְבְנֵי יִשְׂרָאֵל עַם קְרוּבוֹ.	to Israel, a people drawn near to God.
Haleluyah.	הַלְלוּיָהּ:	Hallelujah. <i>Psalm 148</i>

Chanted on Shabbat as the procession with the Torah scrolls returns to the Ark.

Psalm 29

Mizmor le-david.

Havu l-adonai benei eilim
havu l-adonai kavod va-'oz.
Havu l-adonai kevod shemo
hishtaḥavu l-adonai
be-hadrat kodesh.

Kol adonai 'al ha-mayim
el ha-kavod hir'im
adonai 'al mayim rabbim.

תהלים כ"ט

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים
הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲוּוּ לַיהוָה
בְּהַדְרַת-קֹדֶשׁ:

קוֹל יְהוָה עַל-הַמַּיִם
אֵל-הַכְּבוֹד הִרְעִים
יְהוָה עַל-מַיִם רַבִּים:

PSALM 29

A Psalm of David.

Ascribe to the Eternal, you divine beings,
ascribe to the Eternal dignity and strength.
Ascribe to the Eternal the dignity due the Name;
worship the Eternal One
with the splendour of holiness.

The voice of the Eternal is upon the waters,
the manifest God thunders,
the Eternal One dominates the mighty seas.





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Kol adonai ba-ko'ah kol adonai be-hadar. Kol adonai shoveir arazim vayeshabbeir adonai et arzei ha-levanon.	קול־יהוה בְּכֹחַ קול יהוה בְּהַדָּר: קול יהוה שִׁבֵּר אֲרָזִים וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן:	The voice of the Eternal is powerful, the voice of the Eternal is majestic. The voice of the Eternal breaks the cedars, the Eternal shatters the cedars of Lebanon.
Vayyarkideim kemo 'eigel levanon ve-siryon kemo ven re'eimim.	וַיִּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּנֵי־רְאִמִּים:	God makes them skip like calves, Lebanon and Sirion, like young bullocks.
Kol adonai hotzeiv lahavot eish. Kol adonai yahil midbar yahil adonai midbar kadeish. Kol adonai yeholeil ayyalot	קול־יהוה הֹצֵיב לִהְבוֹת אֵשׁ: קול יהוה יְחִיל מִדְבָּר יְחִיל יהוה מִדְבָּר קָדֵשׁ: קול יהוה יְחַלֵּל אֵיילוֹת	The Eternal's voice hews lightning bolts, the Eternal's voice jolts the wilderness; the Eternal jolts the wilderness of Kadesh. The voice of the Eternal causes deer to writhe,
Vayyehesof ye'arot u-v-heikhalo kullo omeir kavod.	וַיַּחֲשֹׁף יַעֲרוֹת וּבְהֵיכָלוֹ כָּלוּ אֹמֶר כְּבוֹד:	and strips the forest bare; while in God's palace all bespeaks dignity.
Adonai la-mabbul yashav vayyeishev adonai melekh le-'olam. Adonai 'oz le-'ammo yittein adonai yevareikh et 'ammo va-shalom.	יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:	The Eternal One sat enthroned at the flood, enthroned as Sovereign forever. May the Eternal One's people be granted strength; may the Eternal's people be blessed with peace.

Continue on page 569.

Kol adonai ba-ko'ah "The voice of the Eternal is powerful," literally "with a power." — According to rabbinic lore, when the Torah was given at Sinai, the voice of God broke into seventy voices, so that each of the seventy nations of the world could hear "a" voice of God in its own vernacular. Moreover, every Jew who stood at Sinai heard the voice of God **ba-ko'ah**, that is, with a power according to one's own experience of the divine. "The men heard the voice of God according to their capacity and women according to theirs, the old discerned the divine voice according to their capacity, the young according to theirs, and the pregnant women according to theirs." The full power of God's voice can only be heard as the composite of all the possible varied human experiences, male and female, young and old (*Midrash, Exodus Rabbah 5:9*).





Chanted on a weekday as the procession with the Torah scrolls returns to the Ark.

Psalm 24

Le-david mizmor.

L-adonai ha-aretz u-mlo'ah
teiveil ve-yoshevei vah.

Ki hu 'al yammim yesadah
ve-'al neharot yekhoneneha.

Mi ya'aleh ve-har adonai
u-mi yakum bi-mkom kodsho.

Neki khappayim u-var leivav
asher lo nasa la-shav nafshi
ve-lo nishba' le-mirmah.

Yissa verakhah mei-eit adonai
u-tzdakah mei-elohei yish'o.
Zeh dor doreshav
mevakshei fanekha ya'akov selah.

Se'u she'arim rasheikhem
ve-hinnase'u pit'hei 'olam
ve-yavo melekh ha-kavod.
Mi zeh melekh ha-kavod
adonai 'izzuz ve-gibbor
adonai gibbor milhamah.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאָהָ
תֵבֵל וְיוֹשְׁבֵי בָהּ:

כִּי־הוּא עַל־יַמִּים יָסַדָּהּ
וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּה:

מִי־יַעֲלֶה בְהַר־יְהוָה
וּמִי־יָקוּם בְּמִקְוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב
אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמִרְמָה:

יֵשׂא בְרָכָה מֵאֵת יְהוָה
וַצַּדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דּוֹר דּוֹרֵשׁוֹ
מִבְּקָשֵׁי פָנָיֶךָ יַעֲקֹב סֵלָה:

שִׂאוּ שַׁעֲרֵיכֶם רְאִשֵׁיכֶם
וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם:

וַיָּבֵא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד

יְהוָה עִזּוֹ וְגִבּוֹר

יְהוָה גִּבּוֹר מִלְחָמָה:

PSALM 24

Of David, a psalm.

The earth and all it contains are the Eternal's,
the world and all its inhabitants.

For God founded it upon the seas,
established it upon the oceans.

Who shall ascend the mountain of the Eternal,
who shall stand in that holy place?

The person of clean hands and pure heart,
who never took God's being in vain,
nor swore deceitfully.

That one shall carry God's blessing,
and vindication from the God of deliverance.

This is the generation that seeks out God,
those who search for your presence, Jacob, truly.

Lift up your heads, O gates,
lift them up, everlasting doors,
let the Sovereign of glory enter.

Who is the Sovereign of glory?
The Eternal One, mighty and heroic,
the Eternal One, heroic in battle.





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Se'u she'arim rasheikhem
 u-s'u pit'hei 'olam
 ve-yavo melek ha-kavod.
 Mi hu zeh melek ha-kavod
 adonai tzeva'ot
 hu melek ha-kavod. Selah.

שָׂאוּ שְׁעָרֵימָּו רָאשֵׁיכֶם
 וּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
 יְהוָה צְבָאוֹת
 הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

Lift up your heads, O gates,
 lift them up, everlasting doors,
 let the Sovereign of glory enter.
 Who is the Sovereign of glory?
 The Eternal One, Source of all forces,
 is the Sovereign of glory, Selah.

As the Torah is replaced in the Ark:

U-v-nuḥoh yomar
 shuvah adonai rivavot
 alfei yisra'el.
 Ki lekaḥ tov natatti lakhem
 torati al ta'azovu.

וּבְנַחָה יֹאמֵר
 שׁוּבָה יְהוָה רִבְבוֹת
 אֲלֵפֵי יִשְׂרָאֵל:
 כִּי לָקַח טוֹב נָתַתִּי לָכֶם
 תּוֹרָתִי אַל-תֵּעֲזוּבוּ:

And when the Ark rested, Moses would say:
 Return, Eternal One, the myriad
 families of Israel. *Numbers 10*
 For I have given you a good doctrine;
 forsake not my Torah. *Proverbs 4*

'Eitz ḥayyim hi la-maḥazikim bah
 ve-tomekheha me'ushar.
 Derakheha darkhei no'am
 ve-khol netivoteha shalom.

עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ
 וְתִמְכֶיהָ מֵאֲשָׁר:
 דְּרָכֶיהָ דְרָכֵי-נֶעֱם
 וְכָל-נְתִיבֹתֶיהָ שְׁלוֹם:

It is a tree of life to all who grasp it,
 those who uphold it are made happy.
 Its ways are ways of pleasantness
 and all its paths are peace. *Proverbs 3*

Hashiveinu adonai
 eilekha ve-nashuvah
 ḥaddeish yameinu ke-kedem.

הַשִּׁיבֵנוּ יְהוָה
 אֵלֶיךָ וְנָשׁוּבָה
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Restore us, Eternal One,
 to you and we shall return;
 renew our days as of old. *Lamentations 5*

The Ark is closed and we are seated.





BE-ROSH HA-SHANAH YIKATEIVUN
ON ROSH HA-SHANAH IT IS RECORDED

The verse found over the arch is repeated many times during the Days of Awe : “On Rosh Ha-Shanah (the judgment) is recorded, and on Yom Kippur it is sealed.” The cycle from the new moon of Rosh Ha-Shanah until the nearly full moon of Yom Kippur is depicted over the scales, the symbol of strict justice. The arms of the scale are held apart by the final line of this prayer, *U-teshuvah, u-tefillah, u-tzedakah ma'avirin et ro'ah ha-gezeirah* “But repentance, prayer and good deeds transform the harshness of the decree,” leaving room for the hope represented by the doves and olive branches.







מוסף MUSAF
ליום כיפור FOR YOM KIPPUR

The **Musaf**, “Additional,” Service for Yom Kippur is introduced by a prayer of unknown authorship, the **Hineni**, “Here am I,” expressing the prayer leader’s humility in approaching God on this most awesome day. In the **Hatzit Kaddish** that precedes the Musaf **Amidah** we intone the solemn and majestic musical motif of this service. As in the Musaf **Amidah** for Rosh Ha-Shanah, we include the emotionally compelling **Unetaneh Tokef**, “Let us declare the powerful holiness,” and the piyyut, **Ve-Khol Ma’aminim**, “And all believe.”

Prior to the **Selihot** and **Vidui**, the “Prayers for Forgiveness” and the “Confession of Sins,” of Musaf, we have the central ritual of the day, the **Avodah**, “Service of the High Priest” followed by the **Eilleh Ezkerah**, “The Martyrology Service.” The **Avodah** service re-enacts through recitation the sacrificial ritual of atonement that was conducted in biblical days by the High Priest once a year in the Holy of Holies of the Jerusalem Temple. The **Eilleh Ezkerah** recalls those Jews who, from the time of the Hadrianic persecutions until our own time, have sacrificed their lives for the sake of their tradition.

The Musaf **Amidah** is concluded with another piyyut, **Ha-Yom**, “Today,” which draws attention to the heightened quality of time on this day.

Following the **Amidah**, the service is concluded with **Psalm 27**, the **Mourner’s Kaddish** and **Adon Olam**.





PRELUDES TO MUSAF

Hineni

Hineni he-'ani mi-ma'as
 nir'ash ve-nifhad
 mi-pahad yosheiv
 tehillot yisra'el
 bati la-'amod u-l-hit'hannein lefanekha
 'al 'ammekha yisra'el asher shelahuni
 af 'al pi she-eini khedai
 ve-hagun le-khakh.
 Lakhein avakkeish mimmekha
 elohei avraham elohei yitzhak
 v-eilohei ya'akov elohei sarah
 elohei rivkah v-eilohei raheil ve-lei'ah.
 Adonai adonai el rahum ve-hannun
 elohei yisra'el shaddai ayom ve-nora
 heyeih na matzli'ah darki
 asher ani holeikh la-'amod
 u-l-vakkeish rahamim
 'alai ve-'al sholeh'ai.

Na al tafshi'eim be-hattotai
 ve-al tehayyeveim ba-'avonotai
 ki hotei u-foshei'a' ani.
 Ve-al yikkalemu bi-fsha'ai
 ve-al yeivoshu hem bi
 ve-al eivosh ani bahem.

הנני

הנני העני ממעש
 נרעש ונפחד
 מפחד יושב
 תהלות ישראל
 באתי לעמוד ולהתחנן לפניך
 על עמך ישראל אשר שלחוני
 אף על פי שאיני כדאי והגון לך.
 לכן אבקש ממך
 אלהי אברהם אלהי יצחק
 ואלהי יעקב אלהי שרה
 אלהי רבקה ואלהי רחל ולאה.
 יהוה יהוה אל רחום וחנן
 אלהי ישראל שדי איום ונורא
 יהיה נא מצליח דרכי
 אשר אני הולך לעמוד
 ולבקש רחמים
 עלי ועל שולחי.

נא אל תפשיעם בהטאתי
 ואל תחייבם בעונותי
 כי חוטא ופושע אני.
 ואל יבלמו בפשעי
 ואל יבושו הם בי
 ואל אבוש אני בהם:

HINENI

Here am I, poor in deeds,
 trembling and apprehensive,
 in fear of the One who dwells
 amid the praises of Israel.
 I have come to stand before you and plead
 for your people Israel who have delegated me,
 though I am neither fit nor worthy.
 And so do I ask of you,
 God of Abraham, God of Isaac,
 and God of Jacob, God of Sarah,
 God of Rebecca, God of Rachel and Leah,
 O Eternal One, Everpresent, merciful and gracious,
 God of Israel, almighty, tremendous and awesome:
 Help me succeed
 as I am about to stand
 and seek compassion
 for myself and for those who have delegated me.

Condemn them not for my sins;
 do not account them guilty for my iniquities;
 for I am a sinner and a transgressor.
 Let them not be confounded for my transgressions,
 let them not be ashamed of me,
 and let me not be ashamed of them.





Vi-hi na digleinu 'alekha ahavah	וְיְהִי נָא דִגְלָנוּ עֲלֶיךָ אֲהָבָה	Let our banner be love;
ve-'al kol pasha'im tekhasseh be-ahavah.	וְעַל כָּל פְּשָׁעִים תִּכְסֶּה בְּאֲהָבָה.	cover our transgressions in love.
Kol tzarot ve-ra'ot hafokh na	כָּל צָרוֹת וְרָעוֹת הַפֶּךְ נָא	Turn our fasts and afflictions,
lanu u-l-khol yisra'el	לָנוּ וּלְכָל יִשְׂרָאֵל	for us and for all Israel,
le-sason u-l-simḥah	לְשִׁשׁוֹן וּלְשִׂמְחָה	into joy and gladness,
le-ḥayyim u-l-shalom.	לְחַיִּים וּלְשָׁלוֹם.	into life and peace.
Ha-emet ve-ha-shalom ehavu	הָאֱמֶת וְהַשְּׁלוֹם אֲהָבוּ	“Truth and peace shall you love.”
ve-lo yehi shum mikshol bi-tfillati.	וְלֹא יִהְיֶה שׁוֹם מְכַשׁוֹל בְּתַפִּילָּתִי.	And may there be no stumbling in my prayer.





MEDITATIONS ON TESHUVAH

III

U-tneinu ha-yom u-v-khol yom	וְתַנְנֵנוּ הַיּוֹם וּבְכֹל יוֹם	Today, and every day,
le-ḥein u-l-ḥesed u-l-rahāmim	לְחֵין וּלְחֶסֶד וּלְרַחֲמִים	let us be gracious, loving and compassionate
be-'einekha u-v-'einei khol ro'einu.	בְּעֵינֶיךָ וּבְעֵינֵי כָּל רוֹאֵינוּ:	in your eyes and in the eyes of all humanity.

Siddur

Do not reproach your fellow for a blemish that is in you.

Rashi

Sinners are mirrors. When we see faults in them, we must realize that they only reflect the evil in us.

Baal Shem Tov

We hate the criminal and deal severely with him because we view in his deed, as in a distorting mirror, our own criminal instincts.

Sigmund Freud

Ha-meḥaddeish be-tuvo be-khol yom	הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכֹל יוֹם	With Divine goodness you renew each day,
tamid ma'aseih vereishit.	תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית:	continually, the work of Creation.

Siddur

The Blessed Holy One said to Israel: "Remake yourselves by repentance during the ten days between New Year's Day and the Day for Atonement, and on the Day for Atonement I will hold you guiltless, regarding you as a newly made creature."

Pesikta Rabbati

The grandchild of Rabbi Barukh was playing hide-and-seek with another boy. He hid himself and stayed in his hiding place for a long time, assuming that his friend would look for him. Finally he went out and saw that his





friend was gone, apparently not having looked for him at all, and that his own hiding had been in vain. He ran into the study of his grandfather, crying and complaining about his friend. Upon hearing the story Rabbi Barukh broke into tears and said: “God too says: ‘I hide, but there is no one to look for me.’”

Abraham Joshua Heschel

If you have no past you have no future either, you are a foundling in this world, with no father or mother, without tradition, without duties to what comes after you, the future, the eternal. If you serve only yourself, you measure and weigh everything against yourself — there is nothing for you to strive towards. You have moods, but no character; desires, but no will — no great love, no great hate — you flirt with life...

I.L. Peretz

Ve-dabbekeinu be-yeitzer ha-tov. וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב: Help us hold fast to the good within us.

Mahzor

In my earlier years the “religious” was for me the exception.... “Religious experience” was the experience of an otherness which did not fit into the context of life.... The “religious” lifted you out. Over there now lay the accustomed existence with its affairs, but here illumination and ecstasy and rapture held, without time or sequence.... The illegitimacy of such a division of the temporal life... was brought home to me by an everyday event, an event of judgment.... What happened was no more than that one forenoon, after a morning of “religious” enthusiasm, I had a visit from an unknown young man, without being there in spirit. I certainly did not fail to let the meeting be friendly, I did not treat him any more remissly than all his contemporaries who were in the habit of seeking me out about this time of day as an oracle that is ready to listen to reason. I conversed attentively and openly with him — only I omitted to guess the questions which he did not put. Later, not long after, I learned from one of his friends — he himself was no longer alive — the essential content of these questions; I learned that he had come to me not casually, but borne by destiny, not for a chat but for a decision. He had come to me, he had come in this hour. What do we expect when we are in despair and yet go to another? Surely a presence by means of which we are told that nevertheless there is meaning.

Martin Buber





Adonai negdekha khol ta'avati

Adonai negdekha khol ta'avati

ve-im lo a'alannah 'al sefati
retzonekha esh'alah rega'
ve-egva'.

U-mi yittein ve-tavo she'elati

ve-afkid et she'ar ruhi be-yadekha
veyashanti ve-'arevah li shenati.

Be-rohki mimmekha moti ve-hayyai

ve-im edbak bekha hayyai be-moti
aval lo eide'ah ba-mah akaddeim
u-mah tihyeh 'avodati ve-dati.

Derakhekha adonai lammedeini

ve-shuv mi-ma'asar sikhlut shevuti
ve-horeini be-'od yesh bi yekholet
le-hit'annot ve-al tivzeh 'enuiti.

Be-terem yom ehi 'alai le-massa

ve-yom yikhbad ketzati 'al ketzati
ve-ikkana' be-'al korhi ve-yokhal
'atzamai 'ash ve-nil'u mi-se'eiti.

Ve-essa' el mekom nase'u avotai

u-vi-mkom taḥanotam taḥanoti.

Ke-geir toshav ani 'al gav adamah

ve-ulam ki be-vitnah naḥalati.

אדני נגדך כל תאוותי

אדני נגדך כל-תאוותי
ואם-לא אעלנה על-שפתי
רצונך אשאלה רגע
ואגוע:

ומי-יתן ותבוא שאלתי
ואפקיד את-שאר רוחי בידך
וישנתי וערבה לי שנתי:

ברחמי ממך מותי בחיי
ואם-אדבק בך חיי במותי
אבל לא-אדעה במה אקדם
ומה-תהיה עבדתי ודתי:

דרכידך אדני למדני
ושוב ממאסר סכלות שבותי
והורני בעוד יש-בי וכלת
להתענות ואל-תבזה ענותי:

בטרם יום אהי עלי למשא
ויום יכבד קצתי על-קצתי
ואכנע בעל-ברחי ויאכל
עצמי עש ונלאו משאתי:
ואסע אל-מקום נסעו אבותי
ובמקום תחנתם תחנתי.

כגר תושב אני על-גב ארמה
ואולם כי בבטנה נחלתי:

ALL MY DESIRES

Adonai, all my desires are before You

even though my lips do not speak them.

If I could only reach You for a moment

then I would gladly die.

Would that my request be granted,

I would entrust my soul to your keeping:

How sweet would be my sleep.

When far from You, I die though still in life,

but if I cling to You I live, even if I die.

Only I know not how to proceed,

nor what should be my code to live by.

Adonai, teach me Your ways,

release me from the prison of my folly.

Guide me while I still can change,

and do not disdain my anguish.

Before I become a burden to myself

and my limbs weigh me down,

When I succumb despite myself

and my weary bones give way;

Before I journey to the place of my ancestors

and their resting-place is mine.

I am only a passing stranger on this earth

and my destiny is to lie in her womb.





<p>Ne'urai 'ad halom 'asu le-nafsham u-matai gam ani e'eseh le-veiti</p>	<p>נְעוּרַי עַד-הַלּוֹם עָשׂוּ לְנַפְשָׁם וּמְתַי גַּם-אֲנִי אַעֲשֶׂה לְבֵיתִי</p>	<p>Till now the desires of youth have led me; when shall I put my house in order?</p>
<p>Ve-ha-'olam asher natan be-libbi mena'ani le-vakkeish aḥariti.</p>	<p>וְהָעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי מִנְעֵנִי לְבַקֵּשׁ אַחֲרֵיתִי:</p>	<p>My worldly heart has blinded me from preparing for my ultimate end.</p>
<p>Ve-eikhah e'evod yotzeri be-'odi asir yitzri ve-'eved ta'avati.</p>	<p>וְאֵיכָה אֶעֱבֹד יוֹצְרִי בְּעוֹדִי אֲסִיר יוֹצְרִי וְעֹבֵד תְּאוּבֹתַי:</p>	<p>And how can I serve my Maker when, trapped by my passions, I serve my own desires?</p>
<p>Ve-eikhah ma'alah ramah avakkeish u-maḥar tihyeh rimmah aḥoti ve-eikh yitav be-yom tovah levavi ve-lo eida' ha-yitav moḥorati.</p>	<p>וְאֵיכָה מַעֲלָה רַמָּה אֲבַקֵּשׁ וּמַחֵר תִּהְיֶה רַמָּה אַחֹתִי וְאֵיךְ יֵיטֵב בְּיוֹם טוֹבָה לְבָבִי וְלֹא אֲדַע הַיֵּיטֵב מִחֲרָתִי:</p>	<p>How can I aspire to loftier heights when tomorrow the depths will be my home; And how can my heart accept today's joy when I do not know what tomorrow brings?</p>
<p>Ve-ha-yamim ve-ha-leilot 'areivim le-khallot et she'eiri 'ad keloti ve-la-ru'ah yezarun maḥatziti ve-le-'afar yeshivun maḥatziti.</p>	<p>וְהַיָּמִים וְהַלַּיְלוֹת עֲרִיבִים לְכַלּוֹת אֶת-שְׂאֵרֵי עַד-כְּלוֹתִי וְלָרוּחַ יִזְרֹן מִחֲצִיתִי וְלַעֲפָר יֵשִׁיבוּן מִחֲצִיתִי:</p>	<p>The days and nights conspire to consume me till I am gone, To scatter half of me to the wind and return the other half to dust.</p>
<p>U-mah omar ve-yitzri yirdefeini ke-oyeiv mi-ne'urai 'ad beloti u-mah li ba-zeman im lo retzonekha ve-im einekha menati mah menati.</p>	<p>וּמָה אֹמֵר וְיוֹצְרִי יִרְדֵּפֵנִי כְּאוֹיֵב מִנְעוּרַי עַד-כְּלוֹתִי וּמָה-לִּי בַזְמַן אִם לֹא-רְצוֹנְךָ וְאִם אֵינְךָ מְנַתִּי מָה-מְנַתִּי:</p>	<p>What can I say? My desires pursue me as an enemy from youth to old age; And what fate awaits me, if not your will; if You are not my lot, what is?</p>
<p>Ani mi-ma'asim sholal ve-'arom ve-tzidkatekha levaddah hi khesuti ve-'od mah a'arikh lashon ve-esh'al adonai negdekha khol ta'avati.</p>	<p>אֲנִי מִמַּעֲשִׂים שׁוֹלָל וְעָרוֹם וְצַדִּיקְתְּךָ לְבָדָה הִיא כְּסוּתִי וְעוֹד מָה אֲאַרִיךְ לְשׁוֹן וְאֲשַׁאל אֲדַנִּי נִגְדֵךְ כָּל-תְּאוּבֹתַי:</p>	<p>I am naked, empty of good deeds, with only Your righteousness to cover me. But why prolong my prayer? Adonai, all my desires are before You!</p>

*Judah Halevi
trans, Forms of Prayer (adapted)*





Hatzi kaddish

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-ʿagala u-vi-zman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-ʿalam u-l-ʿalemei ʿalmayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu.

Le-ʿeilla u-l-ʿeilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-ʿalma. Ve-imru amen.

חצי קדיש

Reader:
 יתגדל ויתקדש שמה רבא
 בעלמא די ברא כרעותיה.
 וימליך מלכותיה
 בחייכון וביומיכון
 ובחיי דכל בית ישראל
 בעגלא ובזמן קריב.
 ואמרו אמן:

Congregation and Reader respond:

יהא שמה רבא מברך
 לעלם ולעלמי עלמיא:

Reader:

יתברך וישתבח ויתפאר
 ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שמה דקדשא

Congregation and Reader:

ברוך הוא

Reader:

לעלא ולעלא
 מכל ברכתא ושירתא
 תשבחתא ונחמתא
 דאמירן בעלמא. ואמרו אמן:

HATZI KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified,
 extolled and honoured,
 adorned, exalted and acclaimed,
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation that may be
 uttered in this world; and let us say: Amen.





YOM KIPPUR AMIDAH

Adonai sefatai tiftah u-fi yaggid
tehillatekha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu elohei avraham
elohei yitzhak v-eilohei ya'akov.
Elohei sarah elohei rivkah
v-eilohei raheil ve-lei'ah.
Ha-el ha-gadol ha-gibbor ve-ha-nora
el 'elyon
gomeil hasadim tovim ve-koneih ha-kol.
Ve-zokheir hasdei avot
u-meivi ge'ullah
li-vnei veneihem
lema'an shemo be-ahavah.

אָבוֹת
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
 אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
 וְאֱלֹהֵי רָחֵל וְלֵאָה.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
 אֵל עֲלִיּוֹן
 גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל.
 וְזוֹכֵר חַסְדֵי אֲבוֹת
 וּמְבִיא גְאֻלָּה
 לְבָנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה:

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children's children,
for the sake of God's name.

Zokhreinu le-ḥayyim
melekh ḥafeitz ba-ḥayyim
ve-khotveinu be-seifer ha-ḥayyim
lema'ankha elohim ḥayyim.

זְכַרְנוּ לְחַיִּים
מֶלֶךְ חַפֵּץ בְּחַיִּים
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים:

Remember us for life,
our Sovereign who delights in life;
inscribe us in the book of life
to fulfill your will, God of life.

Melekh 'ozeir u-moshi'a' u-magein.
Barukh attah adonai
magein avraham u-fokeid sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן:
בָּרוּךְ אַתָּה יְהוָה
מַגִּן אַבְרָהָם וּפּוֹקֵד שָׂרָה:

Sovereign Power and saving Protector!
Blessed are you, the Everpresent,
Shield of Abraham and Surety of Sarah.





God as the source of ethical power.

Gevurot

Attah gibbor le-'olam adonai
 meḥayyeih meitim (kol ḥai) attah
 rav le-hoshi'a'.
 Mekhalkeil ḥayyim be-ḥesed
 meḥayyeih meitim (kol ḥai)
 be-rahāmim rabbim.
 Someikh nofelim ve-rofei ḥolim
 u-mattir asurim u-mkayyeim
 emunato
 li-sheinei 'afar.
 Mi khamokha ba'al gevurot.
 U-mi domeh lakh
 melekh meimit u-meḥayyeh
 u-matzmi'ah yeshu'ah.

גבורות

אתה גבור לעולם אדני
 מחיה מתים (כל חי) אתה
 רב להושיע:
 מכילכל חיים בחסד
 מחיה מתים (כל חי) ברחמים רבים.
 סומך נופלים ורופא חולים
 ומתיר אסורים ומקים אמונתו
 לישני עפר:
 מי כמוך בעל גבורות.
 ומי דומה לך
 מלך ממות ומחיה
 ומצמיח ישועה:

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
 renewing life (sustaining life) beyond death
 you are great in deliverance.
 You sustain life with loving devotion,
 renew life (sustain life) eternally with great compassion:
 upholding the fallen, healing the sick,
 freeing captives, and keeping divine faithfulness
 for those who sleep in dust.
 Who compares with you, master of all powers!
 Who is like you —
 a Sovereign that brings death, generates life,
 and causes divine fulfillment to flourish.

Mi khamokha av ha-rahāmim
 zokheir yetzurav le-ḥayyim
 be-rahāmim.

מי כמוך אב הרחמים
 זוכר יצוריו לחיים ברחמים.

Who compares with you, Source of all compassion,
 who remembers with love all you created for life!

Ve-ne'eman attah le-haḥayot
 meitim (kol ḥai).
 Barukh attah adonai
 meḥayyeih ha-meitim (kol ḥai).

ונאמן אתה להחיות מתים (כל חי):
 ברוך אתה יהוה
 מחיה המתים (כל חי):

Faithful are you to renew life (sustain life) eternally.
 Blessed are you, Life-giver,
 who renews life (sustains life) beyond death.

meḥayyei meitim, "renewing life beyond death," "renew life eternally," literally, "giving life to the dead." — This concept was introduced by the rabbis to connote two different ideas: bodily resurrection and the immortality of the soul. The literalness of bodily resurrection, however, was played down by the rabbis. "Rav used to say: In the world to come, there is neither eating nor drinking, nor procreation, nor business dealings, nor jealousy, nor hate, nor competition. But the righteous shall sit with their crowns on their heads, as it were, and enjoy the splendour of the Shekhinah" (Talmud, Berakhot 17a). Since the time of the 12th-century rationalist philosopher, Maimonides, this concept has been understood primarily as a symbolic way of giving eternal significance to our embodied existence.





We rise as the Ark is opened.

Unetaneh tokef

U-netanneh tokef kedushat ha-yom
 ki hu nora ve-ayom
 u-vo tinnasei malkhutekha
 ve-yikkon be-ḥesed kis'ekha
 ve-teisheiv 'alav be-emet.
 Emet ki attah hu dayyan u-mokhi'ah
 ve-yodei'a' va-'eid
 ve-khoteiv ve-ḥoteim ve-sofeir u-moneh
 ve-tizkor kol ha-nishkahot
 ve-tiftah et seifer ha-zikhronot
 u-mei-eilav yikkarei
 ve-ḥotam yad
 kol adam bo.

ונתנה תקף

ונתנה תקף קדשת היום
 כי הוא נורא ואיום
 ובו תנשא מלכותך
 ויכון בחסד כסאך
 ותשב עליו באמת.
 אמת כי אתה הוא דין ומוכיה
 ויודע ועד
 וכותב וחותם וסופר ומונה
 ותזכור כל הנשכחות
 ותפתח את ספר הזכרונות
 ומאליו יקרא
 וחותמ־יד
 כל אדם בו:

UNETANEH TOKEF

Let us declare the powerful holiness of this day
 for it is fearfully awesome.
 Today your sovereignty is elevated —
 your throne is founded on steadfast love,
 and you are seated upon it in the spirit of truth.
 Truly, you are the Judge who calls us to account,
 the all-knowing Witness.
 You record and seal, count and measure;
 you remember all that is forgotten.
 You open the Book of Memories,
 and it speaks for itself,
 for each of us, by our deeds,
 has put our signature to it.

According to legend, Rabbi Amnon of Mayence, a wealthy eleventh-century scholar of noble descent, was asked by the Bishop to convert in order to accept a position as minister. Rabbi Amnon told the Bishop he needed three days to think it over, but as soon as he left he regretted having even considered conversion for a moment. After three days, Rabbi Amnon was arrested and compelled to plead guilty to the charge of not converting. Out of remorse for having even considered conversion, Amnon asked to have his tongue cut out, but the Bishop ordered that his hands and feet be cut off instead and had him sent home.

Rosh Ha-Shanah was soon approaching. Dying of his wounds, Rabbi Amnon crawled to the synagogue. When the Cantor was reciting the *Kedushah of Musaf*, Rabbi Amnon asked him to pause, whereupon Amnon recited *Unetaneh Tokef* and died. Three days later Rabbi Amnon appeared in a dream to Rabbi Kalonymous ben Meshullam and taught him this prayer. He wrote it down as a memorial to Rabbi Amnon for all synagogues to recite on Rosh Ha-Shanah and Yom Kippur.





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<p>U-v-shofar gadol yittaka' ve-kol demamah dakkah yishama' u-mal'akhim yeiḥafeizun ve-ḥil u-r'adah yoḥeizun ve-yomeru hinneih yom ha-din li-fkod 'al tzeva marom ba-din ki lo yizku ve-'einekha ba-din.</p>	<p>וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע וּמַלְאָכִים יַחְפְּזוּן וְחֵיל וְרַעְדָּה יֶאֱחִזּוּן וְיֹאמְרוּ הִנֵּה יוֹם הַדִּין לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין:</p>	<p>A great shofar is sounded, yet a still small voice is heard. The angels are alarmed, gripped by fear and trembling. They cry: "Behold, the Day of Judgment!" For the heavenly hosts pass before you in judgment and even they are found wanting.</p>
<p>Ve-khol ba'ei 'olam ya'avrun lefanekha ki-vnei maron. Ke-vakkarat ro'eh 'edro ma'avir tzono taḥat shivto ken ta'avir ve-tispor ve-timneh ve-tifkod nefesh kol ḥai. Ve-taḥtokh kitzvah le-khol beriyyah ve-tikhtov et gezar dinam.</p>	<p>וְכָל בְּאֵי עוֹלָם יֵעָבְרוּן לְפָנֶיךָ כְּבְנֵי מְרוֹן: כְּבִקְרַת רוּעָה עָדְרוּ מֵעֵבִיר צֹאנֹו תַּחַת שִׁבְטֹו כֵּן תֵּעָבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי. וְתַחְתּוֹךְ קִצְבָּה לְכָל בְּרִיָּה וְתִכְתּוֹב אֶת גְּזַר דִּינָם:</p>	<p>All who have entered the world pass before you like a flock of sheep. Like a shepherd who takes account of his flock, causing each one to pass beneath his staff, so you review, recount, and appraise the life of every living being. You set a limit for every creature's life and determine each one's destiny.</p>

ve-kol demamah dakkah, "yet a still small voice is heard" — This alludes to the well-known theophany that occurred to the prophet Elijah following forty days and forty nights at Mount Horeb: "The Eternal passed by and a great, mighty wind crumbled mountains and shattered rocks, but the Eternal was not in the wind; and after the wind an earthquake, but the Eternal was not in the earthquake. And after the earthquake, fire, but the Eternal was not in the fire; and after the fire, **kol demamah dakkah**, "a sound of thin silence" (1 Kings 19:11-12). In great contrast to the theophany Moses and his generation experienced at Mount Sinai when God spoke "amidst thunder and lightning, fire and earthquake, and the blast of the shofar," Elijah finds God in "the still small voice," the sound of silence.

kivnei maron, "like a flock of sheep" — Some scholars argue the text should read **ke-ve-numeron**, like troops "numbered." Are we like sheep — aimless and herdlike, or like soldiers — purposeful, powerful actors?





<p>Be-rosh ha-shanah yikkateivun u-v-yom tzom kippur yeihateimun</p>	<p>בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבְיוֹם צוֹם כִּפּוּר יִהְיֶה מְסֻמָּן—</p>	<p>On Rosh Ha-Shanah it is recorded and on Yom Kippur it is sealed:</p>
<p>Kammah ya'avrun ve-khammah yibbarei'un mi yiheyeh u-mi yamut mi ve-kitzo u-mi lo ve-kitzo. Mi va-eish u-mi va-mayim mi va-herav u-mi va-hayyah mi va-ra'av u-mi va-tzama mi va-ra'ash u-mi va-maggeifah mi va-hanikah u-mi vi-skilah. Mi yanu'ah u-mi yanu'a' mi yishakeit u-mi yittareif mi yishaleiv u-mi yityassar mi ye'ani u-mi ye'asheir mi yishafeil u-mi yarum.</p>	<p>כַּמָּה יַעֲבֹרוּן וְכַמָּה יִבְרָאוּן מִי יִחְיֶה וּמִי יָמוּת מִי בְּקִצּוֹ וּמִי לֹא בְּקִצּוֹ. מִי בְּאֵשׁ וּמִי בְּמַיִם מִי בְּחֶרֶב וּמִי בְּחַיָּה מִי בְּרָעָב וּמִי בְּצָמָא מִי בְּרָעַשׁ וּמִי בְּמַגֵּפָה מִי בְּחִנְיָקָה וּמִי בְּסִקְלָה. מִי יָנוּחַ וּמִי יָנוּעַ מִי יִשְׁקֵט וּמִי יִמְרָר מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר מִי יֵעָנִי וּמִי יֵעֲשֶׂר מִי יִשְׁפֹּל וּמִי יָרוּם:</p>	<p>How many shall pass away and how many shall be born, who shall live and who shall die, who in the fullness of years and who before his time. Who by fire and who by water, who by the sword and who by wild beast, who by hunger and who by thirst, who by earthquake and who by plague, who by strangling and who by stoning. Who shall be at rest and who shall be restless, who shall be calm and who shall be distraught, who shall be serene and who shall be tormented, who shall be poor and who shall be rich, who shall be brought low and who uplifted.</p>
<p>U-tshuvah u-tfillah u-tzdakah ma'avirin et ro'a' ha-gezeirah.</p>	<p>וְתִשׁוּבָה וְתַפִּילָה וְתַצְדָּקָה מַעֲבִירִין אֶת רֵעַ הַגְּזֵרָה:</p>	<p>But <i>teshuvah</i>, <i>tefillah</i> and <i>tzedakah</i> repentance, prayer and righteous deeds transform the harshness of the decree.</p>

ma'avirin, "transform" — Literally, "annul." The laws of nature cannot be changed. As the rabbis taught, "olam noheg keminhago," "the world operates in its customary way." While we cannot necessarily annul the harshness of the "decree," we can nevertheless transform the meaning and impact it has for us through acts of *teshuvah*, *tefillah* and *tzedakah*, repentance, prayer and righteous deeds.





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Ki ke-shimkha ken tehillatekha
kasheh li-kh'os ve-no'ah li-rtzot
ki lo tahpotz be-mot ha-meit
ki im be-shuvo mi-darko vehayah.
Ve-'ad yom moto tehakkeh lo
im yashuv miyyad tekabbelo.
Emet ki attah hu yotzeram
ve-attah yodei'a' yitzram
ki hem basar va-dam.
Adam yesodo mei-'afar ve-sofo le-'afar
be-nafsho yavi lahmo
mashul ke-heres ha-nishbar
ke-hatzir yaveish u-kh-tzitz noveil
ke-tzeil 'oveir u-kh-'anan kalah
u-kh-ru'ah noshavet u-kh-avak porei'ah
ve-kha-halom ya'uf.

Ve-attah hu melekh
el hai ve-kayyam.

כִּי בְשִׁמְךָ כֵּן תִּהְיֶה לְתִדָּךְ
קָשֶׁה לְכַעֵס וְנוֹחַ לְרַצּוֹת
כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּית
כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחַיָּה.
וְעַד יוֹם מוֹתוֹ תַּחַקֵּה לוֹ
אִם יָשׁוּב מִיַּד תִּקְבְּלוּ:
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם
וְאַתָּה יוֹדֵעַ יִצְרָם
כִּי הֵם בָּשָׂר וְדָם.
אָדָם יְסוּדוֹ מֵעָפָר וְסוֹפוֹ לְעָפָר
בְּנַפְשׁוֹ יָבִיא לְחַמוֹ
מְשׁוּל כְּהֶרֶס הַנִּשְׁבָּר
כְּחֹצִיר יָבֵשׁ וְכִצִּיץ נוֹבֵל
כְּצֵל עוֹבֵר וְכַעֲנַן כֹּלֵה
וְכִרוּחַ נוֹשָׁבֵת וְכַאֲבָק פּוֹרֵחַ
וְכַחֲלוֹם יְעוּף:

וְאַתָּה הוּא מֶלֶךְ
אֵל חַי וְקַיָּם:

You are all that we praise you for —
slow to anger and easily appeased.
For you do not desire a person's death,
but rather that one turn from one's path and live.
Until the day of our death you await us;
when we return, you immediately welcome us.
For you are the Creator
and you know the nature of your creatures,
that they are flesh and blood.
A person's origin is dust and one's end is dust,
at the hazard of one's life one earns a living.
We are fragile as pottery, so easily shattered,
like the grass that withers, like the flower that fades,
like the fleeting shadow, like the vanishing cloud,
like the wind that rushes by, like the scattered dust,
like the dream that flies away.

But you are the Sovereign One,
the living and everlasting God!

The Ark is closed and we remain standing for the continuation of the Amidah.





Kedushat ha-shem

Na'aritzekha ve-nakdishekha
 ke-sod si'ah sarfei kodesh
 ha-makdishim shimkha ba-kodesh.
 Ka-katuv 'al yad nevi'ekha.
 Vekara zeh el zeh ve'amar

קְדוּשַׁת הַשֵּׁם

נְעַרִיצְךָ וְנַקְדִּישְׁךָ
 כְּסוֹד שִׁיחַ שְׂרָפֵי קֹדֶשׁ
 הַמְקַדְּשִׁים שִׁמְךָ בַּקֹּדֶשׁ.
 כְּכַתוּב עַל יַד נְבִיאֶךָ.
 וְקָרָא זֶה אֶל זֶה וְאָמַר –

3. KEDUSHAT HA-SHEM: HOLINESS

We shall revere and sanctify you
 with the mystic utterance of holy
 Seraphim who sanctify your name.
 As envisioned by your prophets:
 “They echoed one another, crying:

Kadosh kadosh kadosh
 adonai tzeva'ot
 melo khol ha-aretz kevodo.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
 יְהוָה צְבָאוֹת
 מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:

‘Holy, holy, holy
 is the Source of all forces,
 whose Presence fills the whole world.” *Isaiah 6*

Kevodo malei 'olam
 mesharetav sho'alim zeh lazeh
 ayyeih mekom kevodo
 le-'ummatam barukh yomeiru

כְּבוֹדוֹ מְלֵא עוֹלָם
 מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה
 אֵיזָה מְקוֹם כְּבוֹדוֹ
 לְעַמְתָּם בְּרוּךְ יֹאמְרוּ –

God's Presence fills the world
 yet the ministering angels ask one another:
 “Where is the place of God's Presence?”
 and they respond with equal praise:

Barukh kevod adonai
 mi-mekomo.

בְּרוּךְ כְּבוֹד יְהוָה
 מִמְּקוֹמוֹ:

“Boundless is God's Presence,
 a limitless Source!” *Ezekiel 3*

Mi-mekomo hu yifen be-rah'amim
 ve-yahon 'am ha-meyahadim shemo
 'erev va-voker be-khol yom tamid
 pa'amayim be-ahavah Shema
 omerim

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
 וַיַּחֲזֵן עִם הַמֵּיַחֲדִים שְׁמוֹ
 עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד
 פְּעָמַיִם בְּאַהֲבָה שֹׁמְעֵי אוֹמְרִים –

From that Endless Source, turn with compassion
 and show grace to the people who unify your name.
 Evening and morn, every day continually,
 twice daily proclaiming with love the Shema:

Shema yisra'el adonai eloheinu
 adonai ehad.

שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
 יְהוָה אֶחָד:

“Hear O Israel, the Eternal One is our God,
 the Eternal One alone!” *Deuteronomy 6*





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Hu eloheinu hu avinu
 hu malkeinu hu moshi'einu
 ve-hu yashmi'einu be-rah'amav sheinit
 le-'einei kol hai

הוא אלהינו הוא אבינו
 הוא מלכנו הוא מושיענו
 והוא ישמיענו ברחמי שנית
 לעיני כל חי-

This One is our God, this One our Source
 this One our Sovereign, our Redeemer.
 This One, with love, will let us hear once again
 in the sight of all living:

Li-hyot lakhem I-eilohim.
 Ani adonai eloheikhem.

להיות לכם לאלהים.
 אני יהוה אלהיכם:

“...to be your God;
 I am the Eternal, your God.” *Numbers 15*

Addir addireinu adonai adoneinu
 mah addir shimkha be-khol ha-aretz.
 Vehayah adonai le-melekh
 'al kol ha-aretz
 ba-yom ha-hu yihyeh adonai ehad
 u-shmo ehad.

אדיר אדירנו יהוה אדוננו
 מה אדיר שמך בכל הארץ:
 והיה יהוה למלך
 על כל הארץ
 ביום ההוא יהיה יהוה אחד
 ושמו אחד:

Our most glorious One, Eternal our God,
 how glorious is your name in all the world.
 The Eternal will be sovereign
 over all the earth;
 in that day the Eternal will be One,
 whose name shall be ‘Oneness.’ *Zechariah 14*

U-v-divrei kodshekha katuv leimor
 Yimlokh adonai le-'olam.
 Elohayikh tziyyon le-dor va-dor.
 Haleluyah.

ובדברי קדשך כתוב לאמר-
 ימלך יהוה לעולם.
 אלהיך ציון לדור ודור.
 הללויה:

And in your holy writings it is said:
 “The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah!” *Psalm 146*

Le-dor va-dor naggid godlekha
 u-l-neitzah netzahim kedushatekha
 nakdish.
 Ve-shivhakha eloheinu
 mi-pinu lo yamush le-'olam va-'ed
 ki el melekh gadol ve-kadosh attah.

לדור ודור נגיד גדלך
 ולנצח נצחים קדשתך נקדיש.
 ושבחך אלהינו
 מפינו לא ימוש לעולם ועד
 כי אל מלך גדול וקדוש אתה:

In every generation we tell of your greatness;
 for all eternity we proclaim your holiness.
 Your praise, our God,
 shall never depart from our mouths,
 for you are a great and holy ruling Power.

We continue silently until the conclusion of the Amidah on page 597.





<p>U-vkhein tein paḥdekha adonai eloheinu ‘al kol ma’asekha ve-eimatekha ‘al kol mah she-barata. Ve-yira’ukha kol ha-ma’asim ve-yishtaḥavu lefanekha kol ha-beru’im. Ve-yei’asu khullam aguddah aḥat la-‘asot retzonekha be-leivav shaleim. Kemo she-yada’nu adonai eloheinu she-ha-sholtan lefanekha ‘oz be-yadekha u-gvurah bi-minekha ve-shimkha nora ‘al kol mah she-barata.</p>	<p>וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כָל־אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵב שְׁלֵם. כְּמוֹ שֶׁיָדַעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֹטָן לְפָנֶיךָ עוֹז בְּיָדְךָ וְגִבּוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ:</p>	<p>And thus, Eternal One our God, instill your fear in all your works and your dread in all you created; that all creation shall be in awe and all creatures shall worship you. Then all shall unite as one to do your will wholeheartedly. For we know, Eternal One our God, authority rests in you; power and strength are in your right hand, and your name evokes awe in all you created.</p>
<p>U-vkhein tein kavod adonai le-‘ammekha tehillah li-rei’ekha ve-tikvah tovah le-doreshekha u-fit’ḥon peh la-meyahālim lakh. Simḥah le-artzekha ve-sason le-‘irekha</p>	<p>וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפִתְחוֹן פֶּה לַמַּיְחָלִים לָךְ. שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ</p>	<p>And thus, Eternal One, let there be honour for your people, glory for those who revere you, hope for those who seek you, and a voice for those who long for you. Let there be rejoicing for your land and happiness for your city;</p>

U-vkhein tein paḥdekha, “instill your fear in all your works” — What really changed my life, and shaped my character, were the few hours before Yom Kippur.... It was great fear and trembling, great paḥad, great awareness that you are now to be confronted. There was no fear of punishment, not even a fear of death, but the expectation of standing in the presence of God (*Abraham Joshua Heschel*).

U-vkhein tein kavod, “let there be honour for your people” — Let there be honour for people who revere God rather than mammon. Let there be hope — however faint — that those who seek God by walking God’s path will not be ambushed by evildoers who take advantage of their idealism. Let the voice of those who long for God’s presence and the coming of God’s kingdom not be drowned out by the siren songs with which the world tempts us daily. And let there actually be peace in the land holy to three faiths; let there be happiness in the city which has seen so much blood shed in God’s name; let us see at least the flowering of redemption (*Arnold Eisen*).





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U-tzmiḥat keren le-david ‘avdekha	וּצְמִיחַת קֶרֶן לְדָוִד עַבְדְּךָ	let the tradition of David, your servant, flourish
va-‘arikhat neir le-ven yishai meshiḥekha	וְעִרְיַחַת נֵר לְבֵן יִשָּׁי מְשִׁיחֶךָ	and the light of the messianic era shine
bi-mheirah ve-yameinu.	בְּמַהֲרָה בְּיָמֵינוּ:	soon in our days.

U-vkhein tzaddikim yir’u ve-yismaḥu	וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ	And thus shall the just see and be glad,
vi-sharim ya‘alozu	וַיִּשְׂרִים יַעֲלוּזוּ	the honest exult,
va-ḥasidim be-rinnah yagilu.	וַחֲסִידִים בְּרִנָּה וַיִּגִּילוּ.	and the devoted ones rejoice in song.
Ve-‘olatah tikpotz piha	וְעוֹלָתָהּ תִּקְפֹּץ פִּיהָ	For the mouth of injustice shall be shut
ve-khol ha-rish‘ah kullah	וְכָל הַרְשָׁעָה כָּלָה כְּעָשָׁן תִּכְלֶה.	and all evil shall vanish like smoke,
ke-‘ashan tikkleh.	כִּי תַעֲבִיר מִמְּשַׁלַּת זָרוֹן	when you sweep away the rule of wickedness
Ki ta’avir memshelet zadon	מִן הָאָרֶץ:	from the earth.
min ha-aretz.		

Ve-timlokh attah adonai le vaddekha	וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ	Then shall you alone, Eternal One,
‘al kol ma‘asekha	עַל כָּל מַעֲשֵׂיךָ	reign over all your works,
be-har tziyyon mishkan kevodekha	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ	on Mount Zion, where your Presence dwells
u-vi-rushalayim ‘ir kodshekha	וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ	and in Jerusalem your holy city,
ka-katuv be-divrei kodshekha	כְּכָתוּב בְּדִבְרֵי קֹדֶשְׁךָ—	as it is written in your holy scriptures:

Yimlokh adonai le-‘olam	יִמְלֹךְ יְהוָה לְעוֹלָם	“The Eternal will reign forever,
elohayikh tziyyon le-dor va-dor	אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר	your God, O Zion, for all generations.
halleluyah.	הַלְלוּיָהּ:	Hallelujah!”

Psalm 146

U-vkhein tzaddikim, “And thus shall the just see and be glad” — When the righteous perform acts of *teshuvah*, they reveal the holy light that they find in the dark and broken-down alleys of their own lives. The strategies they devise for themselves to rise out of depression and despair into the bright light of holiness and nobler level of justice become in themselves great lights to illumine the world. Every person who feels within him- or herself the depth of remorse and desire for *teshuvah* should be included in the category of the righteous (*Rav Kook*).





Kadosh attah ve-nora shemekha
ve-ein elo'ah mi-bal'adekha
ka-katuv

קדוש אתה וגורא שמך
 ואין אלוה מפלעדיך
 ככתוב –

You are holy and awesome is your Name,
and there is no God but you,
as it is written:

Vayyigbah adonai tzeva'ot ba-mishpat
ve-ha-el ha-kadosh nikdash bi-tzdakah.
Barukh attah adonai ha-melekh
ha-kadosh.

ויגבה יהוה צבאות במשפט
 והאל הקדוש נקדש בצדקה:
 ברוך אתה יהוה המלך הקדוש:

“The Source of all forces is exalted through justice;
the holy God is sanctified through righteousness.”
Praised are you, Eternal One, the holy Sovereign.

God as the source of rest and renewal.

Kedushat ha-yom

קדושת היום

**4. KEDUSHAT HA-YOM:
SANCTIFYING THE DAY**

Attah ahavtanu ve-ratzita banu
ve-kiddashtanu be-mitzvotekha.
Ve-keiravtanu malkeinu la'avodatekha
ve-shimkha ha-gadol ve-ha-kadosh
'aleinu karata.

אתה אהבתנו ורצית בנו
 וקדשתנו במצותיך.
 וקרבתנו מלכנו לעבודתך
 ושמך הגדול והקדוש
 עלינו קראת:

You have loved us and been gracious to us,
making us holy through your mitzvot,
and drawing us close to your service;
by your great and holy name
have you called us.

On Shabbat add the words in parentheses:

Vattitten lanu
adonai eloheinu be-ahavah et
(yom ha-shabbat ha-zeh
li-kdushah ve-li-mnuhah
ve-et) yom ha-kippurim ha-zeh
li-mhilah ve-li-sliyah u-l-khapparah
ve-li-mhol bo et kol 'avonoteinu
(be-ahavah) mikra kodesh
zeikher li-tzi'at mitzrayim.
Mi-penei ḥata'einu galinu mei-artzeinu
ve-nitrahaknu mei-'al admateinu.

ונתת לנו
 יהוה אלהינו באהבה את
 (יום השבת הזה לקדושה ולמנוחה
 ואת) יום הכפרים הזה
 למחילה ולסליחה ולכפרה
 ולמחל-ל-בו את כל עונותינו
 (באהבה) מקרא קדש
 זכר ליציאת מצרים:
 מפני חטאינו גלינו מארצנו
 ונותרהקנו מעל אדמתנו:

And with love have you given us,
Eternal One our God,
(this day of Shabbat for sanctity and rest
and) this Day of Atonement
for pardon, forgiveness and atonement,
to pardon all our transgressions,
(in love) as a sacred occasion
recalling the Exodus from Egypt.
Because of our sins we were exiled from our land,
driven far from our native soil.





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<p>Ve-kareiv pezureinu mi-bein ha-goyim u-nfutzoteinu kanneis mi-yarketei aretz. Va-havi'einu le-tziyyon 'irekha be-rinnah ve-li-rushalayim beit mikdashekha be-simḥat 'olam. Ki sham 'asu avoteinu lefanekha et korbenot ḥovoteihem ki-mtzuvveh be-toratekha 'al yedei moshe 'avdekha.</p>	<p>וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנִפְוֹצוֹתֵינוּ כְּנֵס מִיַּרְכְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. כִּי שָׁם עָשׂוּ אֲבוֹתֵינוּ לִפְנֵיךָ אֶת קִרְבָּנוֹת חוֹבוֹתֵיהֶם כַּמְצֻוָּה בְּתוֹרַתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ:</p>	<p>Draw close our scattered folk from among the nations; gather our dispersed from the ends of the earth. Bring us to Zion, your city, in exultation, and to Jerusalem, home of your sanctuary, with everlasting joy, for there our ancestors offered up their obligatory offerings as commanded in the Torah by Moses your servant.</p>
<p>Eloheinu v-eilohei avoteinu yehi ratzon mi-lefanekha she-yei'areh 'aleinu ru'ah mi-marom ba-yom ha-kadosh ha-zeh le-khonein et eretz yisra'el le-ḥaddeish u-l-kaddeish otah la-'avodatekha.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יְהִי רָצוֹן מִלְּפָנֶיךָ שִׁיעָרָה עֲלֵינוּ רוּחַ מְמָרוֹם בְּיוֹם הַקִּדּוּשׁ הַזֶּה לְכוֹנֵן אֶת אֶרֶץ יִשְׂרָאֵל לְחַדֵּשׁ וּלְקַדֵּשׁ אוֹתָהּ לְעַבְדוֹתְךָ:</p>	<p>Our God and God of our ancestors, may the spirit of this season inspire us on this holy day to rebuild the homeland of Israel, to renew and rededicate it to your service.</p>
<p>Vayishkeni ba-aretz shalom ve-ḥeirut tzedek u-mishpat. Ka-katuv 'al yad nevi'ekha Ki mi-tziyyon teitzei torah u-dvar adonai mi-rushalayim.</p>	<p>וַיִּשְׁכְּנֵנוּ בְּאֶרֶץ שְׁלוֹם וְחֵירוֹת צְדָק וּמִשְׁפָּט. כַּכְּתוּב עַל יַד נְבִיאְךָ – כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:</p>	<p>May peace and freedom abide in the land with righteousness and justice, as envisioned by your prophets: “For out of Zion shall go forth Torah and the word of the Eternal from Jerusalem.”</p>

Isaiah 2





Ve-ne'emar Lo yare'iu ve-lo yash'hitu וְנֹאמַר – לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ
 be-khol har kodshi בְּכָל־הַר קֹדְשִׁי
 ki male'ah ha-aretz de'iah כִּי־מְלֵאָה הָאָרֶץ דְּעֵה
 et adonai ka-mayim la-yam mekhassim. אֶת־יְהוָה כַּמַּיִם לַיָּם מִכַּסִּים:

And: "There shall be no evil or destruction
 on all my holy mountain,
 for the earth shall be full of knowledge
 of the Eternal as the waters cover the sea."

Isaiah 11

On Shabbat add:

Yismehu ve-malkhutekha וְיִשְׂמְחוּ בְּמַלְכוּתְךָ
 shomerei shabbat ve-kore'ei 'oneg. שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.
 'Am mekaddeshei shevi'i עַם מְקַדְּשֵׁי שִׁבְעִי
 kullam yisbe'u ve-yit'annegu mi-tuvekha. כָּל־עַם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ:

They shall rejoice in your sway,
 those who keep Shabbat, and call it a delight.
 A people who sanctifies the seventh day
 shall be fulfilled and rejoice in your goodness.

