

The logo for Kehillah Synagogue features the word "kehillah" in a teal, lowercase sans-serif font. The letter "i" is replaced by a stylized orange flame or leaf-like graphic. Below "kehillah" is the word "SYNAGOGUE" in a teal, uppercase sans-serif font.

kehillah

SYNAGOGUE

Dear Rabbis and members of the Reconstructionist community:

With great anticipation, we are looking forward to a highlight of our year, the High Holiday season. Traditionally we have gathered together in synagogues to celebrate; this year will, of course, be different.

We would like to facilitate a meaningful virtual High Holiday experience. The Kehillah Synagogue of Chapel Hill, NC recently produced a fully-transliterated version of Rabbi Ron Aigen's z"l Machzor, *Renew Our Days*. We will make it available in electronic form to everyone attending a virtual High Holiday service this year. The Machzor's format is English, Hebrew, and transliteration in three columns on a page, with commentary at the bottom. For those congregations already using a printed edition of the Machzor, page numbers correspond across all editions.

We want to maximize inclusivity during the High Holidays and hope that by using *Renew our Days* in virtual services, synagogues in the United States, Canada, or elsewhere, can offer a significant and spiritual High Holiday experience. The challenge of these times will bring us together in a new way.

מחזור
חדש

ימינו

לימים נוראים





kehillah
SYNAGOGUE

Mahzor Hadesh Yameinu

◆ RENEW ◆
OUR ◆ DAYS

A Prayer-Cycle for Days of Awe

kehillah
SYNAGOGUE



Edited and translated by Rabbi Ron Aigen

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Second Printing, 2004

Third Printing, 2007

Fourth Printing, 2018

Original papercuts by Diane Palley copyright © 2001, Diane Palley

Page Designer: Associès Libres

Formatting: English and Transliteration by Associès Libres, Hebrew by Resolvis

Cover Design: Jonathan Kremer

Printed in Canada

ISBN 0-9696927-3-0

For further information, please contact:

Congregation Dorshei Emet

18 Cleve Rd

Hampstead, Quebec

CANADA

H3X 1A6

Fax: (514) 486-5442

www.dorshei-emet.org

Kehillah Synagogue

1200 Mason Farm Road

Chapel Hill,

NC 27514

USA

(919) 942-8914

www.kehillahsynagogue.org

The publication of this Mahzor was made possible through the generosity of

Howard Glicksman and Lee Nackman

in appreciation of

Rabbi Ron Aigen, D.D.

*for his commitment to providing a fully-transliterated
edition of the Mahzor and all that he has done for us through his leadership,
guidance and writings*

הלל היה אומר-
מרבח צדקה מרבח שלום.

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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ACKNOWLEDGMENTS

We gratefully acknowledge the following authors, publishers and copyright holders for their permission to reprint the following material in this volume:

ACUM (Association of Authors, Composers and Editors of Music in Israel) for “*Yerushah*” by Haim Guri; “*Ha-Tishma Kali*” by Rachel; “*Yesh Kokhavim*” by Hannah Szenes and “*Le-Khol Ish Yesh Shem*” by Zelda.

Jason Aronson Publishers Inc. for notes on “*Kol Nidrei*” by Jeffrey M. Cohen from PRAYER AND PENITENCE: A COMMENTARY ON THE HIGH HOLIDAY MAHZOR by Jeffrey M. Cohen, Northvale, New Jersey: Jason Aronson, copyright ©1983, 1994.

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Farrar, Straus & Giroux, Inc. for “A Continual Process,” “Responsibility - Seeking the Hand of God,” “Entering the Synagogue,” “Prayer is Meaningless Unless,” “Home is Where Prayer is” and “A Sanctuary Within” by Abraham Joshua Heschel; excerpts from THE EARTH IS THE LORD’S by Abraham Joshua Heschel. Copyright © 1949 by Abraham Joshua Heschel. Copyright renewed 1977 by Sylvia Heschel. THE INSECURITY OF FREEDOM by Abraham Joshua Heschel. Copyright © 1966 by Abraham Joshua Heschel. Copyright renewed 1994 by Sylvia Heschel. MORAL GRANDEUR AND SPIRITUAL AUDACITY by Abraham Joshua Heschel, edited by Ruth Goodhill. Copyright © 1975 by Sylvia Heschel. Reprinted by permission of Farrar, Straus and Giroux, LLC.

Gabriella Gilboa for “Isaac” by Amir Gilboa, translation by Shirly Kaufman.

Rabbi Arthur Green for “A *Kavanah* for *Rosh Ha-Shanah*” and “A *Kavanah* for *Attah Yodei’a Razei ‘Olam*” by Arthur Green and Andre Unger and “A Community of Souls” by Arthur Green.

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Rabbi David Hartman for the “Preface.” An earlier version of this essay appeared in CONFLICTING VISIONS by David Hartman, NY: Schocken, copyright ©1990, David Hartman.

Hebrew Publishing Company for the introductory note on “*Kol Nidrei*” by Philip Birnbaum from THE HIGH HOLIDAY PRAYERBOOK (*Maḥzor Hashalem*), pp.490-492 by Philip Birnbaum, copyright © 1951 by Hebrew Publishing Co.

xi ACKNOWLEDGMENTS

- Jewish Lights Publishing** for “A Prayer of the Rabbis” by Lawrence Kushner, excerpt from EYES REMADE FOR WONDER: A LAWRENCE KUSHNER READER pp.217: “A Teacher’s Blessing: *Berakhot* 17a,” copyright © 1998 by Lawrence Kushner. Permission granted by Jewish Lights Publishing, PO Box 237, Woodstock, VT 05091.
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- Rabbi Richard Levy** for “The Season of Teshuvah,” “*Unetaneh Tokef*,” “How the World Should Be Governed” and “A Kavanah for the *Avodah* Service” by Richard Levy.
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- Rabbi Debra Orenstein** for the Torah commentary “In a Sense ...” by Debra Orenstein.
- Clarise E. Patton** for “Each Year” by Kenneth Patton.
- Paulist Press** for “Returning to Oneself,” “The Light of the Ideal,” “The Difference Prayer Makes,” “The Need for Prayer” and “The Whispers of Existence” and commentaries by Rav Kook. Excerpts from ABRAHAM ISAAC KOOK: The Lights of Penitence, The Moral Principles, Lights of Holiness, Essays, Letters, and Poems; translation and introduction by Ben Zion Bokser, copyright © 1978 by Ben Zion Bokser. Used with permission of Paulist Press. www.paulistpress.com.
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- Rabbi Zalman Schachter-Shalomi** for the translation of “*Yedid Nefesh*” by Zalman SchachterShalomi.
- Prof. Ray Scheindlin** for the translation of “I Look Up to the Sky” by Ray Scheindlin.

- Schocken Publishing House Ltd.** for “*Tiyyul Yehudi*,” “*Tanakh, Tanakh, Itakh, Itakh, U-Midrashim Arerim*,” “*Berayyai, Berayyai*” and “*Ellim Mifralfim, Ha-Tefillot Nisharot La'ad*” from *PATU'AH, SAGUR, PATU'AH* “*La-Em*” from *SHIRIM*; “*Beterem*” from ‘*OD SHIREI AHAVAH* and “*Nefesh Ha-adam*” from *GAM HA-EGROF HAYA PA'AM YAD PATU'HAH VE-ETZBA'OT* by Yehuda Amichai copyright © World Copyright Schocken Publishing House Ltd., Tel Aviv, Israel.
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- Rabbi Simkha Weintraub** for notes on “*Ki Hinnei Ka-Homer*” by Simkha Weintraub.
- Elie Wiesel** for “Jews, Do Not Despair!” by Elie Wiesel.
- Rabbi Jonathan Wittenberg** for translations of “*Ke-Ayal Ta' arog*” and “*Kokhevei Boker*” by Jonathan Wittenberg.
- Shulamis Yelin** for her poem, “Prayer for the Finite I” from SEEDED IN SINAI, New York: Reconstructionist Press, copyright © 1975, Shulamis Yelin.

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In addition to the above, I want to express my gratitude to my spiritual community, Congregation Dorshei Emet, for its continued support and inspiration. This book is largely a reflection of the High Holiday experience we have created together over the past twenty-five years, using the 1948 *Reconstructionist High Holiday Prayer Book* of Mordecai Kaplan, building upon the tradition of our community's founder, Rabbi Lavy Becker, and enriched by the supplements we have developed over the years. Another major influence upon the development of our service has come from the *Forms of Prayer Mahzor*, as well as from the generosity of my colleagues, Rabbis Lee Friedlander, Michael Luckens and Larry Pinsker, who have regularly shared their supplementary reading files. Once again, grateful appreciation is rendered to Dora and Avrum Morrow, for their steadfast loyalty and devotion to the creative potential of Dorshei Emet.

While I bear full responsibility for all editorial decisions and any errors that remain, this project would not have been possible without the help of the following people to whom I am deeply indebted: First and foremost, thanks go to Joel Linsider, my copy editor, whose scholarly examination of the Hebrew texts and English translations yielded numerous invaluable suggestions that improved the overall content and quality significantly. In the course of this project Joel has become an esteemed colleague and a friend. Next, the book benefitted greatly from the work of my editorial committee: Murray Baron, Irv Binik, Eric Caplan, Miriam Cohen, Chava Dienar, Donnie Frank, Aviva Ravel and the late Ruth Richler, *z"l*. Their collective knowledge of Hebrew, their sensitivity to clarity and poetry in both languages, their commitment to Reconstructionist theology and the tradition of Dorshei Emet as well as to the tradition of the liturgy, and their willingness to debate the tension between tradition and modernity made these past four years a richly rewarding experience that I will always treasure. I am deeply grateful to Barry Frank, our indispensable Hebrew/English proof reader, whose grammatical expertise and diligence made this book as flawless as humanly possible. Warm thanks go to Lise Winer and Laura Winer, who graciously contributed to the English proof reading with consummate skill and equanimity. The office staff, Sophie Katz and Kitty Samberg, provided the administrative support of sending meeting notifications, tracking copyright permissions, and performing many more thankless tasks that deserve acknowledgment.

In the artwork department, thanks once again are extended to Jonathan Kremer for his cover design. It has been a special pleasure and a great delight to

have spent the past two and half years working with Diane Palley in developing the fourteen newly commissioned papercuts. Diane's good-natured willingness to share ideas and discuss how best to illustrate the major themes of the Days of Awe, together with her very creative talents, resulted in an exquisite precedent for Jewish liturgical art.

All of the above efforts would have been for nought without the production artist who set the text on the page and gave it physical form. In this domain we were blessed to have had the extraordinary expertise and personal devotion of one of the top page designers in the field. Yolande Martel's impeccable aesthetic sense, her keen eye in both English and Hebrew (both second languages to her!) and her love for the project itself were combined to translate my vision into reality. It is rare that the reality exceeds the envisioned ideal, but Yolande has done just that. *Merci infiniment*. I would also like to add a *todah rabbah* to Yoni Karpfen for his meticulous assistance in setting the cantillation marks for the Hebrew Torah and Haftarah passages. My appreciation of Carmela, Razielle, Nadav and Gila, though not expressed often enough, is nevertheless deeply felt. You have been my greatest teachers in learning the meaning of *teshuvah*.

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; Ḥanukkah, 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

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 HaZikkaron*, 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 Hana 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, “*mahzor*” 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.

Mahzor 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, *meḥayyei 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 ḥadashah*, a new personality, and to see our familiar world in a radically new way. It is my hope that *Mahzor Ḥadesh 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 Ḥadesh 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 *Hadesh 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
כּ, ך	kaf/final kaf	k
כּ, ך	khaf/final khaf	kh (as in "Bach" and "barukh")
ל	lamed	l
מ, ם	mem/final mem	m
נ, ן	nun/final nun	n
ס	samekh	s
ע	ayin	ʿ (glottal stop)
פ	peh	p
פּ, ף	feh/final feh	f
צ, ץ	tzadik/final tzadik	tz (as in "mitzvah")
ק	kuf	k
ר	resh	r
שׁ	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 na'	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>		
ײ		ai (as in "aisle")
ױ		ei (as in "weigh")
ױ		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 hazak* 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 of by a hyphen.
3. *Sheva na'* 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.)



kehillah
SYNAGOGUE

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*” (*Psalm 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

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.

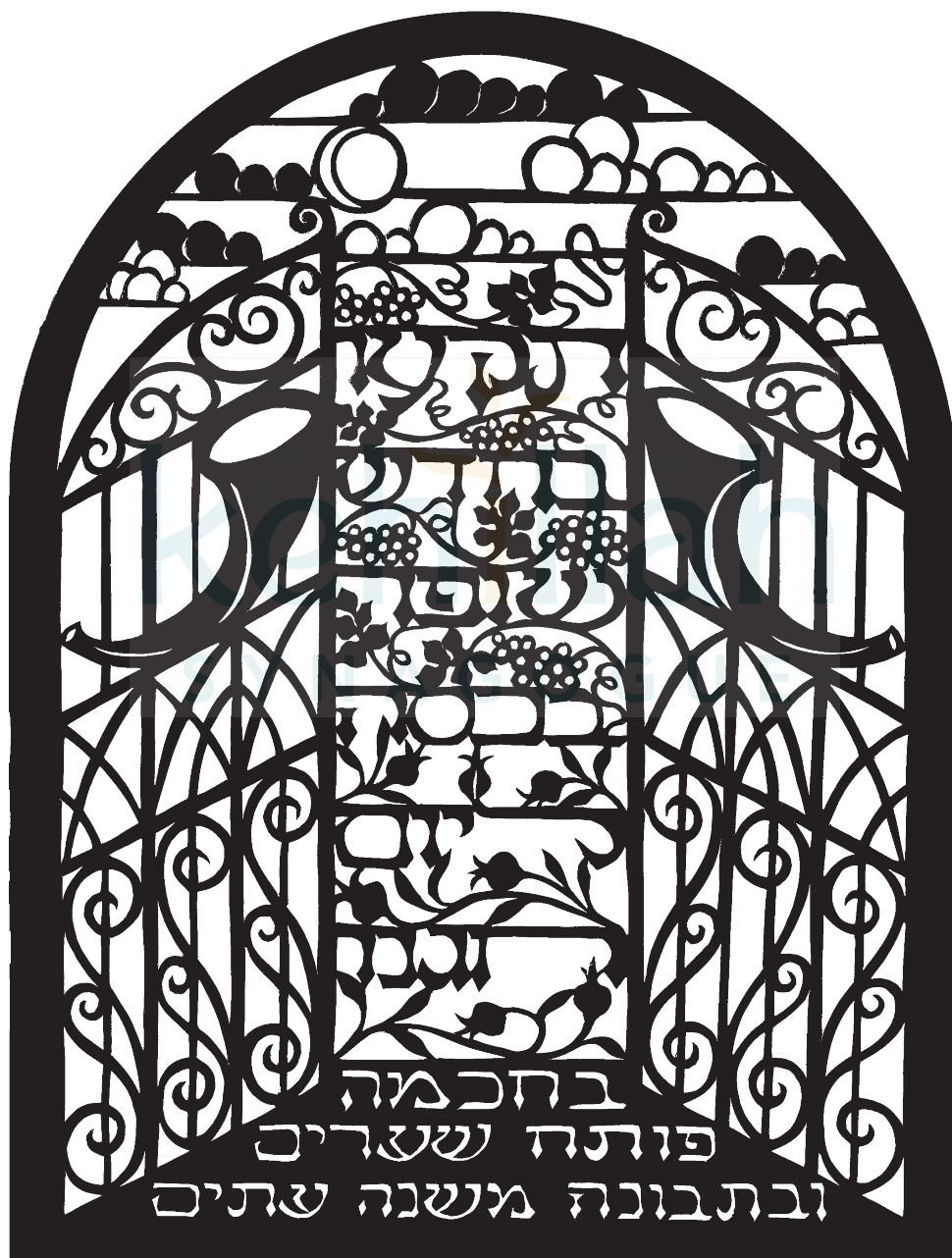
John Hollander



BE-ḤOKHMAH POTE'AH SHE'ARIM

WITH WISDOM YOU OPEN GATEWAYS

This papercut introduces the the me 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 Mahzor, for Yom Kippur *Ne'ilah*.



מעריב EVENING SERVICE לראש השנה FOR ROSH HA-SHANAH

*'Arvit, more commonly referred to as **Ma'ariv**, the Evening Service, begins with the **Barekhu**, 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 **Hatzit 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-Rahamim**, “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-raḥaman

meshokh 'avdekha el
retzonekha

Yarutz 'avdekha kemo ayyal

yishtaḥaveh el mul hadarekha

Ye'erav lo yedidotekha

Mi-nofet tzuf ve-khol ta'am

Hadur na'eh ziv ha-'olam

nafshi ḥolat ahavatekha

Anna el na refa na lah

be-har'ot lah no'am zivakh

Az tit'ḥazzeik ve-titrappei

ve-haytah lah simḥat 'olam

יְדִיד נֶפֶשׁ

יְדִיד נֶפֶשׁ אָב הַרְחָמָן

מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.

יְרוֹץ עַבְדְּךָ כְּמוֹ אֵיִל

יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.

יַעְרַב לוֹ יְדִידוֹתֶיךָ

מִנּוּפֶת צוּף וְכֹל טַעַם:

הַדּוֹר נֹאֵה זִיו הָעוֹלָם

נֶפְשִׁי חוֹלֵת אֶהְבֶּתְךָ.

אָנָּה אֵל נָא רְפֵא נָא לָהּ

בְּהִרְאוֹת לָהּ נֵעַם זִיּוֹךְ.

אִז תִּתְחַזֵּק וְתִתְרַפֵּא

וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם:

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.

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.

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

'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 '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.

Vattabbait 'eini be-shurai

ba-kamim 'alai merei'im

tishma'nah oznai.

תהלים צ"ב

מזמור שיר ליום השבת:

טוב להודות ליהוה

ולזמר לשמך עליון:

להגיד בבקר חסדך

ואמונתך בלילות:

עלי-עשור ועלי-נבל

עלי הגיזן בכנור:

כי שמחתני יהוה בפעלך

במעשי ידיך ארנן:

מה-גדלו מעשיך יהוה

מאד עמקו מחשבתך:

איש-בער לא ידע

וכסיל לא-יבין את-זאת:

בפרח רשעים כמו עשב

ויציצו כל-פעלי און

להשמדם עדי-עד:

ואתה מרום לעלם יהוה:

כי הנה איביך יהוה

כי-הנה איביך יאבדו

יתפרדו כל-פעלי און:

ותרם בראים קרני

בלתי בשמן רענן:

ותבט עיני בשורי

בקמים עלי מרעים

תשמענה אזני:

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 yafrihu.
‘Od yenuvun be-seivah
desheinim ve-ra’ananim yihyu.
Lehaggid ki yashar adonai
tzuri ve-lo ‘avlatah bo.

צָדִיק כַּתְּמָר יִפְרַח
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:
שֶׁתוּלִים בְּבֵית יְהוָה
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבּוּן בְּשֵׁיבָה
דְּשֵׁינִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי-יֵשֶׁר 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 עַז הַתְּאֵזֶר
אֶף-תִּכּוֹן תִּבֵּל בַּל-תִּמּוֹט:
נָכוֹן 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.

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 דְּכָיִם:
מִקְלוֹת 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.

עֵדוֹתֶיךָ נֶאֱמְנוּ מְאֹד
לְבֵיתֶךָ נֶאֱוָה-קֹדֶשׁ
יְהוָה לְאַרְךָ 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-zkhut kedushat rosh ha-shanah
 nizkeh le-emunah sheleimah be-emet.
 Ve-ta'azreinu ve-toshi'einu
 she-yitkabbetzu yaḥad
 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

תְּעוֹזְרֵנוּ יְהוָה אֱלֹהֵינוּ בְּרַחֲמֶיךָ הַרְבִּים
 שְׁנִזְכֶּה לְקַבֵּל אֶת רֹאשׁ הַשָּׁנָה,
 מִתְּנֵה טוֹבָה שְׁנַתְּ לָנוּ
 בְּאַהֲבָה וּבְשִׂמְחָה רַבָּה.
 וּבִזְכוּת קְדוּשַׁת רֹאשׁ הַשָּׁנָה
 נִזְכֶּה לְאֵמוּנָה שְׁלֵמָה בְּאֵמֶת.
 וְתְעוֹזְרֵנוּ וְתוֹשִׁיעֵנוּ שִׁיתְקַבְּצוּ יַחַד
 כָּל נִיצוֹצוֹת הָאֵמוּנָה הַקְּדוּשָׁה
 שֶׁבְּתוֹכֵנוּ, עַל יְדֵי קִבּוּץ הַקְּדוּשָׁה
 שֶׁל עַמְּךָ יִשְׂרָאֵל הַמִּתְקַבְּצִים
 בְּכָל הַקְּהֵלֹת יַחַד
 בְּכָל מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם
 בִּימֵי רֹאשׁ הַשָּׁנָה הַקְּדוּשִׁים
 לְבָרֵךְ אֶת שֵׁם קֹדְשְׁךָ:

**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

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:

Praise the Eternal, the Boundless One.

Congregational response:

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

**בָּרוּךְ יְהוָה הַמְּבֹרָךְ
 לְעוֹלָם וָעֶד:**

**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 חשך
 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.

Atzappah elei shahak

Atzappah elei shahak ve-khokhavav
 ve-abbit be-eret
 et remaseha,
 ve-avin be-libbi ki yetziratam
 yetzirah mehukkamah 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 ahu kevaseha,
 ke-illu levanah bein nesi'ei 'av
 sefinah mehallekhet 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 hayyah asher
 natetah
 le-linah ve-hatzrotam avuseha
 ve-khullam yenusun mei-hatat mavet
 ke-yonah asher ha-neitz yeniseha,
 ve-sofam lehiddammot le-tzallahat
 asher shibberu khatit haraseha.

אצפה אלי שחק

אצפה אלי שחק וכוכביו –
 ואביט בארץ
 את רמשיה,
 ואבין בלבי כי יצירתם
 יצירה מחכמה במעשיה.
 ראו את שמי מרום כמו קבה
 תפורים בלולאות קרסיה,
 וסחר וכוכביו כמו רועה
 תשלח בתוך אהו בבשיה,
 כאלו לבנה בין נשיאי עב
 ספינה מהלכת בנפיה,
 וענן בעלמה על פני גנה
 תהלך ותשקה את הדסיה,
 ועב טל כמו נערה תנער מן
 שערה עלי ארץ רסיה.

ושוכנים כמו חיה אשר נטתה
 ללינה וחצרותם אבוסיה –
 וכלם ינוסון מחתת מות
 כיונה אשר הגין יניסה,
 וסופם להדמות לצלחת
 אשר שברו כתית הרסיה.

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

ḥukkim u-mishpatim

otanu limmadta.

'Al ken adonai eloheinu

be-shokhveinu u-v-kumeinu

nasi'ah be-ḥukkekha

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

mimmennu le-'olamim.

Barukh attah adonai

oheiv 'ammo yisra'el.

אהבת עולם

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ.

תּוֹרָה וּמִצְוֹת

חֻקִּים וּמִשְׁפָּטִים

אוֹתָנוּ לִמַּדְתָּ:

עַל כֵּן יְהוָה אֱלֹהֵינוּ

בְּשׁוֹכְבֵינוּ וּבְקוּמֵינוּ

נִשִּׂיחַ בְּחֻקֶיךָ

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד:

כִּי הֵם חַיֵּינוּ

וְאַרְךְ יָמֵינוּ

וּבְהֵם נִהְגֶה

יוֹמָם וְלַיְלָה:

וְאַהֲבָתְךָ אֵל תָּסִיר

מִמֶּנּוּ לְעוֹלָמִים:

בְּרוּךְ אַתָּה יְהוָה

אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

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.

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-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ
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 אֲנֹכִי 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-shokhbekha u-v-kumekha.

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ
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.

וְקָשַׁרְתֶּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטַפֹּת 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 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,
ha-yom		
le-ahavah et adonai eloheikhem	לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם	to love the Eternal your God,
u-l'ovdo be-khol levavkhem	וּלְעַבְדוֹ בְּכֹל-לְבַבְכֶם	by serving with all your heart,
u-v-khol nafshekhem.	וּבְכֹל-נַפְשְׁכֶם:	and with all your soul;
Venatatti metar artzekhem be-itto	וְנָתַתִּי מִטֶּרֶם-אֶרְצְכֶם בְּעֵתוֹ	then will I grant the seasonal rains for your land,
yoreh u-malkosh	יֹרֵה וּמַלְקוֹשׁ	the autumn rains and the spring rains,
ve'asafta deganekha	וְאַסַּפְתָּ דַגְנְךָ	that you may gather in your grain,
ve-tiroshekha 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	לְבִהֶמְתֶּךָ	for your animals,
ve'akhalta vesava'ta.	וְאָכַלְתָּ וְשָׂבַעְתָּ:	and you will eat and be satisfied.
Hishameru lakhem pen yifteh	הִשָּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם	Watch yourselves, lest your hearts be lured,
levavkhem		
vesartem va'avadtem elohim	וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים	and you turn to serving other gods
aheirim		
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.

Veharah af adonai bakhem	וְחָרָה 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 הַטּוֹבָה	from the good land
asher adonai notein lakhem.	אֲשֶׁר יְהוָה נָתַן לָכֶם:	which the Eternal One gives you.
Vesamtem et devarai eilleh	וּשְׂמַתֶּם 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	וְקִשַּׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם	bind them as a sign upon your arms,
vehayu le-totafot bein 'eineikhem.	וְהָיוּ לְמוֹטְפֹת בֵּין עֵינֵיכֶם:	and as a signet upon your brow.
Velimmadtem otam et beneikhem	וּלְמַדְתֶּם 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-shokhbekha u-v-kumekha.	וְכָתַבְתֶּם עַל־מְזוּזוֹת	Write them upon the doorposts
Ukhtavtam 'al mezuzot	בֵּיתְךָ וּבְשַׁעְרֶיךָ:	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 לְאֲבוֹתֵיכֶם	which the Eternal swore to your ancestors,
asher nishba' adonai la-avoteikhem	לְתַתּוֹתָם	to give them for as long
la-teit lahem	כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:	as the heavens remain over the earth.
ki-mei ha-shamayim 'al ha-aretz.		

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 בְגָדֵיהֶם	upon the corners of their garments,
le-dorotam	לְדֹרוֹתָם	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 אוֹתוֹ 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 אוֹתָם 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.	וְהִיִּיתֶם 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 זולָתוֹ

וְאֵנְחָנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים

מִלְכֵנוּ הַגּוֹאֲלֵנוּ

מִכָּף כָּל-הָעָרִיצִים:

הָעֹשֶׂה גְדוֹלוֹת 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,

who keeps our very beings alive

and does not let us stumble —

Job 9

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	הַעֲשֵׂה לָנוּ נִסִּים בְּמִצְרַיִם	the One who wrought miracles for us in Egypt,
otot u-mofetim	אוֹתוֹת וּמוֹפְתִים	signs and wonders
be-admat benei ḥam.	בְּאַדְמַת בְּנֵי חָם.	in the land of Ham’s children,
Vayyotzei et ‘ammo yisra’el	וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל	and brought the people Israel
le-ḥeirut ‘olam.	לְחֵירוֹת עוֹלָם.	to everlasting freedom.
Ha-ma’avir banav	הַמַּעְבִּיר בְּנָיו	The One who led Israel
bein gizrei yam suf	בֵּין גִּזְרֵי יַם סוּף	through the divided Sea of Reeds
mi-dor le-dor hu go‘aleinu.	מִדּוֹר לְדוֹר הוּא גּוֹאֲלֵנוּ:	is our redeemer from generation to generation.

Ve-ra’u vanav gevurato	וַרְאוּ בְנֵי גְבוּרָתוֹ	When Israel beheld divine heroism
shibbeḥu ve-hodu li-shmo	שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ	they acknowledged God’s name with praise
u-malkhuto ve-ratzon kibbelu	וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.	and willingly accepted God’s sovereignty.
‘aleihem.		
Moshe u-vnei yisra’el	מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Thus Moses and the Israelites
lekha ‘anu shirah be-simḥah rabbah	לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה	responded to you in song with great rejoicing;
ve-amru khullam.	וְאָמְרוּ כֻלָּם-	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 kibbutznic 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...!

Mi khamokhah

מִי-כְמוֹכָהּ

“Who among the mighty

Ba-eilim adonai

בְּאֵלִים יְהוָה

compares with you, Eternal One!

Mi kamokhah nedar ba-kodesh

מִי כְמוֹכָהּ נִאֲדָר בְּקֹדֶשׁ

Whose holiness is as glorious as yours!

nora tehillot ‘oseih fele.

נֹרָא תְהִלַּת עֹשֵׂה פְלֵא:

Praised as awesome, doing wonders.”

Exodus 15

Malkhutekha ra’u vanekha

מַלְכוּתְךָ רָאוּ בְנֵיךָ

Your children beheld your majesty

bokei’a’ yam lifnei moshe.

בֹּקַע יָם לְפָנַי מֹשֶׁה:

when the sea parted before Moses.

Zeh eili ‘anu ve-amru

זֶה אֱלֹהֵינוּ וְאָמְרוּ-

“This is my God,” they responded in song,

Adonai yimlokh le-‘olam va-‘ed.

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

“The Eternal shall reign for ever and ever!”

Exodus 15

Ve-ne’emar

וְנֹאמַר-

And it was said:

Ki fadah adonai et ya’akov

כִּי-פָדָה יְהוָה אֶת-יַעֲקֹב

“The Eternal has rescued Jacob,

u-g’alo mi-yad ḥazak mimennu.

וַגָּאֵלוֹ מִיַּד חָזַק מִמֶּנּוּ:

redeemed him from a mightier power.”

Jeremiah 31

Barukh attah adonai

בָּרוּךְ אַתָּה יְהוָה

Praised are you Eternal One,

ga’al yisra’el.

גָּאֵל יִשְׂרָאֵל:

who redeemed Israel.

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-raḥum attah.

השכיבנו

השכיבנו יהוה
 אלהינו לשלום
 והעמידנו מלפניו 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" (*Iyyun 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.

U-shmor tzeiteinu u-vo'einu	וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ	Guard our going and our coming
le-ḥayyim u-l-shalom	לְחַיִּים וּלְשָׁלוֹם	in life and in peace
mei-attah ve-ʿad ʿolam	מֵעַתָּה וְעַד עוֹלָם	now and for all eternity.
u-fros ʿaleinu sukkat shelomekha.	וּפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:	Spread over us your shelter of peace.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
ha-poreis sukkat shalom ʿaleinu	הַפּוֹרֵשׂ סִכַּת שְׁלוֹם עָלֵינוּ	who spreads your shelter of peace over us,
ve-ʿal kol ʿammo yisraʿel	וְעַל כָּל עַמּוֹ יִשְׂרָאֵל	over all your people Israel,
ve-ʿal yerushalayim.	וְעַל יְרוּשָׁלַיִם:	and over Jerusalem.

On Shabbat:

We rise.

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

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	בְּכֶסֶה לְיוֹם הַיָּגְנוּ:	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 לֵאלֹהֵי 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 lei-lohei ya'akov** "When it is a law for Israel, it is an ordinance for the God of Jacob" (Midrash Tehillim).

Hatzi 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.

חזי קדיש

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵי־הַרַבָּא
בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ.
וַיַּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְן קָרִיב.
וְאָמְרוּ 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-‘alam u-le-‘almei ‘almayya.

יְהִי שְׁמֵי־הַרַבָּא מְבָרָךְ
לְעָלָם וּלְעָלְמֵי 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 וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרַומַם וַיִּתְנַסֵּי
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵי־הַדְּקֻדְשָׁא

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.

לְעֵלְא וּלְעֵלְא
מִכָּל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעֵלְמָא. וְאָמְרוּ 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-hizdamnuyot 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 רקה.

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 yitzḥak 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.”

Ha-el ha-gadol ha-gibbor ve-ha-nora el 'elyon	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן	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 וְאִמּוֹת	who acts with lovingkindness and creates all; who recalls the devotion of our ancestors
u-meivi ge'ullah li-vnei veneihem lema'an shemo be-ahavah.	וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:	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 חֹפֵץ בְּחַיִּים וְכָתַבְנוּ 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 וּמָגֵן: בְּרוּךְ אַתָּה יְהוָה מָגֵן אַבְרָהָם וּפֹקֵד שָׂרָה:	Sovereign Power and saving Protector! Blessed are you, the Everpresent, Shield of Abraham and Surety of Sarah.

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-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.

Mi khamokha av ha-rahāmim

zokheir yetzurav le-ḥayyim
be-rahāmim.

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

וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עָפָר:

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת.

וּמִי דוֹמֶה לָךְ
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יֵשׁוּעָה:

מִי כְמוֹךָ אָב 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.

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
וְקְדוֹשִׁים בְּכָל יוֹם יִהְלְלוּךָ סְלָה:

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ
עַל כָּל מַעֲשֵׂיךָ

וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרַאתָ.
וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים

וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.
וַיַּעֲשׂוּ כָּלֶם אֶחָת

לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם.
כְּמוֹ שֶׁיָדַעְנוּ יְהוָה אֱלֹהֵינוּ

שֶׁהַשְּׁלֹטָן לְפָנֶיךָ
עֹז בְיָדְךָ וְגִבּוֹרָה בִּימִינְךָ
וְשִׁמְךָ נּוֹרָא עַל כָּל מַה שֶּׁבָרַאתָ:

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 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.

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-fithon peh la-meyahlim lakh.	וּפִתְחוֹן פֶּה לְמֵיחַלִּים 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 meshihekha	וְעִרְיַחַת 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 zaton	כִּי תַעֲבִיר מִמְשַׁלֶּת זָדוֹן	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 meshihekha, "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. *Meshihekha*, "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*).

Ve-timlokh attah adonai levaddekha ‘al kol ma’asekha	וְתִמְלֹךְ אֲתָהּ יְהוָה לְבַדְךָ עַל כָּל מַעֲשֵׂיךָ	Then shall you alone, Eternal One, reign over all your works,
be-har tziyyon mishkan kevodekha u-vi-rushalayim ‘ir kodshekha ka-katuv be-divrei kodshekha	בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ כְּכָתוּב בְּדִבְרֵי קֹדְשְׁךָ—	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 לְדֹר וָדֹר הַלְלוּיָהּ.	“The Eternal will reign forever, your God, O Zion, for all generations. Hallelujah!”
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: בָּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:	“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.

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

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.
וְקִרְבָּתָנוּ מִלִּפְנֵי לְעַבְדְּתֶךָ
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 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
אֶת מִשְׁפְּטֵי צְדָקָךָ
וְתִלְמַדְנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ:
וְתִתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ
מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת
חֻקִּים וּמִצְוֹת טוֹבִים.
וְתַנְחִילֵנוּ זְמַנֵּי שִׂשׁוֹן
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 הַרֶגֶל:
וְתַבְדִּיל 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.

Bein kedushat shabbat	בין קדֻשַׁת שַׁבָּת	You distinguished between the holiness
li-kdushat yom tov hivdalta	לְקֻדְשַׁת 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 הַמַּעֲשֵׂה קֻדְשָׁתָּ.	above the six days of Creation.
Hivdalta ve-kiddashta	הַבְּדִלְתָּ וְקֻדְשָׁתָּ	You have distinguished and sanctified
et 'ammekha yisra'el bi-kdushatekha.	אֶת עַמְּךָ יִשְׂרָאֵל בְּקֻדְשָׁתְךָ:	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.	זֵכֶר 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 וְיָבֵא וְיַגִּיעַ	let our memories
ve-yeira'eh ve-yeiratzeh ve-yishama'	וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע	of all that we deem significant
ve-yippakeid ve-yizzakheir	וְיִפְקֹד וְיִזְכֹּר	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 עֲבָדְךָ	the memory of the messianic promise,
'avdekha	וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֻדְשְׁךָ	the memory of Jerusalem, your holy city,
ve-zikhron yerushalayim 'ir kodshekha	וְזִכְרוֹן כָּל עַמְּךָ	the memory of your people,
ve-zikhron kol 'ammekha	בֵּית יִשְׂרָאֵל לְפָנֶיךָ.	the entire House of Israel.
beit yisra'el lefanekha		

Li-fleifah u-l-tovah	לְפַלְיִטָּה וּלְטוֹבָה	Let them be for deliverance and well-being,
le-ḥein u-l-ḥesed u-l-rah'amim	לְחַן וּלְחֶסֶד וּלְרַחֲמִים	for grace, lovingkindness and compassion,
le-ḥayyim u-l-shalom be-yom	לְחַיִּים וּלְשָׁלוֹם בְּיוֹם	for life and for peace on
ha-zikkaron ha-zeh.	הַזְכָּרוֹן הַזֶּה:	this Day of Remembrance.
Zokhreinu adonai eloheinu	זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ	Eternal One our God, remember us
bo le-tovah	בּוֹ לְטוֹבָה	this day for well-being;
u-fokdeinu vo li-vrakhah	וּפְקַדְנוּ בּוֹ לְבְרָכָה	acknowledge us with a blessing;
ve-hoshi'einu vo le-ḥayyim.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:	grant us the fullness of life.
U-vi-dvar yeshu'ah ve-rah'amim	וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים	With a compassionate redeeming word
ḥus ve-ḥonneinu ve-raḥeim 'aleinu	חֹס וְחֲנּוּנוּ וְרַחֲמֵינוּ	be gracious, show us your tender love,
ve-hoshi'einu ki eilekha 'eineinu.	וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.	and save us; for we look to you,
Ki el melekh	כִּי אֵל מֶלֶךְ	for you are a gracious and compassionate
ḥannun ve-rahum attah.	חַנּוּן וְרַחוּם אַתָּה:	ruling Power.
Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
melokh 'al	מְלוֹךְ עַל	let your Presence reign
kol ha-'olam kullo bi-khvodekha	כָּל הָעוֹלָם כָּלוֹ בְּכְבוֹדְךָ	over the entire world;
ve-hinnasei 'al kol ha-aretz	וְהִנָּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ	let all the earth be exalted through your splendour,
bi-karekha	וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עוֹךְ	let the beauty of your powerful majesty shine forth
ve-hofa' ba-hadar ge'on 'uzzekha	עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ.	upon all who inhabit your earth.
'al kol yoshevei teiveil artzekha.	וַיֵּדַע כָּל פְּעוּל	Then each of your works will know
Ve-yeida' kol pa'ul	כִּי אַתָּה פְּעַלְתָּ	that you are its Maker,
ki attah pe'alto	וַיִּבִּין כָּל יִצּוֹר	and every creature will understand
ve-yavin kol yatzur	כִּי אַתָּה יִצַּרְתָּ.	that you are its Creator,
ki attah yetzarto.	וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֵפוֹ	and everything that breathes will declare
Ve-yomar kol asher neshamah	יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ	the Eternal, God of Israel, is Sovereign
be-appo	וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:	whose rule extends over all.
adonai elohei yisra'el melekh		
u-malkhuto ba-kol mashalah.		

Eloheinu v-eilohei avoteinu (retzeih vi-mnuhateinu.)	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחֵתָנוּ.)	Our God and God of our ancestors, (accept our rest,)
Kaddesheinu be-mitzvotekha ve-tein ḥelkeinu be-toratekha	קְדֹשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ	make us holy through your mitzvot, and imbue our lives with your Torah.
sabbe'einu mi-tuvekha ve-sammeḥeinu bi-shu'atekha (ve-hanḥileinu adonai eloheinu	שְׂבַעְנוּ 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-yanuḥu vah yisra'el mekaddeshei shemekha)	בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֹשְׁךָ וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ)	let us inherit your holy Shabbat. Let all Israel rest on it, they who sanctify your name,)
ve-taheir libbeinu le-'ovdekha be-emet.	וְטַהַר לִבֵּנוּ לְעֹבְדֶיךָ בְּאֵמֶת:	and restore our hearts to serve you in truth.
Ki attah elohim emet u-dvarekha emet ve-kayyam la-'ad.	כִּי אַתָּה אֱלֹהִים אֵמֶת וּדְבָרְךָ אֵמֶת וְקַיָּם לְעַד.	For you are a God of truth and your word is true and endures forever.
Barukh attah adonai melekh 'al kol ha-aretz mekaddeish (ha-shabbat ve-) yisra'el ve-yom ha-zikkaron.	בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן:	Praised are you, Eternal One, Sovereign over all the earth 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.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלֵהֵב תְּפִלָּתָם בְּאַהֲבָה
 תִּקְבֹּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

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.

Ve-tehezenah 'eineinu be-shuvekha
 le-tziyyon be-rah'amim.
 Barukh attah adonai
 ha-mahazir shekhinato le-tziyyon.

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

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
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָּךְ וְנִסְפֹּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ.
 וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וְבֹקֵר 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.

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.

הטוב כי לא כלו רחמיה
והמרחם כי לא תמו חסדיה
מעולם קוינו לה:
ועל כלם

יתברך ויתרומם שמה
מלפנו תמיד לעולם ועד:

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.

וכתוב לחיים טובים
כל בני בריתך:

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.

וכל החיים יודוך סלה
ויהללו את שמה באמת
האל ישועתנו ועזרתנו סלה:
ברוך אתה יהוה
הטוב שמה
ולך נאה להודות:

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 teveil tasim le-ʿolam

ki attah hu melekh

adon le-khol ha-shalom.

שלום
שלום רב
על ישראל עמך ועל כל
יושבי תבל תשים לעולם
כי אתה הוא מלך
אדון לכל השלום.

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.

Ve-tov be-'einekha	וְטוֹב בְּעֵינֶיךָ	May it be good in your sight
le-vareikh et 'ammekha yisra'el	לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל	to bless your people Israel
ve-et kol ha-'ammim	וְאֵת כָּל הָעַמִּים	and all peoples
be-khol 'eit u-v-khol sha'ah	בְּכָל-עֵת וּבְכָל-שָׁעָה	at every season and at all times
bi-shlomekha.	בְּשְׁלוֹמְךָ:	with your peace.
Be-seifer ḥayyim berakhah ve-shalom	בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם	In the book of life, blessing, peace
u-farnasah tovah	וּפְרָנְסָה טוֹבָה	and honourable prosperity,
nizzakheir ve-nikkateiv lefanekha	נִזְכָּר וְנִקְטָע לְפָנֶיךָ	may we be remembered and inscribed,
anaḥnu ve-khol 'ammekha beit yisra'el	אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל	we and all your people Israel,
le-ḥayyim tovim u-l-shalom.	לְחַיִּים טוֹבִים וְלְשָׁלוֹם:	for a life of goodness and peace.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
'oseih ha-shalom.	עוֹשֵׂה הַשָּׁלוֹם:	author of peace.
Private meditation:		
Elohai netzor leshoni mei-ra'	אֱלֹהֵי נֶצֶר לְשׁוֹנֵי מַרְעַ	My God, keep my tongue from evil
u-sfatai mi-dabbeir mirmah.	וּשְׁפָתַי מִדַּבֵּר מִרְמָה.	and my lips from speaking deceit.
Ve-li-mkalelai nafshi tiddom	וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם	Let me be silent to my detractors
ve-nafshi ke-'afar la-kol tiyeh.	וְנַפְשִׁי כְּעָפָר לְכָל תִּהְיֶה:	and my soul be as dust to all.
Petaḥ libbi be-toratekha	פֶּתַח לִבִּי בְּתוֹרַתְךָ	Open my heart to your Torah
u-v-mitzvotekha tirdof nafshi.	וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי:	that I might pursue your values.
Yihyu le-ratzon imrei fi	יְהִיו לְרָצוֹן אִמְרֵי פִי	May the words of my mouth
ve-hegyon libbi	וְהִגְיוֹן לִבִּי	and the meditation of my heart
lefanekha	לְפָנֶיךָ	find favour in your Presence,
adonai tzuri ve-go'ali. Amen.	יְהוָה צוּרִי וְגוֹאֲלִי. אָמֵן:	Eternal One, my Rock and Redeemer, Amen.

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 tzurekha tokh ḥubbekha
mit'halleikh le-at bi-lvavekha
hu ha-morid ve-hu ha-ma'aleh.

U-r'eih derekh sod ha-nafesh
va-ḥakor otah u-vah tinnafeish
hu yaskilekha ve-timtza ḥofesh
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-ḥai be-ein 'afrot teiveil
ve-hu ha-'oseh ve-hu ha-soveil
ve-adam neḥshav 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
כן אל-תשאל איך ואין
כי שמים וארץ מלא:

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

וראה דרך סוד הנפש
והקר אתה ובה הנפש
הוא ישכילך ותמצא חפש
כי את אסיר ועולם פלא:

דעת שים ציר בינה ובינו
ובטל רצונה ועשה רצונו
ודע כי כאשר 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.	וַיִּכְלֹוּ 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 vayyishbot ba-yom ha-shevi'i mi-kol melakhto asher 'asah.	וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּישָׁבֵת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:	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.
Vayevarekh elohim et yom ha-shevi'i vayekaddeish oto ki vo shavat mi-kol melakhto asher bara elohim la-'asot.	וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:	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. <i>Genesis 2</i>

Reader:

Barukh attah adonai eloheinu v-eilohei avoteinu elohei avraham elohei yitzhak v-eilohei ya'akov.	בְּרוּךְ 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 וְלֵאָה.	God of Sarah, God of Rebecca and God of Rachel and Leah;
Ha-el ha-gadol ha-gibbor ve-ha-nora el 'elyon koneih shamayim va-aretz.	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:	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 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-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
 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 בם רצה להניח להם.
 לפנינו 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.
 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:

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

Reader:

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 בְּרָא 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 וּבְזִמַּן קָרִיב.

speedily and soon;

Ve-imru amen.

וְאָמְרוּ אָמֵן:

and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ

May God's great name be blessed forever,

le-'alam u-le-'almei 'almayya.

לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:

in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbaḥ ve-yitpa'ar

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

Blessed, praised and glorified,

ve-yitromam ve-yitnassei

וְיִתְרֹמַם וְיִתְנַסֵּי

extolled and honoured,

ve-yit'haddar ve-yit'alleh ve-yit'hallal

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

adorned, exalted and acclaimed

shemeih de-kudsha

שְׁמֵהּ דְקֻדְשָׁא

be the name of the Holy One,

Congregation and Reader:

Berikh hu

בְּרִיךְ הוּא

the blessed,

Yehei shemeih rabba mevarakh, le-'alam u-le-'alemei '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*).

Reader:

Le-‘eilla u-l-‘eilla	לְעֵלָא וּלְעֵלָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בִּרְכָתָא וְשִׁירָתָא	all prayer and song,
tushbeħata ve-neħemata	תְּשֻׁבְחָתָא וְנַחֲמָתָא	praise and consolation
da-amiran be-‘alma.	דְּאָמִירֵן בְּעֵלְמָא.	that may be uttered in this world;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.
Titkabbeil tzelotehon u-va‘utehon	תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן	May the prayers and requests
de-khol beit yisra‘el	דְּכָל בֵּית יִשְׂרָאֵל	of the entire House of Israel be accepted
kodam avuhon di vi-shmayya.	קֳדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּא.	before their Source in the heavens;
Ve-imru amen.	וְאָמְרוּ 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.	וְאָמְרוּ 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 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.

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

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

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן:

Barukh attah adonai
eloheinu melekh ha-‘olam
asher baḥar banu/keranu

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בְּנוֹ/קֵרָאנוּ

la-‘avodato ve-romemanu bi-lshono

לְעִבּוֹדָתְךָ וְרוֹמַמְנוּ בְּלִשׁוֹנוֹ

TRADITIONAL

asher baḥar banu mi-kol ‘am
ve-romemanu mi-kol lashon

אֲשֶׁר בָּחַר בְּנוֹ מִכָּל עַם
וְרוֹמַמְנוּ מִכָּל לָשׁוֹן

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

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

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

ve-kiddeshanu be-mitzvotav.

וּקְדָשָׁנוּ בְּמִצְוֹתָיו:

and added holiness to our lives with mitzvot.

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

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ

Eternal One our God, you have given us

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

בְּאַהֲבָה אֶת (יוֹם הַשַּׁבָּת

with love (Shabbat for rest and)

(be-ahavah) mikra kodesh

הַזֶּה וְאֶת) יוֹם הַזִּכְרוֹן הַזֶּה

this Day of Remembrance,

zeikher li-tzi‘at mitzrayim.

יוֹם (זִכְרוֹן) תְּרוּעָה

a day for (recalling with love) shofar blasts,

Ki vanu vaharta/eileinu karata

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ

a sacred occasion

ve-otanu kiddashta

זָכַר לִיצִיאַת מִצְרַיִם:

recalling the Exodus from Egypt.

la-‘avodatekha [mi-kol ha-‘ammim]

כִּי בָנוּ בְּחֵרְתָ / אֵלֵינוּ קִרְאתָ

You have distinguished us

u-dvarekha emet ve-kayyam la-‘ad.

וְאוֹתָנוּ קִדְשָׁתָ

and brought holiness to our lives

Barukh attah adonai

לְעִבּוֹדָתְךָ [מִכָּל הָעַמִּים]

in serving your holy purposes; [above all peoples;]

melekh ‘al kol ha-aretz

וּדְבַרְךָ אֱמֶת וְקַיָּם לְעַד:

your word is true and endures forever.

mekaddeish (ha-shabbat ve-)

בְּרוּךְ אַתָּה יְהוָה

Praised are you, Eternal One,

yisra‘el ve-yom ha-zikkaron.

מֶלֶךְ עַל כָּל הָאָרֶץ

Sovereign over all the earth

מְקַדֵּשׁ (הַשַּׁבָּת וְ)

who brings holiness (to Shabbat,)

יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:

to Israel and the Day of Remembrance.

On Saturday night, add the following Havdalah:

Barukh attah adonai eloheinu melekh ha-'olam borei me'orei ha-eish.	בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בוֹרֵא מְאוֹרֵי הָאֵשׁ:	You abound in blessings, Eternal One our God, Source of Creation who creates the lights of fire.
Barukh attah adonai eloheinu melekh ha-'olam ha-mavdil bein kodesh le-ḥol bein or le-ḥoshekh 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.	בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה: בֵּין קֹדֶשׁ שַׁבָּת ; יוֹם טוֹב הַבְּדִלָּתַ וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשׁ. הַבְּדִלָּתַ וְקֹדֶשֶׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁךָ: בָּרוּךְ אַתָּה יְהוָה הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:	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.
Barukh attah adonai eloheinu melekh ha-'olam she-heḥeyanu ve-kiyyemanu ve-higgi'anu la-zeman ha-zeh.	בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחַיֵנוּ וְקִיְּמָנוּ וְהִגִיעָנוּ לְזִמַּן 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.

'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.

עלינו

עלינו לשבח לאדון הכל
לית 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-misphaḥot ha-adamah
She-lo sam ḥelkeinu kahem
ve-goraleinu ke-khol hamonam

עלינו לשבח לאדון הכל
לית 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

ואנחנו כורעים ומשתחוים
ומודים

Thus we bow in worship
and thankfulness

lifnei melekh malkhei ha-melakhim
ha-kadosh barukh hu.

לפני מלך מלכי המלכים
הקדוש ברוך הוא.

before the Sovereign of all sovereigns,
the Holy One of Being;

She-hu noteh shamayim

שהוא נוטה שמים

the One who stretched out the heavens

ve-yoseid aretz

ויוסד ארץ

and laid the foundations of the earth,

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

ומושב יקרו בשמים ממעל

a precious dwelling in the highest heavens,

u-shkhinat 'uzzo be-govhei meromim.

ושכינת עוז בגבהי מרומים:

a powerful presence in the loftiest heights.

Hu eloheinu ein 'od

הוא אלהינו אין עוד

This One is our God, there is no other;

emet malkeinu efes zulato.

אמת מלכנו אפס זולתו.

our Sovereign is faithful, there is none else.

Ka-katuv be-torato

ככתוב בתורתו—

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.

וַיַּדְעַתָּה הַיּוֹם וְהִשְׁבַּתְּ אֶל-לִבְכֶּךָ
כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

“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.

עַל כֵּן נִקְוָה לְךָ
יְהוָה אֱלֹהֵינוּ
לְרֹאוֹת מְהֵרָה בְּתִפְאֶרֶת עֹזְךָ
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.
לְתַקֵּן עוֹלָם
בְּמַלְכוּת שַׁדַּי
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל רִשְׁעֵי אָרֶץ:
יִכְרְוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּהוֹמֹת
כִּי לְךָ תִּכְרַע כָּל בָּרֶךְ
תִּשְׁבַּע כָּל לָשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ וַיִּתְּנוּ.
וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד:
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

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.

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.”

Exodus 15

Ve-ne’emar

וְנֵאמַר –

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.

וּשְׁמוֹ אֶחָד:

whose name will be ‘Oneness.’”

*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.

וְנִאֶמַר –

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.	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
Ve-yamlikh malkhuteih be-ḥayyeikhon u-v-yomeikhon	וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	May God's sovereignty be established in your lifetime,
u-v-ḥayyei de-khol beit yisra'el ba-'agala u-vi-zman kariv.	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב.	and the life of the entire House of Israel, speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh le-'alam u-le-'alemei 'almayya.	יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא:	May God's great name be blessed forever, 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	שְׁמֵיהּ דְּקֻדְשָׁא	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	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	עֹשֶׂה 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).

Psalm 27

Le-david.

Adonai ori ve-yish'i

mi-mi ira

adonai ma'oz hayyai

mi-mi efhad.

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 וַיִּשְׁעֵי

מִמִּי אִירָא

יְהוָה מְעוֹז-חַיִּי

מִמִּי אֶפְחָד:

בְּקִרְבִּי עָלִי מְרַעִים

לֶאֱכֹל אֶת-בְּשָׂרִי

צָרִי וְאֹיְבֵי לִי

הִמָּה כְּשָׁלוֹ וְנָפְלוּ:

אִם-תַּחֲנֶנֶה עָלַי מַחֲנֶנֶה

לֹא-יִירָא לִבִּי

אִם-תִּקְוֶים עָלַי מִלְחָמָה

בְּזֹאת אֲנִי בֹטֵחַ:

אֶחָת שְׁאֲלַתִּי מֵאֵת-יְהוָה

אוֹתָהּ אֲבַקֵּשׁ—

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.

Ve-‘attah yarum roshi ‘al oyevai sevivotai ve-ezbeḥah ve-oholo zivḥei teru‘ah ashirah va-azammerah l-adonai.	וְעַתָּה יָרוּם רֹאשִׁי עַל אוֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאוֹהֲלוֹ זִבְחֵי תְרוּעָה אֲשִׁירָהּ וְאֶזְמְרָהּ לַיהוָה:	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.
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.	שִׁמְעֵ-יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לְךָ אָמַר לְבִי בְקֶשׁוּ פָנַי אֶת-פָּנֶיךָ יְהוָה אֲבַקֶּשׁ: אֵל-תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֵל תַּט-בְּאַף עֲבֹדֶךָ עֲזַרְתִּי הָיִיתָ אֵל-תִּטְשֵׁנִי וְאֵל-תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל: כִּי-אָבִי וְאִמִּי עֲזָבוּנִי וַיְהוֶה יֹאסֵפְנִי: הוֹרֵנִי יְהוָה דְּרָכֶךָ וּנְחֵנִי בְּאוֹרַח מִישׁוֹר לְמַעַן שׁוֹרְרָי: אֵל-תִּתְּנֵנִי בְּנַפְשׁ צָרָי כִּי קָמוּ-בִי עֵדֵי-שֶׁקֶר וַיִּפְחֵ חָמָס: לוֹלֵא הֵאֱמַנְתִּי לְרְאוֹת בְּטוֹב-יְהוָה בְּאֶרֶץ חַיִּים: קוּהָ אֵל-יְהוָה חֲזַק וַיֵּאֱמֵן לְבָבֶךָ וְקוּהָ אֵל-יְהוָה:	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.

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 יִצְרֵי נִבְרָא.
 לְעֵת נַעֲשָׂה בְּחֶפְצוֹ כָּל
 אֲזֵי מַלְךְ שְׁמוֹ נִקְרָא:

וְאַחֲרֵי כִכְלוֹת הַכֹּל
 לְבַדּוֹ יִמְלֹךְ נֹרָא.
 וְהוּא הָיָה וְהוּא הוֹוֶה
 וְהוּא יִהְיֶה בְּתִפְאָרָה:

וְהוּא אֶחָד וְאֵין שֵׁנִי
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית
 וְלוֹ הָעֵז וְהַמִּסְרָה:

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.

Ve-hu eili ve-ḥai go'ali
 ve-tzur ḥevli be-'eit tzarah.
 Ve-hu nissi u-manos li
 menat kosi be-yom ekra.

וְהוּא אֵלַי וְחַי גּוֹאֲלִי
 וְצוּר חֲבֻלִי בְּעֵת צָרָה.
 וְהוּא נִסִּי וּמָנוֹס לִי
 מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא:

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.

Be-yado afkid ruḥi
 be-'eit ishan ve-a'irah.
 Ve-'im ruḥi geviyyati
 adonai li ve-lo ira.

בְּיָדוֹ אֶפְקִיד רוּחִי
 בְּעֵת אִישָׁן וְאֵעִירָה.
 וְעַם רוּחִי גְוִיָּתִי
 יְהוָה לִי וְלֹא אִירָא:

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.

*Solomon Ibn Gabirol
 trans., Israel Zangwill (adapted)*

kehillah
 SYNAGOGUE

Yigdal

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

Eḥad ve-ein yaḥid ke-yiḥudo
ne'lam ve-gam ein sof le-aḥduto.

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 וישתבּח
נמצא ואין עת אל מציאותו:

אחד ואין יחיד ביהודו
נעלם וגם אין סוף לאחדותו:

אין לו דמות הגוף ואינו גוף
לא נערך אליו קדשותו:

קדמון לכל דבר אשר נברא
ראשון ואין ראשית לראשיתו:

הנו אדון עולם לכל נוצר
יורה גדלותו ומלכותו:

שפע נבואתו נתנו
אל אנשי סגלתו 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.

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

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 בְּדַבָּשׁ
יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּחַדְּשׁ עָלֵינוּ
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 הַיּוֹם וְקַיָּאָם	Source of all that lives and exists,
she-hehezarta bi nishmati be-ḥemlah.	שֶׁהֶחֱזַרְתָּ 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.	בְּרַכֵּי נַפְשִׁי אֶת-יְהוָה.	Let all my being praise the Everpresent.
Adonai elohai gadalta me'od	יְהוָה אֱלֹהֵי גְדַלְתָּ מְאֹד	Eternal One, my God, you exceed all measure;
hod ve-hadar lavashta.	הוֹד וְהַדָּר לְבָשְׁתָּ:	garbed in radiance and splendour,
‘Oteh or ka-salmah	עֹטָה-אוֹר כְּשַׁלְמָה	enfolded in light as in a garment,
noteh shamayim ka-yeri’ah.	נוֹטָה שָׁמַיִם כְּיָרִיעַה:	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.	וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:	us to wrap ourselves in the fringed garment.

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 חֶסֶדְךָ אֱלֹהִים
 וּבְנֵי אָדָם בְּצֵל כְּנַפֶּיךָ יִחְסְיוּ:
 יִרְוּ מִדֶּשֶׁן בֵּיתְךָ
 וְנָחַל עֲדֵנֶיךָ תִּשְׁקֶם:
 כִּי-עִמָּךְ מְקוֹר חַיִּים.
 בְּאוֹרְךָ נִרְאֶה-אוֹר:
 מִשֶּׁךְ חֶסֶדְךָ לִידְעֵיךָ
 וְצִדְקָתְךָ לְיִשְׁרֵי-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-hitkayyim
 ve-la-'amod lefanekha.
 Barukh attah adonai
 rofei khol basar u-mafli la-'asot.

בָּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
 וּבָרָא בּוֹ נְקָבִים נְקָבִים
 חֲלוּלִים חֲלוּלִים:
 גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ
 שֶׁאִם יִפְתַּח אֶחָד מֵהֶם
 אוֹ יִסְתֵּם אֶחָד מֵהֶם
 אֵי אֶפְשָׁר לְהִתְקַיֵּם
 וּלְעֹמֵד לִפְנֶיךָ:
 בָּרוּךְ 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.

בָּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לְעֹסוֹק 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	וְהֵעָרַב נָא יְהוָה אֱלֹהֵינוּ	Eternal One our God,
et divrei toratekha be-finu	אֶת דְּבָרֵי תוֹרַתְךָ בְּפִינוּ	may the words of your Torah be pleasing to us
u-v-fi 'ammekha beit yisra'el	וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל	and so be interpreted by your people Israel,
ve-nihyeh anahnu ve-tze'etza'einu	וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ	that we and our children
ve-tze'etza'ei 'ammekha beit yisra'el	וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל	and all the offspring of the House of Israel
kullanu yode'ei shemekha	כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ	will come to experience you
ve-lomedei toratekha li-shmah.	וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמָּה:	through the study of Torah for its own sake.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Praised are you, Eternal One,
ha-melammed torah le-'ammo yisra'el.	הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:	who teaches Torah to your people Israel.
Kedoshim tihyu	קְדוּשִׁים תִּהְיוּ	You shall be holy
ki kadosh ani adonai eloheikhem.	כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:	for I, the Eternal, your God, am holy....
Lo tekalleil ḥeiresh	לֹא-תִקְלַל חֵרֶשׁ	You shall not curse the deaf
ve-lifnei 'ivveir lo tittein mikshol	וּלְפָנַי עוֹר לֹא תִתֵּן מִכְשׁוֹל	nor put a stumbling block before the blind.
veyareita mei-elohékha ani adonai.	וַיִּרְאֶתָּה מֵאֱלֹהֶיךָ אֲנִי יְהוָה:	Be in awe of your God; I am the Eternal.
Lo ta'asu 'avel ba-mishpat	לֹא-תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט	You shall not render an unjust decision.
lo tissa fenei dal	לֹא-תִשָּׂא פָנַי-דָּל	Be not partial to the poor,
ve-lo tehdar penei gadol	וְלֹא תִהְדָּר פָּנַי גָּדוֹל	nor show deference to the rich;
be-tzedek tishpot 'amitekha.	בְּצֶדֶק תִּשְׁפֹּט עַמִּיתְךָ:	judge your comrade fairly.
Lo teileikh rakhil be-'ammekha	לֹא-תִלְךָ רֶכִיל בְּעַמִּיךָ	Do not gossip among your people;
lo ta'amod 'al dam rei'ekha	לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ	do not stand idly by your neighbour's blood;
ani adonai.	אֲנִי יְהוָה:	I am the Eternal.
Lo tisna et aḥikha bi-lvavekha	לֹא-תִשְׂנֵא אֶת-אָחִיךָ בְּלִבְבְּךָ	Do not hate your brother in your heart;
hokhei'aḥ tokhi'aḥ et 'amitekha	הוֹכֵחַ תּוֹכִיחַ אֶת-עַמִּיתְךָ	you shall surely rebuke your fellow
ve-lo tissa 'alav ḥeit.	וְלֹא-תִשָּׂא עָלָיו חַטָּא:	that you not incur sin.
Lo tikkom ve-lo tittor	לֹא-תִקֵּם וְלֹא-תִטּוֹר	Do not take revenge or bear a grudge
et benei 'ammekha	אֶת-בְּנֵי עַמְּךָ	against your people;

ve'ahavta le-rei'akha kamokha
ani adonai.

וְאַהֲבַתְּ לְרֵעֶךָ כְּמוֹךָ
אֲנִי יְהוָה:

love your neighbour as yourself,

I am the Eternal.

Leviticus 19

Eillu devarim
she-ein lahem shi'ur
ha-pe'i'ah ve-ha-bikkurim ve-ha-rei'ayon
u-gmilut ḥasadim ve-talmud torah.

אלו דברים
שאין להם שעור –
הפאה והבכורים והראיון
וגמילות חסדים ותלמוד תורה:

These are the deeds
which have no limit:
the charitable gifts of your field,
acts of lovingkindness and the study of Torah.

Mishnah, Peah 1:1

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 ḥasadim.

אלו דברים שאדם
אוכל פרותיהם בעולם הזה
והקרן קיימת לו לעולם הבא
ואלו הן – כבוד אב ואם.
וגמילות חסדים.

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.

Talmud, Shabbat 127a

Ve-hashkamat beit ha-midrash
shaḥarit ve-'arvit.
Ve-hakhnasat oreḥim.
U-vikkur ḥolim. Ve-hakhnasat kallah.
U-lvayat ha-meit. Ve-'iyyun tefillah.
Va-hava'at shalom bein adam
la-ḥaveiro.
Ve-talmud torah ke-neged kullam.

והשכמת בית המדרש
שחרית וערבית.
והכנסת אורחים.
ובקור חולים. והכנסת כלה.
ולויית המת. ועיון תפלה.
והבאת שלום בין אדם לחברו.
ותלמוד תורה כנגד כלם:

Awakening to the gift of our soul:

Elohai neshamah she-natatta bi
tehorah hi. Attah veratah
attah yetzartah attah nefaḥtah bi
ve-attah meshammerah be-kirbi

אלהי נשמה שנתת בי
טהורה היא. אתה בראתה
אתה יצרתה אתה נפחתה בי
ואתה משמררה בקרבי

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;

Ve-attah 'atid li-telah mimmenni le-ḥayyei 'olam.	וְאַתָּה עֲתִיד לְטֹלָה מִמְּנִי לְחַיֵּי עוֹלָם:	and it will be yours for all eternity.
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.	כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדָה (מוֹדָה) אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי רְבוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת:	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.
Barukh attah adonai ha-maḥazir neshamot li-fgarim meitim.	בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר נְשָׁמוֹת לְפָגְרִים מֵיָמִים:	Boundless are you, Eternal One, who restores souls to lifeless bodies.

We awaken to the blessings of each new day:

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

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

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

Barukh attah adonai eloheinu melekh ha-'olam she-'asani yisra'el.	בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי יִשְׂרָאֵל:	Limitless are you, the Everpresent our God, Sovereign of Creation, who made me a Jew.
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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- חֹרִין:	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 עֵינֵי עִוְרִים:	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.	מַלְבִּישׁ 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 כְּפוּפִים:	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.	רוֹקַע 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-ʿolam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
she-ʿasah li kol tzorki.	שֶׁעָשָׂה לִי כָּל צָרָכִי:	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-ʿolam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
ha-meikhin mitzʿadei gaver.	הַמְכִּין 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-ʿolam	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-ʿolam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
ʿoteir 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-ʿolam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of Creation,
ha-notein la-ya'eif ko'ah.	הַנּוֹתֵן לַיָּעִף כּוֹאֵה:	who gives strength to the weary.

Awakening to compassion:

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

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמַּעְבִּיר שְׁנָה מֵעֵינַי
וְתַנּוּמָה מֵעַפְּפָי:

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

Vi-hi ratzon mi-lefanekha adonai
eloheinu v-eilohei avoteinu
she-targileinu be-toratekha
ve-dabbekeinu be-mitzvotekha.
Ve-al teví‘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-harḥikeinu mei-adam ra‘
u-mei-ḥaveir 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-ḥein u-l-ḥesed u-l-rahāmim
be-‘einekhā u-v-‘einei khol ro‘einu
ve-tigmeleinu ḥasadim tovim.

וְיִהְיֶה רָצוֹן מִלְּפָנֶיךָ יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ
וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ:
וְאֵל תְּבִיאֵנוּ לֹא לַיְדֵי חַטָּא
וְלֹא לַיְדֵי עֲבָרָה וְעוֹן
וְלֹא לַיְדֵי נִסְיוֹן וְלֹא לַיְדֵי בְזִיוֹן
וְאֵל תִּשְׁלַט בְּנוּ יֵצֵר הָרָע
וְהִרְחִיקֵנוּ מֵאָדָם רָע
וּמִחֵבֵר רָע
וְדַבְּקֵנוּ בְּיֵצֵר הַטּוֹב
וּבְמַעֲשֵׂים טוֹבִים
וְכוּף אֶת יֵצֵרְנוּ לְהִשְׁתַּעֲבֵד לָךְ:
וְתִנֵּנוּ הַיּוֹם וּבְכֹל יוֹם
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
בְּעֵינֶיךָ וּבְעֵינַי כָּל רוֹאֵינוּ
וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים:

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.

Barukh attah adonai
ha-gomeil ḥasadim tovim
le-‘ammo yisra‘el.

בְּרוּךְ אַתָּה יְהוָה
הַגּוֹמֵל חֲסָדִים טוֹבִים
לְעַמּוֹ יִשְׂרָאֵל:

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

Talmud, Berakhot 60b

Awakening to the Covenant:

Le-‘olam yehei adam yerei shamayim	לְעוֹלָם יִהְיֶה אָדָם יִרָא שָׁמַיִם	A person should always revere God,
ba-seiter u-va-galu’i	בְּסֵתֶר וּבְגִלּוֹי	in private as well as in public.
u-modeh ‘al ha-emet	וּמוֹדֵה עַל הָאֵמֶת	One should acknowledge the truth
ve-doveir emet bi-lvavo	וְדוֹבֵר אֵמֶת בְּלִבּוֹ	and speak the truth from the heart.
ve-yashkeim ve-yomar	וַיִּשְׁכַּם וַיֹּאמֶר –	On arising one should declare:
ribbon kol ha-‘olamim	רִבּוֹן כָּל הָעוֹלָמִים	Master of all worlds!
lo ‘al tzidkoteinu anahnu	לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ	Not upon our righteousness do we
mappilim taḥanuneinu lefanekha	מִפִּילִים תַּחְנוּנֵינוּ לְפָנֶיךָ	rely in approaching you
ki ‘al raḥamekha ha-rabbim.	כִּי עַל רַחֲמֶיךָ הַרְבִּים:	but upon your limitless compassion.
Mah anahnu. Meh ḥayyeinu.	מָה אֲנַחְנוּ. מָה חַיֵּינוּ.	What are we? What is our life?
Meh ḥasdeinu. Mah tzidkeinu.	מָה חֲסֵדֵנוּ. מָה צְדָקֵנוּ.	What is our piety? Our righteousness?
Mah yeshu’ateinu.	מָה יִשׁוּעָתֵנוּ.	What is our fulfillment,
Mah koḥeinu. Mah gevurateinu.	מָה כֹּחֵנוּ. מָה גְבוּרָתֵנוּ.	our power, our strength?
Mah nomar lefanekha adonai	מָה נֹאמֵר לְפָנֶיךָ יְהוָה	What can we tell you, Eternal One,
eloheinu v-eilohei avoteinu.	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:	our God and God of our ancestors?
Ha-lo kol ha-gibborim ke-ayin lefanekha	הֲלֹא כָּל הַגְּבוּרִים כְּאֵין לְפָנֶיךָ	In your presence, the mighty are as nothing,
ve-anshei ha-shem ke-lo hayu	וְאֲנָשֵׁי הַשֵּׁם כְּלֹא הָיוּ	the famous are as if they never existed.
va-ḥakhamim ki-vli madda’	וְחַכְמַיִם כִּי-בְלֵי מַדְעַ	The wise are without knowledge,
u-nvonim ki-vli haskeil.	וְנִבְוִנִים כִּי-בְלֵי הַשְּׂכֵל.	the understanding lack wisdom.
Ki rov ma’aseihem tohu	כִּי רוֹב מַעֲשֵׂיהֶם תוֹהוּ	For most of their life-tales lack sense,
vi-mei ḥayyeihem hevel lefanekha	וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ	their days are absurd;
u-motar ha-adam min ha-beheimah ayin	וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין	and humans seem no better than animals
ki ha-kol havel.	כִּי הַכֹּל הֶבֶל:	when all is reduced to absurdity.

Aval anahnu 'ammekha benei veritekha.	אָבֵל אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתְךָ.	But we are your people, partners to your Covenant,
Benei avraham ohavkha she-nishba'ta lo be-har ha-moriyyah.	בְּנֵי אַבְרָהָם אֹהֲבֶיךָ שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה.	the children of Abraham who loved you, to whom you pledged on Mount Moriah;
Zera' yitzhak yehido she-ne'ekad 'al gav ha-mizbei'ah.	זֶרַע יִצְחָק יִהְיֶה שֶׁנֶּעֱקַד עַל גֵּב הַמִּזְבֵּיחַ.	descendants of Isaac, his "only one," who was bound on the altar;
'Adat ya'akov binkha bekhorekha she-mei-ahavatekha she-ahavta oto	עֲדַת יַעֲקֹב בְּנֶיךָ בְּכוֹרְךָ שֶׁמֵּי-אֲהַבְתְּךָ שֶׁאֲהַבְתָּ אוֹתוֹ	the community of Jacob, your first-born, whom, out of your love
u-mi-simhatekha she-samahta bo karata et shemo yisra'el vi-shurun.	וּמִשִּׂמְחַתְּךָ שֶׁשִּׂמַּחְתָּ בוֹ קָרַאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיְשׁוּרֹן:	and delight in him, you named Israel and Jeshurun.
Lefikkakh anahnu hayyavim le-hodot lekha	לְפִיכֶךָ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת לְךָ	So it is that we feel obliged to offer thanks;
u-l-shabbeihakha u-l-fa'erkha u-l-vareikh u-l-kaddeish	וּלְשַׁבַּחְךָ וּלְפָאֵרְךָ וּלְבָרֵךְךָ וּלְקַדְּשׁ	to praise and glorify, bless and sanctify,
ve-lateit shevah ve-hodayah li-shmekha.	וּלְתַתּוֹת שֶׁבַח וְהוֹדִיָּה לְשִׁמְךָ:	and gratefully praise your name.
Ashreinu mah tov helkeinu u-mah na'im goraleinu	אֲשֶׁרֵינוּ מַה טוֹב חֵלְקֵנוּ וּמַה נְעִים גּוֹרְלֵנוּ	Happy are we, how good is our portion, how pleasant our lot,
u-mah yafah yerushateinu.	וּמַה יְפֵה יְרֻשָׁתֵנוּ.	and how beautiful our heritage;
Ashreinu she-anahnu mashkimim u-ma'arivim 'erev va-voker	אֲשֶׁרֵינוּ שֶׁאֲנַחְנוּ מְשַׁכְּמִים וּמַעֲרִיבִים עֶרֶב וְכוֹכֵר	happy are we to rise at dawn and to observe the sunset. Evening and morn,
ve-omerim pa'amayim be-khol yom	וְאוֹמְרִים פְּעָמַיִם בְּכָל יוֹם –	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-ʿolam va-ʿed.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
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.

פַּעַם אַחַת הָיָה רַבֵּן יוֹחָנָן
בֶּן-זַכַּי יוֹצֵא מִירוּשָׁלַיִם
וְהָיָה רַבִּי יְהוֹשֻׁעַ הוֹלֵךְ אַחֲרָיו
וְרָאָה אֶת בַּיִת 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
עוֹנוֹתֵיהֶם 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

וְאִיזוֹ? גְּמִילוֹת 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-ʿalma di vera khi-rʿuteih.
 Ve-yamlikh malkhuteih
 be-ḥayyeikhon u-v-yomeikhon
 u-v-ḥayyei de-khol beit yisraʿel
 ba-ʿagala u-vi-zeman kariv.
 Ve-imru amen.

קדיש דרבנן

Reader:
 יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיִה רַבָּא
 בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ.
 וְיַמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעָגְלָא וּבְזִמְן קָרִיב.
 וְאָמְרוּ 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.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
 le-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שְׁמֵיִה רַבָּא מְבָרָךְ
 לְעָלָם וּלְעַלְמֵי עֲלַמְיָא:

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

Reader:

Yitbarakh ve-yishtabbaḥ ve-yitpaʿar
 ve-yitromam ve-yitnassei
 ve-yitʿhaddar ve-yitʿalleh ve-yitʿhallal
 shemeih de-kudsha

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרֹמַם וְיִתְנַסֵּי
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵיִה 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-nehemata
 da-amiran be-ʿalma.
 Ve-imru amen.

לְעֵילָא וּלְעֵילָא
 מִכּוּל בִּרְכָתָא וְשִׁירָתָא
 תְּשֻׁבְחָתָא וְנִחְמָתָא
 דְאָמִירָן בְּעָלְמָא.
 וְאָמְרוּ אָמֵן:

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	עַל יִשְׂרָאֵל וְעַל רַבָּנָן	Upon Israel and its teachers,
ve-'al talmideihon	וְעַל תַּלְמִידֵיהוֹן	upon their disciples
ve-'al kol talmidei talmideihon	וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן	and upon all their disciples' students;
ve-'al kol man de-'askin be-oraita	וְעַל כָּל מָאן דְּעָסְקִין בְּאוֹרֵיתָא	upon all who are occupied with Torah
di ve-atra hadein	דִּי בְּאַתְרָא הֵדִין	in this land
ve-di be-khol atar va-atar.	וְדִי בְּכָל אֶתֶר וְאַתֶּר.	and in all other lands —
Yehei le-hon u-l-khon	יְהֵא לְהוֹן וּלְכוֹן	let there be for them and for us
shelama rabba	שְׁלָמָא רַבָּא	abundant peace,
ḥinna ve-ḥisda ve-rahamei	חֲנָא וְחֶסְדָּא וְרַחֲמֵי	grace, lovingkindness, and compassion,
ve-ḥayyei ariḥei u-mzonei reviḥei	וְחַיֵּי אַרְיַחֵי וּמְזוֹנֵי רֵוִיַּחֵי	long life and ample sustenance.
u-furkana min kodam avuhon	וּפְרָקְנָא מִן קֳדָם אַבוּהוֹן	May redemption be granted
di vi-shmayya.	דִּי בְּשָׁמַיָּא.	by Heaven;
Ve-imru amen.	וְאַמְרוּ אָמֵן:	and let us say: Amen.

Yehei shelama rabba min shemayya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא	May there be abundant divine peace,
ve-ḥayyim 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.	וְאַמְרוּ 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 עָלֵינוּ	create peace for us
ve-'al kol yisra'el.	וְעַל כָּל יִשְׂרָאֵל.	and for all Israel;
Ve-imru amen.	וְאַמְרוּ אָמֵן:	and let us say: Amen.

Mizmor shir ḥanukkat ha-bayit
le-david.

Aromimkha adonai ki dillitani
ve-lo simmaḥta oyevai li.

Adonai elohai
shivva'ti eilekha vattirpa'eini.

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

מִזְמוֹר שִׁיר-חֲנֻכַּת הַבַּיִת
לְדָוִד:

אֲרוֹמִמְךָ יְהוָה כִּי דָלִיתָנִי
וְלֹא-שִׂמְחָתָ אֹיְבֵי לִי:

יְהוָה אֱלֹהֵי

שִׁוְעָתִי אֱלֹהֵי וַתִּרְפְּאֵנִי:

יְהוָה הֶעֱלִיתָ מִן-שְׂאוֹל נַפְשִׁי
חַיִּיתָנִי מִיָּרְדֵי-בּוֹר:

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.

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

Ki rega' be-appe
ḥayyim bi-rtzono.

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

זָמְרוּ לַיהוָה חֲסִידָיו
וְהוֹדוּ לְזִכְרֵ קֹדֶשׁוֹ:

כִּי רָגַע בְּאִפּוֹ
חַיִּים בְּרִצּוֹנוֹ.

בְּעָרֵב יֵלִין בְּכִי
וּלְבֹקֵר רִנָּה:

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.

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

וְאֲנִי אִמַּרְתִּי בְשַׁלְוִי
בַל-אֲמוּט לְעוֹלָם:
יְהוָה בְּרִצּוֹנְךָ
הֶעֱמַדְתָּה לְהַרְרֵי עוֹז.
הִסְתַּרְתָּ פְנֵיךָ הָיִיתִי נִבְהַל:

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.

Eilekha adonai ekra
ve-el adonai et'ḥannan.

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

Ha-yodekha 'afar
ha-yaggid amitekha.

אֱלֹהֵי יְהוָה אֶקְרָא
וְאֶל-אֲדֹנָי אֶתְחַנֵּן:

מַה-בְּצַע בְּדָמִי
בְּרִדְתִּי אֶל שְׁחָת.

הַיּוֹדֵךָ עָפָר

הַיַּגִּיד אִמְתְּךָ:

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 heyehi '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 וְחַנּוּנִי
 יְהוָה הִיְהִי-עֵזֶר לִי:
 הִפַּכְתָּ מִסְפְּדִי לְמַחֹל לִי
 פִּתַּחְתָּ שַׁקִּי וְתַאֲזַרְנִי שִׂמְחָה:
 לְמַעַן יִזְמְרֶךָ כְבוֹד וְלֹא יִדָּם.
 יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ:

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
 evrekhah 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 בְרַב חַסְדֶּךָ
 אָבוֹא בֵיתֶךָ.
 אֶשְׁתַּחֲוֶה אֶל-הַיְכָל-קֹדֶשְׁךָ
 בִּירְאָתֶךָ:
 יְהוָה אֲהַבְתִּי מְעוֹן בֵּיתֶךָ
 וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ:
 וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע
 אֶבְרַכָּה לִפְנֵי-יְהוָה עֹשִׂי:
 וְאֲנִי תְפִלָּתִי-לְךָ יְהוָה
 עֵת רְצוֹן.
 אֱלֹהִים בְּרַב-חַסְדֶּךָ
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

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 yatzeru 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.

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

12

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-eshpekah 'alai nafshi
ki e'evor ba-sakh
eddaddeim 'ad beit elohim
be-kol rinnah ve-todah
hamon hogeig.

כאיל תערג

כאיל תערג על-אפיקי-מים
בן נפשי תערג אליך אלהים:

היתה-לי דמעי לחם
יומם ולילה
באמר אלי כל-היום
איה אלהיך:

אלה אזכרה
ואשפכה עלי נפשי
כי אעבר בסך
אדדם עד-בית אלהים
בקול-רנה ותודה
המון חוגג:

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.”*

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 meraḥeim 'al ha-aretz.	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.	Blessed is the One
Barukh hu.	בְּרוּךְ הוּא:	who has compassion for the earth;
Barukh meraḥeim '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 u-meivi orah. Barukh shemo.	בְּרוּךְ מַעֲבִיר אֶפְלָה וּמֵבִיא אוֹרָה. בְּרוּךְ שְׁמוֹ:	Blessed are you who removes darkness and brings light!
Barukh ḥai 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-raḥaman	הָאֵל הָאָב הַרַחֲמָן	God, compassionate Source of life,
ha-mehullal be-fi 'ammo.	הַמְהַלֵּל בְּפִי עַמּוֹ.	your people are filled with your praise;
Meshubbaḥ u-mfo'ar	מְשֻׁבָּח וּמְפוֹאָר	you are lauded and glorified
bi-lshon ḥasidav va-'avadav.	בְּלִשׁוֹן חַסִּידָיו וְעַבְדָּיו:	in the tongue of your devoted servants.

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

וּבְשִׁירֵי דָוִד עֲבַדְךָ
נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ.
בְּשִׁבְחֹת וּבִזְמִירוֹת
נִגְדְּלֶךָ וְנִשְׁבַּחְךָ
וְנִפְאֶרְךָ וְנִזְכִּיר שִׁמְךָ
וְנִמְלִיכְךָ מַלְכֵנוּ אֱלֹהֵינוּ:
יְחִיד חַי הָעוֹלָמִים
מֶלֶךְ מְשֻׁבָּח וּמְפֹאֵר
עַד עַד שְׁמוֹ הַגָּדוֹל:
בְּרוּךְ אַתָּה יְהוָה
מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת:

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' ט"ז
הוֹדוּ לַיהוָה קְרְאוּ בְשִׁמוֹ
הוֹדִיעוּ בְּעַמִּים עַלִּילֹתֵינוּ:
שִׁירוּ לוֹ זַמְרוּ-לוֹ
שִׁיחוּ בְּכֹל-נִפְלְאוֹתָיו:
הִתְהַלְלוּ בְּשֵׁם קֹדֶשׁוֹ
יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה:
דַּרְשׁוּ יְהוָה וְעִזּוֹ
בְּקֶשׁוֹ פָּנּוּ תָמִיד:
זְכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה
מִפְתֵּיו וּמִשְׁפְּטָיו-פִּיהוּ:
שִׁירוּ לַיהוָה כָּל-הָאָרֶץ
בְּשִׂרוּ מִיּוֹם-אֶל-יּוֹם יִשׁוּעָתוֹ:
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

לְמַנְצֵיחַ מִזְמוֹר לְדָוִד:
 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֵל
 וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ:
 יוֹם לְיוֹם יַבִּיעַ אֹמֶר
 וְלַיְלָה לְלַיְלָה יַחֲוֶה-דַּעַת:
 אֵין-אֹמֶר וְאֵין דְּבָרִים
 בְּלִי נִשְׁמָע קוֹלָם:
 בְּכֹל-הָאָרֶץ יֵצֵא קוֹם
 וּבְקִצֵּה תֵבֵל מְלִיהֶם
 לְשֶׁמֶשׁ שָׁם-אֹהֶל בָּהֶם:
 וְהוּא כְּחַטָּן יֵצֵא מִחֻפָּתוֹ
 יֵשִׁישׁ כְּגִבּוֹר לְרוּץ אֹרֶחַ:
 מִקִּצֵּה הַשָּׁמַיִם מוֹצֵאוֹ
 וּתְקוּפָתוֹ עַל-קִצּוֹתָם
 וְאֵין נִסְתָּר מִחַמָּתוֹ:

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*).