Ve-ha-shevi'i ratzita bo ve-kiddashto וְהִשְׁבִּיעִי רְצִיתָ בּוֹ וְקִדְּשָׁתוּ
 hemdat yamim oto karata הַמְדַת יָמִים אוֹתוֹ קָרָאתָ
 zeikher le-ma'aseh vereishit. זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית:

You desired to sanctify the seventh day,
 calling it the most beloved of days,
 recalling the work of Creation.

Eloheinu v-eilohei avoteinu אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 mehal la'avonoteinu be-yom מַחַל לְעוֹנוֹתֵינוּ בְּיוֹם
 (ha-shabbat ha-zeh u-v-yom) (הַשַּׁבָּת הַזֶּה וְכִּיּוֹם)
 ha-kippurim ha-zeh. הַכִּפּוּרִים הַזֶּה:
 Meheih ve-ha'aveir fasha'einu מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ
 ve-hattoteinu mi-neged 'einekha. וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:

Our God and God of our ancestors,
 pardon our iniquities
 (on this day of Shabbat and)
 on this Day of Atonement.
 Blot out and overlook
 our transgressions and sins.

Ka-amur כַּאֲמוֹר –
 Anokhi anokhi hu moheh אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה
 fasha'ekha lema'ani פְּשָׁעֶיךָ לְמַעְנִי
 ve-hattotekha lo ezkor. וְחַטָּאתֶיךָ לֹא אֶזְכֹּר:

As it was proclaimed:
 "I alone am the One who blots out
 your transgressions
 and for my own sake I will not recall your sins."

Isaiah 43





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Ve-ne'emar

Maḥiti kha-av pasha'ekha
ve-khe-ʿanan ḥattotekha
shuvah eilai ki ge'altikha.

וְנֹאמֵר –

מַחִיתִי כְעָב פְּשָׁעֶיךָ
וְכַעֲנֵן חַטֹּאתֶיךָ
שׁוּבָה אֵלַי כִּי גֵאלְתֶיךָ:

And it is said:

“I have blotted out your transgressions as a mist
and your sins like a cloud.
Return to me for I have redeemed you.” *Isaiah 44*

Ve-ne'emar

Ki va-yom ha-zeh yekhappeir ʿaleikhem
le-taheir etkhem mi-kol ḥattoteikhem
lifnei adonai tit'haru.

וְנֹאמֵר –

כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם
לִפְנֵי יְהוָה תִּתְהַרְוּ:

And it is said:

“For on this day atonement shall be made for you
to cleanse you of all your sins;
you shall be clean before the Eternal.” *Leviticus 16*

Eloheinu v-eilohei avoteinu

(retzeih vi-mnuḥateinu)

kaddesheinu be-mitzvotekha
ve-tein ḥelkeinu be-toratekha
sabbe'einu mi-tuvekha

ve-sammeḥeinu bi-shu'atekha

(ve-hanḥileinu adonai eloheinu

be-ahavah u-v-ratzon shabbat kodshekha

ve-yanuḥu vah yisra'el

mekaddeshei shemekha)

ve-taheir libbeinu le-ovdekha be-emet.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

(רְצֵה בְּמִנּוּחֵינוּ)

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֵלְקֵנוּ בְּתוֹרֹתֶיךָ

שִׂבְעֵנוּ מִטּוֹבֶךָ

וְשִׂמְחֵנוּ בִּישׁוּעֹתֶיךָ

(וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשׁךָ

וַיִּנּוּחוּ כָּהַן יִשְׂרָאֵל

מִקְדְּשֵׁי שִׁמְךָ)

וְטַהֵר לִבֵּנוּ לְעֹבְדֶיךָ בְּאֵמֶת:

Our God and God of our ancestors,

(accept our rest,)

make us holy through your mitzvot,
and imbue our lives with your Torah.

Satisfy us with your goodness,

let us rejoice in your fulfillment,

(and in your gracious love, Eternal One our God,

let us inherit your holy Shabbat.

Let all Israel rest on it,

they who sanctify your name,)

and restore our hearts to serve you in truth.

Ki attah solḥan le-yisra'el

u-moḥolan le-shivtei yeshurun

be-khol dor va-dor

u-mi-bal'adekha ein lanu melekh

moḥeil ve-solei'ah ella attah.

כִּי אַתָּה סֹלְחַן לְיִשְׂרָאֵל

וּמֹחֲלָן לְשִׁבְטֵי יִשְׂרָאֵל

בְּכָל דּוֹר וָדוֹר

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ

מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה:

For you are the One who forgives Israel

and pardons the tribes of Yeshurun

in every generation;

we have no Sovereign

who forgives and pardons other than you.





Barukh attah adonai melekh
 moheil ve-solei'ah la'avonoteinu
 ve-la'avonot ammo
 beit yisra'el
 u-ma'avir ashmoteinu
 be-khol shanah ve-shanah
 melekh al kol ha-aretz
 mekaddeish (ha-shabbat ve-)
 yisra'el ve-yom ha-kippurim.

בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ
 מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ
 וְלְעוֹנוֹת עַמּוֹ
 בֵּית יִשְׂרָאֵל
 וּמְאַוֵּיר אֲשֵׁמוֹתֵינוּ
 בְּכָל שָׁנָה וּשְׁנָה
 מֶלֶךְ עַל כָּל הָאָרֶץ
 מְקַדֵּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

Praised are you, Eternal One, Sovereign
 who pardons and forgives our iniquities
 and the iniquities of your people,
 the House of Israel,
 absolving us of our guilt
 year after year,
 Sovereign over all the earth
 who sanctifies (Shabbat,
 Israel and the Day of Atonement.

God as the source of fulfillment.

'Avodah

Retzeih adonai eloheinu
 be-'ammekha yisra'el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t'hi le-ratzon tamid
 'avodat yisra'el 'ammekha.
 Ve-tehezenah 'eineinu be-shuvekha
 le-tziyyon be-rahamim.
 Barukh attah adonai
 ha-mahazir shekhinato le-tziyyon.

עֲבוֹדָה
 רִצֵּה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלִהְיוּ תְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתִהְיוּ עֵינֵינוּ בְּשׁוּבֶךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בָּרוּךְ אַתָּה יְהוָה
 הַמְּחַזֵּר שְׁכִינָתוֹ לְצִיּוֹן:

5. 'AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.
 Let our eyes behold your return
 to Zion with love.
 Blessed are you, Eternal One,
 who restores Godly Presence to Zion.





Hoda'ah

Modim anaḥnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish'einu
 attah hu. Le-dor va-dor
 nodeh lekha u-nsappeir tehillatekha
 'al ḥayyeinu ha-mesurim be-yadekha
 ve-'al nishmoteinu ha-pekudot lakh.
 Ve-'al nissekha she-be-khol yom 'immanu
 ve-'al nifle'otekha ve-tovotekha
 she-be-khol 'eit 'erev va-voker
 ve-tzohorayim.

Ha-tov ki lo khalu raḥamekha
 ve-ha-meraḥeim ki lo tammu ḥasadekha
 mei-'olam kivvinu lakh.

Ve-'al kullam
 yitbarakh ve-yitromam shimkha
 malkeinu tamid le-'olam va-'ed.

U-khtov le-ḥayyim tovim
 kol benei veritekha.

God as the source of gratitude.

הודאה

מודים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אֵתָהּ הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ.
 וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל יֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ
 מֵעוֹלָם קִוִּינוּ לָּךְ:

וְעַל כָּל־
 יִתְבָּרַךְ וְיִתְרַמֵּם שִׁמְךָ
 מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ:

6. HODA'AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation
 we acknowledge you and relate your praise,
 for our lives bound up in your hand,
 and for our souls in your keeping;
 for your miracles that are daily with us,
 and for your wondrous goodness
 at all times, evening, morning and noon.

You are goodness, for your love never ceases;
 compassionate One, your devotion never ends;
 we have ever hoped for you.

For all this,
 may your name ever be blessed and exalted,
 our Sovereign, for ever and ever.

And inscribe for a good life
 all the people of your Covenant.





Ve-khol ha-ḥayyim yodukha selah
 vi-halelu et shimkha be-emet
 ha-el yeshu'ateinu ve-'ezrateinu selah.
 Barukh attah adonai
 ha-tov shimkha
 u-lkha na'eh le-hodot.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה
 וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת
 הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֶלָה:
 בְּרוּךְ אַתָּה יְהוָה
 הַטּוֹב שִׁמְךָ
 וְלְךָ נָאֵה לְהוֹדוֹת:

Let everything that lives acknowledge you
 and praise your name in truth,
 God of our deliverance and help.
 Praised are you, Eternal One,
 whose name is goodness,
 and to whom gratitude is fitting.

God as the source of peace.

Shalom

Eloheinu v-eilohei avoteinu.
 Berekheinu va-berakhah ha-meshulleshet
 ha-amurah mi-pi aharon u-vanav

שְׁלוֹם
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת
 הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו—

7. SHALOM: PEACE

Our God and God of our ancestors,
 bless us with the three-fold blessing
 spoken by Aaron and his sons:

Yevarekh'kha adonai ve-yishmerekha.
 Ken yehi ratzon.

יְבָרֶכְךָ יְהוָה וַיִּשְׁמְרֶךָ:
 כֵּן יְהִי רָצוֹן:

“May God bless you and keep you.”
 May it be so.

Ya'eir adonai panav eilekha
 vi-ḥunnekka.
 Ken yehi ratzon.

יֵאָר יְהוָה פָּנָיו אֵלֶיךָ
 וַיְחַנֶּכֶךָ:
 כֵּן יְהִי רָצוֹן:

“May God’s presence radiate upon you
 and grant you graciousness.”
 May it be so.

Yissa adonai panav eilekha
 ve-yaseim lekha shalom.
 Amen. Ken yehi ratzon.

יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ
 וַיַּשֵּׂם לְךָ שְׁלוֹם:
 אָמֵן. כֵּן יְהִי רָצוֹן:

“May God’s presence be with you
 and grant you peace.” *Numbers 6*
 Amen. May it be so.





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Sim shalom tovah u-vrakhah
 ħein va-ħesed ve-rahāmim
 ‘aleinu ve-‘al kol yir‘ei shemekha.
 Berekheinu avinu kullanu ke-eħad
 be-or panekha.
 Ki ve-or panekha natatta lanu
 adonai eloheinu torat ħayyim
 ve-ahavat ħesed u-tzdakah u-vrakhah
 ve-rahāmim ve-ħayyim ve-shalom.
 Ve-tov be-‘einekha
 le-vareikh et ‘ammekha yisra‘el
 ve-et kol ha-‘ammim
 be-rav ‘oz ve-shalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה
 חֵן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
 בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ כְּאַחַד
 בְּאוֹר פְּנֵיךָ.
 כִּי בְּאוֹר פְּנֵיךָ נָתַתָּ לָנוּ
 יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:
 וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
 וְאֵת כָּל הָעַמִּים
 בְּרַב עֹז וְשְׁלוֹם:

Grant peace, well-being and blessing,
 grace, lovingkindness and compassion,
 to us and all God-fearing people.
 Bless us, our Source, all of us uniquely
 with the light of your presence;
 for with your light, you have given us,
 Eternal One our God, a Torah of life,
 love of kindness, justice and blessing,
 compassion, life and peace.
 May it be good in your sight
 to bless your people Israel
 and all peoples
 with great strength and peace.

Be-seifer ħayyim berakhah ve-shalom
 u-farnasah tovah
 nizzakheir ve-nikkateiv lefanekha
 anahnu ve-khol ‘ammekha beit yisra‘el
 le-ħayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם
 וּפְרִנְסָה טוֹבָה
 נִזְכָּר וְנִקְטָב לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

In the book of life, blessing, peace
 and honourable prosperity,
 may we be remembered and inscribed,
 we and all your people Israel,
 for a life of goodness and peace.

Barukh attah adonai
 ‘oseih ha-shalom.

בְּרוּךְ אַתָּה יְהוָה
 עוֹשֵׂה הַשְּׁלוֹם:

Blessed are you, Eternal One,
 author of peace.





VE-KHOL MA'AMINIM – AND ALL BELIEVE

The One who holds the scales of justice in the balance;
— all believe that this One is the God of faithfulness.

The One who probes and searches the most hidden secrets;
— all believe that this One probes our innermost thoughts.

The One who redeems life from death;
— all believe that this One is the mighty redeemer.

The One who alone judges the world;
— all believe that this One is the judge of truth.

The One who is called “I am that I am;”
— all believe that this One is everlasting.

The One whose name and fame are affirmed;
— all believe that this One is without equal.

The One who recalls favourably those who call on the Eternal;
— all believe that this One remembers the covenant.

The One who grants life to all living creatures;
— all believe that this One lives and endures.

The One whose goodness embraces the good and the wicked;
— all believe that this One is good to all.





Ve-khol ma'aminim

Ha-ohēiz be-yad middat mishpat.

Ve-khol ma'aminim she-hu el emunah.

Ha-boḥein u-vodeik ginzei nistarot.

Ve-khol ma'aminim she-hu boḥein kelayot.

Ha-go'eil mi-mavet u-fodeh mi-shaḥat.

Ve-khol ma'aminim she-hu go'eil ḥazak.

Ha-dan yeḥidi le-va'ei 'olam.

Ve-khol ma'aminim she-hu dayyan emet.

He-hagu'i be-ehyeh asher ehyeh.

Ve-khol ma'aminim she-hu hayah
ve-hoveh ve-yihyeh.

Ha-vaddai shemo ken tehillato.

Ve-khol ma'aminim she-hu ve-ein bilto.

Ha-zokheir le-mazkirav tovat zikhronot.

Ve-khol ma'aminim she-hu zokheir ha-berit.

Ha-ḥoteikh ḥayyim le-khol ḥai.

Ve-khol ma'aminim she-hu ḥai ve-kayyam.

Ha-tov u-meitiv la-ra'im ve-la-tovim.

Ve-khol ma'aminim she-hu tov la-kol.

וכל מאמינים

הֶאֱחִיז בְּיַד מִדַּת מִשְׁפָּט.

וְכֹל מְאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:

הַבֹּחֵן וּבֹדֵק גִּנְזֵי נִסְתָּרוֹת.

וְכֹל מְאֲמִינִים שֶׁהוּא בֹחֵן בְּלִיּוֹת:

הַגּוֹאֵל מִמָּוֶת וּפֹדֶה מִשַּׁחַת.

וְכֹל מְאֲמִינִים שֶׁהוּא גּוֹאֵל חֲזָק:

הַדָּן יְחִידֵי לְבָאֵי עוֹלָם.

וְכֹל מְאֲמִינִים שֶׁהוּא דַּיָּן אֱמֶת:

הֶהְגִּי בְּאֵהִיָּה אֲשֶׁר אֵהִיָּה.

וְכֹל מְאֲמִינִים שֶׁהוּא הָיָה וְהוּא וְיִהְיֶה:

הַנִּדְאֵי שְׁמוֹ בֵּן תְּהִלָּתוֹ.

וְכֹל מְאֲמִינִים שֶׁהוּא וְאֵין בִּלְתוֹ:

הַזֹּכֵר לְמִזְכִּירָיו טוֹבוֹת זְכוֹנוֹת.

וְכֹל מְאֲמִינִים שֶׁהוּא זֹכֵר הַבְּרִית:

הַחֹתֵךְ חַיִּים לְכֹל חַי.

וְכֹל מְאֲמִינִים שֶׁהוּא חַי וְקַיָּם:

הַטוֹב וּמְטִיב לְרָעִים וְלְטוֹבִים.

וְכֹל מְאֲמִינִים שֶׁהוּא טוֹב לְכֹל:





The One who knows the impulses of all creatures;
— all believe that this One creates them from the womb.

The One who is all-powerful and all-embracing;
— all believe that this One is omnipotent.

The One who dwells in divine mystery;
— all believe that this One stands alone.

The One who enthrones kings, but to Whom alone is the sovereignty;
— all believe that this One is the Eternal Sovereign.

The One who guides every generation with steadfast love;
— all believe that this One maintains devotion.

The One who is patient and condones rebels;
— all believe that this One is forgiving forever.

The One who is supreme and regards the reverent;
— all believe this One responds to a whisper.

The One who opens the gate for those who seek return;
— all believe that this One's hand is ever open.

The One who looks out for the wicked and desires their return;
— all believe that this One is just and upright.

The One whose anger is brief and whose patience is great;
— all believe that this One is hard to provoke.





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Ha-yodei'a' yeitzer kol yetzurim. Ve-khol ma'aminim she-hu yotzeram ba-baten.	הַיּוֹדְעַ יוֹצֵר כָּל יְצוּרִים. וְכָל מְאֲמִינִים שֶׁהוּא יוֹצֵרָם בְּבִטָּן:
Ha-kol yakhol ve-kholelam yaḥad. Ve-khol ma'aminim she-hu kol yakhol.	הַכֹּל יָכוֹל וְכוֹלֵלָם יַחַד. וְכָל מְאֲמִינִים שֶׁהוּא כָּל יָכוֹל:
Ha-lan be-seiter be-tzeil shaddai. Ve-khol ma'aminim she-hu levaddo hu.	הֲלֵן בְּסִתֵּר בְּצֵל שְׁדַי. וְכָל מְאֲמִינִים שֶׁהוּא לְבָדּוֹ הוּא:
Ha-mamlikh melakhim ve-lo ha-melukhah. Ve-khol ma'aminim she-hu melekh 'olam.	הַמְמַלְכֵיךְ מַלְכִים וְלוֹ הַמְּלוּכָה. וְכָל מְאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם:
Ha-noheig be-ḥasdo kol dor. Ve-khol ma'aminim she-hu notzeir ḥased.	הַנוֹהֵג בְּחֶסְדּוֹ כָּל דּוֹר. וְכָל מְאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:
Ha-soveil u-ma'lim 'ayin mi-sorerim. Ve-khol ma'aminim she-hu solei'ah salah.	הַסּוֹבֵל וּמַעֲלִים עֵין מְסוֹרְרִים. וְכָל מְאֲמִינִים שֶׁהוּא סוֹלֵחַ סְלָה:
Ha-'elyon ve-'eino el yerei'av. Ve-khol ma'aminim she-hu 'oneh laḥash.	הָעֶלְיוֹן וְעֵינוֹ אֵל יִרְאֵיו. וְכָל מְאֲמִינִים שֶׁהוּא עוֹנֶה לְחַשׁ:
Ha-potei'ah sha'ar le-dofkei bi-tshuvah. Ve-khol ma'aminim she-hu petuḥah yado.	הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בְּתִשׁוּבָה. וְכָל מְאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוֹ:
Ha-tzofeh la-rasha' ve-ḥafeitz be-hitzadeko. Ve-khol ma'aminim she-hu tzaddik ve-yashar.	הַצּוֹפֶה לְרָשָׁע וְחַפֵּץ בְּהִצְדָּקוֹ. וְכָל מְאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר:
Ha-ketzar be-za'am u-ma'arikh af. Ve-khol ma'aminim she-hu kasheh li-kh'os.	הַקָּצֵר בְּזַעַם וּמְאָרִיךְ אָף. וְכָל מְאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵס:





The One who is compassionate, putting compassion before anger;
— all believe that this One is easy to appease.

The One who regards equally, great and small alike;
— all believe that this One is a righteous judge.

The One who is perfect, dealing blamelessly with the blameless;
— all believe that this One's work is perfection.

ISAIAH'S VISION

And it shall come to pass in the end of days,
that the mountain of the House of the Eternal shall be established,
towering over the mountains and lifted above the hills,
and all the nations shall stream to it.

And many peoples shall come and say:
Come, let us go up to the mountain of the Eternal,
to the House of the God of Jacob,
that we may be taught of God's ways and to walk in God's paths.

For out of Zion shall go forth Torah,
and the word of the Eternal from Jerusalem.

And God shall judge among the nations
and shall decide for many peoples;
and they shall beat their swords into ploughshares
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they know war any more.

Isaiah 2





Ha-raḥum u-makdim raḥamim le-rogez. הַרְחֹם וּמַקְדִּים רַחֲמִים לְרָגֹז.
 Ve-khol ma'aminim she-hu rakh li-rtzot. וְכֹל מְאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:

Ha-shaveh u-mashveh katon ve-gadol. הַשְׁוֶה וּמַשְׁוֶה קָטָן וְגָדוֹל.
 Ve-khol ma'aminim she-hu shofeit tzedek. וְכֹל מְאֲמִינִים שֶׁהוּא שׁוֹפֵט צְדָק:

Ha-tam u-mi-tammeim 'im temimim. הַתָּם וּמִתְמֵם עִם תְּמִימִים.
 Ve-khol ma'aminim she-hu tamim po'olo. וְכֹל מְאֲמִינִים שֶׁהוּא תָּמִים פְּעָלוֹ:

Ḥazon yesha'yahu

Vehayah be-aḥarit ha-yamim
 nakhon yihyeh har beit adonai
 be-rosh he-harim venissa mi-geva'ot
 venaharu eilav kol ha-goyim.
 Vehalekhu 'ammim rabbim ve'ameru
 lekhu ve-na'aleh el har adonai
 el beit elohei ya'akov.
 Ve-yoreinu mi-derakhav ve-neilekchah be-orḥotav
 ki mi-tziyyon teitzei torah
 u-dvar adonai mi-rushalayim.
 Veshafat bein ha-goyim
 vehokhi'ah le-'ammim rabbim.
 Vekhittetu ḥarvotam le-ittim
 va-ḥanitoteihem le-mazmeirot.
 Lo yissa goi el goi ḥerev
 ve-lo yilmedu 'od milḥamah.

חזון ישעיה

וְהָיָה בְּאַחֲרֵית הַיָּמִים
 נִכְוֵן יִהְיֶה הַר בֵּית־יְהוָה
 בְּרֹאשׁ הַהַרִּים וְנִשָּׂא מִגְּבְעוֹת
 וְנִהְרָו אֵלָיו כָּל־הַגּוֹיִם:
 וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ
 לָכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה
 אֶל־בַּיִת אֱלֹהֵי יַעֲקֹב.
 וְיֹרְנוּ מִדְּרָכָיו וְנִלְכֶה בְּאַרְחֻתָיו
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
 וּדְבַר־יְהוָה מִירוּשָׁלָּיִם:
 וְשָׁפַט בֵּין הַגּוֹיִם
 וְהוֹכִיחַ לְעַמִּים רַבִּים.
 וּכְתַתּוּ חֲרֻבוֹתֵם לְאַתִּים
 וְחִנִּיתוּתֵיהֶם לְמַזְמְרוֹת.
 לֹא יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב
 וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:





In the Aleinu of Yom Kippur alone, it is the custom to actually kneel and bow to the ground at *va-anahnu kore'im*, "Thus we bow," an act which Jews do at no other time during the year.

The Ark is opened.

'Aleinu

'Aleinu le-shabbei'ah la-adon ha-kol
la-teit gedullah le-yotzeir bereishit
she-natan lanu torat emet
ve-ḥayyei 'olam nata' be-tokheinu.

Va-anahnu kore'im u-mishtaḥavim
u-modim
lifnei melekh malkhei ha-melakhim
ha-kadosh barukh hu.
She-hu noteh shamayim
ve-yoseid aretz
u-moshav yekaro ba-shamayim mi-ma'al
u-shkhinat 'uzzo be-govhei meromim.
Hu eloheinu ein 'od
emet malkeinu efes zulato.
Ka-katuv be-torato
Veyada'ta ha-yom vahashevota
el levavekha
ki adonai hu ha-elohim
ba-shamayim mi-ma'al
ve-'al ha-aretz mi-taḥat ein 'od.

'Al ken nekavveh lekha
adonai eloheinu
li-r'ot meheirah be-tif'eret 'uzzekha

עלינו

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שנתן לנו תורת אמת
והיי עולם נטע בתוכנו:

ואנחנו פורעים ומשתחווים
ומודים
לפני מלך מלכי המלכים
הקדוש ברוך הוא.
שהוא נוטה שמים
ויסד ארץ
ומושב יקרו בשמים ממעל
ושכינת עזו בגבהי מרומים:
הוא אלהינו אין עוד
אמת מלכנו אפס זולתו.
ככתוב בתורתו—
וידעת היום והשבת אל-לבבך
כי יהוה הוא האלהים
בשמים ממעל
ועל-הארץ מתחת אין עוד:

על בן נקודה לך
יהוה אלהינו
לראות מהרה בתפארת עזך

ALEINU

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has given us a Torah of truth
and planted eternal life within us.

Thus we bow in worship
and thankfulness
before the Sovereign of all sovereigns,
the Holy One of Being;
the One who stretched out the heavens
and laid the foundations of the earth,
a precious dwelling in the highest heavens,
a powerful presence in the loftiest heights.
This One is our God, there is no other;
our Sovereign is faithful, there is none else.
As it is written in the Torah:
"Know this day and take it to heart
that the Life-giver is the God
of the heavens above
and of earth below; there is no other."
Deuteronomy 4

We therefore hope for you,
Eternal One our God, that soon
we might see your radiant strength





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Le-ha'avir gillulim min ha-aretz
 ve-ha-elilim karot yikkareitun.
 Le-takkein 'olam
 be-malkhut shaddai
 ve-khol benei vasar yikre'u vi-shmekha
 le-hafnot eilekha
 kol rish'ei aretz.
 Yakkiru ve-yeide'u kol yoshevei teiveil
 ki lekha tikhra' kol berekh
 tishava' kol lashon.
 Lefanekha adonai eloheinu
 yikhre'u ve-yippolu
 ve-li-khvod shimkha yekar yitteinu.
 Vi-kabbelu khullam et 'ol malkhutekha
 ve-timlokh 'aleihem meheirah
 le-'olam va-'ed.
 Ki ha-malkhut shellekha hi
 u-l-'olemei 'ad timlokh be-khavod.
 Ka-katuv be-toratekha
 Adonai yimlokh le-'olam va-'ed.
 Ve-ne'emar
 Vehayah adonai le-melekh
 'al kol ha-aretz
 ba-yom ha-hu yihyeh adonai ehad
 u-shmo ehad.

להעביר גלולים מן הארץ
 והאלילים פרות יפירתון.
 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 על מלכותך
 ותמלוך עליהם מהרה
 לעולם ועד:
 כי המלכות שלך היא
 ולעולמי עד תמלך בכבוד.
 ככתוב בתורתך –
 יהוה ימלך לעולם ועד:
 ונאמר –
 והיה יהוה למלך
 על כל הארץ
 ביום ההוא יהיה יהוה אחד
 ושמו אחד:

sweep away idolatry
 and destroy false gods.
 May *tikkun 'olam*, mending the world,
 make manifest your mighty dominion;
 that all humankind might invoke your name,
 and all the wicked of the earth
 might fall away before you.
 Let all who dwell on earth recognize
 that to you every knee must bend
 and every mouth swear allegiance.
 Before you, Eternal One our God,
 will they humble themselves
 and cherish the dignity of your name.
 Let all accept the yoke of your reign,
 that your sovereignty may soon embrace them
 for evermore.
 For dominion is yours
 and for all eternity you will rule with dignity.
 As it is written in your Torah:
 “The Eternal will reign forever.” *Exodus 15*
 And as it is said:
 “The Eternal One will be sovereign
 over all the earth;
 on that day the Eternal will be One,
 whose name will be ‘Oneness.’” *Zechariah 14*

Traditional version and transliteration may be found on p. 57





A KAVANAH FOR THE AVODAH SERVICE

The Avodah service on Yom Kippur is a challenge to explore through words the dimensions of our people's ancient encounters with God. What was once a yearly experience of a dramatic ritual is for us an outpouring of words in great detail, with the drama dependent on our own imaginations and our own ability to translate words into prayer:

Help us, O God, to lift ourselves upon these very ordinary words that they may carry us back to our people's most extraordinary experience of forgiveness, that we here today may draw near to You once more in awe and intimacy and great forgiveness

(Richard Levy, adapted).

PROLOGUE TO THE AVODAH SERVICE

Morashah kedushah

Amar elohim yehi or
vayehi or.
Or le-gareish et ha-ḥoshekh
u-l-havi mi-tohu va-vohu
ma'asei vereishit.
Beirakh elohim et ha-adam ve-amar
peru u-rvu u-mil'u et ha-aretz.
Be-gan 'eiden sam elohim et ha-adam
le-'ovdah u-l-shomrah.

מורשה קדושה

אָמַר אֱלֹהִים יְהִי-אוֹר
וַיְהִי-אוֹר.
אוֹר לְגַרֵשׁ אֶת הַחֹשֶׁךְ
וּלְהַבְיֵא מְתֵחוּ וּבְהוֹ
מַעֲשֵׂי בְרָאשִׁית:
בֵּרַךְ אֱלֹהִים אֶת-הָאָדָם וְאָמַר-
פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ:
בְּגַן-עֵדֶן שָׂם אֱלֹהִים אֶת-הָאָדָם
לְעֹבְדָהּ וּלְשֹׁמְרָהּ:

A HOLY HISTORY

God said, "Let there be light,"
and there was light;" *Genesis 1*
light to drive away the darkness
and bring cosmos
out of chaos.
Then God blessed humankind saying,
"Be fruitful and multiply; inhabit the world;" *Genesis 1*
and God set them in the Garden of Eden,
to tend it and watch over it. *Genesis 2*

This contemporary double alphabetic Hebrew acrostic follows in the tradition of the *piyyut Amitz Ko'ah* by Rabbi Meshullam ben Kalonymus (tenth century, Italy). That prose poem, also an alphabetic acrostic, introduces the Avodah service with the sweep of biblical history from Creation to the time of Aaron, thereby presenting the dramatic Yom Kippur ritual of atonement as an inherent element, if not one of the purposes, of the cosmos. The first modern interpretive version of *Amitz Ko'ah* was "The Upward Climb of Man," composed by Rabbi Mordecai Kaplan in his 1948 *High Holiday Prayer Book*, Vol. II. In "A Holy History," the recurring theme of exile and return emerges as the biblical leitmotif of the human story.





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Geireish et ha-adam min ha-gan
 le-aḥar she-nifkeḥu 'einei shneihem
 vayyeide'u ki 'eirummim hem.
 Gan 'im 'eitz ha-ḥayyim she-betokho.
 Demei hevel aḥiv shafakh az kayin.
 Demei aḥiv ha-tzo'akim min ha-adamah.
 Ha-shomeir aḥi anokhi
 amar ha-horeig.
 Hein geirashtha oti ha-yom
 mei'al penei ha-adamah u-mi-panekha.

Vayyakem et berito
 'im no'ah u-vanav.
 Vehaytaha ha-keshet be-'anan
 li-zkor berit 'olam.
 Zeikher l-eilohim hi she-lo yikkareit
 kol basar 'od mi-mei ha-mabbul.
 Zikaron li-vnei adam
 shofeikh dam ha-adam
 ba-adam damo yishafeikh
 ki be-tzelem elohim
 'asah et ha-adam.

Ḥamas gam az lo ḥadal min ha-aretz.
 Ḥasheku 'ir u-migdal
 ve-rosho va-shamayim.
 Timme'u be-ma'aseihem et sefatam.
 Terem killu et melakhtam
 yarad adonai u-valal et sefatam.
 Adonai hefitzam 'al penei kol ha-aretz.

גֵּרַשׁ אֶת־הָאָדָם מִן הַגֶּן
 לְאַחַר שֶׁנִּפְקְחוּ עֵינֵי שְׁנֵיהֶם
 וַיֵּדְעוּ כִּי עִירֻמִּים הֵם.
 גֶּן עִם עֵץ הַחַיִּים שָׁבַת וְכוּ:
 דְּמֵי הַכֵּל אָחִיו שָׁפַךְ אֶזְרָא.
 דְּמֵי אָחִיו הִצְעֵקוּם מִן־הָאֲדָמָה:
 הַשּׁוֹמֵר אֶחָיו אֲנֹכִי
 אָמַר הַחֹרֵג.
 הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם
 מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי:

וַיִּקַּם אֶת־בְּרִיתוֹ
 עִם נֹחַ וּבָנָיו.
 וְהִיְתָה הַקְּשֵׁת בַּעֲנָן
 לְזִכָּר בְּרִית עוֹלָם:
 זָכַר לְאֱלֹהִים הִיא שְׁלֹא יִכָּרֵת
 כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל.
 זָכוֹר לְבָנֵי אָדָם—
 שָׁפַךְ דַּם הָאָדָם
 בְּאָדָם דָּמוֹ יִשָּׁפַךְ
 כִּי בְּצֶלֶם אֱלֹהִים
 עָשָׂה אֶת־הָאָדָם:

חָמָס גַּם אִז לֹא חָדַל מִן־הָאָרֶץ.
 חָשְׁקוּ עִיר וּמִגְדָּל
 וְרֹאשׁוֹ בַשָּׁמַיִם:
 מִמָּאוּ בְּמַעֲשֵׂהֶם אֶת שִׁפְתָּם.
 מִרֶם כָּלוּ אֶת מְלַאכְתָּם
 יָרַד יְהוָה וּבָלַל אֶת־שִׁפְתָּם.
 יְהוָה הִפְיָצָם עַל־פְּנֵי כָל־הָאָרֶץ:

They were exiled from the Garden,
 when their eyes were opened
 and they saw their nakedness,
 exiled from the Garden with the Tree of Life.
 Then Cain slew Abel, his brother,
 and Abel's blood cried out from the ground.
 "Am I my brother's keeper?"
 the murderer cried out,
 "Surely, I am exiled this day
 from the face of the earth and from God."
 Genesis 3
 Genesis 4
 Genesis 4

So God established a covenant
 with Noah and his children,
 and set the rainbow in the clouds
 to recall the eternal covenant —
 a reminder that God would not destroy
 the world again by flood,
 and a reminder for humankind that
 "Whoever sheds the blood of humans,
 by humans shall his blood be shed,
 for humans were made
 in the image of God."
 Genesis 9

Violence even then did not cease from the earth.
 The Tower-builders craved a city
 with a tower to storm the heavens.
 They misused language for a wicked purpose,
 but before they could complete their work,
 God descended and confused their speech;
 God scattered them across the face of the earth.





Koh amar adonai el avram
 lekha lekha mei-artzekha
 u-mi-moladtekha u-mi-beit avikha
 el ha-aretz asher ar'ekka.
 Ve-e'eskha le-goi gadol
 va-avarekh'kha va-agaddelah
 shemekha
 ve-hyeih berakhah.

כֹּה אָמַר יְהוָה אֱלֹהֵי אַבְרָם—
 לֵךְ-לְךָ מֵאֶרֶץ
 וּמְמוֹלַדְתֶּךָ וּמִבֵּית אָבִיךָ
 אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָה:
 וְאֶעֱשֶׂה לְגוֹי גָּדוֹל
 וְאִבְרַכְךָ וְאִגְדַּלְתִּיךָ שְׁמִי
 וְהָיָה בְרָכָה:

Then God called to Avram,
 “Go forth from your country,
 from your birth place, your father’s house,
 to the land I will show you.
 And I will make a great nation of you,
 and I will bless you and make your name great.
 Be, therefore, a blessing.” Genesis 12

Karat adonai et avram berit.
 Le-zar'akha natatti et ha-aretz ha-zot
 amar adonai le-avraham.
 Lema'an asher yetzavveh et banav
 ve-et beito aharav
 veshameru derekh adonai
 la-'asot tzedakah u-mishpat.

כָּרַת יְהוָה אֶת-אַבְרָם בְּרִית:
 לְזָרְעֶךָ נָתַתִּי אֶת-הָאָרֶץ הַזֹּאת.
 אָמַר יְהוָה לְאַבְרָהָם.
 לְמַעַן אֲשֶׁר יִצְוֶה אֶת-בְּנָיו
 וְאֶת-בֵּיתוֹ אַחֲרָיו—
 וְשָׁמְרוּ דֶרֶךְ יְהוָה
 לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט:

And God made a covenant with Abraham,
 and God said to him:
 To your descendants I shall give the Promised Land;
Genesis 15
 in order that you might teach your children
 and all your household to follow:
 “keep the way of the Eternal
 by doing what is just and right.” Genesis 18

Mitzraimah yaredu avoteinu
 u-v-hozek yad hotzi'anu adonai.
 Mi-beit 'avadim romemanu
 le-mamleket kohanim ve-goi kadosh.
 Neged ha-har
 shame'u benei yisra'el et kol adonai.
 Nekhonim li-shmor et berito
 she-nishba' la-avoteinu
 le-avraham le-yitzhak u-l-ya'akov.
 Seifer ha-berit lakah moshe
 vayyikra be-oznei ha-'am vayyomeru
 kol asher dibber adonai
 na'aseh ve-nishma'.

מִצְרַיִמָּה יָרְדוּ אֲבוֹתֵינוּ
 וּבְחֹזֶק יָד הוֹצִיאָנוּ יְהוָה.
 מִבֵּית עֲבָדִים רֹמְמָנוּ
 לְמַמְלַכַת כֹּהֲנִים וְגוֹי קָדוֹשׁ:
 נֶגֶד הַהָר
 שָׁמְעוּ בְנֵי יִשְׂרָאֵל אֶת קוֹל יְהוָה.
 נִכְוָנִים לְשָׁמֵר אֶת בְּרִיתוֹ
 שֶׁנִּשְׁבַּע לְאַבְתֵּינוּ
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:
 סֵפֶר הַבְּרִית לְקַח מֹשֶׁה
 וַיִּקְרָא בְּאוֹזְנֵי הָעָם וַיֹּאמְרוּ—
 כָּל אֲשֶׁר-דִּבֶּר יְהוָה
 נַעֲשֶׂה וְנִשְׁמָע:

Our ancestors then descended into Egypt, but
 with a strong hand God brought us out from there. Exodus 13
 From slavery were we raised up
 to be a kingdom of priests and a holy nation. Exodus 19
 At Mount Sinai
 Israel heard the voice of God;
 they were prepared to keep God’s covenant,
 the covenant promised to our ancestors,
 to Abraham, to Isaac, and to Jacob. Deuteronomy 29
 From the Book of the Covenant
 Moses read to all the people, and they responded
 “all that God has spoken
 we shall do and understand.” Exodus 24





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<p>Saru maheir min ha-derekh asher tzivvitim. 'Asu lahem 'eigel masseikhah vayyishtaḥavu lo. 'Azevu et adonai vayyashleikh moshe mi-yadav et ha-luḥot vayeshabbeir otam. Pesol lekha amar adonai el moshe shenei luḥot avanim ka-rishonim. Patah lahem sha'arei teshuvah ve-amar hinneih anakhi koreit berit vayyikra Adonai, adonai El raḥum ve-ḥannun erekh appayim ve-rav ḥesed ve-emet. Notzeir ḥesed la-alafim nosei 'avon va-fesha' ve-ḥatta'ah ve-nakkeih.</p>	<p>סרו מִהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתֶם. עֲשׂוּ לָהֶם עֵגֶל מַסֵּכָה וַיִּשְׁתַּחֲוּוּ־לוֹ: עֲזוּבוּ אֶת־יְהוָה וַיִּשְׁלֶךְ מֹשֶׁה מִיָּדוֹ אֶת־הַלְּחֹת וַיִּשְׁבֵּר אֹתָם: פְּסֹל־לְךָ אָמַר יְהוָה אֶל־מֹשֶׁה שְׁנֵי־לְחֹת אֲבָנִים כְּרֵאשֹׁנִים: פַּתַּח לָהֶם שַׁעֲרֵי תְּשׁוּבָה וְאָמַר הִנֵּה אֲנֹכִי כֹרֵת בְּרִית וַיִּקְרָא— יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרְךָ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת. נֹצֵר חֶסֶד לְאַלְפִים נֹשֵׂא עוֹן וּפֹשַׁע וְחַטָּאת וְנִקְיָה:</p>	<p>Soon enough they turned from God's path; they made themselves a golden calf and worshiped it. Exodus 32 They abandoned God — and Moses threw down the Tablets and shattered them. Exodus 32 God then said to Moses: "Carve a second set of tablets like the first." Opening the gates of repentance, God said, "Behold I enter into a covenant" ... and reveal Myself once more: <i>"Eternal One, The Everpresent, a compassionate and merciful God, patient, abounding in devotion and truth, assuring steadfast love for a thousand generations, forgiving transgression, iniquity and sin, and granting pardon."</i> Exodus 34</p>
<p>Tzatz u-farah matteih aharon le-veit leivi. Tzivvah adonai et sheivet leivi la-kaḥat meihem kohanim le-mishmeret le-khol kodshei veneï yisra'el. Kodesh ha-kodashim kippeir ha-kohein aḥat ba-shanah. Korbban par ha-ḥattat hikriv aharon vekhipper ba'ado u-v'ad beito u-v'ad kol kehal yisra'el.</p>	<p>צִיץ וּפָרַח מַטֵּה־אֹהֶרֶן לְבֵית לְוִי. צִוָּה יְהוָה אֶת שֵׁבֶט לְוִי לְקַחַת מֵהֶם כֹּהֲנִים לְמִשְׁמֶרֶת לְכֹל־קֹדְשֵׁי בְּנֵי־יִשְׂרָאֵל: קִדְשׁ הַקֹּדְשִׁים כִּפֵּר הַכֹּהֵן אֶחָת בַּשָּׁנָה: קִרְבַּן פָּר הַחַטָּאת הִקְרִיב אֹהֶרֶן וּכְפַר בְּעָדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל־קְהַל יִשְׂרָאֵל:</p>	<p>The rod of Aaron of the House of Levi then blossomed and flowered; Numbers 17 God appointed the tribe of Levi and selected from among them priests to preserve the holiness of Israel. Numbers 18 Once a year the High Priest made atonement in the Holy of Holies itself. Aaron offered the sacrificial bull to atone for all his sins and those of his household and for those of the entire congregation of Israel. Leviticus 16</p>





<p>Rahatz et besaro ve-hehelif et begadav hameish pe'amim ba-yom ha-zeh.</p> <p>Re'adah aḥazatam sham keshe-nikhnas ha-kohein ha-gadol le-kodesh ha-kodashim ve-kara be-shem adonai. Shenei se'irim lakah le-khappeir eḥad l-adonai ve-eḥad la-'azazel. She-yihyu kol ha-'am ve-lo yamutu be-gishto et kodesh ha-kodashim.</p>	<p>רָחַץ אֶת בְּשָׂרוֹ וְהִחְלִיף אֶת בְּגָדָיו חֲמֵשׁ פְּעָמִים בְּיוֹם הַזֶּה: רַעְדָה אַחֲזַתְתֶּם שָׁם כְּשֶׁנִּכְנַס הַכֹּהֵן הַגָּדוֹל לְקֹדֶשׁ הַקְּדוֹשִׁים וְקָרָא בְּשֵׁם יְהוָה: שְׁנֵי שְׁעִירִים לָקַח לְכַפֵּר אֶחָד לַיהוָה וְאֶחָד לְעֹזָאֵזֶל. שִׁיחִיו כָּל הָעָם וְלֹא יָמוּתוּ בְּגִשְׁתּוֹ אֶת-קֹדֶשׁ הַקְּדוֹשִׁים:</p>	<p>He washed himself and changed garments five times on this day of purification. Trembling overtook the people as the High Priest entered the Holy of Holies to utter the Ineffable Name. To make a complete atonement he took two goats, one for the Eternal and one to Azazel, <i>Leviticus 16</i> that the people might live and not die when he entered the Holy of Holies. <i>Numbers 4</i></p>
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<p>Siftei khohein yishmeru da'at ve-torah yevakshu mi-pihu. Ki mal'akh adonai tzeva'ot hu. Torat emet hayetah be-fihu ve-'avlah lo nimtza vi-sfatav.</p>	<p>שִׁפְתֵי כֹהֵן וְיִשְׁמְרוּ דַעַת וְתוֹרָה יִבְקֹשׁוּ מִפִּיהוּ. כִּי מַלְאָךְ יְהוָה-צְבָאוֹת הוּא: תּוֹרַת אֱמֶת הִיְתָה בְּפִיהוּ וְעוֹלָה לֹא-נִמְצְאָה בְּשִׁפְתָיו:</p>	<p><i>"The lips of the priest guard knowledge, and guidance shall be sought from his mouth; for he is a messenger of the 'Source of all forces.'"</i> <i>"The Teaching of truth is in his mouth, and wrong is not found on his lips."</i> <i>Malakhi 2</i></p>
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<p>Torat kohein gadol hi be-yom ha-kippurim be-kodesh ha-kodashim</p> <p>Tashuv teḥayyeinu ve-'ammekha yismehu vakh</p>	<p>תּוֹרַת כֹּהֵן גָּדוֹל הִיא בְּיוֹם הַכִּפּוּרִים בְּקֹדֶשׁ הַקְּדוֹשִׁים- תָּשׁוּב תְּחַיֵּינוּ וְעַמְּךָ יִשְׂמְחוּ-בְךָ</p>	<p>This is the rite of the High Priest, in the Holy of Holies on the Day of Atonement. <i>"Return and renew our lives, O God, and let your people rejoice with you."</i> <i>Psalm 85</i></p>
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Seider 'avodah

סדר עבודה AVODAH SERVICE

THE ENTRY OF THE HIGH PRIEST
AND THE FIRST CONFESSION

FOR HIMSELF AND HIS FAMILY

Thus came the High Priest to the Temple grounds. After the first immersion early in the morning, they brought him vestments of gold which were worn for the daily rituals. Having made the daily offering, the High Priest immersed himself a second time and was dressed in white linen vestments, worn only while making the Yom Kippur sacrifice. After the ritual cleansing, dressed in white linen in a spirit of humility and purity, the High Priest approached the sacrificial bull. Placing both hands on the bull's head, he made confession for himself and his household.

We rise as the Ark is opened.

Ve-khakh hayah omeir anna ha-shem	וְכַךְ הָיָה אֹמֵר – אָנָּה הַשֵּׁם	And thus did he say: O God,
ḥatati 'aviti	חַטָּאתִי עָוִיתִי	I have sinned, I have done wrong,
pasha'ti lefanekha	פָּשַׁעְתִּי לְפָנֶיךָ	I have transgressed,
ani u-veiti.	אֲנִי וּבֵיתִי.	I and my household.
Anna va-shem kapper na la-ḥata'im	אָנָּה בְּשֵׁם כִּפֵּר נָא לַחַטָּאִים	O God, forgive the sins,
ve-la-'avonot ve-li-fsha'im	וְלַעֲוֹנוֹת וְלִפְשָׁעִים	the wrongdoing, and the transgressions
she-ḥatati ve-she-'aviti ve-she-pasha'ti	שְׁחַטָּאתִי וְשַׁעֲוִיתִי וְשִׁפְשַׁעְתִּי	which I committed against you,
lefanekha ani u-veiti.	לְפָנֶיךָ אֲנִי וּבֵיתִי.	I and my household,
Ka-katuv be-torat moshe 'avdekha	כְּכָתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ	as it is written in the Torah of your servant, Moses:
Ki va-yom ha-zeh yekhappeir 'aleikhem	כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם	“For on this day atonement shall be made for you,
le-taheir etkhem mi-kol ḥattoteikhem	לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם	to cleanse you of all your sins
lifnei adonai.	לְפָנַי יְהוָה:	before the Eternal.”

Leviticus 16





<p>Ve-ha-kohanim ve-ha'am ha'omedim ba'azarah keshe-hayu shome'im et ha-shem ha-nikhbad ve-ha-nora meforash yotzei mi-pi khohein gadol bi-kdushah u-v-tohorah hayu khore'im u-mishta'avim u-modim ve-nofelim 'al peneihem ve-omerim</p>	<p>וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֹזֶרָה כִּשְׁהָיוּ שׁוֹמְעִים אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפּוֹרֵשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקִדְשָׁה וּבְטָהֳרָה הָיוּ כּוֹרְעִים וּמִשְׁתַּאֲבִּימִם וּמוֹדִים וְנוֹפְלִים עַל־פְּנֵיהֶם וְאֹמְרִים—</p>	<p>And when the priests and the people standing in the temple court heard the glorious and awesome Ineffable Name of God uttered by the mouth of the High Priest in holiness and purity, they knelt in worship and fell prostrate to the ground, and they cried out:</p>
<p>Barukh shem kevod malkhuto le-'olam va-'ed.</p>	<p>בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:</p>	<p>“Blessed be the Name of God’s sovereign Presence forever and ever.”</p>
<p>Ve-af hu hayah mitkavvein li-gmor et ha-shem ke-neged ha-mevarakhim ve-omeir lahem tit'haru.</p>	<p>וְאַף הוּא הָיָה מִתְּכַוֵּינ לְגִמּוֹר אֶת־הַשֵּׁם כְּנֶגֶד הַמְּבָרָכִים וְאֹמֵר לָהֶם— תִּטְהָרוּ:</p>	<p>And the High Priest prolonged his utterance of the holy Name until the people finished their response. Only then did he say to them: “you shall be cleansed.”</p>

Leviticus 16

The Ark is closed and we are seated.





THE WHITE VESTMENTS

The whiteness of the *kittel* and the white mantle of the Torah scroll remind us of the white linen vestments in which the High Priest was robed, of the purity from which we come, and the purity to which we return.

“For the soul You have given us is pure.”

THE HIGH PRIEST

Where is this High Priest who came to serve us? Where is he now among us?

Since the Temple was destroyed, no High Priest comes to serve our people. Yet the holy work continues though his position is no more. Each one of us as a Jew, a member of a priestly nation, is consecrated to Godly service. We confess our own sins and those of our households. All of us can help to bring our families and closest ones nearer to or estrange them from God. Though mortal and fallible, we mediate a grace and glory beyond our understanding.

THE SECOND CONFESSION FOR THE PRIESTHOOD

The High Priest would then take two goats, along with an urn containing two golden markers. He shook the urn and removed the markers. On one was written “For the Eternal”; on the other, “To Azazel.” He then tied a thread of crimson wool around the horns of the goat designated for Azazel. He turned it to face the gate through which it would be sent away. Then he tied a thread of crimson wool around the neck of the goat to be slaughtered, the one designated “For the Eternal.”

The High Priest then approached the bull which was a sacrifice for sin, not only for himself and his family but also for all the priests, who served with him in the Temple.

We rise as the Ark is opened.





Ve-khakh hayah omeir anna ha-shem
 hatati 'aviti
 pasha'ti lefanekha
 ani u-veiti
 u-vene' aharon 'am kedoshekha.
 Anna va-shem kapper na la-hata'im
 ve-la-'avonot ve-li-fsha'im
 she-hatati ve-she-'aviti ve-she-pasha'ti
 lefanekha ani u-veiti
 u-vene' aharon 'am kedoshekha.
 Ka-katuv be-torat moshe 'avdekha
 Ki va-yom ha-zeh yekhappeir 'aleikhem
 le-taheir etkhem mi-kol hattoteikhem
 lifnei adonai.

וְכַךְ הָיָה אֹמֵר – אֲנִי הַשֵּׁם
 חָטֵאתִי עֲוִיתִי
 פָּשַׁעְתִּי לְפָנֶיךָ
 אֲנִי וּבֵיתִי
 וּבְנֵי אַהֲרֹן עִם קְדוֹשְׁךָ.
 אֲנִי בְשֵׁם כָּפַר נָא לְחַטָּאִים
 וְלְעֹנֹת וּלְפִשְׁעִים
 שֶׁחָטֵאתִי וְשֶׁעֲוִיתִי וְשֶׁפָּשַׁעְתִּי
 לְפָנֶיךָ אֲנִי וּבֵיתִי
 וּבְנֵי אַהֲרֹן עִם קְדוֹשְׁךָ.
 כְּכָתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ
 כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם
 לְטַהֵר אֶתְכֶם מִכָּל הַחַטָּאוֹתֵיכֶם
 לְפָנַי יְהוָה:

And thus did he say: O God,
 I have sinned, I have done wrong,
 I have transgressed,
 I and my household,
 and the children of Aaron, your holy people.
 O God, forgive the sins,
 the wrongdoing, and the transgressions
 which I committed against you,
 I and my household,
 and the children of Aaron, your holy people,
 as it is written in the Torah of your servant, Moses:
 “For on this day atonement shall be made for you,
 to cleanse you of all your sins
 before the Eternal.”

Leviticus 16

Ve-ha-kohanim ve-ha-'am
 ha-'omedim ba-'azarah
 keshe-hayu shome'im et ha-shem
 ha-nikhbad ve-ha-nora meforash
 yotzei mi-pi khohein gadol
 bi-kdushah u-v-tohorah
 hayu khore'im u-mishta'avim u-modim
 ve-nofelim 'al peneihem
 ve-omerim

וְהַכֹּהֲנִים וְהָעָם
 הָעוֹמְדִים בְּעֹזְרָה
 כְּשֶׁהָיוּ שׁוֹמְעִים אֶת-הַשֵּׁם
 הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ
 יוֹצֵא מִפִּי כֹהֵן גָּדוֹל
 בְּקִדְשָׁה וּבְטָהֳרָה
 הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 וְנוֹפְלִים עַל-פְּנֵיהֶם
 וְאוֹמְרִים –

And when the priests and the people
 standing in the temple court
 heard the glorious and awesome
 Ineffable Name of God
 uttered by the mouth of the High Priest
 in holiness and purity,
 they knelt in worship
 and fell prostrate to the ground,
 and they cried out:

Barukh shem kevod malkhuto
 le-'olam va-'ed.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
 לְעוֹלָם וָעֶד:

“Blessed be the Name of God’s sovereign Presence
 forever and ever.”





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Ve-af hu hayah mitkavvein	וְאַף הוּא הָיָה מְתַכַּוֵּן	And the High Priest prolonged
li-gmor et ha-shem	לְגַמּוֹר אֶת־הַשֵּׁם	his utterance of the holy Name
ke-neged ha-mevarakhim	כְּנֶגֶד הַמְּבָרָכִים	until the people finished their response.
ve-omeir lahem	וְאֹמֵר לָהֶם—	Only then did he say to them:
tit'haru.	תִּטְהַרּוּ:	“you shall be cleansed.” <i>Leviticus 16</i>

The Ark is closed and we are seated.

THE TEMPLE

The Temple was destroyed long ago and little remains to recall its grandeur.

According to our sages, the First Temple was destroyed “because of three evils that took place there: idolatry, immorality and bloodshed.”

Talmud, Yoma 9b

And the Second Temple?

Because a person was put to shame in public and no one prevented it.

Talmud, Gittin 55b

Others say: Because people hated one another without any cause.

Talmud, Yoma 9b

Rabbi Yoḥanan said: Because the judges judged by the strict letter of the law — but did not go beyond the letter of the law to reach the truth.

Talmud, Baba Metzia 30b

Rava said: Because there were no trustworthy people within it.

Talmud, Shabbat 33a

Where is the place where God dwells now, and reveals the Divine Presence to us?

Our tables are God’s altars; our homes and synagogues, God’s sanctuaries. God’s presence is revealed in prayer. God’s dwelling place is in the hidden recesses of our hearts, and in the mystery that exists between us and that binds us to one another.





THE CHILDREN OF AARON, YOUR HOLY PEOPLE

As the High Priest of old took upon himself the sins of the priestly order to which he belonged, so we today assume responsibility for the shortcomings of Israel, the priestly people, to which we belong. We humbly confess before you, our God and God of our ancestors, that we have failed to make manifest your holy presence in our midst by bringing harmony and unity into Jewish communal life. We have failed to give ourselves wholeheartedly to the building of the nation of Israel on the soil hallowed by our historic past. We have neglected the study of Torah and have not been diligent in bequeathing to our children the cultural heritage that is their birthright. We have permitted the synagogue to become corrupted with worldliness and vanity. We have made ourselves deaf to the suffering of others, and the cause of the wronged has not stirred us to action.

And so we confess our sins and those of our household, that we might once again become a priestly people and confer holiness upon the world once more.

THE THIRD CONFESSION FOR ALL ISRAEL

ENTERING THE HOLY OF HOLIES

Then the High Priest slew the bull which was the sacrifice for his own sin, and accepted its blood. He took the fire-pans full of glowing coals from the altar and the ladle as he walked through the sanctuary and into the Holy of Holies. A rope was tied around his ankle in order to retrieve him should he not survive his mission.

When he reached the Ark there, he placed the fire-pan between the two poles in the rings of the Ark and heaped the incense from the ladle onto the glowing coals in the fire-pan. The entire chamber was filled with smoke. He then left, retracing his steps. In the sanctuary he uttered a short prayer, taking care not to pray at length, lest the people waiting outside begin to fear that something had happened to him.

Then he took the blood of the bull, and sprinkled it eight times, once upward and seven times downward. And thus did he count, starting with the number one after





*sprinkling upward to remind himself that he must sprinkle all the others downward:
“One, one and one, one and two, one and three, one and four, one and five, one
and six, one and seven.”*

*He then returned to the Temple Court, and they brought him the goat designated
“For the Eternal.” He slaughtered it, and he received its blood in a bowl. Then, for
the third time, he entered the Holy of Holies. He stood among the curtains there,
and he sprinkled the blood of the goat eight times, precisely as he had sprinkled
the blood of the bull before. As he drew near to the live goat he put his two hands
on its head, and he confessed:*

We rise as the Ark is opened.