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

Psalm 34

Le-david be-shannoto et ta'mo
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 ya'hdav.
Darashti et adonai ve-'anani
u-mi-kol megurotai hitzilani.

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

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

תהילים ל"ד

לְדָוִד בְּשַׁנּוֹתוֹ אֶת-טַעְמוֹ
לִפְנֵי אַבְיִמֶלֶךְ
וַיִּגְרֶשֶׁהוּ וַיַּיְלֶאֱכֶה:

אֲבָרְכָה אֶת-יְהוָה בְּכָל-עֵת
תָּמִיד תִּהְלֶלְתּוּ בִּי:
בִּיהוָה תִּתְהַלֵּל נַפְשִׁי
יִשְׁמְעוּ עֲנָוִים וַיִּשְׂמְחוּ:
גִּדְלוּ לַיהוָה אִתִּי
וַנְרֹמְמָה שְׁמוֹ יַחְדָּו:
דָּרַשְׁתִּי אֶת-יְהוָה וְעֲנֵנִי
וּמִכָּל-מְגֻרֹתַי הִצִּילָנִי:

הַבִּיטוּ אֵלָיו וְנִהְרֻוּ
וּפְנֵיהֶם אַל-יִחְפְּרוּ:
זֶה עָנִי קָרָא וַיְהוֶה שָׁמַע
וּמִכָּל-צָרוֹתָיו הוֹשִׁיעוּ:
חֲנֹה מַלְאָךְ-יְהוָה
סָבִיב לִירְאָיו וַיַּחֲלִצֵם:
טַעְמוֹ וּרְאוּ כִי-טוֹב יְהוָה
אַשְׁרֵי הַגֵּבֶר יִחְסֶה-בּוֹ:

יִרְאוּ אֶת-יְהוָה קְדוֹשֵׁי
כִּי-אֵין מַחְסוֹר לִירְאָיו:
כַּפִּירִים רָשׁוּ וְרָעִבוּ
וְדֹרְשֵׁי יְהוָה
לֹא-יִחְסְרוּ כָל-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-בְנִים שְׁמְעוּ-לִי יִרְאֵת יְהוָה אֲלִמְדָכֶם:	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 הַחֹפֵץ חַיִּים אֹהֵב יָמִים לְרֵאוֹת טוֹב:	Who is the person who desires life, who yearns for goodly years?
Netzor leshonekha mei-ra' u-sfatekha mi-dabbeir mirmah.	נִצֹר לְשׁוֹנְךָ מֵרָע וּשְׁפֹתֶיךָ מִדְּבַר מִרְמָה:	Guard your tongue from evil, and your lips from speaking deceit.
Sur mei-ra' va-'aseih tov bakeish shalom ve-rodfeihu.	סוּר מֵרָע וְעֲשֵׂה-טוֹב בְּקִשׁ שְׁלוֹם וְרִדְפֵהוּ:	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-hakhrít mei-eretz 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.	צַעֲקוּ וַיְהוָה שָׁמַע וּמִכָּל-צָרוֹתֵם 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 yatzilenu adonai.	רַבּוֹת רָעוֹת צַדִּיק וּמִכָּלֵם יִצְלָנוּ 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-עֲצְמוֹתָיו אֶחָת מֵהֵנָּה לֹא נִשְׁבְּרָה:	keeping all his bones intact, allowing not one to be broken.
Temoteit rasha' ra'ah ve-sone'ei tzaddik yeshamu.	תְּמוֹתֵת 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	פּוֹדֶה 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-teiveil
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'avur
ve-ashmurah va-lailah.

Zeramtam sheinah yihyu
ba-boker ke-hatzir yahalof.
Ba-boker yatztiz 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
shahah
ve-im bi-gvurot shemonim shahah
ve-rohbam 'amal va-aven
ki gaz hish vanna'ufah.

תהלים צ

תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים.
אֲדֹנָי מֵעוֹן אַתָּה הָיִיתָ לָנוּ
בְּדוֹר וָדוֹר:
בְּטֶרֶם הָרִים יִלָּדוּ
וְתַחֲוִל אֶרֶץ וְתִבֵּל
וּמֵעוֹלָם עַד – עוֹלָם אַתָּה אֵל:

תָּשֵׁב אָנוּשׁ עַד – דַּקָּא
וְתֹאמַר שׁוּבוּ בְנֵי – אָדָם:
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ
כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר
וְאַשְׁמֹרֶה בַּלַּיְלָה:

זֶרַמְתָּם שְׁנֵה יִהְיוּ
בַּבֹּקֶר כַּחֲצִיר יִחַלֵּף:
בַּבֹּקֶר יֵצִיץ וְחַלֵּף
לְעֶרֶב יִמּוֹלֵל וַיֵּבֵשׁ:

כִּי – כָּלֵינוּ בְּאַפֶּךָ
וּבַחֲמַתְךָ נִבְהַלְנוּ:
שֵׁת עֲוֹנוֹתֵינוּ לְנֶגְדְךָ
עַלְמֵנוּ לְמֵאוֹר פְּנֶיךָ:
כִּי כָל – יָמֵינוּ פָּנּוּ בְּעִבְרַתְךָ
כָּלֵינוּ שָׁנֵינוּ כְּמוֹ – הֶגֶה:

יָמֵי – שְׁנֹוֹתֵינוּ בְּהֵם שִׁבְעִים שָׁנָה
וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה
וְרַהֲבָם עָמַל וְאָוֶן
כִּי – גַז חִישׁ וַנֵּעָפָה:

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.

מי-יודע עז אַפֶּקָה
וּכְיִרְאַתְךָ עֲבָרְתְּךָ:

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

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

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבִיא לִבְבִּי חֲכָמָה:

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

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

שׁוּבָה יְהוָה עַד-מָתַי
וְהִנָּחֵם עָלַי-עֲבָדֶיךָ:
שִׁבְעֵנוּ בְּבֹקֶר חֶסֶדְךָ
וְנִרְנְנָה וְנִשְׂמְחָה בְּכָל-יָמֵינוּ:
שִׂמְחָנוּ כִּימוֹת עֲנִיתָנוּ
שָׁנוֹת רָאִינוּ רָעָה:

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.

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.

יִרְאֶה אֵל-עֲבָדֶיךָ פְּעֻלָּךְ
וְהִדְרֶךָ עַל-בְּנֵיהֶם:
וְיִהְיֶה נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ:

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.

Psalm 91

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

Ki hu yatzilekha mi-paḥ yakush
mi-dever havot.
Be-evrato yasekh lakh
ve-taḥat ke-nafav teḥseh
tzinnah ve-soḥeirah amitto.

תְּהִלִּים צ"א
יֹשֵׁב בְּסִתְרֵי עֲלִיוֹן
בְּצֵל שַׁדַּי יִתְלוֹנֵן:
אָמַר לַיהוָה מַחְסִי וּמְצוּדָתִי
אֱלֹהֵי אֲבֹתַי-בוֹ:

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.

Lo tira mi-paḥad lailah mei-ḥeitz ya'uf yomam. Mi-dever ba-ofel yahalokh mi-ketev yashud tzohorayim.	לא-תִירָא מִפַּחַד לַיְלָה מִחֵץ יְעוֹף יוֹמָם: מִדֶּבֶר בְּאֶפֶל יַהֲלוֹךְ מִקְטֵב יִשׁוּד צְהָרַיִם:	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 מִצִּדְדְּךָ אֶלֶף וּרְבֻבָה מִמִּינְךָ אֵלֶיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ תִּבִּיט וְשִׁלְמַת 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 maḥsi 'elyon samta me'onekha. Lo te'unneh eilekha ra'ah ve-nega' lo yikrav be-oholekha.	כִּי-אַתָּה יְהוָה מַחְסִי עֲלִיּוֹן שִׁמְתָּ מְעוֹנְךָ: לֹא-תִאֲנֶה אֵלֶיךָ רָעָה וְנִגַּע 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 מַלְאָכָיו יִצְוֶה-לְךָ לְשַׁמְרֶךָ בְּכֹל-דַּרְכֶיךָ: עַל-כַּפַּיִם יִשָּׂאוּנְךָ 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 וּפְתֵן 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 aḥalletzeihu va-akhabbedeihu.	כִּי בִי חָשַׁק וְאַפְלִטְהוּ אֲשַׁגְבֶּהוּ כִּי-יָדַע שְׁמִי: יִקְרָאֵנִי וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֲכַבְדֶּהוּ:	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.	אֶרְךְ יָמִים אֲשַׁבֵּיעֶהוּ 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 גדלות 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 נמויה

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;

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

Ki yashar devar adonai
ve-khol ma'aseihu be-emunah.
Oheiv tzedakah u-mishpat
ḥesed 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 hefir 'atzat goyim
heini maḥshevot 'ammim.
'Atzat adonai le-'olam ta'amod
maḥshevot libbo le-dor va-dor.

תהלים ל"ג

רָנְנוּ צְדִיקִים בַּיהוָה
לְיִשְׁרִים נְאֻה תְהִלָּה:
הוֹדוּ לַיהוָה בְּכִנּוֹר
בַּנְבֵּל עֲשׂוּר זָמְרוּ-לוֹ:

שִׁירוּ-לוֹ שִׁיר חָדָשׁ
הִיטִיבוּ נִגֵן בְּתְרוּעָה:

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

בְּדַבַּר יְהוָה שָׁמַיִם נִעֲשׂוּ
וּבְרוּחַ פִּי כָל-צְבָאָם:
כִּנֵּס כַּנֵּד מֵי הַיָּם
נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת:

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

יְהוָה הִפִּיר עֲצַת-גּוֹיִם
הֵנִיא מַחְשְׁבוֹת עַמִּים:
עֲצַת יְהוָה לְעוֹלָם תִּעֲמַד
מַחְשְׁבוֹת לְבוֹ 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.

<p>Ashrei ha-goi asher adonai elohav ha-‘am 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-aretz.</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 יַחַד לִבָּם הַמֵּבִין 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 ḥeilo lo yemalleit.</p>	<p>אֵין-הַמֶּלֶךְ נוֹשֵׁעַ בְּרַב-חַיִל גִּבּוֹר לֹא-יִנָּצֵל בְּרַב-כּוֹחַ: שֶׁקֶר הַסּוּס לְתִשׁוּעָה וּבְרַב חֵילוֹ 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-יִרְאִיו לְמִיחָלִים לְחַסְדּוֹ: לְהַצִּיל מִמָּוֶת 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 חִקְתָּהּ לַיהוָה עֲזָרְנוּ וּמַגִּנָּנוּ הוּא: כִּי-בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קֹדְשׁוֹ בָטַחְנוּ: יְהִי-חַסְדְּךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר 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-‘am 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.

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

תהלים צ"ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהוֹדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן:

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ

וְאִמוּנָתְךָ בַּלַּיְלוֹת:

עָלִי-עֲשׂוֹר וְעָלִי-נָבֵל

עָלִי הַגִּיּוֹן בְּכִנּוֹר:

כִּי שִׂמְחַתְנִי יְהוָה בְּפַעֲלֶךָ

בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:

מַה-גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה

מְאֹד עֲמֻקּוֹ מַחְשְׁבֹתֶיךָ:

אִישׁ-בַּעַר לֹא יֵדַע

וּכְסִיל לֹא-יִבִּין אֶת-זֹאת:

בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב

וַיִּצְיָצוּ כָל-פְּעָלֵי אָוֶן

לְהַשְׁמָדֵם עַד־עַד:

וְאַתָּה מְרוֹם לְעֵלְמָם יְהוָה:

כִּי הִנֵּה אֵיבֶיךָ יְהוָה

כִּי-הִנֵּה אֵיבֶיךָ יֹאבְדוּ

יִתְפָּרְדוּ כָל-פְּעָלֵי אָוֶן:

וְתָרַם כְּרָאִים קַרְנֵי

בְּלַתִּי בְשֶׁמֶן רִעְנָן:

וְתִבַט עֵינֵי בְשׂוּרֵי

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;

Ba-kamim 'alai merei'im tishma'nah oznai.	בְּקָמִים עָלַי מְרַעִים תִּשְׁמַעְנָה אֹזְנִי:	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 בְּלְבָנוֹן יִשְׁגֶּה: שְׁתוּלִים בְּבֵית יְהוָה בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבּוּן בְּשֵׁיבָה דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי-יֵשֶׁר 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	תְּהִלִּים צ"ג	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.	יְהוָה מֶלֶךְ גֵּאוּת לְבִישׁ לְבִישׁ יְהוָה עֵז הַתְּאֲזָר אֶף-תִּכּוֹן תִּבְלַל בַּל-תִּמוֹט: נֶכּוֹן כִּסֵּאֲךָ מֵאֶז מֵעוֹלָם אַתָּה:	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.

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 נֶאֱמְנוּ מְאֹד
לְבֵיתֶךָ נֶאֱוָה-קֹדֶשׁ
יְהוָה לְאַרְךָ 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.

אֲשֵׁרֵי
אֲשֵׁרֵי יוֹשְׁבֵי בֵיתֶךָ
עוֹד יִהְלְלוּךָ. סֵלָה:
אֲשֵׁרֵי הָעַם שֶׁכַּחַד לוֹ
אֲשֵׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהָיו:

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

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 asilah.

תְּהִלָּה לְדָוִד.
אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ
וְאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכֹל-יוֹם אֲבָרְכֶךָ
וְאֶהְלַלְהָ שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהַלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דּוֹר לְדּוֹר יִשְׁבַּח מַעֲשֵׂיךָ
וּגְבוּרֹתֶיךָ 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.

Ve-‘ezuz nore’otekha yomeiru u-gdullatekha asapperennah.	וְעִזּוֹז נִוְרְאֹתֶיךָ יֹאמְרוּ וְגִדּוּלְתֶךָ אֲסַפְּרֶנָּה:	Your awesome powers shall be recounted; I will declare your greatness.
Zeikher rav tuvekha yabbi’u ve-tzidkatekha yeranneinu.	זִכָּר רַב-טוֹבְךָ יִבְיְעוּ וְצִדְקָתֶךָ יִרְנְנוּ:	Your abundant goodness shall be voiced; your righteousness shall be celebrated.
Ḥannun ve-rahum adonai erekh appayim u-gdol ḥased.	חַנּוּן וְרַחוּם יְהוָה אָרֶךְ אַפַּיִם וְגִדּוֹל-חֶסֶד:	Gracious and compassionate is the Eternal, slow to anger, abounding in devotion.
Tov adonai la-kol ve-rahāṃav ‘al kol ma’asav.	טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:	The Eternal One is good to all, compassionate to all creation.
Yodukha adonai kol ma’asekha va-ḥasidekha yevarekhukhah.	יִדּוּךָ יְהוָה כָּל-מַעֲשֶׂיךָ וְחַסִּידֶיךָ יְבָרְכוּכָה:	All your works, O Eternal, shall praise you, your devoted ones shall bless you.
Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru.	כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וְגִבּוֹרְתֶךָ 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 גִּבּוֹרֹתָיו וְכְבוֹד הַדָּר מַלְכוּתוֹ:	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 וּמְשַׁלְתֶךָ בְּכָל-דּוֹר וָדוֹר:	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 אֱלֹהֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-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 ḥai ratzon.	פּוֹתֵחַ אֶת-יָדֶךָ וּמְשַׁבֵּיעַ 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 וְחַסִּיד 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 בְאֱמֶת:	The Eternal is near to all who cry out, to all who call upon God in truth.

Retzon yerei'av ya'aseh
ve-et shav'atam yishma'
ve-yoshi'eim.

רְצוֹן-יִרְאוּ יַעֲשֶׂה
וְאֵת-שׁוֹעֲתָם יִשְׁמַע
וַיּוֹשִׁיעֵם:

God fulfills the desires of the reverent;
God hears their cry
and rescues them.

Shomeir adonai et kol ohavav
ve-eit kol ha-resha'im yashmid.

שׁוֹמֵר יְהוָה אֶת-כָּל-אֹהֲבָיו
וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד:

The Eternal preserves the lovers of God,
while destroying all doers of evil.

Tehillat adonai yedabber pi
vi-vareikh kol basar shem kodsho
le-'olam va-'ed.

תְּהִלַּת יְהוָה יְדַבֵּר פִּי
וַיְבָרֵךְ 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. Halleluyah.

וְאַנְחֵנוּ נְבָרֵךְ יְיָ
מִעַתָּה וְעַד-עוֹלָם. הַלְלוּיָהּ:

And we, we shall bless the Eternal One
now and forevermore. Hallelujah. *Psalm 115*

kehillah
SYNAGOGUE

Psalm 146

Halleluyah.

Haleli nafshi et adonai.

Ahalelah adonai be-ḥayyai

azammerah l-eilohai be-ʿodi.

Al tivteḥu vi-ndivim

be-ven adam she-ein lo teshuʿah.

Teitzei ruḥo yashuv le-admato

ba-yom ha-hu avedu ʿeshtonotav.

Ashrei she-el yaʿakov be-ʿezro

sivro ʿal adonai elohav.

ʿOseh shamayim va-aretz

et ha-yam ve-et kol asher bam

ha-shomeir emet le-ʿolam.

ʿOseh mishpat la-ʿashukim

notein leḥem la-reʿivim.

Adonai mattir asurim.

Adonai pokeiʿah ʿivrim

adonai zokeif kefufim

adonai ohev tzaddikim.

Adonai shomeir et geirim

yatom ve-almanah yeʿodeid

ve-derekh reshaʿim yeʿavveit.

תהלים קמ"ו

הללויה.

הללי נפשי את-יהוה:

אהללה יהוה בחיי

אזמרה לאלהי בעודי:

אל-תבטחו בנדיבים

בבן-אדם שאין לו תשועה:

תצא רוחו ישב לאדמתו

ביום ההוא אבדו עשתנתיו:

אשרי שאל יעקב בעזרו

שברו על-יהוה אלהיו:

עשה שמים וארץ

את-הים ואת-כל-אשר-בם

השומר אמת לעולם:

עשה משפט לעשוקים

נתן לחם לרעבים.

יהוה מתיר אסורים:

יהוה פקח עורים

יהוה זקף כפופים

יהוה אהב צדיקים:

יהוה שמר את-גרים

יתום ואלמנה יעודד

ודרך רשעים יענת:

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.

Yimlokh adonai le-'olam
elohayikh tziyyon le-dor va-dor.
Halleluyah.

יְמַלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ:

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

Psalm 147

Halleluyah.
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.

תְּהִלִּים קמ"ז
הַלְלוּיָהּ.
כִּי-טוֹב זָמְרָה אֱלֹהֵינוּ
כִּי-נְעִים נָאֻוָה תְּהִלָּה:
בּוֹנֵה יְרוּשָׁלַיִם יְהוָה
נִדְחֵי יִשְׂרָאֵל יַכְנִיֵם:
הַרּוֹפֵא לְשִׁבְרוֹי לֵב
וּמְחַבֵּשׁ לְעַצְבוֹתָם:
מוֹנֵה מִסְפָּר לְכּוֹכָבִים
לְכֹלֵם שְׁמוֹת יִקְרָא:

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.

גָּדוֹל אֲדוֹנֵינוּ וְרַב-כֹּחַ
לְתַבּוּנָתוֹ אֵין מִסְפָּר:
מְעוֹדֵד עֲנָוִים יְהוָה
מִשְׁפִּיל רְשָׁעִים עַד־אָרֶץ:

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.

עֲנוּ לַיהוָה בְּתוֹדָה
זָמְרוּ לַאֱלֹהֵינוּ בְּכִנּוֹר:
הַמְכַסֶּה שָׁמַיִם בְּעָבִים
הַמְכִּין לְאָרֶץ מָטָר
הַמְצַמֵּחַ הָרִים הַצִּיר:

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;

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

נוֹתֵן לְבַהֲמָה לַחֲמָה
לְבְנֵי עֵרֵב אֲשֶׁר יִקְרְאוּ:
לֹא בְגִבּוֹרַת הַסּוּס יִחַפֵּץ
לֹא-בְשׁוֹקֵי הָאִישׁ יִרְצֶה:

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-meyaḥalim le-ḥasdo.
Shabbeḥi yerushalayim et adonai
haleli elohayikh tziyyon.
Ki ḥizzak beriḥei she'arayikh
beirakh banayikh be-kirbeikh.
Ha-sam gevuleikh shalom
ḥeilev ḥittim yasbi'eikh.
Ha-sholei'ah imrato aretz
'ad meheirah yarutz devaro.

רוֹצֵה יְהוָה אֶת-יִרְאָיו
אֶת-הַמְיַחֲלִים לְחַסְדּוֹ:
שִׁבְּחֵי יְרוּשָׁלַיִם אֶת-יְהוָה
הַלְלֵי אֱלֹהֶיךָ צִיּוֹן:
כִּי-חִזַּק בְּרִיחֵי שַׁעְרֶיךָ
בִּירַךְ בְּנֵיךָ בְּקִרְבֶּיךָ:
הֵשֵׁם-גְּבוּלֶיךָ שְׁלוֹם
חֵלֶב חִטִּים יִשְׂבִיעֶךָ:
הַשֹּׁלֵחַ אִמְרָתוֹ אֶרֶץ
עַד-מְהֵרָה יֵרוּץ דְּבָרוֹ:

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.

הַנּוֹתֵן שֶׁלֶג כַּצֶּמֶר
כְּפוֹר כַּאֵפֶר יִפְזֹר:
מִשְׁלִיךְ קַרְחוֹ כְּפִתִּים
לִפְנֵי קָרָתוֹ מִי יַעֲמֹד:
יִשְׁלַח דְּבָרוֹ וַיִּמְסֵם
יֵשֵׁב רוּחוֹ וַיִּזְלוּ-מַיִם:
מְגִיד דְּבָרוֹ לְיַעֲקֹב
חֻקּוֹ וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:
לֹא עָשָׂה בֵּן לְכָל-גּוֹי
וּמִשְׁפָּטִים בָּל-יֵדְעוּם.
הַלְלִיּוּהָ:

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

Halleluyah.

Halelu et adonai min ha-shamayim

haleluhu ba-meromim.

Haleluhu khol mal'akhav

haleluhu kol tzeva'av.

Haleluhu shemesh ve-yarei'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

'eitzi 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 וַיָּרֵחַ

הַלְלוּהוּ כָּל-כּוֹכְבֵי אוֹר:

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם

וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:

יְהַלְלוּ אֶת-שֵׁם יְהוָה

כִּי הוּא צִוָּה וַנִּבְרָאוּ:

וַיַּעֲמִידֵם לְעַד לְעוֹלָם

חֵק-נָתַן וְלֹא יַעֲבוֹר:

הַלְלוּ אֶת-יְהוָה מִן-הָאָרֶץ

תַּנִּינִים וְכָל-תְּהוֹמוֹת:

אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר

רוּחַ סְעָרָה 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;

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

מַלְכֵי-אֶרֶץ וְכָל-לְאֻמִּים
שָׂרִים וְכָל-שֹׁפְטֵי אֶרֶץ:
בַּחֲרוּרִים 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.

יִהְיֶה לְלוֹאֵהוּ אֵת-שֵׁם יְהוָה
כִּי-נִשְׁגַּב שְׁמוֹ לְבַדּוֹ
הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:
וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל-חַסִּידָיו
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ.
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.

Haleluhu vi-gvurotav
haleluhu ke-rov gudlo.

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

תהלים ק"נ PSALM 150

הַלְלוּיָהּ.
הִלְלוּ-אֵל בְּקֹדֶשׁוֹ
הִלְלוּהוּ בְּרִקְיעַ עֻזּוֹ:

הִלְלוּהוּ בְּגִבּוֹרֹתָיו
הִלְלוּהוּ כְּרֹב גִּדְלוֹ:

הִלְלוּהוּ בְּתַקַּע שׁוֹפָר
הִלְלוּהוּ בְּנִבְל וּכְנֹר:

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

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

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-שָׁמַע 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 תְּהַלֵּל יְיָ. הַלְלוּיָהּ:	Let everything that breathes sing God’s praise. Hallelujah!
Kol ha-neshamah tehalleil yah. Haleluyah.	כָּל הַנְּשָׁמָה תְּהַלֵּל 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! <i>Psalm 89</i> Blessed is the Everpresent from out of Zion, the Dweller of Jerusalem. Hallelujah! <i>Psalm 135</i>
Barukh adonai elohim elohei yisra’el ‘oseih nifla’ot levaddo.	בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עוֹשֵׂה נִפְלְאוֹת לְבָדוֹ:	Blessed is the Eternal God, the God of Israel, who alone does wonders.
U-varukh shem kevodo le-‘olam ve-yimmalei khevodo et kol ha-aretz. Amen ve-amen.	וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ. אָמֵן וְאָמֵן:	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 tevareikh 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 melekh

go'eil u-moshi'a'

podeh u-matzil u-mfarneis u-mraheim

be-khol 'eit tzarah ve-tzukah.

Ein lanu melekh ella attah.

Elohei ha-rishonim ve-ha-aḥaronim

elo'ah kol beriyot

adon kol toladot

ha-mehullal be-rov ha-tishbaḥot

ha-menaheig 'olamo be-ḥesed

u-vriyyotav be-raḥamim.

V-adonai lo yanum ve-lo yishan

Ha-me'oreir yesheinim

ve-ha-meikitz nirdamim

נשמת כל חי

נְשִׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ
יְהוָה אֱלֹהֵינוּ.

וְרוּחַ כָּל בָּשָׂר

תְּפַאֵר וּתְרוֹמִם זְכָרְךָ

מִלְּפָנֶיךָ תָּמִיד:

מִן הָעוֹלָם וְעַד הָעוֹלָם

אַתָּה אֵל

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ

גּוֹאֵל וּמוֹשִׁיעַ

פּוֹדֵה וּמַצִּיל וּמְפַרְנֵם וּמְרַחֵם

בְּכָל עֵת צָרָה וְצוּקָה.

אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

אֱלֹהֵי הַרְאִשׁוֹנִים וְהָאַחֲרוֹנִים

אֱלֹהֵי כָּל בְּרִיּוֹת

אֲדוֹן כָּל תּוֹלְדוֹת

הַמְהַלְלֵי בְּרַב הַתְּשֻׁבָּחוֹת

הַמְנַהֲיָג עוֹלָמוֹ בְּחֶסֶד

וּבְרִיּוֹתָיו בְּרַחֲמִים:

וַיְהוּה לֹא יָנוּם וְלֹא יִישָׁן

הַמְעוֹרֵר יְשֵׁינִים

וְהַמְקִיץ נִרְדָּמִים

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.

Ve-ha-meisi'ah illemim	וְהַמְשִׁיחַ אֶלְמִים	gives speech to the dumb,
ve-ha-mattir asurim	וְהַמְתִּיר אֲסוּרִים	frees the captive,
ve-ha-someikh nofelim	וְהַסּוֹמֵךְ נוֹפְלִים	raises the fallen,
ve-ha-zokeif kefufim.	וְהַזּוֹקֵף כְּפוּפִים.	and straightens the bent —
Lekha levaddekha anahnu modim.	לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים:	to you alone we give thanks.
Illu finu malei shirah ka-yam	אֱלוֹ פִינוּ מְלֵא שִׁירָה כַּיָּם	Were our mouths filled with a sea of song,
u-lshoneinu rinnah ka-hamon gallav	וּלְשׁוֹנֵנוּ רִנָּה כַּחֲמוֹן גָּלָו	and our tongues with waves of joy;
ve-siftoteinu	וְשִׁפְתוֹתֵינוּ	were our lips
shevah ke-merhavei raki'a'	שֶׁבַח כְּמַרְחָבֵי רָקִיעַ	heavenly expanses of praise,
ve-'eineinu me'irof ka-shemesh	וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכַיָּרֵחַ	and our eyes shining as the sun and the moon;
ve-kha-yarei'ah	וְיָדֵינוּ פְרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם	were our hands outstretched as the eagles' wings,
ve-yadeinu ferusot ke-nishrei shamayim	וְרַגְלֵינוּ קָלוֹת כְּאַיְלוֹת—	and our feet as swift as the gazelle —
ve-ragleinu kallot ka-ayyalot	אֵין אֲנַחְנוּ מִסְפִּיקִים	we would still be unable
ein anahnu maspikim	לְהוֹדוֹת לְךָ	to adequately thank you,
le-hodot lekha	יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Eternal One, our God and God of our ancestors,
adonai eloheinu v-eilohei avoteinu	וּלְבָרְךָ אֵת שְׁמֶךָ עַל אַחַת	and to bless your name for even one
u-l-vareikh et shemekha 'al ahat	מֵאַלְפָּר אֶלְפֵי אֶלְפִים	of the thousand upon thousands,
mei-alef elef alfei alafim	וְרַבֵּי רִבְבוֹת פְּעָמִים	indeed, the myriads
ve-ribbei revavot pe'amim	הַטּוֹבוֹת שְׁעָשִׂיתָ	of kindnesses you provided
ha-tovot she-'asita	עִם אֲבוֹתֵינוּ וְעִמָּנוּ:	for our ancestors and for us.
'im avoteinu ve-'immanu.		
Mi-mitzrayim ge'altanu	מִמִּצְרַיִם גָּאַלְתָּנוּ	From Egypt you redeemed us,
adonai eloheinu	יְהוָה אֱלֹהֵינוּ	O Everpresent, our God,
u-mi-beit 'avadim peditanu.	וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.	and from slavery did you free us.
Be-ra'av zantanu	בְּרָעַב זָנַתָּנוּ	In times of hunger you fed us
u-v-sava' kiltaltanu	וּבְשֶׁבַע פִּלְכָלְתָּנוּ	and sustained us with plenitude.
mei-herav hitzaltanu	מִחֶרֶב הִצַּלְתָּנוּ	From the sword you saved us,

U-mi-dever millat'tanu	וּמִדְּבַר מְלִטְתָּנוּ	from plagues you delivered us,
u-mei-ḥolayim ra'im ve-ne'emanim	וּמִחֲלָיִם רָעִים וְנֶאֱמָנִים	and from dreadful persistent diseases
dillitanu.	דִּלִּיתָנוּ:	have you saved us.
'Ad heinnah	עַד הַנַּה	To this very day,
'azarunu raḥamekha	עֲזָרוּנוּ רַחֲמֶיךָ	your compassion has been our strength,
ve-lo 'azavunu ḥasadekha	וְלֹא עֲזָבוּנוּ חֲסֵדְךָ	your lovingkindness has never abandoned us.
ve-al tittesheinu adonai eloheinu	וְאַל תִּטְשֵׁנוּ יְהוָה אֱלֹהֵינוּ	Never forsake us, Eternal One, our God,
la-netzah.	לְנֶצַח:	for all eternity.
Kemaiah S Y M H S G U E		
'Al ken eivarim she-pillagta banu	עַל כֵּן אֲבָרִים שִׁפְלַגְתָּ בָנוּ	Thus, the limbs you gave us,
ve-ru'ah u-nshamah she-nafahta	וְרוּחַ וְנִשְׁמָה שִׁנְפַחְתָּ בְּאַפֵּינוּ	the spirit you breathed into our nostrils,
be-appeinu	וְלָשׁוֹן אֲשֶׁר שָׂמַתָּ בְּפִינוּ.	and the tongue you placed in our mouths —
ve-lashon asher samta be-finu.	הֵן הֵם יוֹדוּ וַיְבָרְכוּ	surely they shall acknowledge and bless,
Hein hem yodu vi-varekhu	וַיִּשְׁבְּחוּ וַיְפָאֲרוּ	praise and glorify,
vi-shabbeḥu vi-fa'aru	וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ	exalt, venerate, sanctify
vi-romemu ve-ya'aritzu ve-yakdishu	וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ:	and crown your name, our Sovereign.
ve-yamlikhu et shimkha malkeinu.	כִּי כָל פֶּה לְךָ יוֹדֶה	For every mouth shall offer thanks,
Ki khol peh lekha yodeh	וְכָל לָשׁוֹן לְךָ תִּשָּׁבַע	and every tongue shall swear allegiance;
ve-khol lashon lekha tishava'	וְכָל בֶּרֶךְ לְךָ תִּכְרַע	every knee shall bend,
ve-khol berekh lekha tikhra'	וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה	and all that is upright shall bow before you.
ve-khol komah lefanekha tishtaḥaveh	וְכָל לִבָּבוֹת יִירָאוּךָ	Every heart shall be awestruck;
ve-khol levavot yira'ukha	וְכָל קֶרֶב וּבְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ	every organ within shall resonate to your name.
ve-khol kerev u-khlayot	כַּדְּבַר שְׁכָתוֹב—	As the psalmist sings:
yezammeru li-shmekha	כָּל עֲצְמוֹתַי תֹּאמְרָנָה	"All my bones shall say,
ka-davar she-katuv	יְהוָה מִי כָמוֹךָ	'Eternal One, who is like you?'
Kol 'atzmotai tomarnah	מִצִּיל עָנִי מִחֲזֹק מְמוֹנוּ	You rescue the poor from the strong,
adonai mi khamokha	וְעָנִי וְאַבְיוֹן מִגֹּזֵלוֹ:	and the destitute from the exploiter." <i>Psalm 35</i>
matzil 'ani mei-ḥazak mimmennu		
ve-'ani ve-evyon mi-gozelo.		

Mi yidmeh lakh u-mi yishveh lakh	מִי יִדְמָה לָךְ וּמִי יִשְׁוֶה לָךְ	Who is similar, who is equal to you,
u-mi ya'arokh lakh	וּמִי יַעֲרֹךְ לָךְ	and who can be compared with you,
ha-el ha-gadol ha-gibbor ve-ha-nora	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	the great, powerful and awe-inspiring God
el 'elyon koneih shamayim va-aretz.	אֵל עֲלִיּוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:	supreme God, creator of heaven and earth.
Nehallekha u-nshabbeihakha	נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ וְנִבְרַךְ	We will sing your praise, glorify and bless
u-nfa'erkha u-nvareikh	אֶת שֵׁם קְדֻשְׁךָ כְּאִמּוֹר לְדָוִד -	your holy name with the words of David:
et shem kodshekha ka-amur le-david		

Barekhi nafshi et adonai	בָּרַכְי נַפְשִׁי אֶת-יְהוָה	“Let my whole being praise the Eternal,
ve-khol keravai et shem kodsho.	וְכָל-קְרַבֵי אֶת-שֵׁם קְדֻשׁוֹ:	and everything within me bless God’s holy name.”

Psalm 103

Ha-el be-ta'atzumot 'uzzekha	הָאֵל בְּתַעֲצוּמוֹת עֹזֶךָ	God, in the strength of your power,
ha-gadol bi-khvod shemekha	הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ	great, by the presence of your name,
ha-gibbor la-netzah	הַגִּבּוֹר לְנֹצַחַ	powerful for all eternity,
ve-ha-nora be-nore'otekha.	וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.	awe-inspiring in your awesome acts.

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 כִּסֵּא 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 בַּיהוָה

“Sing out, you righteous, to the Eternal,

la-yesharim navah tehillah.

לְיֹשְׁרִים נְאֻהָ תְהִלָּה:

it befits the upright to sing praise.”

Psalm 33

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 חַסִּידִים תִּתְקַדָּשׁ:

by the tongue of the devoted are you sanctified,

U-v-kerev kedoshim tit'hallal.

וּבְקֶרֶב קְדוֹשִׁים תִּתְהַלַּל.

and in the midst of the dedicated are you praised.

Kehillah
SYNAGOGUE

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.

Yishtabbah shimkha la-'ad malkeinu	יִשְׁתַּבַּח שִׁמְךָ לְעַד מַלְכֵינוּ	May your name be praised forever our Sovereign,
ha-el ha-melekh ha-gadol ve-ha-kadosh ba-shamayim u-va-aretz.	הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ:	the divine ruling power, great and sacred in heaven and on earth.
Ki lekha na'eh adonai eloheinu v-eilohei avoteinu	כִּי לְךָ נָאֵה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	For to you, Eternal One, our God and God of our ancestors,
shir u-shvaḥah halleil ve-zimrah 'oz u-memshalah netzah	שִׁיר וְשִׁבְחָה הַלֵּל וְזִמְרָה עֹז וּמְשָׁלָה נֹצֵחַ	it is fitting to sing praise and chant hymns. Yours is the power, the force, the eternity;
gedullah u-gvurah tehillah ve-tif'eret	גְּדֻלָּה וְגִבּוּרָה תְּהִלָּה וְתִפְאֶרֶת	the greatness and heroic might, the praise and the glory,
kedushah u-malkhut berakhot ve-hoda'ot	קְדוּשָׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת	the sanctity and sovereignty, the blessing and praise,
mei-'attah ve-'ad 'olam.	מֵעַתָּה וְעַד עוֹלָם:	from now until eternity.
Barukh attah adonai el melekh gadol ba-tishbaḥot	בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת	You abound in blessings, Eternal One, sovereign God, great in praises,
el ha-hoda'ot adon ha-nifla'ot ha-boḥeir be-shirei zimrah	אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה	God of thanksgiving, Source of wonders, who delights in songs of praise;
melekh el hei ha-'olamim.	מֶלֶךְ אֵל הֵי הָעוֹלָמִים	Sovereign, God, Life of the Ages.

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 בְּרָא כְרַעוּתָהּ.
וְיַמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמַּן קָרִיב.
וְאָמְרוּ 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.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עֲלְמַיָּא:

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 וְיִתְנַסֵּי
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא

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.

לְעֵילָא וּלְעֵילָא
מְכָל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ 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.



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

Barukh attah adonai
 eloheinu melekh ha-‘olam
 yotzeir or u-vorei ḥoshekh
 ‘oseh shalom u-vorei et ha-kol.

יוֹצֵר אוֹר

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁחַךְ
 עוֹשֵׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכּוֹל

YOTZER OR

You abound in blessings, Eternal
 our God, Sovereign of all time and space,
 who forms light and creates darkness,
 makes peace and creates all things.

Or ‘olam be-otzar ḥayyim
 orot mei-ofel amar vayyehi.

אוֹר עוֹלָם בְּאוֹצַר חַיִּים
 אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי:

In the Treasury-of-life is light eternal;
 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.

*Micah Joseph Berdichevski
trans., Ivan Caine*

THE STREAM OF LIFE

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



For Rosh Ha-Shanah:

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-yiḥud 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.

הַאֲדֶרֶת וְהָאֱמוּנָה

הַאֲדֶרֶת וְהָאֱמוּנָה

לְחַי עוֹלָמִים:

הַבִּינָה וְהַבְּרָכָה

לְחַי עוֹלָמִים:

הַגָּאוּה וְהַגְּדֻלָּה

לְחַי עוֹלָמִים:

הַדְּעָה וְהַדְּבֹר

לְחַי עוֹלָמִים:

הַהוֹד וְהַהֲדָר

לְחַי עוֹלָמִים:

הַוְעָד וְהַוְתִּיקוּת

לְחַי עוֹלָמִים:

הַזֶּךְ וְהַזֹּהָר

לְחַי עוֹלָמִים:

הַחַיִּל וְהַחֹסֶן

לְחַי עוֹלָמִים:

הַטְּכֶס וְהַטְּהָרָה

לְחַי עוֹלָמִים:

הַיְחֻד וְהַיִּרְאָה

לְחַי עוֹלָמִים:

הַכֶּתֶר וְהַכְּבוֹד

לְחַי עוֹלָמִים:

הַלְקָה וְהַלְבֻּב

לְחַי עוֹלָמִים:

הַמְּלוּכָה וְהַמְּשָׁלָה

לְחַי עוֹלָמִים:

HA-ADDERET VE-HA-EMUNAHThe 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!

Ha-noi ve-ha-neitzah le-ḥai 'olamim.	הַנּוֹי וְהַנֵּצַח לְחַי עוֹלָמִים:	The beauty and the eternity — the Ever-living One!
Ha-siggu'i ve-ha-segev le-ḥai 'olamim.	הַסִּגּוּי וְהַשֶּׁגֶב לְחַי עוֹלָמִים:	The sublimity and the exaltation — the Ever-living One!
Ha-'oz ve-ha-'anavah le-ḥai 'olamim.	הָעֹז וְהָעֲנָוָה לְחַי עוֹלָמִים:	The strength and the humility — the Ever-living One!
Ha-pedut ve-ha-pe'eir le-ḥai 'olamim.	הַפְּדוּת וְהַפְּאִיר לְחַי עוֹלָמִים:	The deliverance and the glory — the Ever-living One!
Ha-tzevi ve-ha-tzedek le-ḥai 'olamim.	הַצְּבִי וְהַצְּדָק לְחַי עוֹלָמִים:	The heroism and the righteousness — the Ever-living One!
Ha-keri'ah ve-ha-kedushah le-ḥai 'olamim.	הַקְּרִי'אָה וְהַקְּדוּשָׁה לְחַי עוֹלָמִים:	The call and the holiness — the Ever-living One!
Ha-ron ve-ha-romeimut le-ḥai 'olamim.	הַרֶן וְהַרֹמְמוּת לְחַי עוֹלָמִים:	The exultation and the grandeur — the Ever-living One!
Ha-shir ve-ha-shevah le-ḥai 'olamim.	הַשִּׁיר וְהַשֶּׁבַח לְחַי עוֹלָמִים:	The song and the praise — the Ever-living One!
Ha-tehillah ve-ha-tif'eret le-ḥai 'olamim.	הַתְּהִלָּה וְהַתְּפָאֶרֶת לְחַי עוֹלָמִים:	The adulation and the magnificence — the Ever-living One!

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 בִקְר

אוֹדֶה לַאֵל, לְבָב חוֹקֵר,
בְּרֶן יַחַד כּוֹכְבֵי בִקְר.
שִׁימוּ לֵב אֶל הַנְּשָׁמָה,
לְשֵׁם, שְׁבוּ וְאַחֲלָמָה,
וְאוֹרָה כְּאוֹר הַחֲמָה—
שִׁבְעָתַיִם כְּאוֹר הַבֶּקֶר. אוֹדֶה. . .

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.