<p>Ve-khakh hayah omeir anna ha-shem hate'u 'avu pashe'u lefanekha 'ammekha beit yisra'el.</p>	<p>וְכַךְ הָיָה אָמֵר – אֲנִי הַשֵּׁם הָטָאוּ עֲוֹן פָּשְׁעוּ לְפָנַי עִמָּךְ בֵּית יִשְׂרָאֵל.</p>	<p>And thus did he say: O God, your people, the House of Israel have sinned, have done wrong, have transgressed.</p>
<p>Anna va-shem kapper na la-hata'im ve-la'avonot ve-li-fsha'im she-hate'u ve-she'avu ve-she-pashe'u lefanekha 'ammekha beit yisra'el.</p>	<p>אֲנִי בְשֵׁם כִּפֹּר נָא לְחַטָּאִים וְלַעֲוֹנוֹת וְלַפְשָׁעִים שִׁחַטְאוּ וְשַׁעֲוּוּ וְשִׁפְשַׁעֲוּ לְפָנַי עִמָּךְ בֵּית יִשְׂרָאֵל.</p>	<p>O God, forgive the sins, the wrongdoing, and the transgressions which your people, the House of Israel have committed against you,</p>
<p>Ka-katuv be-torat moshe 'avdekha Ki va-yom ha-zeh yekhappeir 'aleikhem le-taheir etkhem mi-kol hattoteikhem lifnei adonai.</p>	<p>כְּכָתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ כִּי-בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לְפָנַי יְהוָה:</p>	<p>as it is written in the Torah of your servant, Moses: “For on this day atonement shall be made for you, to cleanse you of all your sins before the Eternal.”</p>

Leviticus 16

<p>Ve-ha-kohanim ve-ha'am ha'omedim ba-azarah keshe-hayu shome'im et ha-shem ha-nikhbad ve-ha-nora meforash yotzei mi-pi khohein gadol bi-kdushah u-v-tohorah.</p>	<p>וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֹזְרָה כְּשֶׁהָיוּ שׁוֹמְעִים אֶת-הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקִדְשָׁה וּבְטְהָרָה.</p>	<p>And when the priests and the people standing in the temple court heard the glorious and awesome Ineffable Name of God uttered by the mouth of the High Priest in holiness and purity,</p>
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<p>Hayu khore'im u-mishta'avim u-modim ve-nofelim 'al peneihem ve-omerim</p>	<p>הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל-פְּנֵיהֶם וְאֹמְרִים—</p>	<p>they knelt in worship and fell prostrate to the ground, and they cried out:</p>
<p>Barukh shem kevod malkhuto le-'olam va-'ed.</p>	<p>בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:</p>	<p>“Blessed be the Name of God’s sovereign Presence forever and ever.”</p>
<p>Ve-af hu hayah mitkavvein li-gmor et ha-shem ke-neged ha-mevarakhim ve-omeir lahem tit'haru.</p>	<p>וְאַף הוּא הָיָה מְתַכַּוֵּן לְגִמּוֹר אֶת-הַשֵּׁם בְּנֶגֶד הַמְּבָרָכִים וְאֹמֵר לָהֶם— תִּטְהָרוּ:</p>	<p>And the High Priest prolonged his utterance of the holy Name until the people finished their response. Only then did he say to them: “you shall be cleansed.”</p>

Leviticus 16

The Ark is closed and we are seated.

THE ANIMALS

These animals once set aside for slaughter, what meaning can they have for us?

They are the wealth we have been given, and the wealth we must give up.
For we become part of what we possess, and if we cannot sacrifice our
possessions we are not free.

THE VEIL

A veil once separated the High Priest from God, the visible rites from the Invisible Presence. But we were meant to become a kingdom of priests, so that nothing could separate us from God who is everywhere.

A mystery surrounds our life. What lies before it and what lies after it are veiled from our sight. But with our offerings of goodness, the sacrifices we make in our daily lives, the veil is raised. We discern the purpose of our time on earth and that God dwells within us.





THE GOAT FOR AZAZEL

The goat of the Day for Atonement that was sent into the wilderness served as an atonement for all serious transgressions more than any other sin-offering of the congregation. As it seemed to carry off all sins, it was not accepted as an ordinary sacrifice to be slaughtered, burnt or even brought near the sanctuary; it was removed as far as possible and sent out into a waste, uncultivated and uninhabited land. There is no doubt that sins cannot be carried like a burden, and taken off the shoulder of one being to be laid on that of another. But these ceremonies are of a symbolic character, and serve to impress us with a certain idea, and to induce us to repent; as if to say, we have freed ourselves of our previous deeds, we have cast them behind our backs, and removed them from us as far as possible.

Maimonides

THE RADIANCE OF THE HIGH PRIEST

When the High Priest had performed the concluding rituals of the Temple Service, removing the ladle and fire-pan from the Holy of Holies, a great burden of care was lifted from the hearts of the priest and congregation alike. His face was radiant with good will and with confidence in the divine compassion that confers upon all of us the power of spiritual renewal. The demeanor of the High Priest reflected the sense of divine forgiveness that was felt throughout the congregation. The joy of the High Priest is reflected in an ancient poem:

Mah nehdar hayah khohein gadol

be-tzeitu mi-beit kodshei ha-kodashim
be-shalom beli fega'

מה נהדר היה כהן גדול

בציאתו מבית קדשי הקדשים בשלום בלי פגע—

Such was the countenance of the High Priest

emerging from the Holy of Holies in peace —

Ke-ohel ha-nimtah be-darei ma'lah

ki-vrakim ha-yotze'im mi-ziv ha-hayyot.

כאהל הנמתח בדרי מעלה

בברקים היוצאים מזיו החיות:

Like the grandeur of the star-studded pavilion of Heaven,

Like the brilliance of lightning from the divine chariot,





Ke-godel gedilim be-arba' ketzavot
ki-dmut ha-keshet be-tokh he'-anan.

כְּגֹדֶל גְּדִילִים בְּאַרְבַּע קְצָאוֹת
כְּדְמוּת הַקֶּשֶׁת בְּתוֹךְ הָעָנָן:
Like the majestic Mediterranean blue in the fringe of the tallit,
Like the reassuring iridescence of the rainbow in the clouds,

Ke-hod asher hilbish tzur li-tzurim
ke-vered ha-natun be-tokh ginnat hemed.

כְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לִיצוּרִים
כְּוֶרֶד הַנְּתוּן בְּתוֹךְ גִּינַת הֶמֶד:
Like the splendour of the Creator reflected upon his creatures,
Like the glory of the rose in the midst of a beautiful garden,

Ke-zeir ha-natun 'al meitzaḥ melek
ke-ḥesed ha-nittan 'al penei ḥatan.

כִּזְר הַנְּתוּן עַל מֵיצַח מֶלֶךְ
כְּחֶסֶד הַנְּתָן עַל פְּנֵי חָתָן:
Like the sparkling diadem on the brow of a monarch,
Like the radiant glow of love on the face of bridegroom,

Ke-tohar ha-natun be-tzanif tahor
ke-yosheiv be-seiter le-ḥallot penei melek.

כְּטוֹהַר הַנְּתוּן בְּצַנִּיף טָהוֹר
כְּיוֹשֵׁב בְּסֵיתֵר לְחָלוֹת פְּנֵי מֶלֶךְ:
Like the simple purity of the priest's linen headdress,
Like the aura of intimacy of one who communes with God,

Ke-khokhav ha-nogah bi-gvul mizraḥ
mah nehdar hayah khohein gadol.

כְּכּוֹכַב הַנּוֹגֵה בְּגֻבּוֹל מִזְרָח
מֵה נִהְדָּר הָיָה כְּהֵן גָּדוֹל:
Like the joy of the morning star shining on the horizon,
Such was the countenance of the High Priest.





אלה אזכרה EILLEH EZKERAH

Since the Middle Ages a poem has entered the Ashkenazi liturgy that speaks of the death of ten martyrs who died at the times of Roman persecution for teaching Torah. It is a great cry of anguish and bewilderment at the savagery of Jewish fate during the Crusades. It is a reminder of the price paid by countless generations of Jews for their stubborn clinging to their faith. It is a commemoration of, and perhaps also a cry of protest against, the fate of six million who died. It is an uncompromising reminder that there is a price we may ourselves have to pay for this strange vocation, even if it only summons us once a year to this time and place. For here is the ultimate question that pierces to the heart of our life and its meaning — for what are we prepared to die?

Jonathan Magonet



The original *piyyut*, *Eilleh Ezkerah*, was an alphabetic acrostic composed by an unidentified author named Yehudah, based on a legend from the late rabbinic period. The legend had developed that ten rabbinic sages were martyred as a punishment for the crime of the ten brothers who sold Joseph into slavery some thousands of years earlier. (This may be linked to the statement in the Book of Jubilees that the sale of Joseph occurred on Yom Kippur.) The traumatic slaughter of thousands of innocent Jews at the time of the First Crusade gave rise to the need for meaning. By identifying their slain kin with “the ten martyrs” of the legend, Jews at the time of the Middle Ages found some degree of comfort and inspiration. This notion, however, that people needed to atone for the sins of past generations, even to the point of martyrdom, was strongly opposed by the rabbis. Rabbinic theology asserted that each individual bears guilt only for his or her own sins. Nevertheless, the overwhelming popularity of the legend and this poem, *Eilleh Ezkerah*, outweighed the formal theology of the rabbis.





Eilleh ezkerah

Eilleh ezkerah ve-nafshi 'alai eshpekchah
 ki vela'unu zarim
 ke-'ugah beli hafukchah
 ki vi-mei ha-sar
 lo 'aletah arukchah
 la-'asarah harugei melukchah.

אלה אזכרה

אלה אזכרה ונפשי עלי אשפקח
 כי בלעונו זרים
 בעגה בלי הפוכה
 כי בימי השר
 לא עלתה ארוכה
 לעשרה הרוגי מלוכה:

EILLEH EZKERAH

These I recall and pour my heart out.
 How the arrogant have devoured us —
 consumed like a forgotten cake in the oven.
 In the days of the Roman Emperor
 there was no reprieve
 for the ten murdered by the authorities.

Of the great sages of Israel, the first two brought forward to the slaughter were Rabbi Ishmael the High Priest and Rabban Shimon ben Gamliel, the Prince. Rabbi Ishmael asked to be executed first so that he would not see the death of the other rabbis. Rabban Shimon ben Gamliel had the same request. Lots were cast and the lot fell to Rabban Shimon, who was slaughtered on the spot. Rabbi Ishmael, raising his colleague's severed head, cried out with the wail of the shofar: "How the tongue that taught Torah now licks the dust!" His own turn came next; his face was flayed.

Eilleh ezkerah ve-nafshi 'alai eshpekchah
 ki vela'unu zarim.

אלה אזכרה ונפשי עלי אשפקח
 כי בלעונו זרים:

*These I recall and pour my heart out.
 How the arrogant have devoured us.*

la-'asarah harugei melukchah, "for the ten murdered by the authorities." — While the Talmud records the torturous deaths of several rabbis at the time of the Hadrianic persecutions following the Bar Kokhba revolt (c. 132-135 CE), it makes no mention of "the ten martyrs." The assertion of the legend that all ten died on the same day also conflicts with Talmudic accounts and with the inclusion of Rabban Shimon ben Gamliel, who lived before the destruction of the Temple in the year 70 CE.

This version of the *Eilleh Ezkerah* comprises excerpts from the original poem and passages from the Talmud which tell the stories of several of the ten martyrs, as well as poetry and texts reflecting the subsequent persecution and martyrdom of Jews throughout our history.





THE FOX AND THE FISH

Our Rabbis taught: Once the wicked Roman authorities issued a decree forbidding Jews to study and practice Torah. Pappus ben Judah came and found Rabbi Akiva publicly assembling groups and occupying himself with the Torah. He asked him, “Akiva, are you not afraid of the authorities?” Akiva answered with a parable that would explain the situation.

A fox was once walking along the riverbank and saw fish swimming in schools from one place to another. The fox said, “What are you fleeing from?” The fish replied, “From the nets that humans cast for us.” He asked, “Would you like to come up on dry ground and live with me, just as my ancestors lived with your ancestors?” They replied, “Aren’t you the one who is called the cleverest of animals? You aren’t clever, but foolish! If we are afraid in the element upon which our lives depend, how much more should we fear to live without that life-giving element!”

“So it is with us,” continued Rabbi Akiva. “If such is our condition when we sit and study Torah, of which it is said, *‘It is our life and our length of days,’* if we go and neglect it, how much worse off shall we be!” They said it wasn’t long after this that Rabbi Akiva was arrested and thrown into prison.

Talmud, Berakhot 61b

Be-sha’ah she-hotzi’u	בְּשַׁעָה שֶׁהוֹצִיאוּ	When they led
et rabbi ‘akiva la-harigah	אֶת רַבִּי עֲקִיבָא לְהַרְיִגָּה	Rabbi Akiva to the executioner,
zeman kerí’at Shema hayah	זְמַן קְרִיאַת שְׁמַע הָיָה	it was time for reciting the Shema.
ve-hayu sorekim et besaro	וְהָיוּ סוֹרְקִים אֶת בְּשָׂרוֹ	With iron combs
be-masrekot shel barzel	בְּמַסְרְקוֹת שֶׁל בַּרְזֵל	they scraped away his skin
ve-hayah mekabbeil ‘alav	וְהָיָה מְקַבֵּל עָלָיו	as he recited Shema Yisrael,
‘ol malkhut shamayim.	עוֹל מַלְכוּת שָׁמַיִם:	freely accepting the yoke of God’s sovereignty.
Ameru lo talmidav	אָמְרוּ לוֹ תַלְמוּדָיו—	“Even now?!”
rabbeinu ‘ad kan?!	רַבֵּינוּ עַד כָּאן?!	his disciples asked.
Amar lahem kol yamai	אָמַר לָהֶם— כָּל יָמַי	He said to them, “All my life
hayiti mitzta’eir ‘al pasuk zeh	הָיִיתִי מִצְטַעֵר עַל פָּסוּק זֶה	I have been troubled by the verse:
“be-khol nafshekha”	“בְּכָל נַפְשְׁךָ” —	<i>‘Love the Eternal your God... with all your soul,’</i>
aflu noteil et nishmatekha.	אֲפִילוּ נוֹטֵל אֶת נִשְׁמַתְךָ:	which means even if God takes your life.





<p>Amarti matai yavo le-yadi va-akayyemennu ve-‘akhshav she-ba le-yadi lo akayyemennu?! Hayah ma‘arikh be-eḥad’ ‘ad she-yatzetah nishmato be-eḥad’.</p>	<p>אִמַּרְתִּי – מָתַי יָבֹא לְיָדִי וְאֶקְיָמְנֵנּוּ וְעַכְשָׁיו שָׁבָא לְיָדִי לֹא אֶקְיָמְנֵנּוּ?! הָיָה מְאֻרִיךְ בְּאֶחָד עַד שֶׁיִּצְתָה נִשְׁמָתוֹ בְּאֶחָד:</p>	<p>I often wondered when I would be able to fulfill that obligation. And now that I have the opportunity, should I not do so?!” He left the world while uttering “The Eternal is One.” <i>Talmud, Berakhot 61b</i></p>
<p>Eilleh ezkerah ve-nafshi ‘alai eshpekhah ki vela‘unu zarim.</p>	<p>אֵלֶּה אֶזְכְּרָה וְנַפְשִׁי עָלַי אֶשְׁפֹּכָה כִּי בִלְעוֹנֵנוּ זָרִים:</p>	<p><i>These I recall and pour my heart out. How the arrogant have devoured us.</i></p>

THE DEATH OF RABBI ḤANANYA BEN TRADYON

(based on Talmud, Avodah Zarah 18a)

They wrapped him in the Torah he loved,
 and lived by, and taught with awe,
 in defiance of the Romans,
 craving the teaching
 as fish crave water.
 Ḥananya was not the first Jew to be bound
 and burned by the Amalek-enemy —
 nor would he be the last —
 that was certain —
 there were still the Priests and Princes of Spain
 and Crusaders and Cossacks
 and the most mass-efficient of all
 the Germans
 to come.
 But his tortured vision-message
 was the first,
 and would somehow make the Death of History easier
 for his students and students-of-students
 down to the Last Generation of Jews





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who would have to suffer
for whatever there is
that calls for Jewish screams
to lullaby the world to restful sleep.

As the flames cracked
and the body sizzled
Hananya was heard to say:

The One Who will see this desecrated Torah avenged
will make good, somehow, my dying.
I see the parchment burn
but the Letters are soaring to their source.

You may burn a Torah,
but Torah will not be consumed.
You may kill Jews,
but The Jews will survive
and serve witness
to the Genesis-patterns of Creation
and the Isaiah-prophecies of hope.

Danny Siegel

Eilleh ezkerah ve-nafshi 'alai eshpekhah ki vela'unu zarim.	אלה אזכרה ונפשי עלי אשפכה כי בלעונו זרים:	These I recall and pour my heart out. How the arrogant have devoured us.
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Pa'am ahat gazerah malkhut ha-resha'ah shemad 'al yisra'el she-kol ha-someikh yehareig ve-khol ha-nismakh yehareig ve-'ir she-somekhin bah teihareiv	פעם אחת גזרה מלכות הרשעה שמד על ישראל שכל הסומך – יהרג וכל הנסמך – יהרג ועיר שסומכין בה – תיחרב	Once the wicked authorities decreed that whoever performed an ordination should be put to death, and whoever received ordination should be put to death; the city in which the ordination took place was to be demolished
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<p>U-t'humin she-somekhin bahen yei'akeru. Meh 'asah yehudah ben bava? halakh ve-yashav lo bein shnei harim gedolim u-vein shtei 'ayarot gedolot . . . Bein usha li-shfar'am. Ve-samakh sham hamishah zekeinim. Keivan she-hikkiru oyeveihem bahen amar lahen banai rutzu!</p>	<p>וְתַחֲמוּמִין שְׂסוּמְכִין בְּהֵן – יַעְקְרוּ. מֶה עָשָׂה יְהוּדָה בֶּן בָּבָא? הִלָּךְ וַיֵּשֶׁב לוֹ בֵּין שְׁנֵי הָרִים גְּדוֹלִים וּבֵין שְׁתֵּי עִירוֹת גְּדוֹלוֹת . . . בֵּין אוּשָׁא לְשִׁפְרָאם: וְסַמַּךְ שָׁם חֲמִשָּׁה זְקֵנִים. כֵּיוֵן שֶׁהִכִּירוּ אוֹיְבֵיהֶם בְּהֵן אָמַר לָהֶן – בְּנֵי רוּצוּ!</p>	<p>and even its boundaries wherein it had been performed uprooted. What did Yehudah ben Bava do? He went to an uninhabited place between two high mountains and two large cities, Usha and Shefaram, and ordained five elders there. When the enemy discovered them he urged his disciples: “My sons, run away!”</p>
<p>Ameru lo rabbi, mah tehei 'alekha? Amar lahen hareini mutal li-fneihem ke-even she-ein lah hofekhim. Ameru lo zazu mi-sham 'ad she-na'atzu bo shelosh mei'ot lunevi'ot shel barzel va-'asa'uhu ki-khvarah.</p>	<p>אָמְרוּ לוֹ – רַבִּי, מַה תִּהְיֶה אֵלֶיךָ? אָמַר לָהֶן – הֲרִינִי מוּטָל לְפָנֵיהֶם כְּאֶבֶן שְׂאִין לָהּ הוֹפְכִים: אָמְרוּ – לֹא זָזוּ מִשָּׁם עַד שֶׁנִּנְעְצוּ בוֹ שְׁלֹשׁ מֵאוֹת לוֹנְבִיאוֹת שֶׁל בַּרְזֶל וַעֲשָׂאוּהוּ כְּכַבָּרָה:</p>	<p>“Rabbi, what will become of you?” they asked. He replied, “I will lie down before them like an immovable rock.” And it is said that he did not move from there until three hundred Roman iron lances pierced him and had made of his body a sieve.</p>
<p>Eilleh ezkerah ve-nafshi 'alai eshpekha ki vela'unu zarim.</p>	<p>אֵלֶּה אֶזְכְּרָה וְנַפְשִׁי עָלַי אֶשְׁפֶּכֶה כִּי בִלְעוּנוּ זָרִים:</p>	<p><i>These I recall and pour my heart out. How the arrogant have devoured us.</i></p>

Talmud, Sanhedrin 14a





627 YOM KIPPUR MUSAF: MARTYROLOGY

One by one, ten great sages were murdered, their blood spilled in vengeance for an act committed more than a thousand years earlier, an act whose perpetrators had been forgiven by their victim. Yet the ten dedicated their deaths to the holiness of God. May each one serve as a witness for those we cannot name here, and for those whose names died with them.

Shim'on ben Gamli'el	שִׁמְעוֹן בֶּן גַּמְלִיאֵל	Shimon ben Gamliel
Yishma'el Kohein Gadol	יִשְׁמָעֵאל כֹּהֵן גָּדוֹל	Ishmael the High Priest
'Akiva ben Yoseif	עֲקִיבָא בֶן יוֹסֵף	Akiva ben Joseph
Ḥananyah ben Teradyon	חֲנַנְיָה בֶן תֵּרַדְיּוֹן	Ḥananya ben Teradyon
Ḥutzpit Ha-meturgeman	חֻצְפִּית הַמְתַּרְגְּמָן	Ḥutzpit the Interpreter
El'azar ben Shammu'a'	אֶלְעָזָר בֶּן שְׁמוּעַ	Elazar ben Shemua
Ḥaninah ben Ḥakhinai	חֲנִינָה בֶן חֲכִינַאי	Ḥanina ben Ḥakhinai
Yesheivav Ha-sofeir	יֵשֶׁבֶב הַסּוֹפֵר	Yeshevav the Scribe
Yehudah ben Damah	יְהוּדָה בֶּן דָּמָה	Yehudah ben Damah
Yehudah ben Bava	יְהוּדָה בֶּן בָּבָא	Yehudah ben Bava
Zot kera'atnu	זֹאת קְרָאתָנוּ	This happened to us
ve-sipparnu be-shinnun	וְסִפְרָנוּ בְּשִׁנּוּן	and we tell it over and over again.
ve-shafakhnu leiv shaful ve-anun.	וְשִׁפְכָנוּ לֵב שְׁפוּל וְאַנּוּן.	We pour out our hearts, full of grief.
Mi-marom haskeit taḥanun	מִמְרוֹם הַסֵּכֶת תַּחֲנוּן	From heaven, hear our supplication
Adonai, adonai	יְהוָה יְהוָה	Eternal One, the Everpresent,
El raḥum ve-ḥannun.	אֵל רַחוּם וְחַנּוּן:	God of compassion and mercy.





THE TIME HAS COME

(Personal Accounts of the First Crusade)

It came to pass in the year 4856, which was the year 1096 according to the calendar of the nations...

“When the pious men of the great congregation of Mainz heard of the slaughter of the saints in Speyer and in Worms, the heads of the congregation inquired at the bishop’s court what they should do to escape the fate of their brethren. The answer was, ‘Take our advice. Bring all your fortunes into our treasuries and come to the house of the bishop and stay there until the crusaders have passed by. Thus will you be secure.’ But their words were lies; they caught us as fishermen catch fishes in a net in order to rob us of our money. Only the bishop was honestly inclined to put forth his power in our favour...”

“The first upon whom the enemies came in the courtyard were some of the most devout, among them the great scholar, Rabbi Yitzhak ben Moshe. These pious men had disdained to flee into the inner chambers in order to buy one more hour of their life. No, they sat wrapped in their prayer shawls ready to fulfill the will of their Maker. The enemies first overwhelmed them with stones and arrows and then hewed them down with swords. When those in the inner chambers saw the great patience of these saints they cried, ‘The time has come!’

“The women girded their loins with strength and slew first their sons and their daughters and then themselves. Many men, too, plucked up courage and slew their wives and their children... And young men and women who were betrothed looked out of the window and cried, ‘Behold, O God, what we do to sanctify your holy Name and to avoid being forced to acknowledge the Crucified!’... And the blood of men was commingled with that of their wives, of children and babes and that of their mothers. All were slaughtered upon that day for the sake of the Oneness of the awesome name of God. He who hears of this, is not his very soul shaken?... Eleven hundred were sacrificed in one day.”

Rabbi Ephraim ben Jacob





“And after the children of the holy covenant who were inside were slain, the uncircumcised came upon them to strip the corpses and sweep them out of the rooms; and they threw the naked bodies out of the windows, heaps and heaps, and piles on piles, until these formed a high mountain as it were. Many victims were still alive when they were being hurled out, and there was still some breath of life in them. With their fingers these victims made signs: ‘A little water please.’ When the crusaders observed this, that there was still some life to them, they kept asking them: ‘Do you want to convert? We’ll let you have your water to drink and you may still be saved!’ But the victims shook their heads and looked up to Heaven, as though to say: ‘No!’ And with their fingers they kept pointing to the Blessed Holy One. And because of all their wounds they could not utter a word. So they proceeded to torture them some more, until they killed them a second time.”

Rabbi Solomon bar Samson

Eilleh ezkerah ve-nafshi ‘alai eshpekchah אֵלֶּה אֶזְכְּרָה וְנַפְשִׁי עָלַי אֶשְׁפֶּכְחָה *These I recall and pour my heart out.*
 ki vela’unu zarim. כִּי בִלְעוּנוּ זָרִים: *How the arrogant have devoured us.*

A JEW I SHALL REMAIN

(A Personal Account of the Expulsion from Spain, 1492)

I heard from some elders who fled from Spain that one of the boats was infested with the plague; the captain put the passengers ashore at some uninhabited place. There most of them died of starvation, while some gathered up all their strength and set out on foot in search of some settlement.

There was one among them who struggled on afoot together with his wife and two children. The wife, unaccustomed to so much difficult walking, grew faint and died. The husband carried his children along until both he and they fainted from hunger. When he regained consciousness, he found that his two children had died.

In great grief he rose to his feet and said, “*Ribbono shel Olam*, You are doing a great deal that I might desert my faith. But know for a certainty that — even against the will of Heaven — a Jew I am and a Jew I shall remain. And neither that which You have brought upon me nor that which You will yet bring upon me will be of any avail.”

Thereupon he gathered some earth and some grass, covered the boys, and went forth in search of a settlement.

Solomon Ibn Verga, 15th-century Spanish Jew





Eilleh ezkerah ve-nafshi 'alai eshpekchah אֵלֶּה אִזְכָּרָה וְנַפְשִׁי עָלַי אֶשְׁפֶּכְחָה *These I recall and pour my heart out.*
 ki vela'unuzarim. כִּי בָלְעוּנוּ זָרִים: *How the arrogant have devoured us.*

JEW, DO NOT DESPAIR!

One day Ḥasidim came to inform the great Rebbe Naḥman of Bratzlav of renewed persecutions of Jews in the Ukraine. The Master listened and said nothing. Then they told him of pogroms in certain villages. Again the Master listened and said nothing. Then they told of slaughtered families, of desecrated cemeteries, of children burned alive. The Master listened and shook his head. "I know," he whispered. "I know what you want. I know. You want me to shout with pain, weep in despair. I know, I know. But I will not, you hear me, I will not." Then after a long silence, he did begin to shout, louder and louder, "*Gevalt, Yidden!... Jew's, for heaven's sake, do not despair... Gevalt, Yidden, Jews, do not despair!*"

Elie Wiesel

THE FIRST ONES

The first ones to be destroyed were the children,
 little orphans, abandoned upon the face of the earth;
 they who were the best in the world,
 the acme of grace on the dark earth!
 Oh, tender orphans!
 From them, the bereaved of the world
 in a house of shelter we drew consolation;
 from the mournful faces, mute and dark,
 we said the light of day will yet break upon us!...

Do not cry...

At this station another girl I saw, about five years old;
 she fed her younger brother and he cried,
 the little one, he was sick;
 into a diluted bit of jam she dipped tiny crusts of bread,
 and skillfully she inserted them into his mouth...
 This my eyes were privileged to see!





To see this mother, a mother of five years feeding her child,
to hear her soothing words —
My own mother, the best in the whole world
had not invented such a ruse.
But this one wiped his tears with a smile,
injected joy into his heart — A little girl in Israel!
Sholem Aleichem could not have improved upon her!...

Yitzhak Katzenelson

Eilleh ezkerah ve-nafshi 'alai eshpekhah אֱלֹהֵי אֶזְכָּרָה וְנַפְשִׁי עָלַי אֶשְׁפֹּכָה *These I recall and pour my heart out.*
ki vela'unu zarim. כִּי בִלְעוֹנוּ זָרִים: *How the arrogant have devoured us.*

from THE LAST TESTAMENT OF YOSSEL RAKOVER
(during the last hours of the Warsaw Ghetto on April 28, 1943)

I die peacefully, but not complacently; persecuted but not enslaved; embittered but not cynical; a believer, but not a supplicant; a lover of God, but no blind amen-sayer.

I have followed God even when repulsed by God. I have followed God's commandments even when castigated for it; I have loved God and still do even when I have been hurled to the earth, tortured to death and made an object of shame and ridicule.

And these are my last words to You, my wrathful God; nothing will avail You in the least. You have done everything to make me lose my faith in You, but I die exactly as I have lived, crying:

“Hear O Israel, the Eternal is our God, the Eternal One alone!”
“Into your hands, O God, I consign my soul.”

Zvi Kollitz

Eilleh ezkerah ve-nafshi 'alai eshpekhah אֱלֹהֵי אֶזְכָּרָה וְנַפְשִׁי עָלַי אֶשְׁפֹּכָה *These I recall and pour my heart out.*
ki vela'unuzarim. כִּי בִלְעוֹנוּ זָרִים: *How the arrogant have devoured us.*





אפיטאפֿן EPITAPH

י"ד NO. 14

אין מיידאָנעק, אין דער קאַמער	In a chamber in Maydanek
וּוּ מען האָט פֿאַרגאַזט מיין שטאַם—	Where my breed was gassed —
אַ תנ"ך אן אַמסטערדאַמער	An Amsterdam Bible
ליגט ניט־אַנגערירט פֿון סם.	Lies untouched by gas.

איך, דער זינגענדיקער אָבל	And I, the mourner, singing
אויף אַ שייטערדיקער שפראַך—	In the language of the burnt,
צערטל, עפֿן אויף דעם טאַוול	Caress and open up
פֿון געפֿונענעם תנ"ך.	The Bible I once learnt.

בלעטער דורכגעשטויבטע, גראָע	Grey and dusty pages
געמען אויפֿלעבן אין האַנט.	Come to life in hand,
און אויף איינער — אַ צוואה	And on one a will and testament
אויסגעציקלט ביי דעם ראַנד:	In a margin, finely penned.

— ברודער מייערער, באַפֿרייטער,	Dearest brother take this book,
דאָס איז אַלץ וואָס איך פֿאַרמאָג	This is all of me.
נעם דאָס ספֿרל, טראָג ווייטער,	You who are free must carry it,
ביז אין אייביקייט — דערטראָג!	Carry it on for eternity.

*Abraham Sutskever
trans., Emanuel Bach*





Maggash ha-kesef

Ein medinah nittenet le-'am
'al maggash shel kesef.

... Ve-ha-aretz tishkot. 'Ein
shamayim odemet
te'am'eim le-ittah 'al gevulot 'asheinim.

Ve-ummah ta'amod

keru'at leiv akh noshemet

le-kabbeil et ha-neis ha-eḥad ein sheini.

Hi la-tekes tikkon,

hi takum le-mul sahar

ve-'amedah, terem yom

'otah ḥag ve-eimah.

Az mi-neged yeitze'u na'arah va-na'ar

ve-at at yitz'adu hem

el mul ha-ummah.

Loveshei ḥol va-ḥagor ve-khivdei na'alayim,

ba-nativ ya'alu hem halokh ve-ha-ḥereish.

Lo heḥlifu vigdam,

lo maḥu 'od ba-mayim

et 'ikvot yom ha-perekh

ve-leil kav ha-eish.

'Ayeifim 'ad beli keitz,

nezirim mi-margo'a',

ve-notefim talelei

ne'urim 'ivriyyim

Dom ha-shnayim yiggeshu ve-'amedu

li-vli no'a'

ve-ein ot im ḥayyim hem o yerui'im.

מגש הכסף

אין מדינה נתנת לעם
על מגש של כסף.

... והארץ תשקט. עין שמים אודמת
תעמם לאמה על גבולות עשנים.

ואמה תעמד –

קרועת לב אך נושמת –

לקבל את הנס האחד אין שני.

היא לתקם תכון,

היא תקום למול סהר

ועמדה, טרם-יום

עוטה חג ואימה.

— אז מנגד יצאו נערה ונער

ואמ-אט יצעדו הם

אל מול האמה.

לובשי חל והגור וכבדי געלים,

בנתיב יעלו הם הלוד והחרש.

לא החליפו בגדם,

לא מחו עוד במים

את עקבות יום הפרך

וליל קו האש.

עיפים עד בלי קץ,

נזירים ממרגוע,

וגומפים מללי

נעורים עבריים –

דם השנים יגשו ועמדו לבלי-נוע

ואין אות אם חיים הם או ירויים.

THE SILVER PLATTER

"No state is handed to a people
on a silver platter."

Chaim Weizmann

The earth grows still,

The lurid sky slowly pales over smoking borders.

Heartsick, but still living

a people stands by

To greet the uniqueness of the miracle.

Readied,

they wait beneath the moon,

Wrapped in awesome joy,

before the light.

— Then, soon, a girl and boy step forward.

And slowly walk

before the waiting nation;

In work garb and heavy-shod,

They climb in stillness

Wearing yet the dress of battle,

the grime

Of aching day

and fire-filled night

Unwashed, weary unto death

vowing never to rest,

But wearing the youth of the Hebrew nation

like dewdrops in their hair.

— Silently the two approach and stand.

Are they of the quick or of the dead?





<p>Az tish'al ha-ummah, shetufat dema' va-kesem, ve-amerah. Mi attem? ve-ha-shnayim, shoketim, ya'anuh. Anahnu maggash ha-kesef she'alav lakh nittenah medinat ha-yehudim.</p>	<p>אִז תִּשְׂאֵל הָאֻמָּה, שְׁתוּפַת דִּמְעָ-וּקְסָם, וְאִמְרָה: מִי אַתֶּם? וְהַשְּׁנַיִם, שׁוֹקֵטִים, יַעֲנוּ לָהּ: אֲנַחְנוּ מַגַּשׁ הַכֶּסֶף שֶׁעָלִיו לָךְ נִתְּנָה מְדִינַת הַיְהוּדִים.</p>	<p>Through wondering tears, the people stare. “Who are you, the silent two?” And they reply: “We are the Silver Platter Upon which the Jewish State was served to you.”</p>
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<p>Kakh yomeru. Venafelu le-raglah 'otefei tzeil ve-ha-she'ar yesuppar be-toledot yisra'el.</p>	<p>כַּךְ יֹאמְרוּ. וְנָפְלוּ לְרַגְלָהּ עוֹטְפֵי-צֵל וְהַשָּׂאָר יִסְפָּר בְּתוֹלְדוֹת יִשְׂרָאֵל.</p>	<p>And speaking, fall in shadow at the nation's feet. Let the rest in Israel's chronicles be told.</p>
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Natan Alterman





OUR LEGACY AND OUR HERITAGE

This is our legacy and this is our heritage, to make of it what we can.
 May the tragedy of our history not embitter our lives.
 May it not crush us in despair, nor twist and distort our vision.
 For then those who died a martyr's death will have died in vain.
 And those who died as senseless victims will have no redemption.
 May these sacrifices mean that such terror and pain
 will vanish from the earth.
 May these martyrs give us hope of the life that triumphs over death.

Yeish kokhavim

Yeish kokhavim she-oram maggi'a' artzah,
 rak ka'asher hem 'atzmam
 avedu ve-einam.
 Yeish anashim
 she-ziv zikhram me'ir
 ka'asher hem 'atzmam
 einam yoteir be-tokheinu.
 Orot eilleh
 ha-mavhikim be-ḥeshkat ha-leil
 hem hem
 she-mar'im la-adam et ha-derekh . . .

יש כוכבים

יש כוכבים שאורם מגיע ארצה,
 רק כאשר הם עצמם
 אבדו ואינם.
 יש אנשים
 שזיו זכרם מאיר
 כאשר הם עצמם
 אינם יותר בתוכנו.
 אורות אלה
 המבחיקים בחשכת הליל –
 הם הם
 שמראים לאדם את הדרך . . .

THERE ARE STARS

There are stars whose light reaches the earth
 only after they themselves
 have disintegrated and are no more.
 And there are men and women
 whose shining memory lights the world
 after they themselves
 are no longer amongst us.
 These lights
 which shine in the darkest night
 are the very ones
 which illumine for us the path.

Hannah Szenes

THE PATH HOME

We have stood before God at the gates of the inner sanctuary, seeking our atonement,
 to be at one with God. Now we begin the journey back to the world, the path that
 leads us home.

“To walk humbly with your God’ — these words are written over the gate which leads
 out of the mysterious, miraculous light of the divine sanctuary in which no man can
 remain alive.

Where do the wings of the gate open?
 Do you not know?
 INTO LIFE!”

Franz Rosenzweig





Kaddish yatom

קדיש יתום MOURNER'S KADDISH

The Mourner's Kaddish, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — "wholeness," "peace," "well-being." When a human being, "created in God's image," dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא	Magnified and sanctified be God's great name
be-alma di vera khi-r'uteih.	בְּעֲלָמָא דִּי בְּרָא כְרַעֲוִיתָהּ.	in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתָהּ	May God's sovereignty be established
be-ḥayyeikhon u-v-yomeikhon	בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן	in your lifetime,
u-v-ḥayyei de-khol beit yisra'el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	and the life of the entire House of Israel,
ba-'agala u-vi-zman kariv.	בְּעֲגָלָא וּבְזְמַן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-'alam u-l-'alemei 'almayya.	לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:	in all worlds, unto eternity.





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Mourners:

Yitbarakh ve-yishtabbah ve-yitpa'ar	יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר	Blessed, praised and glorified,
ve-yitromam ve-yitnassei	וְיִתְרוֹמַם וְיִתְנַסֵּי	extolled and honoured,
ve-yit'haddar ve-yit'alleh ve-yit'hallal	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	adorned, exalted and acclaimed,
shemeih de-kudsha	שְׁמֵי הַדְּקֻדְשָׁא	be the name of the Holy One,

Congregation and Mourners:

Berikh hu	בְּרִיךְ הוּא	the blessed,
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Mourners:

Le-'eilla u-l-'eilla	לְעֵלָא וּלְעֵלָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בְּרִכְתָּא וְשִׁירָתָא	all prayer and song,
tushbeħata ve-neħemata	תְּשֻׁבְהַתָּא וְנַחֲמָתָא	praise and consolation
da-amiran be-alma.	דְּאִמְרִין בְּעֵלְמָא.	that may be uttered in this world;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

Yehei shelama rabba min shemayya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא	May there be abundant divine peace,
ve-ħayyim tovim 'aleinu	וְחַיִּים טוֹבִים עֲלֵינוּ	bringing good life for us
ve-'al kol yisra'el.	וְעַל כָּל יִשְׂרָאֵל.	and for all Israel;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

'Oseh shalom bi-mromav	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו	May the One who creates heavenly peace
hu ya'aseh shalom 'aleinu	הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ	create peace for us
ve-'al kol yisra'el, ve-al kol yoshvei teivel.	וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.	and for all Israel and for Everyone;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us (*Mordecai M. Kaplan*).





<p>Zekhor raḥamekha adonai va-ḥasadekha ki mei-’olam heimmah.</p>	<p>זְכוֹר רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה.</p>	<p>Remember your mercies, O Eternal, and your lovingkindnesses, for they are forever. <i>Psalm 25</i></p>
<p>Zokhreinu adonai bi-rtzon ‘ammekha pokdeinu bi-shu’atekha. Zekhor ‘adatekha kanita kedem ga’alta sheivet naḥalatekha har tziyyon zeh shakhanta bo. Zekhor adonai ḥibbat yerushalayim ahavat tziyyon al tishkaḥ la-netzah.</p>	<p>זְכוֹרְנוּ יְהוָה בְּרִצּוֹן עֲמֶךָ פְּקֹדֵנוּ בִישׁוּעָתֶךָ. זְכוֹר עֲדַתְךָ קְנִיַת קֶדֶם גְּאֹלַת שְׁבֵט נַחֲלָתֶךָ הַר-צִיּוֹן זֶה שְׁכַנְתָּ בוֹ. זְכוֹר יְהוָה חֶבֶת יְרוּשָׁלַיִם אַהֲבַת צִיּוֹן אַל תִּשְׁכַּח לְנֶצַח.</p>	<p>Remember your people favourably, acknowledge us with your deliverance. <i>Psalm 106</i> Remember your community created from of old, the tribe of your inheritance that you redeemed, Mount Zion on which your Presence rests. <i>Psalm 74</i> Remember your affection for Jerusalem, never forget your love of Zion.</p>
<p>Zekhor lanu berit avot ka’asher amarta vezakharti et beriti ya’akov ve-af et beriti yitzḥak ve-af et beriti avraham ezkor ve-ha-aretz ezkor.</p>	<p>זְכוֹר לָנוּ בְרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ— וּזְכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאֶף אֶת-בְּרִיתִי יִצְחָק וְאֶף אֶת-בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:</p>	<p>Recall for us the Covenant of the ancestors, as you promised: “Then I will remember my Covenant with Jacob, my Covenant with Isaac, and also my Covenant with Abraham will I recall, and I will remember the land.” <i>Leviticus 26</i></p>
<p>Zekhor lanu berit rishonim ka’asher amarta vezakharti lahem berit rishonim asher hotzeiti otam mei-eret mitzrayim le-’einei ha-goyim li-hyot lahem l-eilohim ani adonai.</p>	<p>זְכוֹר לָנוּ בְרִית רִאשֹׁנִים כַּאֲשֶׁר אָמַרְתָּ— וּזְכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה:</p>	<p>Recall for us the Covenant of the ancients as you promised: “I will remember the Covenant with the ancients whom I brought out from the land of Egypt, in the sight of the nations, to be their God; I am the Eternal.” <i>Leviticus 26</i></p>

Zekhor lanu berit avot, “Recall for us the Covenant of the ancestors” — Forgetfulness leads to exile, while remembering is the secret of redemption (*Baal Shem Tov*).





SELIHOT
FORGIVENESS

Shema' koleinu

Shema' koleinu adonai eloheinu
ħus ve-raħeim ´aleinu
ve-kabbeil be-raħamim u-v-ratzon
et tefillateinu.

Hashiveinu adonai
eilekha ve-nashuvah
ħaddeish yameinu ke-kedem.

Amareinu ha'azinah adonai
binah hagigeinu.

Yihyu le-ratzon imrei finu
ve-hegyon libbeinu lefanekha
adonai tzureinu ve-go'aleinu.

Al tashlikheinu mi-lefanekha
ve-ru'ah kodshekha al tikkah
mimmennu.

שמע קולנו

שמע קולנו יהוה אלהינו
חוס ורחם עלינו
וקבל ברחמים וברצון
את תפלתנו:

השיבנו יהוה
אליה ונשובה
חדש ימינו כקדם:

אמרינו האזינה יהוה
בינה הגיגנו:

יהיו לרצון אמרי פינו
והגיון לבנו לפניך
יהוה צורנו וגואלנו:

אל תשליכנו מלפניך
ורוח קדשך אל תקח ממנו:

SHEMA KOLEINU

Hear our voice, Eternal One our God,
be compassionate and loving with us,
and with loving favour
accept our prayer.

Restore us, Eternal One, to you
and we shall return;
renew our days as of old. *Lamentations 5*

Give heed to our words, Eternal One,
understand our thoughts. *Psalms 5*

May the words of our mouths
and the meditations of our hearts be acceptable,
Eternal One, our Rock and Redeemer. *Psalms 19*

Do not cast us away from your Presence;
do not take your holy spirit from us. *Psalms 51*





Al tashlikheinu le-'eit ziknah
ki-khlot koḥeinu al ta'azveinu.

אל-תשליכנו לעת זקנה
ככלות כחנו אל-תעזבנו:

Do not cast us off in old age;
when our strength fails, do not forsake us.

Psalm 71

Al ta'azveinu adonai eloheinu
al tirḥak mimmennu.

אל-תעזבנו יהוה אלהינו
אל-תרחק ממנו:

Do not forsake us, Eternal One our God;
be not far from us.

Psalm 38

'Aseih 'immanu ot le-tovah
ve-yir'u sone'einu ve-yeivoshu
ki attah adonai 'azartanu
ve-niḥamtanu.

עשה עמנו אות לטובה
ויראו שונאינו ויבשו
כי אתה יהוה עזרתנו ונחמתנו:

Show us a sign for well-being,
that our foes might see and be confused;
for you are the Eternal who helps and comforts us.

Psalm 86

Ki lekha adonai hoḥalnu
attah ta'aneh adonai eloheinu.

כי-לך יהוה הוהלנו
אתה תענה אדני אלהינו:

For we wait for you, Eternal One;
you, our God, will respond.

Psalm 38

Eloheinu v-eilohei avoteinu
al ta'azveinu ve-al tittesheinu
ve-al takhlimeinu
ve-al tafeir beritekha ittanu.
Kareveinu le-toratekha
lammedeinu mitzvotekha horeinu
derakhekha
hat libbeinu le-yir'ah et shemekha
u-mol et levaveinu le-ahavatekha
ve-nashuv eilekha be-emet
u-v-leiv shaleim.
U-Ima'an shimkha ha-gadol
timhal ve-tislah la-'avoneinu
ka-katuv be-divrei kodshekha
Lema'an shimkha adonai
vesalaḥta la-'avoni ki rav hu.

אלהינו ואלהי אבותינו
אל תעזבנו ואל תמשנו
ואל תכלימנו
ואל תפיר בריתך אתנו:
קרבתנו לתורתך
למדנו מצוותיך הורנו דרכיך
הט לבנו ליראה את שמך
ומול את לבנו לאהבתך
ונשוב אליך באמת
ובלב שלם:
ולמען שמך הגדול
תמחול ותסלח לעוננו
ככתוב בדברי קדשך-
למען שמך יהוה
וסלחת לעוני כי רב הוא:

Our God and God of our ancestors,
do not forsake or abandon us,
do not humiliate us;
do not annul your covenant with us.
Draw us close to your Torah,
teach us your mitzvot, guide us in your ways.
Incline our hearts to revere your name,
expose our hearts to your love,
and we shall return to you sincerely
and wholeheartedly.
For your great name's sake
pardon and forgive our iniquity;
as it is written in your Holy Scriptures:
"Act for your name's sake, Eternal One,
and forgive my iniquity, for it is great."

Psalm 25





Ki anu ‘ammekha

Eloheinu v-eilohei avoteinu
selah lanu mehal lanu kapper lanu.

כִּי אֲנִי עַמְּךָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
סִלַּח לָנוּ מַחַל לָנוּ כַּפֵּר לָנוּ:

KI ANU ‘AMMEKHA

Our God and God of our ancestors,
forgive us, pardon us, grant us atonement.

Ki anu ‘ammekha ve-attah eloheinu.
Anu vanekha ve-attah avinu.

כִּי אֲנִי עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
אֲנִי בְנֵיךָ וְאַתָּה אָבִינוּ:

For we are your people, and you our God.
We are your children, and you our Parent.

Anu ‘avadekha ve-attah adoneinu.
Anu kehalekha ve-attah ḥelkeinu.

אֲנִי עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ.
אֲנִי קְהִלָּתְךָ וְאַתָּה חֻלְקֵנוּ:

We are your servants, and you our Crown.
We are your congregation, and you our Portion.

Anu naḥalatekha ve-attah goraleinu.
Anu tzonekha ve-attah ro‘einu.

אֲנִי נַחְלָתְךָ וְאַתָּה גּוֹרְלֵנוּ.
אֲנִי צֹאֲנֶךָ וְאַתָּה רוֹעֵנוּ:

We are your domain, and you our Destiny.
We are your flock, and you our Shepherd.

Anu kharmekha ve-attah notereinu.
Anu fe‘ullatekha ve-attah yotzereinu.

אֲנִי כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ.
אֲנִי פְעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ:

We are your vineyard, and you our Watchman.
We are your creatures, and you our Creator.

Anu ra’yatekha ve-attah dodeinu.
Anu segullatekha ve-attah keroveinu.

אֲנִי רְעִיתְךָ וְאַתָּה דוֹדֵנוּ.
אֲנִי סְגֻלָּתְךָ וְאַתָּה קְרוֹבֵנוּ:

We are your lovers, and you our Beloved.
We are your treasure, and you our Keeper.

Anu ‘ammekha ve-attah malkeinu.
Anu ma’amirekha ve-attah ma’amireinu.

אֲנִי עַמְּךָ וְאַתָּה מַלְכֵנוּ.
אֲנִי מְאִמְרֶיךָ וְאַתָּה מְאִמְרֵנוּ:

We are your people, and you our Sovereign.
We affirm you, and you affirm us.

Ki anu ‘ammekha, “For we are your people...” — This prayer expresses the profound intimacy and reciprocity between God and ourselves. “Said Rabbi Levi: ‘God appears to Israel like a mirror in which many faces can be reflected; a thousand people look at it, it looks at each of them.’” (Pesikta de-Rav Kahana). We speak of God using a thousand images, trying to discover God’s truth behind them. We use these names we give God to reach beyond them, and find God’s presence in our lives (Forms of Prayer).





VIDDUI
CONFESSION

Anu 'azzei fanim

Anu 'azzei fanim ve-attah
 raḥum ve-ḥannun.
 Anu keshei 'oref ve-attah
 erekh appayim.
 Anu mele'ei 'avon
 ve-attah malei raḥamim.
 Anu yameinu ke-tzeil 'oveir
 ve-attah hu u-shnotekha lo yittammu.

Eloheinu v-eilohei avoteinu
 tavo lefanekha tefillateinu
 ve-al tit'allam mi-teḥinnateinu.
 She-ein anu 'azzei fanim u-kshei 'oref
 l-omar lefanekha
 adonai eloheinu v-eilohei avoteinu
 tzaddikim anahnu ve-lo ḥatanu.
 Aval anahnu ḥatanu.

אָנוּ עֲזֵי פָּנִים

אָנוּ עֲזֵי פָּנִים וְאַתָּה רַחוּם וְחַנוּן.
 אָנוּ קְשֵׁי עֶרֶף וְאַתָּה אָרֶךְ אַפַּיִם.
 אָנוּ מְלֵאֵי עוֹן
 וְאַתָּה מְלֵא רַחֲמִים.
 אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר
 וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ
 וְאַל תִּתְעַלֵּם מִתְּחִינָתֵנוּ:
 שֶׁאֵין אָנוּ עֲזֵי פָּנִים וְקְשֵׁי עֶרֶף
 לֵאמֹר לְפָנֶיךָ
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 צַדִּיקִים אָנַחְנוּ וְלֹא חָטָאנוּ.
 אַבְל אָנַחְנוּ חָטָאנוּ:

ANU 'AZEI FANIM

We are brazen, but you are indulgent;
 we are obstinate, but you are long-suffering;
 we are filled with iniquity,
 but you are full of compassion;
 our days are like a passing shadow,
 but your years are without end.

Our God and God of our ancestors,
 may our prayer reach you;
 do not ignore our plea —
 for we are neither so brazen nor so obstinate
 as to claim,
 Eternal One our God and God of our ancestors,
 that we are righteous and without sin;
 for surely we have sinned.





Ashamnu

אִשְׁמֵנוּ ASHAMNU

It is customary to beat one's heart gently with the right hand upon declaring each of these sins.

We rise.

Ashamnu bagadnu gazalnu dibbarnu dofi.	אִשְׁמֵנוּ בָגַדְנוּ גָזַלְנוּ דִּבְבַרְנוּ דָּפִי.	We have sinned, betrayed, robbed, and deceived.
He'evinu ve-hirsha'nu	הֵעֵוִינוּ וְהִרְשָׁעֵנוּ	We have acted basely and caused evil;
zadnu ḥamasnu tafalnu sheker.	זָדְנוּ חָמָסְנוּ טָפַלְנוּ שֶׁקֶר.	we have acted maliciously, violently, and have spread lies.
Ya'atznu ra' kizzavnu	יַעֲצֵנוּ רָע כִּזְבָּנוּ	We have given bad advice, we have misled;
latznu maradnu ni'atznu	לָצַנוּ מָרְדְּנוּ נִאֲצָנוּ	we have mocked, rebelled, and scorned;
sararnu 'avinu	סָרְרָנוּ עֵוִינוּ	we have acted stubbornly and perversely;
pasha'nu tzararnu	פָּשָׁעֵנוּ צָרָרְנוּ	we have transgressed and acted hostilely;
kishinu 'oref.	קִשִּׁינוּ עֵרֶף.	we have been obstinate.
Rasha'nu shihhatnu	רָשָׁעֵנוּ שִׁחַתְנוּ	We have acted wickedly and corruptly;
ti'avnu	תֵּעַבְבוּ	we have committed abominations;
ta'inu	תֵּעִינוּ תַעֲתִיעֵנוּ:	we have gone astray and have led others astray.

We are seated.

Sarnu mi-mitzvotekha u-mi-mishpatekha	סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ	Turning away from your virtuous commands
ha-tovim ve-lo shavah lanu.	הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.	and laws has not benefitted us.
Ve-attah tzaddik	וְאַתָּה צַדִּיק	You are just
'al kol ha-ba 'aleinu	עַל כָּל הַבָּא עֲלֵינוּ	through all that happens to us;
ki emet 'asita	כִּי אֱמֶת עָשִׂיתָ	for you have dealt truthfully,
va-anahnu hirsha'nu.	וְאַנְחֵנוּ הִרְשָׁעֵנוּ:	while we have done evil.





<p>Hirsha'nu u-fasha'nu lakhein lo nosha'nu. Ve-tein be-libbeinu la-'azov derekh resha' ve-ḥish lanu yesha'.</p>	<p>הֲרַשְׁעָנוּ וּפָשַׁעְנוּ לְכֵן לֹא נוֹשָׁעָנוּ. וְתֵן בְּלִבֵּנוּ לְעֹזֹב דֶּרֶךְ רָשָׁע וְחִישׁ לָנוּ יֵשָׁע:</p>	<p>We have done evil and transgressed; hence we have not known deliverance. Hearten us to forsake the path of evil and hasten our deliverance.</p>
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<p>Ka-katuv 'al yad nevi'ekha Ya'azov rasha' darko ve-ish aven maḥshevotav. Ve-yashov el adonai vi-rahameihu ve-el eloheinu ki yarbeh li-slo'ah.</p>	<p>בְּכַתּוּב עַל יַד נְבִיאֶךָ – יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֲוֵן מַחֲשֵׁבֹתָיו. וְיָשָׁב אֶל יְהוָה וְיִרְחַמֵּהוּ וְאֵל-אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוּחַ:</p>	<p>As your prophet declared: “Let the wicked forsake his ways, and the evil person his schemes. Let him return to the Eternal who will show compassion; to our God who repeatedly forgives.” <i>Isaiah 55</i></p>
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Attah yodei'a' razei 'olam

Attah yodei'a' razei 'olam
ve-ta'alumot sitrei kol ḥai.
Attah ḥofeis kol ḥadrei vaten
u-voḥein kelayot va-leiv.
Ein davar ne'lam mimmekka
ve-ein nistar mi-neged 'einekha.

אַתָּה יוֹדֵעַ רְזֵי עוֹלָם

אַתָּה יוֹדֵעַ רְזֵי עוֹלָם
וְתַעֲלוּמוֹת סִתְרֵי כָל חַי.
אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בְטֵן
וּבוֹחֵן כְּלִיּוֹת וְלֵב.
אֵין דָּבָר נֶעְלָם מִמֶּךָ
וְאֵין נִסְתָּר מִנְּגֵד עֵינֶיךָ.

ATTAH YODEI'A RAZEI 'OLAM

You know the mysteries of the universe
and the hidden secrets of all that lives.
You search the innermost recesses,
probing conscience and heart.
Not a thing is hidden from you,
and nothing is concealed from your sight.

U-vkhein yehi ratzon mi-lefanekha
adonai eloheinu v-eilohei avoteinu
she-tislah lanu 'al kol ḥattoteinu
ve-timḥal lanu 'al kol 'avonoteinu
u-tkhapper lanu
'al kol pasha'einu.

וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ
וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ
וְתִכְפֹּר לָנוּ
עַל כָּל פְּשָׁעֵינוּ:

And so may it be your will,
Eternal One our God and God of our ancestors,
to forgive us all our sins
and pardon all our iniquities,
and grant us atonement
for all our transgressions.





We rise.

‘Al ĥeit

‘Al ĥeit she-ĥatanu lefanekha
be-ones u-v-ratzon
ve-‘al ĥeit she-ĥatanu lefanekha
be-immutz ha-leiv.

‘Al ĥeit she-ĥatanu lefanekha
bi-vli da‘at
ve-‘al ĥeit she-ĥatanu lefanekha
be-vittu‘i sefatayim.

‘Al ĥeit she-ĥatanu lefanekha
be-gillu‘i ‘arayot
ve-‘al ĥeit she-ĥatanu lefanekha
be-galu‘i u-va-sater.

‘Al ĥeit she-ĥatanu lefanekha
be-da‘at u-v-mirmah
ve-‘al ĥeit she-ĥatanu lefanekha
be-dibbur peh.

‘Al ĥeit she-ĥatanu lefanekha
be-hona‘at rei‘a‘
ve-‘al ĥeit she-ĥatanu lefanekha
be-harhor ha-leiv.

‘Al ĥeit she-ĥatanu lefanekha
bi-v‘idat zenut
ve-‘al ĥeit she-ĥatanu lefanekha
be-viddu‘i peh.

עַל הַטָּא

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּאִנּוּס וּבְרָצוֹן
וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּאַמּוּץ הַלֵּב:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּכִלְי דַּעַת
וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּכִטּוּי שְׂפָתַיִם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּגִלּוּי עֲרִיּוֹת
וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּגִלּוּי וּבִסְתֵּר:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּדַעַת וּבְמִרְמָה
וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּדַבּוּר פֶּה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּהוֹנָאת רֵעַ
וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּהַרְהוֹר הַלֵּב:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּוַעֲדַת זְנוּת
וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ
בְּוִדּוּי פֶּה:

‘AL ĤET

For the sin we committed
unwillingly or willingly;
and for the sin
of hardening the heart.

For the sin we committed
by not thinking;
and for the sin
of idle talk.