Mi-kissei khavod ḥutzavah, La-gur be-eretẓ 'aravah, le-hatzilah mi-lehavah, u-l-ha'irah lifnot boker. Odeh. . .	מִכִּסֵּא כְבוֹד הַצָּבָה, לְגוֹר בְּאֶרֶץ עֲרָבָה, לְהַצִּילָהּ מִלְּהַבָּה, וּלְהַאֲרִיחַ לְפָנֹת בֹּקֶר. אֲוֹדָה. . .	From the throne of glory taken, She dwells in desert lands, To be saved from flaming fire, To give light towards the morning.
'Uru na, ki be-khol lailah nishmatkhem 'olah le-ma'lah, la-teit din ve-ḥeshbon miḥ'alah le-yotzeir 'erev va-voker. Odeh. . .	עוּרוּ נָא, כִּי בְכָל לַיְלָה נִשְׁמַתְכֶם עוֹלָה לְמַעְלָה, לִיתֵת דִּין וְחֶשְׁבוֹן מִפְּעֻלָּהּ לְיוֹצֵר עֶרֶב וּבֹקֶר. אֲוֹדָה. . .	Arouse yourself, for nightly Your soul ascends on high To answer for her every deed To the Maker of evening and morning.
Yimtza'ah mekushetet be-tallit ve-totefet, kemo kalah mekushetet tamid ba-boker ba-boker. Odeh. . .	יִמְצָאָהּ מִקֻּשֶׁטֶת בְּטָלִית וּמוֹטֶפֶת, כְּמוֹ כָּלָה מִקֻּשֶׁטֶת – תָּמִיד בְּבֹקֶר בְּבֹקֶר. אֲוֹדָה. . .	Will she be found like a bride, With garments fringed and frontlet bands, Adorned with beauty, Morning after morning?
Ha-ne'eman be-fikdono yahazirennah lo ki-rtzono. Ish lo gava' ba'avono vayehi 'erev vayehi voker. Odeh. . .	הַנְּאִמָּן בְּפִקְדוֹנוֹ יַחְזִירֶנָּה לוֹ כִּי רְצוֹנוֹ: אִישׁ לֹא גָוַע בְּעוֹוֹנוֹ וַיְהִי עֶרֶב וַיְהִי בֹקֶר. אֲוֹדָה. . .	The faithful person returns the pledge As is required; He does not perish for his sin As, after evening, comes morning.
Ve-haḥayu ha-'aniyyah, yehidah, tammah u-nkiyyah. Va-asher nafsho lo ḥiyyah eikh yizkeh le-or ha-boker? Odeh. . .	וְהַחַיּוּ הָעֲנִיָּה, יַחֲדָהּ, תָּמָה וְנִקְיָה. וְאֲשֶׁר נַפְשׁוֹ לֹא חַיָּה – אֵיךְ יִזְכֶּה לְאוֹר הַבֹּקֶר? אֲוֹדָה. . .	Revive, therefore, the soul most poor, The single, perfect, innocent one: How, unless you bring her alive, Shall you merit the light of morning?

*Anonymous (12th century)
trans., Jonathan Wittenberg*

On weekdays continue with *ha-me'ir la-areẓ* on page 140.

On Shabbat:

Ha-kol yodukha ve-ha-kol yeshabbeḥukha ve-ha-kol yomeru ein kadosh k-adonai.	הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבַּחֲךָ וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כִּיְהוָה:	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-me’ir la-’olam kullo u-l-yoshevav she-bara be-middat raḥamim. Ha-me’ir la-aretz ve-la-darim ‘aleha be-raḥamim u-v-tuvo meḥaddeish be-khol yom tamid ma’aseih vereishit. Ha-melekh ha-meromam levaddo mei-az Ha-meshubbaḥ ve-ha-mefo’ar ve-ha-mitnassei mimot ‘olam.	הַכֹּל יְרוֹמְמוּךָ סֶלָה יוֹצֵר הַכֹּל. הָאֵל הַפּוֹתֵחַ בְּכֹל יוֹם דַּלְתוֹת שַׁעֲרֵי מִזְרָח וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ מוֹצִיא חַמָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שִׁיבְתָהּ וּמְאִיר לְעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו שֶׁבָרָא בְּמִדַּת רַחֲמִים: הַמְאִיר לָאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים וּבְטוּבוֹ מַחְדֵּשׁ בְּכֹל יוֹם תָּמִיד מַעֲשֵׂה בְרָאשִׁית: הַמֶּלֶךְ הַמְרוֹמָם לְבָדּוֹ מֵאֶז הַמְשֻׁבָּח וְהַמְפֹאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם:	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.	אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזוֹנוֹ צוּר מִשְׁגַּבֵּנוּ מִגֵּן יִשְׁעֵנוּ מִשְׁגַּב בְּעַדְנוּ:	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 adon 'al kol ha-ma'asim barukh u-mvorakh be-fi kol neshamah. Godlo ve-tuvo malei 'olam da'at u-tvunah sovevim oto.	אל אדון על כל המעשים ברוך ומברך בפי כל נשמה. גדלו וטובו מלא עולם דעת ותבונה סובבים אותו:	Divine Crown of all creation, Blessed One, praised by all that breathes; whose great goodness fills the world, who spins out knowledge and understanding.
Ha-mitga'eh 'al ḥayyot ha-kodesh ve-nehdar be-khavod 'al ha-merkavah. Zekhut u-mishor lifnei khis'o ḥesed ve-raḥamim lifnei khevodo.	המתגאה על חיות הקדש ונהדר בכבוד על המרכבה. זכות ומישור לפני כסאו חסד ורחמים לפני כבודו:	Proudly above all divine beings, your glorious Presence ascends the chariot; righteous merit precedes your throne, loving devotion announces your Presence.
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.	טובים מאורות שברא אלהינו יצרם בדעת כבינה ובהשכל. כח וגבורה נתן בהם להיות מושלים בקרב תיבל:	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.
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.	מלאים זיו ומפיקים נגה נאה זיום בכל העולם. שמחים בצאתם וששים בבאם עשים באימה רצון קונם:	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.

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.

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 וְכְבוֹד נוֹתְנִים לְשִׁמוֹ צָהֳלָה וְרִנְיָה לְזִכְר 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-ḥayyot ha-kodesh.	שֶׁבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם. תִּפְאֶרֶת וְגִדְלָה שֶׁרָפִים וְאוֹפָנִים 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-menuḥah 'oneg kara le-yom ha-shabbat.	לְאֵל אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וַיֵּשֶׁב עַל כִּסֵּי כְבוֹדוֹ. תִּפְאֶרֶת עָמְהָ לְיוֹם הַמְּנוּחָה עֲנֵג 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 שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי שָׁבוּ 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

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On weekdays:

Ha-mei'ir la-aretz	הַמְאִיר לְאֶרֶץ	You illumine the earth
ve-la-darim 'aleha be-rah'amim	וְלִדְרִים עָלֶיהָ בְּרַחֲמִים	and its inhabitants with compassion,
u-v-tuvo mehaddeish be-khol yom	וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם	and with divine goodness renew each day,
tamid ma'aseih vereishit.	תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית:	continually, the work of Creation.
Mah rabbu ma'asekha adonai	מַה-רְבוּ מַעֲשֵׂיךָ יְהוָה	"How great are your works, Eternal One,
kullam be-ḥokhmah 'asita	כָּלֶם בְּחִכְמָה עָשִׂיתָ	all of which you made with wisdom,
male'ah ha-aretz kinyanekha.	מְלֵאָה הָאָרֶץ קִנְיֹנֶיךָ:	the earth is filled with your creations." <i>Psalm 104</i>
Ha-melekh ha-meromam	הַמֶּלֶךְ הַמְרוֹמָם לְבָדוֹ מֵאִז	You alone are the exalted, timeless Sovereign,
levaddo mei-az	הַמְשַׁבַּח וְהַמְפָאֵר וְהַמְתַּנְשֵׂא	praised, glorified and exalted
Ha-meshubbaḥ ve-ha-mefo'ar	מִימֹת עוֹלָם:	from days of old.
ve-ha-mitnassei	אֱלֹהֵי עוֹלָם	God of the universe,
mimot 'olam.	בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ	envelop us with your compassion;
Elohei 'olam	אֲדוֹן עֲזָנוּ צוּר מִשְׁגָּבֵנוּ	Crown of our strength, Rock of our shelter,
be-rahamekha ha-rabbim raḥeim 'aleinu	מִגֵּן יִשְׁעָנוּ מִשְׁגָּב בְּעַדְנוּ:	Shield of our deliverance, Stronghold over us.
adon 'uzzeinu tzur misgabbeinu		
magein yish'einu misgav ba-'adeinu.		
El barukh gedol dei'ah	אֵל בָּרוּךְ גְּדוֹל דֵּי'אָה	Boundless God, great in wisdom,
heikhin u-fa'al zohorei ḥammah	הֵכִין וּפְעַל זֹהָרֵי חַמָּה	you designed and wrought the sun's rays;
tov yatzar kavod li-shmo	טוֹב יָצַר כְּבוֹד לְשִׁמוֹ	you fashioned well, honouring your name;
me'orot natan sevivot 'uzzo.	מְאוֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ.	you set lights to orbit your mighty expanse.
Pinnot tzeva'av kedoshim	פְּנוֹת צְבָאוֹי קְדוֹשִׁים	Constellations of holy forces
romemei shaddai tamid mesapperim	רוֹמְמֵי שְׁדֵי תָּמִיד מְסַפְּרִים	exalt the Almighty, continually recounting
kevod el u-kdushato.	כְּבוֹד אֵל וְקִדְשָׁתוֹ:	God's sanctity and presence.
Titbarakh adonai eloheinu	תִּתְבָּרַךְ יְהוָה אֱלֹהֵינוּ	Be blessed, Eternal One, our God,
'al shevah ma'aseih yadekha	עַל שִׁבַּח מַעֲשֵׂה יָדֶיךָ	for your praiseworthy handiwork;
ve-'al me'orei or she-'asita	וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ	and for the orbs of light that you made,
yefa'arukha selah.	יִפְאָרוּךְ סְלָה:	may you be everlastingly enhanced.

Titbarakh tzureinu	תְּתַבְרַךְ צוּרֵנוּ	May you be blessed, our Rock,
malkeinu ve-go'aleinu borei kedoshim.	מַלְכֵנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים.	our sovereign Redeemer, Creator of the holy,
Yishtabbah shimkha la'ad malkeinu	יִשְׁתַּבַּח שִׁמְךָ לְעַד מַלְכֵנוּ	let your name be forever praised;
yotzeir mesharetim va-asher mesharetav	יוֹצֵר מְשָׁרְתִים וְאֲשֶׁר מְשָׁרְתָיו	you who fashion the ministering angels,
kullam 'omedim be-rum 'olam	כֻּלָּם עוֹמְדִים בְּרוֹם עוֹלָם	all standing in the highest realms
u-mashmi'im be-yir'ah yaḥad	וּמִשְׁמִיעִים בִּירְאָה יַחַד	giving voice in awestruck unison
be-kol divrei elohim ḥayyim	בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים	to the words of the living God,
u-melekh 'olam.	וּמֶלֶךְ עוֹלָם:	the eternal Sovereign.
Kehillah SYNAGOGUE		
Kullam ahuvim kullam berurim	כֻּלָּם אַהוּבִים כֻּלָּם בְּרוּרִים	All are beloved, all are pure,
kullam gibborim	כֻּלָּם גִּבּוֹרִים	all are mighty,
ve-khullam 'osim be-eimah u-v-yir'ah	וְכֻלָּם עוֹשִׂים בְּאֵימָה וּבִירְאָה	and all reverently carry out
retzon konam.	רְצוֹן קוֹנָם:	their Creator's will.
Ve-khullam poteḥim et pihem	וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם	Opening their mouths
bi-kdushah u-v-tohorah	בְּקִדְשָׁה וּבְטְהוּרָה	with pure holiness
be-shirah u-v-zimrah	בְּשִׁירָה וּבְזִמְרָה	and melodious song,
u-mvarekhim u-mshabbeḥim u-mfa'arim	וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים	they bless, praise, and glorify;
u-ma'aritzim u-makdishim	וּמַעְרִיצִים וּמְקַדְּשִׁים	venerate, sanctify and
u-mamlikhim	וּמְמַלְכִים—	proclaim sovereign —
et shem ha-el ha-melekh	אֶת שֵׁם הָאֵל הַמֶּלֶךְ	the name of the ruling Power,
ha-gadol ha-gibbor ve-ha-nora	הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	the great, mighty and awe-inspiring,
kadosh hu.	קְדוֹשׁ הוּא:	the Holy One.

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*).

Ve-khullam mekabbelim '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	וְכֻלָּם מִקְבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה וְנוֹתְנִים בְּאַהֲבָה רִשּׁוּת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנֶחֱת רוּחַ בְּשִׁפְהַ בְּרוּרָה וּבְנִיעֻמָּה קֹדֶשָׁה כָּלֶם כְּאַחַד עֹנִים וְאוֹמְרִים בִּירְאָה—	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:
Kadosh kadosh kadosh adonai tzeva'ot melo khol ha-aretz kevodo.	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כֹל-הָאָרֶץ כְּבוֹדוֹ:	“Holy, holy, holy is the Source of all forces whose Presence fills the whole world!” <i>Isaiah 6</i>
Ve-ha-ofannim ve-ḥayyot ha-kodesh be-ra'ash gadol mitnasse'im le-'ummat serafim le-'ummatam meshabbeḥim ve-omerim	וְהַאֹפְנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרֵעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים לְעַמָּתָם מְשַׁבְּחִים וְאוֹמְרִים—	Then the mystical beings and holy creatures rise with great fanfare in response to the Seraphim, and respond with praise, crying out:
Barukh kevod adonai mi-mekomo.	בְּרוּךְ כְּבוֹד-יְהוָה מִמְקוֹמוֹ:	“Boundless is God's Presence, a limitless Source!” <i>Ezekiel 3</i>

Ve-khullam mekabbelim '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.

Le-el barukh ne'imot yitteinu.	לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ.	To the boundless God they offer melodies;
Le-melekh el hai ve-kayyam	לְמֶלֶךְ אֵל חַי וְקַיִם	to the sovereign, living and enduring God,
zemirot yomeiru	זְמִירוֹת יֹאמְרוּ	they chant hymns,
ve-tishbahot yashmi'u.	וְתִשְׁבַּחוֹת יִשְׁמִיעוּ:	making their praises heard.
Attah levaddekha po'eil gevurot	אַתָּה לְבַדְּךָ פּוֹעֵל גְּבוּרוֹת	For you alone are the Source of all might,
'oseh hadashot	עוֹשֶׂה חֲדָשׁוֹת	creating all that is new;
ba'al milhamot zorei'af tzedakot	בַּעַל מִלְחָמוֹת זוֹרֵעַ צְדָקוֹת	master of wars, sowing righteousness;
matzmi'ah yeshu'ot	מַצְמִיחַ יְשׁוּעוֹת	causing redemption to flourish,
borei refu'ot	בוֹרֵא רְפוּאוֹת	creating healing;
nora tehillot adon ha-nifla'ot.	נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת.	awesome in praise, Crown of all wonder.
<i>kehillah SYNAGOGUE</i>		
Ha-mehaddeish be-tuvo be-khol yom	הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם	With divine goodness you renew each day,
tamid ma'aseih vereishit.	תָּמִיד מַעֲשֵׂה בְרָאשִׁית.	continually, the work of Creation;
Ka-amur	כְּאָמוּר –	as the Psalmist sings:
Le-'oseih orim gedolim	לְעוֹשֵׂה אֲוִרִים גְּדוֹלִים	“To the One who made the heavenly lights,
ki le-'olam hasdo.	כִּי לְעוֹלָם חֲסֵדוֹ:	whose lovingkindness endures forever.”
		<i>Psalm 136</i>
Or hadash 'al tziyyon ta'ir	אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר	Let a new light shine upon Zion,
ve-nizkeh khullanu bi-mheirah le-oro.	וְנִזְכֶּה כָּלֵנוּ בְּמַהֲרָה לְאוֹרוֹ:	and may we all soon be worthy of that light.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
yotzeir ha-me'orot.	יוֹצֵר הַמְּאוֹרוֹת:	Creator of the cosmic lights.

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-אֶרְאֶה שָׁמַיִךְ מַעֲשֵׂה אֲצַבְעֹתֶיךָ
yarei'ah ve-khokhavim asher konantah. יָרַח וְכּוֹכָבִים אֲשֶׁר פּוֹנְנָתָה:

*When I behold your heavens, the work of your fingers,
the moon and the stars, that you have established,*

Mah enosh ki tizkerennu u-ven מַה-אֲנוֹשׁ כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקְדֵנוּ:
adam ki tifkedennu.

*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.

וַתַּחַסְרֵהוּ מֵעַט מֵאֱלֹהִים וְכְבוֹד וְהָדָר תִּעַטְרֵהוּ:

*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 כְּזוֹהַר הַרְקִיעַ
וּמַצְדִּיקֵי הַרְבִּים 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*’ (*Psalms 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'af 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

אַהֲבָה רַבָּה אֲהַבְתָּנוּ

יְהוָה אֱלֹהֵינוּ

חֲמַלְתָּ גְדוֹלָה וַיִּתְּרָה

חֲמַלְתָּ עָלֵינוּ:

אָבִינוּ מַלְכֵנוּ

בְּעִבּוּר אֲבוֹתֵינוּ שֶׁבְטַחְוּ בְּךָ

וּתְלַמְּדֵם חֻקֵי חַיִּים

כֵּן תְּחַנְּנֵנוּ וּתְלַמְּדֵנוּ:

אָבִינוּ הָאֵב הַרְחֵמֵן הַמְּרַחֵם

רַחֵם עָלֵינוּ

וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל

לְשִׁמְעַע לְלַמֵּד וּלְלַמֵּד

לְשִׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם

אֵת כָּל דְּבָרֵי תְלִמּוּד

תּוֹרַתְךָ בְּאַהֲבָה:

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ

וַיַּחַד לְכַבְּנוּ לְאַהֲבָה וּלְיִרְאָה

אֵת שְׁמֶךָ

וְלֹא נִבּוֹשׁ וְלֹא נִקְלָעִים

וְלֹא נִקְשָׁעֵל 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*).

Ki ve-shem kodshekha ha-gadol ve-ha-nora batahnu nagilah ve-nismehah bi-shu'atekha.	כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַהְנוּ נִגִּילָה וְנִשְׁמְחָה בִּישׁוּעָתֶךָ:	For in your great, holy and awesome name have we trusted; let us be glad and rejoice in your deliverance.
Va-havi'einu le-shalom mei-arba' kanfot ha-aretz ve-tolikheinu komemiyut le-artzeinu.	וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ.	Bring us in peace from the four corners of the earth, and lead us proudly back to our land.
Ki el po'eil yeshu'ot attah ve-keiravtanu le-shimkha ha-gadol selah be-emet le-hodot lekha u-l-yaḥedkha be-ahavah. Barukh attah adonai ohev 'ammo yisra'el.	כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת לְהוֹדוֹת לְךָ וּלְיַחְדָּךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:	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.

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-yaḥedkha 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-ʿolam va-ʿed.

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
ʿal levavekha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוֶּךָ 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-shokhbekha u-v-kumekha.

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתֶּם בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדַרְךָ
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 ʿal yadekha
vehayu le-totafot bein ʿeinekha.

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 ʿal mezuzot beitekha
u-vi-shʿarekha.

וְכָתַבְתֶּם עַל-מְזוּזוֹת 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*).

Vehayah	וְהָיָה	And it shall come to pass,
im shamo'a' tishme'u el mitzvotai	אִם-שָׁמַעַתְּ 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	וּלְעֲבֹדוֹ 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	יֹרֵה וּמַלְקוֹשׁ	the autumn rains and the spring rains,
ve'asafta deganekha	וְאַסַּפְתָּ דִגְנְךָ	that you may gather in your grain,
ve-tiroshekha ve-yitzharekha.	וְתִירְשֶׁךָ וְיִצְהַרְךָ:	your wine, and your oil.
Venatatti 'eisev be-sadekha	וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ	Then will I grant grass in your fields
li-vhemtekha	לְבַהֲמֹתֶךָ	for your animals,
ve'akhalta vesava'fa.	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 וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים	and you turn to serving other gods
vehishtahevitem 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 אֲף־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	וּשְׂמַתֶּם 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	וְקִשַׂרְתֶּם אוֹתָם לְאוֹת עַל־יַדְכֶם	bind them as a sign on your arms,
vehayu le-totafot bein 'eineikhem.	וְהָיוּ לְמוֹטְפֹת בֵּין עֵינֵיכֶם:	and as a signet upon your brow.
Velimmadtem otam et beneikhem	וְלִמַּדְתֶּם אוֹתָם אֶת־בְּנֵיכֶם	Teach them to your children,
le-dabbeir bam	לְדַבֵּר בָּם	by speaking of them
be-shivtekha be-veitekha u-v-lekhtekha va-derekh u-v-shokhbekha u-v-kumekha.	בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:	when you are at home and when you go out, when you lie down and when you rise up.
Ukhtavtam 'al mezuzot	וְכָתַבְתֶּם עַל־מְזוּזוֹת	Write them upon the doorposts
beitekha u-vi-sh'arekha.	בֵּיתְךָ וּבְשַׁעְרֶיךָ:	of your house and on your gates,
Lema'an yirbu yemeikhem vi-mei veneikhem	לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם	that your days and the days of your children
'al ha-adamah	עַל הָאֲדָמָה	be many upon the land
asher nishba' adonai la-avoteikhem	אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם	which the Eternal swore to your ancestors,
la-teit lahem	לְתֵת לָהֶם	to give them for as long
ki-mei ha-shamayim 'al ha-aretz.	כִּי־מֵי הַשָּׁמַיִם עַל־הָאָרֶץ:	as the heavens remain over the earth.

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*).

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 כְּגָדֵיהֶם	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 אוֹתוֹ 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 אוֹתָם 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 לֵאלֹהֵיכֶם:	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	לְהִיֹּת לָכֶם לֵאלֹהִים	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.

גא'ל ישראל

אֵמֶת וַיִּצִיב וַיִּנְכֹּחַ וַיִּקְיָם וַיִּשָּׂר
וַיִּנְאֵמָן וַיֵּטִיב וַיִּפְּהַ הַדְּבָר הַזֶּה
עַל אֲבוֹתֵינוּ וְעַלֵינוּ
עַל בְּנֵינוּ וְעַל דֹּרוֹתֵינוּ
וְעַל כָּל דֹּרוֹת זֵרַע יִשְׂרָאֵל
עַבְדֶּיךָ:

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.

‘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.

עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים
דְּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֶד
אֵמֶת וְאֵמוּנָה
חֹק וְלֹא יֵעָבֹר:
אֵמֶת שְׂאֵתָהּ הוּא יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ
גּוֹאֵלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ
צוּרֵנוּ צוּר יִשׁוּעָתֵנוּ
פוֹדֵינוּ וּמַצִּילֵנוּ.
מֵעוֹלָם הוּא שְׁמֶךָ.
אֵין אֱלֹהִים זוּלָתְךָ:

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.

‘Ezrat avoteinu
attah hu mei-‘olam

עֲזַרְת אֲבוֹתֵינוּ
אַתָּה הוּא מֵעוֹלָם

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.”

Magein u-moshi'a' li-vneihem aḥareihem
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'.

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 berakhot 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.

מִגֵּן וּמוֹשִׁיעַ לְבָנֵיהֶם אַחֲרֵיהֶם
בְּכָל דּוֹר וָדוֹר:

בְּרוּם עוֹלָם מוֹשְׁבֶךָ

וּמִשְׁפָּטֶיךָ וְצִדְקָתֶךָ

עַד אַפְסֵי אֲרֶץ:

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ
וְתוֹרַתֶךָ וּדְבַרְךָ יִשִּׁים עַל לְבוֹ:

אֱמֶת אַתָּה הוּא אֲדוֹן לְעַמֶּךָ
וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם.

אֱמֶת אַתָּה הוּא רִאשׁוֹן

וְאַתָּה הוּא אַחֲרוֹן וּמַבְלַעְדֶיךָ
אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ:

אֱמֶת מִמִּצְרַיִם גָּאֵלְתָּנוּ

יְהוָה אֱלֹהֵינוּ

וּמִבֵּית עֲבָדִים פְּדִיתָנוּ:

עַל זֹאת שִׁבְּחוּ אֱהוּבִים

וְרוֹמְמוּ לְאֵל

וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת

וְתִשְׁבַּחוּת בְּרָכוֹת וְהוֹדָאוֹת

לְמֶלֶךְ אֵל חַי וְקַיָּם.

רַם וְנִשָּׂא גָדוֹל וְנוֹרָא

מִשְׁפִּיל גָּאִים וּמַגְבִּיֵּה שְׁפָלִים

מוֹצִיא אֲסִירִים וּפּוֹדֵה עֲנָוִים

וְעוֹזֵר דָּלִים

וְעוֹנֵה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֱלֹיו:

תְּהַלּוֹת לְאֵל עֲלִיּוֹן

בְּרוּךְ הוּא וּמְבֹרָךְ.

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.

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 shaḥah 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

Vesanti et zar'akha ka-afar ha-aretz . . Vehirbeiti
et zar'akha ke-khokhevei ha-shamayim.

וְשַׁמְתִּי אֶת-זֶרְעֲךָ כְּעָפָר הָאָרֶץ . . .
וְהִרְבִּיתִי אֶת-זֶרְעֲךָ 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-shaḥar orekha.
Va-arukhatekha meheirah titzmah.

אֲזִי יִבְקַע כְּשַׁחַר אוֹרְךָ. וְאַרְכָּתְךָ 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 eḥad ba-aretz.
Vehayah mishkani 'aleihem vehayiti
lahem I-eilohim.

וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד בְּאֶרֶץ.
וְהָיָה מִשְׁכְּנִי עִלְיָהֶם וְהָיִיתִי לָהֶם לֵאלֹהִים:

*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, Menahot 53b*

Zayit raʻanan yefeih feri toʻar kara adonai shemeikh. זֵית רֵעָנָן יִפֶּה 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
ve-attem benei yaʻakov lo khelitem.

כִּי אֲנִי יְהוָה לֹא שָׁנִיתִי
וְאַתֶּם בְּנֵי-יַעֲקֹב לֹא כִלִּיתֶם:

*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

Yisraʻel noshaʻ b-adonai teshuʻat ʻolamim.
Lo teivoshu ve-lo tikkalemu ʻad ʻolemei ʻad.

יִשְׂרָאֵל נֹשְׂעַת בְּיְהוָה תְּשׁוּעַת עוֹלָמִים.
לֹא-תִבְשׁוּ וְלֹא-תִכָּלְמוּ 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

Moshe u-miryam u-vnei yisra'el lekha 'anu shirah be-simḥah rabbah ve-ameru khullam	מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם—	Thus Moses and the Israelites responded to you in song with great rejoicing; together they chanted:
Mi khamokhah ba-eilim adonai mi kamokhah nedar ba-kodesh nora tehillot 'oseih fele.	מִי-כַמְכָּה בְּאֵלִים יְהוָה מִי כַמְכָּה נִאֲדָר בְּקֹדֶשׁ נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:	“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>
Shirah ḥadashah shibbeḥu ge'ulim le-shimkha 'al sefat ha-yam. Yaḥad kullam hodu ve-himlikhu ve-ameru Adonai yimlokh le-'olam va-'ed.	שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל-שִׁפְתַי הַיָּם. יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ— יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	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>
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.	צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה יְהוָה גְּאֹל יִשְׂרָאֵל:	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.

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 tiftaḥ u-fi
yaggid tehillatekha.

אֲדֹנָי שִׁפְתֵי תִפְתָּח 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
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-meivi 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 וְאֱלֹהֵי רִבְקָה

וְאֱלֹהֵי רָחֵל וְלֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא

אֵל עֲלִיּוֹן

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*).

Mi-sod ḥakhamim u-nvonim	מִסּוֹד חֲכָמִים וְנְבוֹנִים	Invoking the profound wisdom of our sages
u-mi-lemed da'at mevinim	וּמִלְמַד דַּעַת מְבִינִים	and the deep teachings of learned scholars
efteḥah pi bi-tfillah u-v-taḥanunim.	אֶפְתָּחָה פִּי בְּתַפִּלָּה וּבְתַחֲנוּנִים.	I open my lips in prayerful plea
Le-ḥallot u-l-ḥannein penei melek	לְחַלּוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ	imploing the forbearance
malkhei ha-melakhim	מְלָכֵי הַמְּלָכִים	of the Sovereign of all sovereigns,
va-adonei ha-adonim.	וְאֲדוֹנֵי הָאֲדוֹנִים:	the Crown of all who rule.
Zokhreinu le-ḥayyim	זְכַרְנוּ לְחַיִּים	Remember us for life,
melek ḥafeitz ba-ḥayyim	מֶלֶךְ חָפֵץ 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.	לְמַעַנְךָ אֱלֹהִים חַיִּים:	to fulfill your will, God of life.
Melek 'ozeir u-moshi'a' u-magein.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין:	Sovereign Power and saving Protector!
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, the Everpresent,
magein avraham u-fokeid sarah.	מַגֵּן אַבְרָהָם וּפְקֵד שָׂרָה:	Shield of Abraham and Surety of Sarah.

Zokhreinu le-ḥayyim, "Remember us for life," — May we be remembered for having lived life well.

melek 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-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.

Mi khamokha av ha-rahāmim

zokheir yetzurav le-ḥayyim
be-rahāmim.

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

meḥayyeih ha-meitim (kol ḥai).

נגבורות

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 בְּעַל גְּבוּרוֹת.

וּמִי דוֹמֶה לָךְ

מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּיחַ יֵשׁוּעָה:

מִי כְמוֹךָ אָב הַרַחֲמִים

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 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 *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.

God as the source of holiness.

Kedushat ha-shem

קְדוּשַׁת הַשֵּׁם 3. KEDUSHAT HA-SHEM: *HOLINESS*

The Ark is opened.

Le-el 'orekh din

לֵאלֹהֵי עוֹרֵךְ דִּין LE-EL OREIKH DIN

U-vkhein lekha ha-kol yakhtiru

וּבְכֵן לְךָ הַכֹּל יִכְתִּירוּ Let all acclaim your sovereignty —

Le-el 'orekh din

לֵאלֹהֵי 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.

לְגוֹלֶה עֲמֻקּוֹת בְּדִין.

To the One who reveals depth in judgment,

Le-doveir meisharim

לְדוֹבֵר מֵיִשְׁרִים

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 מֵעֲשָׂו

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*).

Le-taheir ḥosav ba-din. Le-yodei' maḥashavot be-yom din.	לְטַהֵר הוֹסִיו בְּדִין. לְיֹדַע מַחְשָׁבוֹת בְּיוֹם דִּין:	To the One who absolves the trustful in judgment, who knows our thoughts on the Day of Judgment;
Le-khoveish ka'aso ba-din. Le-loveish tzedakot be-yom din.	לְכוֹבֵשׁ כַּעֲסוֹ בְּדִין. לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין:	To the One who suppresses anger in judgment, who is garbed in justice on the Day of Judgment;
Le-moḥeil 'avonot ba-din. Le-nora tehillot be-yom din.	לְמוֹחֵל עֲוֹנוֹת בְּדִין. לְנוֹרָא תְהִלוֹת בְּיוֹם דִּין:	To the One who pardons wrongdoing in judgment, who is revered in praises on the Day of Judgment;
Le-solei'ah la-'amusav ba-din. Le-'oneh le-kore'av be-yom din.	לְסוֹלַח לְעֲמוּסָיו בְּדִין. לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין:	To the One who forgives and sustains us in judgment, who responds to those who call out on the Day of Judgment;
Le-fo'eil raḥamav ba-din. Le-tzofeh nistarot be-yom din.	לְפוֹעֵל רַחֲמָיו בְּדִין. לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין:	To the One who exercises compassion in judgment, who probes secrets on the Day of Judgment;
Le-koneh 'avadav ba-din. Le-raḥeim 'ammo be-yom din.	לְקוֹנֵה עַבְדָּיו בְּדִין. לְרַחֵם עַמּוֹ בְּיוֹם דִּין:	To the One who redeems the faithful in judgment, who is compassionate to God's people on the Day of Judgment;
Le-shomeir ohavav ba-din. Le-tomeikh temimav be-yom din.	לְשׁוֹמֵר אוֹהָבָיו בְּדִין. לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:	To the One who guards the beloved in judgment, who sustains the innocent on the Day of Judgment.

The Ark is closed.

U-vkhein u-lkha ta'aleh kedushah ki attah eloheinu melekh.	וּבְכֵן וּלְךָ תִעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:	May this sanctification ascend to you, for you, our God, are Sovereign.
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	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יִהְלְלוּךָ סְלָה: נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם בְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בְּשֵׁמִי מְרוֹם כַּכְּתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל-זֶה וְאָמְרוּ-	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.’” <i>Isaiah 6</i>
Az be-kol ra'ash gadol addir ve-ḥazak mashmi'im kol mitnasse'im le-'ummat serafim le-'ummatam barukh yomeiru	אֲזַ בְּקוֹל רֵעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעֹמֵת שְׂרָפִים לְעֹמָתָם בְּרוּךְ יֹאמְרוּ-	Then in a great thundering chorus, a mighty majestic voice rises in response to the Seraphim declaring with equal praise:
Barukh kevod adonai mi-mekomo.	בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ:	“Boundless is God's Presence, a limitless Source!” <i>Ezekiel 3</i>

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.

Mi-mekomekha malkeinu tofi'a	מִמְקוֹמְךָ מְלַכְנּוּ תוֹפִיעַ	From your Endless Source, reveal yourself
ve-timlokh 'aleinu	וְתִמְלֹךְ עָלֵינוּ	and reign over us,
ki meḥakkim anaḥnu lakh.	כִּי מְחַכִּים אֲנַחְנוּ לָךְ.	for we await you.
Matai timlokh be-tziyyon	מָתַי תִּמְלֹךְ בְּצִיּוֹן	When will you reign over Zion?
be-karov be-yameinu	בְּקָרוֹב בְּיָמֵינוּ	May it be soon, in our own days,
le-'olam va-'ed tishkon.	לְעוֹלָם וָעֶד תִּשְׁכּוֹן:	that you dwell eternally there.
Titgaddal ve-titkaddash	תִּתְגַּדַּל וְתִתְקַדַּשׁ	May you be exalted and sanctified
be-tokh yerushalayim 'irekha	בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ	throughout Jerusalem, your city,
le-dor va-dor u-l-neitzah netzahim.	לְדוֹר וָדוֹר וּלְנִצְחַת נְצַחִים:	for all generations, for all eternity.
Ve-'eineinu tir'enah malkhutekha	וְעֵינֵינוּ תִרְאֶנָּה מְלַכּוּתְךָ	May our eyes behold your reign,
ka-davar ha-amur be-shirei 'uzzekha	כַּדְבָר הָאָמוּר בְּשִׁירֵי עֲזָךְ	as it is said in the majestic psalms
'al yedei david meshi'ah tzidkekha	עַל יְדֵי דָוִד מְשִׁיחַ צְדִקְךָ—	of David, your justly anointed one:
Yimlokh adonai le-'olam	יִמְלֹךְ יְהוָה לְעוֹלָם	“The Eternal will reign forever,
elohayikh tziyyon le-dor va-dor.	אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.	your God, O Zion, for all generations.
Halleluyah.	הַלְלוּיָהּ:	Hallelujah.”
		<i>Psalm 146</i>
Le-dor va-dor	לְדוֹר וָדוֹר	In every generation
naggid godlekha	נִגִּיד גְּדֻלָּתְךָ	we tell of your greatness;
u-l-neitzah netzahim kedushatekha	וּלְנִצְחַת נְצַחִים קְדוּשַׁתְךָ נִקְדִּישׁ.	for all eternity we proclaim your holiness.
nakdish.		
Ve-shivḥakha 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.

Continue silently with ובכן, “And thus,” on page 167 until the end of page 175.

Attah kadosh ve-shimkha kadosh u-kdoshim be-khol yom yehalelukha selah.	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה:	You are holy and your name is holy and the holy ones sing your praise every day.
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 וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כָלֶם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָם שְׁלֵם. כְּמוֹ שֶׁיָּדַעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ עֹז בְּיָדְךָ וְגִבּוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ:	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.
U-vkhein tein kavod adonai le-‘ammekha tehillah li-rei’ekha ve-tikvah tovah le-doreshekha u-fit’hon peh la-meyahlim lakh. Simḥah le-artzekha ve-sason le-‘irekha u-tzmiḥat keren le-david ‘avdekha va-‘arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.	וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ תְּהִלָּה לִירְאִיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעִרְיַחַת 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	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 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	וְכָל הָרִשְׁעָה כָּלָה כְּעָשָׁן תִּכְלֶה.	and all evil shall vanish like smoke,
Ki ta'avir memshelet zaton	כִּי תַעֲבִיר מִמְשַׁלֵּת זָדוֹן	when you sweep away the rule of wickedness
min ha-aretz.	מִן הָאָרֶץ:	from the earth.

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.
haleluyah.	הַלְּלוּיָהּ:	Hallelujah!”

Psalm 146

Kadosh attah ve-nora shemekha	קָדוֹשׁ אַתָּה וְנֹרָא שְׁמֶךָ	You are holy and awesome is your Name,
ve-ein elo'ah mibbal'adekha	וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ	and there is no God but you,
ka-katuv	כְּכָתוּב—	as it is written:

Vayyigbah adonai tzeva'ot ba-mishpat	וַיִּגְבֶּה יְהוָה צְבָאוֹת בַּמִּשְׁפָּט	“The Source of all forces is exalted through justice;
ve-ha-el ha-kadosh nikdash bi-tzdakah.	וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה:	the holy God is sanctified through righteousness.”
Barukh attah adonai ha-melekh ha-kadosh.	בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:	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 אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלְּכֵנוּ לְעִבְדְּתֶךָ
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 לִיְצִיאַת 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 וַיָּבֹא וַיַּגִּיעַ
וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֵד וַיִּזְכֹּר
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	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	לְפִלְיָתָה וּלְטוֹבָה	Let them be for deliverance and well-being,
le-ḥein u-l-ḥesed u-l-raḥamim	לְחַן וּלְחֶסֶד וּלְרַחֲמִים	for grace, lovingkindness and compassion,
le-ḥayyim u-l-shalom	לְחַיִּים וּלְשָׁלוֹם	for life and for peace
be-yom ha-zikaron ha-zeh.	בְּיוֹם הַזִּכְרוֹן הַזֶּה:	on this Day of Remembrance.

Zokhreinu adonai eloheinu	זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ	Eternal One our God, remember us
bo le-tovah	בּוֹ לְטוֹבָה	this day for well-being;
u-fokdeinu vo li-vrakhah	וּפְקֻדֵנוּ בּוֹ לְבְרָכָה	acknowledge us with a blessing;
ve-hoshi'einu vo le-ḥayyim.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:	grant us the fullness of life.
U-vi-dvar yeshu'ah ve-raḥamim	וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים	With a compassionate redeeming word
ḥus ve-ḥonneinu ve-raḥeim 'aleinu	חֶסֶד וְחַנּוּן וְרַחֲמִים עָלֵינוּ	be gracious, show us your tender love,
ve-hoshi'einu ki eilekha 'eineinu.	וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.	and save us; for we look to you,
Ki el melekh	כִּי אֵל מֶלֶךְ	for you are a gracious and compassionate
ḥannun ve-raḥum attah.	חַנּוּן וְרַחוּם אַתָּה:	ruling Power.

Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
melokh 'al	מְלוֹךְ עַל	let your Presence reign
kol ha-'olam kullo bi-khvodekha	כָּל הָעוֹלָם כְּלוֹ בְּכְבוֹדְךָ	over the entire world;
ve-hinnasei 'al kol ha-arets bi-karekha	וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ	let all the earth be exalted through your splendour,
ve-hofa' ba-hadar ge'on 'uzzekha	וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֲזֶךָ	let the beauty of your powerful majesty shine forth
'al kol yoshevei teiveil artzekha.	עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצֶךָ.	upon all who inhabit your earth.
Ve-yeida' kol pa'ul	וַיֵּדַע כָּל פֶּעוּל	Then each of your works will know
ki attah pe'alto	כִּי אַתָּה פִּעַלְתָּו	that you are its Maker,
ve-yavin kol yatzur	וַיִּבִּין כָּל יִצּוּר	and every creature will understand
ki attah yetzarto.	כִּי אַתָּה יִצַּרְתָּו.	that you are its Creator,

Ve-yomar kol asher neshamah be-appo adonai elohei yisra'el melekh u-malkhuto ba-kol mashalah.	וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:	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 בְּמִנוּחֵתֵנוּ.) קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ שִׂבְעֵנוּ מִטוֹבֶךָ וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ (וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ 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 לְעֶד. בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (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.

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-rahāmim.
 Barukh attah adonai
 ha-maḥazir shekhinato le-tziyyon.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלֹהֵב תְּפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבֶךָ
 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
 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.

הודאה

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מַגֵּן וְשֹׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָּךְ וְנִסְפָּר 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.

<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 וְהַמְרַחֵם כִּי לֹא תִמּוּ חַסְדֶיךָ מֵעוֹלָם קִוּוּנוּ 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-‘al kullam yitbarakh ve-yitromam shimkha malkeinu tamid le-‘olam va-‘ed.</p>	<p>וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרומַם שְׁמֶךָ מִלְפָנֶינוּ 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 salah vi-halelu et shimkha be-emet ha-el yeshu‘ateinu ve-‘ezrateinu salah. Barukh attah adonai ha-tov shimkha u-lkha na‘eh le-hodot.</p>	<p>וְכָל הַחַיִּים יוֹדוּךָ סְלָה וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סְלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱהָה 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

שְׁלוֹם
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
בְּרַכְנוּ בְּבִרְכַּה 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.

יְבָרֵךְ יְהוָה וְיִשְׁמְרֵךְ:
כֵּן יִהְיֶה רָצוֹן:

“May God bless you and keep you.”
May it be so.

Ya'eir adonai panav eilekha
vi-ḥunnekka.
Ken yehi ratzon.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ
וַיְחַנֶּכֶךָ:
כֵּן יִהְיֶה 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
וְיִשֵּׁם לְךָ שְׁלוֹם:
אָמֵן. כֵּן יִהְיֶה רָצוֹן:

“May God's presence be with you
and grant you peace.” *Numbers 6*
Amen. May it be so.

Sim shalom tovah u-vrakhah
ḥein va-ḥesed ve-raḥamim
‘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-raḥamim ve-ḥayyim ve-shalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה
חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֵךְ:
בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ.
כִּי בְּאוֹר פָּנֶיךָ נָתַתָּ לָנוּ
יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרַכָּה
וְרַחֲמִים וְחַיִּים 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.

Ve-tov be-'einekh	וְטוֹב בְּעֵינֶיךָ	May it be good in your sight
le-vareikh et 'ammekha yisra'el	לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל	to bless your people Israel
ve-et kol ha-'ammim	וְאֶת כָּל הָעַמִּים	and all peoples
be-rav 'oz ve-shalom.	בְּרַב עֹז וְשָׁלוֹם:	with great strength and peace.

Be-seifer ḥayyim berakhah ve-shalom	בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם	In the book of life, blessing, peace
u-farnasah tovah	וּפְרִנְסָה טוֹבָה	and honourable prosperity,
nizzakheir ve-nikkateiv lefanekha	נִזְכָּר וְנִקְטָיֵב לְפָנֶיךָ	may we be remembered and inscribed,
anahnu ve-khol 'ammekha beit yisra'el	אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל	we and all your people Israel,
le-ḥayyim tovim u-l-shalom.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם:	for a life of goodness and peace.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
'oseih ha-shalom.	עוֹשֵׂה הַשָּׁלוֹם:	author of peace.

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

haḥazireinu bi-tshuvah sheleimah
lefanekha.**אָבִינוּ מַלְכֵנוּ**

אָבִינוּ מַלְכֵנוּ

חָטְאָנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ

אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֲתָהּ:

אָבִינוּ מַלְכֵנוּ

עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶיךָ:

אָבִינוּ מַלְכֵנוּ

חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ

הַפֵּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ

סָתוּם פִּיּוֹת מְשֻׁמְיָנוּ

וּמְקַטְרֵגֵינוּ:

אָבִינוּ מַלְכֵנוּ

כִּלְיָה דְבַר וְחָרֵב וְרָעֵב

וּשְׁבִי וּמִשְׁחִית מִבְּנֵי בְרִיתֶךָ:

אָבִינוּ מַלְכֵנוּ

סַלַח וּמַחֵל לְכֹל עֲוֹנוֹתֵינוּ:

אָבִינוּ מַלְכֵנוּ

הַחֲזִירְנוּ בְּתַשׁוּבָה 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-ḥolei 'ammekha.	שְׁלַח רְפוּאָה שְׁלֵמָה לְחֹלֵי עַמְךָ:	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 וְיִשׁוּעָה:	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.	הָרֵם קֶרֶן יִשְׂרָאֵל עַמְךָ:	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-raḥamim 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 תִּשְׁבֵנוּ רֵיקָם מִלְּפָנֶיךָ:	do not turn us away empty.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
zakhor ki 'afar anahnu.	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 וְטַפֵּינוּ:	have pity upon us, our infants and children.

<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 עֲלֵינוּ:</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>
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<p>Avinu malkeinu honneinu va-'aneinu ki ein banu ma'asim. 'Aseih 'immanu tzedakah va-ḥesed ve-hoshi'einu.</p>	<p>אָבִינוּ מַלְכֵנוּ חַיְנוּ 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>
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The Ark is closed and we are seated.



 kehillah
 SYNAGOGUE

Kaddish titkabbal

קדיש תתקבל

READER'S KADDISH

Reader:

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 שְׁמֵיהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.
וְיַמְלִיךְ 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-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עֵלְמַיָּא:

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 וְיִתְנַסֵּי
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
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-ʿeilla u-l-ʿeilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-alma.
Ve-imru amen.

לְעֵלָא וּלְעֵלָא
מְכָל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא.
וְאָמְרוּ אָמֵן:

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
קְדָם אַבּוּהוֹן דִּי בְּשָׁמַיָא.
וְאָמְרוּ 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.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָא
וְחַיִּים טוֹבִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ 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 בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.
וְאָמְרוּ אָמֵן:

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

kehillah
SYNAGOGUE

‘AKEDAT YITZHAK

THE BINDING OF ISAAC

On Rosh Ha-Shanah morning, we read one of the most difficult narratives of the Torah — *‘Akedat Yitzhak*, 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: *Kah 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 yeirahèh*, “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.*

—w—

“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

Ein kamokha va-elohim adonai ve-ein ke-ma'asekha.	אֵין-כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֵׂיךָ:	There is none like you among all powers, and nothing compares with your deeds. <i>Psalm 86</i>
Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor.	מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל-דֹּר וְדֹר:	Yours is the sovereignty of all eternities, and the dominion over all generations. <i>Psalm 145</i>
Adonai melekh adonai malakh adonai yimlokh le-'olam va-'ed.	יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	The Eternal reigns, the Eternal has reigned, the Eternal One will reign for ever and ever.
Adonai 'oz le-'ammo yittein adonai yevareikh et 'ammo va-shalom.	יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם:	May the Eternal One's people be granted strength, May the Eternal's people be blessed with peace. <i>Psalm 29</i>

Av ha-rah'amim heitivah vi-rtzonekha et tziyyon tivneh homot yerushalayim.	אָב הַרְחָמִים הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם: כִּי בְךָ לָבַד בְּטַחָנוּ.	Source of Compassion, deal well with Zion; rebuild the walls of Jerusalem. <i>Psalm 51</i>
Ki vekha levad betahnu. Melekh el ram ve-nissa adon 'olamim.	כִּי בְךָ לֹא רָם וְנִסָּא אֲדוֹן עוֹלָמִים:	For in you alone have we trusted, Sovereign, sublime and exalted God, Crown of all worlds.

We rise as the Ark is opened.

Vayehi bi-nso'a' ha-aron vayyomer moshe kumah adonai	וַיְהִי בְּנִסּוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה	When the Ark journeyed, Moses would say: "Arise, O Everpresent,
ve-yafutzu oyevekha ve-yanusu mesan'ekha mi-panekha.	וַיִּפְצְזוּ אֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ:	let your enemies be scattered; may those who hate you flee from you." <i>Numbers 10</i>
Ki mi-tziyyon teitzei torah u-dvar adonai mi-rushalayim.	כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלָיִם:	For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem. <i>Isaiah 2</i>
Barukh she-natan torah le-'ammo yisra'el bi-kdushato.	בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:	Blessed is the One who gave Torah to our people Israel through holiness.

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	ניצר חסד לאלפים	assuring steadfast love for a thousand generations,
nosei 'avon va-fesha' ve-ḥatta'ah	נשא עון ופשעוֹחַטָאֵה	forgiving transgression, iniquity and sin,
ve-nakkeih.	ונקה:	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.	עניני באמת ישעך:	answer me, with your saving truth. <i>Psalm 69</i>
Berikh shemeih de-marei 'alma	ברוך שמה דמרא עלמא	Let the universal Sovereign be blessed,
berikh kitrakh ve-atrakh.	ברוך כתרך ואתרך:	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	ופרְקן ימינך 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 מ טוב נהורך	Grant us the goodness of your light,
u-l-kabbeil tzelotana be-raḥamin.	ולקבל צלותנא ברחמי:	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	ולהוי אנא פקידא	May I be acknowledged
be-go tzaddikayya.	בגו צדיקיא.	among the just,

Le-mirham 'alai u-l-mintar yati
ve-yat kol di li
ve-di le-'ammakh yisra'el.

לְמַרְחֵם עָלַי וּלְמַנְטֵר יְתִי
וְיֵת כָּל דֵּי לִי
וְדֵי 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.

אַנְתָּהּ הוּא זֶן לְכֹלָא
וּמְפָרְנֵם לְכֹלָא.
אַנְתָּהּ הוּא שְׁלִיט עַל כֹּלָא
אַנְתָּהּ הוּא דְשְׁלִיט עַל מַלְכֵינָא
וּמַלְכוּתָא דִּילָךְ הִיא:

You provide sustenance for all
and nourish all.
You rule over all,
over all who rule,
for sovereignty is yours.

Ana 'avda de-kudsha berikh hu
de-sagidena kammeih u-mi-kamma
di-kar oraiteih be-khol 'iddan ve-'iddan.

אַנָּא עֲבָדָא דְקֻדְשָׁא בְרִיךְ הוּא
דְסַגִּידְנָא קַמֵּיהּ וּמִי־כַמָּא
דִּיקַר אֲוֵרֵיתָהּ בְּכָל עֵדָן וְעֵדָן:

Therefore I serve the Blessed Holy One,
before whom and before whose
precious Torah I bow at all times.

La 'al enash rahtizna
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.

לָא עַל אֲנָשׁ רַחֲיִצְנָא
וְלָא עַל בַּר אֱלֹהִין סְמִיכְנָא
אֵלָא בְּאֱלֹהָא דְשָׁמַיָּא
דְהוּא אֱלֹהָא קְשׁוּט
וְאֲוֵרֵיתָהּ קְשׁוּט
וְנְבִיאֵיהּ קְשׁוּט
וּמַסְגֵּי לְמַעְבַּד טַבְּוֹן וְקְשׁוּט:

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 rahtiz
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 רַחֲיִין
וְלִשְׁמֵיהּ קַדִּישָׁא יַקְרִיא
אַנָּא אֵימַר תִּשְׁבְּחָן:
יְהֵא רַעְוָא קְדָמְךָ
דְתַפְתַּח לְבָבַי בְּאֲוֵרֵיתָא.
וְתַשְׁלִים מִשְׁאַלִין דְלִבָּאֵי
וְלִבָּא 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 וְנוֹרָא 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 וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:	Ascribe greatness to the Eternal with me; let us extol God's name together. <i>Psalm 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 וְהַנִּינְצָה וְהַהוֹד כִּי-כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל 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 vehishtahavu la-hadom raglav kadosh hu.	רִוַּמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדוֹם רַגְלָיו קְדוֹשׁ 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.	רִוַּמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קֹדְשׁוֹ כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:	Exalt the Eternal, our God, worship at God's holy mountain, for holy is the Eternal One, our God. <i>Psalm 99</i>

The Reader calls up the first aliyah with following invocation:

Ve-ya'azor ve-yagein ve-yoshi'a'	וְיַעְזֹר וְיַגְעִין וְיַשִּׁיעַ	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 הָבוּ גְדֹל לֵאלֹהֵינוּ	Let all ascribe greatness to our God,
u-tnu khavod la-torah.	וְתִנוּ כְבוֹד לַתּוֹרָה.	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 בְּקִדְשָׁתוֹ:	has given Torah to our people Israel.

Congregation and Reader respond:

Ve-attem ha-deveikim b-adonai	וְאַתֶּם הַדְּבִקִים 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.

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.	בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:	* Praise the Eternal, the boundless One.
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Congregation responds:

Barukh adonai ha-mevorakh	בָּרוּךְ 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	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 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 had chosen us from all peoples
ve-natan lanu et torato.	וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:	and given us your Torah.
Barukh attah adonai	בָּרוּךְ 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	בָּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melek 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 נִמְטַע בְּתוֹכֵנוּ:	and planted eternal life within us.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
notein ha-torah.	נוֹתֵן הַתּוֹרָה:	who gives the Torah.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One
eloheinu melek ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
ha-gomeil le-ḥayyavim tovot	הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת	who bestows goodness on the undeserving,
she-gemalani kol tov.	שֶׁגַּמְלָנִי כָּל טוֹב:	for having bestowed great favour on me.
Amen. Mi she-gemalekha kol tov	אָמֵן. מִי שֶׁגַּמְלָךְ כָּל טוֹב	Amen. May the One who dealt kindly with you
hu yigmalkha kol tov. Selah.	הוּא יִגְמְלָךְ כָּל טוֹב. סְלָה:	continue to show you only goodness.

*The original Reconstructionist prayerbook offered the version, **אֲשֶׁר קִרְבָנוּ לְעִבּוּדְתוֹ, 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

לָאִם 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 מַחְנֵת-רוּחַ יְשָׁנָה,
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 וּמְצֻחָצְחוֹת
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 לְיַד זֶה.

At night she lines up all the letters
And the photographs in a row,

Kedei li-mdod bahem
orekh etzba' ha-elohim.

כְּדֵי לְמְדוֹד 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 לְלַכֵּת בְּוַדִּיּוֹת
הָעֲמֻקּוֹת שֶׁבֵּין הַתִּיפְחִיּוֹתֶיהָ.

I want to walk in the deep
Wadis between her sobs.

Ani rotzeh la-'amod ba-sharav
shel shetikatah.

אֲנִי רוֹצֵה לְעֲמוֹד בְּשָׂרָב
שֶׁל שְׁתִּיקָתָהּ.

I want to stand in the hot wind
Of her silence.

Ani rotzeh le-hisha'ein
el ha-geza'im ha-meḥuspasim
shel ke'eivah.

אֲנִי רוֹצֵה לְהִשָּׁעַן
אֶל הַגְּזָעִים הַמְּחֻסְפָּסִים שֶׁל כְּאִיבָהּ.

I want to lean
On the rough trunks of her pain.

3

Hi samah oti,
ke-hagar et yishma'el,
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, בַּמִּלְחָמָה.	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 **tzehok ‘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

וַיְהִי כִּשְׁנַיִם יָמִים אַתְּ-שָׂרָה בְּאֶשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
וַתִּהְרֶה וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזָקְנָיו לְמוֹעֵד אֲשֶׁר-דִּבֶּר אֶת־
אֱלֹהִים: וַיִּקְרָא אַבְרָהָם אֶת-שֵׁם-בְּנֵו הַנּוֹלָד-לוֹ אֲשֶׁר-יָלְדָה-לוֹ
שָׂרָה יִצְחָק: וַיִּמַּל אַבְרָהָם אֶת-יִצְחָק בְּנֵו בֶן-שָׁמֹנֶת יָמִים כַּאֲשֶׁר
צִוָּה אֶת־אֱלֹהִים:

שני

וַאֲבָרְהָם בֶּן-מֵאֵת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנֵו: וַתֹּאמֶר שָׂרָה
צִחָק עָשָׂה לִי אֱלֹהִים כָּל-הַשְּׂמֵעַ יִצְחָק-לִי: וַתֹּאמֶר מִי מִלֵּל
לְאַבְרָהָם הַיְנִיקָה בָנִים שָׂרָה כִּי-יָלְדָתִי בֶן לְזָקְנָיו: וַיִּגְדַּל הַיֵּלֶד
וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גָדוֹל בְּיוֹם הַגְּמִל אֶת-יִצְחָק:

⁹ **metzahek**, "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 (*metzahek*) as meaning "idolatry," basing it on the verse which refers to the Golden Calf: "And they rose to make merry" (*le-tzahek*) (*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-tzahek*) (*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 הַמְצֵרִית אֲשֶׁר-יִלְדָה לְאַבְרָהָם מִצַּחֵק:
 וּתֹאמֶר לְאַבְרָהָם גֵּרֵשׁ הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ כִּי לֹא יִירָשׁ
 בֶּן-הָאִמָּה הַזֹּאת עִם-בְּנֵי עַם-יִצְחָק: וַיַּרְע הַדָּבָר מְאֹד בְּעֵינָיו
 אַבְרָהָם עַל אוֹדֶת בְּנֹו: וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם אַל-יִרַע בְּעֵינֶיךָ
 עַל-הַנְּעוּר וְעַל-אֲמֻתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שְׂרָה שָׁמַע בְּקִלְהָ כִּי
 בִּיצְחָק יִקְרָא לָהּ זֶרַע:

(בשבת רביעי)

וְגַם אֶת-בֶּן-הָאִמָּה לְגוֹי אֲשִׁימְנוּ כִּי זֶרַעַךָ הוּא: וַיִּשְׁכַּם אַבְרָהָם
 בַּבֶּקֶר וַיִּקַּח-לֶחֶם וְחֵמֶת מִיָּם וַיִּתֵּן אֶל-הַגֵּר שֵׁם עַל-שִׁכְמָהּ
 וְאֶת-הַיֶּלֶד וַיִּשְׁלַח וְתִלְךָ וְתִתַּע בְּמַדְבָּר בְּאֵר שָׁבַע: וַיְכַלּוּ הַמַּיִם
 מִן-הַחֲמַת וַתִּשְׁלַךְ אֶת-הַיֶּלֶד תַּחַת אַחַד הַשִּׁיחִים: וְתִלְךָ וְתִשָּׁב
 לָהּ מִנְּגַד הַרְחֵק כַּמֶּטְחָיו קִשְׁת כִּי אָמְרָה אֶל-אַרְטָה בְּמוֹת הַיֶּלֶד
 וְתִשָּׁב מִנְּגַד וְתִשָּׂא אֶת-קִלְהָ וְתַבְּרָהּ: וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנְּעוּר
 וַיִּקְרָא מִלֵּאד אֱלֹהִים | אֶל-הַגֵּר מִן-הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה-לָּךְ
 הַגֵּר אֶל-תִּירְאִי כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנְּעוּר בְּאֶשֶׁר הוּא-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 **Vayyifkaḥ 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” (*Psalm 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־לִגְוִי גָדוֹל אֲשִׁימְנוּ:
וַיִּפְקַח אֱלֹהִים אֶת־עֵינָיָהּ וַתֵּרָא בְּאֵר מַיִם וַתִּלְךָ וַתִּמְלֵא אֶת־הַחֲמַת
מַיִם וַתִּשָּׂק אֶת־הַנֶּעֱר: וַיְהִי אֱלֹהִים אֶת־הַנֶּעֱר וַיַּגְדֵּל וַיֵּשֶׁב בְּמִדְבַּר
וַיְהִי רֶבֶה קִשְׁתּוֹ: וַיֵּשֶׁב בְּמִדְבַּר פָּאֲרָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֲרָץ
מִצְרַיִם:

רביעי (בשבת שישי)

וַיְהִי בַעֲת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכֵל שֶׁר־צָבָאוּ אֶל־אֲבֵרָהֶם
לֵאמֹר אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה: וְעַתָּה הַשְּׁבֵעָה לִּי
בְּאֱלֹהִים הִנֵּה אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנַכְדֵי כַחֲסֵד אֲשֶׁר־עָשִׂיתִי
עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּהּ בָּהּ: וַיֹּאמֶר אֲבֵרָהֶם
אֲנֹכִי אֲשַׁבֵּעַ: וְהוֹכַח אֲבֵרָהֶם אֶת־אַבְיִמֶלֶךְ עַל־אֲדוּת בְּאֵר הַמַּיִם
אֲשֶׁר גָּזְלוּ עִבְדֵי אַבְיִמֶלֶךְ: וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה
אֶת־הַדְּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי
בְּלִתִּי הַיּוֹם: וַיִּקַּח אֲבֵרָהֶם 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 Avimelech, 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 Hatzki 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)

וַיִּצַב אֲבֹרְתָם אֶת־שֶׁבַע כְּבֹשֶׁת הַצֵּאֵן לְבִדְהֵן: וַיֹּאמֶר אֲבִימֶלֶךְ
 אֶל־אֲבֹרְתָם מָה הִנֵּה שֶׁבַע כְּבֹשֶׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָ:
 וַיֹּאמֶר כִּי אֶת־שֶׁבַע כְּבֹשֶׁת תִּקַּח מִיָּדִי בְּעִבּוֹר תִּהְיֶה־לִּי לְעֵדָה
 כִּי חָפַרְתִּי אֶת־הַבְּאֵר הַזֹּאת: עַל־כֵּן קָרָא לְמָקוֹם הַהוּא בְּאֵר
 שֶׁבַע כִּי שֵׁם נִשְׁבַּעוּ שְׁנֵיהֶם: וַיִּכְרְתוּ בְרִית בְּבְאֵר שֶׁבַע וַיָּקָם
 אֲבִימֶלֶךְ וּפִיכַל שֶׁר־צָבָאוּ וַיָּשְׁבוּ אֶל־אֶרֶץ פְּלִשְׁתִּים: וַיִּטַּע אֲשָׁל
 בְּבְאֵר שֶׁבַע וַיִּקְרָא שֵׁם בְּשֵׁם יְהוָה אֵל עוֹלָם: וַיִּגַּר אֲבֹרְתָם בְּאֶרֶץ
 פְּלִשְׁתִּים יָמִים רַבִּים:

kehillah
 SYNAGOGUE

The second Torah is placed on the reading table
 while the Reader recites Hatzi 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.

ירושה

הַאֵיל בָּא אַחֲרוֹן.
 וְלֹא יָדַע אַבְרָהָם כִּי הוּא
 מְשִׁיב לְשֵׁאלַת הַיֶּלֶד,
 ראשית-אֹנוֹ בַּעֵת יוֹמוֹ עָרֵב.

נָשָׂא רֹאשׁוֹ הַשָּׁב.
 בְּרֹאוֹתוֹ כִּי לֹא חָלַם חֲלוֹם
 וְהַמַּלְאָךְ נִצָּב –
 נִשְׂרָה הַמַּאֲכֶלֶת מִיָּדוֹ.

הַיֶּלֶד שֶׁהֻטַּר מֵאֲסוּרָיו
 רָאָה אֶת גַּב אָבִיו.

יִצְחָק, כַּמְסַפֵּר, לֹא הֶעֱלָה קֶרְבָּן.
 הוּא חַי יָמִים רַבִּים,
 רָאָה בְטוֹב, עַד אוֹר עֵינָיו כָּהָה.

אָבֵל אֶת הַשָּׂעָה הַהִיא
 הוֹרִישׁ לְצֵאֵנָאִיו.
 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.

Haim 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 paḥad '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 ḥivrim.

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 טילה שמש
 בתוך היער
 יחד עמי ועם אבא
 וימיני בשמאלו.

כברק 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., Shirley 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 שֶׁמִּשְׁכִּים בְּבֹקֶר

הוּא לְבַד,

הוּא מֵבִיא אֶת עַצְמוֹ לְעִקְדָה,

הוּא אַבְרָהָם,

הוּא יִצְחָק, הוּא הַחֲמוֹר, הוּא הָאֵשׁ

הוּא הַמַּאֲכֶלֶת, 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

Shnei ohavim shokhevim yaḥdav 'akudim ba-'akeidah
ve-tov lahem. Hem lo ḥoshevim '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'aḥ pere,
davar aḥeir, hem kamu ve-ne'elmu bein ha-ḥogegim.

Tiyyul yehudi

Avraham avinu lokei'aḥ kol shanah et banav
le-har ha-moriyyah
ke-shem she-ani lokei'aḥ 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 lakaḥ 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.

תנ"ך תנ"ך, אתך אתך ומדרשים אחרים

שני אוהבים שוכבים יחדו עקודים בעקדה
וטוב להם. הם לא חושבים על מאכלת ולא על אש:
היא חושבת על האיל והוא חושב על המלאך.
דבר אחר. הוא האיל והיא הסבך,
הוא ימות והיא תמשיך לצמח פרא,
דבר אחר, הם קמו ונעלמו בין החוגגים.

טיוול יהודי

אברהם אבינו לוקח כל שנה את בנו להר המוריה
כשם שאני לוקח את ילדי לגבעות הנגב שבהן היתה לי מלחמה.
אברהם מטיל עם בנו: כאן השארתי את העבדים
שם קשרתי את החמור לעץ לרגלי ההר,
ופה, ממש פה, שאלת יצחק בני, הנה האש והעצים
ואיפה השעה לעולה. וקצת למעלה מזה שאלת בפעם השניה.
וכשהגיעו למרום ההר נחו מעט ואכלו
ושתו והראו להם את הסבך שבו נאחז האיל בקרניו.
וכשאברהם מת לקח יצחק את בנו לאותו המקום.
"פה הרמתי את העצים ושם התנשפתי,
פה שאלתי ואבי ענה לי, אלהים יראה לו
השעה לעולה, ושם כבר ידעתי שזה אני."
וכשיצחק התעורר ילדיו הובילו אותו לאותו
הר המוריה ותארו לו במלים
את כל הדברים האלה שאולי כבר שכת.

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.

kehillah
SYNAGOGUE

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 **Kaḥ 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 yitzḥak, “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 הֲנִנִּי: וַיֹּאמֶר קַח-נָא אֶת-בְּנֶךְךָ אֶת-יִחְזִיקָךְ
 אֲשֶׁר-אֵהְבָת אֶת-יִצְחָק וְלֶךְ-לְךָ אֶל-אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם
 לְעֹלָה עַל אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ: וַיִּשְׁכֹּם אַבְרָהָם בַּבֶּקֶר
 וַיַּחֲבֹשׁ אֶת-חַמְרֹו וַיִּקַּח אֶת-שְׁנֵי נַעֲרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֹו וַיִּבְקַע
 עֲצֵי עֹלָה וַיִּקַּם וַיֵּלֶךְ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לֹו הָאֱלֹהִים:

kehillah
 SYNAGOGUE

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 erez 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 שבו-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 הששה לעלה:
 ויאמר אברהם אלהים יראה-לו הששה לעלה בני וילכו שניהם
 יחדו:

kehillah
 SYNAGOGUE

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.”

kehillah
SYNAGOGUE

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

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
 אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ
 עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת-יִדְּוֹ וַיִּקַּח
 אֶת-הַמֶּאֱכָלֶת לְשֹׁחֵט אֶת-בְּנוֹ: וַיִּקְרָא אֵלָיו מִלֵּאדָּה יְהוָה מִן-הַשָּׁמַיִם
 וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר אֶל-תְּשַׁלַּח יָדְךָ
 אֶל-הַנָּעַר וְאֶל-תַּעֲשֵׂ לּוֹ מְאוּמָה כִּי | עַתָּה יָדַעְתִּי כִּי-יִרְאֵ אֱלֹהִים
 אֹתָהּ וְלֹא חָשַׁבְתָּ אֶת-בְּנִיךָ אֶת-יְחִידְךָ מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם
 אֶת-עֵינָיו וַיִּרְאֵ וְהִנֵּה-אֵיל אַחֵר נֹאחֵז בְּסִכְךָ בְּקִרְנָיו וַיִּלְךְ אַבְרָהָם
 וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ לְעֵלָה תַּחַת בְּנוֹ: וַיִּקְרָא אַבְרָהָם
 שֵׁם-הַמָּקוֹם הַהוּא יְהוָה | יִרְאֵה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה
 יִרְאֵה:

kehillah
 SYNAGOGUE

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 מִלֶּאֱדָה יְהוָה אֶל-אַבְרָהָם שְׁנֵית מִן-הַשָּׁמַיִם: וַיֹּאמֶר בְּנִי
 נִשְׁבַּעְתִּי נְאֻם-יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדְּבָר הַזֶּה וְלֹא
 חָשַׁכְתָּ אֶת-בְּנֶךָ אֶת-יְחִידֶךָ: כִּי-בָרַךְ אֶבְרָהָם וְהִרְבָּה אַרְבָּה
 אֶת-זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכִחֹל אֲשֶׁר עַל-שַׁפְתַי הַיָּם וַיִּרְשׁ זֶרְעֶךָ
 אֶת שְׁעַר אֵיבָיו: וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֵב אֲשֶׁר
 שָׁמַעְתָּ בְּקִלִּי: וַיֵּשֶׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ וַיִּלְכּוּ יַחְדָּו אֶל-בְּאֵר
 שָׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבֵאֵר שָׁבַע:

חמישי

וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה
 מִלְּפָנָי גַּם-הוּא בָּנִים לְנַחֲוֹר אַחִידֶךָ: אֶת-עֹיִן בְּכָרוֹ וְאֶת-בְּוֹז אַחִיו
 וְאֶת-קְמוּאֵל אֶבְי אָרָם: וְאֶת-כְּשָׁד וְאֶת-חִזּוֹ וְאֶת-פְּלִדֶשׁ וְאֶת-יִדְלָף
 וְאֶת בְּתוּאֵל: וּבְתוּאֵל יִלְדַּת אֶת-רַבְּקָה שְׁמֵנָה אֵלֶּה יִלְדָה מִלְּפָנָי
 לְנַחֲוֹר אַחִי אַבְרָהָם: וּפְלִלְגֶשׁוּ וּשְׁמָה רְאוּמָה וְתִלְדַּת גַּם-הוּא
 אֶת-טִבְחָה וְאֶת-גָּחַם 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*).

Hatzki kaddish

חצי קדיש HATZI KADDISH

After the reading of the Torah, the reader recites:

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 בְּרָא כְרַעוּתֵיהּ.	in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתֵיהּ	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-ʿagala u-vi-zman kariv.	בְּעֵגְלָא וּבְזְמַן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh	יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-ʿalam u-l-ʿalemei ʿalmayya.	לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:	in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbaḥ ve-yitpa'ar	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר	Blessed, praised and glorified,
ve-yitromam ve-yitnassei	וְיִתְרֹמַם וְיִתְנַשֵּׂא	extolled and honoured,
ve-yit'haddar ve-yit'alleh ve-yit'hallal	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	adorned, exalted and acclaimed,
shemeih de-kudsha	שְׁמֵהּ דְקֻדְשָׁא	be the name of the Holy One,

Congregation and Reader:

Berikh hu.	בְּרִיךְ הוּא.	the blessed,
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Reader:

Le-ʿeilla u-l-ʿeilla	לְעֵילָא וּלְעֵילָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בִּרְכָתָא וְשִׁירָתָא	all prayer and song,
tushbeḥata ve-neḥemata	תְּשֻׁבְחָתָא וְנִחְמָתָא	praise and consolation that may be
da-amiran be-alma. Ve-imru amen.	דְּאָמִירָן בְּעֵלְמָא. 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 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	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 עִלָּה לְרִיחַ
 נִיחֹחַ לַיהוָה פֶּרֶן בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שְׁבַעַה
 תְּמִימִם: וּמִנְחָתָם סֵלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר שְׁנֵי
 עֶשְׂרִים לְאֵיל: וְעֶשְׂרוֹן אֶחָד לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים:
 וּשְׁעִיר־עִזִּים אֶחָד חַטָּאת לְכַפֵּר עֲלֵיכֶם: מִלֶּבֶד עֵלֶת הַחֹדֶשׁ
 וּמִנְחָתָהּ וְעֵלֶת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמִּשְׁפָּט 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 **Iekhaper '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:

Mi she-beirakh avoteinu	מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ	May the One who blessed our ancestors
avraham yitzhak ve-ya'akov	אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב	Abraham, Isaac and Jacob,
sarah rivkah raheil ve-lei'ah	שָׂרָה רִבְקָה רַחֵל וְלֵאָה	Sarah, Rebecca, Rachel and Leah,
hu yevareikh et Ben	הוּא יְבָרֵךְ אֶת בֶּן	bless son of
She-'alah / she-'alu	שְׁעָלָה / שְׁעָלוּ	who has / have come forward
li-khvod ha-makom li-khvod ha-torah	לְכָבוֹד הַמָּקוֹם לְכָבוֹד הַתּוֹרָה	honouring God, the Torah
(li-khvod ha-shabbat) ve-li-khvod yom ha-din	(לְכָבוֹד הַשַּׁבָּת) וְלְכָבוֹד יוֹם הַדִּין:	(the Sabbath) and the Day of Judgment.
Ha-kadosh barukh hu	הַקְּדוֹשׁ בָּרוּךְ הוּא	May the Blessed Holy One
yishmereihu ve-yatzileihu /	יִשְׁמְרֵהוּ וְיַצִּילֵהוּ /	keep and protect him /
yishmereim ve-yatzileim	יִשְׁמְרֵם וְיַצִּילֵם	keep and protect them
mi-kol tzarah ve-tzukah	מִכָּל צָרָה וְצוּקָה	from all trouble and sorrow,
u-mi-kol nega' u-maḥalah	וּמִכָּל נֶגַע וּמַחֲלָה	from every affliction and illness;
ve-yishlah berakhah ve-hatzlahah	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	and send blessing and success
be-khol ma'aseih yadav / yedeihem	בְּכָל מַעֲשֵׂה יָדָיו / יְדֵיהֶם	to all his / their deeds,
ve-yikhteveihu ve-yaḥtemeihu /	וְיִכְתְּבֵהוּ וְיַחְתְּמֵהוּ /	and inscribe him / them
ve-yikhteveim ve-yaḥtemeim	וְיִכְתְּבֵימָם וְיַחְתְּמֵימָם	
le-ḥayyim tovim be-zeh yom ha-din	לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין	for a good life on this Day of Judgment
'im kol yisra'el eḥav / aḥeihem.	עִם כָּל יִשְׂרָאֵל אֶחָיו / אֶחֵיהֶם.	together with all Israel, his / their kin,
Ve-nomar amen.	וְנֹאמַר אָמֵן:	and let us say: Amen.

A PRAYER ON BEING CALLED UP TO THE TORAH

For Females

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 רָחֵל וְלֵאָה	Sarah, Rebecca, Rachel and Leah,
hu yevareikh et Bat	הוּא יְבָרֵךְ אֶת בַּת	bless daughter of
She-'aletah / she-'alu	שְׁעָלְתָה / שְׁעָלוּ	who has / have come forward
li-khvod ha-makom li-khvod ha-torah	לְכַבוֹד הַמָּקוֹם לְכַבוֹד הַתּוֹרָה	honouring God, the Torah
(li-khvod ha-shabbat) ve-li-khvod yom ha-din	(לְכַבוֹד הַשַּׁבָּת) וְלְכַבוֹד יוֹם הַדִּין:	(the Sabbath) and the Day of Judgment.
Ha-kadosh barukh hu	הַקָּדוֹשׁ בְּרוּךְ הוּא	May the Blessed Holy One
yishmereha ve-yatzileha /	יִשְׁמְרֶהָ וְיַצִּילֶהָ /	keep and protect her /
yishmerein ve-yatzilein	יִשְׁמְרוּ וְיַצִּילוּ	keep and protect them
mi-kol tzarah ve-tzukah	מִכָּל צָרָה וְצוּקָה	from all trouble and sorrow,
u-mi-kol nega' u-mahalah	וּמִכָּל נֹגַע וּמַחֲלָה	from every affliction and illness;
ve-yishlah berakhah ve-hatzlahah	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	and send blessing and success
be-khol ma'aseih yadeha / yedeihen	בְּכָל מַעֲשֵׂה יָדֶיהָ / יָדֵיהֶן	to all her / their deeds,
ve-yikhteveiha ve-yahtemeiha / ve-yikhtevein ve-yahtemein	וְיִכְתְּבֶהָ וְיַחְתְּמֶהָ / וְיִכְתְּבוּ וְיַחְתְּמוּ	and inscribe her / them
le-ḥayyim tovim be-zeh yom ha-din	לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין	for a good life on this Day of Judgment
'im kol yisra'el aḥeha / aḥeihen	עִם כָּל יִשְׂרָאֵל אַחֶיהָ / אַחֵיהֶן	together with all Israel, her / their kin,
ve-nomar amen.	וְנֹאמַר אָמֵן:	and let us say: Amen.

PRAYER FOR HEALING

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 רָחֵל וְלֵאָה	Sarah, Rebecca, Rachel and Leah,
hu yevareikh vi-rappei	הוּא יְבָרֵךְ וְיַרְפֵּא	bless and send healing to
et ha-ḥoleh Ben	אֶת הַחֹלֶה בֶּן son of
Et ha-ḥolah Bat	אֶת הַחֹלֶה בַּת daughter of
Adonai yis'adennu / yis'adennah	יְהוָה יִסְעָדֵנוּ / יִסְעָדֵנָה	May the Eternal One support him / her
'al 'eres devai	עַל עֵרֶשׁ דְּוֵי	in his / her time of illness; <i>Psalm 41</i>
ye'ammetzeihu vi-ḥazzekeihu / ye'ammetzaha vi-ḥazzekeha be-orekh ru'ah ve-ometz leiv.	יְאַמְצֵהוּ וְיַחֲזִקְהוּ / יְאַמְצֵהָ וְיַחֲזִקְהָ בְּאַרְךְ רוּחַ וְאַמֵּץ לֵב:	encourage and strengthen him / her with patience and determination.
Yittein adonai ḥokhmah ve-tushiyyah	יִתֵּן יְהוָה חֲכָמָה וְתוֹשִׁיָּה	May the Eternal One endow the attending
be-leiv ha-rofei	בְּלֵב הַרֹפֵא	physician with wisdom and insight
li-ghot makh'ov	לְגִהוֹת מַכְאוֹב	to facilitate the healing process;
ve-yishlah la-ḥoleh / la-ḥolah be-karov	וְיִשְׁלַח לַחֹלֶה / לַחֹלָה בְּקָרוֹב	may God speedily send the one who is ill
refu'ah sheleimah	רְפוּאָה שְׁלֵמָה	a complete healing,
refu'at ha-nefesh u-rfu'at ha-guf.	רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף:	a healing of body and soul.
Yosif adonai lo / lah	יוֹסִיף יְהוָה לוֹ / לָהּ	May the Eternal One grant him / her
shenot ḥayyim ve-shalom	שָׁנוֹת חַיִּים וְשָׁלוֹם	additional years of life and peace,
le-hodot u-l-halleil	לְהוֹדוֹת וּלְהַלֵּיל	in which he / she may offer thanks and praise
la-rofei ha-ne'eman ve-ha-raḥaman	לְרֹפֵא הַנֶּאֱמָן וְהַרְחָמָן	to the faithful and compassionate Healer,
le-orekh yamim. Amen.	לְאַרְךְ יָמִים. אָמֵן:	for many days to come. Amen.

MI SHEBEIRAKH

Mi she-beirakh avoteinu
mekor ha-berakhah le-imoteinu.

מִי שְׁבִירַךְ 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 שְׁבִירַךְ 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*:

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 בְּדִבְרֵיהֶם	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.

I SAMUEL 1:1–2:10

1¹There 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 **vatiddor 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־תָּחוּ בֶּן־צוּר אֶפְרַתִּי: וְלוֹ שְׁתֵּי נָשִׁים
שֵׁם אַחַת חַנָּה וְשֵׁם הַשְּׁנַיִת פִּנְנָה וַיְהִי לַפִּנְנָה יְלָדִים וּלְחַנָּה אֵין
יְלָדִים: וְעָלָה הָאִישׁ הַהוּא מְעִירוֹ מִיָּמִים | יְמִימָה לְהַשְׁתַּחֲוֹת
וּלְזַבַּח לַיהוָה צְבָאוֹת בְּשֵׁלָה וְשֵׁם שְׁנֵי בָנֵי־עָלִי חֲפְנִי וּפְנֹחִם
כַּהֲנִים לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וּנְתָן לַפִּנְנָה אֲשֶׁתּוֹ
וּלְכָל־בָּנֶיהָ וּבְנוֹתֶיהָ מְנוֹת: וּלְחַנָּה יָתֵן מְנָה אַחַת אַפִּים כִּי אֶת־חַנָּה
אָהֵב וַיְהִי סָגֵר רַחֲמָה: וּכְעִסְתָּה צָרְתָה גַם־כָּעַם בְּעִבּוֹר הַרְעַמָּה
כִּי־סָגֵר יְהוָה בְּעַד רַחֲמָה: וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָה
בְּבַיִת יְהוָה כֵּן תִּכְעֲסֶנָּה וּתִבְכֶּה וְלֹא תֹאכַל: וַיֹּאמֶר לָהּ אֶלְקָנָה
אִישָׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ הַלּוֹא
אֲנֹכִי טוֹב לָךְ מֵעֲשֻׂרָה בָּנִים: וּתְקַם חַנָּה אַחֲרַי אֲכַלָּה בְּשֵׁלָה
וְאַחֲרַי שָׁתָה וְעָלִי הִכְהִין יֹשֵׁב עַל־הַכֶּסֶף עַל־מְזוֹזוֹת הַיִּכָּל יְהוָה:
וְהָיָא מָרַת נַפֶּשׁ וְתִתְפַּלֵּל עַל־יְהוָה וּבְכָה תִּבְכֶּה: וַתְּדַר גֵּדֵר וַתֹּאמֶר
יְהוָה צְבָאוֹת אִם־רָאָה תִּרְאֶהוּן בְּעֵנֵי אִמְתְּךָ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח
אֶת־אִמְתְּךָ וּנְתַתָּה לְאִמְתְּךָ זֶרַע אֲנָשִׁים וּנְתַתִּיו לַיהוָה כָּל־יְמֵי
חַיִּיו וּמִוְרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: וְהָיָה כִּי הִרְבִּיתָה לְהַתְּפַלֵּל
לְפָנַי יְהוָה וְעָלִי שָׁמַר אֶת־פִּיהָ: וְחַנָּה הָיָא מְדַבֶּרֶת עַל־לִבָּהּ רַק
שִׁפְתֶיהָ נְעוּת וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחְשְׁבָה עָלֶי לְשַׁכְּרָה: וַיֹּאמֶר
אֵלֶיהָ עָלִי עַד־מָתִי תִשְׁתַּכְּרִין הַסִּירִי אֶת־יַיְנְךָ מֵעַלְיָךְ: וַתַּעַן חַנָּה

¹²As she continued to pray before the Eternal, Eli was observing her lips.

¹³Hannah 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,” Hannah 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, Hannah, and the Eternal remembered her.