For the sin we committed
through sexual immorality;
and for the sin we committed
in public or in private.

For the sin we committed
knowingly and deceitfully;
and for the sin
of offensive speech.

For the sin we committed
in wronging another;
and for the sin
of the scheming heart.

For the sin we committed
by joining in depravity;
and for the sin
of hypocrisy.





<p>‘Al heit she-ḥatanu lefanekha be-zilzul horim u-morim ve-‘al heit she-ḥatanu lefanekha be-zadon u-vi-shgagah.</p>	<p>עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזֶדוֹן וּבְשִׁגְגָה:</p>	<p>For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.</p>
<p>‘Al heit she-ḥatanu lefanekha be-ḥozek yad ve-‘al heit she-ḥatanu lefanekha be-ḥillul ha-shem.</p>	<p>עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:</p>	<p>For the sin we committed through wielding power; and for the sin of desecrating the Name.</p>
<p>‘Al heit she-ḥatanu lefanekha be-tum’at sefatayim ve-‘al heit she-ḥatanu lefanekha be-tifshut peh.</p>	<p>עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטֻמְאַת שִׁפְתַּיִם וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:</p>	<p>For the sin we committed through impure speech; and for the sin of foolish talk.</p>
<p>‘Al heit she-ḥatanu lefanekha be-yeitzer ha-ra’ ve-‘al heit she-ḥatanu lefanekha be-yode’im u-v-lo yode’im.</p>	<p>עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיֵצֵר הָרָע וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים:</p>	<p>For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.</p>
<p>Ve-‘al kullam elo’ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֶם אֱלֹהִי סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר-לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>‘Al heit she-ḥatanu lefanekha be-khaḥash u-v-khazav ve-‘al heit she-ḥatanu lefanekha be-khappat shoḥad.</p>	<p>עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שׁוֹחָד:</p>	<p>For the sin we committed by denying and lying; and for the sin of bribery.</p>





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Al ĥeit she-ĥatanu lefanekha be-latzon ve-‘al ĥeit she-ĥatanu lefanekha be-lashon ha-ra’.	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:	For the sin we committed by scorning; and for the sin of slander.
‘Al ĥeit she-ĥatanu lefanekha be-massa u-v-mattan ve-‘al ĥeit she-ĥatanu lefanekha be-ma’akhal u-v-mishteh.	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֶּה:	For the sin we committed in business dealings; and for sins we committed in eating and drinking.
‘Al ĥeit she-ĥatanu lefanekha be-neshekh u-v-marbit ve-‘al ĥeit she-ĥatanu lefanekha bi-ntiyyat garon.	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִתְיַיַּת גָּרוֹן:	For the sin we committed by usury and extortion; and for the sin of haughtiness.
‘Al ĥeit she-ĥatanu lefanekha be-si’ah siftoteinu ve-‘al ĥeit she-ĥatanu lefanekha be-sikkur ‘ayin.	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׂיחַ שִׁפְתוֹתֵינוּ וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵיִן:	For the sin we committed in our manner of speech; and for the sin of glancing lustfully.
‘Al ĥeit she-ĥatanu lefanekha be-‘einayim ramot ve-‘al ĥeit she-ĥatanu lefanekha be-‘azzut meitzah.	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעֲזוֹת מֵצָח:	For the sin we committed with haughty eyes; and for the sin of insolence.
Ve-‘al kullam elo’ah seliĥot selah lanu mehal lanu kapper lanu.	וְעַל כָּלֵם אֱלֹוֶה סְלִיחֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.
‘Al ĥeit she-ĥatanu lefanekha bi-frikat ‘ol	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפְרִיקַת עַל	For the sin we committed by casting off responsibility;





<p>Ve-’al ĥeit she-ĥatanu lefanekha bi-flilut.</p>	<p>וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּפִלּוּת:</p>	<p>and for the sin of breaking the law.</p>
<p>’Al ĥeit she-ĥatanu lefanekha bi-tzdiyyat rei’á’ ve-’al ĥeit she-ĥatanu lefanekha be-tzarut ‘ayin.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּצַדִּיּוֹת רַע וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:</p>	<p>For the sin we committed in plotting against others; and for the sin of pettiness.</p>
<p>’Al ĥeit she-ĥatanu lefanekha be-kallut rosh ve-’al ĥeit she-ĥatanu lefanekha be-kashyut ‘oref.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּקַלּוֹת רֹאשׁ וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּקַשְׁיּוֹת עֹרֵף:</p>	<p>For the sin we committed by undue levity; and for the sin of stubbornness.</p>
<p>’Al ĥeit she-ĥatanu lefanekha be-ritzat raglayim le-hara’ ve-’al ĥeit she-ĥatanu lefanekha bi-rkhilut.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּרַכִּילוּת:</p>	<p>For the sin we committed by running to do evil; and for the sin of gossip.</p>
<p>’Al ĥeit she-ĥatanu lefanekha bi-shvu’at shav ve-’al ĥeit she-ĥatanu lefanekha be-sin’at ĥinnam.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁבוּעַת שָׁוָא וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁנְאֵת חִנָּם:</p>	<p>For the sin we committed through perjury; and for the sin of baseless hatred.</p>
<p>’Al ĥeit she-ĥatanu lefanekha bi-tsumet yad ve-’al ĥeit she-ĥatanu lefanekha be-timhon leivav.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּתִסּוּמַת יָד וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּתִמְהוּן לִבָּב:</p>	<p>For the sin we committed by being meddlesome; and for sins occasioned by confusion of the heart.</p>
<p>Ve-’al kullam elo’ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֵּר-לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>





We are seated.

Be-seifer ḥayyim berakhah ve-shalom
 u-farnasah tovah
 nizzakheir ve-nikkateiv lefanekha
 anaḥnu ve-khol ‘ammekha beit yisra’el
 le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
 וּפְרִנָּסָה טוֹבָה
 נִזְכָּר וְנִקְטָע לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

In the book of life, blessing, peace
 and honourable prosperity,
 may we be remembered and inscribed,
 we and all your people Israel,
 for a life of goodness and peace.

Ve-ne’emar
 Ki vi yirbu yamekha
 ve-yosifu lekha shenot ḥayyim.
 Le-ḥayyim tovim tikhteveinu
 elohim ḥayyim
 kotveinu be-seifer ha-ḥayyim.
 Ka-katuv
 Ve-attem ha-deveikim b-adonai
 eloheikhem
 ḥayyim kullekhem ha-yom.

וְנֹאמַר –
 כִּי בִי יִרְבוּ יָמֶיךָ
 וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים:
 לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ
 אֱלֹהִים חַיִּים
 כְּתִבְנוּ בְּסֵפֶר הַחַיִּים:
 כְּכָתוּב –
 וְאַתֶּם הַדְּבִיקִים בִּיהוָה אֱלֹהֵיכֶם
 חַיִּים כְּלֶכֶם הַיּוֹם:

And it is said:
 For with Me your days will be multiplied,
 and years will be added to your life. *Proverbs 9*
 Inscribe us for a good life,
 O God of life,
 inscribe us in the book of life.
 As it is written:
 You who cleave to the Eternal your God,
 are alive, every one of you, today. *Deuteronomy 4*





We rise as the Ark is opened.

Ha-yom

Ha-yom te'ammetzeinu. Amen.
 Ha-yom tevarekheinu. Amen.
 Ha-yom tegaddeleinu. Amen.
 Ha-yom tidresheinu le-tovah. Amen.
 Ha-yom tikhteveinu
 le-ḥayyim tovim. Amen.
 Ha-yom tishma' shav'ateinu. Amen.
 Ha-yom tekabbeil be-rah'amim
 u-v-ratzon et tefillateinu. Amen.
 Ha-yom titmekheinu
 bi-min tzidkekha. Amen.
 Ha-yom timhal ve-tislah
 le-khol 'avonoteinu. Amen.

הַיּוֹם

אָמֵן: הַיּוֹם תְּאַמְצֵנּוּ.
 אָמֵן: הַיּוֹם תְּבָרַכְנוּ.
 אָמֵן: הַיּוֹם תַּגְדֵּלֵנוּ.
 אָמֵן: הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה.
 אָמֵן: הַיּוֹם תִּכְתְּבֵנוּ
 לְחַיִּים טוֹבִים.
 אָמֵן: הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ.
 אָמֵן: הַיּוֹם תִּקְבַּל בְּרַחֲמִים
 וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
 אָמֵן: הַיּוֹם תִּתְמַכְּנוּ
 בִּימִין צְדָקָה.
 אָמֵן: הַיּוֹם תִּמְחֹל וְתִסְלַח
 לְכָל-עֲוֹנוֹתֵינוּ.

HA-YOM

Today, strengthen us. *Amen!*
 Today, bless us. *Amen!*
 Today, make us great. *Amen!*
 Today, seek our welfare. *Amen!*
 Today, inscribe us
 for a good life. *Amen!*
 Today, heed our cry. *Amen!*
 Today, accept our prayer
 with love. *Amen!*
 Today, support us
 with your justice. *Amen!*
 Today, pardon and forgive us
 all our sins. *Amen!*

The Ark is closed and we are seated.

Ke-ha-yom ha-zeh tevi'einu sasim
 u-smeiḥim be-vinyan shaleim
 ka-katuv 'al yad nevi'ekha
 Vahavi'otim el har kodshi
 vesimmaḥtim be-veit tefillati. . .
 Ki veiti beit tefillah
 yikkarei le-khol ha-'ammim. . .
 U-tzdakah u-vrakhah
 ve-rah'amim ve-ḥayyim ve-shalom

כְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שְׂשִׁים
 וְשִׂמְחִים בְּבִנְיַן שְׁלָם
 כַּכָּתוּב עַל יַד נְבִיאֶךָ –
 וְהִבִּיאֹתִים אֶל-הַר קְדוֹשִׁי
 וְשִׂמְחֹתִים בְּבֵית תְּפִלָּתִי. . .
 כִּי בֵיתִי בֵית-תְּפִלָּה
 יִקְרָא לְכָל-הָעַמִּים. . .
 וְצְדָקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם

On a day like this bring us rejoicing
 to Jerusalem rebuilt,
 as your Prophet has declared:
 "I will bring them to my holy mountain,
 and make them joyful in my House of Prayer . . .
 for my House shall be called
 a House of Prayer for all peoples." *Isaiah 56*
 May righteousness and blessing,
 compassion, life and peace





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Yihyeh lanu u-l-khol yisra'el
 'ad ha-'olam.
 Barukh attah adonai
 'oseih ha-shalom.

יְהִיֵּה לָנוּ וּלְכָל יִשְׂרָאֵל
 עַד הָעוֹלָם.
 בָּרוּךְ אַתָּה יְהוָה
 עוֹשֵׂה הַשְּׁלוֹם:

be granted to us and the entire people Israel
 for all eternity.
 Praised are you, Eternal One,
 author of peace.

Tefillat ha-rabanim

'Olamekha tir'eh be-hayyekha
 ve-aharitekha
 le-hayyei ha-'olam ha-ba
 ve-tikvatekha
 le-dor dorim.

תְּפִילַת הַרַבָּנִים
 עוֹלְמְךָ תִּרְאֶה בְּחַיֶּיךָ
 וְאַחֲרֵי־ךָ
 לְחַיֵּי הָעוֹלָם הַבָּא
 וְתִקְוֶתְךָ
 לְדוֹר דּוֹרִים:

A PRAYER OF THE RABBIS

May you live to see your world fulfilled.
 May your destiny be
 for worlds still to come;
 and may you trust in generations past
 and yet to be.

Libbekha yehgeh tevunah
 pikha yedabbeir hokhmot
 u-lshonekha yarhish renanot
 'af'appekha
 yaishiru negdekha.
 'Einekha ya'iru
 bi-m'or torah
 u-fanekha yazhiru
 ke-zohar ha-raki'a'.
 Siftotekha yabbi'u da'at
 ve-khilyotekha ta'aloznah meisharim
 u-f'amekha yarutzu li-shmo'a'
 divrei 'attik yomin.

לִבְךָ יִהְיֶה תְבוּנָה
 פִּיךָ יְדַבֵּר חֲכָמוֹת
 וּלְשׁוֹנְךָ יִרְחִישׁ רִנָּנוֹת
 עַפְעָפֶיךָ
 יֵישִׁירוּ נִגְדֶיךָ:
 עֵינֶיךָ יֵאִירוּ
 בְּמְאוֹר תּוֹרָה
 וּפְנֵיךָ יִזְהִירוּ
 כְּזוֹהַר הַרְקִיעַ:
 שִׁפְתוֹתֶיךָ יְבִיעוּ דַעַת
 וְכִלְיוֹתֶיךָ תַעֲלֶזְנָה מֵיִשְׁרָיִם
 וּפְעָמֶיךָ יִרְוּצוּ לִשְׁמוֹעַ
 דְּבָרֵי עֲתִיק יוֹמִין:

May your heart be filled with intuition
 and your words be filled with insight.
 May songs of praise ever be upon your tongue
 and your vision be
 on a straight path before you.
 May your eyes shine
 with the light of holy words
 and your face reflect
 the brightness of the heavens.
 May your lips ever speak wisdom
 and your fulfillment be in righteousness
 even as you ever yearn to hear the words
 of the Holy Ancient One of Old.

*Talmud, Berakhot 17a
 trans., Lawrence Kushner*





Kaddish titkabbeil

Yitgaddal ve-yitkaddash shemeih rabba
 be-alma di vera khi-r'uteih.
 ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisra'el
 ba-'agala u-vi-zman kariv.
 Ve-imru amen.

Yehei shemeih rabba mevarakh
 le-'alam u-l-'alemei 'almayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
 ve-yitromam ve-yitnassei
 ve-yit'haddar ve-yit'alleh ve-yit'hallal
 shemeih de-kudsha

Berikh hu

Le-'eilla u-l-'eilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-alma.
 Ve-imru amen.

קדיש תתקבל

Reader:
 יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.
 וַיַּמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב.
 וְאָמְרוּ אָמֵן:

Congregation and Reader respond:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
 וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא

Congregation and Reader

בְּרִיךְ הוּא

Reader:

לְעֵלְמָא וּלְעֵלְמָא
 מְכָל בְּרַכְתָּא וְשִׁירָתָא
 תְּשֻׁבְחָתָא וְנַחֲמָתָא
 דְאָמִירָן בְּעֵלְמָא.
 וְאָמְרוּ אָמֵן:

READER'S KADDISH

Magnified and sanctified be God's great name
 in this world, created as God willed.
 May God's sovereignty be established
 in your lifetime,
 and the life of the entire House of Israel,
 speedily and soon;
 and let us say: Amen.

May God's great name be blessed forever,
 in all worlds, unto eternity.

Blessed, praised and glorified,
 extolled and honoured,
 adorned, exalted and acclaimed
 be the name of the Holy One,

the blessed,

far beyond
 all prayer and song,
 praise and consolation
 that may be uttered in this world;
 and let us say: Amen.





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<p>Titkabbeil tzelotehon u-va'utehon de-khol beit yisra'el kodam avuhon di vi-shmayya. Ve-imru amen.</p>	<p>תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אַבּוּהוֹן דִּי בְּשָׁמַיָּא. וְאָמְרוּ אָמֵן:</p>	<p>May the prayers and requests of the entire House of Israel be accepted before their Source in the heavens; and let us say: Amen.</p>
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<p>Yehei shelama rabba min shemayya ve-hayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.</p>	<p>יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:</p>	<p>May there be abundant divine peace, bringing good life for us and for all Israel; and let us say: Amen.</p>
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<p>'Oseh shalom bi-mromav hu ya'aseh shalom 'aleinu ve-'al kol yisra'el, ve-al kol yoshvei teivel. Ve-imru amen.</p>	<p>עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאָמְרוּ אָמֵן:</p>	<p>May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.</p>
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U-VEHEIMAH RABBAH
AND MANY BEASTS AS WELL

One of the most eloquent verses from the Book of Jonah, read on Yom Kippur afternoon, describes Jonah's despair at the destruction of a miraculous and enormous gourd plant (*kikayon*) that God caused to grow overnight to shade Jonah from the punishing Middle Eastern sun. When Jonah is angered by the loss of the gourd, God replies: "You took pity on the *kikayon* plant, which you neither laboured for nor made to grow; it appeared overnight, and perished overnight. Should I not take pity on the great city of Nineveh, in which there are more than one hundred and twenty thousand persons who do not know their right hand from their left, and many beasts as well?" In this papercut, a huge gourd plant shelters the innocent sheep, goat and cattle that were spared along with the many citizens of Nineveh when they repented of their sins. The whale, usually the only image of the Jonah story, appears at the bottom of the papercut.





Temple Micah





מנחה AFTERNOON SERVICE
ליום כיפור FOR YOM KIPPUR

The *Minḥah*, Afternoon Service, for Yom Kippur, like that of Shabbat, begins with a Torah reading. The traditional selection is Leviticus 18, the portion of the Holiness Code that deals with forbidden sexual relationships. The theme of atonement is thus connected to the concerns of sexual intimacy and responsibility. While the link made between teshuvah and sexuality is important, Leviticus 18 poses a dilemma for contemporary Jews. To many, the sexual code of Leviticus reflects the hierarchy of male sexual dominance in a patriarchal society and marginalizes the concerns of women. Also, the language of Leviticus is not that of ethical right and wrong, but of abhorrence and ritual defilement. It is nevertheless the focus on the boundaries of appropriate sexual behaviour that leads to the core of the ethical ideals articulated later on in the Holiness Code, culminating in: “Love your neighbour as yourself” (Leviticus 19).

Whereas in prayer we feel the need to replace objectionable passages with sentiments we can truly affirm, the study of Torah is approached differently. Our rabbinic sages, in the course of their discussions and interpretations of Torah, sometimes redefined ethically objectionable passages in such a way as to annul their implementation. At the same time, however, the rabbis argued that the difficult teachings ought to be kept for the sake of the discussions they raise.

In response to Leviticus 18, we need to ask ourselves what constitutes holiness for us today in the realm of interpersonal intimacy and sexual relationships. We need to create a collective sense of responsibility in these matters as the foundation of the just and loving community espoused by Leviticus 19.

As on other fast days, the *Minḥah* service for Yom Kippur includes the recitation of a **haftarah** from the Prophetic portion of Scripture. The **Book of Jonah** is read in its entirety as a lesson on allowing for the real possibility of change in others. One connection with the Torah reading is found in the tension between particularism and universalism within Judaism. While Leviticus warns us against following the abhorrent practices of the other nations, it also fosters the most universal outlook (see note on page 662). Jonah is similarly a story that raises for us the tensions between pursuing our particular identities as Jews and relating universally to all of humanity.

Following the Torah service, the **Amidah** as well as the **Seliḥot** and **Viddui** prayers are recited once again. Included in this service is the traditional piyyut **Omnām Kein**, “While is true.”





THE STILL CENTRE

Why is Jonah read at Minhah? There are answers in the lessons he brings about the power of the decision to return to God. And there are warnings that fasting alone is meaningless, unless there is also the intention to change our ways. But Jonah also tells us about the world outside to which we are soon to return — with its Ninevehs, those we fear from afar, those we help create. He wrenches us out of ourselves to the world for which we bear responsibility. If we have burrowed into our Jewish consciousness in the morning, by evening we must re-experience what we share with all humanity, for we are called to live with two identities and two faces to our vocation.

It is not easy to hold these two poles of our being together; to be true to our identity as Jews and our feelings for our fellow human being. All too often we choose one at the expense of the other — either leaving behind our Jewish identity, perhaps out of convenience, perhaps out of a feeling of constraint that limits our humanity and concern in some way; certainly a narrow Judaism can seem that way. Or else we climb into a physical or mental ghetto, partly in response to a hostile outer world, but partly as a measure of our own insecurity.

Holding the two ends together in the middle is a great Jewish art, and one that we practice in so many parts of our existence — holding together the tensions between our individual desires and the needs of our community, the demands of our tradition and the equally urgent call of today's reality.

At *Minhah* we are summoned back to face again that supreme balancing act that marks us as a people — ever marginal, inside and outside at one and the same time, ever torn, and yet ever seeking an inner security that does not come from outer success in the world or acceptance within the ghetto. Somewhere within us is the place where we have met God, and it is to that reference place where we return on this day. It is the fulcrum that can topple worlds, it is the still centre that sustains and nourishes a universe.

The world with its tasks awaits us. Now is the time to find that still centre before we enter it again. It is a time for reconciliation.

Jonathan Magonet





TAKING OUT THE SEFER TORAH

We rise as the Ark is opened.

<p>Vayehi bi-nso'a' ha-aron vayyomer moshe kumah adonai ve-yafutzu oyevekha ve-yanusu mesan'ekha mi-panekha.</p>	<p>וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצְוּ אֹיְבֵיךָ וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:</p>	<p>When the Ark journeyed, Moses would say: “Arise, O Everpresent, let your enemies be scattered; may those who hate you flee from you.” <i>Numbers 10</i></p>
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<p>Ki mi-tziyyon teitzei torah u-dvar adonai mi-rushalayim.</p>	<p>כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:</p>	<p>For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem. <i>Isaiah 2</i></p>
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<p>Barukh she-natan torah le'ammo yisra'el bi-kdushato.</p>	<p>בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:</p>	<p>Blessed is the One who gave Torah to our people Israel through holiness.</p>
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Reader faces the Ark and recites:

<p>Gaddelu l-adonai itti u-nromemah shemo yaḥdav.</p>	<p>גַּדְלוּ לַיהוָה אִתִּי וְנִרְמַמָּה שְׁמוֹ יַחְדָּו:</p>	<p>Ascribe greatness to the Eternal with me; let us extol God's name together. <i>Psalms 34</i></p>
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Reader and Congregation:

<p>Lekha adonai ha-gedullah ve-ha-gevurah ve-ha-tiferet ve-ha-neitzah ve-ha-hod ki khol ba-shamayim u-va-aretz lekha adonai ha-mamlakhah ve-ha-mitnassei le-khol le-rosh.</p>	<p>לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי כָל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְהוָה הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:</p>	<p>Yours, Eternal One, is the greatness, the might, the splendour, eternity and majesty, even all that is in heaven and earth. Yours, Eternal One, is the sovereignty, exalted above all. <i>1 Chronicles 29</i></p>
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Romemu adonai eloheinu vehishtahavu la-hadom raglav kadosh hu.	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהָדָם רַגְלָיו קָדוֹשׁ הוּא:	Exalt the Eternal, our God, worship before God's footstool; holy is God.
Romemu adonai eloheinu vehishtahavu le-har kodsho ki kadosh adonai eloheinu.	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:	Exalt the Eternal, our God, worship at God's holy mountain for holy is the Eternal One, our God.

Psalm 99

The Reader calls up the first *Aliyah* with the following invocation:

Ve-tiggaleh ve-teira'eh malkhuto 'aleinu bi-zman karov ve-yahon peleiteinu u-fleitat 'ammo beit yisra'el le-hein u-l-hesed u-l-rahamim u-l-ratzon. Ve-nomar amen.	וְתִגְּלֶה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמַּן קָרוֹב וַיַּחֲוֶן פְּלִיטָתָנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְהִין וּלְחֶסֶד וּלְרַחֲמִים וּלְרִצּוֹן. וְנֹאמֵר אָמֵן:	May God's sovereignty soon be discovered; may the surviving remnants of God's people, the House of Israel, be graced with lovingkindness, compassion and good-will; and let us say: Amen.
Ha-kol havu godel l-eiloheinu u-tnu khavod la-torah. Ya'amod rishon.	הַכֹּל הָבוּ גֹדֶל לְאֱלֹהֵינוּ וְתִנוּ כְבוֹד לַתּוֹרָה. יַעֲמֹד רִישׁוֹן:	Let all ascribe greatness to our God, and give honour to the Torah. Let the first honouree come forward.
Barukh she-natan torah le-'ammo yisra'el bi-kdushato.	בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁתּוֹ:	Blessed be the One who with divine holiness has given Torah to our people Israel.

Congregation and Reader respond:

Ve-attem ha-deveikim b-adonai eloheikhem hayyim kullekhem ha-yom.	וְאַתֶּם הַדְּבֻקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלֶכֶם הַיּוֹם:	You who cleave to the Eternal, your God, are alive, every one of you, today.
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Deuteronomy 4





Each person called up to the reading of the Torah touches it with *tzitzit*,
kisses the *tzitzit*, holds the handles of the Torah and recites:

Barekhu et adonai ha-mevorakh. בָּרְכוּ אֶת־יְהוָה הַמְבָרֵךְ: Praise the Eternal, the boundless One.

Congregation responds:

Barukh adonai ha-mevorakh בְּרוּךְ יְהוָה הַמְבָרֵךְ Praised is the Eternal One of blessing
le-‘olam va-‘ed. לְעוֹלָם וָעֶד: for all eternity.

The above Congregational response is repeated and the blessing continues:

Barukh attah adonai בְּרוּךְ אַתָּה יְהוָה You abound in blessings Eternal One
eloheinu melekh ha-‘olam אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם our God, Sovereign of all time and space,
asher baḥar banu la-‘avodato. אֲשֶׁר בָּחַר בָּנוּ לְעִבּוּדָתוֹ. who has distinguished us for divine service

TRADITIONAL

Asher baḥar banu mi-kol ha-ammim אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים who had chosen us from all peoples.

Ve-natan lanu et torato. וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: and given us your Torah.
Barukh attah adonai בְּרוּךְ אַתָּה יְהוָה Praised are you, Eternal One,
notein ha-torah. נוֹתֵן הַתּוֹרָה: who gives the Torah.

Our version of the Torah blessing emphasizes the vocation aspect of closeness, our sense of purpose, rather than election. In being called up to the Torah we affirm our commitment to serving God’s purpose, or in contemporary terms, our commitment to promoting ethical nationhood.





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After the section of the Torah is read, the Torah is again touched with *tzitzit*,
the *tzitzit* is kissed, and the following blessing is recited:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
asher natan lanu torat emet	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	who has given us a Torah of truth
ve-ḥayyei ‘olam nata’ be-tokheinu.	וְחַיֵּי עוֹלָם נִמְעַ בְּתוֹכֵנוּ:	and planted eternal life within us.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
notein ha-torah.	נוֹתֵן הַתּוֹרָה:	who gives the Torah.

One who has escaped great danger recites this blessing after the Aliyah:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One
eloheinu melekh ha-‘olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
ha-gomeil le-ḥayyavim tovot	הַגּוֹמֵל לְחַיִּבִּים טוֹבוֹת	who bestows goodness on the undeserving,
she-gemalani kol tov.	שֶׁגַּמְלָנִי כֹל טוֹב:	for having bestowed great favour on me.

Congregational response:

Amen. Mi she-gemalekha kol tov	אָמֵן. מִי שֶׁגַּמְלָךְ כֹּל טוֹב	Amen. May the One who dealt kindly with you
hu yigmalekha kol tov selah.	הוּא יִגְמְלָךְ כֹּל טוֹב סְלָה:	continue to show you only goodness.





TORAH READING FOR YOM KIPPUR AFTERNOON

(For an alternate reading, turn to page 668)

Leviticus 16

First Aliyah

18 ¹The Eternal One spoke to Moses, saying: ²Speak to the Israelites and say to them: I the Eternal One am your God. ³You shall not follow the ways of the land of Egypt where you dwelt, nor shall you follow the ways of the land of Canaan to which I am bringing you; you shall not follow their practices. ⁴Follow my laws, keep my decrees and go by them; I am the Eternal your God. ⁵You shall keep my decrees and laws, by the pursuit of which a person shall live; I am the Eternal.

Second Aliyah

⁶No one shall approach any of his own flesh and blood to uncover their nakedness: I am the Eternal. ⁷You shall not uncover the nakedness of your father or mother; she is your mother, do not uncover her nakedness. ⁸Do not uncover the nakedness of your father's wife; it is a sexual offense against your father. ⁹Do not uncover the nakedness of your sister — your father's daughter or your mother's daughter, whether born into the household or outside. ¹⁰You shall not uncover the nakedness of

⁵ **asher ya'aseh otam ha-adam va-hai ba-hem**, *by the pursuit of which a person shall live*; — Rabbi Meir used to say: The text doesn't refer to an Israelite or a priest, but "a person." Thus we learn that the Torah has universal significance; its teachings can benefit any person.

How do we know that danger to life overrides the Sabbath? Said Rabbi Yehudah in the name of Samuel: Since it is written *va-hai ba-hem*, "live by them" and not die by them (*Talmud, Yoma 85b*). From this passage the rabbis derived the principle that all the laws and religious obligations of Torah are overridden for the sake of saving a life, *pikuah nefesh*, with the exception of three prohibitions: public idolatry, murder and adultery.

⁶ **Ish ish el kol she'eir besaro lo tikrevu**, "No one shall approach any of his own flesh and blood" — "To approach" often has the connotation of sexual intercourse and is used here in that sense.





ויקרא י"ח

ראשון

וידבר יהוה אל־משה לאמור: דבר אל־בני ישראל ואמרת אליהם
אני יהוה אלהיכם: כמעשה ארץ־מצרים אשר ישבתם־בה לא
תעשו וכמעשה ארץ־כנען אשר אני מביא אתכם שמה לא תעשו
ובחקתיהם לא תלכו: את־משפטי תעשו ואת־חקתי תשמרו
ללכת בהם אני יהוה אלהיכם: ושמרתם את־חקתי ואת־משפטי
אשר יעשה אתם האדם וחי בהם אני יהוה:

שני

איש איש אל־כל־שאר בשרו לא תקרבו לגלות ערוה אני יהוה:
ערוה אביד וערוה אמה לא תגלה אמה הוא לא תגלה ערוה:
ערוה אשת־אביד לא תגלה ערוה אביד הוא: ערוה אחותך
בת־אביד או בת־אמה מולדת בית או מולדת חוץ לא תגלה
ערוה: ערוה בת־בנד או בת־בתך לא תגלה ערוה כי ערוהך

legalot 'ervah, "to uncover the nakedness" — "To uncover the nakedness" is a euphemism for having sexual relations. Here the prohibition against having sexual relations with one's own flesh and blood relatives is stated as a general principle that establishes incest as taboo. The following verses define the specific relations that are to be considered incestuous.





your son's daughter or of your daughter's daughter, for it is your own nakedness. ¹¹Do not uncover the nakedness of the daughter of your father's wife who was born to your father; she is your sister. ¹²Do not uncover the nakedness of your father's sister, for she is your father's flesh and blood. ¹³Do not uncover the nakedness of your mother's sister, for she is your mother's flesh and blood. ¹⁴Do not uncover the nakedness of your father's brother by approaching his wife; she is your aunt. ¹⁵Do not uncover the nakedness of your daughter-in-law; she is your son's wife — do not uncover her nakedness. ¹⁶Do not uncover the nakedness of your brother's wife; this is a sexual offence against your brother. ¹⁷Do not uncover the nakedness of a woman and her daughter; nor shall you marry her son's daughter or her daughter's daughter and uncover the nakedness of her flesh and blood — it is depravity. ¹⁸Do not marry a woman as a rival to her sister and uncover her nakedness during the other's lifetime. ¹⁹Do not come near a woman during her menstrual period to uncover her nakedness. ²⁰Do not have carnal relations with your neighbour's wife and become defiled through her. ²¹Do not allow any of your offspring to be offered up to Molekh, so that you not profane the name of your God; I am the Eternal your God.

¹⁰ **ervat bat binkha o vat bittekha**, "the nakedness of your son's daughter or of your daughter's daughter" — While sexual relations with one's own daughter is not specifically mentioned as one of the forbidden incestuous relations, it is obvious that it is included and was formally derived from this verse on the basis of *a fortiori* reasoning.

²¹ **Molekh** — Molekh is the name of a pagan deity worshipped by some of Israel's ancient neighbours. Molekh worship involved child sacrifice. According to 2 Kings 23:10, King Josiah destroyed a cult site near Jerusalem where children had been sacrificed to Molekh during the earlier reign of King Menasheh.





הִנֵּה: עֲרוֹת בַּת־אִשָּׁת אֲבִיךָ מוֹלֶדֶת אֲבִיךָ אֲחֻתְךָ הוּא לֹא תִגְלֶה
עֲרוֹתָהּ: עֲרוֹת אֲחֻת־אֲבִיךָ לֹא תִגְלֶה שְׂאֵר אֲבִיךָ הוּא: עֲרוֹת
אֲחֻת־אִמְךָ לֹא תִגְלֶה כִּי־שְׂאֵר אִמְךָ הוּא: עֲרוֹת אֲחִי־אֲבִיךָ
לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרָב דְּדִתְךָ הוּא: עֲרוֹת כְּלִתְךָ לֹא
תִגְלֶה אִשָּׁת בְּנֶךָ הוּא לֹא תִגְלֶה עֲרוֹתָהּ: עֲרוֹת אִשְׁת־אֲחִיךָ לֹא
תִגְלֶה עֲרוֹת אֲחִיךָ הוּא: עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה אֶת־בַּת־
בְּנָהּ וְאֶת־בַּת־בִּתְּהָ לֹא תִקַּח לְגִלוֹת עֲרוֹתָהּ שְׂאֵרָה הִנֵּה זְמַה
הוּא: וְאִשָּׁה אֶל־אֲחֻתָּהּ לֹא תִקַּח לְצֶרֶר לְגִלוֹת עֲרוֹתָהּ עָלֶיהָ
בַּחַיִּיהָ: וְאֶל־אִשָּׁה בְּנֵדֶת מִמֶּאֱתָהּ לֹא תִקְרָב לְגִלוֹת עֲרוֹתָהּ:
וְאֶל־אִשָּׁת עַמִּיתְךָ לֹא־תִתֵּן שְׂכָבְתְךָ לְזָרַע לְמִמָּאָה־בָּהּ: וּמִזֹּרְעָהּ
לֹא־תִתֵּן לְהַעֲבִיר לְמַלְךְךָ וְלֹא תַחֲלֹל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:





Third Aliyah

²²Do not lie with a man as one lies with a woman; it is an abhorrence.
²³Do not have carnal relations with any beast and thereby defile yourself; let no woman offer herself to a beast to mate with it; it is a perversion.
²⁴Do not defile yourselves in any of these ways, for in all these ways the nations which I am driving out before you defiled themselves. ²⁵Hence the land became defiled and I called it to account for the iniquity committed upon it, and the land vomited out its inhabitants. ²⁶But you must keep my decrees and laws, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides with you. ²⁷For all those abhorrent things were done by the people who lived in the land before you, thus defiling the land. ²⁸Let not the land vomit you out for defiling it as it vomited out the nation that was there before you. ²⁹For any one who does any of those abhorrent things will be cut off from the midst of their people.
³⁰You shall keep my charge not to follow any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them; I am the Eternal your God.

The service continues on page 675.

²² **to'eivah hi**, "Do not lie with a man as one lies with a woman; it is an abhorrence." — The term *to'eivah*, "abhorrence" is used in the Torah to describe a wide variety of objectionable practices, from forbidden eating practices (*Genesis 43:32*); to the prohibition of remarrying a divorced wife if she had subsequently married and been divorced from a second man (*Deuteronomy 24:4*); as well as the proscription against using unjust weights and measures (*Deuteronomy 25:16*). In all these cases, the term *to'eivah* refers to behaviours which are assumed to be learned and volitional. The biblical view of homosexuality did not share the contemporary understanding of sexual orientation, whether heterosexual or homosexual, as a biological given. It is on the basis of this understanding of homosexuality that contemporary liberal communities have declared that the biblical category of *to'eivah* should no longer apply in this case. Homosexual males and lesbian females ought not to be condemned for who they are, but rather fully included in the life of the community together with their partners and children.





שלישי

וְאֶת-זָכֹר לֹא תִשְׁכַּח מִשְׁכַּבִּי אִשָּׁה תּוֹעֵבָה הוּא: וּבְכָל-בְּהֵמָה
לֹא-תִתֵּן שְׂכָבְתֶךָ לְטִמְאָה-בָּהּ וְאִשָּׁה לֹא-תַעֲמֹד לִפְנֵי בְּהֵמָה
לְרִבְעָה תִּבֵּל הוּא: אֶל-טִמְאָוּ בְּכָל-אֱלֹהֵי נְטִמְאָו
הַגּוֹיִם אֲשֶׁר-אֲנִי מִשְׁלַח מִפְּנֵיכֶם: וְהִטַּמְּא הָאָרֶץ וְאֶפְקֹד עֹנֵהָ
עָלֶיהָ וְתִקַּא הָאָרֶץ אֶת-יֹשְׁבֵיהָ: וְשָׁמַרְתֶּם אִתָּם אֶת-חֻקֹּתַי וְאֶת-
מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבוֹת הָאֵלֹהִים הָאֵזְרוּ וְהִגְרָה הִגְרָה
בְּתוֹכְכֶם: כִּי אֶת-כָּל-הַתּוֹעֵבוֹת הָאֵל עָשׂוּ אֲנֹשֵׁי-הָאָרֶץ אֲשֶׁר
לִפְנֵיכֶם וְהִטַּמְּא הָאָרֶץ: וְלֹא-תִקְיֹא הָאָרֶץ אֶתְכֶם בְּטִמְאָכֶם אֲתֵה
כְּאֲשֶׁר קָאָה אֶת-הַגּוֹי אֲשֶׁר לִפְנֵיכֶם: כִּי כָל-אֲשֶׁר יַעֲשֶׂה מִכָּל
הַתּוֹעֵבוֹת הָאֵלֹהִים וְנִכְרְתוּ הַנַּפְשׁוֹת הַעֲשׂוֹת מִקְרֵב עִמָּם: וְשָׁמַרְתֶּם
אֶת-מִשְׁמַרְתֵּי לְבַבְתִּי עֲשׂוֹת מַחְקוֹת הַתּוֹעֵבוֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם
וְלֹא תִטְמְאוּ בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

The service continues on page 675.





ALTERNATE TORAH READING

Leviticus 19

First Aliyah

19 ¹The Eternal One spoke to Moses saying: ²Speak to the entire community of Israelites and say to them: You shall be holy, for I, the Eternal your God, am holy. ³Each of you shall revere your mother and father, but keep my Sabbaths; I am the Eternal your God. ⁴Do not turn to idols, and do not make molten gods for yourselves; I am the Eternal your God.

² **kol 'adat**, “the entire community” — The charge to be holy is given to the entire community and not to a special class of religious elite.

Kedoshim tihyu, “You shall be holy” — “You shall be separate” (*Rashi*). The core idea of the Jewish concept of holiness is to make distinctions in the quality of our days and in our lives. “Holiness is thus not so much an abstract or a mystic idea, as a regulative principle in the everyday lives of men and women” (*Rabbi J. H. Hertz*).

ki kadosh ani adonai eloheikhem, “for I, the Eternal your God, am holy.” — The rationale given for the entire Holiness Code is the doctrine of *imitatio dei*, “the imitation of God.” Just as God clothes the naked, visits the sick, comforts mourners and buries the dead, so you too should “walk in God’s ways” (*Talmud, Sotah 14a*). Just as God is gracious and compassionate, so too should you be gracious and compassionate (*Sifre Deuteronomy, Ekev*).





ויקרא י"ח

ראשון

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תְּהִיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ
אָמוּ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
אֶל־תִּפְנוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם:

³ **Ish immo ve-aviv tira'u**, "Each of you shall revere your mother and father" — What constitutes "reverence?" Not sitting in one's parent's seat, nor speaking in one's parent's place, nor contradicting a parent in public. In the Ten Commandments it says: *kabed et avikha ve-et immekha*, "Honour your father and mother." What constitutes "honour?" Giving one's parents food and drink, providing them with clothes and shoes and bringing them out and taking them in (*Talmud, Kiddushin 31b*).

ve-et shabbetotai tishmoru, "but keep my Sabbaths" — Even if a parent tells one to violate it (*Talmud, Yevamot 5b*).





Second Aliyah

⁵When you sacrifice a peace offering to the Eternal, do it out of your own free will. ⁶It shall be eaten on the day you sacrifice it or on the next day, but anything left over to the third day shall be burnt in fire. ⁷If it is eaten on the third day it is an offence and it is not acceptable. ⁸One who does eat it shall bear his guilt, for he has profaned that which is holy to the Eternal; that person shall be cut off from his people. ⁹When you reap the harvest of your land, you shall not reap all the way to the edges of your field, nor gather the gleanings of your harvest. ¹⁰You shall not pick your vineyard bare, nor gather the fallen fruit of your vineyard. Leave it for the poor and the stranger; I am the Eternal your God.

Third Aliyah

¹¹Do not steal; do not deal deceitfully or lie to one another. ¹²Do not swear falsely by my Name and thus desecrate the name of your God; I am the Eternal. ¹³Do not oppress your neighbour; do not commit robbery. Let not the wages of a worker remain with you until morning. ¹⁴You shall not curse the deaf nor put a stumbling block before the blind. Be in awe of your God; I am the Eternal. ¹⁵Do not pervert justice;

¹³ **lo ta'ashok et re'akha ve-lo tiggzol**, "Do not oppress your neighbour; do not commit robbery." — What is "oppression"? And what is "robbery"? Said Rabbi Ḥisda: "Do not tell your neighbour, 'go, and come again, and tomorrow I shall let you have it'" (Proverbs 3:28) — this is "oppression." "I have something of yours and I shall not give it back to you" — this is "robbery" (Talmud, Baba Metzia 111a).

Rabbi Ishmael the High Priest and Rabban Shimon ben Gamliel were being led forth to the execution when Rabban Shimon said to Rabbi Ishmael: My teacher, my heart is breaking because I don't know what I have done to deserve to be executed. Rabbi Ishmael replied to Rabban Shimon: Did it ever happen that a man came to you for advice or judgment and you kept him waiting until you finished your drink, tied your shoes or put on your cloak? The Torah has stated: "You must not oppress" — including both trivial and serious cases of oppression. He replied: My teacher, you have consoled me (Mekhilta).





שני

וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ: בְּיוֹם זִבְחֶכֶם
 יֵאָכֵל וּמִמַּחֲרַת וְהַנּוֹתֵר עַד-יוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשָּׂרָף: וְאִם הָאָכֵל
 יֵאָכֵל בְּיוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְצָה: וְאִכְלוּ עוֹנֵוּ יִשָּׂא
 כִּי-אֶת-קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמּוּיָהּ: וּבְקִצְרוֹכֶם
 אֶת-קִצִּיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקִצֹּר וּלְקַט קִצִּירֶךָ לֹא
 תִּלְקַט: וּבְרִמְךָ לֹא תַעֲוִלֵּל וּפְרַט בְּרִמְךָ לֹא תִלְקַט לְעֵנִי וּלְגֵר תַּעֲזֹב
 אֶתֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

שלישי

לֹא תִגְנֹבוּ וְלֹא תִכְחָשׂוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא תִשְׁבְּעוּ
 בְּשֵׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא תַעֲשֶׂק אֶת-
 רֵעֶךָ וְלֹא תִגּוֹל לֹא-תִלִּין פְּעֻלַּת שְׂכִיר אֶתְךָ עַד-בִּקְרֹ: לֹא-תִקַּלֵּל

ve-lifnei iver lo tittein mikhsol, “nor put a stumbling block before the blind.” — Before one who is blind in a certain matter, do not give advice that is not suitable for that person. Do not say, “Sell your field and purchase for yourself an ass,” while you seek an opportunity to take it from him (*Rashi*).

The text refers to one who hits his grown-up son; since he is grown-up, he might resent it and hit his father back, and thus cause him to violate the commands to revere and honour one’s parents (*Talmud, Mo’ed Kattan 17a*).





be not partial to the poor, nor show deference to the mighty; judge your fellow citizen fairly. ¹⁶Do not go gossiping among your people; do not stand idly by your neighbour's blood; I am the Eternal. ¹⁷Do not hate your brother in your heart; you shall surely rebuke your fellow that you not incur sin. ¹⁸Do not take revenge or bear a grudge against your people; love your neighbour as yourself; I am the Eternal.

¹⁵ **lo tissa fenei dal**, "*be not partial to the poor*" — You should not say: This person is poor and the rich ought to support him; I shall therefore judge him leniently (*Sifra*).

ve-lo tehdar penei gadol, "*nor show deference to the mighty*" — You should not say: This person is rich, the offspring of prominent people, how can I put him or her to shame and behold this disgrace? There is punishment in this thing! (*Rashi*).

¹⁶ **Lo teileikh rakhil be-'ammekha**, "*Do not go gossiping*" — Who is a gossiper? The one who goes from one person to another saying: "This is what so-and-so said about you. This is what I've heard from so-and-so." Though it may be true, the world is destroyed through this practice. But there is a much more malicious sin than this, also included under this prohibition, namely evil speech, *lashon ha-ra'*. This is committed by the one who speaks disparagingly of his or her fellow, though it is true. On the other hand, the one, who speaks lies is guilty of slander, *motzi shem ra'* (*Maimonides, Mishneh Torah, De'ot 7:2*).

lo ta'amod 'al dam re'ekha, "*do not stand idly by your neighbour's blood*" — Do not stand and watch a person die when you can do something to save him or her, for example, a person drowning in a river, or attacked by wild beasts or robbers (*Talmud, Sanhedrin 73a*). The obligation for doctors to use their medical knowledge - skills to heal is derived from this verse.

¹⁷ **Lo tisna et ahikha bilvavekha**, "*Do not hate your brother in your heart*" — The Torah, unlike ordinary legal codes, is concerned not only with actions but with attitudes. It recognizes how destructive bottled-up resentment can be and cautions us against wrong feelings as well as wrong acts (*Gunther Plaut*).





חֲרַשׁ וְלִפְנֵי עוֹר לֹא תִתֵּן מִכְשָׁל וּיְרֵאתָ מֵאַלְהֵיךָ אֲנִי יְהוָה:
 לֹא-תַעֲשֶׂוּ עוֹל בְּמִשְׁפַּט לֹא-תִשָּׂא פְּנֵי-דָל וְלֹא תִהְדָּר פְּנֵי גֵדוֹל
 בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ: לֹא-תִלְךָ רֶכֶל בְּעַמִּיךָ לֹא תַעֲמֹד עַל-רַגְלֵם
 רַעֲךָ אֲנִי יְהוָה: לֹא-תִשָּׂא אֶת-אֲחִיךָ בְּלִבְכָךְ הוֹכַח תּוֹכִיחַ
 אֶת-עַמִּיתְךָ וְלֹא-תִשָּׂא עָלָיו חֲטָא: לֹא-תִקֶּם וְלֹא-תִטּוֹר
 אֶת-בְּנֵי עַמְּךָ וְאֶהְבֵּת לְרַעֲךָ כְּמוֹךָ אֲנִי יְהוָה:

hokhei'ah tokhi'ah et 'amitekha ve-lo tissa 'alav het, "you shall surely rebuke your fellow that you not incur sin." — You are obligated to rebuke your neighbour for wrong actions. If he does not respond to your rebuke, Rabbi Eliezer says: Continue until he strikes you; Rabbi Joshua says: until he curses you; Ben Azzai says: until he insults you. If you do not rebuke your neighbour, then you bear responsibility for his sin (*Talmud, Arakhin 16b*).

Another interpretation: Rebuke him, but do not incur upon yourself the sin of shaming him in public (*Rashi*).

¹⁸ **Lo tikkom ve-lo tittor**, "Do not take revenge or bear a grudge" — If one person says "lend me your rake" and the other says, "no," and the next day the second says to the first, "lend me your axe," to which the first person says, "I won't lend you anything, just as you didn't lend to me" — this is "taking revenge." If, however, this scenario were repeated and the first person in the end agrees to lend the axe, but says, "here it is. I am not like you who did not lend to me" — this is "bearing a grudge" (*Rashi*).

ve-ahavta le-rei'akha kamokha, "love your neighbour as yourself" — Rabbi Akiva said: this is a fundamental principle of Torah (*Sifra*). Rabbi Hillel paraphrased this verse as "Whatever is hateful to you, do not do unto your fellow" and said: This is the whole of Torah; the rest is commentary — now go and study (*Talmud, Shabbat 31a*). Do not say: Just as I have been humiliated, let my fellow be humiliated too; just as I have been cursed at, let my fellow be cursed at too. Said Rabbi Tanhuma: If you act thus, know whom you are humiliating — a human being, *like yourself*, created in the likeness of God (*Midrash, Genesis Rabbah 24:8*).





Yonah

Yonah ha-navi barah mi-penei kono ha-zo'eim,
 va-ani el sefnati, merokan mei-el ve-adam,
 nimlat mei-eizo leiliyyut makkah
 bi shorasheha,
 mei-hamat mikhmoret perusah le-habbeleini,
 mi-tzeil she-ani nivla' bo
 ke-yonah bi-m'e'i ha-dagah.

יונה

יונה הנביא ברח מפני קונו הזועם,
 ואני אל ספינתי, מרוקן מאל ואדם,
 נמלט מאיזו ליליות מכה בי שרשיה,
 מחמת מכמרת פרושה להבלני,
 מצל שאני נבלע בו
 כיונה במעי הדגה.

JONAH

The prophet Jonah ran from his angry Master
 and I to my ship empty of God and man
 from a certain nightness which strikes root,
 from a net spread to maim,
 from a shadow that swallows me
 like Jonah in the belly of the fish.

Kol ha-devarim ha-shehorim she-hazu nevi'im
 mitbakke'im eilai muhashim
 ke-vare'i ha-hozeir;
 kol divrei ha-nehamah hem nitzanim le-vanim
 merahafim perikhim 'al mei shalvah yeteirah.

כל הדברים השחורים שהזו נביאים
 מתבקעים אלי מוהשים ככראי החוזר;
 כל דברי הנחמה הם נצנים לבנים
 מרחפים פריכים על מי שלוה יתרה.

All the black things envisioned by the prophets,
 tangible, as in a returning mirror, penetrate to me;
 all words of consolation are white petals
 that flutter, fragile, on over-calm waters.

Yehi ratzon, she-be-vorhi
 mi-koni lu le-rega' alin
 be'onat ha-emunah ve-ha-peri.

יהי רצון, שבברחי מקוני לו לרגע אלון
 בעונת האמונה והפרי.

I, God willing, while escaping my Master, hope to find
 a minute of refuge in a season of faith and ripeness.

*Gabriel Preil
 trans., Gabriel Preil and David Curzon*

JONAH

After the first few hours he came to feel quite at ease inside the belly of the whale. He found himself a dry, mildly fluorescent corner near one of the ribs, and settled down there on some huge organ (it was springy as a waterbed). Everything — the warmth, the darkness, the odor of the sea — stirred in him memories of an earlier comfort. His mother's womb? Or was it even before that, at the beginning of the circle which death would, perhaps soon, complete? He had known of God's mercy, but he had never suspected God's sense of humor. With nothing to do now until the next installment, he leaned back against the rib and let his mind rock back and forth. And often, for hours on end, during which he would lose track of Nineveh and Tarshish, his mission, his plight, himself, resonating through the vault: the strange, gurgling, long-breathed-out, beautiful song.

Stephen Mitchell





675 YOM KIPPUR AFTERNOON SERVICE

As the Torah is raised, the congregation rises and chants:

Ve-zot ha-torah. 'Eitz ḥayyim hi	וְזוֹאת הַתּוֹרָה. עֵץ חַיִּים הִיא	This is the Torah, a tree of life
la-maḥazikim bah.	לְמַחְזִיקִים בָּהּ.	to those who grasp it;
Ve-tomekheha me'ushar.	וְתִמְכֶיהָ מְאֻשָּׁר:	those who uphold it are made happy.

Proverbs 4

TRADITIONAL

Ve-zot ha-torah asher sam moshe	וְזוֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה	This is the Torah which Moses
lifnei benei yisra'el	לְפָנֵי בְנֵי יִשְׂרָאֵל	placed before Israel,
'al pi Adonai be-yad moshe	עַל פִּי יְהוָה בְּיַד מֹשֶׁה	the word of God transmitted by Moses.

HAFTARAH FOR YOM KIPPUR

The following blessing is chanted before the *Haftarah*:

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
asher baḥar bi-nvi'im tovim	אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים	who distinguished faithful prophets
ve-ratzah ve-divreihem	וְרָצָה כְּדִבְרֵיהֶם	and took delight in their words
ha-ne'emarim be-emet.	הַנְּאֻמִּים בְּאֵמֶת:	uttered in truth.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
ha-boḥeir ba-torah u-v-moshe 'avdo	הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ	who has distinguished the Torah, Moses,
u-v-yisra'el 'ammo	וּבְיִשְׂרָאֵל עַמּוֹ	the People of Israel,
u-vi-nvi'ei ha-emet va-tzedek.	וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:	and prophets of truth and righteousness.





Jonah

1 ¹The word of the Eternal came to Jonah the son of Amittai, saying:
²“Arise, go to the great city of Nineveh, and cry out against it, for its wickedness is apparent to me.” ³But Jonah arose to flee instead to Tarshish, away from the Eternal One’s presence; he went down to Jaffa and found a ship bound for Tarshish, paid the fare and boarded the ship with those going to Tarshish, away from God’s presence. ⁴Now the Eternal had cast a mighty wind toward the sea, and it became such a violent storm at sea that the ship appeared likely to be shattered. ⁵The sailors became frightened and each man cried out to his god; they cast the ship’s cargo overboard in order to lighten it for them. Jonah, in the meantime, had gone down to the hold of the vessel where he lay down and fell fast asleep. ⁶The captain approached him and said: “How can you sleep so soundly?! Get up and cry out to your God. Perhaps that God will consider us and we won’t perish.” ⁷Then the sailors said to one another: “Let’s cast lots so that we may know on whose account this evil has happened to us”; and the lot fell upon Jonah. ⁸So they said to him: “Tell us now, you on whose account this evil has happened — What is your trade? Where are you from? What is your land? And of what people are you?”

² **nineveh**, “*Nineveh*”— Situated on the eastern bank of the Tigris River, Nineveh was capital of the Assyrian Empire, notorious as a violent military power. The Northern Kingdom of Israel fell to it, and the disgust felt for it is reflected in the prophecies of Nahum: “*Woe to the city soaked in blood, steeped in deceit, full of plunder, never empty of prey...*” (*Nahum 3:1*).

³ **tarshish**, “*Tarshish*”— What is Tarshish?... In the story it is anywhere — anywhere but the right place; it is the opposite direction, the direction we take when we turn our back on our destiny.... It is the excuse we give — our rationalizations (*Sheldon H. Blank*).

mi-lifnei adonai, “*away from the Eternal One’s presence*”— The prophet stood *lifnei adonai*, before the Eternal to do God’s will; Jonah fled *mi-lifnei*, from the service of God (*Abraham Ibn Ezra*).





יונה

וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אֲמִתַּי לֵאמֹר: קוּם לֶךְ אֶל-נִינְוָה
הָעִיר הַגְּדוֹלָה וְקִרְא עֲלֶיהָ כִּי-עָלְתָה רָעָתָם לִפְנֵי: וְיָקָם יוֹנָה
לְכַרְחַת תְּרִשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֲנִיָּה | בְּאֵה תְרִשִׁישׁ
וַיִּתֵּן שְׂכָרָה וַיֵּרֶד בָּהּ לְבוֹא עִמָּהֶם תְּרִשִׁישָׁה מִלִּפְנֵי יְהוָה: וַיְהוֶה
הַטַּיִל רוּח-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סַעַר-גְּדוֹל בַּיָּם וְהָאֲנִיָּה חִשְׁבָה
לְהִשָּׁבֵר: וַיִּירָאוּ הַמַּלְחִים וַיִּזְעְקוּ אִישׁ אֶל-אֱלֹהָיו וַיִּמְלוּ אֶת-
הַפְּלִים אֲשֶׁר בְּאֲנִיָּה אֶל-הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנָה יָרַד אֶל-
יָרְכְתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם: וַיִּקְרַב אֱלֹהֵי רַב הַחֵבֶל וַיֹּאמֶר לוֹ
מַה-לָּךְ נִרְדָּם קוּם קְרֵא אֶל-אֱלֹהֶיךָ אוֹלֵי יַתְעַשֶׂת הָאֱלֹהִים לָנוּ
וְלֹא נֹאכְד: וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לְכוּ וְנִפְלֵה גּוֹרְלוֹת וְנִדְעָה
בְּשִׁלְמֵי הָרַעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל-יוֹנָה:
וַיֹּאמְרוּ אֱלֹהֵי הַגִּידָה-נָא לָנוּ בְּאֲשֶׁר לְמִי-הָרַעָה הַזֹּאת לָנוּ מִה-
מִלֵּאכְתָּד וּמֵאִיִן תִּבּוֹא מָה אֲרֻצֶּה וְאִי-מוֹזָה עִם אֶתָּה: וַיֹּאמֶר

⁵vayyishkav vayeiradeim, "he lay down and fell fast asleep" — This means that Jonah had completely removed himself from the operations of conscience and mental life. Having renounced the visible and audible world, he also wills to take no mental or moral notice of the cries of the sailors, their anxious striving to lighten the ship and save it by jettisoning the cargo. His sleep is flight (*Ernst Simon*).

⁶Mah lekha nirdam, "How can you sleep so soundly?!" — There is an unconcealed irony in this question. In an hour of danger to so many people of diverse beliefs, Jonah, the messenger of God is asleep. We are reminded of Isaiah's complaint: "who is blind, but My servant? Or deaf as My messenger that I sent?" (*Isaiah 42:19*). A heathen shipmaster admonishes the prophet to pray, being apparently more aware of the power and efficacy of prayer than the fleeing prophet (*Max Arzt*).





⁹He replied to them: “I am a Hebrew, and I revere the Eternal, God of Heaven, who made the sea and the dry land.”

¹⁰The men were seized with fear and asked him: “What have you done?” And when the men understood that he was fleeing from the Eternal, because he had told them, ¹¹they asked him: “What should we do with you to make the sea calm down for us, for the sea is growing stormier.”