²⁰At the turn of the year, Hannah 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. ²²Hannah 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-hannah hi medabberet ‘al libbah**, “Hannah was talking to herself” — (literally, “Hannah was speaking within her heart”) Rabbi Hamnuna said: How many of the greatest, most essential principles are derived from these verses relating to Hannah. “Now Hannah 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; Hannah replied.” Ulla (and some say Rabbi Jose ben Hanina) 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

וְתֹאמֶר לֹא אֲדֹנָי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיִּזַּן וְשָׁכַר לֹא שְׁתִּיתִי
 וְאֶשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה: אֶל־תִּתֵּן אֶת־אֲמֹתֶךָ לִפְנֵי
 בַת־בְּלִיעֵל כִּי־מֵרֵב שִׁיחִי וְכַעֲסִי דִבַּרְתִּי עַד־חֲנָה: וַיַּעַן עָלַי וַיֹּאמֶר
 לְכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלֹתְךָ אֲשֶׁר שָׁאַלְתָּ מֵעַמּוֹ:
 וְתֹאמֶר תִּמְצָא שְׂפָחָתְךָ חֵן בְּעֵינֶיךָ וְתִלְךָ הָאִשָּׁה לְדַרְכָּהּ וְתֹאכֹל
 וּפְנִיָּה לֹא־הִיוּ־לָהּ עוֹד: וַיִּשְׁכְּמוּ בַּבֶּקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיֵּשְׁבוּ
 וַיָּבֹאוּ אֶל־בֵּיתָם הַרְמַתָּה וַיִּדַע אֶלְקָנָה אֶת־חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָהּ
 יְהוָה: וַיְהִי לְתַקְפוֹת הַיָּמִים וַתַּהַר חֲנָה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ
 שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו: וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבַּח
 לַיהוָה אֶת־זִבְחַת הַיָּמִים וְאֶת־נְדָרוֹ: וְחֲנָה לֹא עָלְתָה כִּי־אָמְרָה
 לְאִשָּׁה עַד יִגְמַל הַנְּעָר וְהִבְאֵתִיו וְנִרְאָה אֶת־פְּנֵי יְהוָה וַיֵּשֶׁב
 שָׁם עַד־עוֹלָם: וַיֹּאמֶר לָהּ אֶלְקָנָה 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־גְּמֹלָךְ אֲתוֹ אֶךְ יָקָם יְהוָה אֶת־דְּבָרוֹ וַתִּשָׁב הָאִשָּׁה וַתִּינַק
 אֶת־בְּנֵה עַד־גְּמֹלָה אֲתוֹ: וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גְּמָלְתוּ בְּפָרִים
 שְׁלֹשָׁה וְאַיִפָּה אַחַת קָמָה וְנָבֵל יוּן וַתִּבְאֶהּ בֵּית־יְהוָה שְׁלוֹ וְהַנָּעַר
 נָעַר: וַיִּשְׁחָטוּ אֶת־הַפֶּה וַיָּבֵאוּ אֶת־הַנָּעַר אֶל־עָלִי: וַתֹּאמֶר בִּי
 אֲדֹנָי חַי נַפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצְעָבֶת עִמָּכָה כְּזֶה לְהַתְּפַלֵּל
 אֶל־יְהוָה: אֶל־הַנָּעַר הַזֶּה הַתְּפַלְלָתִי וַיִּתֵּן יְהוָה לִי אֶת־שְׂאֵלָתִי
 אֲשֶׁר שְׂאֵלְתִי מֵעַמּוֹ: וְגַם אֲנֹכִי הִשְׂאֵלְתִּיהוּ לְיְהוָה כָּל־הַיָּמִים
 אֲשֶׁר הָיָה הוּא שְׂאוֹל לְיְהוָה וַיִּשְׁתַּחֲוֶה שֵׁם לְיְהוָה:

פרק ב

וַתְּתַפְּלֵל חֲנָה וַתֹּאמֶר

עָלִין לְבִי בְיְהוָה רַמָּה קָרְנֵי בְיְהוָה

רַחֵב פִּי עַל־אוֹיְבֵי בִי שְׂמַחְתִּי בִישׁוּעָתֶךָ:

אִין־קָדוֹשׁ בְּיְהוָה כִּי אִין בְּלִתֶּךָ וְאִין צוֹר כְּאֱלֹהֵינוּ:

אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֵתְק מִפִּיכֶם

כִּי אֵל דְּעוֹת יְהוָה וְלֹא [וְלוֹ] נִתְכַּנְּנוּ עַלְלוֹת:

קֶשֶׁת גְּבָרִים חֲתָיִם וְנִכְשָׁלִים אֲזוּרוּ חֵיל:

שְׂבָעִים בְּלֶחֶם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ

עַד־עַקְרָה יִלְדָה שְׂבָעָה וְרַבַּת בָּנִים אִמְלָלָה:

יְהוָה מִמִּית וּמַחִייה מוֹרִיד שְׂאוֹל וַיַּעַל:

יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפִּיל 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 אֶבְיוֹן
לְהוֹשִׁיב עִם-נְדִיבִים וְכֹסֵא כְבוֹד יִנְחֵלֵם
כִּי לַיהוָה מִצְקוֹ אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם תְּבִלָּה:
רְגְלֵי חֲסִידָיו [חֲסִידָיו] יִשְׁמֹר וְרַשָּׁעִים בְּחֶשֶׁד יִדְמוּ
כִּי-לֹא בָכַח יִגְבֵּר-אִישׁ:
יִהְיֶה יַחַתוּ מְרִיבָיו [מְרִיבָיו] עָלוּ [עָלוּ] בְּשָׁמַיִם יִרְעֵם
יִהְיֶה יָדִין אֶפְסֵי-אֶרֶץ
וַיִּתֶן-עֵז לְמַלְכוֹ וַיִּרֶם קֶרֶן מְשִׁיחוֹ:

kehillah
SYNAGOGUE

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 בְּדִבְרֵיהֶם	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	וּבִישְׂרָאֵל עַמּוֹ	the People of Israel,
u-vi-nvi'ei ha-emet va-tzedek.	וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:	and prophets of truth and righteousness.

kehilah
SYNAGOGUE

JEREMIAH 31:1-19

31 ¹Thus 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 בְּמַדְבָּר עִם שְׂרִידֵי הָרֶב
הַלֹּדֶךְ לְהַרְגִיעוּ יִשְׂרָאֵל:

מִרְחֹק יְהוָה נִרְאָה לִי וְאֶהְבֵּת עוֹלָם אֶהְבֵּתֶיךָ
עַל־כֵּן מִשְׁכַּתֶּיךָ חֹסֵד:

עוֹד אֲבַנֶּךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל
עוֹד תַּעֲדֵי תַפִּיךָ וַיֵּצֵאת בְּמַחֹל מִשְׁחָקִים:
עוֹד תַּטְעִי כְרָמִים בְּהָרֵי שְׁמֶרוֹן נְטִעוּ נְטִעִים וְחַלְלוּ:

כִּי יִשְׁׁיֹם קָרְאוּ נְצֻרִים בְּהַר אֶפְרַיִם
קוּמוּ וְנַעֲלֶה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ:

כִּי־כֹה | אָמַר יְהוָה רְנֹו לִיעֲקֹב שְׂמֵחָה וְצַהֲלוּ בְּרֹאשׁ הַגּוֹיִם
הַשְּׁמִיעוּ הַלְלוּ וְאָמְרוּ הוֹשֵׁעַ יְהוָה
אֶת־עַמְּךָ אֶת שְׂאֵרֵי יִשְׂרָאֵל:

הִנְנִי מֵבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבְּצֹתִים מִיַּרְכְּתֵי־אֶרֶץ
בָּם עוֹר וּפְסֹחַ הָרֶה וּיְלֻדַת יַחֲדוּ קֹהֵל גְּדוֹל יִשׁוּבוּ הִנֵּה:

בְּכִכֵּי יִכָּאוּ וּבְתַחֲנוּנִים אוֹבִילֵם

אוֹלִיכֶם אֶל־נַחֲלֵי מַיִם בְּדֶרֶךְ יִשְׂרָאֵל וּכְשִׁלּוּ בָּהּ

כִּי־הִיְתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכָרִי הוּא:

שְׁמַעוּ דְבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בְּאָזְנֵי מִמְרַחֵק

וְאָמְרוּ מִזֶּרֶה יִשְׂרָאֵל יִקְבְּצֵנוּ וְשִׁמְרוּ פְרַעַה עֲדָרוֹ:

כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וְגָאֵלוּ מִיַּד חֹזֵק 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.

וּבֵאוּ וּרְנְנוּ בְמַרוֹם-צִיּוֹן וְנִהְרֹוּ אֶל-טוֹב יְהוָה
 עַל-דָּגְנָן וְעַל-תִּירְשׁ וְעַל-יִצְהָר וְעַל-בְּנֵי-צֶאֱן וּבְקָר
 וְהִיתָה נַפְשָׁם כְּגַן רִוְחַ וְלֹא-יֹוֹסִיפוּ לְדַאֲבָה עוֹד:
 אִז תִּשְׂמַח בְּתוֹלָה בְּמַחֹול וּבְחַרְרִים וּזְקֵנִים יַחְדָּו
 וְהִפְכֹתִי אֶבְלָם לְשִׁשׁוֹן וְנַחֲמֹתִים וְשִׂמְחֹתִים מִיָּגוֹנָם:
 וְרוּיֹתִי נִפְשׁ הַכֹּהֲנִים דָּשֶׁן וְעַמִּי אֶת-טוֹבִי יִשְׁבְּעוּ נְאֻם-יְהוָה:
 כֹּה | אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְכִי תַמְרוּרִים
 רַחַל מִבְּכָה עַל-בְּנֵיהָ מֵאֲנָה לְהַנְחֵם עַל-בְּנֵיהָ כִּי אֵינְנָה:
 כֹּה | אָמַר יְהוָה מְנַעִי קוֹלֶךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה
 כִּי יֵשׁ שָׂכָר לְפַעֲלֹתֶיךָ נְאֻם-יְהוָה וּשְׁבוּ מֵאֶרֶץ אוֹיֵב:
 וַיִּשְׁתַּקְּנָה לְאַחֲרֵיֶיךָ נְאֻם-יְהוָה וּשְׁבוּ בָנִים לְגִבּוֹלָם:
 שְׂמוֹעַ שְׂמַעְתִּי אֶפְרַיִם מִתְנוֹדֵד יִסְרַתְנִי וְאוֹסֵר כְּעַגֹּל לֹא לְמַד
 הִשְׁבַּנִּי וְאִשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי:
 כִּי-אַחֲרֵי שׁוֹבֵי נַחֲמֹתִי וְאַחֲרֵי הוֹדְעֵי סַפְקֹתִי עַל-יָרֵךְ
 בִּשְׁתִּי וְגַם-נִכְלַמְתִּי כִּי נִשְׁאַתִּי חֲרַפְתִּי נְעוּרֵי:
 הִבֵּן יָקִיר לִי אֶפְרַיִם אִם יִלְדֵּ שְׁעֵשׂוּעִים
 כִּי-מִדֵּי דְבָרִי בּוֹ זָכָר אֲזַכְּרֶנּוּ עוֹד
 עַל-כֵּן הֵמוּ מְעִי 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 הַאֹמֵר 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 בַּיִת 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	שְׂמַחֵנוּ 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 בַּיִת דָּוִד מְשִׁיחֶךָ	announcing the messianic era;

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 neuro le-'olam va-'ed.
 Barukh attah adonai
 magein david.

בְּמַהֲרָה יָבֹא וַיְגַל לִבֵּנוּ:
 עַל כִּסְאוֹ לֹא יֵשֵׁב זָר
 וְלֹא יִנְחָלוּ עוֹד
 אַחֵירִים אֶת כְּבוֹדוֹ
 כִּי בְשֵׁם קֹדְשְׁךָ נִשְׁבַּעְתָּ לוֹ
 שֶׁלֹּא יִכָּבֵה נֵרוֹ 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
 (לְקֹדְשָׁהּ וְלִמְנוּחָהּ)
 לְכָבוֹד וְלִתְפָאֳרָתָּ:
 עַל כָּל הַכּוֹל יְהוָה אֱלֹהֵינוּ
 אַנְחָנוּ מוֹדִים לָךְ
 וּמְבָרְכִים אוֹתְךָ.
 יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי
 תָּמִיד לְעוֹלָם וָעֶד:
 וּדְבָרְךָ אֱמֶת וְקַיָּם לְעֶד:
 בְּרוּךְ אַתָּה יְהוָה
 מֶלֶךְ עַל כָּל הָאָרֶץ
 מְקַדְּשׁ (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 h̄inna
 ve-ḥisda ve-rahamei ve-ḥayyei arikhei
 u-mzonei revih̄ei 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-'askin be-oraita.

יקום פורקן

יקום פֿרקן מן שמיא הנא

והסדא ורחמי וחיי אריכי

ומזוני רויחי וסיעתא דשמיא

ובריות גופא ונהורא מעליא.

זרעא חיא וקימא

זרעא די לא יפסוק

ודי לא יבטול מפתגמי אוריתא.

למרנן ורבנן חבורתא קדישתא

די בארעא דישראל ודי בבבל

לרישי כלה ולרישי גלותא

ולרישי מתיבתא ולדיני די בבא.

לכל תלמידיהון

ולכל תלמידי תלמידיהון

ולכל מאן דעסקין באוריתא:

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.

Malka de-'alema yevareikh yat'hon

yappish ḥayyeihon ve-yasgei yomeihon

ve-yittein arkha li-shneihon.

Ve-yitparkun ve-yishteizvun min
 kol 'aka

u-min kol mar'in bishin.

Maran di vi-shmayya yehei

ve-sa'dehon kol zeman ve-'iddan.

Ve-nomar amen.

מלכא דעלמא יברך יתהון

יפיש חייהון ויסגא יומיהון

ויתן ארכא לשניהון.

ויתפרקון וישתזבון מן כל עקא

ומן כל מרעין בישין:

מרן די בשמיא יהא

בסעדהון כל זמן ועדן.

ונאמר אמן:

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 raḥeil ve-lei'ah	שָׂרָה רִבְקָה רָחֵל 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 קְהֵלוֹת הַקְדוֹשׁ:	together with all other congregations.
U-mi she-mekhavvenim libbam bi-tfillah	וּמִי שֶׁמְכַוְּנִים לָבָם בְּתַפִּילָה	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 צְבּוֹר	with Torah, the needs of the community
u-v-vinyan eretz yisra'el be-emunah.	וּבְכַנּוּן 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.
sekhamam.	וְיַסִּיר מֵהֶם	May they be spared
Ve-yasir meihem	כָּל מַחֲלָה וְכָל תַּקְלָה	all illness and misfortune.
kol maḥalah ve-khol takkalah	וְיַחֲזֹק אֶת לָבָם וְרוּחָם	May God strengthen their hearts and spirits,
vi-ḥazzeik et libbam ve-ruḥam	וְיִשְׁלַח בְּרֹכָה וְהַצְלָחָה	and may God bless
ve-yishlah berakhah ve-hatzlahah	בְּכָל מַעֲשֵׂי יְדֵיהֶם:	all their efforts with success.
ve-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	וְהֶאֱרַץ תִּמְלֵא רוּחַ	and may the world be filled with the spirit
ve-ha-aretz timmalei ru'ah	יְדָעָה וְתִבְוֶנָה	of knowledge and understanding,
de'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.
 Berekheinu 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

אלהינו ואלהי רוח כל בשר
 שמור וכרך את הארץ הזאת.
 ברך את כל שריה ומנהיגיה
 ותן בלבם
 רוח חכמה ובינה
 לקיים שלום וחרות
 לכל תושביה:
 ברכנו אבינו כלנו כאחד
 באור פניך
 ונקיים ביחד חברה
 שבה יתקיים במהרה
 חזון נביאך—
 בנו בתים וישבו
 ונטעו גנות ואכלו את-פריה:
 ודרשו את-שלום העיר
 אשר הגלית אתכם שמה
 והתפללו בעדה אל-יהוה
 כי בשלומה יהיה לכם שלום:
 ונאמר אמן:

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	תפילה למדינת ישראל	PRAYER FOR THE STATE OF ISRAEL
Tzur yisra'el ve-go'alo	צור ישראל וגואלו	Rock and redeemer of the People of Israel,
bareikh et medinat yisra'el	ברך את מדינת ישראל	bless the State of Israel,
reishit tzemiḥat ge'ullateinu.	ראשית צמיחת גאולתנו.	the first flowering of our redemption.
Hagein 'aleha be-evrat ḥasdekha	הגן עליה באברת חסדך	Shield it with your love;
u-fros 'aleha sukkat shelomekha.	ופרש עליה סכת שלומך.	spread over it your shelter of peace.
U-shlah orekha va-amittekha	ושלח אורך ואמתך	Send your light and your truth
le-rasheha sareha ve-yo'atzeha	לראשיה שריה ויועציה	to its leaders and advisors,
ve-takkeneim be-eitzah tovah mi-lefanekha.	ותקנם בעצה טובה מלפניך:	and help them with your good counsel.
Ḥazzeik et yedei	חזק את ידי	Strengthen the hands of those
meginnei eretz kodsheinu	מגני ארץ קדשנו	who defend our holy land;
ve-hanḥileim eloheinu yeshu'ah	והנחילם אלהינו ישועה	grant them lasting fulfillment
va-'ateret nitzahon te'attereim.	ועטרת נצחון תעטרים.	and crown their efforts with success.
Venatatta shalom ba-aretz	ונתת שלום בארץ	Grant peace in the land
ve-simḥat 'olam le-yosheveha.	ושמחת עולם ליושביה.	and everlasting joy to its inhabitants,
Ve-nomar amen.	ונאמר אמן:	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, Hilkhoh 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 Kitzes 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)

kehillah
SYNAGOGUE

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.

We rise for the sounding of the shofar:

Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Boundless are you, 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 with the mitzvah
ve-tzivvanu li-shmo’a’ kol shofar.	וְצִוָּנוּ לְשִׁמוֹעַ קוֹל שׁוֹפָר:	of hearing the sound of the shofar.

Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Boundless are you, Eternal One,
eloheinu melekh ha-’olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Source of all life
she-heḥeyanu ve-kiyyemanu	שֶׁהֵחַיָּנוּ וְקִיָּמָנוּ	who has kept us alive, sustained us
ve-higgi’anu la-zeman ha-zeh.	וְהִגִּיעָנוּ לְזִמַּן הַזֶּה:	and allowed us to reach this season.

Tekiah Shevarim-Teruah Tekiah	תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה	TEKIAH SHEVARIM-TERUAH TEKIAH
Tekiah Shevarim-Teruah Tekiah	תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה	TEKIAH SHEVARIM-TERUAH TEKIAH
Tekiah Shevarim-Teruah Tekiah	תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה	TEKIAH SHEVARIM-TERUAH TEKIAH

Tekiah Shevarim Tekiah	תְּקִיעָה שְׁבָרִים תְּקִיעָה	TEKIAH SHEVARIM TEKIAH
Tekiah Shevarim Tekiah	תְּקִיעָה שְׁבָרִים תְּקִיעָה	TEKIAH SHEVARIM TEKIAH
Tekiah Shevarim Tekiah	תְּקִיעָה שְׁבָרִים תְּקִיעָה	TEKIAH SHEVARIM TEKIAH

Tekiah Teruah Tekiah	תְּקִיעָה תְּרוּעָה תְּקִיעָה	TEKIAH TERUAH TEKIAH
Tekiah Teruah Tekiah	תְּקִיעָה תְּרוּעָה תְּקִיעָה	TEKIAH TERUAH TEKIAH
Tekiah Teruah Tekiah Gedolah	תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה	TEKIAH TERUAH TEKIAH GEDOLAH

Ashrei ha-’am yode’ei teru’ah	אַשְׁרֵי הָעָם יְדַעֵי תְּרוּעָה	Happy is the people that knows the shofar blast;
adonai be-or panekha yehalleikhun.	יְהוָה בְּאוֹר פְּנֵיךָ יִהְלְכוּ:	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 ḥeiker.

Dor le-dor yeshabbāḥ ma'asekha

u-gvurotekha yaggidu.

Hadar kevod hodekha

ve-divrei nifle'otekha asīḥah.

Ve-'ezuz nore'otekha yomeiru

u-gdullatekha asapperennah.

Zeikher rav tuvekha yabbī'u

ve-tzidkatekha yeranneinu.

Ḥannun 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 שיהיה 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

וגבורתיך יגידו:

הדר כבוד הודך

ודברי נפלאתיך אשיחה:

ועוזו נוראתיך יאמרו

וגדולתך אספרנה:

זכר רב-טובך יביעו

וצדקתך ירננו:

חנן ורחום יהוה

אך 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.

Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru.	כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֹתְךָ יְדַבְּרוּ:	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 גִּבּוֹרֹתַי וְכְבוֹד הַדָּר מַלְכוּתוֹ:	informing all humanity of your power, the Presence of your majestic reign.
Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor.	מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדָר:	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 אֱלֹהֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֹכְלָם 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 וּמְשַׁבֵּיעַ 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 וְחָסִיד 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 בְּאֵמֶת:	The Eternal is near to all who cry out, to all who call upon God in truth.
Retzon yerei'av ya'aseh ve-et shav'atam yishma' ve-yoshi'eim.	רָצוֹן-יִרְאִיו וַעֲשֵׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	God fulfills the desires of the reverent, God hears their cry and rescues them.
Shomeir adonai et kol ohavav ve-et kol ha-resha'im yashmid.	שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד:	The Eternal preserves the lovers of God, while destroying all doers of evil.
Tehillat adonai yedabber pi vi-vareikh kol basar shem kodsho le-'olam va-'ed.	תְּהִלַּת יְהוָה יְדַבֵּר פִּי וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:	My mouth shall ever praise the Eternal; all flesh shall bless God's holy name for ever and ever. <i>Psalm 145</i>
Va-anahnu nevareikh yah mei-'attah ve-'ad 'olam. Haleluyah.	וְאַנְחֵנוּ נְבָרֵךְ יְיָ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:	And we, we shall bless the Eternal One now and forevermore. Hallelujah. <i>Psalm 115</i>

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 קְרֹבּוֹ.	to Israel, a people drawn near to God.
Haleluyah.	הַלְּלוּיָהּ:	Hallelujah. <i>Psalm 148</i>

Chanted on Shabbat as the procession with the Torah scrolls returns to the Ark.

Psalm 29

תְּהִלָּה לַיהוָה

PSALM 29

Mizmor le-david.	מִזְמוֹר לְדָוִד.	A Psalm of David.
Havu l-adonai benei eilim	הָבוּ לַיהוָה בְּנֵי אֱלֹהִים	Ascribe to the Eternal, you divine beings,
havu l-adonai kavod va-'oz.	הָבוּ לַיהוָה כְּבוֹד וְעֹז:	ascribe to the Eternal dignity and strength.
Havu l-adonai kevod shemo	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ	Ascribe to the Eternal the dignity due the Name;
hishtahavu 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.

Kol adonai ba-ko'ah	קול-יהוה בכח	The voice of the Eternal is powerful,
kol adonai be-hadar.	קול יהוה בהדר:	the voice of the Eternal is majestic.
Kol adonai shoveir arazim	קול יהוה שבר ארזים	The voice of the Eternal breaks the cedars,
vayeshabbeir adonai et arzei ha-levanon.	וישבר יהוה את-ארזי הלבנון:	the Eternal shatters the cedars of Lebanon.
Vayyarkideim kemo 'eigel	וירקידם כמו-עגל	God makes them skip like calves,
levanon ve-siryon kemo ven re'eimim.	לבנון ושריון כמו בן-ראמים:	Lebanon and Sirion, like young bullocks.
Kol adonai hotzeiv lahavot eish.	קול-יהוה הוציב להבות אש:	The Eternal's voice hews lightning bolts,
Kol adonai yahil midbar	קול יהוה יחיל מדבר	the Eternal's voice jolts the wilderness;
yahil adonai midbar kadeish.	יחיל יהוה מדבר קדש:	the Eternal jolts the wilderness of Kadesh.
Kol adonai yeholeil ayyalot	קול יהוה יחולל אילות	The voice of the Eternal causes deer to writhe,
Vayyehesof ye'arot	ויחשף יערות	and strips the forest bare;
u-v-heikhalo kullo omeir kavod.	ובהיכלו כלו אמר כבוד:	while in God's palace all bespeaks dignity.
Adonai la-mabbul yashav	יהוה למבול ישב	The Eternal One sat enthroned at the flood,
vayyeishev adonai melekh le-'olam.	וישב יהוה מלך לעולם:	enthroned as Sovereign forever.
Adonai 'oz le-'ammo yittein	יהוה עז לעמו יתן	May the Eternal One's people be granted strength;
adonai yevareikh et 'ammo va-shalom.	יהוה יברך את-עמו בשלום:	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

לְדוֹד מִזְמוֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאָהָ

תִּבְלֵ וַיֹּשְׁבֵי בָהּ:

כִּי-הוּא עַל-יַמִּים יִסְדָּהָ

וְעַל-נְהַרֹת יִכּוֹנְנָהּ:

מִי-יַעֲלֶה בְהָר-יְהוָה

וּמִי-יִקוּם בְּמָקוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֵר-לֵבָב

אֲשֶׁר לֹא-נָשָׂא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשׂא בְרָכָה מֵאֵת יְהוָה

וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דוֹר דּוֹרֵשׁוֹ

מִבְּקֵשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה:

שִׂאוּ שַׁעֲרֵיכֶם רְאשֵׁיכֶם

וְהִנְשִׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא 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.

Se'u she'arim rasheikhem	שָׂאוּ שְׁעָרֵימָּה רְאִשֵׁיכֶם	Lift up your heads, O gates,
u-s'u pit'hei 'olam	וּשְׂאוּ פִתְחֵי עוֹלָם	lift them up, everlasting doors,
ve-yavo melekh ha-kavod.	וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	let the Sovereign of glory enter.
Mi hu zeh melekh ha-kavod	מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד	Who is the Sovereign of glory?
adonai tzeva'ot	יְהוָה צְבָאוֹת	The Eternal One, Source of all forces,
hu melekh ha-kavod. Selah.	הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.	is the Sovereign of glory, Selah.

As the Torah is replaced in the Ark:

U-v-nuḥoh yomar	וּבְנַחַה יֹאמֵר	And when the Ark rested, Moses would say:
shuvah adonai rivavot	שׁוּבָה יְהוָה רַבְבוֹת	Return, Eternal One, the myriad
alfei yisra'el.	אַלְפֵי יִשְׂרָאֵל:	families of Israel. <i>Numbers 10</i>
Ki lekah tov natatti lakhem	כִּי לָקַח טוֹב נָתַתִּי לָכֶם	For I have given you a good doctrine;
torati al ta'azovu.	תּוֹרָתִי אַל-תִּעְזְבוּ:	forsake not my Torah. <i>Proverbs 4</i>
'Eitz ḥayyim hi la-maḥazikim bah	עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ	It is a tree of life to all who grasp it,
ve-tomekheha me'ushar.	וְתִמְכְּהָ מֵאֲשֶׁר:	those who uphold it are made happy.
Derakheha darkhei no'am	דְּרָכֶיהָ דְּרָכֵי-נְעִים	Its ways are ways of pleasantness
ve-khol netivoteha shalom.	וְכָל-נְתִיבֹתֶיהָ שְׁלוֹם:	and all its paths are peace. <i>Proverbs 3</i>
Hashiveinu adonai	הַשִּׁיבֵנוּ יְהוָה	Restore us, Eternal One,
eilekha ve-nashuvah	אֵלֶיךָ וְנָשׁוּבָה	to you and we shall return;
ḥaddeish yameinu ke-kedem.	חַדְּשׁ יָמֵינוּ כְּקֶדֶם:	renew our days as of old. <i>Lamentations 5</i>

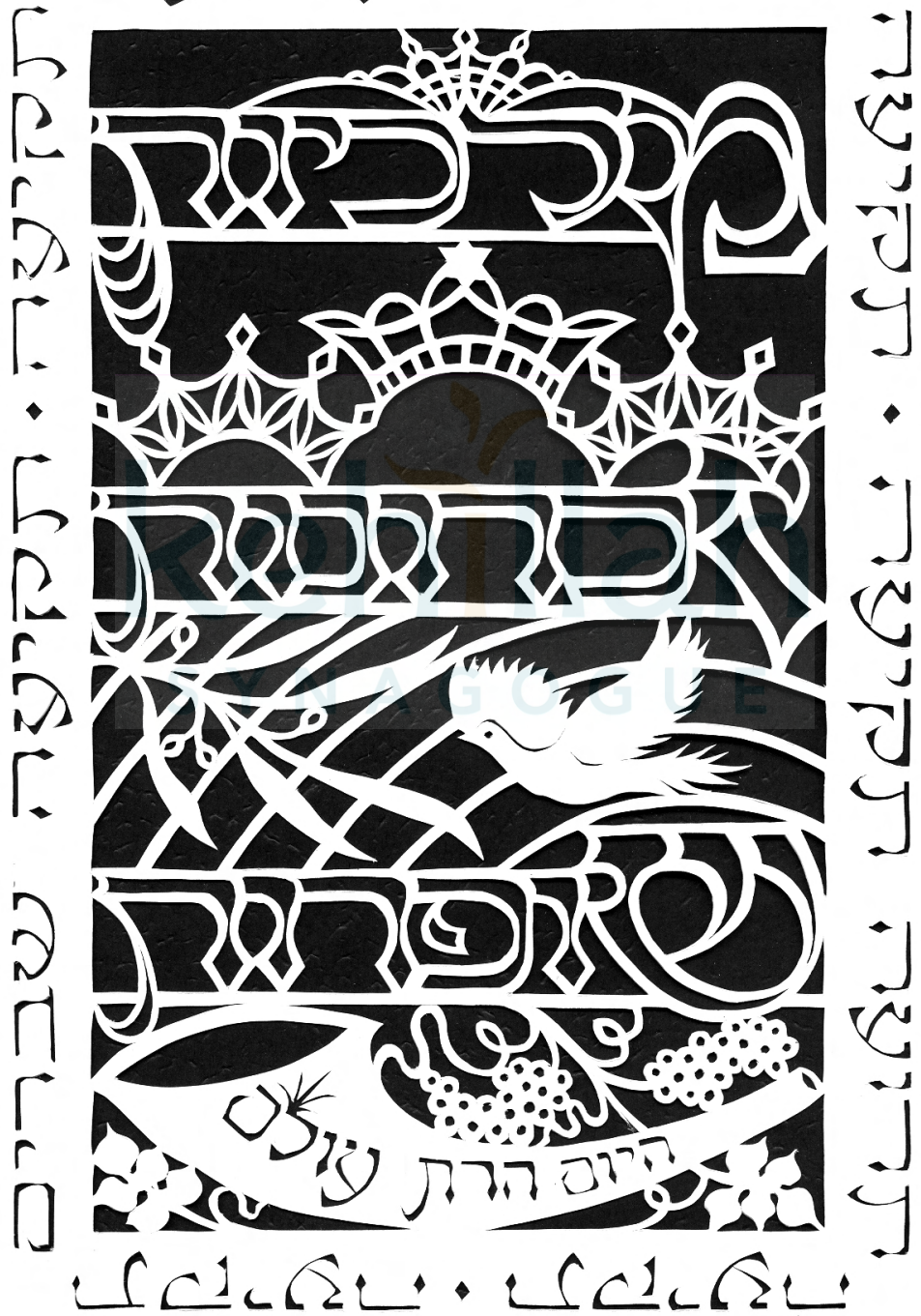
The Ark is closed and we are seated.

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.”

שבתים תרועה



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 shelaḥuni
 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 raḥeil
 ve-lei‘ah.
 Adonai adonai el raḥum ve-ḥannun
 elohei yisra‘el shaddai ayom ve-nora
 heyeih na matzli‘ah darki
 asher ani holeikh la-‘amod
 u-l-vakkeish raḥamim
 ‘alai ve-‘al sholeḥai.

Na al tafshī‘eim be-ḥattotai
 ve-al teḥayyeveim ba-‘avonotai
 ki ḥotei u-foshei‘a‘ ani.
 Ve-al yikkalemu bi-fsha‘ai
 ve-al yeivoshu hem bi
 ve-al eivosh ani bahem.

הנני HINENI

הנני העני ממעש
 נרעש ונפחד
 מפחד יושב
 תהלות ישראל
 באתי לעמוד ולהתחנן לפניך
 על עמך ישראל אשר שלחוני
 אף על פי שאיני כדאי והגון לכך.
 לכן אבקש ממך
 אלהי אברהם אלהי יצחק
 ואלהי יעקב אלהי שרה
 אלהי רבקה ואלהי רחל ולאה.
 יהוה יהוה אל רחום וחנון
 אלהי ישראל שדי איום ונורא
 יהיה נא מצליח דרכי
 אשר אני הולך לעמוד
 ולבקש רחמים
 עלי ועל שולחי.

נא אל תפשיעם בחטאתי
 ואל תחייבם בעונותי
 כי חוטא ופושע אני.
 ואל יבלמו בפשעי
 ואל יבושו הם בי
 ואל יבושו אני בהם:

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.

Vi-hi na digleinu 'alekha ahavah	וְיִהְיֶה נָא דִגְלָנוּ עָלֶיךָ אֲהָבָה	Let our banner be love;
ve-'al kol peshá'im tekhasseh be-ahavah.	וְעַל כָּל פְּשָׁעִים תִּכְסֶּה בְּאֲהָבָה.	cover our transgressions in love.
Kol tzarot ve-ra'ot hafokh na	כָּל צָרוֹת וְרָעוֹת הַפֶּךָ 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	לְשִׂשׂוֹן 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 mikhshol bi-tfillati.	וְלֹא יִהְיֶה שׁוֹם מִכְּשׁוֹל בְּתַפִּלָּתִי.	And may there be no stumbling in my prayer

Ve-lo neivosh ve-lo nikkaleim	וְלֹא נִבְוֵשׁ וְלֹא נִכָּלֵם	So shall we never lose our self-respect
ve-lo nikkasheil le-'olam va-'ed.	וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד:	nor be put to shame. Mahzor

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

Se'u she'arim rasheikhem	שִׂאוּ שְׂעָרֵיכֶם רָאשֵׁיכֶם	Lift up your heads, O gates,
u-s'u pit'hei 'olam.	וּשִׂאוּ פִתְחֵי עוֹלָם:	lift them up, everlasting doors! Psalm 24

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

Ḥatzi kaddish

חזי קדיש

ḤATZI KADDISH

Reader:

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 שְׁמֵיהּ רַבָּא
 בְּעֵלְמָא דִּי בְּרָא כְרֵעֻתָּהּ.
 וְיַמְלִיךְ מַלְכוּתָּהּ
 בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן 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.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
 le-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שְׁמֵיהּ 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 וְיִתְנַסֵּי
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 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-ʿeilla u-l-ʿeilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-ʿalma. Ve-imru amen.

לְעֵלְא וּלְעֵלְא
 מְכָל בְּרִכְתָּא וְשִׁירָתָא
 תְּשֻׁבְחָתָא וְנַחֲמָתָא
 דְאַמִּירָן בְּעֵלְמָא. וְאִמְרוּ אָמֵן.

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 שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ: May God open my lips, that I might utter praise.
tehillatekha.

God as the source of our spiritual history.

Avot

אבות

1. AVOT: ANCESTORS

Barukh attah adonai eloheinu	בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ	Blessed are you, Eternal One our God,
v-eilohei avoteinu	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֱלֹהֵי אַבְרָהָם	and God of our ancestors; God of Abraham,
ve-immoteinu elohei avraham	אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.	God of Isaac, and God of Jacob;
elohei yitzhak v-eilohei ya'akov.	אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה	God of Sarah, God of Rebecca,
Elohei sarah elohei rivkah	וְאֱלֹהֵי רָחֵל וְלֵאָה.	and God of Rachel and Leah;
v-eilohei raheil ve-lei'ah.	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	the great, mighty and awe-inspiring God,
Ha-el ha-gadol ha-gibbor ve-ha-nora	אֵל עֲלִיוֹן	the supreme Power,
el 'elyon	גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל.	who acts with lovingkindness and creates all;
gomeil hasadim tovim ve-koneih ha-kol	וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמוֹת	who recalls the devotion of our ancestors
ve-zokheir hasdei avot ve-immot	וּמְבִיא גְאֻלָּה	and with love brings redemption
u-meivi ge'ullah	לְבָנֵי בְנֵיהֶם	to their children's children,
li-vnei veneihem	לְמַעַן שְׁמוֹ בְּאַהֲבָה:	for the sake of God's name.
lema'an shemo be-ahavah.		

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	זְכַרְנוּ לְחַיִּים	Remember us for life,
melekh ḥafeitz ba-ḥayyim	מֶלֶךְ חָפֵץ 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	גְּבוּרוֹת	2. GEVUROT: POWERS
Attah gibbor le-'olam adonai	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	You are mighty for all eternity, O God;
meḥayyeih meitim (kol ḥai) attah	מְחַיֶּה 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)	מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.	renew life (sustain life) eternally with great compassion:
be-rah'amim rabbim.		
Someikh nofelim ve-rofei ḥolim	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	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.

u-mattir asurim u-mkayyeim emunato li-sheinei 'afar.	וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר:	freeing captives, and keeping divine faithfulness for those who sleep in dust.
Mi khamokha ba'al gevurot.	מִי כְמוֹךָ בְּעַל גְּבוּרוֹת.	Who compares with you, master of all powers!
U-mi domeh lakh melekh meimit u-mehayyeh u-matzmi'ah yeshu'ah.	וּמִי דוֹמֶה לָךְ מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:	Who is like you — a Sovereign that brings death, generates life, and causes divine fulfillment to flourish.

Mi khamokha av ha-rah'amim zokheir yetzurav le-hayyim be-rah'amim.	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!
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Ve-ne'eman attah le-hayyot meitim (kol hai). Barukh attah adonai mehayyeh ha-meitim (kol hai).	וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵיָמִים (כָּל חַי): בָּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּיָמִים (כָּל חַי):	Faithful are you to renew life (sustain life) eternally. Blessed are you, Life-giver, who renews life (sustains life) beyond death.
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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.

Ein kitzvah li-shnotekha ve-ein keitz le-orekh yamekha ve-ein le-sha'eir markevot kevodekha ve-ein le-fareish 'illum shemekha.	אֵין קִצְבָה לְשְׁנוֹתְךָ וְאֵין קִיץ לְאֹרֶךְ יָמֶיךָ וְאֵין לְשַׁעַר מַרְכָּבוֹת כְּבוֹדְךָ וְאֵין לְפָרֵשׁ עֲלוֹם שְׁמֶךָ.	Your years have no limit, and your days have no end. Your Presence exceeds comprehension; we cannot fathom the mystery of you.
Shimkha na'eh lekha ve-attah na'eh li-shmekha u-shmeinu karata bi-shmekha.	שְׁמֶךָ נֶאֱחָה לָךְ וְאַתָּה נֶאֱחָה לְשְׁמֶךָ וּשְׁמֵנוּ קָרַאתָ בְּשְׁמֶךָ:	Your name befits you, you are worthy of your name, and you have linked our name with yours.

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*).

'Aseih lema'an shemekha	עֲשֵׂה לְמַעַן שְׁמֶךָ	For your own sake,
ve-kaddeish et shimkha	וְקִדַּשׁ אֶת שְׁמֶךָ	let your name become holy
'al makdishei shemekha	עַל מְקַדְּשֵׁי שְׁמֶךָ	through those who guard its holiness —
ba'avur kevod shimkha	בְּעִבּוּר כְּבוֹד שְׁמֶךָ	that your revered and sacred name
ha-na'aratz ve-ha-nikdash	הַנֶּעֱרָץ וְהַנִּקְדָּשׁ	be made present
ke-sod si'ah sarfei kodesh	כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ	through the mystic utterance of holy Seraphim
ha-makdishim shimkha ba-kodesh	הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ	who sanctify your name —
darei ma'lah 'im darei mattah.	דְּרֵי מַעְלָה עִם דְּרֵי מַטָּה:	creatures on high with those who dwell on earth.
Ka-katuv 'al yad nevi'ekha	כְּכָתוּב עַל יַד נְבִיאֶךָ	As envisioned by your prophets:
Vekara zeh el zeh ve'amar	וְקָרָא זֶה אֶל זֶה וְאָמַר—	“They each echoed one another, crying:
Kadosh kadosh kadosh	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	‘Holy, holy, holy
adonai tzeva'ot	יְהוָה צְבָאוֹת	is the Source of all forces,
melo khol ha-aretz kevodo.	מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ:	whose Presence fills the whole world.”
		<i>Isaiah 6</i>
Kevodo malei 'olam	כְּבוֹדוֹ מִלֵּא עוֹלָם	God's Presence fills the world
mesharetav sho'alim zeh la-zeh	מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה	yet the ministering angels ask one another:
ayyeih mekom kevodo	אֵיזֶה מְקוֹם כְּבוֹדוֹ	“Where is the place of God's Presence?”
le-'ummatam barukh yomeiru	לְעַמְתָּם בְּרוּךְ יֹאמְרוּ—	and they respond with equal praise:
Barukh kevod adonai	בְּרוּךְ כְּבוֹד יְהוָה	“Boundless is God's Presence,
mi-mekomo.	מִמְקוֹמוֹ:	a limitless Source!”
		<i>Ezekiel 3</i>

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-raḥamim
ve-yaḥon ‘am ha-meyahadim shemo
‘erev va-voker be-khol yom tamid
pa’amayim be-ahavah Shema omerim

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
וַיַּחֲזֵן עִם הַמַּיְחָדִים שְׁמוֹ
עֶרֶב וּבֹקֵר בְּכֹל יוֹם תָּמִיד
פְּעָמַיִם בְּאַהֲבָה שָׁמַע 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 eḥad.

שָׁמַע 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 moshif’einu
Ve-hu yashmif’einu be-raḥamav
sheinit le-‘einei kol ḥai

הוּא אֱלֹהֵינוּ הוּא אָבוּנוּ
הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
שֵׁנִית 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 eḥad
u-shmo eḥad.

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדִירֵנוּ
מִה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד
וּשְׁמוֹ 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.
Halleluyah.

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

We continue silently until page 293.

Le-dor va-dor naggid godlekha	לְדוֹר וָדוֹר נִגְדֵד גּוֹדְלֶכָּהּ	In every generation we tell of your greatness;
u-l-neitzah netzahim kedushatekha nakdish ve-shivhakha eloheinu	וְלִנְצַח נִצְחִים קְדוּשַׁתְּךָ נִקְדִּישׁ וְשִׁבְחֶךָ אֱלֹהֵינוּ	for all eternity we proclaim your holiness. 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 paḥdekha adonai eloheinu ‘al kol ma’asekha	וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ	And thus, Eternal One our God, instill your fear in all your works
ve-eimatekha ‘al kol mah she-barata.	וְאִימַתְּךָ עַל כָּל מַה שֶּׁבָרַאתָ.	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-ye’asu khullam aguddah aḥat	וְיַעֲשׂוּ כָלֶם אֶגְדָּה אַחַת	Then all shall unite as one
la-‘asot retzonekha be-leivav shaleim.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב 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 tranquillity. 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 שִׂידַעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֹטָן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ:	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 meshihekha bi-mheirah ve-yameinu.	וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ וּפְתִחוֹן פֶּה לְמִיחָלִים לָךְ. שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעָרִיכַת נֵר לְבֵן-יִשָּׁי מְשִׁיחֶךָ בְּמִהְרָה בִּימֵינוּ:	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 וְכָל הָרִשְׁעָה 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.

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
 כַּכְּתוּב 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 לְדֹר וָדֹר.
 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 וְנוֹרָא שְׁמֶךָ
 וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כַּכְּתוּב –

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
 וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בַּצְּדָקָה:
 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.

קְדוּשַׁת הַיּוֹם
 אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
 וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ 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.