¹²He replied: “Pick me up and throw me overboard, and the sea will calm down for you, because I know that it is on account of me that this mighty storm has come upon you.”

¹³Nevertheless the men rowed hard to return to shore, but they were unable because the sea was growing stormier upon them. ¹⁴Then they cried out to the Eternal and said: “Please, O Eternal One, let us not perish on account of this man’s life. Do not let us be guilty of shedding innocent blood, for you are the Eternal One; you do whatever you please.”

¹⁵And they lifted Jonah up and cast him overboard, and the sea stopped its raging. ¹⁶Then the men were seized with a great fear of the Eternal, and they offered a sacrifice to the Eternal and made vows.





אֱלֹהֵיהֶם עֲבָרֵי אֲנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יֵרָא אֲשֶׁר־עָשָׂה
אֶת־הַיָּם וְאֶת־הַיַּבְשָׁה: וַיִּרְאוּ הָאֲנָשִׁים יְרָאָה גְדוּלָּהּ וַיֹּאמְרוּ אֵלָיו
מִה־זֹּאת עָשִׂיתָ כִּי־יִדְעוּ הָאֲנָשִׁים כִּי־מִלְּפָנָי יְהוָה הוּא בָרַח כִּי
הִגִּיד לָהֶם: וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מִעֲלֵינוּ כִּי הַיָּם
הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִמְלִינִי אֱלֹהֵי הַיָּם וַיִּשְׁתַּק הַיָּם
מִעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְשָׁלִי הִסְעַר הַגְּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ
הָאֲנָשִׁים לְהִשְׁיב אֶל־הַיַּבְשָׁה וְלֹא יָכְלוּ כִּי הַיָּם הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם:
וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵינוּ נָא נֹאבְדָה בְּנִפְשׁ הָאִישׁ
הַזֶּה וְאֶל־תִּתֵּן עָלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה כְּאֲשֶׁר חָפְצָתָ עֲשִׂיתָ:
וַיִּשְׂאוּ אֶת־יֹזְנֵהוּ וַיִּטְלְהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזַּעְפוֹ: וַיִּרְאוּ הָאֲנָשִׁים
יְרָאָה גְדוּלָּהּ אֶת־יְהוָה וַיִּזְבְּחוּ־זָבַח לַיהוָה וַיִּדְרוּ נְדָרִים:





2 ¹Now God had prepared a great fish to swallow up Jonah, and Jonah stayed in the belly of the fish three days and three nights. ²Jonah prayed to the Eternal, his God, from the fish's belly ³and said:

“Out of my distress, I called out to God
and was answered;
from the belly of Sheol I cried out —
you heard my voice.

⁴You cast me into the depths, into the heart of the seas;
the ocean swirled around me, your breakers and waves swept over me.

⁵Then I thought: I have been exiled from your sight,
but I will yet gaze upon your holy Temple.

⁶The waters encompassed me till the point of death
the Deep engulfed me,
seaweed was wrapped around my head.

⁷I sank to the foot of the mountains,
the earth was barred against me forever;
but you lifted my life from out of the pit,
Eternal One, my God.

⁸While my soul was fainting within me
I remembered the Eternal;
I prayed to you in your holy Temple.

⁹Those who keep watch over worthless idols
forsake their own welfare.

¹ **dag gadol**, “a great fish” — “Great” refers not to the size of the fish, but to the number of its years, having been prepared since the six days of Creation for the specific mission of swallowing Jonah (*Bahya*).

vayehi yonah bim’ei ha-dag, “and Jonah stayed in the belly of the fish” — Rabbi Tarfon said Jonah entered the fish’s mouth as if he were entering a synagogue where he stood to pray. The two eyes of the fish were like windows allowing light to come to Jonah. The fish showed Jonah the ocean current, the Sea of Reeds through which the Israelites passed upon leaving Egypt, the foundations of the earth, the lowest depths of *Sheol* and the foundations upon which the Temple rests and the foundation stone upon which the Holy Ark — and the entire world — rests (*Pirkei de Rebbe Eliezer*).





וַיִּמְן יְהוָה דָּג גָּדוֹל לְבַלַּע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג שְׁלֹשָׁה
 יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה:
 וַיֹּאמֶר קְרָאתִי מִצָּרָה לִּי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שָׂאוֹל שְׁוַעֲתִי
 שָׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבְבִּי יָמִים וָנָהָר וַיִּסְבְּכֵנִי כָל־
 מִשְׁבְּרֵיָהּ וַנִּלְיֵד עָלַי עֲבָרוֹ: וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֶדָּה
 אוֹסִיף לְהֵבִיט אֶל־הַיָּם כְּדָשָׁה: אֶפְפוּנִי מִיָּם עַד־נַפְשִׁי תִהְיֶה
 יִסְבְּכֵנִי סוּף חֲבוּשׁ לְרֵאשִׁי: לְקַצְבֵי הַרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ
 כְּעָדִי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: כִּהֲתַעַמֵּף עָלַי נַפְשִׁי
 אֶת־יְהוָה זְכַרְתִּי וַתִּבּוֹא אֱלִידִ תִּפְלְתִי אֶל־הַיָּם כְּדָשָׁה: מִשְׁמְרִים
 הַבְּלִי־שׁוֹא חֲסֵדָם יַעֲזֹבוּ: וְאֲנִי בְּקוֹל תּוֹדָה אוֹזְבַּח־הָלֶךְ אֲשֶׁר
 נִדְרַתִּי אֲשַׁלְּמָה יִשְׁוַעְתָּה לַיהוָה: וַיֹּאמֶר יְהוָה לְדָג וַיִּקַּא אֶת־יוֹנָה
 אֶל־הַיַּבְשָׁה:

² **mi-me'ei ha-dag**, "from the fish's belly" — We find a sequence of symbols which follow one another; going into the ship's belly, falling asleep, being in the ocean, and being in the belly of the fish. All these symbols stand for the same inner experience: for a condition of being protected and isolated, of safe withdrawal from communication with other human beings (*Erich Fromm*).





¹⁰But I, with the voice of thanksgiving, will sacrifice to you;
I will fulfill what I have vowed —
Deliverance is the Eternal's."

¹¹Then the Eternal commanded the fish and it spewed Jonah onto dry ground.

3 ¹And the word of the Eternal came to Jonah a second time, saying:
²"Arise, go to the great city of Nineveh to proclaim what I am telling you."
³Jonah set out and went to Nineveh as God had commanded. Now Nineveh was an enormously large city, a three-day journey across. ⁴Jonah started out and entered into the city the distance of one day's journey, and proclaimed: "Forty days more and Nineveh shall be overturned!"

⁵The people of Nineveh trusted in God, proclaimed a fast, and put on sackcloth, young and old alike. ⁶When word reached the king of Nineveh, he arose from his throne and removed his royal robe. He covered himself in sackcloth and sat in ashes. He had the following proclamation declared throughout Nineveh:

⁷"By decree of the king and his nobles — Neither human nor beast, nor herd nor flock shall taste anything; they shall neither graze nor drink water.

⁸They are to cover themselves with sackcloth — both human and beast — and call out to God with all their strength. Let all turn back from their evil ways, and from the injustice of which they are guilty. ⁹Who knows whether repentance may cause God to relent and turn away from wrath, so that we do not perish?"

¹⁰God then saw their deeds, that they repented from their evil ways. And God relented from the planned calamity and did not carry it out.

⁴ **ve-nineveh neheppakhet**, "Nineveh shall be overturned" — The word "overturned" has two senses, good and bad. If they do not repent, they will be destroyed. But if they repent, they shall indeed be "turned over" for they will have changed from evil to good (*Rashi*).





וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה שְׁנִית לְאָמֹר: קוּם לְךָ אֶל-נִינּוּה הָעִיר
הַגְּדוֹלָה וְקֵרָא אֵלֶיהָ אֶת-הַקְּרִיאָה אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ: וַיִּקָּם
יוֹנָה וַיֵּלֶךְ אֶל-נִינּוּה כְּדָבַר יְהוָה וַנִּינּוּה הִיתָה עִיר-גְּדוֹלָה
לְאֱלֹהִים מִהַלְךְ שְׁלֹשֶׁת יָמִים: וַיְחַל יוֹנָה לְבֹא כְעִיר מִהַלְךְ יוֹם
אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינּוּה נִהְפָּכֶת: וַיֹּאמִינוּ אַנְשֵׁי
נִינּוּה בֵּאלֹהִים וַיִּקְרְאוּ-צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וְעַד-קִמְצָם:
וַיִּזַּע הַדָּבָר אֶל-מֶלֶךְ נִינּוּה וַיִּקָּם מִכֶּסֶׁאֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעֲלָיו
וַיִּכַּס שֶׁקַּי וַיֵּשֶׁב עַל-הָאֶפֶס: וַיִּזְעַק וַיֹּאמֶר בְּנִינּוּה מִמַּעַם הַמֶּלֶךְ
וַיִּגְדְּלוּ לְאָמֹר הָאָדָם וְהַבְּהֵמָה הַבֶּקֶר וְהַצֹּאן אֶל-יַמְעַמּוֹ מְאוּמָה
אֶל-יָרְעוּ וַיָּמִים אֶל-יִשְׁתּוּ: וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ
אֶל-אֱלֹהִים בְּחֹזֶק וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן-הַחֲמֹס אֲשֶׁר
בְּכַפֵּיהֶם: מִי-יִדְרַע יָשׁוּב וּנְחָם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא
נֹאכַד: וַיֵּרָא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם כִּי-שָׁבוּ מִדְּרָכָם הִרְעָה וַיִּנְחָם
הָאֱלֹהִים עַל-הִרְעָה אֲשֶׁר-דִּבֶּר לַעֲשׂוֹת-לָהֶם וְלֹא עָשָׂה:





4 ¹This distressed Jonah greatly and it angered him. ²He prayed to the Eternal, saying:

“O Eternal One, is this not what I said while I was still in my own land? I therefore hastened to flee to Tarshish, for I knew that you are a gracious and compassionate God, patient and abounding in kindness, and would relent from punishment. ³So now, Eternal One, please take my life, for I would rather die than live.”

⁴The Eternal replied, “Are you right to be so angry?”

⁵Jonah left the city and situated himself to its east. He made for himself a booth there and sat under its shade to see what would eventually happen to the city. ⁶The Eternal God prepared a *kikayon* plant which rose up over Jonah to provide shade over his head and save him from his discomfort; and Jonah rejoiced greatly over the *kikayon*. ⁷But the next day at dawn God prepared a worm, which attacked the *kikayon* plant so that it withered. ⁸When the sun rose, God prepared a stifling east wind, and the sun beat down on Jonah’s head and he became faint. He begged for death, saying, “I would rather die than live.”

¹ **Vayeira’ el yonah**, “*This distressed Jonah greatly*”— There are many interpretations as to the cause of Jonah’s distress. According to Rashi, Jonah was worried about his reputation — “Now the idol worshippers will say that I am a false prophet.” Ibn Ezra feels that “Jonah was angry because God relented and did not destroy evil Nineveh.” Radak says that Jonah feared God’s retribution: “If wicked Nineveh could repent, but Israel did not, surely God would punish his people.” Abarvanel argues that Jonah was distressed “because he foresaw that Nineveh (Assyria) would destroy Israel.”

“Jonah’s behaviour remains extraordinary. His was, indeed, an experience which every prophet, even every person in public life, could have, namely that the successful propagation of an idea makes his own activities, even his very existence, superfluous. This, we should say, is Jonah’s tragedy” (*S.D. Goitein*).





וַיִּרַע אֶל-יוֹנָה רָעָה גְדוֹלָה וַיַּחֲרֵ לוֹ: וַיִּתְפַּלֵּל אֶל-יְהוָה וַיֹּאמֶר אָנֹכָה
יְהוָה הֲלוֹא-זֶה דְבָרֵי עַד-הַיּוֹתֵי עַל-אֲדָמָתִי עַל-כֵּן קִדְמָתִי לְבָרַחַ
תְּרַשִּׁישָׁה כִּי יִדְעָתִי כִּי אַתָּה אֱלֹהֵי-חַנּוּן וְרַחוּם אַרְךָ אַפְּיִם וְרַב-חֶסֶד
וְנָחֶם עַל-הַרְעָה: וְעַתָּה יְהוָה קַח-נָא אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי
מִחַיִּי: וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לְךָ: וַיֵּצֵא יוֹנָה מִן-הָעִיר וַיֵּשֶׁב
מִקְדָּם לְעִיר וַיַּעַשׂ לוֹ שֵׁם סִפָּה וַיֵּשֶׁב תַּחְתֶּיהָ בְּצִל עֵד אֲשֶׁר יִרְאֶה
מֵה-יְהוּדָה בְּעִיר: וַיִּמְן יְהוָה-אֱלֹהִים קִיקְיוֹן וַיַּעַל | מֵעַל לַיּוֹנָה לְהִיזוֹת
צֵל עַל-רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל-הַקִּיקְיוֹן שִׂמְחָה
גְדוֹלָה: וַיִּמְן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשַּׁחַר לְמַחֲרַת וַתֵּךְ אֶת-
הַקִּיקְיוֹן וַיִּיבֹשׁ: וַיְהִי | בְּזֶרַח הַשָּׁמֶשׁ וַיִּמְן אֱלֹהִים רוּחַ קָדִים חַרְיִשִׁית
וַתֵּךְ הַשָּׁמֶשׁ עַל-רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׂאֵל אֶת-נַפְשׁוֹ לְמוֹת וַיֹּאמֶר

⁴ **Ha-heitev ḥarah lakh**, "Are you right to be so angry?" — Now God rebukes Jonah for his anger... "Is there an evil quality in your character that the good I am doing to Nineveh should anger you?... It is not the way of a good person to be angry about a good event, for "the Eternal is good to all and God has mercy for all creatures" (Psalm 145) (Abarvanel).





⁹God then asked Jonah, “Are you right to be so angry about the *kikayon* plant?” And he replied, “I am so angry, I could die.”

¹⁰Then the Eternal One said, “You took pity on the *kikayon* plant, which you neither laboured for nor made to grow; it appeared overnight, and perished overnight. Should I not take pity on the great city of Nineveh, in which there are more than one hundred and twenty thousand persons who do not know their right hand from their left, and many beasts as well?”

Micah 7:18-20

¹⁸Who is a God like you, who forgives wrongdoing and pardons the iniquity of the remnant of his heritage? God does not hold on to anger forever, but desires lovingkindness. ¹⁹God repeatedly shows love for us and subdues our iniquities; and you will cast all their sins into the sea. ²⁰Show truth to Jacob, loyal devotion to Abraham, as you have sworn to our ancestors from days of old.

¹⁰**va-ani lo ahus**, “Should I not take pity” — “Two reasons are given for God’s mercy on Nineveh: it is “a great city.” God had laboured much in calling it into existence and therefore is not disposed to annihilate it — in contrast to the prophet, who is chiefly concerned with his own griefs.... The second reason is that there were in Nineveh so many innocent beings, infants (people who do not know their right hand from their left) and beasts.... God’s pity for humans is in the last instance not determined by our behaviour, but by far more constant factors. Better said — between human atonement and God’s grace there is an interdependence which is veiled from human comprehension” (S.D. Goitein).

“God explains to Jonah that the essence of love is to labour for something and to make something grow, that love and labour are inseparable. One loves that for which one labours, and one labours for that which one loves” (Erich Fromm).

“God’s answer to Jonah, stressing the supremacy of compassion, upsets the possibility of looking for rational coherence in God’s ways with the world. History would be more intelligible if God’s word were the last word, final and unambiguous like a dogma or an unconditional decree. It would be easier if God’s anger became effective automatically: once wickedness has reached its full measure, punishment would destroy it. Yet, beyond justice and anger lies the mystery of compassion” (Abraham Joshua Heschel).





טוב מותי מחיי: ויאמר אלהים אל-יונה ההיטב חרה-לך על-
הקיקיון ויאמר היטב חרה-לי עד-מות: ויאמר יהוה אתה חסת
על-הקיקיון אשר לא-עמלת בו ולא גדלתו שבן-לילה היה ובן-
לילה אכר: ואני לא אחום על-נינה העיר הגדולה אשר יש-בה
הרבה משתים-עשרה רבו אדם אשר לא-ידע בין-ימינו לשמאלו
ובהמה רבה:

מיכה ז

מי-אל כמוך נשא עון ועבר על-פשע לשארית נחלתו לא-החזיק
לעד אפו כי-חפץ חסד הוא: ישוב ורחמנו יכבש עונותינו ותשליך
במצלות ים כל-חטאתם: תתן אמת ליעקב חסד לאברהם אשר-
נשבעת לאבותינו מימי קדם:





On completing the *Haftarah*, its reader chants the concluding blessings:

<p>Barukh attah adonai eloheinu melekh ha-’olam tzur kol ha-’olamim tzaddik be-khol ha-dorot. Ha-el ha-ne’eman ha-omeir ve-’oseh Ha-medabbeir u-mkayyeim she-kol devarav emet va-tzedek. Ne’eman attah hu adonai eloheinu ve-ne’emanim devarekha ve-davar eḥad mi-devarekha aḥor lo yashuv reikam ki el melekh ne’eman ve-rahaman attah. Barukh attah adonai ha-el ha-ne’eman be-khol devarav.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צַדִּיק בְּכָל הַדְּרוֹרוֹת. הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק: נֶאֱמָן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אֶחָד לֹא יֵשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה יְהוָה הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו:</p>	<p>You abound in blessings, Eternal One our God, Sovereign of all time and space, Rock of all ages, Righteous One of all generations; the faithful God who fulfills promises, who speaks and carries through, whose every word is right and true. Faithful are you, Eternal One our God; your words are trustworthy. Not one of your words will prove empty, for you are a faithful and compassionate ruling God. Praised are you, Eternal One, faithful in all your words.</p>
<p>Raḥeim ‘al tziyyon ki hi beit ḥayyeinu ve-la-’aluvat nefesh toshi’a’ bi-mheirah ve-yameinu. Barukh attah adonai mesammei’ah tziyyon be-vaneha.</p>	<p>רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׂמְּחַת צִיּוֹן בְּבָנֶיהָ:</p>	<p>Show compassion for Zion to which we come home. Redeem the stricken in spirit speedily in our days. Blessed are you, Eternal One, who brings joy to Zion through her children.</p>
<p>Sammeḥeinu adonai eloheinu be-eiliyyahu ha-navi ‘avdekha u-v-malkhut beit david meshiḥekha bi-mheirah yavo ve-yageil libbeinu.</p>	<p>שְׂמַחְנוּ יְהוָה אֱלֹהֵינוּ בְּאֵלֵיהוּ הַנִּבְיָא עֲבָדְךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בְּמַהֲרָה יָבֹא וְיִגַּל לִבְנוֹ:</p>	<p>Make us joyful, Eternal One our God, with the coming of your prophet Elijah announcing the messianic era; may it come soon and gladden our hearts.</p>





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‘Al ki-s’o lo yeishev zar
ve-lo yinḥalu ‘od
aḥeirim et kevodo
ki ve-shem kodshekha nishba’ta lo
she-lo yikhbeh neiro le-‘olam va-‘ed.
Barukh attah adonai
magein david.

עַל כִּסְאוֹ לֹא יֵשֵׁב זָר
וְלֹא יִנְחֲלוּ עוֹד
אֲחֵרִים אֶת כְּבוֹדוֹ
כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ
שֶׁלֹא יִכְבֶּה נֵירוֹ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְהוָה
מִגֵּן דָּוִד:

Let no false messiah
or any other
usurp this honour,
for by your holy name you swore to David
that his light would never be extinguished.
Boundless are you, Eternal One,
shield of David.

‘Al ha-torah ve-‘al ha-‘avodah
ve-‘al ha-nevi’im
(ve-‘al yom ha-shabbat ha-zeh)
ve-‘al yom ha-kippurim ha-zeh
she-natatta lanu adonai eloheinu
(li-kdushah ve-li-mnuḥah)
li-mḥilah ve-li-sliḥah u-l-khapparah
le-khavod u-l-tif’aret.
‘Al ha-kol adonai eloheinu
anahnu modim lakh
u-mvarekhim otakh.
Yitbarakh shimkha be-fi kol ḥai
tamid le-‘olam va-‘ed.
U-dvarekha emet vekayyam la-‘ad.
Barukh attah adonai
melekh moḥeil ve-solei’ah la-‘avonoteinu
ve-la-‘avonot ‘ammo beit yisra’el
u-ma’avir ashmoteinu
be-khol shanah ve-shanah
melekh ‘al kol ha-arets
mekaddeish (ha-shabbat ve-)
yisra’el ve-yom ha-kippurim.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה)
וְעַל יוֹם הַכִּפּוּרִים הַזֶּה
שֶׁנָּתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ
(לְקִדְשָׁה וְלִמְנוּחָה)
לְמַחִילָה וְלִסְלִיחָה וְלְכַפָּרָה
לְכְבוֹד וְלִתְפָאֳרָת:
עַל הַכֹּל יְהוָה אֱלֹהֵינוּ
אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ.
יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי
תָּמִיד לְעוֹלָם וָעֶד:
וְדְבַרְךָ אֱמֶת וְקַיָּם לְעַד:
בְּרוּךְ אַתָּה יְהוָה
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ
וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל
וּמַעְבִּיר אֲשֵׁמוֹתֵינוּ
בְּכָל שָׁנָה וּשְׁנָה
מֶלֶךְ עַל כָּל הָאָרֶץ
מְקַדֵּשׁ (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

For the Torah, for the worship,
for the prophets, (for this day of Shabbat)
and for this Day of Atonement
which you have given us, Eternal One our God,
(for holiness and rest.)
for pardon, forgiveness and atonement,
for honour and beauty.
For all this, Eternal One our God,
we thank
and bless you.
May you be forever blessed
by all who live.
Your word is true and endures forever.
Blessed are you, Eternal One,
Sovereign who pardons and forgives our iniquities
and the iniquities of your people, the House of Israel,
absolving us of our guilt
year after year,
Sovereign over all the earth
who sanctifies (Shabbat.)
Israel and the Day of Atonement.





RETURNING THE SEFER TORAH TO THE ARK

The Congregation rises while the Ark is opened and the Reader holds the Torah and chants:

Yehalelu et shem adonai	יְהַלְלוּ אֶת שֵׁם יְהוָה	Let the Name of the Eternal be praised,
ki nisgav shemo levaddo.	כִּי נִשְׁגַּב שְׁמוֹ לְבַדּוֹ.	for that Name alone is exalted.

Congregation responds:

Hodo 'al eretz ve-shamayim.	הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:	God's grandeur envelops heaven and earth,
Vayyarem keren le-'ammo.	וַיְרַם קֶרֶן לְעַמּוֹ.	and causes our people to shine;
Tehillah le-khol ḥasidav	תְּהִלָּה לְכָל חַסִּידָיו	glory is granted to the devoted ones,
li-vnei yisra'el 'am kerovo.	לְבְנֵי יִשְׂרָאֵל עַם קְרוּבוֹ.	to Israel, a people drawn near to God.
Haleluyah.	הַלְלוּיָהּ:	Hallelujah. <i>Psalm 148</i>

Psalm 24

Le-david mizmor.
L-adonai ha-aretz u-mlo'ah
teiveil ve-yoshevei vah.
Ki hu 'al yammim yesadah
ve-'al neharot yekhoneneha.
Mi ya'aleh ve-har adonai
u-mi yakum bi-mkom kodsho.
Neki khappayim u-var leivav
asher lo nasa la-shav nafshi
ve-lo nishba' le-mirmah.

תְּהִלָּים כ"ד
לְדָוִד מִזְמוֹר.
לַיהוָה הָאָרֶץ וּמְלוֹאָהָ
תֵּבֵל וְיוֹשְׁבֵי בָהּ:
כִּי-הוּא עַל-יַמִּים יָסְדָהּ
וְעַל-נְהָרוֹת יִכּוֹנְנֶהָ:
מִי-יַעֲלֶה בְהַר-יְהוָה
וּמִי-יִקּוּם בְּמִקְוֵם קֹדֶשׁוֹ:
נְקֵי כַפַּיִם וּבֶרֶךְ לֵבָב
אֲשֶׁר לֹא-נָשָׂא לְשׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמַרְמָה:

PSALM 24

Of David, a psalm.
The earth and all it contains are the Eternal's,
the world and all its inhabitants.
For God founded it upon the seas,
established it upon the oceans.
Who shall ascend the mountain of the Eternal,
who shall stand in that holy place?
The person of clean hands and pure heart,
who never took God's being in vain,
nor swore deceitfully.





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<p>Yissa verakhah mei-eit adonai u-tzdakah mei-elohei yish'ō. Zeh dor doreshav mevakshei fanekha ya'akov selah.</p>	<p>יִשָּׂא בְרָכָה מֵאֵת יְהוָה וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דּוֹר דּוֹרְשָׁיו מִבְּקָשֵׁי פְנֵיךָ יַעֲקֹב סֵלָה:</p>	<p>That one shall carry God's blessing, and vindication from the God of deliverance. This is the generation that seeks out God, those who search for your presence, Jacob, truly.</p>
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<p>Se'u she'arim rasheikhem ve-hinnase'u pit'hei 'olam ve-yavo melek ha-kavod. Mi zeh melek ha-kavod adonai 'izzuz ve-gibbor adonai gibbor milhamah.</p>	<p>שָׂאוּ שַׁעְרֵיכֶם רָאשֵׁיכֶם וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם וַיָּבֵא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֶזְרוֹ וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה:</p>	<p>Lift up your heads, O gates, lift them up, everlasting doors, let the Sovereign of glory enter. Who is the Sovereign of glory? The Eternal One, mighty and heroic, the Eternal One, heroic in battle.</p>
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<p>Se'u she'arim rasheikhem u-s'u pit'hei 'olam ve-yavo melek ha-kavod.</p>	<p>שָׂאוּ שַׁעְרֵיכֶם רָאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֵא מֶלֶךְ הַכְּבוֹד:</p>	<p>Lift up your heads, O gates, lift them up, everlasting doors, let the Sovereign of glory enter.</p>
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<p>Mi hu zeh melek ha-kavod adonai tzeva'ot hu melek ha-kavod. Selah.</p>	<p>מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.</p>	<p>Who is the Sovereign of glory? The Eternal One, Source of all forces, is the Sovereign of glory, Selah.</p>
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<p>Yisra'el ve-orayeta kudsha berikh hu had hu. Torah orah haleluyah.</p>	<p>יִשְׂרָאֵל וְאוֹרֵי־תֹרָה קִדְשָׁא בְרִיךְ הוּא חַד הוּא: תּוֹרָה אוֹרָה הַלְלוּיָהּ:</p>	<p>Israel, Torah, and the Blessed Holy One are one. Torah is light. Hallelujah.</p>
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Zohar





As the Torah is replaced in the Ark:

<p>U-v-nuḥoh yomar shuvah adonai rivavot alfei yisra'el. Ki lekaḥ tov natatti lakhem torati al ta'azovu.</p>	<p>וּבְנַחָה יֹאמֵר שׁוּבָה יְהוָה רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל: כִּי לְקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל-תֵּעָזְבוּ:</p>	<p>And when the Ark rested, Moses would say: Return, Eternal One, the myriad families of Israel. <i>Numbers 10</i> For I have given you a good doctrine; forsake not my Torah. <i>Proverbs 4</i></p>
<p>'Eitz ḥayyim hi la-maḥazikim bah ve-tomekheha me'ushar derakheha darkhei no'am ve-khol netivoteha shalom.</p>	<p>עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתוֹמְכֵיהָ מְאֻשָּׁר דְּרָכֶיהָ דְרָכֵי-נֶעֱם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:</p>	<p>It is a tree of life to all who grasp it; those who uphold it are made happy. Its ways are ways of pleasantness and all its paths are peace. <i>Proverbs 3</i></p>
<p>Hashiveinu adonai eilekha ve-nashuvah. Ḥaddeish yameinu ke-kedem.</p>	<p>הַשִּׁיבֵנו יְהוָה אֵלֶיךָ וְנָשׁוּבָה. חַדְשׁ יָמֵינוּ כְּקֶדֶם:</p>	<p>Restore us, Eternal One, to you and we shall return; renew our days as of old. <i>Lamentations 5</i></p>

The Ark is closed.





Hatzi kaddish

חצי קדיש

HATZI KADDISH

Yitgaddal ve-yitkaddash shemeih rabba
be-alma di vera khi-r'uteih.
Ve-yamlikh malkhuteih
be-ḥayyeikhon u-v-yomeikhon
u-v-ḥayyei de-khol beit yisra'el
ba-ʿagala u-vi-zman kariv.
Ve-imru amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵהּ.
וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזְמַן קָרִיב.
וְאִמְרוּ אָמֵן:

Magnified and sanctified be God's great name
in this world, created as God willed.
May God's sovereignty be established
in your lifetime,
and the life of the entire House of Israel,
speedily and soon;
and let us say: Amen.

Reader:

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
le-ʿalam u-l-ʿalemei ʿalmayya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עֵלְמַיָּא:

May God's great name be blessed forever,
in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbah ve-yitpa'ar
ve-yitromam ve-yitnassei
ve-yit'haddar ve-yit'alleh ve-yit'hallal
shemeih de-kudsha

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא

Blessed, praised and glorified,
extolled and honoured,
adorned, exalted and acclaimed,
be the name of the Holy One,

Congregation and Reader:

Berikh hu.

בְּרִיךְ הוּא.

the blessed,

Reader:

Le-ʿeilla u-l-ʿeilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-alma. Ve-imru amen.

לְעֵלָא וּלְעֵלָא
מִכָּל בְּרִכְתָּא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

far beyond
all prayer and song,
praise and consolation that may be
uttered in this world; and let us say: Amen





YOM KIPPUR AMIDAH

The stillness of this Sabbath of Sabbaths has touched our souls, and in its quietness we can admit all that we never dared, we can confess in truth all that we could not tell even to those we love. God of Truth, we rely on you to lead us into Truth.

Now is the time to journey forward and touch life eternal — the mighty life from which we come, the hidden life to which we go, the gentle life which fills our bodies, minds and souls, which leads us through sin and sacrifice to peace and goodness, to be at one with God.

Forms of Prayer

Adonai sefatai tiftaḥ u-fi yaggid tehillatekha. אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ: May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu elohei avraham
elohei yitzḥak v-eilohei ya'akov.
Elohei sarah elohei rivkah
v-eilohei raḥeil ve-lei'ah.
Ha-el ha-gadol ha-gibbor ve-ha-nora
el 'elyon
gomeil ḥasadim tovim ve-koneih ha-kol.
Ve-zokheir ḥasdei avot
u-meivi ge'ullah
li-vnei veneihem
lema'an shemo be-ahavah.

אבות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
וְאֱלֹהֵי רָחֵל וְלֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל.
וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וּמְבִיא גְאֻלָּה
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children's children,
for the sake of God's name.

eloheinu v-eilohei avoteinu, "our God and God of our ancestors;" — The logical chronological order would have been to mention the "God of our ancestors," and only afterwards "our God." Psychologically, however, our individual, personal relationship to God comes prior to the relationship we learn from historical tradition. We have to use our own intellectual and emotional capacities to know God to the limits of our own





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Mi-sod ḥakhamim u-nvonim u-mi-lemed da'at mevinim efteḥah pi bi-tfillah u-v-taḥanunim. Le-ḥallot u-l-ḥannein penei melekh malkhei ha-melakhim va-adonei ha-adonim.	מסוד חכמים ונבונים ומלמד דעת מבינים אפתחה פי בתפלה ובתחנונים. להלות ולחגן פני מלך מלכי המלכים ואדוני האדונים:	Invoking the profound wisdom of our sages and the deep teachings of learned scholars I open my lips in prayerful plea imploing the forbearance of the Sovereign of all sovereigns, the Crown of all who rule.
Zokhreinu le-ḥayyim melekh ḥafeitz ba-ḥayyim ve-khotveinu be-seifer ha-ḥayyim lema'ankha elohim ḥayyim.	זכרנו לחיים מלך חפץ בחיים ובתבנו בספר החיים למענה אלהים חיים:	Remember us for life, our Sovereign who delights in life; inscribe us in the book of life to fulfill your will, God of life.
Melekh 'ozeir u-moshi'a' u-magein. Barukh attah adonai magein avraham u-fokeid sarah.	מלך עוזר ומושיע ומגן: ברוך אתה יהוה מגן אברהם ופוקד שרה	Sovereign Power and saving Protector! Blessed are you, the Everpresent, Shield of Abraham and Surety of Sarah.

capabilities. For what lies beyond our power to grasp we have to rely on what others can transmit to us. Or, as another commentator puts it: "One is not to believe in God merely because our ancestors did so, as is the practice among other nations, but as a result of one's own searching through the Torah" (*Otzar Ha-Tefillah*).

ve-khotveinu be-seifer ha-ḥayyim, "inscribe us in the book of life" — I wanted a perfect ending, so I sat down to write the book with an ending in place before there even was an ending. Now I've learned the hard way, that some poems don't rhyme, and some stories don't have a clear beginning, middle, and end. Like my life, this book has ambiguity. Like my life, this book is about not knowing, having to change, taking the moment and making the best of it, without knowing what's going to happen next (*Gilda Radner*).





God as the source of ethical power.

Gevurot

Attah gibbor le-'olam adonai
 meḥayyeih meitim (kol ḥai) attah
 rav le-hoshi'a'.
 Mekhalkeil ḥayyim be-ḥesed
 meḥayyeih meitim (kol ḥai)
 be-raḥamim rabbim.
 Someikh nofelim ve-rofei ḥolim
 u-mattir asurim u-mkayyeim
 emunato
 li-sheinei 'afar.
 Mi khamokha ba'al gevurot.
 U-mi domeh lakh
 melekh meimit u-meḥayyeh
 u-matzmi'ah yeshu'ah.

Mi khamokha av ha-raḥamim
 zokheir yetzurav le-ḥayyim
 be-raḥamim.

Ve-ne'eman attah le-haḥayot
 meitim (kol ḥai).
 Barukh attah adonai
 meḥayyeih ha-meitim (kol ḥai).

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי
 מְחַיֶּה מֵתִים (כָּל חַי) אַתָּה
 רַב לְהוֹשִׁיעַ:
 מְכַלְכֵּל חַיִּים בְּחֶסֶד
 מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
 וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
 לִישְׁנֵי עָפָר:
 מִי כְמוֹךָ בַּעַל גְּבוּרוֹת.
 וּמִי דוֹמֶה לָךְ
 מֶלֶךְ מֵמִית וּמְחַיֶּה
 וּמַצְמִיחַ יֵשׁוּעָה:

מִי כְמוֹךָ אָב הַרְחָמִים
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְחַיּוֹת מֵתִים (כָּל חַי):
 בְּרוּךְ אַתָּה יְהוָה
 מְחַיֶּה הַמֵּתִים (כָּל חַי):

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
 renewing life (sustaining life) beyond death
 you are great in deliverance.
 You sustain life with loving devotion,
 renew life (sustain life) eternally with great compassion:
 upholding the fallen, healing the sick,
 freeing captives, and keeping divine faithfulness
 for those who sleep in dust.
 Who compares with you, master of all powers!
 Who is like you —
 a Sovereign that brings death, generates life,
 and causes divine fulfillment to flourish.

**Who compares with you, Source of all compassion,
 who remembers with love all you created for life!**

Faithful are you to renew life (sustain life) eternally.
 Blessed are you, Life-giver,
 who renews life (sustains life) beyond death.

When reciting the silent Amidah, continue at the top of page 699.

meḥayyei meitim, “renewing life beyond death,” — According to rabbinic theology, human beings are partners with God in the work of Creation. In this sense it is we, the living, who must give life to the dead and renew life beyond death, by continuing to live a meaningful Jewish life that gives continuity and fulfillment to those “who sleep in the dust.”





God as the source of holiness.

Kedushat ha-shem

Na'aritzekha ve-nakdishekha
 ke-sod si'ah sarfei kodesh
 ha-makdishim shimkha ba-kodesh.
 Ka-katuv 'al yad nevi'ekha.
 Vekara zeh el zeh ve'amar

קְדוּשַׁת הַשֵּׁם
 נַעֲרִיצֶךָ וְנַקְדִּישֶׁךָ
 כְּסוּד שִׁיחַ שַׂרְפֵי קֹדֶשׁ
 הַמְקַדְּשִׁים שִׁמְךָ בְּקֹדֶשׁ.
 כְּכַתוּב עַל יַד נְבִיאֶךָ.
 וְקָרָא זֶה אֶל זֶה וְאָמַר –

3. KEDUSHAT HA-SHEM: HOLINESS

We shall revere and sanctify you
 with the mystic utterance of holy
 Seraphim who sanctify your name.
 As envisioned by your prophets:
 “They echoed one another, crying:

Kadosh kadosh kadosh
adonai tzeva'ot
melo khol ha-aretz kevodo.

Kevodo malei 'olam
 mesharetav sho'alim zeh lazeh
 ayyeih mekom kevodo
 le-ummatam barukh yomeiru

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
יְהוָה צְבָאוֹת
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:

כְּבוֹדוֹ מְלֵא עוֹלָם
מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לָזֶה
אֵיזֶה מְקוֹם כְּבוֹדוֹ
לְעֵמָתָם בְּרוּךְ יֹאמְרוּ –

‘Holy, holy, holy
 is the Source of all forces,
 whose Presence fills the whole world.” *Isaiah 6*

Barukh kevod adonai
mi-mekomo.

Mi-mekomo hu yifen be-rah'amim
 ve-yaḥon 'am ha-meyahadim shemo
 'erev va-voker be-khol yom tamid
 pa'amayim be-ahavah Shema
 omerim

בְּרוּךְ כְּבוֹד יְהוָה
מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
וַיַּחֲזֵן עִם הַמְּיַחֲדִים שְׁמוֹ
עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד
פְּעָמַיִם בְּאַהֲבָה שִׁמְעוּ אוֹמְרִים –

“Boundless is God’s Presence,
 a limitless Source!” *Ezekiel 3*

Shema yisra'el adonai eloheinu
adonai ehad.

שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

“Hear O Israel, the Eternal One is our God,
 the Eternal One alone!” *Deuteronomy 6*





Hu eloheinu hu avinu
 hu malkeinu hu moshi'einu
 ve-hu yashmi'einu be-rah'amav sheinit
 le-'einei kol hai

הוא אֱלֹהֵינוּ הוּא אָבִינוּ
 הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ
 וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית
 לְעֵינֵי כָל חַי –

This One is our God, this One our Source,
 this One our Sovereign, our Redeemer.
 This One, with love, will let us hear once again
 in the sight of all living:

Li-hyot lakhem I-eilohim.
 Ani adonai eloheikhem.

לְהִיּוֹת לָכֶם לְאֱלֹהִים.
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

“...to be your God;
 I am the Eternal, your God.”

Numbers 15

Addir addireinu adonai adoneinu
 mah addir shimkha be-khol ha-aretz.
 Vehayah adonai le-melekh
 'al kol ha-aretz
 ba-yom ha-hu yihyeh adonai ehad
 u-shmo ehad.

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדוֹנֵנוּ
 מַה אֲדִיר שִׁמְךָ בְּכָל הָאָרֶץ:
 וְהָיָה יְהוָה לְמֶלֶךְ
 עַל כָּל הָאָרֶץ
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
 וְשְׁמוֹ אֶחָד:

Our most glorious One, Eternal our God,
 how glorious is your name in all the world.
 The Eternal will be sovereign
 over all the earth;
 in that day the Eternal will be One,
 whose name shall be ‘Oneness.’ *Zechariah 14*

U-v-divrei kodshekha katuv leimor
 Yimlokh adonai le-'olam.
 Elohayikh tziyyon le-dor va-dor.
 Haleluyah.

וּבְדִבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר –
 יִמְלֹךְ יְהוָה לְעוֹלָם.
 אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
 הַלְלוּיָהּ:

And in your holy writings it is said:
 “The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah!”

Psalms 146

Le-dor va-dor naggid godlekha
 u-l-neitzah netzahim kedushatekha
 nakdish.
 Ve-shivhakha eloheinu
 mi-pinu lo yamush le-'olam va-'ed
 ki el melekh gadol ve-kadosh attah.

לְדוֹר וָדוֹר נִגְדֵךָ גְּדֹלְךָ
 וְלִנְצַח נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ.
 וְשִׁבַּחְךָ אֱלֹהֵינוּ
 מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

In every generation we tell of your greatness;
 for all eternity we proclaim your holiness.
 Your praise, our God,
 shall never depart from our mouths,
 for you are a great and holy ruling Power.

We continue silently until the end of page 714.





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U-vkhein tein paḥdekha adonai eloheinu ‘al kol ma’asekha	וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ	And thus, Eternal One our God, instill your fear in all your works
ve-eimatekha ‘al kol mah she-barata.	וְאִימָתְךָ עַל כָּל מַה שִּׁבְרָאתָ.	and your dread in all you created;
Ve-yira’ukha kol ha-ma’asim	וְיִירָאוּךָ כָּל הַמַּעֲשִׂים	that all creation shall be in awe
ve-yishtaḥavu lefanekha kol ha-beru’im.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.	and all creatures shall worship you.
Ve-yei’asu khullam aguddah aḥat	וְיַעֲשׂוּ כָלָם אֶגְדָּה אַחַת	Then all shall unite as one
la-‘asot retzonekha be-leivav shaleim.	לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם.	to do your will wholeheartedly.
Kemo she-yada’nu adonai eloheinu	כְּמוֹ שֶׁיָּדַעְנוּ יְהוָה אֱלֹהֵינוּ	For we know, Eternal One our God,
she-ha-sholtan lefanekha	שֶׁהַשְּׁלֹטָן לְפָנֶיךָ	authority rests in you;
‘oz be-yadekha u-gvurah bi-minekha	עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ	power and strength are in your right hand,
ve-shimkha nora ‘al kol mah she-barata.	וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִּׁבְרָאתָ:	and your name evokes awe in all you created.
U-vkhein tein kavod	וּבְכֵן תֵּן כְּבוֹד	And thus, Eternal One, let there be
adonai le-‘ammekha	יְהוָה לְעַמְּךָ	honour for your people,
tehillah li-rei’ekha	תְּהִלָּה לִירְאֵיךָ	glory for those who revere you,
ve-tikvah tovah le-doreshekha	וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ	hope for those who seek you,
u-fit’ḥon peh la-meyahālim lakh.	וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ.	and a voice for those who long for you.
Simḥah le-artzekha	שִׂמְחָה לְאַרְצְךָ	Let there be rejoicing for your land
ve-sason le-‘irekha	וְשִׂשׂוֹן לְעִירְךָ	and happiness for your city;

U-vkhein tein paḥdekha, “instill your fear in all your works...that all creation shall be in awe... Then all shall unite as one.” — The highest sensibility in the soul of the people of Israel is the quest for universality. The people aspire for this by the very essence of its being, and this affects all existence. The desire for *teshuvah* in its highest form is rooted in this hidden longing (*Rav Kook*).

U-vkhein tein kavod, “let there be honour for your people” — The soul of the people of Israel expresses itself in the striving for absolute justice, which must include the realization of all moral virtues. It is for this reason that any moral misdeed committed by an individual Jew weakens his or her link with the soul of the people. The basic step in *teshuvah* is to attach oneself again to the soul of the people (*Rav Kook*).





<p>U-tzmiḥat keren le-david ‘avdekha va-‘arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.</p>	<p>וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעָרִיכַת נֵר לְבֵן-יִשָׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:</p>	<p>let the tradition of David, your servant, flourish and the light of the messianic era shine soon in our days.</p>
<p>U-vkhein tzaddikim yir’u ve-yismaḥu vi-sharim ya’alozu va-ḥasidim be-rinnah yagilu. Ve-‘olatah tikpotz piha ve-khol ha-rish’ah kullah ke-‘ashan tikhleh. Ki ta’avir memshelet zadon min ha-aretz.</p>	<p>וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים וַיִּעְלוּ וְחַסִּידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ וְכָל הָרִשְׁעָה כְּלָה כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מִמְשַׁלֵּת זָדוֹן מִן הָאָרֶץ:</p>	<p>And thus shall the just see and be glad, the honest exult, and the devoted ones rejoice in song. For the mouth of injustice shall be shut and all evil shall vanish like smoke, when you sweep away the rule of wickedness from the earth.</p>
<p>Ve-timlokh attah adonai levaddekha ‘al kol ma’asekha be-har tziyyon mishkan kevodekha u-vi-rushalayim ‘ir kodshekha ka-katuv be-divrei kodshekha</p>	<p>וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ כְּכָתוּב בְּדִבְרֵי קִדְשֶׁךָ—</p>	<p>Then shall you alone, Eternal One, reign over all your works, on Mount Zion, where your Presence dwells and in Jerusalem your holy city, as it is written in your holy scriptures:</p>
<p>Yimlokh adonai le-‘olam elohayikh tziyyon le-dor va-dor haleluyah.</p>	<p>יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְּלוּיָהּ:</p>	<p>“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah!”</p>

Psalm 146

U-vkhein tzaddikim, “And thus shall the just see and be glad” — When the righteous perform acts of *teshuvah*, they reveal the holy light that they find in the dark and broken-down alleys of their own lives. The strategies they devise for themselves to rise out of depression and despair into the bright light of holiness and nobler level of justice become in themselves great lights to illumine the world. Every person who feels within him- or herself the depth of remorse and desire for *teshuvah* should be included in the category of the righteous (*Rav Kook*).





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Kadosh attah ve-nora shemekha ve-ein elo'ah mi-bal'adekha ka-katuv	קָדוֹשׁ אַתָּה וְנֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכָתוּב—	You are holy and awesome is your Name, and there is no God but you, as it is written:
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Vayyigbah adonai tzeva'ot ba-mishpat ve-ha-el ha-kadosh nikdash bi-tzdakah. Barukh attah adonai ha-melekh ha-kadosh.	וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:	“The Source of all forces is exalted through justice; the holy God is sanctified through righteousness.” Praised are you, Eternal One, the holy Sovereign.
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God as the source of rest and renewal.

Kedushat ha-yom

קְדוּשַׁת הַיּוֹם

**4. KEDUSHAT HA-YOM:
SANCTIFYING THE DAY**

Attah ahavtanu ve-ratzita banu ve-kiddashtanu be-mitzvotekha. Ve-keiravtanu malkeinu la'avodatekha ve-shimkha ha-gadol ve-ha-kadosh 'aleinu karata.	אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּכֵנוּ לְעַבְדְּתֶךָ וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:	You have loved us and been gracious to us, making us holy through your mitzvot, and drawing us close to your service; by your great and holy name have you called us.
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On Shabbat add the words in parentheses:

Vattitten lanu adonai eloheinu be-ahavah et (yom ha-shabbat ha-zeh li-kdushah ve-li-mnuḥah ve-et) yom ha-kippurim ha-zeh li-mḥilah ve-li-sliḥah u-l-khapparah ve-li-mḥol bo et kol 'avonoteinu (be-ahavah) mikra kodesh zeikher li-tzi'at mitzrayim.	וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת (יּוֹם הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה וְלִמְנוּחָה וְאֵת) יּוֹם הַכִּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זִכְרֵ לִיְצִיאַת מִצְרַיִם:	And with love have you given us, Eternal One our God, (this day of Shabbat for sanctity and rest and) this Day of Atonement for pardon, forgiveness and atonement, to pardon all our transgressions, (in love) as a sacred occasion recalling the Exodus from Egypt.
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kadosh attah, “you are holy” — Holiness does not battle against self-love, which is deeply rooted in every loving being. But it places us on so high a level that the more we love ourselves, the more will the good within us reach out to embrace all, the whole environment, the whole world, all existence (*Rav Kook*).





Eloheinu v-eilohei avoteinu
 ya'aleh ve-yavo ve-yaggi'a'
 ve-yeira'eh ve-yeiratzeh ve-yishama'
 ve-yippakeid ve-yizzakheir
 zikhron einu u-fikdoneinu
 ve-zikhron avoteinu.
 Ve-zikhron mashi'ah ben david 'avdekha
 ve-zikhron yerushalayim 'ir kodshekha
 ve-zikhron kol 'ammekha
 beit yisra'el lefanekha.
 Li-fleitah u-l-tovah
 le-ḥein u-l-ḥesed u-l-rah'amim
 le-ḥayyim u-l-shalom
 be-yom ha-kippurim ha-zeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 יַעֲלֶה וַיָּבֹא וַיַּגִּי'א'
 וַיַּעֲרֹא וַיַּעֲרֹצֶה וַיִּשְׁמַע
 וַיִּפְקֵד וַיִּזְכֹּר
 זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ
 וְזִכְרוֹן אֲבוֹתֵינוּ.
 וְזִכְרוֹן מַשִּׁיחַ בֶּן דָּוִד עֲבֹדְךָ
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ
 וְזִכְרוֹן כָּל עַמְּךָ
 בֵּית יִשְׂרָאֵל לִפְנֶיךָ.
 לְפִלְיָתָהּ וּלְטוֹבָהּ
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם
 בְּיוֹם הַכִּפּוּרִים הַזֶּה:

Our God and God of our ancestors,
 let our memories
 of all that we deem significant
 be acknowledged and recalled
 in sight and sound —
 the memory of our ancestors,
 the memory of the messianic promise,
 the memory of Jerusalem, your holy city,
 the memory of your people,
 the entire House of Israel.
 Let them be for deliverance and well-being,
 for grace, lovingkindness and compassion,
 for life and for peace
 on this Day of Atonement.

Zokhreinu adonai eloheinu
 bo le-tovah
 u-fokdeinu vo li-vrakhah
 ve-hoshi'einu vo le-ḥayyim.
 U-vi-dvar yeshu'ah ve-rah'amim
 ḥus ve-ḥonneinu ve-rah'im 'aleinu
 ve-hoshi'einu ki eilekha 'eineinu.
 Ki el melekh
 ḥannun ve-rahum attah.

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ
 בּוֹ לְטוֹבָה
 וּפְקֹדֵנוּ כּוֹ לְבְרָכָה
 וְהוֹשִׁיעֵנוּ כּוֹ לְחַיִּים:
 וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים
 חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ עֵינֵינוּ.
 כִּי אֵל מֶלֶךְ
 חַנּוּן וְרַחוּם אַתָּה:

Eternal One our God, remember us
 this day for well-being;
 acknowledge us with a blessing;
 grant us the fullness of life.
 With a compassionate redeeming word
 be gracious, show us your tender love,
 and save us; for we look to you,
 for you are a gracious and compassionate
 ruling Power.





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Eloheinu v-eilohei avoteinu
 meḥal la-avonoteinu be-yom
 (ha-shabbat ha-zeh u-v-yom)
 ha-kippurim ha-zeh.
 Meḥeih ve-ha'aveir fasha'einu
 ve-ḥattoteinu mi-neged 'einekha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 מַחֲל לְעוֹנוֹתֵינוּ בַּיּוֹם
 (הַשַּׁבָּת הַזֶּה וּבַיּוֹם)
 הַכִּפּוּרִים הַזֶּה:
 מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ
 וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:

Our God and God of our ancestors,
 pardon our iniquities
 (on this day of Shabbat and)
 on this Day of Atonement.
 Blot out and overlook
 our transgressions and sins.

Ka-amur
 Anokhi anokhi hu moḥeh
 fasha'ekha le-ma'ani
 ve-ḥattotekha lo ezkor.

כְּאָמַר –
 אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה
 פְּשָׁעֶיךָ לְמַעְנֵי
 וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר:

As it was proclaimed:
 “I alone am the One who blots out
 your transgressions
 and for my own sake I will not recall your sins.”

Isaiah 43

Ve-ne'emar
 Maḥiti kha'av pasha'ekha
 ve-khe'anan ḥattotekha
 shuvah eilai ki ge'altikha.

וְנֹאמַר –
 מַחִיתִי כְעָב פְּשָׁעֶיךָ
 וְכַעֲנָן חַטֹּאתֶיךָ
 שׁוּבָה אֵלַי כִּי גִאֲלִיתֶךָ:

And it is said:
 “I have blotted out your transgressions as a mist
 and your sins like a cloud.
 Return to me for I have redeemed you.” *Isaiah 44*

Ve-ne'emar
 Ki va-yom ha-zeh yekhappeir 'aleikhem
 le-taheir etkhem mi-kol ḥattoteikhem
 lifnei adonai tit'haru.

וְנֹאמַר –
 כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
 לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם
 לִפְנֵי יְהוָה תִּטְהַרוּ:

And it is said:
 “For on this day atonement shall be made for you
 to cleanse you of all your sins;
 you shall be clean before the Eternal.” *Leviticus 16*

Eloheinu v-eilohei avoteinu
 (retzeih vi-mnuḥateinu)
 kaddesheinu be-mitzvotekha
 ve-tein ḥelkeinu be-toratekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 (רִצֵּה בְּמִנּוּחָתֵנוּ)
 קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ

Our God and God of our ancestors,
 (accept our rest.)
 make us holy through your mitzvot,
 and imbue our lives with your Torah.

Shuvah eilai, "Return to me" — The sins we commit, those are not the worst thing. After all, temptation is powerful and we humans are weak. The great crime is that we could turn at any time, but don't (*Rabbi Simḥa Bunam*).





Sabbe'einu mi-tuvekha
 ve-sammeheinu bi-shu'atekha
 (ve-hanḥileinu adonai eloheinu
 be-ahavah u-v-ratzon shabbat kodshekha
 ve-yanuḥu vah yisra'el
 mekaddeshei shemekha)
 ve-taheir libbeinu le-'ovdekha be-emet.

שְׂבַעֲנוּ מִטּוֹבְךָ
 וְשִׂמְחָנוּ בִישׁוּעֶתְךָ
 (וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ
 וַיִּנְחֻוּ בָּהּ יִשְׂרָאֵל
 מִקְדְּשֵׁי שְׁמֶךָ)
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת:

Satisfy us with your goodness,
 let us rejoice in your fulfillment,
 (and in your gracious love, Eternal One our God,
 let us inherit your holy Shabbat.
 Let all Israel rest on it,
 they who sanctify your name.)
 and restore our hearts to serve you in truth.

Ki attah solḥan le-yisra'el
 u-moḥolan le-shivtei yeshurun
 be-khol dor va-dor
 u-mi-bal'adekha ein lanu melek
 moḥeil ve-solei'ah ella attah.

כִּי אַתָּה סֹלְחָן לְיִשְׂרָאֵל
 וּמוֹחֵלָן לְשִׁבְטֵי יִשְׁרָאֵל
 בְּכָל דּוֹר וָדוֹר
 וּמִבְּלָעֲדֶיךָ אֵין לָנוּ מֶלֶךְ
 מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה:

For you are the One who forgives Israel
 and pardons the tribes of Yeshurun
 in every generation;
 we have no Sovereign
 who forgives and pardons other than you.

Barukh attah adonai melek
 moḥeil ve-solei'ah la-'avonoteinu
 ve-la-'avonot 'ammo
 beit yisra'el
 u-ma'avir ashmoteinu
 be-khol shanah ve-shanah
 melek 'al kol ha-arets
 mekaddeish (ha-shabbat ve-)
 yisra'el ve-yom ha-kippurim.

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ
 מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ
 וְלְעוֹנוֹת עַמּוֹ
 בֵּית יִשְׂרָאֵל
 וּמַעֲבִיר אֲשָׁמוֹתֵינוּ
 בְּכָל שָׁנָה וּשְׁנָה
 מֶלֶךְ עַל כָּל הָאָרֶץ
 מִקְדֵּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

Praised are you, Eternal One, Sovereign
 who pardons and forgives our iniquities
 and the iniquities of your people,
 the House of Israel,
 absolving us of our guilt
 year after year,
 Sovereign over all the earth
 who sanctifies (Shabbat,)
 Israel and the Day of Atonement.





God as the source of fulfillment.

‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.
 Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-rah̄amim.
 Barukh attah adonai
 ha-maḥazir shekhnato le-tziyyon.

עבודת

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלִהְיוּ תְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתִחְזְוֶנָּה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.
 Let our eyes behold your return
 to Zion with love.
 Blessed are you, Eternal One,
 who restores Godly Presence to Zion.

God as the source of gratitude.

Hoda’ah

Modim anahnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish’einu
 attah hu. Le-dor va-dor

הודאה

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מַגֵּן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation

Modim anahnu, “We are thankful” — Our need to express gratitude is eternal, as the rabbis taught: “In the time to come, all other sacrifices will cease, but the sacrifice of thanksgiving will not cease. All other prayers will cease, but thanksgiving will not cease” (*Midrash, Leviticus Rabbah 9:7*).





Nodeh lekha u-nsappeir tehillatekha
 ‘al ḥayyeinu ha-mesurim be-yadekha
 ve-‘al nishmoteinu ha-pekudot lakh.

Ve-‘al nissekha she-be-khol yom ‘immanu
 ve-‘al nifle’otekha ve-tovotekha
 she-be-khol ‘eit ‘erev va-voker
 ve-tzohorayim.

Ha-tov ki lo khalu raḥamekha
 ve-ha-meraḥem ki lo tammu ḥasadekha
 mei-‘olam kivvinu lakh.

Ve-‘al kullam
 yitbarakh ve-yitromam shimkha
 malkeinu tamid le-‘olam va-‘ed.

**U-khtov le-ḥayyim tovim
 kol benei veritekha.**

Ve-khol ha-ḥayyim yodukha selah
 vi-halelu et shimkha be-emet
 ha-el yeshu’ateinu ve-‘ezrateinu selah.
 Barukh attah adonai
 ha-tov shimkha
 u-lkha na’eh le-hodot.