Vattitten lanu	וַתִּתֵּן 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 וְאֶת 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 for (recalling with love) shofar blasts,
(be-ahavah) mikra kodesh	(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ	a sacred occasion
zeikher li-tzi'at mitzrayim.	זִכְרֵ לִי־צִיאַת מִצְרַיִם:	recalling the Exodus from Egypt.
Mi-penei ḥata'einu galinu mei-artzeinu	מִפְּנֵי חַטָּאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ	Because of our sins we were exiled from our land,
ve-nitraḥaknu mei-'al admateinu.	וְנִתְרַחַקְנוּ מֵעַל אֲדַמַּתְנוּ:	driven far from our native soil.
Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
yehi ratzon mi-lefanekha	יְהִי רָצוֹן מִלְּפָנֶיךָ	may the spirit
she-yei'areh 'aleinu ru'ah mi-marom	שִׁיעָרָה עָלֵינוּ רוּחַ מִמְרוֹם	of this season inspire us
ba-yom ha-kadosh ha-zeh	בְּיוֹם הַקֹּדֶשׁ הַזֶּה	on this holy day
le-khonein et eretz yisra'el	לְכוֹנֵן אֶת אֶרֶץ יִשְׂרָאֵל	to rebuild the homeland of Israel;
le-ḥaddeish u-l-kaddeish otah la-'avodatekha.	לְחַדֵּשׁ וּלְקַדֵּשׁ אוֹתָהּ לְעַבְדוֹתֶךָ:	to renew and rededicate it to your service.
Ve-yishkon ba-aretz shalom va-ḥofesh	וַיִּשְׁכַּן בְּאֶרֶץ שְׁלוֹם וְחֹפֶשׁ	May peace and freedom abide in the land
tzedek u-mishpat.	צְדָקָה וּמִשְׁפָּט.	with righteousness and justice,
Ka-katuv 'al yad nevi'ekha	כְּכָתוּב עַל יַד נְבִיאֶיךָ –	as envisioned by your prophets:

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.

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.

וְנֹאמֵר – לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ
בְּכָל־הַר קֹדְשִׁי
כִּי־מְלֵאָה הָאָרֶץ דְּעָה
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 מְקַדְּשֵׁי שִׁבְעֵי
כָּל־עַם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ:

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 בּוֹ וְקִדְּשָׁתוּ
חֲמֵדַת יָמִים אוֹתוֹ קָרָאתָ
זִכָּר לְמַעֲשֵׂה 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-hayyei 'olam nata' be-tokheinu.

מלכויות

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שנתן לנו תורת אמת
וחיי 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
וגרלנו 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-shkhnat '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-arets mi-taḥat ein 'od.

ואנחנו כורעים ומשתחווים
ומודים

לפני מלך מלכי המלכים
הקדוש ברוך הוא.

שהוא נוטה שמים
ויסד ארץ

ומושב יקרו בשמים ממעל
ושכנת 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	עַל כֵּן נִקְוָה לָךְ	We therefore hope for you,
adonai eloheinu	יְהוָה אֱלֹהֵינוּ	Eternal One our God, that soon
li-r'ot meheirah be-tif'eret 'uzzekha	לְרֹאוֹת מְהִירָה בְּתִפְאֶרֶת עֲזֶךָ	we might see your radiant strength
le-ha'avir gillulim min ha-aretz	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	sweep away idolatry
ve-ha-elilim karot yikkareitun.	וְהָאֵלִילִים כָּרוֹת יִכָּרְתוּן.	and destroy false gods.
Le-takkein 'olam	לְתַקֵּן עוֹלָם	May <i>tikkun 'olam</i> , mending the world,
be-malkhut shaddai	בְּמַלְכוּת שַׁדַּי	make manifest your mighty dominion;
ve-khol benei vasar yikre'u vi-shmekha	וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ	that all humankind might invoke your name,
le-hafnot eilekha	לְהַפְנוֹת אֵלֶיךָ	and all the wicked of the earth
kol rish'ei aretz.	כָּל רִשְׁעֵי אֶרֶץ:	might fall away before you.
Yakkiru ve-yeide'u kol yoshevei teiveil	יִכְרְוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל	Let all who dwell on earth recognize
ki lekha tikhra' kol berekh	כִּי לָךְ תִּכְרַע כָּל בֶּרֶךְ	that to you every knee must bend
tishava' kol lashon.	תִּשָּׁבַע כָּל לָשׁוֹן.	and every mouth swear allegiance.
Lefanekha adonai eloheinu	לִפְנֵיךָ יְהוָה אֱלֹהֵינוּ	Before you, Eternal One our God,
yikhre'u ve-yippolu	יִכְרְעוּ וַיִּפְלוּ	will they humble themselves
ve-li-khvod shimkha yekar yitteinu.	וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ וַיִּתְנוּ.	and cherish the dignity of your name.
Vi-kabbelu khullam et 'ol malkhutekha	וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ	All will accept the yoke of your reign,
ve-timlokh 'aleihem meheirah	וְתִמְלֹךְ עֲלֵיהֶם מְהִירָה	that your sovereignty may soon embrace them
le-'olam va-'ed.	לְעוֹלָם וָעֶד:	for evermore.
Ki ha-malkhut shellekha hi	כִּי הַמַּלְכוּת שְׁלֹךְ הִיא	For dominion is yours
u-l-'olemei 'ad timlokh be-khavod.	וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.	and for all eternity you will rule with dignity.
Ka-katuv be-toratekha	כַּכְּתוּב בְּתוֹרַתְךָ –	As it is written in your Torah:
Adonai yimlokh le-'olam va-'ed.	יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:	“The Eternal will reign forever.” <i>Exodus 15</i>
Ve-ne'emar	וַנֹּאמֶר –	And it is said:
Lo hibbit aven be-ya'akov	לֹא-הִבִּיט אָוֶן בְּיַעֲקֹב	“No misfortune is in sight for Jacob,
ve-lo ra'ah 'amal be-yisra'el	וְלֹא-רָאָה עֲמַל בְּיִשְׂרָאֵל	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 תיבל 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 עוזו וגבור
יהוה גבור מלחמה:
שאו שערים ראשיכם
ושאו פתחי עולם
ויבא 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?”

Adonai tzeva'ot
hu melekh ha-kavod. Selah.

יהוה צבאות
הוא מלך הכבוד. סלה:

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.

ועל ידי עבדיך הנביאים
כתוב לאמר –
כה אמר יהוה
מלך ישראל וגאלו
יהוה צבאות
אני ראשון ואני אחרון
ומבלעדי אין אלהים:

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.

ונאמר –
ועלו מושעים בהר ציון
לשפט את הר עשו
והיתה ליהוה המלוכה:

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.

ונאמר –
והיה יהוה למלך
על כל הארץ
ביום ההוא יהיה יהוה אחד
ושמו אחד:

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.

ובתורתך כתוב לאמר –
שמע ישראל יהוה אלהינו
יהוה אחד:

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.

Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors
melokh 'al kol ha-'olam kullo	מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ	let your Presence rule
bi-khvodekha	בְּכְבוֹדְךָ	over the entire world,
ve-hinnasei 'al kol ha-aretz bi-karekha	וְהִנָּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרֶךָ	let your love reign over all the earth,
ve-hofa' ba-hadar ge'on 'uzzekha	וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֲזֶךָ	let your powerful majestic splendour shine forth
'al kol yoshevei teiveil artzekha.	עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ.	upon all who inhabit your earth.
Ve-yeida' kol pa'ul	וַיֵּדַע כָּל פְּעוּל	Then every one of your works will know
ki attah pe'alto	כִּי אַתָּה פָּעַלְתּוּ	that you are its Maker,
ve-yavin kol yatzur	וַיְבִין כָּל יְצוּר	and every creature will understand
ki attah yetzarto	כִּי אַתָּה יְצַרְתּוּ	you are its Creator.
ve-yomar kol asher neshamah be-appo	וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ	Everything that breathes shall declare
adonai elohei yisra'el melek	יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ	the Eternal, God of Israel, is Sovereign
u-malkhuto ba-kol mashalah.	וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:	whose rule extends over all.
Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
(retzeih vi-mnuḥateinu)	(רִצֵּה בְּמִנוּחֵינוּ)	(accept our rest,)
kaddesheinu be-mitzvotekha	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	make us holy through your mitzvot,
ve-tein ḥelkeinu be-toratekha	וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ	and imbue our lives with your Torah.
sabbe'einu mi-tuvekha	שַׁבְּעֵנוּ מִטּוֹבְךָ	Satisfy us with your goodness,
ve-sammeḥeinu bi-shu'atekha.	וְשִׂמְחֵנוּ בִישׁוּעָתְךָ.	let us rejoice in divine fulfillment,
(Ve-hanḥileinu adonai eloheinu	(וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ)	(and in your gracious love, Eternal One our God,
be-ahavah u-v-ratzon shabbat kodshekha	בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ	let us inherit your holy Shabbat.
ve-yanuḥu vah yisra'el	וַיָּנוּחוּ בָּהּ יִשְׂרָאֵל	Let all Israel rest on it,
mekaddeshei shemekha)	(מְקַדְּשֵׁי שְׁמֶךָ)	they who sanctify your name.)
ve-taheir libbeinu le-'ovdekha be-emet.	וְטַהַר לִבֵּנוּ לְעֹבְדֶיךָ בְּאֵמֶת.	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 אֱמֶת
וְדַבְרְךָ אֱמֶת וְקַיָּם לְעֵד:
בָּרוּךְ 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-mabbait 'ad sof
kol ha-dorot.
Ki tavi hok zikkaron
le-hippakeid kol ru'ah va-nafesh
le-hizzakheir ma'asim rabbim
va-hamon beriyyot le-ein takhlit.

זְכוֹרוֹת
אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם
וּפּוֹקֵד כָּל יְצוּרֵי קֶדֶם.
לְפָנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת
וְהַמּוֹן נִסְתָּרוֹת שֶׁמִּבְּרֵאשִׁית.
כִּי אֵין שִׁיחָה
לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ
וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
אַתָּה זֹכֵר אֶת כָּל הַמַּפְעֵל
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
לְהִזְכֹּר 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 הוֹדַעְתָּ
וּמִלְפָּנִים 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.

זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךָ
זְכוֹרֹן לַיּוֹם רֵאשׁוֹן.
כִּי חֹק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

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*

Ve'al ha-medinot bo yei'ameir
eizo la-herrev ve-eizo la-shalom
eizo la-ra'av ve-eizo la-sova'.

וְעַל הַמְּדִינֹת בּוֹ יֵאמַר—
אִיזוֹ לַחֲרֹב וְאִיזוֹ לְשָׁלוֹם
אִיזוֹ לָרֶעֶב וְאִיזוֹ לְשֹׂבַע.

Upon countries sentence is pronounced:
which are destined for war, and which for peace,
which for famine, and which for abundance.

U-vriyyot bo yippakeidu
le-hazkiram le-hayyim ve-la-mavet.

וּבְרִיּוֹת בּוֹ יִפְקְדוּ
לְהַזְכִּירָם לַחַיִּים וְלַמָּוֶת.

Every single creature is brought to account
and recorded for life or for death.

Mi lo nifkad ke-ha-yom ha-zeh
ki zeikher kol ha-yatzur
lefanekha ba

מִי לֹא נִפְקַד כְּהַיּוֹם הַזֶּה
כִּי זֵכֶר כָּל הַיְצוּר
לְפָנֶיךָ בָּא

Who is not brought to account on this day?
For the remembrance of every creature
comes before you;

ma'aseih ish u-fkuddato
va'alilot mitz'adei gaver
mahshevot adam ve-tahbulotav
ve-yitzrei ma'alelei ish.

מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ
וְעֲלִילוֹת מִצְעָדֵי גֹבֵר
מַחְשְׁבוֹת אָדָם וְתַחְבּוּלוֹתָיו
וַיְצַרֵי מַעֲלְלֵי אִישׁ:

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.

אַשְׁרֵי אִישׁ שֶׁלֹּא יִשְׁכַּחֲךָ
וּבֶן אָדָם יִתְאַמֵּץ בְּךָ.
כִּי דוֹרְשֵׁיךָ לְעוֹלָם לֹא יִכָּשְׁלוּ
וְלֹא יִכְלְמוּ לְנֹצֵחַ
כָּל הַחוֹסִים בְּךָ.

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.

Ki zeikher kol ha-ma'asim lefanekha ba
ve-attah doreish ma'aseih khullam.
Ve-gam et no'ah be-ahavah zakharta

כִּי זֵכֶר כָּל הַמַּעֲשִׂים לְפָנֶיךָ בָּא
וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָלָם:
וְגַם אֶת נֹחַ בְּאַהֲבָה זָכַרְתָּ

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,

Vattifkedeihu bi-dvar yeshu'ah
ve-rahamim
ba-havi'akha et mei ha-mabbul
le-shaheit kol basar
mi-penei ro'a' ma'al'leihem.
'Al ken zikhrono ba lefanekha
adonai eloheinu
le-harbot zar'oo
ke-'afrot teveil
ve-tze'etza'av ke-hol ha-yam.

וּתְפַקְדֵהוּ בְדַבַּר יְשׁוּעָה וְרַחֲמִים
בְּהַבִּיאֶךָ אֶת מֵי הַמַּבּוּל
לְשַׁחַת כָּל בָּשָׂר
מִפְּנֵי רָע מַעַלְלֵיהֶם.
עַל כֵּן זָכְרוּנוּ בָּא לְפָנֶיךָ
יְהוָה אֱלֹהֵינוּ
לְהַרְבּוֹת זְרַעוֹ
בְּעַפְרוֹת תֵּיבֵל
וּצְאִיצְאוּ 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'ah
ve-et kol ha-hayyah
ve-et kol ha-beheimah
asher itto ba-teivah
vayya'aveir elohim ru'ah 'al ha-aretz
vayyashokku ha-mayim.

כְּכָתוּב בְּתוֹרַתְךָ –
וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ
וְאֵת כָּל-הַחַיָּה
וְאֵת-כָּל-הַבְּהֵמָה
אֲשֶׁר אִתּוֹ בַּתֵּיבָה
וַיַּעֲבֵר 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-נִאֲקָתָם
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 –
וּזְכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב
וְאִף 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 אֲבָרְהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:	and also my Covenant with Abraham will I recall; and I will remember the land.” <i>Leviticus 26</i>
U-v-divrei kodshekha katuv leimor Zeikher’ ‘asah le-nifle’otav ḥannun ve-rahum adonai.	וּבְדִבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר – זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו חֲנוּן וְרַחֻם 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>
Ve-ne’emar Teref natan li-rei’av yizkor le-‘olam berito.	וְנֹאמַר – 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>
Ve-ne’emar Vayyizkor lahem berito vayyinnaḥeim ke-rov ḥasadav.	וְנֹאמַר – וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנְחֵם כְּרֹב חֲסָדָו:	And it is said: “For their sake God remembered the Covenant, and with abundant kindness forgave them.” <i>Psalm 106</i>
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.	וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר – הֲלֹךְ וְקָרַאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר כֹּה אָמַר יְהוָה זָכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבַת כְּלוּלוֹתֶיךָ לָכֶתֶךָ אַחֲרַי בַּמִּדְבָּר בְּאָרֶץ 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>

Ve-ne'emar

Ve-zakharti ani et beriti otakh
bi-mei ne'urayikh vahakimoti lakh
berit 'olam.

וְנֵאמָר –

וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אִתְּךָ
בְּיָמַי נְעוּרֶיךָ וְהִקִּימוֹתִי 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 ezkerennu 'od
'al ken hamu mei'ai lo
raḥeim arahamennu
ne'um adonai.

וְנֵאמָר –

הֲבֵן יָקִיר לִי אֶפְרַיִם
אִם יֶלֶד שְׁעִישׁוּעִים
כִּי־מֵדַי דַּבַּרְתִּי בּוֹ
זָכֹר אֶזְכְּרֶנּוּ עוֹד
עַל־כֵּן הָמוּ 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,
says the Eternal.”

Jeremiah 31

Eloheinu v-eilohei avoteinu

zokhreinu be-zikkaron tov lefanekha
u-fokdeinu bi-fkuddat yeshu'ah
ve-rahmim
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.

SYNOPSIS

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ
וּפְקֹדֵנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים
מִשְׁמַי שְׁמַי קִדְמָה.
וְזָכֹר לָנוּ יְהוָה אֱלֹהֵינוּ
אֶת הַבְּרִית וְאֶת הַחֶסֶד
וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ
לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה
וּתְרַאֶה לְפָנֶיךָ
עֲקֵדָה שְׁעָקַד אֲבְרָהָם אָבִינוּ
אֶת יִצְחָק בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ
וּכְבַּשׁ רַחֲמָיו
לְעֲשׂוֹת רְצוֹנְךָ בְּלִבְךָ שְׁלָם.

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	כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ	Thus let your compassion for us
et ka'askha mei-'aleinu.	אֶת כַּעֲסֶךָ מֵעֲלֵינוּ.	overcome your anger.
U-v-tuvekha ha-gadol	וּבְטוֹבְךָ הַגָּדוֹל	In your great goodness
yashuv ḥaron appekha mei-'ammekha	יָשׁוּב חֲרוֹן אַפְּךָ מֵעַמְּךָ	withdraw your fury from your people,
u-mei-'irekha u-mi-naḥalatekha.	וּמֵעִירֶךָ וּמִנַּחֲלָתֶךָ.	from your city and inheritance.
Ve-kayyeim lanu adonai eloheinu	וְקַיִם לָנוּ יְהוָה אֱלֹהֵינוּ	Fulfill for us, Eternal One our God,
et ha-davar she-hivtaḥtanu	אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתֶךָ	the promise made in your Torah
be-toratekha	עַל יְדֵי מֹשֶׁה עַבְדְּךָ	through Moses your servant
'al yedei moshe 'avdekha	מִפִּי כְבוֹדְךָ בְּאִמּוֹר –	at your behest:
mi-pi khevodekha ka-amur		

Vezakharti lahem	וְזָכַרְתִּי לָהֶם	“For their sake will I remember
berit rishonim asher	בְּרִית רִאשׁוֹנִים אֲשֶׁר	the Covenant with their ancestors
hotzeiti otam mei-eretz mitzrayim	הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם	whom I took out of Egypt
le-'einei ha-goyim	לְעֵינֵי הַגּוֹיִם	in the sight of the nations,
li-hyot lahem I-eilohim ani adonai.	לְהִיוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה:	to be their God; I am the Eternal.” <i>Leviticus 26</i>

Ki zokheir kol ha-nishkaḥot	כִּי זוֹכֵר כָּל הַנִּשְׁכָּחוֹת	For you are the One who remembers
attah hu mei-'olam	אַתָּה הוּא מֵעוֹלָם	all the forgotten things of eternity;
ve-ein shikh'ḥah lifnei khissei	וְאֵין שִׁכְחָה לְפָנַי כִּסֵּא כְבוֹדְךָ.	there is no forgetfulness in your Presence.
khevodekha.	וְעַקְדַת יִצְחָק לְזֵרְעוֹ	Remember today the binding of Isaac,
Va-'akeidat yitzḥak le-zar'ó	הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר:	with compassion for his descendants.
ha-yom be-raḥamim tizkor.	בָּרוּךְ אַתָּה יְהוָה	Praised are you, Eternal One
Barukh attah adonai	זוֹכֵר הַבְּרִית:	who remembers the Covenant.
zokheir ha-berit.		

God as the source of vision.

Shofarot

Attah nigleita ba-ʿanan kevodekha

ʿal ʿam kodshekha

le-dabbeir ʿimmam.

Min ha-shamayim hishmaʿtam kolekha

ve-nigleita ʿaleihem be-ʿarfallei tohar.

Gam kol ha-ʿolam kullo

ḥal mi-panekha

u-vriyyot bereishit ḥaredu mimekka

be-higgalotekha malkeinu

ʿal har sinai

le-lammeid le-ʿammekha torah u-mitzvot.

Vattashmiʿim et hod kolekha

ve-dibberot kodshekha mi-lahavot eish.

Be-kolot u-vrakim

ʿaleihem nigleita

u-v-kol shofar ʿaleihem hofaʿta.

Ka-katuv be-toratekha

Vayehi va-yom ha-shelishi

bi-hyot ha-boker

vayehi kolot u-vrakim

ve-ʿanan kaveid ʿal ha-har

ve-kol shofar ḥazak meʿod

vayyeḥerad kol ha-ʿam asher
ba-maḥaneh.

שופרות

אַתָּה נִגְלִיתָ בְּעָנָן כְּבוֹדֶיךָ

עַל עַם קֹדְשְׁךָ

לְדַבֵּר עִמָּם.

מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ

וְנִגְלִיתָ עֲלֵיהֶם בְּעַרְפְּלֵי טָהָר.

גַּם כָּל הָעוֹלָם כָּלוּ

חָל מִפְּנֵיךָ

וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ

בְּהִגְלוֹתֶיךָ מִלְּפָנָיו

עַל הַר סִינַי

לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת.

וַתִּשְׁמִיעַם אֶת הוֹד קוֹלְךָ

וְדַבְּרוֹת קֹדְשְׁךָ מִלְּהַבּוֹת אֵשׁ.

בְּקוֹלוֹת וּבְרָקִים

עֲלֵיהֶם נִגְלִיתָ

וּבְקוֹל שׁוֹפָר עֲלֵיהֶם הוֹפַעְתָּ:

כְּכָתוּב בְּתוֹרַתְךָ –

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי

בְּהֵיט הַבֹּקֶר

וַיְהִי קִלְת וּבְרָקִים

וְעָנָן כָּבֵד עַל-הָהָר

וְקוֹל שׁוֹפָר חָזָק מְאֹד

וַיִּיחַרד 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

Ve-ne'emar	וְנֹאמַר –	And it is said:
Vayehi kol ha-shofar holeikh ve-ḥazeik me'od moshe yedabbeir ve-ha-elohim ya'anenu ve-kol.	וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל:	“The blast of the shofar grew stronger and stronger. Moses spoke and God answered him with a voice.”
		<i>Exodus 19</i>
Ve-ne'emar	וְנֹאמַר –	And it is said:
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.	וְכָל-הָעָם רָאִים אֶת-הַקּוֹלוֹת וְאֶת-הַלְפִידִם וְאֶת קוֹל הַשּׁוֹפָר וְאֶת-הָהָר עָשָׁן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרָחֹק:	“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>
U-v-divrei kodshekha katuv leimor 'Ala elohim bi-tru'ah adonai be-kol shofar.	וּבְדַבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר – עֲלֵה אֱלֹהִים בְּתִרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:	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>
Ve-ne'emar	וְנֹאמַר –	And it is said:
Ba-ḥatzotzerot ve-kol shofar ha-ri'u lifnei ha-melekh adonai.	בְּחִצְצוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:	“With trumpet and shofar blast raise a fanfare to the Sovereign, the Eternal.”
		<i>Psalm 98</i>
Ve-ne'emar	וְנֹאמַר –	And it is said:
Tik'u va-ḥodesh shofar ba-keseh le-yom ḥaggeinu.	תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חַגֵּנוּ:	“Sound the shofar on the New Moon, at the appointed time for our New Year.

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.”

Ki ḥok le-yisra'el hu
mishpat l-eilohei ya'akov.

כִּי חֹק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

When it is a law for Israel,
it is an ordinance for the God of Jacob.”

Psalm 81

Ve-ne'emar
Haleluyah.
Halelu el be-kodsho
haleluhu bi-rki'a' 'uzzo.

וְנֹאמַר –
הַלְלוּיָהּ.
הַלְלוּ-אֵל בְּקֹדְשׁוֹ
הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ:

And it is said:
“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 בְּתִקְעַ שׁוֹפָר
הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

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-שָׁמַע
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
תְּהַלֵּל יָהּ. הַלְלוּיָהּ:

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

Kol ha-neshamah
tehalleil yah. Haleluyah.

כָּל הַנְּשָׁמָה
תְּהַלֵּל יָהּ. 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 עַבְדֶּיךָ הַנְּבִיאִים
כָּתוּב לֵאמֹר –
כָּל-יֹשְׁבֵי תֵבֶל
וְשֹׁכְנֵי אֶרֶץ
בְּנִשְׂאֵ-גַם הָרִים 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
vehishtahavu l-adonai
be-har ha-kodesh bi-rushalayim.

וְנֹאמַר –
וְהָיָה בַיּוֹם הַהוּא
יִתְקַע בְּשׁוֹפָר גָּדוֹל
וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר
וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם
וְהִשְׁתַּחֲוּוּ לַיהוָה
בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם:

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 –
וַיֵּהוּהוּ עֲלֵיהֶם יִרְאֶה
וַיֵּצֵא כְּבָרֶק חִצּוֹ
וַאֲדֹנָי אֱלֹהִים בְּשׁוֹפָר יִתְקַע
וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:
יְהוָה צְבָאוֹת יִגֵּן עֲלֵיהֶם –
בֵּן תִּגֵּן עַל עַמּוֹךְ יִשְׂרָאֵל
בְּשָׁלוֹמֶךָ:

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 גַם 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-simḥat 'olam.

Ki sham 'asu avoteinu lefanekha

et korbenot ḥovoteihem

ki-mtzuvveh be-toratekha

'al yedei moshe 'avdekha

mi-pi khevodekha ka-amur

U-v-yom simḥatkhem u-v-mo'adeikhem

u-v-rashei ḥodsheikhem

utka'tem ba-ḥatzotzerot

'al 'oloteikhem

ve-'al zivḥei shalmeikhem

vehayu lakhem le-zikkaron

lifnei eloheikhem

ani adonai eloheikhem.

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-rah'amim.

וְקָרַב פְּזוּרֵינוּ

מִבֵּין הַגּוֹיִם

וְנִפְּצוֹתֵינוּ כַּנֵּיס מִיַּרְכֵּתֵי אֶרֶץ.

וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה

וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ

בְּשִׂמְחַת עוֹלָם.

כִּי שָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ

אֶת קִרְבָּנוֹת הַחֻבּוֹתֵיהֶם

כְּמִצְוֶה בְּתוֹרָתְךָ

עַל יְדֵי מֹשֶׁה עַבְדְּךָ

מִפִּי כְבוֹדְךָ כְּאָמוֹר –

וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם

וּבְרָאשֵׁי חֹדְשְׁכֶם

וּתְקַעְתֶּם בַּחֲצֹצְרוֹת

עַל עֲלֹתֵיכֶם

וְעַל זְבָחֵי שְׁלָמֵיכֶם

וְהָיוּ לָכֶם לְזִכְרוֹן

לְפָנַי אֱלֹהֵיכֶם

אֲנִי יְהוָה אֱלֹהֵיכֶם:

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר

וּמְאִיזֵן תְּרוּעָה

וְאֵין דּוֹמֶה לָּךְ:

בְּרוּךְ אַתָּה יְהוָה

שׁוֹמֵעַ קוֹל תְּרוּעַת

עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

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

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.

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.

עבודה

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

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.

Ve-teḥezenah ‘eineinu be-shuvekha
le-tziyyon be-rahāmim.
Barukh attah adonai
ha-mahazir shekhinato le-tziyyon.

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

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 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.

הודאה

מוֹדִים אַנְחֵנוּ לָךְ
שְׂאֵתָה הוּא יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי כָּל בָּשָׂר:
צוּר חַיֵּינוּ מְגֵן 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.

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.

Ha-tov ki lo khalu raḥamekha הטוב כי לא כלו רחמיך
 ve-ha-meraḥeim ki lo tammu ḥasadekha והמרחם כי לא תמו חסדיך
 mei-‘olam kivvinu lakh. מעולם קוינו לך:

Ve-‘al kullam yitbarakh ועל כלם יתברך ויתרומם שמך
 ve-yitromam shimkha מלפנו תמיד לעולם ועד:
 malkeinu tamid le-‘olam va-‘ed.

U-khtov le-ḥayyim tovim וכתוב לחיים טובים
kol benei veritekha. כל בני בריתך:

Ve-khol ha-ḥayyim yodukha selah וכל החיים יודוך סלה
 vi-halelu et shimkha be-emet ויהללו את שמך באמת
 ha-el yeshu‘ateinu ve-‘ezrateinu selah. האל ישועתנו ועזרתנו סלה:
 Barukh attah adonai ha-tov shimkha ברוך אתה יהוה הטוב שמך
 u-lkha na‘eh le-hodot. ולך נאה להודות:

God as the source of peace.

Shalom

Eloheinu v-eilohei avoteinu. אלהינו ואלהי אבותינו.
 Berekheinu va-berakhah ha-meshulleshet ברכנו בברכה המשלשת
 ha-amurah mi-pi aharon u-vanav האמורה מפי אהרן ובניו—
 Yevarekh’kha adonai ve-yishmerekha. יברכה יהוה וישמרהך:
 Ken yehi ratzon. בן יהי רצון:

Ya’eir adonai panav eilekha יאר יהוה פניו אליך
 vi-ḥunnekka. ויחנך:
 Ken yehi ratzon. בן יהי רצון:

Yissa adonai panav eilekha שא יהוה פניו אליך
 ve-yaseim lekha shalom. וישם לך שלום:
 Amen. Ken yehi ratzon. אמן. בן יהי רצון:

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.

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
 חֵן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
 בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פְּנֵיךָ.

כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ
 יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:
 וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
 וְאֶת 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.

Barukh attah adonai
 ‘oseih ha-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם
 וּפְרִנְסָה טוֹבָה
 נִזְכָּר וְנִקְטָע לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְהוָה
 עוֹשֵׂה הַשְׁלוֹם:

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.

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 מִרְעַ
 וּשְׂפָתַי מִדַּבֵּר מִרְמָה
 וְלִמְקַלְלֵי נַפְשִׁי תִדְדֹם
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה:
 פֶּתַח לְבָבִי בְּתוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ תִרְדֹּף נַפְשִׁי:
 יִהְיוּ לְרָצוֹן אִמְרֵי פִי
 וְהֶגְיוֹן לְבָבִי
 לְפָנֶיךָ
 יְהוֹה 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-ahavah 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 yiḥul levaveinu
 li-r'ot et shemekha
 ve-tavo lefanekha
 korat nafsheinu le-tovah. Amen.

יְהִי רָצוֹן מִלְּפָנֶיךָ
 יְהוֹה אֱלֹהֵינוּ
 שֶׁתִּשְׁכֵּן בְּפִוְרֵינוּ
 אֶהְבָּה וְאַהֲבָה וְשָׁלוֹם וְרַעוּת:
 וְתַרְבֵּה גְבוּלֵנוּ בְּתַלְמִידִים
 וְתִצְלִיחַ סוּפֵנוּ אַחֲרִית וְתִקְוָה:
 וְתִשֵּׂם חֶלְקֵנוּ בְּגַן עֵדֶן
 וְתַקְנֵנוּ בְּחֵבֵר טוֹב
 וְיִצֵּר טוֹב בְּעוֹלָמְךָ.
 וְנִשְׁכֵּם וְנִמְצָא יְחוּל 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)

We rise as the Ark is opened.

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-teishev '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.

ונתנה תקף

ונתנה תקף קדשת היום

כי הוא נורא ואיום

ובו תנשא מלכותך

ויכון בְּחֶסֶד כְּסֵאֶךָ

ותשב עליו באמת.

אמת כי אתה הוא דין ומוכיה

ויודע ועד

וכותב וחותם וסופר ומונה

ותזכור כל הנשכחות

ותפתח את ספר הזכרונות

וימאליו יקרא

וחותם 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.

U-v-shofar gadol yittaka'	וּבְשׁוֹפָר גָּדוֹל יִתְקַע	A great shofar is sounded,
ve-kol demamah dakkah yishama'	וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע	yet a still small voice is heard.
u-mal'akhim yeihafeizun	וּמַלְאָכִים יִחְפְּזוּן	The angels are alarmed,
ve-ḥil u-r'adah yoḥeizun	וְחִיל וְרַעְדָּה יֹאחֲזוּן	gripped by fear and trembling.
ve-yomeru hinneih yom ha-din	וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין	They cry: "Behold, the Day of Judgment!"
li-fkod 'al tzeva marom ba-din	לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין	For the heavenly hosts pass before you in judgment
ki lo yizku ve-'einekha ba-din.	כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בְּדִין:	and even they are found wanting.
Ve-khol ba'ei 'olam	וְכָל בְּאֵי עוֹלָם	All who have entered the world
ya'avrun lefanekha ki-vnei maron.	יַעֲבְרוּן לְפָנֶיךָ כְּבְנֵי מְרוֹן:	pass before you like a flock of sheep.
Ke-vakkarat ro'eh 'edro	כְּבִקְרַת רוֹעֵה עֵדְרוֹ	Like a shepherd who takes account of his flock,
ma'avir tzono taḥat shivto	מֵעֵבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ	causing each one to pass beneath his staff,
ken ta'avir ve-tispor ve-timneh	כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה	so you review, recount, and appraise
ve-tifkod nefesh kol ḥai.	וְתִפְקוֹד נֶפֶשׁ כָּל חַי.	the life of every living being.
Ve-taḥtokh kitzvah le-khol beriyyah	וְתַחְתּוֹךְ קִצְוָה לְכָל בְּרִיָּה	You set a limit for every creature's life
ve-tikhtov et gezar dinam.	וְתִכְתּוֹב אֶת גְּזַר דִּינָם:	and determine each one's destiny.

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" (I 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 yeihateimun	בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן וּבְיוֹם צוֹם כִּפּוּר יִחְתָּמוּן—	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 בְקִצּוֹ וּמִי לֹא בְקִצּוֹ.	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 בְאֵשׁ וּמִי בַמַּיִם מִי בַחֶרֶב וּמִי בַחַיָּה מִי בָרָעֵב וּמִי בַצָּמָא מִי בָרַעֵשׁ וּמִי בַמַּגְפָּה מִי בַחֲנִיקָה וּמִי בַסְּקִילָה.	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 יָנוּעַ מִי יִשְׁקֵט וּמִי יִטְרַף מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר מִי יַעֲנִי וּמִי יַעֲשִׂיר 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.	וְתַשׁוּבָה וְתַפִּלָּה 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.

Ki ke-shimkha ken tehillatekha
 kasheh li-kh'os ve-no'ah li-rtzot
 ki lo taḥpotz be-mot ha-meit
 ki im be-shuvo mi-darko veḥayah.
 Ve-'ad yom moto teḥakkeh 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 laḥmo
 mashul ke-ḥeres ha-nishbar
 ke-ḥatzir yaveish u-kh-tzitz noveil
 ke-tzeil 'oveir u-kh-'anan kalah
 u-kh-ru'ah noshavet u-kh-avak porei'ah
 ve-kha-ḥalom ya'uf.

Ve-attah hu melekh
 el ḥai ve-kayyam.

כִּי בְשִׂמְךָ בֵּן תְּהִלָּתְךָ
 קָשָׁה לְכַעֵס וְנוֹחַ לְרַצּוֹת
 כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּית
 כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחַיָּה.
 וְעַד יוֹם מוֹתוֹ תַּחְכֵּה לוֹ
 אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ:
 אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם
 וְאַתָּה יוֹדֵעַ יִצְרָם
 כִּי הֵם בָּשָׂר וְדָם.

אָדָם יְסוּדוֹ מֵעָפָר וְסוֹפוֹ לְעָפָר
 בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ
 מְשׁוּל כְּחֶרֶס הַנִּשְׁבָּר
 כְּחֻצִיר יָבֵשׁ וְכֻצִּיץ נוֹבֵל
 כְּצֵל עוֹבֵר וְכַעֲנַן כָּלָה
 וְכְרוּחַ נוֹשֶׁבֶת וְכַאֲבָק פּוֹרֵחַ
 וְכַחֲלוֹם יַעוּף:

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.

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 yehidi 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-hoteikh hayyim le-khol hai.

Ve-khol ma'aminim she-hu hai ve-kayyam.

Ha-tov u-meitiv la-ra'im ve-la-tovim.

Ve-khol ma'aminim she-hu tov la-kol.

וכל מאמינים

האוחז ביד מדת משפט.

וכל מאמינים שהוא אל אמונה:

הבוהן ובודק גנזי נסתרות.

וכל מאמינים שהוא בוחן כליות:

הגואל ממות ופודה משחת.

וכל מאמינים שהוא גואל חזק:

הדן יחידי לבאי עולם.

וכל מאמינים שהוא דין אמת:

ההגוי באהיה אשר אהיה.

וכל מאמינים שהוא היה והיה ויהיה:

הודאי שמו בן תהלתו.

וכל מאמינים שהוא ואין בלתו:

הזוכר למזכריו טובות זכרונות.

וכל מאמינים שהוא זוכר הברית:

החותך חיים לכל חי.

וכל מאמינים שהוא חי וקיים:

הטוב ומטיב לרעים ולטובים.

וכל מאמינים שהוא טוב לכל:

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.

Ha-yodei'a' yeitzer kol yetzurim.

Ve-khol ma'aminim she-hu yotzeram ba-baten.

הַיּוֹדֵעַ יוֹצֵר כָּל יְצוּרִים.

וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵרָם בְּבֶטֶן:

Ha-kol yakhol ve-kholelam yaḥad.

Ve-khol ma'aminim she-hu kol yakhol.

הַכֹּל יָכוֹל וְכוֹלֵלָם יַחַד.

וְכָל מַאֲמִינִים שֶׁהוּא כָּל יָכוֹל:

Ha-lan be-seiter be-tzeil shaddai.

Ve-khol ma'aminim she-hu levaddo hu.

הֵלֵן בְּסִתֵּר בְּצֵל שְׁדַי.

וְכָל מַאֲמִינִים שֶׁהוּא לְבָדּוֹ הוּא:

Ha-mamlikh melakhim ve-lo ha-melukhah.

Ve-khol ma'aminim she-hu melekh 'olam.

הַמְּמַלִּיךְ מַלְכִים וְלוֹ הַמְּלוּכָה.

וְכָל מַאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם:

Ha-noheig be-ḥasdo kol dor.

Ve-khol ma'aminim she-hu notzeir ḥased.

הַנוֹהֵג בְּחֶסֶדּוֹ כָּל דּוֹר.

וְכָל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:

Ha-soveil u-ma'lim 'ayin mi-sorerim.

Ve-khol ma'aminim she-hu solei'aḥ selah.

הַסּוֹבֵל וּמַעֲלִים עֵין מְסוֹרְרִים.

וְכָל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סְלָה:

Ha-'elyon ve-'eino el yerei'av.

Ve-khol ma'aminim she-hu 'oneh laḥash.

הָעֶלְיוֹן וְעֵינוֹ אֵל יִרְאֵיו.

וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֶה לְחֵשׁ:

Ha-potei'aḥ sha'ar le-dofeki bi-tshuvah.

Ve-khol ma'aminim she-hu petuḥah yado.

הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בְּתִשׁוּבָה.

וְכָל מַאֲמִינִים 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 מַאֲמִינִים שֶׁהוּא צַדִּיק וַיִּשָּׂר:

Ha-ketzar be-za'am u-ma'arikh af.

Ve-khol ma'aminim she-hu kasheh li-kh'os.

הַקָּצֵר בְּזַעַם וּמְאַרֵּיךְ אֵף.

וְכָל מַאֲמִינִים 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.

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.

Ve-khol ma'aminim she-hu rakh li-rtzot.

הַרְחֹם וּמַקְדִּים רַחֲמִים לְרֹגֵז.

וְכֹל מְאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:

Ha-shaveh u-mashveh katon ve-gadol.

Ve-khol ma'aminim she-hu shofeit tzedek.

הַשְׁוֶה וּמַשְׁוֶה קָטָן וְגָדוֹל.

וְכֹל מְאֲמִינִים שֶׁהוּא שׁוֹפֵט צְדָק:

Ha-tam u-mittammeim 'im temimim.

Ve-khol ma'aminim she-hu tamim po'olo.

הֵתָם וּמִתְמַמִּים עִם תְּמִימִים.

וְכֹל מְאֲמִינִים שֶׁהוּא תָּמִים 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-ḥayyei 'olam nata' be-tokheinu.

We rise as the Ark is opened.

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-mishpehot ha-adamh
she-lo sam ḥelkeinu 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 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-shkkinat '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 ומשתחוים

ומודים

לפני מלך מלכי המלכים

הקדוש ברוך הוא.

שהוא נוטה שמים

ויסד ארץ

ומושב יקרו בשמים ממעל

ושכינת עוזו 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.

בְּשָׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

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.

עַל בֵּן נִקְוָה לְךָ
יְהוָה אֱלֹהֵינוּ
לְרֹאוֹת מְהִירָה בְּתִפְאֶרֶת עֲזֶךָ
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.

We therefore hope for you,
Eternal One our God, that soon
we might see your radiant strength
sweep away idolatry
and destroy false gods.

Le-takkein 'olam
be-malkhut shaddai
ve-khol benei vasar yikre'u vi-shmekha
le-hafnot eilekha
kol rish'ei aretz.

לְתַקֵּן עוֹלָם
בְּמַלְכוּת שַׁדַּי
וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל רִשְׁעֵי אֶרֶץ:

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.

Yakkiru ve-yeide'u kol yoshevei teiveil
ki lekha tikhra' kol berekh
tishava' kol lashon.

יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵיבֵל
כִּי לְךָ תִכְרַע כָּל בָּרֶךְ
תִּשָׁבַע כָּל לָשׁוֹן.

Let all who dwell on earth recognize
that to you every knee must bend
and every mouth swear allegiance.

Lefanekha adonai eloheinu
yikhre'u ve-yippolu
ve-li-khvod shimkha yekar yitteinu.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְלוּ
וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ יִתְנוּ.

Before you, Eternal One our God,
will they humble themselves
and cherish the dignity of your name.

Vi-kabbelu khullam et 'ol malkhutekha
ve-timlokh 'aleihem meheirah
le-'olam va-'ed.

וַיִּקְבְּלוּ כָלֵם אֶת עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהִירָה
לְעוֹלָם וָעֶד:

All will accept the yoke of your reign,
that your sovereignty may soon embrace them
for evermore.

Ki ha-malkhut shellekha hi
u-l-'olemei 'ad timlokh be-khavod.

כִּי הַמַּלְכוּת שְׁלֶךָ הִיא
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

For dominion is yours
and for all eternity you will rule with dignity.

Ka-katuv be-toratekha
Adonai yimlokh le-'olam va-'ed.

כְּכָתוּב בְּתוֹרַתְךָ—
יְהוָה יִמְלֹךְ לְעַלְמֵי וָעֶד:

As it is written in your Torah:
“The Eternal will reign forever.”

Exodus 15

Ve-ne'emar

Vehayah adonai le-melekh

'al kol ha-aretz

ba-yom ha-hu yihyeh adonai ehad

u-shmo ehad.

וְנֵאמַר –

וְהָיָה יְהוָה לְמֶלֶךְ

עַל-כָּל-הָאָרֶץ

בַּיּוֹם הַהוּא יְהִיָּה 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***We remain standing as the Ark is closed.**

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

mabbitt u-makshiv

le-kol teki'ateinu.