נוֹדָה לְךָ וְנִסְפַּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ.
 וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ
 מֵעוֹלָם קִוִּינוּ לְךָ:

וְעַל כָּלֵם
 יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ
 מִלְּכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

**וּכְתוֹב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ:**

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה
 וְיִהְלְלוּ אֶת שִׁמְךָ בְּאֱמֶת
 הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֶלָה:
 בְּרוּךְ אַתָּה יְהוָה
 הַטּוֹב שִׁמְךָ
 וְלְךָ נֶאֱהָ לְהוֹדוֹת:

we acknowledge you and relate your praise,
 for our lives bound up in your hand,
 and for our souls in your keeping;
 for your miracles that are daily with us,
 and for your wondrous goodness
 at all times, evening, morning and noon.

You are goodness, for your love never ceases;
 compassionate One, your devotion never ends;
 we have ever hoped for you.

For all this,
 may your name ever be blessed and exalted,
 our Sovereign, for ever and ever.

**And inscribe for a good life
 all the people of your Covenant.**

Let everything that lives acknowledge you
 and praise your name in truth,
 God of our deliverance and help.
 Praised are you, Eternal One,
 whose name is goodness,
 and to whom gratitude is fitting.





Shalom

Eloheinu v-eilohei avoteinu.
Barekheinu va-berakhah ha-meshulleshet
ha-amurah mi-pi aharon u-vanav

Yevarekh'kha adonai ve-yishmerekha.
Ken yehi ratzon.

Ya'eir adonai panav eilekha
vi-ḥunneka.
Ken yehi ratzon.

Yissa adonai panav eilekha
ve-yaseim lekha shalom.
Amen. Ken yehi ratzon.

Sim shalom tovah u-vrakhah
ḥein va-ḥesed ve-rah'amim
'aleinu ve-'al kol yir'ei shemekha.
Barekheinu avinu kullanu ke-eḥad
be-or panekha.
Ki ve-or panekha natatta lanu
adonai eloheinu torat ḥayyim
ve-ahavat ḥesed u-tzdakah u-vrakhah
ve-rah'amim ve-ḥayyim ve-shalom.

God as the source of peace.

שלום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו—

יְבָרֶכְךָ יְהוָה וַיִּשְׁמְרֶךָ:
כֵּן יְהִי רָצוֹן:

יֵאֵר יְהוָה פְּנֵיו אֵלֶיךָ
וַיְחַנֶּכֶךָ:
כֵּן יְהִי רָצוֹן:

יֵשָׂא יְהוָה פְּנֵיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שְׁלוֹם:
אָמֵן. כֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה
חֵן וְחֶסֶד וְרַחֲמִים
עֲלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
בְּרַכְנוּ אֲבוֹנֵנוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנֵיךָ.
כִּי בְאוֹר פְּנֵיךָ נָתַתְּ לָנוּ
יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:

7. SHALOM: PEACE

Our God and God of our ancestors,
bless us with the three-fold blessing
spoken by Aaron and his sons:

“May God bless you and keep you.”
May it be so.

“May God’s presence radiate upon you
and grant you graciousness.”
May it be so.

“May God’s presence be with you
and grant you peace.” *Numbers 6*
Amen. May it be so.

Grant peace, well-being and blessing,
grace, lovingkindness and compassion,
to us and all God-fearing people.
Bless us, our Source, all of us uniquely
with the light of your presence;
for with your light, you have given us,
Eternal One our God, a Torah of life,
love of kindness, justice and blessing,
compassion, life and peace.





<p>Ve-tov be-'einekha le-vareikh et 'ammekha yisra'el ve-et kol ha-'ammim be-rav 'oz ve-shalom.</p>	<p>וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל הָעַמִּים בְּרַב עֹז וְשָׁלוֹם:</p>	<p>May it be good in your sight to bless your people Israel and all peoples with great strength and peace.</p>
<p>Be-seifer ḥayyim berakhah ve-shalom u-farnasah tovah nizzakheir ve-nikkateiv lefanekha anahnu ve-khol 'ammekha beit yisra'el le-ḥayyim tovim u-l-shalom.</p>	<p>בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִקְטָע לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם:</p>	<p>In the book of life, blessing, peace and honourable prosperity, may we be remembered and inscribed, we and all your people Israel, for a life of goodness and peace.</p>
<p>Barukh attah adonai 'oseih ha-shalom.</p>	<p>בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשָּׁלוֹם:</p>	<p>Blessed are you, Eternal One, author of peace.</p>

oseh ha-shalom "author of peace." — Rabbi Bunam taught: "Our sages say, 'Seek peace in your own place.' You cannot find peace anywhere except on your own self as in the Psalms we read: 'There is no peace in my bones because of my sin.' When a person has made peace with himself, he will be able to make peace with the whole world."





709 YOM KIPPUR AFTERNOON SERVICE

Eloheinu v-eilohei avoteinu tavo lefanekha tefillateinu ve-al tit'allam mi-tehinnateinu. She-ein anu 'azzei fanim u-kshei 'oref I-omar lefanekha adonai eloheinu v-eilohei avoteinu tzaddikim anahnu ve-lo hatanu. Aval anahnu hatanu.	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל תִּתְעַלֵּם מִתְחִנָּתֵנוּ: שֵׂאִין אָנוּ עֲזֵי פָנִים וְקִשְׁי עֶרֶךְ לוֹמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אָנַחְנוּ וְלֹא חָטָאנוּ. אֲבָל אָנַחְנוּ חָטָאנוּ:	Our God and God of our ancestors, may our prayer reach you; do not ignore our plea — for we are neither so brazen nor so obstinate as to claim, Eternal One our God and God of our ancestors, that we are righteous and without sin; for surely we have sinned.
Ashamnu bagadnu gazalnu dibbarnu dofi. He'evinu ve-hirsha'nu zadnu h́amasnu Tafalnu sheker. Ya'atznu ra' kizzavnu latznu maradnu ni'atznu sararnu 'avinu pasha'nu tzararnu kishinu 'oref. Rasha'nu shih́atnu ti'avnu ta'inu ti'ta'nu.	אֲשָׁמְנוּ בְּגַדְנוּ גָזַלְנוּ דִּבְרָנוּ דָּפִי. הָעֵוִינוּ וְהִרְשָׁעְנוּ זָדְנוּ חָמְסָנוּ טַפְּלָנוּ שֶׁקֶר. יַעֲצֵנוּ רָע בִּזְבָּנוּ לִצְנוּ מְרֹדְנוּ נֶאֱצָנוּ סָרְרָנוּ עֲוִינוּ פָּשַׁעְנוּ צָרָרְנוּ קִשְׁיֵנוּ עֶרֶךְ. רִשָּׁעְנוּ שִׁחָתְנוּ תִּעֲבָנוּ תִּעֵינוּ תִּעֲתָעְנוּ:	We have sinned, betrayed, robbed, and deceived. We have acted basely and caused evil; we have acted maliciously, violently, and have spread lies. We have given bad advice, we have misled; we have mocked, rebelled, and scorned; we have acted stubbornly and perversely; we have transgressed and acted hostilely; we have been obstinate. We have acted wickedly and corruptly; we have committed abominations; we have gone astray and have led others astray.





Sarnu mi-mitzvotekha u-mi-mishpatekha
 ha-tovim ve-lo shavah lanu.
 Ve-attah tzaddik
 ‘al kol ha-ba ‘aleinu
 ki emet ‘asita
 va-anahnu hirsha’nu.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ
 הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.
 וְאַתָּה צַדִּיק
 עַל כָּל הַבָּא עֲלֵינוּ
 כִּי אֱמֶת עָשִׂיתָ
 וְאַנְחָנוּ הִרְשָׁעְנוּ:

Turning away from your virtuous commands
 and laws has not benefitted us.
 You are just
 through all that happens to us;
 for you have dealt truthfully,
 while we have done evil.

Mah nomar lefanekha
 yosheiv marom
 u-mah nesappeir lefanekha
 shokhein shehakim
 ha-lo kol ha-nistarot ve-ha-niglot
 attah yodei’a’.

מַה נֹּאמֵר לְפָנֶיךָ
 יוֹשֵׁב מְרוֹם
 וּמַה נִּסְפָּר לְפָנֶיךָ
 שׁוֹכֵן שְׁחָקִים
 הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת
 אַתָּה יוֹדֵעַ.

What can we say in your presence,
 you who are enthroned on high?
 What can we declare in your presence,
 you who abide in the cosmos?
 All that is hidden, and revealed,
 is known to you.

Attah yodei’a’ razei ‘olam
 ve-ta’alumat sitrei kol hai.
 Attah hofeis kol hadrei vaten
 u-vohein kelayot va-leiv.
 Ein davar ne’lam mi-mekka
 ve-ein nistar mi-neged ‘einekha.

אַתָּה יוֹדֵעַ רְצוֹן עוֹלָם
 וְתַעֲלוּמוֹת סִתְיֵי כָּל חַי.
 אַתָּה חוֹפֵשׁ כָּל הַדְּרֵי בֶטֶן
 וּבוֹחֵן כְּלָיוֹת וְלֵב.
 אֵין דָּבָר נֶעְלָם מִמֶּךָ
 וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

You know the mysteries of the universe
 and the hidden secrets of all that lives.
 You search the innermost recesses,
 probing the conscience and the heart.
 Not a thing is hidden from you,
 and nothing is concealed from your sight.

U-vkhein yehi ratzon mi-lefanekha
 adonai eloheinu v-eilohei avoteinu
 she-tislah lanu ‘al kol hattoteinu
 ve-timhal lanu ‘al kol ‘avonoteinu
 u-tkhapper lanu
 ‘al kol pasha’einu.

וּבְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ
 וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ
 וְתִכַּפֵּר לָנוּ
 עַל כָּל פְּשָׁעֵינוּ:

And so may it be your will,
 Eternal One our God and God of our ancestors,
 to forgive us all our sins
 and pardon all our iniquities,
 and grant us atonement
 for all our transgressions.





‘Al ĥeit

‘Al ĥeit she-ĥatanu lefanekha
 be-ones u-v-ratzon
 ve-‘al ĥeit she-ĥatanu lefanekha
 be-immutz ha-leiv.

‘Al ĥeit she-ĥatanu lefanekha
 bi-vli da‘at
 ve-‘al ĥeit she-ĥatanu lefanekha
 be-vittu‘i sefatayim.

‘Al ĥeit she-ĥatanu lefanekha
 be-gillu‘i ‘arayot
 ve-‘al ĥeit she-ĥatanu lefanekha
 be-galu‘i u-va-sater.

‘Al ĥeit she-ĥatanu lefanekha
 be-da‘at u-v-mirmah
 ve-‘al ĥeit she-ĥatanu lefanekha
 be-dibbur peh.

‘Al ĥeit she-ĥatanu lefanekha
 be-hona‘at rei‘a‘
 ve-‘al ĥeit she-ĥatanu lefanekha
 be-harhor ha-leiv.

‘Al ĥeit she-ĥatanu lefanekha
 bi-v‘idat zenut
 ve-‘al ĥeit she-ĥatanu lefanekha
 be-viddu‘i peh.

עַל הַטָּא

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּאִנּוּס וּבְרָצוֹן
 וְעַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּאַמּוּץ הַלֵּב:

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּבִלֵי דַעַת
 וְעַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּכַטּוּי שְׁפָתַיִם:

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּגִלּוּי עֲרִיּוֹת
 וְעַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּגִלּוּי וּבִסְתֵר:

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּדַעַת וּבְמִרְמָה
 וְעַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּדַבּוּר פֶּה:

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּהוֹנָאת רֵעַ
 וְעַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּהַרְהוּר הַלֵּב:

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּוַעֲדַת זָנוּת
 וְעַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
 בְּוִדּוּי פֶּה:

‘AL ĤET

For the sin we committed
 unwillingly or willingly;
 and for the sin
 of hardening the heart.

For the sin we committed
 by not thinking;
 and for the sin
 of idle talk.

For the sin we committed
 through sexual immorality;
 and for the sin we committed
 in public or in private.

For the sin we committed
 knowingly and deceitfully;
 and for the sin
 of offensive speech.

For the sin we committed
 in wronging another;
 and for the sin
 of the scheming heart.

For the sin we committed
 by joining in depravity;
 and for the sin
 of hypocrisy.





<p>‘Al ĥeit she-ĥatanu lefanekha be-zilzul horim u-morim ve-‘al ĥeit she-ĥatanu lefanekha be-zadon u-vi-shgagah.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:</p>	<p>For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-ĥozek yad ve-‘al ĥeit she-ĥatanu lefanekha be-ĥillul ha-shem.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:</p>	<p>For the sin we committed through wielding power; and for the sin of desecrating the Name.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-tum‘at sefatayim ve-‘al ĥeit she-ĥatanu lefanekha be-tifshut peh.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּטֻמְאַת שִׁפְתַּיִם וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:</p>	<p>For the sin we committed through impure speech; and for the sin of foolish talk.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-yeitzer ha-ra‘ ve-‘al ĥeit she-ĥatanu lefanekha be-yode‘im u-v-lo yode‘im.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּיִצְרַר הָרָע וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים:</p>	<p>For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.</p>
<p>Ve-‘al kullam elo‘ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֶם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ מַחַל לָנוּ כַּפֵּר-לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-khaḥash u-v-khazav ve-‘al ĥeit she-ĥatanu lefanekha be-khappat shoḥad.</p>	<p>עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שׁוֹחָד:</p>	<p>For the sin we committed by denying and lying; and for the sin of bribery.</p>





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<p>‘Al ĥeit she-ĥatanu lefanekha be-latzon ve-‘al ĥeit she-ĥatanu lefanekha be-lashon ha-ra’.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע:</p>	<p>For the sin we committed by scorning; and for the sin of slander.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-massa u-v-mattan ve-‘al ĥeit she-ĥatanu lefanekha be-ma’akhal u-v-mishteh.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה:</p>	<p>For the sin we committed in business dealings; and for sins we committed in eating and drinking.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-neshekh u-v-marbit ve-‘al ĥeit she-ĥatanu lefanekha bi-ntiyyat garon.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִתְיַיַּת גָּרוֹן:</p>	<p>For the sin we committed by usury and extortion; and for the sin of haughtiness.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-si’ah siftoteinu ve-‘al ĥeit she-ĥatanu lefanekha be-sikkur ‘ayin.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׂיחַ שִׁפְתוֹתֵינוּ וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִם:</p>	<p>For the sin we committed in our manner of speech; and for the sin of glancing lustfully.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha be-‘einayim ramot ve-‘al ĥeit she-ĥatanu lefanekha be-‘azzut meitzah.</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעֲזוֹת מֵצָח:</p>	<p>For the sin we committed with haughty eyes; and for the sin of insolence.</p>
<p>Ve-‘al kullam elo’ah seliĥot selah lanu mehal lanu kapper lanu.</p>	<p>וְעַל כָּלֵם אֱלֹוִהַ סְלִיחֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>‘Al ĥeit she-ĥatanu lefanekha bi-frikat ‘ol</p>	<p>עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפְרִיקַת עַל</p>	<p>For the sin we committed by casting off responsibility;</p>





<p>Ve-‘al ḥeit she-ḥatanu lefanekha bi-fililut.</p>	<p>וְעַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּפִלְלוּת:</p>	<p>and for the sin of breaking the law.</p>
<p>‘Al ḥeit she-ḥatanu lefanekha bi-tzdiyyat rei‘a’ ve-‘al ḥeit she-ḥatanu lefanekha be-tzarut ‘ayin.</p>	<p>עַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּצַדִּיַּת רֵעִי וְעַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:</p>	<p>For the sin we committed in plotting against others; and for the sin of pettiness.</p>
<p>‘Al ḥeit she-ḥatanu lefanekha be-kallut rosh ve-‘al ḥeit she-ḥatanu lefanekha be-kashyut ‘oref.</p>	<p>עַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּקַלּוֹת רֹאשׁ וְעַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּקַשְׁיּוֹת עֹרֵף:</p>	<p>For the sin we committed by undue levity; and for the sin of stubbornness.</p>
<p>‘Al ḥeit she-ḥatanu lefanekha be-ritzat raglayim le-hara’ ve-‘al ḥeit she-ḥatanu lefanekha bi-rkhilut.</p>	<p>עַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע וְעַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּרַכִּילוּת:</p>	<p>For the sin we committed by running to do evil; and for the sin of gossip.</p>
<p>‘Al ḥeit she-ḥatanu lefanekha bi-shvu‘at shav ve-‘al ḥeit she-ḥatanu lefanekha be-sin‘at ḥinnam.</p>	<p>עַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּשִׁבוּעַת שָׁוְא וְעַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּשִׁנְאֵת חִנָּם:</p>	<p>For the sin we committed through perjury; and for the sin of baseless hatred.</p>
<p>‘Al ḥeit she-ḥatanu lefanekha bi-tsumet yad ve-‘al ḥeit she-ḥatanu lefanekha be-timhon leivav.</p>	<p>עַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד וְעַל חַטָּא שְׁחָטְאֵנּוּ לְפָנֶיךָ בְּתִמְחוֹן לִבָּב:</p>	<p>For the sin we committed by being meddlesome; and for sins occasioned by confusion of the heart.</p>
<p>Ve-‘al kullam elo‘ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֵּר-לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>





MEDITATIONS ON TESHUVAH

IV

THE CREATION OF ADAM

Rabbi Simeon said: In the hour when God was about to create Adam, the ministering angels were divided into different groups. Some said, “let him be created,” while others said, “let him not be created,” as it is said, “*Mercy and Truth have met; Righteousness and Peace have kissed*” (*Psalm 85*). Mercy said, “Let him be created, for he will perform merciful deeds of lovingkindness;” but Truth said, “Let him not be created, for he will be utterly false.” Righteousness said, “Let him be created, for he will do righteous deeds;” while Peace said, “Let him not be created for he will be full of strife.” What did the Holy One do? God threw Truth to the ground, and in that moment created Adam.

Midrash, Genesis Rabbah 8:5



IN THE IMAGE OF GOD

Only one human being was first created in the world to teach that if anyone caused a single soul to perish, Scripture considers it as if a whole world had perished. And if anyone saves a single soul, Scripture considers it as though a whole world had been saved.

One human alone was created for the sake of peace among humankind, so that no one should say to another person: “My ancestor is greater than your ancestor.”

One human alone was created to proclaim the greatness of God, for human beings stamp many coins with one die and they are all alike; but God has stamped everyone with the die of the first human, yet no two are exactly the same.

Mishnah, Sanhedrin 4:5

ACCORDING TO THEIR DEEDS

I call heaven and earth to witness that whether it be Jew or Gentile, man or woman, free or enslaved — only according to their deeds does the spirit of God rest upon them.

Seder Eliyahu Rabbah





TO MAINTAIN THE WORLD

Abraham said to God: *Ribbono Shel Olam*, if you wish to maintain the world, strict justice is impossible; and if you want strict justice, the world cannot be maintained. You cannot hold the cord at both ends at once. You desire the world — you desire justice. Take one or the other. Unless you compromise, the world cannot endure.

Midrash, Genesis Rabbah 39:6

Omnam ken

Eloheinu v-eilohei avoteinu
omnam ken yetzer sokhein banu
bakh le-hatzdeik rav tzedek va-aneinu
salaḥti.

Ge'al meraggeil ve-gam paggeil sippero
dod sho'eig be-kol yittein kol devaro
salaḥti.

Has katteigor ve-kaḥ sanneigor mekomo
vi-hi adonai le-mish'an lo lema'an no'omo
salaḥti.

Zekhut ezrah gam yifrah le-shoshannah
heit ha'veir ve-kol hagbeir mi-me'onah
salaḥti.

אִמְנָם כֵּן

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אִמְנָם כֵּן יֵצֵר סוֹכְחֵי בָנוּ
בְּךָ לְהַצְדִּיק רַב צְדָקָה וְעֲנֵנוּ
סְלַחְתִּי.

גַּעַל מְרַגֵּל וְגַם פֹּגֵל סִפְרוֹ
דוֹד שׁוֹאֵג בְּקוֹל יִתֵּן קוֹל דְּבָרוֹ
סְלַחְתִּי.

הֵם קַטְיֹגוֹר וְכַח סַנְיִיגוֹר מְקוֹמוֹ
וַיְהִי אֲדוֹנָי לְמִשְׁאֵן לוֹ לְמַעַן נִאֲמוּ
סְלַחְתִּי.

זְכוּת אֶזְרָה גַם יִפְרַח לְשׁוֹשַׁנָּה
חֵטָא הַעֵבֵר וְקוֹל הַגְּבִיר מִמְעוֹנָה
סְלַחְתִּי.

OMNAM KEIN

Our God and God of our ancestors —
While it is true that we are ruled by impulse,
Master of Justice, exonerate and answer us:
I have forgiven.

Despise the informer, nullify his account;
Beloved, let the sound of your voice roar like a lion:
I have forgiven.

Silence the accuser, let the advocate replace him.
Eternal One, support the defense, and say:
I have forgiven.

Let the merit of Abraham blossom for Israel;
Absolve all sin and loudly proclaim from heaven:
I have forgiven.

omnam ken, “*While it is true*” — This *piyyut* was composed by Rabbi Yom Tov ben Yitzḥak of York, England. In 1190, during the anti-Jewish riots that broke out in England following the coronation of King Richard the Lion-Hearted, the Jews of York were shut up in a castle and surrounded by an angry mob. At the urging of their leader, Rabbi Yom Tov, they decided to kill themselves rather than submit to forced baptism at the hands of the mob.

gam yifrah le-shoshannah, “*blossom for Israel*” — (literally, “for the rose”) Just as the rose retains its beauty and colour although it is pricked by surrounding thorns, so does Israel maintain her faith despite the torments of those who try to sway her to follow false gods (*Rashi, Song of Songs 2:2*).





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<p>Tov ve-sallah mehal u-slah asheimim Yah haksheiv ve-gam hasheiv mi-meromim salahti.</p>	<p>טוב וְסַלַח מֵחַל וְסַלַח אֲשֵׁימִים יְהִי הַקִּשְׁבּ וְגַם הַשֵּׁב מִמְרוֹמִים סַלַחְתִּי.</p>	<p>Good and Forgiving One, pardon the guilty. Give heed, O God, and respond from on high: <i>I have forgiven.</i></p>
<p>Ke'eiv tahavosh u-v-tzul tikhbosh 'avoni lekha tehillah emor millah lema'ani salahti.</p>	<p>כְּאֵיב תַּחְבּוֹשׁ וּבְצוּל תִּכְבּוֹשׁ עֹוֲנִי לְךָ תִּהְיֶה אֱמוּנָה מִלֵּאלֹהִים סַלַחְתִּי.</p>	<p>Heal my pain, deeply conceal my iniquity; Yours is the praise; say a word for my sake: <i>I have forgiven.</i></p>
<p>Meheih fesha' ve-gam resha' benei verit nehag hasdekha ken hodekha li-sh'eirit salahti.</p>	<p>מַחֵה פֶשַׁע וְגַם רֵשָׁע בְּנֵי בְרִית נְהַג חֲסֵדְךָ כִּן הַיְדוּדָה לְשֵׁאֲרֵית סַלַחְתִּי.</p>	<p>Blot out all evil from the people of the covenant; Convey your love to the remnant, saying: <i>I have forgiven.</i></p>
<p>Sekhot rahashi ve-gam lahashi tirtzeh 'avon nosei lema'ankha 'aseih ve-tiftzeh salahti.</p>	<p>סְכוֹת רַחֲשֵׁי וְגַם לְחֲשֵׁי תִרְצֶה עוֹן נוֹשֵׂא לְמַעַנְךָ עֲשֵׂה וְתִפְצֶה סַלַחְתִּי.</p>	<p>Heed my inner prayer, accept my whispered plea; You who forgive iniquity, for your sake, utter: <i>I have forgiven.</i></p>
<p>Peneih le-'elbon mekom 'avon le-hasim tzahan haseir ve-gam tevasseir le-vakh hosim salahti.</p>	<p>פְּנֵה לְעֵלְבוֹן מְקוֹם עוֹן לְהַשִּׁים צַחֲוֹן חֲסֵר וְגַם תִּבְשֵׂר לְכָף הַחוֹסִים סַלַחְתִּי.</p>	<p>Consider our shame instead of blame, Remove our sins; to those who trust in you declare: <i>I have forgiven.</i></p>
<p>Koli shema' u-r'eih dema' 'eini riv rivi she'eih nivi va-hashiveini salahti.</p>	<p>קוֹלִי שִׁמַּע וְרֵאָה דְמַעַ עֵינַי רִיב רִיבֵי שְׁעֵה נִיבִי וְהַשִּׁיבֵנִי סַלַחְתִּי.</p>	<p>Hear my voice, see the tear in my eye; Take my side, consider my plea and answer me: <i>I have forgiven.</i></p>
<p>Shemetz taheir ke-'av maheir ke-ne'emar timheh fesha' le-'am nosha' ve-tomar salahti.</p>	<p>שְׂמֵטַז תַּהַיֵּר כְּעָב מַהֵר כְּנֵאמָר תִּמְחֶה פֶשַׁע לְעַם נוֹשֵׂעַ וְתֹאמַר סַלַחְתִּי.</p>	<p>Make every blemish as a fleeting cloud, as is said: "You remove the sins of your people," and say: <i>I have forgiven.</i></p>





<p>Zekhor raḥamekha adonai va-ḥasadekha ki mei-’olam heimmah.</p>	<p>זְכוֹר רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה.</p>	<p>Remember your mercies, O Eternal, and your lovingkindnesses, for they are forever. <i>Psalm 25</i></p>
<p>Zokhreinu adonai bi-rtzon ‘ammekha pokdeinu bi-shu’atekha. Zekhor ‘adatekha kanita kedem ga’alta sheivet naḥalatekha har tziyyon zeh shakhanta bo. Zekhor adonai ḥibbat yerushalayim ahavat tziyyon al tishkaḥ la-netzah.</p>	<p>זְכוֹרְנוּ יְהוָה בְּרִצּוֹן עֲמֶךָ פָּקְדֵנוּ בִישׁוּעָתֶךָ. זְכוֹר עֲדַתְךָ קְנִיַת קֶדֶם גְּאֻלַּת שְׁבֵט נַחֲלָתֶךָ הַר-צִיּוֹן זֶה שְׁכַנְתָּ בוֹ. זְכוֹר יְהוָה חֶבֶת יְרוּשָׁלַיִם אַהֲבַת צִיּוֹן אַל תִּשְׁכַּח לְנֶצַח.</p>	<p>Remember your people favourably, acknowledge us with your deliverance. <i>Psalm 106</i> Remember your community created from of old, the tribe of your inheritance that you redeemed, Mount Zion on which your Presence rests. <i>Psalm 74</i> Remember your affection for Jerusalem, never forget your love of Zion.</p>
<p>Zekhor lanu berit avot ka’asher amarta vezakharti et beriti ya’akov ve-af et beriti yitzḥak ve-af et beriti avraham ezkor ve-ha-aretz ezkor.</p>	<p>זְכוֹר לָנוּ בְרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ— וּזְכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאֶף אֶת-בְּרִיתִי יִצְחָק וְאֶף אֶת-בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:</p>	<p>Recall for us the Covenant of the ancestors, as you promised: “Then I will remember my Covenant with Jacob, my Covenant with Isaac, and also my Covenant with Abraham will I recall, and I will remember the land.” <i>Leviticus 26</i></p>
<p>Zekhor lanu berit rishonim ka’asher amarta vezakharti lahem berit rishonim asher hotzeiti otam mei-eret mitzrayim le-’einei ha-goyim li-hyot lahem l-eilohim ani adonai.</p>	<p>זְכוֹר לָנוּ בְרִית רִאשֹׁנִים כַּאֲשֶׁר אָמַרְתָּ— וּזְכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי-אֹתָם מִמִּצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה:</p>	<p>Recall for us the Covenant of the ancients as you promised: “I will remember the Covenant with the ancients whom I brought out from the land of Egypt, in the sight of the nations, to be their God; I am the Eternal.” <i>Leviticus 26</i></p>

Zekhor lanu berit avot, “Recall for us the Covenant of the ancestors” — Forgetfulness leads to exile, while remembering is the secret of redemption (*Baal Shem Tov*).





SELIHOT
FORGIVENESS

Shema' koleinu

Shema' koleinu adonai eloheinu
ħus ve-raħeim 'aleinu
ve-kabbeil be-raħamim u-v-ratzon
et tefillateinu.

שמע קולנו

שמע קולנו יהוה אלהינו
חוס ורחם עלינו
וקבל ברחמים וברצון
את תפלתנו:

SHEMA KOLEINU

Hear our voice, Eternal One our God,
be compassionate and loving with us,
and with loving favour
accept our prayer. *Lamentations 5*

Hashiveinu adonai
eilekha ve-nashuvah
ħaddeish yameinu ke-kedem.

השיבנו יהוה
אלהינו ונשובה
חדש ימינו כקדם:

Restore us, Eternal One, to you
and we shall return;
renew our days as of old.

Amareinu ha'azinah adonai
binah hagigeinu.

אמרנו האזינה יהוה
בינה הגיגתנו:

Give heed to our words, Eternal One,
understand our thoughts. *Psalms 5*

Yihyu le-ratzon imrei finu
ve-hegyon libbeinu lefanekha
adonai tzureinu ve-go'aleinu.

יהיו לרצון אמרי פינו
והגיון לבנו לפניך
יהוה צורנו וגואלנו:

May the words of our mouths
and the meditations of our hearts be acceptable,
Eternal One, our Rock and Redeemer. *Psalms 19*

Al tashlikheinu mi-lefanekha
ve-ru'ah kodshekha al tikkah
mimmennu.

אל תשליכנו מלפניך
ורוח קדשך אל תקח ממנו:

Do not cast us away from your Presence;
do not take your holy spirit from us. *Psalms 51*





Al tashlikheinu le-‘eit ziknah
ki-khlot koḥeinu al ta‘azveinu.

אַל־תְּשַׁלֵּיכֵנוּ לְעֵת זִקְנָה
כְּכֹלֹת כּוֹהֵינוּ אַל־תְּעֹזְבוּנוּ:

Do not cast us off in old age;
when our strength fails, do not forsake us.

Psalm 71

Al ta‘azveinu adonai eloheinu
al tirḥak mimmennu.

אַל־תְּעֹזְבוּנוּ יְהוָה אֱלֹהֵינוּ
אַל־תִּרְחַק מִמֶּנּוּ:

Do not forsake us, Eternal One our God;
be not far from us.

Psalm 38

‘Aseih ‘immanu ot le-tovah
ve-yir’u sone‘einu ve-yeivoshu
ki attah adonai ‘azartanu
ve-niḥamtanu.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה
וַיִּירְאוּ שׁוֹנְאֵינוּ וַיִּבְשּׁוּ
כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ:

Show us a sign for well-being,
that our foes might see and be confused;
for you are the Eternal who helps and comforts us.

Psalm 86

Ki lekha adonai hoḥalnu
attah ta‘aneh adonai eloheinu.

כִּי־לָךְ יְהוָה הוֹחַלְנוּ
אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהֵינוּ:

For we wait for you, Eternal One;
you, our God, will respond.

Psalm 38

Eloheinu v-eilohei avoteinu
al ta‘azveinu ve-al tittesheinu
ve-al takhlimeinu
ve-al tafeir beritekha ittanu.
Kareveinu le-toratekha
lammedeinu mitzvotekha
horeinu derakhekha
hat libbeinu le-yir’ah et shemekha
u-mol et levaveinu le-ahavatekha
ve-nashuv eilekha be-emet
u-v-leiv shaleim.
U-lma’an shimkha ha-gadol
timḥal ve-tislah la-‘avoneinu
ka-katuv be-divrei kodshekha
Lema’an shimkha adonai
vesalaḥta la-‘avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אַל תְּעֹזְבוּנוּ וְאַל תִּטְשֵׁנוּ
וְאַל תַּכְלִימֵנוּ
וְאַל תַּפְּרֵךְ בְּרִיתְךָ אִתָּנוּ:
קַרְבֵנוּ לְתוֹרַתְךָ
לְמַדְנוּ מִצְוֹתֶיךָ הוֹרְנוּ דְרָכֶיךָ
הִט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ
וּמוֹל אֶת לִבְבָנוּ לְאַהֲבַתְךָ
וּנְשׁוּב אֵלֶיךָ בְּאֵמֶת
וּבְלֵב שְׁלֵם:
וּלְמַעַן שְׁמֶךָ הַגָּדוֹל
תִּמְחֹל וְתִסְלַח לְעוֹנֵנוּ
כְּכָתוּב בְּדִבְרֵי קִדְשֶׁךָ –
לְמַעַן שְׁמֶךָ יְהוָה
וּסְלַחְתָּ לְעוֹנֵי כִּי רַב־הוּא:

Our God and God of our ancestors,
do not forsake or abandon us,
do not humiliate us;
do not annul your covenant with us.
Draw us close to your Torah,
teach us your mitzvot, guide us in your ways.
Incline our hearts to revere your name,
expose our hearts to your love,
and we shall return to you sincerely
and wholeheartedly.

For your great name’s sake
pardon and forgive our iniquity;
as it is written in your Holy Scriptures:
“Act for your name’s sake, Eternal One,
and forgive my iniquity, for it is great.”

Psalm 25





Ki anu ‘ammekha

Eloheinu v-eilohei avoteinu
selah lanu mehal lanu kapper lanu.

Ki anu ‘ammekha ve-attah eloheinu.
Anu vanekha ve-attah avinu.

Anu ‘avadekha ve-attah adoneinu.
Anu kehalekha ve-attah ḥelkeinu.

Anu naḥalatekha ve-attah goraleinu.
Anu tzonekha ve-attah ro‘einu.

Anu kharmekha ve-attah notereinu.
Anu fe‘ullatekha ve-attah yotzereinu.

Anu ra’yatekha ve-attah dodeinu.
Anu segullatekha ve-attah keroveinu.

Anu ‘ammekha ve-attah malkeinu.
Anu ma’amirekha ve-attah
ma’amireinu.

כִּי אֲנִי עַמְּךָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
סִלַּח לָנוּ מַחַל לָנוּ כַּפֵּר לָנוּ:

כִּי אֲנִי עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
אֲנִי בְנֵיךָ וְאַתָּה אָבוֹנֵנוּ:

אֲנִי עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ.
אֲנִי קְהֵלְךָ וְאַתָּה חֻלְקֵנוּ:

אֲנִי נַחְלָתְךָ וְאַתָּה גּוֹרְלֵנוּ.
אֲנִי צֹאֲנֶךָ וְאַתָּה רוֹעֵנוּ:

אֲנִי כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ.
אֲנִי פְעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ:

אֲנִי רְעִיתְךָ וְאַתָּה דוֹדֵנוּ.
אֲנִי סְגֻלָּתְךָ וְאַתָּה קְרוֹבֵנוּ:

אֲנִי עַמְּךָ וְאַתָּה מַלְכֵנוּ.
אֲנִי מְאִמְרֶיךָ וְאַתָּה מְאִמְרֵנוּ:

KI ANU ‘AMMEKHA

Our God and God of our ancestors,
forgive us, pardon us, grant us atonement.

For we are your people, and you our God.
We are your children, and you our Parent.

We are your servants, and you our Crown.
We are your congregation, and you our Portion.

We are your domain, and you our Destiny.
We are your flock, and you our Shepherd.

We are your vineyard, and you our Watchman.
We are your creatures, and you our Creator.

We are your lovers, and you our Beloved.
We are your treasure, and you our Keeper.

We are your people, and you our Sovereign.
We affirm you, and you affirm us.

Ki anu ‘ammekha, “For we are your people...” — This prayer expresses the profound intimacy and reciprocity between God and ourselves. “Said Rabbi Levi: ‘God appears to Israel like a mirror in which many faces can be reflected; a thousand people look at it, it looks at each of them’” (*Pesikta de-Rav Kahana*). We speak of God using a thousand images, trying to discover God’s truth behind them. We use these names we give God to reach beyond them, and find God’s presence in our lives (*Forms of Prayer*).





VIDUIT
CONFESSION

Anu ‘azzei fanim

Anu ‘azzei fanim ve-attah raḥum ve-ḥannun.
 Anu keshei ‘oref ve-attah erekh appayim.
 Anu mele’ei ‘avon
 ve-attah malei raḥamim.
 Anu yameinu ke-tzeil ‘oveir
 ve-attah hu u-shnotekha lo yittammu.

Eloheinu v-eilohei avoteinu
 tavo lefanekha tefillateinu
 ve-al tit’allam mi-teḥinnateinu.
 She-ein anu ‘azzei fanim u-kshei ‘oref
 l-omar lefanekha
 adonai eloheinu v-eilohei avoteinu
 tzaddikim anahnu ve-lo ḥatanu.
 Aval anahnu ḥatanu.

אָנוּ עֲזֵי פָנִים

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן.
 אָנוּ קִשְׁי עֶרֶף וְאַתָּה אָרֶךְ אַפָּיִם.
 אָנוּ מְלֵאֵי עוֹן
 וְאַתָּה מְלֵא רַחֲמִים.
 אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר
 וְאַתָּה הוּא וְשִׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ
 וְאַל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ:
 שֶׁאֵין אָנוּ עֲזֵי פָנִים וְקִשְׁי עֶרֶף
 לֹא מֵרָא וְלֹא מֵרָא
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 צַדִּיקִים אָנַחְנוּ וְלֹא חָטָאנוּ.
 אַבְל אָנַחְנוּ חָטָאנוּ:

ANU ‘AZEI FANIM

We are brazen, but you are indulgent;
 we are obstinate, but you are long-suffering;
 we are filled with iniquity,
 but you are full of compassion;
 our days are like a passing shadow,
 but your years are without end.

Our God and God of our ancestors,
 may our prayer reach you;
 do not ignore our plea —
 for we are neither so brazen nor so obstinate
 as to claim,
 Eternal One our God and God of our ancestors,
 that we are righteous and without sin;
 for surely we have sinned.





Ashamnu

אֲשָׁמְנוּ ASHAMNU

It is customary to beat one's heart gently with the right hand upon declaring each of these sins.

We rise.

Ashamnu bagadnu gazalnu dibbarnu dofi.	אֲשָׁמְנוּ בָגַדְנוּ גָזַלְנוּ דִּבְרָנוּ דָּפִי.	We have sinned, betrayed, robbed, and deceived.
He'evinu ve-hirsha'nu	הֶעֵוִינוּ וְהִרְשָׁעְנוּ	We have acted basely and caused evil;
zadnu ḥamasnu	זָדְנוּ חֲמָסְנוּ	we have acted maliciously, violently,
tafalnu sheker.	מִפְּלָנוּ שִׁקְרָה.	and have spread lies.
Ya'atznu ra' kizzavnu	יַעֲצֵנוּ רָע כִּזְבָּנוּ	We have given bad advice, we have misled;
latznu maradnu ni'atznu	לִצְנוּ מָרַדְנוּ נִיאֲצְנוּ	we have mocked, rebelled, and scorned;
sararnu 'avinu	סָרְרָנוּ עֵוִינוּ	we have acted stubbornly and perversely;
pasha'nu tzararnu	פָּשָׁעְנוּ צָרָרְנוּ	we have transgressed and acted hostilely;
kishinu 'oref.	קִישִׁינוּ עֵרֶף.	we have been obstinate.
Rasha'nu shihatnu	רָשָׁעְנוּ שִׁחַתְנוּ	We have acted wickedly and corruptly;
ti'avnu	תֵּעִבְנוּ	we have committed abominations;
ta'inu ti'ta'nu.	תֵּעִינוּ תֵּעִתְעֵנוּ:	we have gone astray and have led others astray.

INTERPRETIVE ASHAMNU

We alienate, we berate, we castigate.
 We desecrate, we execrate, we fulminate.
 We glorify, horrify and indemnify evil.
 We justify killing love, we mortify.
 We neutralize, we ostracize, we patronize.
 We are quick to rationalize and satirize.
 We trivialize and are unwise, we vulgarize.
 We are wanton, xenophobic and yield to zealotry.

Howard Richler

The congregation is seated.





<p>Sarnu mi-mitzvotekha u-mi-mishpatekha ha-tovim ve-lo shavah lanu. Ve-attah tzaddik ‘al kol ha-ba ‘aleinu ki emet ‘asita va-anaḥnu hirsha’nu.</p>	<p>סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ כִּי אֱמֶת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעָנוּ:</p>	<p>Turning away from your virtuous commands and laws has not benefitted us. You are just through all that happens to us; for you have dealt truthfully, while we have done evil.</p>
<p>Hirsha’nu u-fasha’nu lakhein lo nosha’nu. Ve-tein be-libbeinu la-‘azov derekh resha’ ve-ḥish lanu yesha’.</p>	<p>הִרְשָׁעָנוּ וּפָשָׁעָנוּ לְכֵן לֹא נוֹשָׁעָנוּ. וְתֵן בְּלִבֵּנוּ לְעִזּוֹב דֶּרֶךְ רָשָׁע וְחַיֵּשׁ לָנוּ יֵשָׁע:</p>	<p>We have done evil and transgressed; hence we have not known deliverance. Hearten us to forsake the path of evil and hasten our deliverance.</p>
<p>Ka-katuv ‘al yad nevi’ekha Ya‘azov rasha’ darko ve-ish aven maḥshevotav. Ve-yashov el adonai vi-rahameihu ve-el eloheinu ki yarbeh li-slo’ah.</p>	<p>כְּכָתוּב עַל יַד נְבִיאֶךָ – יִעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחֲשֵׁבֹתָיו. וְיָשֵׁב אֶל יְהוָה וְיִרְחַמֵּהוּ וְאֵלֵי-אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹחַ:</p>	<p>As your prophet declared: “Let the wicked forsake his ways, and the evil person his schemes. Let him return to the Eternal who will show compassion; to our God who repeatedly forgives.” <i>Isaiah 55</i></p>

A KAVANAH FOR ATTAH YODEI’A RAZEI ‘OLAM

All our secrets are known to You, O God.
 We cannot even fool ourselves.
 Lying is a vain exercise; help us not even to try.

How could we deceive You, within us,
 at once forming and knowing
 our most secret thoughts?





We live in a world of illusion.
 Each of us thinks we are separate, alone,
 cut off, misunderstood, unwanted.
 We forget we are part of Your glory,
 each of us a unique ray of Your infinite light.

As we live our lives, rent asunder,
 each in his own small world,
 help us to remember what we often forget;
 we need one another, we each are part of the other,
 and someplace, so well known yet so secret,
 we may find our true solace in You.

Arthur Green and André Ungar

Attah yodei'a' razei 'olam

Attah yodei'a' razei 'olam
 ve-ta'alumot sitrei kol hai.
 Attah hofeis kol hadrei vaten
 u-vohein kelayot va-leiv.
 Ein davar ne'lam mimmekka
 ve-ein nistar mi-neged 'einekha.

U-vkhein yehi ratzon mi-lefanekha
 adonai eloheinu v-eilohei avoteinu
 she-tislah lanu 'al kol hattoteinu
 ve-timhal lanu 'al kol 'avonoteinu
 u-tkhapper lanu
 'al kol peshaeinu.

אתה יודע רזי עולם

אתה יודע רזי עולם
 ותעלומות סתרי כל חי.
 אתה חופש כל חדרי בטן
 ובוהן כליות ולב.
 אין דבר נעלם ממך
 ואין נסתר מנגד עיניך.

ובכן יהי רצון מלפניך
 יהוה אלהינו ואלהי אבותינו
 שתסלח לנו על כל חטאתינו
 ותמחל לנו על כל עונותינו
 ותכפר לנו
 על כל פשעינו:

ATTAH YODEI'A RAZEI 'OLAM

You know the mysteries of the universe
 and the hidden secrets of all that lives.
 You search the innermost recesses,
 probing conscience and heart.
 Not a thing is hidden from you,
 and nothing is concealed from your sight.

And so may it be your will,
 Eternal One our God and God of our ancestors,
 to forgive us all our sins
 and pardon all our iniquities,
 and grant us atonement
 for all our transgressions.





We rise.

A GENERAL CONFESSION

Our God and God of all Creation, we have caused more harm than we can remember and hurt more people than we ever realized, both by what we have done and by what we have neglected to do. We dare not see the effects of our sins. Because of your great mercy, even for these we ask your pardon and forgiveness.

We ask your pardon not only for the great sins, but for the small ones as well. Both are part of our daily life, and you alone know what is great and small.

For feeding our bodies and starving our souls.

For interfering with the souls of others, and neglecting their needs.

For shifting our responsibilities, for reproaches and recriminations.

Forgive us, pardon us, grant us atonement.

For calculating kindness and measuring out pity.

For charity that is cold, and prayers without feeling.

For sending in accounts for love.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

Ve-'al kullam elo'ah seliḥot selaḥ lanu וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כְּפָר-לָנוּ:
meḥal lanu kapper lanu.

For appeals that we ignored, and the people whom we refused.

For the affection which died, and our love that became bitter.

For the visions which faded, the ideals we neglected,

and the opportunities lost.

Forgive us, pardon us, grant us atonement.

For the fear of change and renewal, and for our unbelief.

For saying prayers, but refusing to listen.

For being our own worst enemy.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

Ve-'al kullam elo'ah seliḥot selaḥ lanu וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כְּפָר-לָנוּ:
meḥal lanu kapper lanu





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For hoarding grudges and insults.
 For refusing to let go.
 For abandoning hope.
 Forgive us, pardon us and grant us atonement.

For making God in our own image.
 For our hypocrisy and self-righteousness.
 For profaning holy things.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

Ve-'al kullam elo'ah seliḥot selaḥ lanu וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כְּפָר־לָנוּ:
 meḥal lanu kapper lanu.

We have sinned against You unwillingly,
 And we have sinned against You willingly.
 We have sinned against You secretly,
 And we have sinned against You openly.
 We have sinned against You unintentionally,
 And we have sinned against You intentionally.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

Ve-'al kullam elo'ah seliḥot selaḥ lanu וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כְּפָר־לָנוּ:
 meḥal lanu kapper lanu

Forms of Prayer

We are seated.

Every sin pains the heart because it destroys the unity between the particular personality and the totality of existence (*Rav Kook*).





Kaddish titkabbeil

Yitgaddal ve-yitkaddash shemeih rabba
be-alma di vera khi-r'uteih.
Ve-yamlikh malkhuteih
be-ḥayyeikhon u-v-yomeikhon
u-v-ḥayyei de-khol beit yisra'el
ba-'agala u-vi-zman kariv.
Ve-imru amen.

Yehei shemeih rabba mevarakh
le-'alam u-l-'alemei 'almayya.

Yitbarakh ve-yishtabbah ve-yitpa'ar
ve-yitromam ve-yitnassei
ve-yit'haddar ve-yit'alleh ve-yit'hallal
shemeih de-kudsha

Berikh hu

Le-'eilla u-l-'eilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-alma.
Ve-imru amen.

קדיש תתקבל

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵי־הַרְבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעֲוִיתָּהּ.
וְיִמְלִיךְ מַלְכוּתָּהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְאָמְרוּ אָמֵן:

Congregation and Reader respond:

יְהֵא שְׁמֵי־הַרְבָּא מְבָרַךְ
לְעַלְמֵי וְלְעַלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵי־הַרְבָּא דְקֻדְשָׁא

Congregation and Reader:

בְּרִיךְ הוּא

Reader:

לְעֵלְא וְלְעֵלְא
מְכַל בְּרַכְתָּא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאָמִירֵן בְּעֵלְמָא.
וְאָמְרוּ אָמֵן:

READER'S KADDISH

Magnified and sanctified be God's great name
in this world, created as God willed.
May God's sovereignty be established
in your lifetime,
and the life of the entire House of Israel,
speedily and soon;
and let us say: Amen.

May God's great name be blessed forever,
in all worlds, unto eternity.

Blessed, praised and glorified;
extolled and honoured;
adorned, exalted and acclaimed
be the name of the Holy One,

the blessed,

far beyond
all prayer and song,
praise and consolation
that may be uttered in this world;
and let us say: Amen.





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<p>Titkabbeil tzelotehon u-va'utehon de-khol beit yisra'el kodam avuhon di vi-shmayya. Ve-imru amen.</p>	<p>תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קִדָּם אַבּוּהוֹן דִּי בְּשָׁמַיָּא. וְאִמְרוּ אָמֵן:</p>	<p>May the prayers and requests of the entire House of Israel be accepted before their Source in the heavens; and let us say: Amen.</p>
<p>Yehei shelama rabba min shemayya ve-hayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.</p>	<p>יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:</p>	<p>May there be abundant divine peace, bringing good life for us and all Israel; and let us say: Amen.</p>
<p>'Oseh shalom bi-mromav hu ya'aseh shalom 'aleinu ve-'al kol yisra'el, ve-al kol yoshvei teivel. Ve-imru amen.</p>	<p>עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאִמְרוּ אָמֵן:</p>	<p>May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.</p>





PETAḤ LANU SHA'AR
OPEN FOR US THE GATES

This last image in the *Mahzor* reprises the image of gates that appeared in the Rosh Ha-Shanah *Ma'ariv* papercut. The gates here, unlike the first set, are almost closed as we chant the final prayers at the setting of the sun, depicted in the western sky. In the verse above the arch we ask God one last time this year in the plaintive theme of the *Ne'ilah* service: "Open for us the gates, even as the gates are closing, for daylight fades.... Let us enter your gates at last." In Jewish tradition, the gates of *teshuvah* are never closed. Forgiveness can always be sought through "righteous deeds, prayer and return," as we chant many times during these Days of Awe.

Inspired by the words of the lovers in the Song of Songs, "Open for me," the rabbis recount the following legend: The Holy One said to Israel, "Make for me an opening of *teshuvah*, as wide as a needle's eye, and I will widen it into an opening through which wagons and carriages can pass." According to this legend, it is our own effort, even the very slightest, that initiates the dynamic of *teshuvah*.





Temple Micah





נְעִילָה NE'ILAH

Ne'ilah, the Closing Service of Yom Kippur, is unique to this most sacred day of the year. Its name is derived from the ritual of closing the gates of the Temple in ancient times.

"In temple times deputations of laymen were delegated to be present each day when the priests offered up the sacrifices on behalf of Israel. Towards the end of the day when the temple gates were about to be shut these men would recite the Prayer of the Closing of the Gates (Ne'ilat She'arim)... At a later period it was natural to associate the idea of the closing gates with the gates of heaven open to prayer during the long day. The note sounded at Ne'ilah is one of hope. The sun is about to set, the prayers have ascended on high, Israel has become reconciled to its God. The traditional melodies express the mood of longing, of yearning for a better life, of triumph over sin" (Louis Jacobs).

Ne'ilah commences with **Ashrei (Psalm 145)**, and **U-Va Le-Tzion**, readings that are deferred to here from their usual position as introductions to the Minḥah, Afternoon Service. (Every Minḥah service begins with Ashrei; U-Va Le-Tzion is added on Sabbaths and festivals.) The introductory piyyut of this service, **El Nora 'Alilah**, "God whose work is awesome," underscores the urgency of the prayers of this service with its refrain, "as the Gates of Mercy close." The recitation of the Yom Kippur **Amidah** for the fifth time in the day is made unique by the change of all instances of the phrase *kotveinu*, "inscribe us" (in the Book of Life) to *hotmeinu*, "seal us" (in the Book of Life). Following the Amidah, we once again have the **Seliḥot**, Prayers of Forgiveness, and **Viddui**, Confession of Sins.

The Seliḥot of Ne'ilah begin with the beautiful **Petaḥ Lanu Sha'ar**, "Open for us the gates." In addition to the Seliḥot prayers already familiar to us from the earlier services (**El Melekh Yoshev** and **Ki Anu 'Ammekha**), the following compositions invoking God's compassion are introduced for the first time in this final service of the day: **U-Mi Ya'amod**, "Who could stand", **Enkat Mesalledekha**, "May the cry





of those who praise you rise”, **Raḥem Na Kehal**, “Have compassion for the entire community” and **Sha’arei Shamayim Petaḥ**, “Open the gates of heaven.”

The Viddui of Ne’ilah commences with the already familiar **Ki Anu ‘Azei Fanim**, “We are insolent” and **Ashamnu**, “We have sinned.” The Viddui of this service is distinguished by the absence of the Attah Yodei’a Razei ‘Olam, “All our secrets are known to you” and the lengthy litany of sins, the ‘Al Het, “For the sin.” Instead, we find two briefer, more hopeful prayers of atonement: **Attah Notein Yad**, “You lend support to those who have transgressed” and **Attah Hivdalta Enosh**, “You have distinguished humanity.” The Viddui then concludes with a reprise of **Avinu Malkeinu**, “Our Source, Our Sovereign,” introducing the day’s powerful concluding notes.

The day comes to a climax in the congregational affirmation of **Shema Yisrael**, “Hear O Israel,” followed by the threefold repetition of **Barukh Shem Kevod**, “Blessed be God’s ruling Presence” and the sevenfold chant of **Adonai Hu Ha-Elohim**, “The Eternal One is God!” The shofar is then sounded, followed by the concluding chant of **Le-Shanah Ha-Ba’ah Bi-Yerushalayim**, “Next year in Jerusalem!”





NE'ILAH

Open for us the gates
Even as the gates are closing,
For daylight fades.
The day is waning,
The sun is setting and ebbing away;
Let us enter your gates at last.

In our lives many gates swing shut.

As we begin life, it spreads before us like a corridor with many doors. But as we walk down this corridor the doors close behind us, one by one, year by year. This is a teaching of the *Ne'ilah* service: Remember the still open doors. Enter them before they close.

Before it is too late, let us open the gateways to truth, enter the portals of beauty, go through the doors of goodness. Let us open the gates to those things in life which abide eternally — before the gates swing shut, before the doors are closed.

THE FINAL SHOFAR BLAST

At *Ne'ilah* there are so many images of finality: the gates that are closing, the book that is sealed, the judgment that is handed down on Israel and the world. All the outward images are of urgency, of decision, of the last chance to escape to safety, as if we see thousands of souls streaming towards the closing gates, desperately trying to get in before they slam shut.

That is part of the truth of these last moments — and yet there is also another, an inner dimension. We are so estranged from our inner life, from the inner life of our tradition, that this annual drama brings too little and comes too late. In today's fragmented world...it is not easy to know where the truth of our Jewish task lies. But we should not be fooled by the feelings of the moment — or even the absence of such feelings.

For the journey through Yom Kippur was a real journey — one to be measured not by what we feel when it is over, but by how we lead our lives on the days and weeks and years afterwards, when the final *shofar* blast has pierced not only the highest reach of the heavens, but also the deepest reach of our souls.

Jonathan Magonet





FOR EVERYTHING THERE IS A SEASON

For everything there is a season,
And a time for every matter under the heavens.

We cannot choose our time of birth, but we can choose our manner of life.
We cannot hope to live forever, but we can choose to live with courage.

For everything there is a season,
And a time for every matter under the heavens.
A time to plant, and a time to harvest what has been planted.

Nothing grows without our planting; the gift of life is the gift of possibility
which our labour makes real. After faithful planting and nurture, the
harvest will come.

For everything there is a season,
And a time for every matter under the heavens.
A time to kill, and a time to heal.

Now is the time to begin to remake ourselves, so that we kill only the
ignorance and evil within us and around us: this work of healing is
the meaning of Atonement.

For everything there is a season,
And a time for every matter under the heavens.
A time to break down, and a time to build up.

The day has come to break down old habits of thought, in which people
are despised who differ from others. Time now to revere the human
image, to be generous in dealing with our fellow.

For everything there is a season,
And a time for every matter under the heavens.
A time to weep, and a time to laugh.

We must weep to see talents wasted and gifts misused: men, women, and
children thwarted by poverty and oppression, their hope for happiness
stillborn, while some use their skills to keep others from attaining to their
birthright. There will come a time when we will laugh to think that such
things were done in the childhood of our race.





A time to mourn, and a time to dance.

We mourn with all who suffer loss, and ease their burden with our care;
and then we dance and draw them into our circle of joy: that human circle
which remains unbroken, while God is present in our song.

A time to embrace, and a time to refrain from embracing.

Then it is time to embrace, to hold the beating heart enfolded within our
arms, and closer still, as spirit touches soul, and we are one. But when to
refrain? Only when a call for help draws us to another, and there is work
to do. But always we are warm with the memory of embracing, and the
promise of the time to come.

There is a time to seek, and a time to lose.

Let us seek one another, and find ourselves; let us lose those things within
us which cause us to be lost to the true goodness which God has placed
within us.

There is a time to keep, and a time to cast away.

May we learn here to keep faith with ourselves and with the promise of
our godlike image, casting away the bitterness and self-seeking which
make us less than we can be.

A time for God, and a time for humanity.

We turn to both in loyal love, and pledge ourselves to honour our heritage,
to keep our covenant, to live our faith — walking with God, aspiring to
perfection, labouring for a better life and a fruitful world, in a time
of peace.

Chaim Stern





Ashrei

Ashrei yoshevei veitekha
 'od yehalelukha. Selah.
 Ashrei ha-'am she-kakhah lo
 ashrei ha-'am she-adonai elohav.

Tehillah le-david.
 Aromimkha elohai ha-melekh
 va-avarekhah shimkha le-'olam va-'ed.
 Be-khol yom avarekhekka
 va-ahalelah shimkha le-'olam va-'ed.
 Gadol adonai u-mhullal me'od
 ve-li-gdullato ein ḥeiker.
 Dor le-dor yeshabbah ma'asekha
 u-gvurotekha yaggidu.

Hadar kevod hodekha
 ve-divrei nifle'otekha asihah.
 Ve'ezuz nore'otekha yomeiru
 u-gdullatekha asapperennah.

Zeikher rav tuvekha yabbi'u
 ve-tzidkatekha yeranneinu.
 Ḥannun ve-rahum adonai
 erekh appayim u-gdol ḥased.

אֲשֵׁרֵי

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ
 עוֹד יְהַלְלוּךָ. סֶלָה.
 אֲשֵׁרֵי הָעַם שְׁכַחָה לוֹ
 אֲשֵׁרֵי הָעַם שִׁיהוּהוּ אֱלֹהָיו:

תְּהִלָּה לְדָוִד.
 אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ
 וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
 בְּכָל-יוֹם אֶבְרַכְּךָ
 וְאֶהַלְלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
 גָּדוֹל יְהוָה וּמְהַלָּל מְאֹד
 וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
 דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ
 וּגְבוּרֹתֶיךָ יַגִּידוּ:

הַדָּר כְּבוֹד הוֹדֶךָ
 וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וְעִזּוֹז נֹרְאוֹתֶיךָ יֹאמְרוּ
 וּגְדוּלְתֶךָ אֲסַפְּרֶנָּה:

זִכָּר רַב-טוֹבוֹךָ יְבִיעוּ
 וְצִדְקָתֶךָ יְרַנְּנוּ:
 חַנּוּן וְרַחוּם יְהוָה
 אֶרְךָ אַפַּיִם וּגְדוֹל-חֶסֶד:

ASHREI

Happy are they who dwell in your house,
 they shall ever praise you. Selah! *Psalm 84*
 Happy the people for whom it is so,
 happy the people whose God is the Eternal.
Psalm 144

A psalm of praise. Of David.
 I extol you my God, the Sovereign,
 I bless your name forever and ever.
 Every day I bless you;
 I praise your name forever and ever.
 Great is the Eternal, exceedingly praised;
 your greatness is immeasurable.
 Generation to generation praises your works;
 they tell of your mighty acts.

Of the splendour of your majestic Presence
 and of your wondrous deeds will I speak.
 Your awesome powers shall be recounted;
 I will declare your greatness.

Your abundant goodness shall be voiced;
 your righteousness shall be celebrated.
 Gracious and compassionate is the Eternal,
 slow to anger, abounding in devotion.





<p>Tov adonai la-kol ve-rah'amav 'al kol ma'asav. Yodukha adonai kol ma'asekha va-ḥasidekha yevarekhukhah. Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru. Le-hodi'a' li-vnei ha-adam gevurotav u-khvod hadar malkhuto.</p>	<p>טוב-יהוה לכל ורחמיו על-כל-מעשיו: יודוך יהוה כל-מעשיך וחסידך יברכוכה: כבוד מלכותך יאמרו וגבורתך ידברו: להודיע לבני האדם גבורתו וכבוד הדר מלכותו:</p>	<p>The Eternal One is good to all; compassionate to all creation. All your works, O Eternal, shall praise you, your devoted ones shall bless you. They shall tell of your glorious reign and speak of your heroic might, informing all humanity of your great strength, the Presence of your majestic reign.</p>
<p>Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor. Someikh adonai le-khol ha-nofelim ve-zokeif le-khol ha-kefufim. 'Einei khol eilekha yesabbeiru ve-attah notein lahem et okhlam be-'itto. Potei'ah et yadekha u-masbi'a' le-khol ḥai ratzon.</p>	<p>מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור: סומך יהוה לכל-הנפלים וזוקף לכל-הכפופים: עיני-כל אליך ישברו ואתה נותן-להם את-אכלם בעתו: פותח את-ידך ומשביע לכל-חי רצון:</p>	<p>Your sovereignty reigns for all eternities; your rule is for all generations. The Eternal upholds all who are fallen and raises up all who are humbled. The eyes of all look hopefully to you, and you give them food in its season. You open your hand and satisfy the needs of all living.</p>
<p>Tzaddik adonai be-khol derakhav ve-ḥasid be-khol ma'asav. Karov adonai le-khol kore'av le-khol asher yikra'uhu ve-emet. Ritzon yerei'av ya'aseh ve-et shav'atam yishma' ve-yoshi'eim. Shomeir adonai et kol ohavav ve-eit kol ha-resha'im yashmid.</p>	<p>צדיק יהוה בכל-דרךכו וחסיד בכל-מעשיו: קרוב יהוה לכל-קראיו לכל אשר יקראהו באמת: רצון-יראיו יעשה ואת-שועתם ישמע וישיעם: שומר יהוה את-כל-אהביו ואת כל-הרשעים ישמיד:</p>	<p>The Eternal is just in every way and loving in all divine works. The Eternal is near to all who cry out, to all who call upon God in truth. God fulfills the desires of the reverent; God hears their cry and rescues them. The Eternal preserves the lovers of God, while destroying all doers of evil.</p>





739 THE CLOSING SERVICE

Tehillat adonai yedabber pi
vi-vareikh kol basar shem kodsho
le-'olam va-'ed.

תְּהִלַּת יְהוָה יְדַבֵּר פִּי
וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד:

My mouth shall ever praise the Eternal;
all flesh shall bless God's holy name
for ever and ever. *Psalm 145*

Va-anahnu nevareikh yah
mei-'attah ve-'ad 'olam. Hallelujah

וְאַנְהֵנוּ נִבְרָךְ יְהוָה
מֵעַתָּה וְעַד עוֹלָם. הַלְּלוּיָהּ

And we, we shall bless the Eternal One
now and forevermore. Hallelujah. *Psalm 115*

U-va le-tziyon

U-va le-tziyon go'eil
u-l-shavei fesha' be-ya'akov
ne'um adonai.
Va-ani zot beriti otam amar
adonai. Ruhi asher 'alekha
u-dvarai asher samti be-fikha
lo yamushu mi-pikha
u-mi-pi zar'akha
u-mi-pi zera' zar'akha amar adonai
mei-'attah ve-'ad 'olam.

וּבֹא לְצִיּוֹן
וּבֹא לְצִיּוֹן גּוֹאֵל
וּלְשָׁבִי פֶשַׁע בְּיַעֲקֹב
נְאֻם יְהוָה:
וְאֲנִי זֹאת בְּרִיתִי אִתָּם אָמַר
יְהוָה. רוּחִי אֲשֶׁר עָלֶיךָ
וּדְבָרַי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ
לֹא-יִמוּשׁוּ מִפִּיךָ
וּמִפִּי זֶרַעךָ
וּמִפִּי זֶרַע זֶרַעךָ אָמַר יְהוָה
מֵעַתָּה וְעַד-עוֹלָם:

U-VA LE-TZION

"A redeemer shall come to Zion and to those
of Jacob who turn from transgression,"
declares the Eternal.
"As for me, this is my covenant with them,"
says the Eternal. "My spirit upon you
and my words which I set in your mouth
shall not depart from your mouth,
nor from out of the mouths of your children
or your children's children," says the Eternal,
"henceforth and forever." *Isaiah 59*

Ve-attah kadosh
yosheiv tehillot yisra'el.
Vekara zeh el zeh ve'amar
Kadosh kadosh kadosh
adonai tzeva'ot
melo khol ha-aretz kevodo.
Vattissa'eini ru'ah
va'eshma' aharai
kol ra'ash gadol

וְאַתָּה קָדוֹשׁ
יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
וַיִּקְרָא זֶה אֶל-זֶה וַיֹּאמְרוּ-
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְהוָה צְבָאוֹת
מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:
וַתְּשִׂאֵנִי רוּחַ
וַאֲשַׁמַּע אַחֲרַי
קוֹל רַעַשׁ גָּדוֹל-

You are holy,
enthroned amidst the praise of Israel. *Psalm 22*
They each echoed one another, crying:
"Holy, holy, holy,
is the Source of all forces,
whose Presence fills the whole world." *Isaiah 6*
Then a spirit uplifted me
and I heard behind me
a great thundering noise:





Barukh kevod adonai mi-mekomo.
Adonai yimlokh le-‘olam va-‘ed.

בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

“Boundless is God’s Presence, a limitless Source!”
Ezekiel 3
The Eternal shall reign for ever and ever.
Exodus 15

Barukh hu eloheinu
she-bera’anu li-khvodo
ve-hivdilanu min ha-to’im
ve-natan lanu torat emet
ve-ḥayyei ‘olam nata’ be-tokheinu.
Hu yiftaḥ libbeinu be-torato
ve-yaseim be-libbeinu ahavato ve-yir’ato
ve-la-‘asot retzono
u-l-‘ovdo be-leivav shaleim.
Lema’an lo niga’ la-rik
ve-lo neileid la-behalah.

בָּרוּךְ הוּא אֱלֹהֵינוּ
שֶׁבְרָאָנוּ לְכַבּוֹדוֹ
וְהִבְדִּילָנוּ מִן הַתּוֹעִים
וְנָתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָמַע בְּתוֹכֵנוּ:
הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ
וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ
וְלַעֲשׂוֹת רְצוֹנוֹ
וְלַעֲבֹדוֹ בְּלֵבָב שְׁלֵם.
לִמְעַן לֹא נִיגַע לְרִיק
וְלֹא נִגְדֵל לְבַהֲלָהּ:

Boundless is our God
who created us in the divine image
and separated us from the erring;
who has given us a Torah of truth
and planted eternal life within us.
May God’s Teaching open our hearts,
setting love and awe in our hearts
that we might carry out God’s will
and serve with a whole heart;
that we not labour in vain,
nor bring forth in dismay.

Barukh ha-gever asher yivtaḥ b-adonai
vehayah adonai mivtaḥo.

בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה
וְהָיָה יְהוָה מִבְּטַחוֹ:

Blessed is the one who trusts in the Eternal
and for whom the Eternal One provides trust.
Jeremiah 17

Bit’ḥu v-adonai ‘adei ‘ad
ki be-yah adonai tzur ‘olamim.

בְּטַחוּ בִּיהוָה עַד־עַד
כִּי בֵּיהּ יְהוָה צוּר עוֹלָמִים:

Trust in the Eternal forever
for the Eternal God is an everlasting Rock.
Isaiah 26

Ve-yivteḥu vekha yode’ei shemekha
ki lo ‘azavta
doreshkha adonai.
Adonai ḥafeitz lema’an tzidko
yagdil torah ve-yadir.

וַיִּבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ
כִּי לֹא־עָזַבְתָּ
דְּרֹשְׁיֶךָ יְהוָה:
יְהוָה חָפֵץ לְמַעַן צִדְקוֹ
יַגְדִּיל תּוֹרָה וַיְאֲדִיר:

Those who know you put their trust in you;
you do not abandon
those who seek you, Eternal One. *Psalms 9*
The Eternal desires for the sake of righteousness
that Torah be enhanced and glorified. *Isaiah 42*





MEDITATIONS ON TESHUVAH

V

THE GATES OF PRAYER

Se'u she'arim rasheikhem שְׂאוּ שַׁעְרֵיכֶם רָאִשֵׁיכֶם *Gates, lift up your heads!*
 ve-hinnase'u pit'hei 'olam. וְהִנָּסְאוּ פִתְחֵי עוֹלָם: *Be raised, you everlasting doors! Psalm 24*

The gates of prayer are sometimes open and sometimes closed, but the gates of *teshuvah* are ever open. As the sea is always accessible, so is the hand of the Blessed Holy One always open to receive those who return.

Midrash

In the future world a person will be asked, "What was your occupation?" If the reply is, "I fed the hungry," then they respond, "This is the gate of the Eternal; those who feed the hungry, let them enter" (*cf. Psalm 118:20*). So with giving drink to the thirsty, clothing the naked, with those who look after orphans, and with those, generally, who do deeds of loving kindness. All these are gates of the Eternal and those who do such deeds shall enter within them.

Midrash Tehillim

THE DAY IS SHORT

Rabbi Tarfon used to say: The day is short, the work is great and the Master of the house is insistent. You are not obligated to complete the task, but neither are you free to desist from it.

Pirke Avot

Kol ha-'olam kullo gesher tzar me'od כָּל הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד The entire world is a very narrow bridge,
 ve-ha-ikkar lo le-faheid klal וְהֵעֵקֶר לֹא לְפַחֵד כָּלֵל but the main thing is not to fear at all.

Nahman of Bratzlav





REPENTANCE IN AN INSTANT

There are those who can only attain the world to come in many years, and there are those who attain it in an instant (Talmud, Avodah Zarah 10b).

The past can be cancelled by a true cry from the heart to God and a return to God's law. This holds not only for the annual reckoning, but to the last hour a man lives; so my grandfather taught me.

He had in his Bronx apartment a lodger less learned than himself, and much fiercer in piety. One day when we were studying the laws of repentance together, the lodger burst from his room. "What!" he said. "The atheist guzzles whisky and eats pork and wallows with his women all his life long, and then repents the day before he dies and stands guiltless? While I spend a lifetime trying to please God?"

My grandfather pointed to the book. "So it is written," he said gently. — "Written!" the lodger roared. "There are books and there are books," and he slammed back into his room.

The lodger's outrage seemed highly logical. My grandfather pointed out afterwards that cancelling the past does not turn it into a record of achievement. It leaves it blank, a waste of spilled years. A man had better return, he said, while time remains to write a life worth scanning. And since no man knows his death day, the time to get a grip on his life is the first hour when the impulse strikes him.

Herman Wouk

THE FLUTE

A certain villager used to pray on the Days of Awe in the Baal Shem Tov's House of Prayer. Now this man had a boy whose wit was dull and who could not even read the letters in the prayer book, much less recite a holy word. When the boy became bar mitzvah, his father took him to the synagogue, so as to be able to watch him and keep him from eating out of ignorance on the holy fast day.

Now the boy had a little flute on which he used to play all the time when he sat in the field tending his flock. He took the flute with him and put it in his coat, without his father knowing about it. The boy sat dutifully in the synagogue all Yom Kippur without praying, because he did not know how. During the Musaf Prayer he said to his father, "Father, I want to play my flute." His father became terrified, and spoke sharply to the boy, warning him that he dare not do any such thing.





During the Minḥah Prayer the boy again pleaded, “Father, let me play on my flute.” Again the father spoke sharply to his son, and warned him to restrain himself.

Nevertheless, the boy persisted in demanding of his father, “Please let me play on my flute.” When it came time for the Ne’ilah Prayer, the boy could no longer restrain himself. He suddenly reached for his flute and before his father could stop him, the boy blew a blast so loud that all who heard it were taken aback.

When the Baal Shem Tov heard the sound, he shortened the prayers and smiled, saying, “The prayer of this boy’s flute was a true prayer of the heart, and by its merit all the prayers of the community have been lifted up.”

Hasidic

Be-terem

Be-terem ha-sha’ar yissageir,
 be-terem kol ha-amur ye’ameir,
 be-terem ehyeh aḥeir.
 Be-terem yakrish dam navon,
 be-terem yissageru ha-devarim ba-aron,
 be-terem yitkasheh ha-beiton.
 Be-terem yissatemu kol nikvei ha-ḥalilim,
 be-terem yusberu kol ha-kelalim,
 be-terem yishberu et ha-keilim.
 Be-terem ha-ḥok yikkaneis le-tokpo
 be-terem elohim yisgor et kappo
 be-terem neileikh mi-poh.

בְּטֶרֶם

בְּטֶרֶם הַשַּׁעַר יִסָּגֵר,
 בְּטֶרֶם כָּל הָאִמּוֹר יֵאָמֵר,
 בְּטֶרֶם אֶהְיֶה אַחֵר.
 בְּטֶרֶם יִקְרִישׁ דָּם נָבוֹן,
 בְּטֶרֶם יִסָּגְרוּ הַדְּבָרִים בְּאֵרוֹן,
 בְּטֶרֶם יִתְקַשֶּׂה הַבַּיִת.
 בְּטֶרֶם יִסָּתְמוּ כָּל נִקְוֵי הַחֲלִילִים,
 בְּטֶרֶם יִסָּבְרוּ כָּל הַכֵּלָלִים,
 בְּטֶרֶם יִשָּׁבְרוּ אֶת הַכֵּלִים.
 בְּטֶרֶם הַחֹק יִכְנַס לְתֹקְפוֹ
 בְּטֶרֶם אֱלֹהִים יִסָּגֵר אֶת כַּפּוֹ
 בְּטֶרֶם נִלְךְ מִפּוֹה.

BEFORE

Before the gate has been closed,
 before the last question is posed,
 before I am transposed.
 Before the weeds fill the gardens,
 before there are no pardons,
 before the concrete hardens.
 Before all the flute-holes are covered,
 before things are locked in the cupboard,
 before the rules are discovered.
 Before the conclusion is planned,
 before God closes his hand,
 before we have nowhere to stand.

*Yehuda Amichai
 trans., Stephen Mitchell*





Attah ha-yodei'a' maḥshevot

Attah ha-yodei'a' maḥshevot adam
 u-meivin se'ippei leiv basar va-dam.
 Yada'ta ki ve-khol libbi
 la-'asot retzonekha ḥafatzti.

U-mi-lefanekha esh'al kol yamai.
 Aḥalai yikkonu derakhai li-shmor
 ḥukkekha.
 Aval attah yada'ta
 ki sevavuni ḥavlei ha-yeitzer ha-ra'
 asher bo veḥantani.
 Va-afafuni havlei ha-'olam
 asher bo tzeraftani.
 'Ad asher libbi seḥarḥar
 ve-khoḥi 'azavani.

Ve-lo yittenuni le-hazkir shimkha
 be-vor leiv u-v-nikyon kaf.
 Li-rdof tzedakah u-mishpat
 ve-la-'asot ḥesed ve-emet.

Ve-shafakhti negdekha teḥinnot ve-siḥot
 le-'oreir nafshi ha-yeshainah mi-shenatah.

Yada'ti omnām
 ki lo ve-rov devarim titratzeh.

אתה היודע מחשבות

אתה היודע מחשבות אדם
 ומבין סעפי לב בשר ודם.
 ידעת כי בכל-לבי
 לעשות רצונך הפצתי:

ומלפניך אשאל כל-ימי.
 אחלי יכנו דרכי לשמר חק־ך:
 אבל אתה ידעת
 כי סבבוני חבלי היצר הרע
 אשר בו בחנתני.
 ואפפוני הבלי העולם
 אשר בו צרפתני.
 עד אשר לבי סחרחר
 וכחי עזבני:

ולא-יתנוני להזכיר שמך
 בבר-לב ובנקיון-פה.
 לרדף צדקה ומשפט
 ולעשות חסד ואמת:

ושפכתי נגדך תחנונות ושיחות
 לעורר נפשי הישנה משנתה:

ידעת אמנם
 כי לא ברב דברים תתרצה.

YOU WHO KNOW THE THOUGHTS

You who know the thoughts of flesh and blood
 and understand our human vacillations,
 you know that my heart's desire
 is to do your will.

My daily refrain is:
 Let me be constant in keeping your law!
 But you know
 how ensnared I am by my impulses
 with which you test me.
 I am overwhelmed by the vanities of this world
 with which you try me
 until my mind reels
 and my strength fails.

They keep me from invoking your name
 with a pure heart and clean hands,
 from pursuing righteousness and justice
 and doing what is truly kind.

And so I pour my heart out to you,
 to arouse my dormant spirit from its sleep.

I know full well
 that you are not appeased by endless speech.





745 THE CLOSING SERVICE

Ve-lo ve-ru'ah sefatayim timmatzei.
 Ki im be-shever ru'ah
 u-v-herdat nefesh ve-rokh leivav.

וְלֹא בְרוּחַ-שִׁפְתַיִם תִּמְצָא.
 כִּי-אִם בְּשִׁבְר־רוּחַ
 וּבְחִרְדַת-נֶפֶשׁ וְרִדְד־לֵבָב:

You are not to be reached by mere breath of lips,
 but only by a broken spirit,
 a trembling soul, and tender heart.

Horeini adonai darkekha
 u-nheini be-orah mishor.
 Ve-haveir mahshevotai ve-taheir ra'yonai
 mei-havlei ha-'olam.

הוֹרֵנִי יְהוָה דְרֶכֶךָ
 וְנַחֲנֵנִי בְּאֹרַח מִישׁוֹר:
 וְהַבֵּר מַחְשְׁבוֹתַי וְטַהַר רְעֵיוֹנַי
 מִהַבְּלֵי הָעוֹלָם:

Teach me, Eternal One, your ways,
 guide me upon the upright path.
 Cleanse my thoughts and purify my intentions
 from the vanities of this world.

Ve-hatzileini mi-kol tzarot ve-tzukot
 ha-mavdilot beini le-veinekha
 ve-ha-maddiḥot oti mei-'avodatekha.

וְהַצִּילֵנִי מִכָּל-צָרוֹת וְצוּקוֹת
 הַמַּבְדִּילוֹת בֵּינִי לְבֵינֶךָ
 וְהַמְדִּיחֹת אוֹתִי מֵעֲבוֹדֹתֶיךָ:

Save me from all trouble and sorrows
 that would separate us
 and shut me out from your service.

Ve-ha'aveir seivel enosh mei-'al tzavvari.
 Ve-yaheid libbi la-'amos 'ol mitzvotekha
 ki vam hayyei ruhi.

וְהַעֲבֵר סֶכֶל אָנוּשׁ מֵעַל-צָוָאֲרֵי.
 וְיַחַד לִבִּי לְעַמִּם עַל מִצְוֹתֶיךָ
 כִּי בָם חַיִּי רוּחִי:

Remove human suffering from my shoulders,
 and direct my heart to bear your mitzvot
 for by them my spirit lives.

Ve-ashuv eilekha
 bi-tshuvah sheleimah be-khol libbi.
 Leiv tahor bera li elohim
 ve-ru'ah nakhon haddeish be-kirbi.

וְאָשׁוּב אֵלֶיךָ
 בְּתַשׁוּבָה שְׁלֵמָה בְּכֹל-לִבִּי.
 לֵב טָהוֹר בְּרָא-לִי אֱלֹהִים
 וְרוּחַ נְכוּן חֲדָשׁ בְּקִרְבִּי:

Let me then return to you
 with all my heart, in perfect repentance.
 Create for me a pure heart, O God,
 and renew me with a steadfast spirit.

Bahya Ibn Pakudah





THE HEART OF THE MATTER

For twenty-five hours the Jew has prayed out his or her heart and mind on this Day of Atonement. When evening comes and the long fast draws to a close, tens of thousands of words must have been spoken and sung. And yet somehow we still feel that we have not penetrated to the heart of the matter; there are further unspoken feelings buried in us and interior courts in God's palace which we have not yet entered.

Therefore, we muster the remaining physical and spiritual forces left under our command, and make one last desperate effort to descend into the human depths and to climb to the divine heights. But words have earlier proved futile. We cry out the *Shema* — we repeat “Blessed be God's ruling Presence for ever and ever” three times — and we stammer, each time at a higher and, as it were, more urgent pitch seven times over the three Hebrew words: “The Eternal alone is God.” No longer is it the meaning of the words but rather their rhythm, the scream of the soul that squeezes through them, the hammering of their insistent repetition, in which we place our hope. And, as if even this last resort had failed, finally we abandon the human voice and verbal expression altogether. We reach for the *shofar* and blow one long, piercing shriek: *teki'ah gedolah* — “This, surely, must rend the heavens.”

Steven S. Schwarzschild

El nora 'alilah	אל נורא עלילה	EL NORA 'ALILAH
El nora 'alilah	אל נורא עלילה	God whose work is awesome.
el nora 'alilah	אל נורא עלילה	God whose work is awesome,
hamtzei lanu mehilah	הַמְצֵא לָנוּ מְחִילָה	help us to find pardon
bi-sh'at ha-ne'ilah.	בְּשַׁעַת הַנְּעִילָה:	as the Gates of Mercy close.
Metei mispar keru'im	מֵתֵי מִסְפָּר קְרוּאִים	We are few in number,
lekha 'ayin nose'im	לְךָ עַיִן נוֹשָׂאִים	yet to you our vision rises.
u-msalledim be-hilah	וּמְסַלְלִים בְּחִילָה	We tremble while we praise,
bi-sh'at ha-ne'ilah.	בְּשַׁעַת הַנְּעִילָה:	as the Gates of Mercy close.





747 THE CLOSING SERVICE

<p>Shofekhim lekha nafsham meheih pish'am ve-khahasham hamtzi'eim mehilah bi-sh'at ha-ne'ilah.</p>	<p>שׁוֹפְכִים לְךָ נַפְשָׁם מְחַה פְּשָׁעַם וְכַחֲשָׁם הַמְצִיאִים מְחִילָה בְּשַׁעַת הַנְּעִילָה:</p>	<p>They pour out their souls to you — wipe out their sin and denial. Find them pardon before the Gates of Mercy close.</p>
<p>Heyeih lahem le-sitrah ve-halletzeim mi-me'eirah ve-hatemeim le-hod u-l-gilah bi-sh'at ha-ne'ilah.</p>	<p>הִיְהִי לָהֶם לְסִטְרָה וְחַלְצֵם מִמְּאֹרָה וְחַתְמֵם לְהוֹד וּלְגִילָה בְּשַׁעַת הַנְּעִילָה:</p>	<p>Be a shield around them. Deliver them from terror, secure for them glory and joy, as the Gates of Mercy close.</p>
<p>Hon otam ve-raheim ve-khol loheitz ve-loheim 'aseih vahem pelilah bi-sh'at ha-ne'ilah.</p>	<p>חֲנּוּ אוֹתָם וְרַחֵם וְכֹל-לוֹחֵץ וְלוֹחֵם עֲשֵׂה בָהֶם פְּלִילָה בְּשַׁעַת הַנְּעִילָה:</p>	<p>Be gracious to them and compassionate. Bring judgment on all who would oppress or cause harm as the Gates of Mercy close.</p>
<p>Zekhor tzidkat avihem ve-haddeish et yemeihem ke-kedem u-t'hillah bi-sh'at ha-ne'ilah.</p>	<p>זְכוֹר צְדָקַת אֲבוֹתָם וְחַדְשׁ אֶת-יְמֵיהֶם בְּקֶדֶם וּתְחִלָּה בְּשַׁעַת הַנְּעִילָה:</p>	<p>Recalling the righteousness of their ancestors, renew their days as of old, once again before the Gates of Mercy close.</p>
<p>Kera na shenat ratzon ve-hasheiv she'eirit ha-tzon le-oholivah ve-oholah bi-sh'at ha-ne'ilah.</p>	<p>קְרָא נָא שָׁנַת רְצוֹן וְהַשִּׁב שְׂאֵרֵית הַצֹּאן לְאוֹהֲלֵיבָה וְאוֹהֲלָה בְּשַׁעַת הַנְּעִילָה:</p>	<p>Declare a year of acceptance, and bring back the remnant of the flock with honour and glory, as the Gates of Mercy close. <i>Moses Ibn Ezra</i></p>





Ḥatzi kaddish

חצי קדיש

ḤATZI KADDISH

Yitgaddal ve-yitkaddash shemeih rabba
be-alma di vera khi-r'uteih.
Ve-yamlikh malkhuteih
be-ḥayyeikhon u-v-yomeikhon
u-v-ḥayyei de-khol beit yisra'el
ba-'agala u-vi-zman kariv.
Ve-imru amen.

Reader:
יִתְגַדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְאָמְרוּ אָמֵן:

Magnified and sanctified be God's great name
in this world, created as God willed.
May God's sovereignty be established
in your lifetime,
and the life of the entire House of Israel,
speedily and soon;
and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
le-'alam u-l-'alemei 'almayya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

May God's great name be blessed forever,
in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbaḥ ve-yitpa'ar
ve-yitromam ve-yitnassei
ve-yit'haddar ve-yit'alleh ve-yit'hallal
shemeih de-kudsha

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא

Blessed, praised and glorified,
extolled and honoured,
adorned, exalted and acclaimed,
be the name of the Holy One,

Congregation and Reader:

Berikh hu.

בְּרִיךְ הוּא.

the blessed,

Reader:

Le-'eilla u-l-'eilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-alma. Ve-imru amen.

לְעֵלְא וְלְעֵלְא
מִכָּל בְּרִכְתָּא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאָמִירֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

far beyond
all prayer and song,
praise and consolation that may be
uttered in this world; and let us say: Amen.





YOM KIPPUR AMIDAH

Adonai sefatai tiftah u-fi yaggid
tehillatekha.

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu elohei avraham
elohei yitzhak v-eilohei ya'akov.
Elohei sarah elohei rivkah
v-eilohei raheil ve-lei'ah.
Ha-el ha-gadol ha-gibbor ve-ha-nora
el 'elyon
gomeil hasadim tovim ve-koneih ha-kol.
Ve-zokheir hasdei avot
u-meivi ge'ullah
li-vnei veneihem
lema'an shemo be-ahavah.

אָבוֹת
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
 אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
 וְאֱלֹהֵי רָחֵל וְלֵאָה.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
 אֵל עֵלְיוֹן
 גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל.
 וְזוֹכֵר חֲסֵדֵי אֲבוֹת
 וּמְבִיא גְאֻלָּה
 לְבָנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה:

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children's children,
for the sake of God's name.

Zokhreinu le-hayyim
melekh hafeitz ba-hayyim
ve-hotmeinu be-seifer ha-hayyim
lema'ankha elohim hayyim.

זְכַרְנוּ לְחַיִּים
מֶלֶךְ חַפֵּץ בְּחַיִּים
וְחָתַמְנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים:

Remember us for life,
our Sovereign who delights in life;
seal us in the book of life
to fulfill your will, God of life.

Melekh 'ozeir u-moshi'a' u-magein.
Barukh attah adonai
magein avraham u-fokeid sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בְּרוּךְ אַתָּה יְהוָה
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה:

Sovereign Power and saving Protector!
Blessed are you, the Everpresent,
Shield of Abraham and Surety of Sarah.





God as the source of ethical power.

Gevurot

Attah gibbor le-'olam adonai
 meḥayyeih meitim (kol ḥai) attah
 rav le-hoshi'a'.
 Mekhalkeil ḥayyim be-ḥesed
 meḥayyeih meitim (kol ḥai)
 be-raḥamim rabbim.
 Someikh nofelim ve-rofei ḥolim
 u-mattir asurim u-mkayyeim
 emunato
 li-sheinei 'afar.
 Mi khamokha ba'al gevurot.
 U-mi domeh lakh
 melekh meitim u-meḥayyeh
 u-matzmi'ah yeshu'ah.

גְּבוּרוֹת
 אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
 מְחַיֶּה מֵתִים (כָּל חַי) אַתָּה
 רַב לְהוֹשִׁיעַ:
 מְכַלְכֵּל חַיִּים בְּחֶסֶד
 מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
 וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
 לִישְׁנֵי עָפָר:
 מִי כְמוֹךָ בַּעַל גְּבוּרוֹת.
 וּמִי דוֹמֶה לָךְ
 מֶלֶךְ מֵתִים וּמְחַיֶּה
 וּמְצַמִּיחַ יֵשׁוּעָה:

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
 renewing life (sustaining life) beyond death
 you are great in deliverance.
 You sustain life with loving devotion,
 renew life (sustain life) eternally with great compassion:
 upholding the fallen, healing the sick,
 freeing captives, and keeping divine faithfulness
 for those who sleep in dust.
 Who compares with you, master of all powers!
 Who is like you —
 a Sovereign that brings death, generates life,
 and causes divine fulfillment to flourish.

Mi khamokha av ha-raḥamim
 zokheir yetzurav le-ḥayyim
 be-raḥamim.

מִי כְמוֹךָ אָב הַרְחָמִים
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

Who compares with you, Source of all compassion,
 who remembers with love all you created for life!

Ve-ne'eman attah le-haḥayot
 meitim (kol ḥai).
 Barukh attah adonai
 meḥayyeih ha-meitim (kol ḥai).

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים (כָּל חַי):
 בְּרוּךְ אַתָּה יְהוָה
 מְחַיֶּה הַמֵּתִים (כָּל חַי):

Faithful are you to renew life (sustain life) eternally.
 Blessed are you, Life-giver,
 who renews life (sustains life) beyond death.

meḥayyei meitim, "renewing life beyond death," — Five references are made to God as the power that "renews life beyond death," "generates life," "renews life eternally." This five-fold repetition reminds us of the five ascending dimensions of the human soul: *nefesh*, *ruah*, *neshamah*, *ḥayyah*, and *yehidah* — "life force," "spirit," "personality," "transcendence" and "essence." This richly textured differentiation of the soul suggests the many levels on which life may be renewed: energy, affect, intellect, will and unity.





Kedushat ha-shem

Na'aritzekha ve-nakdishekha
 ke-sod si'ah sarfei kodesh
 ha-makdishim shimkha ba-kodesh.
 Ka-katuv 'al yad nevi'ekha.
 Vekara zeh el zeh ve'amar

**Kadosh kadosh kadosh
 adonai tzeva'ot
 melo khol ha-aretz kevodo.**

Kevodo malei 'olam
 mesharetav sho'alim zeh la-zeh
 ayyeih mekom kevodo
 le-'ummatam barukh yomeiru

**Barukh kevod adonai
 mi-mekomo.**

Mi-mekomo hu yifen be-rahamim
 ve-yahon 'am ha-meyahadim shemo
 'erev va-voker be-khol yom tamid
 pa'amayim be-ahavah Shema omerim

**Shema yisra'el adonai eloheinu
 adonai ehad.**

God as the source of holiness.

קְדוּשַׁת הַשֵּׁם

נַעֲרִיצֶךָ וְנַקְדִּישֶׁךָ
 כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ
 הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ.
 כְּכַתוּב עַל יַד נְבִיאֶךָ.
 וְקָרָא זֶה אֶל זֶה וְאָמַר –

**קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
 יְהוָה צְבָאוֹת
 מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:**

כְּבוֹדוֹ מְלֵא עוֹלָם
 מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לְזֶה
 אֵיזָה מְקוֹם כְּבוֹדוֹ
 לְעִמָּתָם בְּרוּךְ יֹאמְרוּ –

**בְּרוּךְ כְּבוֹד יְהוָה
 מִמְּקוֹמוֹ:**

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
 וְיַחַן עִם הַמְּיַחֲדִים שְׁמוֹ
 עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד
 פְּעִמַּיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים –

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
 יְהוָה אֶחָד:**

**3. KEDUSHAT HA-SHEM:
 HOLINESS**

We shall revere and sanctify you
 with the mystic utterance of holy
 Seraphim who sanctify your name.
 As envisioned by your prophets:
 “They echoed one another, crying:

‘Holy, holy, holy
 is the Source of all forces,
 whose Presence fills the whole world.’ *Isaiah 6*

God’s Presence fills the world
 yet the ministering angels ask one another:
 “Where is the place of God’s Presence?”
 and they respond with equal praise:

“Boundless is God’s Presence,
 a limitless Source!” *Ezekiel 3*

From that Endless Source, turn with compassion
 and show grace to the people who unify your name.
 Evening and morn, every day continually,
 twice daily proclaiming with love the Shema:

“Hear O Israel, the Eternal One is our God,
 the Eternal One alone!” *Deuteronomy 6*





Hu eloheinu hu avinu
 hu malkeinu hu moshi'einu
 ve-hu yashmi'einu be-rah'amav sheinit
 le-'einei kol hai

הוא אלהינו הוא אבינו
 הוא מלכנו הוא מושיענו
 והוא ישמיענו ברחמי שנית
 לעיני כל חי-

This One is our God, this One our Source
 this One our Sovereign, our Redeemer.
 This One, with love, will let us hear once again
 in the sight of all living:

**Li-hyot lakhem I-eilohim.
 Ani adonai eloheikhem.**

להיות לכם לאלהים.
 אני יהוה אלהיכם:

**“...to be your God;
 I am the Eternal, your God.”** *Numbers 15*

Addir addireinu adonai adoneinu
 mah addir shimkha be-khol ha-aretz.
 Vehayah adonai le-melekh
 'al kol ha-aretz
 ba-yom ha-hu yihyeh adonai ehad
 u-shmo ehad.

אדיר אדירנו יהוה אדוננו
 מה אדיר שמך בכל הארץ:
 והיה יהוה למלך
 על כל הארץ
 ביום ההוא יהיה יהוה אחד
 ושמו אחד:

Our most glorious One, Eternal our God,
 how glorious is your name in all the world.
 The Eternal will be sovereign
 over all the earth;
 in that day the Eternal will be One,
 whose name shall be ‘Oneness.’ *Zechariah 14*

U-v-divrei kodshekha katuv leimor
**Yimlokh adonai le-olam.
 Elohayikh tziyyon le-dor va-dor.
 Haleluyah.**

ובדברי קדשך כתוב לאמר-
 ימלך יהוה לעולם.
 אלהיך ציון לדור ודור.
 הללויה:

And in your holy writings it is said:
**“The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah!”** *Psalms 146*

Le-dor va-dor naggid godlekha
 u-l-neitzah netzahim kedushatekha
 nakdish.
 Ve-shivhakha eloheinu
 mi-pinu lo yamush le-olam va-ed
 ki el melekh gadol ve-kadosh attah.

לדור ודור נגיד גדלך
 ולנצח נצחים קדשתך נקדיש.
 ושבחך אלהינו
 מפנינו לא ימוש לעולם ועד
 כי אל מלך גדול וקדוש אתה:

In every generation we tell of your greatness;
 for all eternity we proclaim your holiness.
 Your praise, our God,
 shall never depart from our mouths,
 for you are a great and holy ruling Power.





753 THE CLOSING SERVICE

U-vkhein tein pahdekha adonai eloheinu 'al kol ma'asekha ve-eimatekha 'al kol mah she-barata. Ve-yira'ukha kol ha-ma'asim ve-yishtaḥavu lefanekha kol ha-beru'im. Ve-yei'asu khullam aguddah aḥat la-asot retzonekha be-leivav shaleim. Kemo she-yada'nu adonai eloheinu she-ha-sholtan lefanekha 'oz be-yadekha u-gvurah bi-minekha ve-shimkha nora 'al kol mah she-barata.	וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימָתְךָ עַל כָּל מַה שֶּׁבָרָאת. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כָלֶם אֶחָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם. כְּמוֹ שֶׁיָדַעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשֹּׁלְטָן לְפָנֶיךָ עוֹ בְיָדְךָ וְגִבּוּרָה בְּיַמִּינְךָ וְשִׁמְךָ נּוֹרָא עַל כָּל מַה שֶּׁבָרָאת:	And thus, Eternal One our God, instill your fear in all your works and your dread in all you created; that all creation shall be in awe and all creatures shall worship you. Then all shall unite as one to do your will wholeheartedly. For we know, Eternal One our God, authority rests in you; power and strength are in your right hand, and your name evokes awe in all you created.
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U-vkhein tein kavod adonai le-'ammekha tehillah li-rei'ekha ve-tikvah tovah le-doreshekha u-fit'ḥon peh la-meyahālim lakh. Simḥah le-artzekha ve-sason le-'irekha	וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפְתִחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ	And thus, Eternal One, let there be honour for your people, glory for those who revere you, hope for those who seek you, and a voice for those who long for you. Let there be rejoicing for your land and happiness for your city;
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U-vkhein tein pahdekha, "instill your fear in all your works" — What really changed my life, and shaped my character, were the few hours before Yom Kippur... It was great fear and trembling, great *pahad*, great awareness that you are now to be confronted. There was no fear of punishment, not even a fear of death, but the expectation of standing in the presence of God (*Abraham Joshua Heschel*).

U-vkhein tein kavod, "let there be honour for your people" — Let there be honour for people who revere God rather than mammon. Let there be hope — however faint — that those who seek God by walking God's path will not be ambushed by evildoers who take advantage of their idealism. Let the voice of those who long for God's presence and the coming of God's kingdom not be drowned out by the siren songs with which the world tempts us daily. And let there actually be peace in the land holy to three faiths; let there be happiness in the city which has seen so much blood shed in God's name; let us see at least the flowering of redemption (*Arnold Eisen*).





<p>U-tzmiḥat keren le-david ‘avdekha va-‘arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.</p>	<p>וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעִרְיַכַת נֵר לְבֵן יִשָׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:</p>	<p>let the tradition of David, your servant, flourish and the light of the messianic era shine soon in our days.</p>
<p>U-vkhein tzaddikim yir’u ve-yismaḥu vi-sharim ya’alozu va-ḥasidim be-rinnah yagilu. Ve-‘olatah tikpotz piha ve-khol ha-rish’ah kullah ke-‘ashan tikhleh. Ki ta’avir memshelet zadon min ha-aretz.</p>	<p>וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ פִּיהָ וְכָל הָרִשְׁעָה כְּלָה כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מִמְשַׁלֶּת זָדוֹן מִן הָאָרֶץ:</p>	<p>And thus shall the just see and be glad, the honest exult, and the devoted ones rejoice in song. For the mouth of injustice shall be shut and all evil shall vanish like smoke, when you sweep away the rule of wickedness from the earth.</p>
<p>Ve-timlokh attah adonai levaddekha ‘al kol ma’asekha be-har tziyyon mishkan kevodekha u-vi-rushalayim ‘ir kodshekha ka-katuv be-divrei kodshekha</p>	<p>וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ כְּכָתוּב בְּדִבְרֵי קֹדֶשְׁךָ –</p>	<p>Then shall you alone, Eternal One, reign over all your works, on Mount Zion, where your Presence dwells and in Jerusalem your holy city, as it is written in your holy scriptures:</p>
<p>Yimlokh adonai le-‘olam elohayikh tziyyon le-dor va-dor haleluyah.</p>	<p>יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:</p>	<p>“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah!”</p>

Psalm 146

U-vkhein tzaddikim, “And thus shall the just see and be glad” — When the righteous perform acts of *teshuvah*, they reveal the holy light that they find in the dark and broken-down alleys of their own lives. The strategies they devise for themselves to rise out of depression and despair into the bright light of holiness and nobler level of justice become in themselves great lights to illumine the world. Every person who feels within him- or herself the depth of remorse and desire for *teshuvah* should be included in the category of the righteous (*Rav Kook*).





755 THE CLOSING SERVICE

Kadosh attah ve-nora shemekha
ve-ein elo'ah mi-bal'adekha
ka-katuv

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
וְאֵין אֱלֹהִים מִבַּלְעֲדֶיךָ
כְּכַתוּב –

You are holy and awesome is your Name,
and there is no God but you,
as it is written:

Vayyigbah adonai tzeva'ot ba-mishpat
ve-ha-el ha-kadosh nikdash bi-tzdakah.
Barukh attah adonai ha-melekh
ha-kadosh.

וַיִּגְבֶּה יְהוָה צְבָאוֹת בַּמִּשְׁפָּט
וְהֵאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה:
בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:

“The Source of all forces is exalted through justice;
the holy God is sanctified through righteousness.”
Praised are you, Eternal One, the holy Sovereign.

God as the source of rest and renewal.

Kedushat ha-yom

Attah ahavtanu ve-ratzita banu
ve-kiddashtanu be-mitzvotekha.
Ve-keiravtanu malkeinu la-avodatekha
ve-shimkha ha-gadol ve-ha-kadosh
‘aleinu karata.

קְדוּשַׁת הַיּוֹם
אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעִבְדֹתֶיךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ:

**4. KEDUSHAT HA-YOM:
SANCTIFYING THE DAY**

You have loved us and been gracious to us,
making us holy through your mitzvot,
and drawing us close to your service;
by your great and holy name
have you called us.

On Shabbat add the words in parentheses:

Vattitten lanu
adonai eloheinu be-ahavah et
(yom ha-shabbat ha-zeh
li-kdushah ve-li-mnuḥah
ve-et) yom ha-kippurim ha-zeh
li-mḥilah ve-li-sliḥah u-l-khapparah
ve-li-mhol bo et kol ‘avonoteinu
(be-ahavah) mikra kodesh
zeikher li-tzi’at mitzrayim.

וַתִּתֵּן לָנוּ
יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת
(יוֹם הַשַּׁבָּת הַזֶּה לְקִדְוֶשָׁה וְלִמְנוּחָה
וְאֶת יוֹם הַכִּפּוּרִים הַזֶּה
לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה
וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
זִכָּר לְיִצְיַאת מִצְרַיִם:

And with love have you given us,
Eternal One our God,
(this day of Shabbat for sanctity and rest
and) this Day of Atonement
for pardon, forgiveness and atonement,
to pardon all our transgressions,
(in love) as a sacred occasion
recalling the Exodus from Egypt.

Kadosh attah, “You are holy” — Holiness does not battle against self-love, which is deeply rooted in every loving being. But it places us on so high a level that the more we love ourselves, the more will the good within us reach out to embrace all, the whole environment, the whole world, all existence (*Rav Kook*).





Eloheinu v-eilohei avoteinu
 ya'aleh ve-yavo ve-yaggi'a'
 ve-yeira'eh ve-yeiratzeh ve-yishama'
 ve-yippakeid ve-yizzakheir
 zikhron einu u-fikdoneinu
 ve-zikhron avoteinu.
 Ve-zikhron mashi'ah ben david 'avdekha
 ve-zikhron yerushalayim 'ir kodshekha
 ve-zikhron kol 'ammekha
 beit yisra'el lefanekha.
 Li-fleitah u-l-tovah
 le-ḥein u-l-ḥesed u-l-rah'amim
 le-ḥayyim u-l-shalom
 be-yom ha-kippurim ha-zeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 יַעֲלֶה וַיָּבֹא וַיַּגִּי'א'
 וַיֵּרָאֵה וַיֵּרָצֵה וַיִּשְׁמַע'
 וַיִּפְקֵד וַיִּזְכֹּר
 זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ
 וְזְכוֹרֵן אֲבוֹתֵינוּ.
 וְזְכוֹרֵן מְשִׁיחַ בֶּן דָּוִד עֲבֹדְךָ
 וְזְכוֹרֵן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ
 וְזְכוֹרֵן כָּל עַמְּךָ
 בֵּית יִשְׂרָאֵל לִפְנֶיךָ.
 לְפִלְטָה וּלְטוֹבָה
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם
 בַּיּוֹם הַכִּפּוּרִים הַזֶּה:

Our God and God of our ancestors,
 let our memories
 of all that we deem significant
 be acknowledged and recalled
 in sight and sound —
 the memory of our ancestors,
 the memory of the messianic promise,
 the memory of Jerusalem, your holy city,
 the memory of your people,
 the entire House of Israel.
 Let them be for deliverance and well-being,
 for grace, lovingkindness and compassion,
 for life and for peace
 on this Day of Atonement.

Zokhreinu adonai eloheinu
 bo le-tovah
 u-fokdeinu vo li-vrakhah
 ve-hoshi'einu vo le-ḥayyim.
 U-vi-dvar yeshu'ah ve-rah'amim
 ḥus ve-ḥonneinu ve-rah'eim 'aleinu
 ve-hoshi'einu ki eilekha 'eineinu.
 Ki el melekh
 ḥannun ve-rahum attah.

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ
 בּוֹ לְטוֹבָה
 וּפְקֻדֵנוּ בּוֹ לְבִרְכָה
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
 וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים
 חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.
 כִּי אֵל מֶלֶךְ
 חַנּוּן וְרַחוּם אַתָּה:

Eternal One our God, remember us
 this day for well-being;
 acknowledge us with a blessing;
 grant us the fullness of life.
 With a compassionate redeeming word
 be gracious, show us your tender love,
 and save us; for we look to you,
 for you are a gracious and compassionate
 ruling Power.





757 THE CLOSING SERVICE

Eloheinu v-eilohei avoteinu
 meḥal la-avonoteinu be-yom
 (ha-shabbat ha-zeh u-v-yom)
 ha-kippurim ha-zeh.
 Meḥeih ve-ha'aveir fasha'einu
 ve-ḥattoteinu mi-neged 'einekha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 מַחֵל לְעוֹנוֹתֵינוּ בַּיּוֹם
 (הַשַּׁבָּת הַזֶּה וּבַיּוֹם)
 הַכִּפּוּרִים הַזֶּה:
 מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ
 וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:

Our God and God of our ancestors,
 pardon our iniquities
 (on this day of Shabbat and)
 on this Day of Atonement.
 Blot out and overlook
 our transgressions and sins.

Ka-amur
 Anokhi anokhi hu moḥeh
 fasha'ekha lema'ani
 ve-ḥattotekha lo ezkor.

כְּאָמַר –
 אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה
 פְּשָׁעֶיךָ לְמַעְנֵי
 וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר:

As it was proclaimed:
 “I alone am the One who blots out
 your transgressions
 and for my own sake I will not recall your sins.”
Isaiah 43

Ve-ne'emar
 Maḥiti kha-'av pasha'ekha
 ve-khe-'anan ḥattotekha
 shuvah eilai ki ge'altikha.

וְנֹאמַר –
 מַחִיתִי כְּעָב פְּשָׁעֶיךָ
 וְכַעֲנַן חַטֹּאתֶיךָ
 שׁוּבָה אֵלַי כִּי גִאֲלִתֶיךָ:

And it is said:
 “I have blotted out your transgressions as a mist
 and your sins like a cloud.
 Return to me for I have redeemed you.” *Isaiah 44*

Ve-ne'emar
 Ki va-yom ha-zeh yekhappeir 'aleikhem
 le-taheir etkhem mi-kol ḥattoteikhem
 lifnei adonai tit'haru.

וְנֹאמַר –
 כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
 לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם
 לִפְנֵי יְהוָה תִּטְהָרוּ:

And it is said:
 “For on this day atonement shall be made for you
 to cleanse you of all your sins;
 you shall be clean before the Eternal.” *Leviticus 16*

Eloheinu v-eilohei avoteinu
 (retzeih vi-mnuḥateinu)
 kaddesheinu be-mitzvotekha
 ve-tein ḥelkeinu be-toratekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 (רִצֵּה בְּמִנּוּחָתֵנוּ)
 קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֵלְקֵנוּ בְּתוֹרַתֶךָ

Our God and God of our ancestors,
 (accept our rest.)
 make us holy through your mitzvot,
 and imbue our lives with your Torah.

Shuvah eilai, “Return to me” — The sins we commit, those are not the worst thing. After all, temptation is powerful and we humans are weak. The great crime is that we could turn at any time, but don't (*Rabbi Simḥa Bunam*).





<p>Sabbe'einu mi-tuvekha ve-sammeheinu bi-shu'atekha (ve-hanḥileinu adonai eloheinu be-ahavah u-v-ratzon shabbat kodshekha ve-yanuḥu vah yisra'el mekaddeshei shemekha) ve-taheir libbeinu le-'ovdekha be-emet.</p>	<p>שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִישׁוּעֶתְךָ (וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ וַיְנַוְחוּ כָּהֵן יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ) וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת:</p>	<p>Satisfy us with your goodness, let us rejoice in your fulfillment, (and in your gracious love, Eternal One our God, let us inherit your holy Shabbat. Let all Israel rest on it, they who sanctify your name.) and restore our hearts to serve you in truth.</p>
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<p>Ki attah solḥan le-yisra'el u-moḥolan le-shivtei yeshurun be-khol dor va-dor u-mi-bal'adekha ein lanu melek moḥeil ve-solei'ah ella attah.</p>	<p>כִּי אַתָּה סֹלְחָן לְיִשְׂרָאֵל וּמֹחֵל לְשִׁבְטֵי יִשְׂרָאֵן בְּכָל דּוֹר וָדוֹר וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלֶּא אַתָּה:</p>	<p>For you are the One who forgives Israel and pardons the tribes of Yeshurun in every generation; we have no Sovereign who forgives and pardons other than you.</p>
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<p>Barukh attah adonai melek moḥeil ve-solei'ah la-'avonoteinu ve-la-'avonot 'ammo beit yisra'el u-ma'avir ashmoteinu be-khol shanah ve-shanah melek 'al kol ha-aretz mekaddeish (ha-shabbat ve-) yisra'el ve-yom ha-kippurim.</p>	<p>בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וּשְׁנָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:</p>	<p>Praised are you, Eternal One, Sovereign who pardons and forgives our iniquities and the iniquities of your people, the House of Israel, absolving us of our guilt year after year, Sovereign over all the earth who sanctifies (Shabbat.) Israel and the Day of Atonement.</p>
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God as the source of fulfillment.

‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.
 Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-rah̄amim.
 Barukh attah adonai
 ha-maḥazir shekhnato le-tziyyon.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלֵהֵב תְּפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתִחְזְוֶנָּה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.
 Let our eyes behold your return
 to Zion with love.
 Blessed are you, Eternal One,
 who restores Godly Presence to Zion.

God as the source of gratitude.

Hoda’ah

Modim anahnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish’einu
 attah hu. Le-dor va-dor

הודאה

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation

Modim anahnu, “We are thankful” — Our need to express gratitude is eternal, as the rabbis taught: “In the time to come, all other sacrifices will cease, but the sacrifice of thanksgiving will not cease. All other prayers will cease, but thanksgiving will not cease” (*Midrash, Leviticus Rabbah* 9:7).





<p>Nodeh lekha u-nsappeir tehillatekha 'al ḥayyeinu ha-mesurim be-yadekha ve-'al nishmoteinu ha-pekudot lakh. Ve-'al nissekha she-be-khol yom 'immanu ve-'al nifle'otekha ve-tovotekha she-be-khol 'eit 'erev va-voker ve-tzohorayim.</p>	<p>נוֹדָה לְךָ וְנִסְפַּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ. וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם.</p>	<p>we acknowledge you and relate your praise, for our lives bound up in your hand, and for our souls in your keeping; for your miracles that are daily with us, and for your wondrous goodness at all times, evening, morning and noon.</p>
<p>Ha-tov ki lo khalu raḥamekha ve-ha-meraḥem ki lo tammu ḥasadekha mei-'olam kivvinu lakh.</p>	<p>הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תִמּוּ חַסְדֶּיךָ מֵעוֹלָם קִוִּינוּ לְךָ:</p>	<p>You are goodness, for your love never ceases; compassionate One, your devotion never ends; we have ever hoped for you.</p>
<p>Ve-'al kullam yitbarakh ve-yitromam shimkha malkeinu tamid le-'olam va-'ed.</p>	<p>וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרומַם שִׁמְךָ מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:</p>	<p>For all this, may your name ever be blessed and exalted, our Sovereign, for ever and ever.</p>
<p>Va-ḥatom le-ḥayyim tovim kol benei veritekha.</p>	<p>וַחֲתוּם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:</p>	<p>And seal for a good life all the people of your Covenant.</p>
<p>Ve-khol ha-ḥayyim yodukha selah vi-halelu et shimkha be-emet ha-el yeshu'ateinu ve-'ezrateinu selah. Barukh attah adonai ha-tov shimkha u-lkha na'eh le-hodot.</p>	<p>וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְלְלוּ אֶת שִׁמְךָ בְּאֵמֶת הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה: בָּרוּךְ אַתָּה יְהוָה הַטוֹב שִׁמְךָ וְלְךָ נֶאֱחָה לְהוֹדוֹת:</p>	<p>Let everything that lives acknowledge you and praise your name in truth, God of our deliverance and help. Praised are you, Eternal One, whose name is goodness, and to whom gratitude is fitting.</p>





Shalom

Eloheinu v-eilohei avoteinu.
Barekheinu va-berakhah ha-meshulleshet
ha-amurah mi-pi aharon u-vanav

Yevarekh'kha adonai ve-yishmerekha.
Ken yehi ratzon.

Ya'eir adonai panav eilekha
vi-ḥunneka.
Ken yehi ratzon.

Yissa adonai panav eilekha
ve-yaseim lekha shalom.
Amen. Ken yehi ratzon.

Sim shalom tovah u-vrakhah
ḥein va-ḥesed ve-rah̄amim
'aleinu ve-'al kol yir'ei shemekha.
Barekheinu avinu kullanu ke-eḥad
be-or panekha.
Ki ve-or panekha natatta lanu
adonai eloheinu torat ḥayyim
ve-ahavat ḥesed u-tzdakah u-vrakhah
ve-rah̄amim ve-ḥayyim ve-shalom.

God as the source of peace.

שלום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
בְּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלְשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו—

יְבָרֶכֶךָ יְהוָה וַיִּשְׁמְרֶכָּךָ:
כֵּן יְהִי רָצוֹן:

יֵאֵר יְהוָה פְּנֵיו אֵלֶיךָ
וַיַּחֲנֶכָּךָ:
כֵּן יְהִי רָצוֹן:

יֵשָׂא יְהוָה פְּנֵיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שְׁלוֹם:
אָמֵן. כֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה
חַן וְחֶסֶד וְרַחֲמִים
עֲלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
בְּרַכְנוּ אֲבוֹנֵנוּ בְּלִנּוּ כְּאַחַד
בְּאוֹר פְּנֵיךָ.
כִּי בְּאוֹר פְּנֵיךָ נָתַתְּ לָנוּ
יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצְדָקָה וּבִרְכָּה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:

7. SHALOM: PEACE

Our God and God of our ancestors,
bless us with the three-fold blessing
spoken by Aaron and his sons:

“May God bless you and keep you.”
May it be so.

“May God’s presence radiate upon you
and grant you graciousness.”
May it be so.

“May God’s presence be with you
and grant you peace.” *Numbers 6*
Amen. May it be so.

Grant peace, well-being and blessing,
grace, lovingkindness and compassion,
to us and all God-fearing people.
Bless us, our Source, all of us uniquely
with the light of your presence;
for with your light, you have given us,
Eternal One our God, a Torah of life,
love of kindness, justice and blessing,
compassion, life and peace.





Ve-tov be-'einekha
 le-vareikh et 'ammekha yisra'el
 ve-et kol ha-'ammim
 be-rav 'oz ve-shalom.

וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
 וְאֵת כָּל הָעַמִּים
 בְּרַב עֹז וְשָׁלוֹם:

May it be good in your sight
 to bless your people Israel
 and all peoples
 with great strength and peace.

Be-seifer ḥayyim berakhah ve-shalom
 u-farnasah tovah
 nizzakheir ve-neiḥateim lefanekha
 anahnu ve-khol 'ammekha beit yisra'el
 le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
 וּפְרִנְסָה טוֹבָה
 נִזְכָּר וְנִחְתָּם לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

In the book of life, blessing, peace
 and honourable prosperity,
 may we be remembered and sealed,
 we and all your people Israel,
 for a life of goodness and peace.

Barukh attah adonai
 'oseih ha-shalom.

בָּרוּךְ אַתָּה יְהוָה
 עוֹשֵׂה הַשָּׁלוֹם:

Blessed are you, Eternal One,
 author of peace.

Private meditation:

Tishmereini min ha-katnuniyyut
 ve-ha-gei'ut
 u-min ha-ka'as ve-ha-kappedanut
 ve-ha-'atzvut
 ve-ha-rekhilut u-sh'ar middot ra'ot.
 Ve-tatzileini mi-kin'at ish be-rei'eihu
 ve-lo ta'aleh kin'at adam 'al libbi
 ve-lo kin'ati 'al aḥeirim.
 Adderabbah
 tein be-libbi she-er'eh ma'alat ḥaveiri
 ve-lo ḥesrono.

תִּשְׁמְרֵנִי מִן הַקַּטְנוּנְיּוּת וְהַגָּאוּת
 וּמִן הַכַּעַס וְהַקְפָּדָנוּת וְהַעֲצָבוּת
 וְהַרְכִּילוּת וְשָׂאֵר מִדּוֹת רָעוּת.
 וְתִצִּילֵנִי מִקִּנְאֵת אִישׁ בְּרֵעֵהוּ
 וְלֹא תַעֲלֶה קִנְאֵת אָדָם עַל לִבִּי
 וְלֹא קִנְאֵתִי עַל אַחֵרִים.
 אֲדַרְבָּה
 תֵּן בְּלִבִּי שְׂאֵרָאָה מַעֲלַת חֲבֵרִי
 וְלֹא חֶסְרוֹנוֹ:

Keep me far from pettiness and pride,
 from anger and impatience, despair,
 gossip, and all bad traits.
 Spare me from jealousy of others;
 let not others be jealous of me,
 nor let me be jealous of others.
 On the contrary,
 grant me the ability to see the others' merits,
 and not their faults. *Elimelekh of Lezhensk*





Petaḥ lanu sha'ar

Petaḥ lanu sha'ar
 be-'eit ne'ilat sha'ar
 ki fanah yom.
 Ha-yom yifneh
 ha-shemesh yavo ve-yifneh
 navo'ah she'arekha.

פְּתַח לָנוּ שַׁעַר

פְּתַח לָנוּ שַׁעַר
 בְּעֵת נְעִילַת שַׁעַר
 כִּי פָנָה יוֹם.
 הַיּוֹם יִפְנֶה
 הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה
 נְבוֹאָה שַׁעְרֶיךָ:

PETAḤ LANU SHA'AR

Open for us the gates
 Even as the gates are closing,
 For daylight fades.
 The day is waning,
 The sun is setting and ebbing away;
 Let us enter your gates at last.

Anna el na sa na
 selah na mehal na
 ḥamol na raḥem na kapper na
 kevosh ḥeit ve-'avon.

אָנָּה אֵל נָא שָׂא נָא
 סְלַח נָא מַחֵל נָא
 חָמַל נָא רַחֵם נָא כַּפֵּר נָא
 כְּבוֹשׁ חַטָּא וְעוֹן.

We implore you, O God, please acquit,
 forgive, pardon,
 be merciful, have compassion, exonerate,
 restrain sin and iniquity.

U-mi ya'amod

Eloheinu v-eilohei avoteinu
 u-mi ya'amod
 heit im tishmor

וּמִי יַעֲמוֹד
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וּמִי יַעֲמוֹד
 חַטָּא אִם תִּשְׁמֹר

U-MI YA'AMOD

Our God and God of our ancestors,
 Who could stand
 were you to record sin?

Petaḥ lanu sha'ar, "Open for us the gates" — This deeply moving twilight hour appeal marks the beginning of the Selihot prayers of Ne'ilah. The reference is to the heavenly gates of prayer. In keeping with the tradition that "the gates of repentance are never shut" it is customary to keep the doors of the Ark open and remain standing throughout the Ne'ilah service.

Mi ya'amod, "Who could stand" — Based on the verse from Psalm 130, "Were you to mark iniquity, O God, who could stand? But with you there is forgiveness." This composite prayer incorporates portions of two *piyyutim*. The first three verses, by tenth-century liturgist Solomon ben Judah Ha-Bavli, are a plea for God's forbearance. The remainder of the prayer, written in a similar style, is from a *piyyut* by the twelfth-century French liturgist and biblical commentator, Joseph Bekhor Shor. The first verse "Great are the needs of your people, yet limited is their knowledge" is a quote from the Talmud, where it appears as the shortened form of the prayer to be recited when one's life is in danger.





<p>U-mi yakum din im tigmor ha-seliḥah 'immekha salaḥti leimor Ha-raḥamim gam lekha middatekha li-khmor.</p>	<p>וּמִי יִקוּם דִּין אִם תִּגְמֹר הַסְּלִיחָה עִמָּךְ סְלַחְתִּי לְאֹמֹר הַרְחָמִים גַּם לָךְ מִדְּתֶךָ לְכֹמֹר:</p>	<p>Who could endure were you to render judgment? Forgiveness is yours, to say: "I have forgiven." Compassion is yours to warmly invoke.</p>
<p>Dikhdukh dalluteinu re'eih ve-al takhleim da'at netiv derakhekha ḥeftzeinu hashleim gadol ve-katon ru'aḥ seikhel haḥaleim gibborei kho'aḥ retzonekha ḥazzeik ve-ha'aleim.</p>	<p>דְּכַדּוּךְ דְּלוּתֵנוּ רְאֵה וְאַל תִּכְלֵם דַּעַת נְתִיב דְּרַכֶּיךָ חֲפֹצְנוּ הַשְּׁלֵם גָּדוֹל וְקָטוֹן רוּחַ שִׁכְלֵךְ הַחַלֵּם גִּבּוֹרֵי כַח רִצּוֹנֶךָ חֲזַק וְהֵאֱלֵם:</p>	<p>Regard our oppressive distress and do not humiliate; Fulfill our desire to know the path of your ways. Heal young and old, their spirit and their wisdom; Strengthen and invigorate those who strive to do your will.</p>
<p>Be-tzillekha shevet shavim kabbeil nedavah beitekha yafriḥu ve-lo yosifu le-da'avah oveid ve-niddaḥ tashbit nogeis u-madheivah az ya'alu ve-yeira'u be-ru'aḥ nedivah.</p>	<p>בְּצִלְךָ שֵׁבֶת שָׁבִים קַבֵּל נְדָבָה בֵּיתְךָ יִפְרִיחוּ וְלֹא יוֹסִיפוּ לְדַאֲבָה אוֹבֵד וְנִדְחָה תִּשְׁבִּית נוֹגֵשׁ וּמַדְהִיבָה אֲזֵי יֵעָלוּ וַיֵּרְאוּ בְרוּחַ נְדִיבָה:</p>	<p>Generously accept and shelter those who return, May they flourish in your House and anguish no more. Spare the lost and homeless from their oppressors, That they might arise and appear with a generous spirit.</p>
<p>Merubbim tzorkhei 'ammekha ve-da'tam ketzarah</p>	<p>מְרַבִּים צָרְכֵי עַמָּךְ וְדַעְתָּם קְצָרָה</p>	<p>Great are the needs of your people, yet limited is their knowledge;</p>





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Maḥsoram u-mish'alotam
 bal yukhelu le-sapperah
 na binah hagigeinu
 terem nikra
 ha-el ha-gadol ha-gibbor ve-ha-nora.

מַחְסוֹרָם וּמִשְׁאֲלוֹתָם
 בַּל יוּכְלוּ לְסַפְּרָהּ
 נָא בִּינָה הַגִּיגֵנוּ
 טֶרֶם נִקְרָא
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא:

They can scarcely express
 all their needs and desires.
 Please understand our thoughts
 even before they are uttered,
O great, mighty and awe-inspiring God.
Deuteronomy 10

Panim ein lanu panekha le-ḥallot
 pasha'nu u-maradnu
 ve-he'evinu mesillot
 tzedakah lekha levad
 nevakkeish be-ma'arkhei tehillot
 ha-'omedim be-veit
 adonai ba-leilot.

פָּנִים אֵין לָנוּ פְּנֵיךָ לְחַלּוֹת
 פָּשַׁעְנוּ וּמָרַדְנוּ
 וְהֶעֱוִינוּ מְסִלוֹת
 צְדָקָה לְךָ לְבַד
 נִבְקֵשׁ בְּמַעַרְכֵי תְהִלּוֹת
 הָעוֹמְדִים בְּבַיִת
 יְהוָה בַּלַּיְלוֹת:

Ashamed are we to face you in prayer,
 We who have transgressed, rebelled
 and perverted our paths.
 From you alone
 can we seek vindication through prayer,
We who stand at nighttime
in the House of the Eternal. *Psalm 134*

Shav'ati she'eih
 u-tfillati tehei ne'imah
 Shema' pegi'ati ki-fgi'at tammah
 teḥokekeinu le-ḥayyim
 ve-teitiv lanu ha-ḥatimah
 toleh eretz 'al belimah.

שׁוֹעַתִּי שְׁעָה
 וּתְפִלָּתִי תִהְיֶה נְעִימָה
 שְׁמַע פְּגִיעַתִּי כַּפְּגִיעַת תַּמָּה
 תְּחַוְּקֵנוּ לְחַיִּים
 וְתִטִּיב לָנוּ הַחַתִּימָה
 תִּלֶּה אֶרֶץ עַל-בְּלִימָה:

Favour my plea,
 be pleased with my prayer;
 Heed my entreaty as from a heart sincere.
 Inscribe us for life
 and seal us for good,
You who suspends earth upon nothingness.
Job 26

Yadekha peshot
 ve-kabbeil teshuvati be-ma'amadi
 selah u-mḥal ro'a' ma'abbadi
 peneih na va-'asok be-tovat
 meshaḥarekha
 dodu u-m'odedi
 ve-attah adonai magein ba-'adi.

יָדְךָ פְּשׁוּטָה
 וְקַבֵּל תְּשׁוּבָתִי בְּמַעַמְדִי
 סֶלַח וּמַחֵל רַע מֵעַבְדִּי
 פָּנֵה נָא וְעֹסוֹק בְּטוֹבַת מִשְׁחַרְיָךְ
 דּוֹדִי וּמַעֲוֹדִי
 וְאַתָּה יְהוָה מִגֵּן בְּעַדִּי:

Extend your hand,
 accept my repentance as I stand;
 Forgive and pardon all my evil deeds.
 Turn and act on my behalf,
 my Friend and Helper,
You, Eternal One, who are a shield for me.
Psalm 3





El melekh yosheiv

El melekh yosheiv 'al kissei raḥamim
mitnaheig ba-ḥasidut
moḥeil 'avonot 'ammo
ma'avir rishon rishon
marbeh meḥilah le-ḥatta'im
u-sliḥah le-foshe'im
'oseh tzedakot 'im kol basar
va-ru'ah lo khe-ra'atam tigmol.

El horeita lanu
I-omar shelosh 'esreih
zekhor lanu ha-yom
berit shelosh 'esreih
kemo she-hoda'ta le-'anav mi-kedem
kemo she-katuv
Vayyeired adonai be-'anan
vayyityatzeiv 'immo sham

אל מלך יושב

אל מלך יושב על כִּסֵּא רַחֲמִים
מִתְנַהֵג בְּחַסִּדוּת
מוֹחֵל עֲוֹנוֹת עַמּוֹ
מְעַבֵּיר רִשׁוֹן רִשׁוֹן
מַרְבֵּה מַחִילָה לְחַטָּאִים
וּסְלִיחָה לְפוֹשְׁעִים
עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר
וְרוּחַ לֹא כִרְעָתָם תִּגְמֹל:

אל הורית לנו
לומר שלש עשרה
זכר לנו היום
ברית שלש עשרה
כמו שהודעת לענו מקדם
כמו שכתוב—
ויירד יהוה בענן
ויתיצב עמו שם

EL MELEKH YOSHEV

Sovereign God, enthroned on compassion,
who acts with loving devotion,
and pardons your people's transgressions,
making them pass one by one,
generously granting pardon to sinners
and forgiveness to transgressors.
You deal justice to all living beings,
not according to the evil of their deeds.

God, you have taught us
to recite these thirteen attributes of compassion,
recall for us today this Covenant of Thirteen
that you made known
to your humble servant of old,
as it is written:
The Eternal descended in a cloud
and stood with him there.

El melekh yoshev...moḥeil 'avonot 'ammo, "Sovereign God, enthroned on compassion ...[who] pardons your people's transgressions" — This prayer alludes to God's willingness to overcome the rage occasioned by the sin of the Golden Calf and forgive the Israelites their greatest sin. Following the smashing of the tablets, the Israelites were given a second chance to restore their shattered relationship with God, represented in the second pair of tablets that Moses brought down. In this second encounter atop the mountain, God was revealed to Moses in the "covenant of thirteen attributes." It is this revelation that became the centrepiece of the Yom Kippur Seliḥot liturgy.

ma'avir rishon rishon, "making them pass one by one" — God pardons one sin at a time before the next one is put on the scale (*Talmud, Rosh Ha-Shanah 17a*).





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<p>Vayyikra ve-shem adonai. Vayya'avor adonai 'al panav vayyikra</p>	<p>וַיִּקְרָא בְשֵׁם יְהוָה: וַיַּעֲבֹר יְהוָה עַל-פָּנָיו וַיִּקְרָא-</p>	<p>Moses proclaimed the name of the Eternal, and the Eternal One passed before him and proclaimed:</p>
<p>Adonai, adonai El raḥum ve-ḥannun erekh appayim ve-rav ḥesed ve-emet. Notzeir ḥesed la-alafim nosei 'avon va-fesha' ve-ḥatta'ah ve-nakkeih.</p>	<p>יְהוָה יְהוָה אֱלֹהֵי רַחֲמוֹם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת. נֹצֵר חֶסֶד לְאַלְפִים נֹשֵׂא עוֹן וּפֹשַׁע וְחַטָּאת וְנִקֶּה:</p>	<p>The Eternal, the Everpresent is a compassionate and gracious God, patient, abounding in devotion and truth, assuring steadfast love for a thousand generations, forgiving transgression, iniquity and sin, and granting pardon.</p> <p style="text-align: right;"><i>Exodus 34</i></p>
<p>Vesalaḥta la-'avoneinu u-l-ḥattateinu unḥaltanu.</p>	<p>וְסָלַחְתָּ לְעֹנֵנוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ:</p>	<p>Forgive our iniquity and our sin, and make us your heritage.</p> <p style="text-align: right;"><i>Exodus 34</i></p>
<p>Selaḥ lanu avinu ki ḥatanu meḥal lanu malkeinu ki fasha'enu ki attah adonai tov ve-sallaḥ ve-rav ḥesed le-khol kore'ekha.</p>	<p>סָלַח לָנוּ אֲבִינוּ כִּי חָטֵאתֵנוּ מִחַל לָנוּ מַלְכֵנוּ כִּי פָשַׁעֵנוּ כִּי-אַתָּה אֲדֹנָי טוֹב וְסָלַח וְרַב-חֶסֶד לְכֹל קוֹרְאֶיךָ:</p>	<p>Forgive us, our Source, for we have sinned; pardon us, our Sovereign for we have transgressed. For you, our Crown, are truly forgiving and abounding in devotion to all who call upon you.</p> <p style="text-align: right;"><i>Psalms 86</i></p>
<p>Ki 'immekha ha-seliḥah lema'an tivvarei. Ki 'immekha mekor ḥayyim be-orekha nir'eh or. Shema' adonai koleinu nikra ve-ḥonneinu va-'aneinu.</p>	<p>כִּי-עֲמֻדַת הַסְּלִיחָה לְמַעַן תִּבְרָא: כִּי-עֲמֻדַת מְקוֹר הַיַּיִם בְּאוֹרְךָ נִרְאָה-אוֹר: שְׁמַע יְהוָה קוֹלֵנוּ נִקְרָא וְחַנּוּן וְעֲנֵנוּ:</p>	<p>Forgiveness is yours, that you may be held in awe.</p> <p style="text-align: right;"><i>Psalms 130</i></p> <p>For with you is the source of life; in your light do we see light.</p> <p style="text-align: right;"><i>Psalms 36</i></p> <p>Hear our voice, Eternal One; when we call out, be gracious and answer us.</p> <p style="text-align: right;"><i>Psalms 27</i></p>





Enkat mesalledekha

Enkat mesalledekha
 ta'al lifnei khissei khevodekha
 mallei mish'alot 'am meyahadekha
 shomei'a' tefillat ba'ei 'adekha.

Yisra'eil nosha' b-adonai
 teshu'at 'olamim
 gam ha-yom yivvashe'u mi-pikha
 shokhein meromim
 ki attah rav seliḥot
 u-va'al ha-rah'amim.

Yahbi'einu tzeil yado
 taḥat kanfei ha-shekhinah
 ḥon yaḥon ki yivḥon
 leiv 'akov la-hakhinah
 kumah na eloheinu
 'uzzah 'uzzi na
 adonai le-shav'ateinu ha'azinah.

Yashmi'einu salaḥti
 yosheiv be-seiter 'elyon
 bi-min yesha' le-hivvasha'
 'am 'ani ve-evyon.

אנקת מסלדיך
אנקת מסלדיך
תעל לפני כסא כבודך
מלא משאלות עם מיהדיך
שומע תפלת באי עדיך:

ישראל נושע ביהוה
תשועת עולמים
גם היום יושעו מפידך
שוכן מרומים
כי אתה רב סליחות
ובעל הרחמים:

יחביאנו צל ידו
תחת כנפי השכינה
הן יחן כי יבחן
לב עקב להכינה
קומה נא אלהינו
עזה עזי נא
יהוה לשועתנו האזינה:

ישמיענו סלחתי
יושב בסתר עליון
בימין ישע להושע
עם עני ואביון:

ENKAT MESALLEDEKHA

May the cry of those who praise you
 rise to your Throne of Glory.
 Satisfy the people who proclaim your unity,
 Hear the prayer of all who approach.

Israel is saved by the Eternal's
 everlasting deliverance.
 Even today may they be saved by your word,
 you who dwell on high.
 For you abound in forgiveness,
 and are a master of compassion.

Conceal us in the shelter of your embrace,
 under the wings of the Shekhinah.
 Be gracious when you probe
 the guilty heart to test it.
 Arise, O God,
 and grant us strength;
 Eternal One, heed our cry.

You who abide in supreme hiddenness,
 let us hear "I forgive."
 Let the poor and destitute people be saved
 by your right hand of deliverance.





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Be-shavve'einu eilekha nora'ot
 be-tzedek ta'aneinu
 adonai heyehi 'ozeir lanu.

בְּשׂוֹעֵנוּ אֱלֹהֵיךָ נִרְאֹת
 בְּצֶדֶק תַּעֲנֵנוּ
 יְהוּהָ הִיְהִי עֹזֵר לָנוּ:

When we cry out,
 respond with awesome vindication;
 Eternal One, be our Help.

Adonai, adonai
 El raḥum ve-ḥannun
 erekh appayim ve-rav ḥesed ve-emet.
 Notzeir ḥesed la-alafim
 nosei 'avon va-fesha' ve-ḥatta'ah
 ve-nakkeih.
 Vesalahṭa la-'avoneinu u-l-ḥattateinu
 unḥaltanu.

יְהוּהָ יְהוּהָ
 אֵל רַחוּם וְחַנּוּן
 אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת.
 נֹצֵר חֶסֶד לְאַלְפִים
 נוֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה
 וְנִקְּהָ:
 וְסָלַחְתָּ לְעֹונֵינוּ וּלְחַטָּאתֵנוּ
 וְנִחַלְתָּנוּ:

The Eternal, the Everpresent,
 is a compassionate and gracious God,
 patient, abounding in devotion and truth,
 assuring steadfast love for a thousand generations,
 forgiving transgression, iniquity and sin,
 and granting pardon.
 Forgive our iniquity and our sin,
 and make us your heritage. *Exodus 34*

Raḥeim na kehal

Raḥeim na kehal
 'adat yeshurun
 selah u-mḥal 'avonam
 ve-hoshi'einu elohei yish'einu.

רַחֵם נָא קְהָל
 רַחֵם נָא קְהָל
 עֵדַת יִשְׂרָאֵל
 סְלַח וּמַחֵל עֲוֹנָם
 וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל:

RAḤEM NA KEHAL

Have compassion for the entire community,
 the congregation of Jeshurun.
 Forgive and pardon their iniquity,
 and save us, O God of deliverance.

Sha'arei shamayim petah

Sha'arei shamayim petah
 ve-otzarekha ha-tov lanu tiftah
 toshi'a' ve-riv al timtah
 ve-hoshi'einu elohei yish'einu.

שַׁעְרֵי שָׁמַיִם פֶּתַח
 שַׁעְרֵי שָׁמַיִם פֶּתַח
 וְאוֹצְרֶךָ הַטּוֹב לָנוּ תִפְתַּח
 תוֹשִׁיעַ וְרִיב אֵל תִּמְתַּח
 וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל:

SHA'AREI SHAMAYIM PETAḤ

Open the gates of heaven,
 open for us your storehouse of goodness.
 Deliver us, do not exact justice,
 and save us, O God of our deliverance.





Ki anu 'ammekha

Eloheinu v-eilohei avoteinu
selah lanu mehal lanu kapper lanu.

Ki anu 'ammekha ve-attah eloheinu.
Anu vanekha ve-attah avinu.

Anu 'avadekha ve-attah adoneinu.
Anu kehalekha ve-attah helkeinu.

Anu nahalatekha ve-attah goraleinu.
Anu tzonekha ve-attah ro'einu.

Anu kharmekha ve-attah notereinu.
Anu fe'ullatekha ve-attah yotzereinu.

Anu ra'yatekha ve-attah dodeinu.
Anu segullatekha ve-attah keroveinu.

Anu 'ammekha ve-attah malkeinu.
Anu ma'amirekha ve-attah ma'amireinu.

כי אנו עמך
אלהינו ואלהי אבותינו
סלח לנו מחל לנו כפר לנו:

כי אנו עמך ואתה אלהינו.
אנו בנך ואתה אבינו:

אנו עבדיך ואתה אדונינו.
אנו קהלתך ואתה חלקנו:

אנו נחלתך ואתה גורלנו.
אנו צאנך ואתה רוענו:

אנו כרמך ואתה נזמירנו.
אנו פעלתך ואתה יוצרנו:

אנו רעייתך ואתה דודנו.
אנו סגלתך ואתה קרובנו:

אנו עמך ואתה מלכנו.
אנו מאמיריך ואתה מאמירנו:

KI ANU 'AMMEKHA

Our God and God of our ancestors,
forgive us, pardon us, grant us atonement.

For we are your people, and you our God.
We are your children, and you our Parent.

We are your servants, and you our Crown.
We are your congregation, and you our Portion.

We are your domain, and you our Destiny.
We are your flock, and you our Shepherd.

We are your vineyard, and you our Watchman.
We are your creatures, and you our Creator.

We are your lovers, and you our Beloved.
We are your treasure, and you our Keeper.

We are your people, and you our Sovereign.
We affirm you, and you affirm us.

Ki anu 'ammekha, "For we are your people..." — This prayer expresses the profound intimacy and reciprocity between God and ourselves. "Said Rabbi Levi: 'God appears to Israel like a mirror in which many faces can be reflected; a thousand people look at it, it looks at each of them'" (Pesikta de-Rav Kahana). We speak of God using a thousand images, trying to discover God's truth behind them. We use these names we give God to reach beyond them, and find God's presence in our lives (Forms of Prayer).





VIDDUI
CONFESSION

Anu 'azzei fanim

Anu 'azzei fanim ve-attah raḥum
 ve-ḥannun.
 Anu keshei 'oref ve-attah erekh appayim.
 Anu mele'i'ei 'avon
 ve-attah malei raḥamim.
 Anu yameinu ke-tzeil 'oveir
 ve-attah hu u-shnotekha lo yittammu.

Eloheinu v-eilohei avoteinu
 tavo lefanekha tefillateinu
 ve-al tit'allam mi-teḥinnateinu.
 She-ein anu 'azzei fanim u-kshei 'oref
 l-omar lefanekha
 adonai eloheinu v-eilohei avoteinu
 tzaddikim anaḥnu ve-lo ḥatanu.
 Aval anaḥnu ḥatanu.

אָנוּ עֲזֵי פָּנִים

אָנוּ עֲזֵי פָּנִים וְאַתָּה רַחוּם וְחַנוּן.
 אָנוּ קְשֵׁי עֶרֶף וְאַתָּה אָרֶךְ אַפְּיִם.
 אָנוּ מְלֵאֵי עוֹן
 וְאַתָּה מְלֵא רַחֲמִים.
 אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר
 וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ
 וְאַל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ:
 שֶׁאֵין אָנוּ עֲזֵי פָּנִים וְקְשֵׁי עֶרֶף
 לֹאמַר לְפָנֶיךָ
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ.
 אָבֵל אֲנַחְנוּ חָטָאנוּ:

ANU 'AZEI FANIM

We are brazen, but you are indulgent;
 we are obstinate, but you are long-suffering;
 we are filled with iniquity,
 but you are full of compassion;
 our days are like a passing shadow,
 but your years are without end.

Our God and God of our ancestors,
 may our prayer reach you;
 do not ignore our plea —
 for we are neither so brazen nor so obstinate
 as to claim,
 Eternal One our God and God of our ancestors,
 that we are righteous and without sin;
 for surely we have sinned.





Ashamnu

אשמנו ASHAMNU

It is customary to beat one's heart gently with the right hand upon declaring each of these sins.

Ashamnu bagadnu gazalnu dibbarnu dofi. He'evinu ve-hirsha'nu	אָשָׁמְנוּ בָגַדְנוּ גָזַלְנוּ דִּבְרַנּוּ דָפִי. הֶעֵוִינוּ וְהִרְשָׁעְנוּ	We have sinned, betrayed, robbed, and deceived. We have acted basely and caused evil;
zadnu ḥamasnu tafalnu sheker.	זָדְנוּ חָמָסְנוּ מִפְּלָנוּ שִׁקְרָה.	we have acted maliciously, violently, and have spread lies.
Ya'atznu ra' kizzavnu latznu maradnu ni'atznu	יַעֲצֵנוּ רָע כִּזְבָּנוּ לָצְנוּ מֵרָדְנוּ נִאֲצָנוּ	We have given bad advice, we have misled; we have mocked, rebelled, and scorned;
sararnu 'avinu pasha'nu tzararnu	סָרְרָנוּ עֵוִינוּ פָּשַׁעְנוּ צָרָרְנוּ	we have acted stubbornly and perversely; we have transgressed and acted hostilely;
kishinu 'oref. Rasha'nu shiḥatnu	קִשִּׁינוּ עֵרֶף. רָשָׁעְנוּ שִׁחַתְנוּ	we have been obstinate. We have acted wickedly and corruptly;
ti'avnu ta'inu ti'ta'nu.	תֵּעֲבָנוּ תֵּעִינוּ תֵּעֲתָעֵנוּ:	we have committed abominations; we have gone astray and have led others astray.
Sarnu mi-mitzvotekha u-mi-mishpatekha ha-tovim ve-lo shavah lanu.	סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.	Turning away from your virtuous commands and laws has not benefitted us.
Ve-attah tzaddik 'al kol ha-ba 'aleinu ki emet 'asita va-anahnu hirsha'nu.	וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ כִּי אֱמֶת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ:	You are just through all that happens to us; for you have dealt truthfully, while we have done evil.





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Ribbon kol ha-‘olamim	רְבוֹן כָּל הָעוֹלָמִים	Master of all worlds!
lo ‘al tzidkoteinu anaḥnu	לֹא עַל צְדָקוֹתֵינוּ אָנַחְנוּ	Not upon our righteousness do we
mappilim taḥanuneinu lefanekha	מַפְּיִלִים תַּחְנֹנֵינוּ לְפָנֶיךָ	rely in approaching you
ki ‘al raḥamekha ha-rabbim.	כִּי עַל רַחֲמֶיךָ הַרְבִּים:	but upon your limitless compassion.

Mah anaḥnu. מָה אָנַחְנוּ. *What are we?*

Without our consent we are born, and without our consent we live, and without our consent we die, and without our consent we will have to give an account and a reckoning before the Sovereign above the sovereign of sovereigns, the Blessed Holy One.

Pirkei Avot

Meh ḥayyeinu. מָה חַיֵּינוּ. *What is our life?*

Everyone must have two pockets, so that we can reach into the one or the other according to our needs. In our right pocket are to be the words: ‘For my sake was the world created,’ and in our left: ‘I am dust and ashes.’

Rabbi Bunam of Pzhysha

Meh ḥasdeinu. מָה חֶסֶדְנוּ. *What is our love?*

If love depends on some selfish cause, when the cause disappears love disappears; but if love does not depend on a selfish cause, it will never disappear.

Pirkei Avot

Mah tzidkeinu. מָה צְדָקְנוּ. *What is our justice?*

We are not so arrogant and obstinate to claim that we are indeed righteous people and have never sinned. But we know that both we and our ancestors have sinned.

Mahzor

Mah yeshu‘ateinu. מָה יְשׁוּעָתֵנוּ. *What is our success?*

Seek neither greatness nor honour for yourself, and let your deeds be greater than your learning. Do not long for the table of royalty, for your table is greater than theirs, and your crown is greater than theirs.

Pirkei Avot





Mah koheinu. **מַה כֹּהֵינוּ.** *What is our power?*

Thus says the Eternal: Let not the wise boast of their wisdom, nor the mighty boast of their might, and let not the rich boast of their riches, but if anyone must boast, let them boast about this, that they understand and know Me.

Jeremiah 9

Mah gevurateinu. **מַה גְּבוּרַתֵנוּ.** *What is our endurance?*

We are afraid of things that cannot harm us, and we know it. And we long for things that cannot help us and we know it. But actually it is something within us that we are afraid of, and it is something within us that we long for.

Hasidic

<p>Mah nomar lefanekha adonai eloheinu v-eilohei avoteinu. Ha-lo kol ha-gibborim ke-ayin lefanekha ve-anshei ha-shem ke-lo hayu va-hakhamim ki-vli madda' u-nvonim ki-vli haskeil. Ki rov ma'aseihem tohu vi-mei hayyehem hevel lefanekha u-motar ha-adam min ha-beheimah ayin ki ha-kol havel.</p>	<p>מַה נֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: הֲלֹא כָל הַגִּבּוֹרִים כְּאֵין לְפָנֶיךָ וְאֲנָשֵׁי הַשֵּׁם כְּלֹא הָיוּ וְחַכְמַיִם כְּבְלֵי מִדָּע וְנִבְוֹנִים כְּבְלֵי הַשְּׂכֵל. כִּי רוֹב מַעֲשֵׂיהֶם תוֹהוּ וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הֵכֵל הֶבֶל:</p>	<p>What can we say before you, Eternal One? Our God and God of our ancestors, in your presence, the mighty are as nothing, the famous are as if they never existed. The wise are without knowledge, the understanding lack wisdom. To you most of their deeds are empty and the days of their lives meaningless, and humans seem no better than animals because all is fleeting.</p>
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<p>Ki ha-kol holeif milvad la-neshamah ha-tehorah asher birvot ha-yamim ta'amod le-din ve-heshbon bifnei bore'ah</p>	<p>כִּי הֵכֵל חוֹלֵף מִלְבַד לְנִשְׁמַת הַטְּהוֹרָה אֲשֶׁר בְּרִבּוֹת הַיָּמִים תֵּעָמֵד לְדִין וְחֶשְׁבוֹן בְּפְנֵי בּוֹרְאָה</p>	<p>For everything is trivial except the pure soul which must one day give its account and reckoning before its Creator.</p>
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Attah notein yad

Attah notein yad le-foshe'im
 vi-minekha feshutah le-kabbeil shavim.
 Vattelammedeinu adonai eloheinu
 le-hitvaddot lefanekha
 'al kol 'avonoteinu
 lema'an nehdal mei-oshek yadeinu
 u-tkabbeleinu
 bi-tshuvah sheleimah lefanekha.

אתה נותן יד
אתה נותן יד לפושעים
וימינה פשוטה לקבל שבבים:
ותלמדנו יהוה אלהינו
להתודות לפניך
על כל עונותינו
למען נחדל מעשק ידינו
ותקבלנו
בשובה שלמה לפניך:

ATTAH NOTEIN YAD

You lend support to those who have transgressed,
 welcoming all who return.
 You have taught us, Eternal One our God,
 to admit
 all our transgressions
 that we may cease the oppression of our hands
 and be accepted
 in perfect repentance.

Attah hivdalta enosh

Attah hivdalta enosh mei-rosh
 vattakkireihu la-'amod lefanekha
 ki mi yomar lekha mah tif'al
 ve-im yitzdak mah yitten lakh.

אתה הברלת אנוש
אתה הברלת אנוש מראש
ותכירהו לעמוד לפניך
כי מי יאמר לך מה תפעל
ואם יצדק מה יתן לך:

ATTAH HIVDALTA ENOSH

You have distinguished humanity from the outset,
 deeming us worthy to stand in your presence;
 for who are we to question your deeds?
 Even were we to succeed, what have you to gain?

Vattitten lanu adonai eloheinu
 be-ahavah et yom
 (ha-shabbat ha-zeh ve-et yom)
 ha-kippurim ha-zeh
 keitz u-mhilah u-sliḥah
 'al kol 'avonoteinu
 lema'an nehdal mei-oshek yadeinu
 ve-nashuv eilekha
 la-'asot hukkei retzonekha
 be-leivav shaleim.

ותתן לנו יהוה אלהינו
באהבה את יום
(השבת הזו ואת יום)
הכפרים הזה
קץ ומחילה וסליחה
על כל עונותינו
למען נחדל מעשק ידינו
ונשוב אליך
לעשות חקי רצונך בלבב שלם:

Nonetheless, you have lovingly given us,
 Eternal One our God,
 (this Day of Shabbat and)
 this Day of Atonement
 ending in pardon and forgiveness
 for all our sins,
 that we may cease our oppressive nature
 and return to you
 to do wholeheartedly what you deem desirable.





Ve-attah be-rahamekha ha-rabbim
 raheim 'aleinu
 ki lo tahpotz be-hash'hatat 'olam.
 She-ne'emar
 dirshu adonai be-himmatze'o
 kera'uhu bi-hyoto karov.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 רַחֵם עָלֵינוּ
 כִּי לֹא תַחְפוֹץ בְּהַשְׁחָתֵת עוֹלָם:
 שֶׁנֶּאֱמַר –
 דַּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ
 קְרֹאֵהוּ בְּהִיּוֹתוֹ קְרוֹב:

May you, with your great compassion,
 have compassion for us,
 for you do not desire the destruction of the world.
 As it is said:
 “Seek God out where God is to be found,
 call upon God while God is near.” *Isaiah 55*

Ya'azov rasha' darko
 ve-ish aven mahshevotav
 ve-yashov el adonai vi-rahameihu
 ve-el eloheinu ki yarbeh li-slo'ah.

יַעֲזֹב רָשָׁע דַּרְכּוֹ
 וְאִישׁ אָוֶן מַחְשְׁבֹתָיו
 וַיָּשָׁב אֶל־יְהוָה וִירַחֲמֵהוּ
 וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:

“Let the wicked forsake their path
 and the deceitful abandon their schemes;
 let them return to the Compassionate One,
 to our God who repeatedly forgives.” *Isaiah 55*

Ve-attah elo'ah selihot
 hannun ve-rahum
 erekh appayim ve-rav hesed ve-emet
 u-marbeh le-heitiv.
 Ve-rotzeh attah bi-tshuvat resha'im
 ve-ein attah hafeitz be-mitatom.

וְאַתָּה אֱלֹהֵי סְלִיחֹת
 חַנּוּן וְרַחֻם
 אָרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת
 וּמְרֻבָּה לְהֵיטִיב.
 וְרוֹצֵה אֶתָּה בְּתִשְׁוֹבַת רָשָׁעִים
 וְאֵין אֶתָּה חֹפֵץ בְּמִיתָתָם:

You, O God of forgiveness,
 are gracious and compassionate, *Nehemiah 9*
 patient and abounding in devotion and truth.
 You repeatedly do good.
 You want the return of the wicked,
 and do not desire their death.

She-ne'emar
 emor aleihem hai ani
 ne'um adonai elohim
 im ehpotz be-mot ha-rasha'
 ki im be-shuv rasha' mi-darko
 vehayah.
 Shuvu shuvu mi-darkheikhem ha-ra'im
 ve-lammah tamutu beit yisra'el.

שֶׁנֶּאֱמַר –
 אָמַר אֲלֵיהֶם חַי־אֲנִי
 נֹאֵם אֲדַנִּי יְהוָה
 אִם־אֶחְפוֹץ בְּמוֹת הַרָשָׁע
 כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה:
 שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים
 וּלְמַה תָּמוּתוּ בֵּית יִשְׂרָאֵל:

As it is said:
 “Say to them, ‘As I live,’
 declares the mighty Eternal One,
 ‘I do not desire the death of the wicked,
 but that they return from their path and live.’
 Turn, turn from your evil ways,
 why should you die, House of Israel?” *Ezekiel 33*





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Ve-ne'emar
 Heḥafotz eḥpotz mot rasha'
 ne'um adonai elohim
 ha-lo be-shuvo mi-derakhav veḥayah.

וְנֹאמַר –
 הַחֲפֹץ אֶחְפֹּץ מוֹת רָשָׁע
 נְאֻם אֲדֹנָי יְהוִה
 הֲלוֹא בְּשׁוּבוֹ מִדְּרָכָיו וַחַיָּה:

And it is said:
 “Have I any pleasure in the death of the wicked,”
 declares the mighty Eternal One,
 “rather, let them turn from their path, and live!”
Ezekiel 18

Ve-ne'emar
 Ki lo eḥpotz be-mot ha-meit
 ne'um adonai elohim
 veshivhu vihyu.

וְנֹאמַר –
 כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּית
 נְאֻם אֲדֹנָי יְהוִה
 וְהִשִּׁיבוּ וַחַיּוּ:

And it is said:
 “For I desire not the death of the dead,”
 says the mighty Eternal One;
 “— return and live!”
Ezekiel 18

Ki attah solhan le-yisra'el
 u-moḥolan le-shivtei yeshurun
 be-khol dor va-dor
 u-mi-bal'adekha ein lanu melek
 moḥeil ve-solei'ah ella attah.

כִּי אַתָּה סֹלְחָן לְיִשְׂרָאֵל
 וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל
 בְּכָל דּוֹר וָדוֹר
 וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ
 מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה:

For you are the Forgiver of Israel,
 the One who pardons the tribes of Jeshurun
 in each and every generation;
 other than you we have no sovereign
 who pardons and forgives — only you.

Be-seifer ḥayyim berakhah ve-shalom
 u-farnasah tovah
 nizzakheir ve-neiḥateim lefanekha
 anahnu ve-khol 'ammekha
 beit yisra'el
 le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם
 וּפְרִנְסָה טוֹבָה
 נִזְכָּר וְנִחָתֵם לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

In the book of life, blessing, peace
 and honourable prosperity,
 may we be remembered and sealed,
 we and all your people Israel,
 for a life of goodness and peace.

Barukh attah adonai
 'oseih ha-shalom.

בְּרוּךְ אַתָּה יְהוִה
 עוֹשֵׂה הַשָּׁלוֹם:

Blessed are you, Eternal One,
 author of peace.





Avinu malkeinu

avinu malkeinu

ḥatanu lefanekha.

Avinu malkeinu

ein lanu melekh ella attah.

Avinu malkeinu

‘aseih ‘immanu lema’an shemekha.

Avinu malkeinu

ḥaddeish ‘aleinu shanah tovah.

Avinu malkeinu

hafeir ‘atzat oyeveinu.

Avinu malkeinu

setom piyyot mastineinu

u-mkatregeinu.

Avinu malkeinu

kalleih dever ve-ḥerev ve-ra’av

u-shvi u-mash’hit mi-benei veritekha.

Avinu malkeinu

selah u-mḥal le-khol ‘avonoteinu.

אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ

חָטֵאנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ

אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה:

אָבִינוּ מַלְכֵנוּ

עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹד:

אָבִינוּ מַלְכֵנוּ

חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ

הַפֵּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ

סָתוּם פִּיּוֹת מְשֻׁטְיֵינוּ

וּמְקַטְרֵגֵינוּ:

אָבִינוּ מַלְכֵנוּ

כִּלְיָה דְבַר וְחָרֵב וְרָעַב

וּשְׁכִי וּמִשְׁחִית מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מַלְכֵנוּ

סַלַח וּמַחֵל לְכֹל עֲוֹנוֹתֵינוּ:

AVINU MALKEINU

Our Source, our Sovereign,

we have sinned before you.

Avinu, Malkeinu,

we have no sovereign but you.

Our Source, our Sovereign,

treat us so that your name be enhanced.

Avinu, Malkeinu,

renew us with a good year.

Our Source, our Sovereign,

frustrate the counsel of our foes.

Avinu, Malkeinu,

stop the mouths of our adversaries

and accusers.

Our Source, our Sovereign,

rid us of disease, war, famine,

exile and destruction.

Avinu, Malkeinu,

forgive and pardon all our wrongdoing.

Avinu, Malkeinu, “Our Source, our Sovereign,” (literally, “our Father, our King”) — This well-known address of God in prayer captures the emotional tension of a God who is both near and far. We desire the intimacy and comfort of an immanent, loving God that resides within, that nurtures and sustains us; a God “whose Presence fills the whole world” (Isaiah 6). And yet, we also need and desire a relationship with an Other, a transcendent and awe-inspiring commanding voice of ethics; “the Eternal reigns forever” (Psalm 146).





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<p>Avinu malkeinu haḥazireinu bi-tshuvah sheleimah lefanekha. Avinu malkeinu shelaḥ refu'ah sheleimah le-ḥolei 'ammekha. Avinu malkeinu ḥotmeinu be-seifer ḥayyim tovim. Avinu malkeinu ḥotmeinu be-seifer ge'ullah vi-shu'ah. Avinu malkeinu ḥotmeinu be-seifer parnasah ve-khalkalah. Avinu malkeinu ḥotmeinu be-seifer zekhuyyot. Avinu malkeinu ḥotmeinu be-seifer seliḥah u-mḥilah. Avinu malkeinu hatzmaḥ lanu yeshu'ah be-karov. Avinu malkeinu hareim keren yisra'el 'ammekha. Avinu malkeinu mallei yadeinu mi-birkhotekha. Avinu malkeinu kabbeil be-rahāmim u-v-ratzon et tefillateinu. Avinu malkeinu na al teshiveinu reikam mi-lefanekha.</p>	<p>אָבִינוּ מַלְכֵנוּ הַחֲזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ: אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחֹלֵי עַמְּךָ: אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר הַיּוֹם טוֹבִים: אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר גְּאוּלָּה וִישׁוּעָה: אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר פְּרִנְסָה וְכַלְפָּלָה: אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר זְכוּיֹת: אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה: אָבִינוּ מַלְכֵנוּ הַצְמַח לָנוּ יֵשׁוּעָה בְּקָרוֹב: אָבִינוּ מַלְכֵנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עַמְּךָ: אָבִינוּ מַלְכֵנוּ מַלֵּא יָדֵינוּ מִבְּרִכּוֹתֶיךָ: אָבִינוּ מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ: אָבִינוּ מַלְכֵנוּ נָא אַל תִּשְׁבֵּנוּ רֵיקָם מִלְּפָנֶיךָ:</p>	<p>Our Source, our Sovereign, restore us with wholehearted repentance. <i>Avinu, Malkeinu,</i> send complete healing to all the sick. Our Source, our Sovereign, seal us in the book of good life. <i>Avinu, Malkeinu,</i> seal us in the book of deliverance. Our Source, our Sovereign, seal us in the book of sustenance. <i>Avinu, Malkeinu,</i> seal us in the book of merit. Our Source, our Sovereign, seal us in the book of forgiveness. <i>Avinu, Malkeinu,</i> cause our deliverance to soon flourish. Our Source, our Sovereign, exalt the strength of your people Israel. <i>Avinu, Malkeinu,</i> endow us with your blessings. Our Source, our Sovereign, accept our prayer with loving compassion. <i>Avinu, Malkeinu,</i> do not turn us away empty.</p>
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<p>Avinu malkeinu zakhor ki 'afar anahnu. Avinu malkeinu hamol 'aleinu ve-'al 'olaleinu ve-tappeinu.</p>	<p>אָבִינוּ מַלְכֵנוּ זְכוֹר כִּי עָפָר אֲנַחְנוּ: אָבִינוּ מַלְכֵנוּ הַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:</p>	<p>Our Source, our Sovereign, remember that we are but dust. <i>Avinu, Malkeinu,</i> have pity upon us, our infants and children.</p>
<p>Avinu malkeinu 'aseih lema'an harugim 'al shem kodshekha. Avinu malkeinu 'aseih lema'an shimkha ha-gadol ha-gibbor ve-ha-nora she-nikra 'aleinu.</p>	<p>אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ: אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:</p>	<p>Our Source, our Sovereign, act for those slain for your holy name. <i>Avinu, Malkeinu,</i> act for the sake of your great, mighty, and awe-inspiring name by which we are called.</p>
<p>Avinu malkeinu honneinu va-'aneinu ki ein banu ma'asim. 'Aseih 'immanu tzedakah va-hesed ve-hoshi'einu.</p>	<p>אָבִינוּ מַלְכֵנוּ חַנּוּנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:</p>	<p>Our Source, our Sovereign, be gracious and answer us though we be undeserving; temper justice with mercy, and deliver us.</p>

The Ark is closed and we remain standing.





Recited by Reader and Congregation once.

Shema yisra'el
adonai eloheinu
adonai ehad.

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

HEAR O ISRAEL,
THE ETERNAL IS OUR GOD,
THE ETERNAL ONE ALONE!

Deuteronomy 6

Recited three times:

Barukh shem
kevod malkhuto
le-olam va-ed.

בְּרוּךְ שֵׁם
כְבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:

BLESSED BE THE NAME
OF GOD'S RULING PRESENCE,
FOR EVER AND EVER!

Recited seven times:

Adonai hu ha-elohim.

יְהוָה הוּא הָאֱלֹהִים:

THE ETERNAL ONE IS GOD *1 Kings 18*

The shofar is sounded with a single blast of *tekiah gedolah*.

Le-shanah ha-ba'ah bi-rushalayim! לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם! NEXT YEAR IN JERUSALEM!

RAM'S HORN OF FREEDOM

Rav Hai (10th-11th century) wrote: It is the custom of all Israel to blow the ram's horn at the close of Yom Kippur; it seems to be a memorial of the Jubilee. As it is said: "You shall count seven Sabbaths of years, seven times seven years, totaling forty-nine years. Then [in the fiftieth year] shall you make proclamation with the blast of the horn on the tenth day of the seventh month; in the Day of Atonement shall you make proclamation with the horn through your land...proclaim liberty throughout the land to all the inhabitants thereof" (Leviticus 25:8-10). Since the reckoning of the Jubilee year is not certain, the custom was established of blowing the ram's horn every year as a memorial of the Jubilee. This is the sense of the saying: "In the Jubilee year...on Yom Kippur, the Court blew the ram's horn. Slaves were sent home and fields returned to their original owners" (Talmud, Rosh Ha-Shanah 8b). Thus it is that the final shofar blast of Yom Kippur denotes a declaration of universal freedom.





The regular Ma'ariv, weekday evening service, is found on page 435 in Siddur Hādesh Yameinu.

'Aleinu

'Aleinu le-shabbei'ah la-adon ha-kol
la-teit gedullah le-yotzeir bereishit
she-natan lanu torat emet
ve-ḥayyei 'olam nata' be-tokheinu.

Va-anahnu kore'im u-mishtahavim
u-modim
lifnei melekh malkhei ha-melakhim
ha-kadosh barukh hu.

She-hu noteh shamayim

ve-yoseid aretz

u-moshav yekaro ba-shamayim mi-ma'al
u-shkhinat 'uzzo be-govhei meromim.

Hu eloheinu ein 'od

emet malkeinu efes zulato.

Ka-katuv be-torato

Veyada'ta ha-yom vahashevota el
levavekha
ki adonai hu ha-elohim

ba-shamayim mi-ma'al

ve-'al ha-aretz mi-taḥat ein 'od.

'Al ken nekavveh lekha

adonai eloheinu

li-r'ot meheirah be-tif'eret 'uzzekha

עלינו

עלינו לשבח לאדון הכל
לתת גדולה ליוצר בראשית
שנתן לנו תורת אמת
והיי עולם נטע בתוכנו:

ואנחנו פורעים ומשתחווים
ומודים

לפני מלך מלכי המלכים
הקדוש ברוך הוא.

שהוא נוטה שמים

ויסד ארץ

ומושב יקרו בשמים ממעל
ושכינת עוז בגבהי מרומים:

הוא אלהינו אין עוד

אמת מלכנו אפס זולתו.

ככתוב בתורתו—

וידעת היום והשבת אל-לבבך
כי יהוה הוא האלהים

בשמים ממעל

ועל-הארץ מתחת אין עוד:

ALEINU

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has given us a Torah of truth
and planted eternal life within us.

Thus we bow in worship
and thankfulness

before the Sovereign of all sovereigns,
the Holy One of Being;

the One who stretched out the heavens

and laid the foundations of the earth,

a precious dwelling in the highest heavens,
a powerful presence in the loftiest heights.

This One is our God, there is no other;

our Sovereign is faithful, there is none else.

As it is written in the Torah:

“Know this day and take it to heart

that the Life-giver is the God

of the heavens above

and of earth below; there is no other.”

Deuteronomy 4

We therefore hope for you,

Eternal One our God, that soon

we might see your radiant strength





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Le-ha'avir gillulim min ha-aretz
 ve-ha-elilim karot yikkareitun.
 Le-takkein 'olam
 be-malkhut shaddai
 ve-khol benei vasar yikre'u vi-shmekha
 le-hafnot eilekha
 kol rish'ei aretz.
 Yakkiru ve-yeide'u kol yoshevei teiveil
 ki lekha tikhra' kol berekh
 tishava' kol lashon.
 Lefanekha adonai eloheinu
 yikhre'u ve-yippolu
 ve-li-khvod shimkha yekar yitteinu.
 Vi-kabbelu khullam et 'ol malkhutekha
 ve-timlokh 'aleihem meheirah
 le-'olam va-'ed.
 Ki ha-malkhut shellekha hi
 u-l-'olemei 'ad timlokh be-khavod.
 Ka-katuv be-toratekha
 adonai yimlokh le-'olam va-'ed.
 Ve-ne'emar
 Vehayah adonai le-melekh
 'al kol ha-aretz
 ba-yom ha-hu yihyeh adonai ehad
 u-shmo ehad.

להעביר גלולים מן הארץ
 והאלילים כרות יכרתון.
 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 על מלכותך
 ותמלוך עליהם מהרה
 לעולם ועד:
 כי המלכות שלך היא
 ולעולמי עד תמלך בכבוד.
 ככתוב בתורתך –
 יהוה ימלך לעולם ועד:
 ונאמר –
 והיה יהוה למלך
 על כל הארץ
 ביום ההוא יהיה יהוה אחד
 ושמו אחד:

sweep away idolatry
 and destroy false gods.
 May *tikkun 'olam*, mending the world,
 make manifest your mighty dominion;
 that all humankind might invoke your name,
 and all the wicked of the earth
 might fall away before you.
 Let all who dwell on earth recognize
 that to you every knee must bend
 and every mouth swear allegiance.
 Before you, Eternal One our God,
 will they humble themselves
 and cherish the dignity of your name.
 Let all accept the yoke of your reign,
 that your sovereignty may soon embrace them
 for evermore.
 For dominion is yours
 and for all eternity you will rule with dignity.
 As it is written in your Torah:
 “The Eternal will reign forever.” *Exodus 15*
 And as it is said:
 “The Eternal One will be sovereign
 over all the earth;
 on that day the Eternal will be One,
 whose name will be ‘Oneness.’” *Zechariah 14*





Kaddish yatom

קדיש יתום MOURNER'S KADDISH

The Mourner's Kaddish, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — "wholeness," "peace," "well-being." When a human being, "created in God's image," dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא	Magnified and sanctified be God's great name
be-alma di vera khi-r'uteih.	בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.	in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתָהּ	May God's sovereignty be established
be-ḥayyeikhon u-v-yomeikhon	בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן	in your lifetime,
u-v-ḥayyei de-khol beit yisra'el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	and the life of the entire House of Israel,
ba-'agala u-vi-zman kariv.	בְּעֵגְלָא וּבְזִמַּן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh	יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-'alam u-l-'alemei 'almayya.	לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:	in all worlds, unto eternity.





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Mourners:

Yitbarakh ve-yishtabbah ve-yitpa'ar	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר	Blessed, praised and glorified,
ve-yitromam ve-yitnassei	וְיִתְרוֹמַם וְיִתְנַשֵּׂא	extolled and honoured,
ve-yit'haddar ve-yit'alleh ve-yit'hallal	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	adorned, exalted and acclaimed,
shemeih de-kudsha	שְׁמֵי דְקֻדְשָׁא	be the name of the Holy One,

Congregation and Mourners:

Berikh hu	בְּרִיךְ הוּא	the blessed,
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Mourners:

Le-'eilla u-l-'eilla	לְעֵלָא וּלְעֵלָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בִּרְכָתָא וְשִׁירָתָא	all prayer and song,
tushbeħata ve-neħemata	תְּשֻׁבְהַתָּא וְנִחְמָתָא	praise and consolation
da-amiran be-alma.	דְּאִמְרִין בְּעֵלְמָא.	that may be uttered in this world;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

Yehei shelama rabba min shemayya	יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא	May there be abundant divine peace,
ve-ħayyim tovim 'aleinu	וְחַיִּים טוֹבִים עָלֵינוּ	bringing good life for us
ve-'al kol yisra'el.	וְעַל כָּל יִשְׂרָאֵל.	and for all Israel;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

'Oseh shalom bi-mromav	עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו	May the One who creates heavenly peace
hu ya'aseh shalom 'aleinu	הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ	create peace for us
ve-'al kol yisra'el, ve-al kol yoshvei teivel.	וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.	and for all Israel and for Everyone;
Ve-imru amen.	וְאִמְרוּ אָמֵן:	and let us say: Amen.

God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us (*Mordecai M. Kaplan*).





Havdalah

Barukh atta adonai
 eloheinu melekh ha-olam
 borei peri ha-gafen.

הַבְּרָלָה

בָּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 בּוֹרֵא פְרֵי הַגָּפֶן:

HAVDALAH

You abound in blessings, Eternal One
 our God, Sovereign of the universe,
 who creates the fruit of the vine.

When Yom Kippur coincides with Shabbat, we say the blessing over the spices.

Barukh atta adonai
 eloheinu melekh ha-olam
 borei minei ve-samim.

בָּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 בּוֹרֵא מִיְנֵי בְשָׂמִים:

You abound in blessings, Eternal One
 our God, Sovereign of the universe,
 who creates fragrant spices.

Barukh atta adonai
 eloheinu melekh ha-olam
 borei me'orei ha-eish.

בָּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 בּוֹרֵא מְאוּרֵי הָאֵשׁ:

You abound in blessings, Eternal One
 our God, Sovereign of the universe,
 who creates the lights of fire.

Barukh atta adonai
 eloheinu melekh ha-olam
 ha-mavdil bein kodesh le-hol
 bein or le-hoshekh
 bein yom ha-shevi'i
 le-sheishet yemei ha-ma'aseh.

בָּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל
 בֵּין אֹר לְחֹשֶׁךְ
 בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה:

You abound in blessings, Eternal One
 our God, Sovereign of all time and space,
 who distinguishes between sacred and profane,
 between light and darkness,
 between the seventh day
 and the six days of Creation.

Barukh atta adonai
 ha-mavdil bein kodesh le-hol.

בָּרוּךְ אַתָּה יְהוָה
 הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Boundless are you, Eternal One,
 who distinguishes between sacred and profane.





787 THE CLOSING SERVICE

Eliyahu ha-navi. Eliyahu ha-tishbi.

Eliyahu ha-gil'adi.

Bi-mheirah ve-yameinu yavo eileinu

'im mashi'ah ben david.

אֱלִיָּהוּ הַנָּבִיא. אֱלִיָּהוּ הַתִּשְׁבִּי

אֱלִיָּהוּ הַגִּלְעָדִי:

בִּמְהֵרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

עִם מָשִׁיחַ בֶּן דָּוִד:

Eliyyahu ha-navi, Eliyyahu ha-tishbi,

Eliyyahu ha-gil'adi.

Bimhera ve-yameinu yavo eleinu,

'Im mashiah ben David.

Ha-tikvah

Kol 'od ba-leivav penimah

nefesh yehudi homiyyah

u-l-fa'atei mizrah kadimah

'ayin le-tziyyon tzofiyyah

'od lo avedah tikvateinu

ha-tikvah bat shenot alpayim

li-hyot 'am hofshi be-artzeinu

eretz tziyyon vi-rushalayim.

הַתְּקוּוָה

כָּל עוֹד בְּלִבָּב פְּנִימָה

נֶפֶשׁ יְהוּדִי הוֹמִיָּה

וּלְפָאֵתֵי מִזְרַח קְדִימָה

עֵין לְצִיּוֹן צוֹפִיָּה

עוֹד לֹא אֲבֵדָה תְּקוּוֹתֵנוּ

הַתְּקוּוָה בַּת שְׁנוֹת אַלְפִים

לְהִיּוֹת עַם חֲפָשִׁי בְּאַרְצֵנוּ

אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

HATIKVAH

As long as deep in the heart,

The soul of a Jew yearns,

And towards the East

An eye looks to Zion,

Our hope is not yet lost,

The hope of two thousand years,

To be a free people in our land,

The land of Zion and Jerusalem.

Naftali Herz Imber