U-tkabbeil be-rah'amim u-v-ratzon

seider malkhuyoteinu.

אַרְשֶׁת שִׁפְתֵינוּ יַעְרֹב לְפָנֶיךָ

אֶל רָם וְנִסָּא.

מִבִּין וּמְאִזִּין

מִבֵּית וּמִקְשִׁיב

לְקוֹל תְּקִיעֹתֵינוּ.

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן

סֵדֶר מַלְכוּיֹתֵינוּ:

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 *malkhuyot* prayers.**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

זכרונות ZIKHRONOT

We rise.

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 ezkerennu ‘od

‘al ken hamu mei‘ai lo

raḥeim arahamennu

ne‘um adonai.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים
כָּתוּב לֵאמֹר –

הֲלֹךְ וּקְרֵאתָ

בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר

כֹּה אָמַר יְהוָה

זָכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ

אֲהַבַת כְּלוּלֹתֶיךָ

לְכַתֵּךְ אַחֲרַי בְּמִדְבָּר

בְּאַרְצוֹ לֹא זְרוּעָה:

וְנֹאמַר –

וּזְכַרְתִּי אֲנִי אֶת-בְּרִיתִי אִתְּךָ

בַּיָּמִי נְעוּרֶיךָ וְהִקִּימוֹתִי לְךָ

בְּרִית עוֹלָם:

וְנֹאמַר –

הֲבֵן יָקִיר לִי אֶפְרַיִם

אִם יֶלֶד שְׁעִשׂוּעִים

כִּי-מִדֵּי דְבַרְי בּוֹ

זָכַר אֶזְכְּרֵנוּ עוֹד

עַל-כֵּן הָמוּ מֵעַי לּוֹ

רַחֵם אֲרַחֲמֵנּוּ

נֹאם-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	תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה	TEKIAH SHEVARIM-TERUAH TEKIAH
TEKIAH SHEVARIM TEKIAH	תְּקִיעָה שְׁבָרִים תְּקִיעָה	TEKIAH SHEVARIM TEKIAH
TEKIAH TERUAH TEKIAH	תְּקִיעָה תְּרוּעָה תְּקִיעָה	TEKIAH TERUAH TEKIAH

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 zikhronoteinu.

אַרְשֶׁת שִׁפְתֵינוּ יַעְרַב לְפָנֶיךָ
אֵל רָם וְנִשָּׂא.

מֵבִין וּמְאִזִּין

מִבִּיט וּמְקַשֵּׁב

לְקוֹל תְּקִיעָתֵנוּ.

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן

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.

kehillah
SYNAGOGUE

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

Tik'u va-ḥodesh shofar
ba-keseh le-yom ḥaggeinu.
Ki ḥok le-yisra'el hu
mishpat l-eilohei ya'akov.

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

Halleluhu vi-gvurotav
halleluhu ke-rov gudlo.

Halleluhu be-teika' shofar
halleluhu be-neivel ve-khinnor.

Halleluhu be-tof u-maḥol
halleluhu be-minnim ve-'ugav.

Halleluhu be-tziltzelei shama'
halleluhu be-tziltzelei teru'ah.

Kol ha-neshamah
tehalleil yah. Halleluyah.

שופרות SHOFAROT

We rise.

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר
בְּכֶסֶה לְיוֹם חַגְגֵינוּ:
כִּי חֹק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

הַלְלוּיָהּ.
הַלְלוּ-אֵל בְּקֹדֶשׁוֹ
הַלְלוּהוּ בְּרִקְיעַ עֹזוֹ:

הַלְלוּהוּ בְּגִבּוֹרֹתָיו
הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר
הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

הַלְלוּהוּ בְּתוֹף וּמַחֹל
הַלְלוּהוּ בְּמִנִּים וְעָגָב:

הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַ
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כֹּל הַנְּשָׁמָה
תִּהְלֵל יָהּ. הַלְלוּיָהּ:

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

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

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

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

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

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

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

Psalm 150

The shofar is sounded, except on Shabbat.

TEKIAH SHEVARIM-TERUAH	TEKIAH	תְּקִיעָה שְׁבָרִים-תְּרוּעָה	תְּקִיעָה	TEKIAH SHEVARIM-TERUAH	TEKIAH
TEKIAH SHEVARIM	TEKIAH	תְּקִיעָה שְׁבָרִים	תְּקִיעָה	TEKIAH SHEVARIM	TEKIAH
TEKIAH TERUAH	TEKIAH	תְּקִיעָה תְּרוּעָה	תְּקִיעָה	TEKIAH TERUAH	TEKIAH

Ha-yom harat 'olam

ha-yom ya'amid ba-mishpat

kol yetzurei '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 יְצוּרֵי עוֹלָמִים

אִם כְּבָנִים אִם כְּעֹבְדִים.

אִם כְּבָנִים רַחֲמֵנוּ

כְּרַחֵם אָב עַל בָּנָיו:

וְאִם כְּעֹבְדִים 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.

Areshet sefateinu ye'erav lefanekha

el ram ve-nissa.

Meivin u-ma'azin

mabbit u-makshiv

le-kol teki'ateinu.

U-tkabbeil be-raḥamim u-v-ratzon

seider shoferoteinu.

אַרְשֵׁת שִׁפְתֵינוּ יַעְרַב לְפָנֶיךָ

אֵל רָם וְנִשָּׂא.

מֵבִין וּמְאֲזִין

מִבֵּית וּמִקְשִׁיב

לְקוֹל תְּקִיעֹתֵנוּ.

וְתִקְבַּל בְּרַחֲמִים וּבְרָצוֹן

סֵדֶר 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 *shofarot* prayers.

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.
הַיּוֹם תְּבָרַכְנוּ.
הַיּוֹם תַּגְדֵּלְנוּ.
הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה.
הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים.
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ.
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
הַיּוֹם תִּתְמַכְּנוּ בְּיָמִין צְדָקָךְ.

HA-YOM

Today, strengthen us.	<i>Amen!</i>
Today, bless us.	<i>Amen!</i>
Today, make us great.	<i>Amen!</i>
Today, seek our welfare.	<i>Amen!</i>
Today, inscribe us for a good life.	<i>Amen!</i>
Today, heed our cry.	<i>Amen!</i>
Today, accept our prayer with love.	<i>Amen!</i>
Today, support us with your justice.	<i>Amen!</i>

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, כַּכְּתוּב עַל יַד נְבִיאָךְ – וְהִבִּיאֹתִים אֶל-הַר קֹדְשִׁי וְשִׂמְחֹתִים בְּבֵית תְּפִלָּתִי. . . כִּי בֵיתִי בֵית-תְּפִלָּה יִקְרָא לְכָל-הָעַמִּים. . . וּצְדָקָה וּבְרָכָה וּרְחָמִים וְחַיִּים וְשְׁלָם יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל עַד הָעוֹלָם. בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלָם:
--

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.” <i>Isaiah 56</i> 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

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:
יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.
וְיַמְלִיךְ 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-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי 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
וְיִתְרֹמַם וְיִתְנַסֵּי
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
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-ʿeilla u-l-ʿeilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-alma.
Ve-imru amen.

לְעֵלְא וּלְעֵלְא
מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא
תְּשׁוּבַתָּא וְנַחֲמָתָא
דְאַמִּירָן בְּעֵלְמָא.
וְאָמְרוּ אָמֵן:

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 צְלוֹתָהוֹן וּבְעוֹתָהוֹן
דְּכָל בֵּית יִשְׂרָאֵל
קְדָם אַבּוּהוֹן דִּי בְּשָׁמַיָא.
וְאָמְרוּ 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 שְׁמַיָא
וְחַיִּים טוֹבִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ 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-al kol
yoshvei teivel.
Ve-imru amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.
וְאָמְרוּ אָמֵן:

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

Kehillah
SYNAGOGUE

Psalm 27

Le-david.

Adonai ori ve-yish'î

mi-mi ira

adonai ma'oz hayyai

mi-mi efhad.

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'aḥ.

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 וַיִּשְׁעֵי

מִמִּי אִירָא

יְהוָה מְעוֹז־חַיִּי

מִמִּי אֶפְחָד:

בְּקִרְבַּי עָלֵי מְרַעִים

לֶאֱכֹל אֶת־בְּשָׂרִי

צָרֵי וְאֹיְבֵי לִי

הִמָּה כְּשָׁלוֹ וְנָפְלוּ:

אִם־תַּחֲנֶנֶה עָלַי מַחֲנֶה

לֹא־יִירָא לְבִי

אִם תִּקְוֶם עָלַי מִלְחָמָה

בְּזֹאת אֲנִי בֹטֵחַ:

אֶחַת שְׁאֵלְתִי מֵאֵת־יְהוָה

אוֹתָהּ אֶבְקֶשׁ—

שִׁבְתִּי בְּבַיִת־יְהוָה

כָּל־יְמֵי חַיִּי

לְחִזּוֹת בְּנֹעַם־יְהוָה

וּלְבַקֵּר בְּהֵיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֻכּוֹה

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.

Ve-’attah yarum roshi ‘al oyevai sevivotai ve-ezbeḥah ve-oholo zivḥei teru’ah ashirah va-azammerah l-adonai.	וְעַתָּה יָרוּם רֹאשִׁי עַל אוֹיְבַי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֹהֶלוֹ זְבַחַי תְּרוּעָה אֲשִׁירָהּ וְאֶזְמְרָהּ לַיהוָה:	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.
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.	שְׁמַע-יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לְךָ אָמַר לְבִי בְקֶשׁוּ פָנַי אֶת-פָּנֶיךָ יְהוָה אֲבַקֵּשׁ: אֶל-תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֶל-תֵּט בְּאַף עֲבָדֶךָ עֲזַרְתִּי הָיִיתָ אֶל-תִּטְשֵׁנִי וְאֶל-תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי: כִּי-אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יֹאסֶפֶנִּי: הוֹרֵנִי יְהוָה דְּרָכֶךָ וְנַחֲנֵנִי בְּאֹרֶחַ מִישׁוֹר לְמַעַן שׁוֹרְרָי: אֶל-תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קְמוּ-בִי עֵדֵי-שֶׁקֶר וַיִּפְחֵ חָמָס: לוֹלֵא הָאֵמַנְתִּי לְרְאוֹת בְּטוֹב-יְהוָה בְּאֶרֶץ חַיִּים: קוּה אֶל-יְהוָה חֲזַק וַיֵּאֱמִן לְבָבֶךָ וְקוּה אֶל-יְהוָה:	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.

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 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
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.	וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:	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-ʿalam u-l-ʿalemei ʿalmayya.	יְהֵא 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-yishtabbaḥ 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	שְׁמֵה 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,
tushbeḥata ve-nehemata	תְּשֻׁבְחָתָא 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-ḥayyim 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	עֹשֶׂה 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*).

Le-khol ish yeish shem

Le-khol ish yeish shem
 she-natan lo elohim
 ve-natenu lo aviv ve-immo

לְכֹל אִישׁ יֵישׁ שֵׁם

לְכֹל אִישׁ יֵישׁ שֵׁם
 שָׁנַתָּן לּוֹ אֱלֹהִים
 וְנָתַנּוּ לּוֹ 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

לְכֹל אִישׁ יֵישׁ שֵׁם
 שָׁנַתָּנוּ לּוֹ קוֹמָתוֹ וְאַפְּנֵי חַיּוּכּוֹ
 וְנָתַתָּן לּוֹ הָאַרְיֵג

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

לְכֹל אִישׁ יֵישׁ שֵׁם
 שָׁנַתָּנוּ לּוֹ הַהָרִים
 וְנָתַנּוּ לּוֹ 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

לְכֹל אִישׁ יֵישׁ שֵׁם
 שָׁנַתָּנוּ לּוֹ הַמַּזְלוֹת
 וְנָתַנּוּ לּוֹ 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

לְכֹל אִישׁ יֵישׁ שֵׁם
 שָׁנַתָּנוּ לּוֹ חַטָּאָיו
 וְנָתַתָּה לּוֹ 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

לְכֹל אִישׁ יֵישׁ שֵׁם
 שָׁנַתָּנוּ לּוֹ שׁוֹנְאָיו
 וְנָתַתָּה לּוֹ אֲהַבָּתוֹ

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

לְכֹל אִישׁ יֵישׁ שֵׁם
 שָׁנַתָּנוּ לּוֹ חֲגָיו
 וְנָתַתָּה לּוֹ מְלַאכְתּוֹ

Each of us has a name
 given us by our feast days
 and by our work.

Le-khol ish yeish shem	לְכֹל אִישׁ יֵישׁ שֵׁם	Each of us has a name
she-natenu lo tekufot ha-shanah	שָׁנַתְנוּ לּוֹ תְּקוּפוֹת הַשָּׁנָה	given us by the seasons
ve-natan lo 'ivrono	וְנָתַן לּוֹ עִוְרוֹנוֹ	and by our blindness.

Le-khol ish yeish shem	לְכֹל אִישׁ יֵישׁ שֵׁם	Each of us has a name
she-natan lo elohim	שָׁנַתְנוּ 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 יֵישׁ שֵׁם	Each of us has a name
she-natan lo ha-yam	שָׁנַתְנוּ לּוֹ הַיָּם	given us by the sea
ve-natan lo	וְנָתַן לּוֹ	and by the way
moto.	מוֹתוֹ.	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-lshonekha 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

עוֹלָמְךָ תִּרְאֶה בְּחַיֶּיךָ

וְאַחֲרֵיכָּךְ

לְחַיֵּי הָעוֹלָם הַבָּא

וְתִקְוַתְךָ

לְדוֹר דּוֹרִים

לְבָבְךָ יִהְיֶה תְּבוּנָה

פִּיְךָ יְדַבֵּר חֻכְמוֹת

וְלִשְׁוֹנְךָ יִרְחִישׁ רִנָּנוֹת

עַפְעַפֶּיךָ

יִישְׁרוּ נִגְדֶּךָ:

עֵינֶיךָ יֵאִירוּ

בְּמְאֹר תּוֹרָה

וּפְנֵיךָ יִזְהִירוּ

בְּזוֹהַר הַרְקִיעַ

שִׁפְתוֹתֶיךָ יִבְעוּ דַעַת

וְכָלִיּוֹתֶיךָ תִּעְלֹזְנָה מִיִּשְׁרִים

וּפְעָמֶיךָ יִרְוּצוּ לְשִׁמוֹעַ

דְּבַרֵי עֲתִיק יוֹמִין:

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 יִצְרִי נִבְרָא.
 לְעֵת נַעֲשָׂה בְּחַפְצוֹ כָּל
 אֲזֵי מַלְךְ שְׁמוֹ נִקְרָא:

וְאַחֲרֵי כְּכִלּוֹת הַכֹּל
 לְבַדּוֹ יִמְלֹךְ נֹרָא.
 וְהוּא הָיָה וְהוּא הוֹוֶה
 וְהוּא יִהְיֶה בְּתִפְאָרָה:

וְהוּא אֶחָד וְאֵין שֵׁנִי
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית
 וְלוֹ הֵעֵז וְהִמְשֶׁרָה:

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.

Ve-hu eili ve-ḥai go'ali	וְהוּא אֱלֹהֵי וְחַי גּוֹאֲלֵי	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	וְעִם 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)*

kehillah
SYNAGOGUE

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 ḥeiker.

Dor le-dor yeshabbah ma'asekha
 u-gvurotekha yaggidu.

Hadar kevod hodekha
 ve-divrei nifle'otekha asifah.

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.

אשרי

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ
 עוֹד יִהְלְלוּךָ. סֵלָה:
 אֲשֶׁרִי הָעַם שְׂכֻכָּה לּוֹ
 אֲשֶׁרִי הָעַם שִׁיחֻוּהוּ אֱלֹהָיו:

תְּהִלָּה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ

וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֶבְרַכְּךָ

וְאֶהְלַלְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהַלָּל מְאֹד

וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דֹר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ

וְגִבּוֹרְתֶיךָ יַגִּידוּ:

הַדָּר כְּבוֹד הַדָּרְךָ

וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹז נִזְרוֹאוֹתֶיךָ יֹאמְרוּ

וְגִדּוֹלְתֶךָ אֶסְפְּרֶנָּה:

זָכַר רַב-טוֹבְךָ יִבְיְעוּ

וְצִדְקָתֶךָ יִרְנְנוּ:

חַנּוּן וְרַחוּם יְהוָה

אָרְךָ אַפַּיִם וְגָדֹל 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.

Tov adonai la-kol ve-rah̄amav ʿal kol maʿasav.	טוֹב־יְהוָה לְכֹל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:	The Eternal One is good to all; compassionate to all creation.
Yodukha adonai kol maʿasekha va-ḥasidekha yevarekhukhah.	יְדוּכָהּ יְהוָה כָּל־מַעֲשֶׂיךָ וְחַסִּידֶיךָ יְבָרְכוּכָהּ:	All your works, O Eternal, shall praise you, your devoted ones shall bless you.
Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru.	כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ:	They shall tell of your glorious reign and speak of your heroic might,
Le-hodiʿaʿ li-vnei ha-adam gevurotav u-khvod hadar malkhuto.	לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרֹתָיו וְכְבוֹד הַדָּר מַלְכוּתוֹ:	informing all humanity of your great strength, the Presence of your majestic reign.
Malkhutekha malkhut kol ʿolamim u-memshaltekha be-khol dor va-dor.	מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:	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־הַנִּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:	The Eternal upholds all who are fallen and raises up all who are humbled.
ʿEinei khol eilekha yesabbeiru ve-attah notein lahem et okhlah be-ʿitto.	עֵינֵי־כָל אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעִתּוֹ:	The eyes of all look hopefully to you, and you give them food in its season.
Poteiʿah et yadekha u-masbiʿaʿ le-khol ḥai ratzon.	פּוֹתַח 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 maʿasav.	צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחַסִּיד בְּכָל־מַעֲשָׂיו:	The Eternal is just in every way and loving in all divine works.
Karov adonai le-khol koreʿav le-khol asher yikraʿuhu ve-emet.	קָרוֹב יְהוָה לְכָל־קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:	The Eternal is near to all who cry out, to all who call upon God in truth.
Retzon yereiʿav yaʿaseh ve-et shavʿatam yishmaʿ ve-yoshiʿeim.	רָצוֹן־יִרְאֵיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	God fulfills the desires of the reverent; God hears their cry and rescues them.
Shomeir adonai et kol ohavav ve-et kol ha-reshaʿim yashmid.	שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:	The Eternal preserves the lovers of God, while destroying all doers of evil.

Tehillat adonai yedabber pi

vi-vareikh kol basar shem kodsho
le-‘olam va-‘ed.תְּהִלַּת יְהוָה יְדַבֵּר פִּי
וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קֹדְשׁוֹ
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. Halleluyah.

וַאֲנַחְנוּ נְבָרֵךְ 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

וּלְשִׁבֵי פֶשַׁע בְּיַעֲקֹב

נֵאֻם יְהוָה:

וַאֲנִי זֹאת בְּרִיתִי אִתָּם אָמַר

יְהוָה. רוּחִי אֲשֶׁר עָלֶיךָ

וּדְבָרַי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ

לֹא-יִמוּשׁוּ מִפִּיךָ

וּמִפִּי זֶרַעְךָ

וּמִפִּי זֶרַע זֶרַעְךָ 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 tehilot 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 כָּל-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!”
		<i>Ezekiel 3</i>
Adonai yimlokh le-‘olam va-‘ed.	יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:	The Eternal shall reign for ever and ever.
		<i>Exodus 15</i>
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 לְכַבּוֹדוֹ וְהִבְדִּילָנוּ מִן הַתּוֹעִים וְנָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵבָב שְׁלֵם. לְמַעַן לֹא נִיגַע לְרִיק וְלֹא נִלְדַּד 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 הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְּטַחוֹ:	Blessed is the one who trusts in the Eternal and for whom the Eternal One provides trust.
		<i>Jeremiah 17</i>
Bit'ḥu v-adonai 'adei 'ad ki be-yah adonai tzur 'olamim.	בְּטַחוּ בִּיהוָה עַד־עַד כִּי בֵּיהַ יְהוָה צוּר עוֹלָמִים:	Trust in the Eternal forever for the Eternal God is an everlasting Rock.
		<i>Isaiah 26</i>

Ve-yivtehu vekha yode'ei shemekha	וַיְבִטְהוּ בְךָ יוֹדְעֵי שְׁמֶךָ	Those who know you put their trust in you;
ki lo 'azavta	כִּי לֹא-עֲזַבְתָּ	you do not abandon
doreshekha adonai.	דֹרְשֶׁיךָ יְהוָה:	those who seek you, Eternal One. <i>Psalm 9</i>
Adonai hafeitz lema'an tzidko	יְהוָה חָפֵץ לְמַעַן צְדָקוֹ	The Eternal desires for the sake of righteousness
yagdil torah ve-yadir.	יַגְדִּיל תּוֹרָה וַיֹּאדִיר:	that Torah be enhanced and glorified. <i>Isaiah 42</i>

On weekdays, continue with the Amidah on page 352.

On Shabbat:

Va-ani tefillati lekha adonai	וְאֲנִי תְפִלָּתִי לְךָ יְהוָה	I pray that my prayer be timely.
'eit ratzon. Elohim	עֵת רְצוֹן. אֱלֹהִים	With your great love, O God,
be-rov hasdekha 'aneini	בְּרַב-חֶסֶדְךָ עֲנֵנִי	answer me with your
be-emet yish'ekha.	בְּאֵמֶת יִשְׁעֶךָ:	saving truth. <i>Psalm 69</i>

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'af ha-aron vayyomer
moshe
kumah adonai

וַיְהִי בְנִסְעֵי הָאָרֶן וַיֹּאמֶר מֹשֶׁה

קוּמָה יְהוָה

When the Ark journeyed, Moses would say:

“Arise, O Everpresent,

ve-yafutzu oyevekha

וַיִּפְצְאוּ אֹיְבֶיךָ

let your enemies be scattered;

ve-yanusu mesan'ekha mi-panekha.

וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:

may those who hate you flee from you.”

*Numbers 10*Ki mi-tziyyon teitzei torah
u-dvar adonai mi-rushalayim.כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה
וְדִבַּר יְהוָה מִירוּשָׁלַיִם:For out of Zion shall go forth Torah,
and the word of the Eternal from Jerusalem.*Isaiah 2*Barukh she-natan torah
le-'ammo yisra'el bi-kdushato.בָּרוּךְ שֶׁנָּתַן תוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:Blessed is the One who gave Torah
to our people Israel through holiness.

Reader faces the Ark and recites:

Gaddelu l-adonai itti
u-nromemah shemo yaḥdav.גַּדְלוּ לַיהוָה אִתִּי
וְנִרְמַמְתָּה שְׁמוֹ יַחְדָּו:

Ascribe greatness to the Eternal with me;

let us extol God's name together.

Psalm 34

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 וְהַנִּיצָח וְהַהוֹד
כִּי-כֹל בַּשָּׁמַיִם וּבָאָרֶץ
לְךָ יְהוָה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרוֹשׁ: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 Chronicles 29*

Romemu adonai eloheinu vehishtaḥavu la-hadom raglav kadosh hu.	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהָדוֹם רַגְלָיו קָדוֹשׁ הוּא:	Exalt the Eternal, our God, worship before God's footstool; holy is God.
Romemu adonai eloheinu vehishtaḥavu 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. <i>Psalm 99</i>

The Reader calls up the first *Aliyah* with the following invocation:

Ve-tiggaleh ve-teira'eh malkhuto ‘aleinu bi-zman karov ve-yaḥon peleitaitinu u-fleitat ‘ammo beit yisra’el le-ḥein u-l-ḥesed u-l-raḥamim u-l-ratzon. Ve-nomar amen. Ha-kol havu godel l-eiloheinu u-tnu khavod la-torah. Ya’amod rishon.	וְתִגְלֶה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמַּן קָרוֹב וַיַּחֲוֶן פְּלִטָתֵנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרָצוֹן. וְנֹאמַר אָמֵן: הַכֹּל הָבּוּ גְדֹל לְאֱלֹהֵינוּ וְתִנוּ כְבוֹד לַתּוֹרָה. יַעֲמֹד רִישׁוֹן:	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. 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 בְּקֹדֶשׁוֹ:	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 ḥayyim kullekhem ha-yom.	וְאַתֶּם הַדְּבִיקִים בַּיהוָה 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. בְּרַכּוּ אֶת־יְהוָה הַמְּבֹרָךְ: Praise the Eternal, the boundless One.

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 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.

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	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 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	בָּרוּךְ 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	בָּרוּךְ 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-ḥayyim tovot	הַגּוֹמֵל לְחַיִּים 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 yigmolkha kol tov selah.	הוּא יִגְמֹלְךָ כָּל 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

הֲאִזְנֵנו הַשָּׁמַיִם וְאֶדְבַּרְהָ
וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:
יַעֲרַף כַּמָּטָר לִקְחֵי
תֵּזֵל כַּטַּל אִמְרֵתִי
כִּשְׁעִירֵם עָלֵי־דָשָׁא
וְכִרְבִּיבִים עָלֵי־עֵשֶׂב:
כִּי שֵׁם יְהוָה אֶקְרָא
הִבּוּ גְדֹל לֵאלֹהֵינוּ:

שני

הַצּוֹר תָּמִים פָּעֵלוּ
כִּי כָל־דְּרָכָיו מִשְׁפָּט
אֵל אֱמוּנָה וְאֵין עוֹל
צַדִּיק וַיֵּשֶׁר הוּא:
שָׁחַת לוֹ לֹא בָּנָיו מוֹמֵם
דּוֹר עֲקָשׁ וּפְתִלְתֵּל:
הִלְיֵהוּהָ תִגְמְלוּ־זֹאת
עִם נָבֵל וְלֹא חָכֵם
הִלּוּא־הוּא אֲבִיךָ קִנְיָךְ
הוּא עֲשֵׂךְ וַיְכַנְנֶךָ:

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
 בֵּינוּ שְׁנוֹת דָּר־וְדָר
 שֶׁאֵל אָבִיךָ וַיְגִדְךָ
 זְקֵנֶיךָ וַיֹּאמְרוּ לְךָ:
 בְּהִנָּחַל עֲלוּנוֹ גּוֹיִם
 בְּהִפְרִידוֹ בְּנֵי אָדָם
 יֵצֵב גְּבֻלַת עַמִּים

לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:
 כִּי חִלַּק יְהוָה עִמּוֹ
 יַעֲקֹב חֶבֶל נִחְלָתוֹ:
 וַיִּמְצְאֵהוּ בְּאֶרֶץ מִדְבָּר
 וּבְתֵהוּ יַלֵּל יִשְׁמֹן
 וַיִּסְכְּבֵנְהוּ וַיִּבְנֵנְהוּ
 וַיִּצְרְנֵהוּ בְּאִישׁוֹן עֵינָיו:
 כְּנִשְׂרַל יַעִיר קֶנּוֹ
 עַל־גּוֹזְלָיו יִרְחֹף
 יִפְרֹשׁ כְּנַפָּיו יִקְחֵהוּ
 וַיִּשְׂאֵהוּ עַל־אֲבָרְתוֹ:
 יְהוָה בְּרַד יִנְחֵנוּ
 וְאִין עִמּוֹ אֵל יִכָּר:

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.	וְתִמְכֶיהָ מְאֻשָּׁר:	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 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.

Shema' beni musar avikha	שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ	Listen, my child, to the ethics of your father,
ve-al tittosh torat immekha.	וְאַל-תִּטְּשׁ תּוֹרַת אִמְךָ:	do not spurn the teaching of your mother.

Proverbs 1

Torah tzivvah lanu moshe	תּוֹרָה צִוְּוָה-לָנוּ מֹשֶׁה	The Torah Moses commanded us
morashah kehillat ya'akov.	מִוִּרְשָׁה קְהֵלַת יַעֲקֹב:	is the heritage of the community of Jacob.

Deuteronomy 33

RETURNING THE SEFER TORAH TO THE ARK

The congregation rises while 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 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.	וַיִּרָם 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 קֵרְבוֹ.	to the Israelites, a people drawn near to God.
Halleluyah.	הַלְלוּיָהּ:	Hallelujah.

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-elohei yish'o.

Zeh dor doreshav

mevakshei fanekha ya'akov selah.

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.

Se'u she'arim rasheikhem

u-s'u pit'hei 'olam

ve-yavo melek ha-kavod.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאָהָ

תִּבֶל וַיֹּשְׁבֵי בָהּ:

כִּי הוּא עַל-יַמִּים יָסְדָהּ

וְעַל-נְהָרוֹת יִכּוֹנְנֶהָ:

מִי-יַעֲלֶה בְהַר-יְהוָה

וּמִי-יָקוּם בַּמָּקוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב

אֲשֶׁר לֹא-נָשָׂא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשָׂא בְרָכָה מֵאֵת יְהוָה

וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דוֹר דּוֹרֵשׁוֹ

מִבְּקֵשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה:

שִׂאוּ שַׁעֲרֵיכֶם רְאשֵׁיכֶם

וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם

וַיָּבֵא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד

יְהוָה עֲזוּז וְגִבּוֹר

יְהוָה גִּבּוֹר מִלְחָמָה:

שִׂאוּ שַׁעֲרֵיכֶם רְאשֵׁיכֶם

וַיָּשֹׂאוּ פִתְחֵי עוֹלָם

וַיָּבֵא 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.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה עֶבְרֹת
הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

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 וְאוֹרֵיטָא
וְקֻדְשָׁא בְרִיךְ הוּא
חַד הוּא:
תּוֹרָה אוֹרָה 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
אַלְפֵי יִשְׂרָאֵל:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם
תּוֹרַתִּי אֶל-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 לַמַּחֲזִיקִים 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.

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.

חזי קדיש

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא
 בְּעֵלְמָא דִּי כְּרָא כְּרְעוּתָהּ.
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמַּן 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.

יְהִי שְׁמֵיהּ רַבָּא מְבָרָךְ
 לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא:

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
 וְיִתְרֹמַם וְיִתְנַסֵּי
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 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-ʿeilla u-l-ʿeilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-ʿalma. Ve-imru amen.

לְעֵלְא וּלְעֵלְא
 מִכָּל בִּרְכָתָא וְשִׁירָתָא
 תְּשֻׁבְחָתָא וְנִחְמָתָא
 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.

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 tiftaḥ u-fi yaggid אֲדֹנָי שִׁפְתַי 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 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.

Zokhreinu le-ḥayyim
melekh ḥafeitz ba-ḥayyim
ve-khotveinu be-seifer ha-ḥayyim
lema'ankha elohim ḥayyim.

אבות
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 חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל
וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וּמְבִיא גְאֻלָּה
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכוֹרֵנוּ לְחַיִּים
מֶלֶךְ חֹפֵץ בְּחַיִּים
וְכֹתְבֵנוּ 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.

Melekh 'ozeir u-moshi'a' u-magein.
Barukh attah adonai
magein avraham u-fokeid sarah.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בָּרוּךְ אַתָּה יְהוָה
מַגֵּן אַבְרָהָם וּפֹקֵד שָׂרָה:

Sovereign Power and saving Protector!
Blessed are you, the Everpresent,
Shield of Abraham and Surety of Sarah.

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.

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

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
וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עָפָר:

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת.
וּמִי דוֹמֶה לָךְ
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמֵּחַ יְשׁוּעָה:

מִי כְמוֹךָ אָב הַרְחָמִים
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְחַיּוֹת מֵתִים (כָּל חַי):
בָּרוּךְ 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.

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

וְקָדוֹשִׁים בְּכָל יוֹם יִהְיֶה לְלוֹדְךָ סְלָה:

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם

בְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ

בְּשֵׁמֵי מְרוֹם

כְּכַתוּב עַל יַד נְבִיאְךָ

וְקָרָא זֶה אֶל-זֶה וַאֲמַר-

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 כָּל-הָאָרֶץ כְּבוֹדוֹ:

‘Holy, holy, holy

is the Source of all forces,

whose Presence fills the whole world.”

Isaiah 6

Le-’ummatam barukh yomeiru

לְעַמַּתָּם 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 לֵאמֹר-

And your holy scriptures declare:

Yimlokh adonai le-’olam

elohayikh tziyyon le-dor va-dor.

Hallelujah.

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.

Le-dor va-dor naggid godlekha	לְדוֹר וָדוֹר נִגְיֵד גְּדֻלָּתְךָ	In every generation we tell of your greatness;
u-l-neitzah netzahim kedushatekha nakdish.	וְלִנְצַח נְצַחִים קִדְשָׁתְךָ נִקְדִּישׁ.	for all eternity we proclaim your holiness.
Ve-shivhakha eloheinu	וְשִׁבַּחְךָ אֱלֹהֵינוּ	Your praise, our God,
mi-pinu lo yamush le-‘olam va-‘ed	מִפִּינוּ לֹא יִמוּשׁ 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.

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 מַעֲשֵׂיךָ	in all your works
ve-eimatekha ‘al kol mah she-barata.	וְאִימַתְךָ 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.	וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.	and all creatures shall worship you.
Ve-yei’asu khullam aguddah aḥat	וְיַעֲשׂוּ כָלֶם אֶגְדָּה אַחַת	Then all shall unite as one
la-‘asot retzonekha be-leivav shaleim.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שְׁלֵם.	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	שֶׁהַשְּׁלֵטָן לְפָנֶיךָ	authority rests in you;
‘oz be-yadekha u-gvurah bi-minekha	עֹז בְּיָדְךָ וְגִבּוּרָה בִּימִינְךָ	power and strength are in your right hand,
ve-shimkha nora ‘al kol mah she-barata.	וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרַאתְךָ:	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 לְדוֹרְשֵׁיךָ	hope for those who seek you,
u-fithon peh la-meyahlim lakh.	וּפִתְחוֹן פֶּה לְמֵיחָלִים 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 וְצְמִיחַת קֶרֶן לְדָוִד עַבְדְּךָ
 va-‘arikhat neir le-ven yishai meshiḥekha וְעֲרִיכַת נֵר לְבֵן-יִשָּׁי מְשִׁיחֶךָ
 bi-mheirah ve-yameinu. בְּמַהֲרָה בְּיָמֵינוּ:

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 וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ
 vi-sharim ya‘alozu וַיִּשְׂרִים יַעֲלוּ
 va-ḥasidim be-rinnah yagilu. וְחַסִּידִים בְּרִנָּה יִגִּילוּ.
 Ve-‘olatah tikpotz piha וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ
 ve-khol ha-rish‘ah kullah ke-‘ashan וְכָל הַרִשְׁעָה כָּלָה כַּעֲשָׁן תִּכְלֶה.
 Ki ta‘avir memshelet zadon כִּי תַעֲבִיר מִמְּשַׁלֵּת זָדוֹן
 min ha-aretz. 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.

Ve-timlokh attah adonai levaddekha וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ
 ‘al kol ma‘asekha עַל כָּל מַעֲשֵׂיךָ
 be-har tziyyon mishkan kevodekha בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 u-vi-rushalayim ‘ir kodshekha וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ
 ka-katuv be-divrei kodshekha כַּכָּתוּב בְּדִבְרֵי קֹדֶשְׁךָ—

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 יִמְלֹךְ יְהוָה לְעוֹלָם
 elohayikh tziyyon le-dor va-dor אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר
 haleluyah. הַלְלוּיָהּ.

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

Psalm 146

Kadosh attah ve-nora shemekha קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
 ve-ein elo‘ah mi-bal‘adekha ka-katuv וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כַּכָּתוּב—

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 וַיִּגְבַּהּ יְהוָה צְבָאוֹת בַּמִּשְׁפָּט
 ve-ha-el ha-kadosh nikdash bi-tzdakah. וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה:
 Barukh attah adonai ha-melekh בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוֹשׁ:
 ha-kadosh. הַקְּדוֹשׁ.

“The Source of all forces is exalted through justice;
 the holy God is sanctified through righteousness.”
 Praised are you, Eternal One, the holy Sovereign.

Isaiah 5

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 אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלְּכֵנוּ לְעִבְדְּתֶךָ
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 לִיְצִיאַת 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 וַיָּבֹא וַיַּגִּיעַ
וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֵד וַיִּזְכֹּר
זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֶבְדְּךָ
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	וְזִכְרוֹן כָּל עַמֶּךָ	the memory of your people,
beit yisra'el lefanekha.	בֵּית יִשְׂרָאֵל לְפָנֶיךָ.	the entire House of Israel.
Li-fleitah u-l-tovah	לְפִלְיַתָּה לְטוֹבָה	Let them be for deliverance and well-being,
le-ḥein u-l-ḥesed u-l-raḥamim	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	for grace, lovingkindness and compassion,
le-ḥayyim u-l-shalom be-yom	לְחַיִּים וּלְשָׁלוֹם בְּיוֹם	for life and for peace
ha-zikkaron ha-zeh.	הַזְּכוֹרֹן הַזֶּה:	on this Day of Remembrance.
Zokhreinu adonai eloheinu	זְכוֹרֵנוּ יְהוָה אֱלֹהֵינוּ	Eternal One our God, remember us
bo le-tovah	בּוֹ לְטוֹבָה	this day for well-being;
u-fokdeinu vo li-vrakhah	וּפְקֻדֵנוּ בּוֹ לְבִרְכָה	acknowledge us with a blessing;
ve-hoshi'einu vo le-ḥayyim.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:	grant us the fullness of life.
U-vi-dvar yeshu'ah ve-raḥamim	וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים	With a compassionate redeeming word
ḥus ve-ḥonneinu ve-raḥeim 'aleinu	חֶסֶד וְחֶנּוּן וְרַחֲמֵיךָ עָלֵינוּ	be gracious, show us your tender love,
ve-hoshi'einu ki eilekha 'eineinu.	וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.	and save us; for we look to you,
Ki el melek	כִּי אֵל מֶלֶךְ	for you are a gracious and compassionate
ḥannun ve-raḥum attah.	חֲנוּן וְרַחוּם אַתָּה:	ruling Power.
Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
melokh 'al kol	מְלוֹךְ עַל כָּל	let your Presence reign
ha-'olam kullo bi-khvodekha	הָעוֹלָם כְּלוֹ בְּכְבוֹדֶךָ	over the entire world;
ve-hinnasei 'al kol ha-aretz bi-karekha	וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרֹךְ	let all the earth be exalted through your splendour,
ve-hofa' ba-hadar ge'on 'uzzekha	וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֲזֻךָ	let the beauty of your powerful majesty shine forth
'al kol yoshevei teiveil artzekha.	עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ.	upon all who inhabit your earth.
Ve-yeida' kol pa'ul	וַיֵּדַע כָּל פְּעוּל	Then each of your works will know
ki attah pe'alto	כִּי אַתָּה פְּעַלְתָּו	that you are its Maker,
ve-yavin kol yatzur	וַיִּבִּין כָּל יִצּוֹר	and every creature will understand
ki attah yetzarto.	כִּי אַתָּה יִצְרָתָו.	that you are its Creator,

Ve-yomar kol asher neshamah be-appo adonai elohei yisra'el melekh u-malkhuto ba-kol mashalah.	וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:	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 (רְצֵיחַ בְּמִנוּחֵינוּ.) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ שִׂבְעֵנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ (וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךָ וַיְנַוְחוּ בְּהַ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ) וְטַהַר 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 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 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 מְקַדֵּשׁ (הַשְּׁבֶת 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 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.

עבודה

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

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.

Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-rahāmim.
 Barukh attah adonai
 ha-mahazir shekhinato le-tziyyon.

וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בָּרוּךְ אַתָּה יְהוָה
 הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן:

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
 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.

הודאה

מוֹדִים אֲנַחְנוּ 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 וְבֹקֵר וְצֹהָרִים.

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	הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	You are goodness, for your love never ceases;
ve-ha-meraḥeim ki lo tammu ḥasadekha	וְהַמְרַחֵם כִּי לֹא תַמּוּ חַסְדֶּיךָ	compassionate One, your devotion never ends;
mei-ʿolam kivvinu lakh.	מֵעוֹלָם קִוִּינוּ לָךְ:	we have ever hoped for you.
Ve-ʿal kullam	וְעַל כָּלֵם	For all this,
yitbarakh ve-yitromam shimkha	יִתְבָּרַךְ וְיִתְרֹמַם שִׁמְךָ	may your name ever be blessed and exalted,
malkeinu tamid le-ʿolam va-ʿed.	מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:	our Sovereign, for ever and ever.
U-khtov le-ḥayyim tovim	וּכְתוֹב לְחַיִּים טוֹבִים	And inscribe for a good life
kol benei veritekha.	כָּל בְּנֵי בְרִיתְךָ:	all the people of your Covenant.

Ve-khol ha-ḥayyim yodukha selah	וְכָל הַחַיִּים יוֹדוּךָ סֵלָה	Let everything that lives acknowledge you
vi-halelu et shimkha be-emet	וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת	and praise your name in truth,
ha-el yeshuʿateinu ve-ʿezrateinu selah.	הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה:	God of our deliverance and help.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Praised are you, Eternal One,
ha-tov shimkha	הַטוֹב שִׁמְךָ	whose name is goodness,
u-lkha na'eh le-hodot.	וְלָךְ נָאֵה לְהוֹדוֹת:	and to whom gratitude is fitting.

God as the source of peace.

Shalom

Shalom rav
 ʿal yisraʿel 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 yisraʿel
 ve-et kol ha-ʿammim
 be-khol ʿeit u-v-khol shaʿah
 bi-shlomekhah.

שְׁלוֹם
שְׁלוֹם רַב
 עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל
 יוֹשְׁבֵי תֵבֵל תְּשִׂים לְעוֹלָם
 כִּי אַתָּה הוּא מֶלֶךְ
 אֲדוֹן לְכָל הַשְּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
 וְאֶת כָּל הָעַמִּים
 בְּכָל-עֵת וּבְכָל-שָׁעָה
 בְּשְׁלוֹמְךָ:

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
 וּפְרִנְסָה טוֹבָה
 נִזְכָּר וְנִקְטָע לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וְלְשָׁלוֹם:

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.

kehillah
 SYNAGOGUE

Kaddish titkabbal

קדיש תתקבל

READER'S KADDISH

Reader:

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 כְרְעוּתָהּ.
וְיַמְלִיךְ 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-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עֲלְמַיָּא:

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
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-alma.
Ve-imru amen.

לְעֵילָא וּלְעֵילָא
מְכָל בִּרְכָתָא 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.

Titkabbeil tzelotehon u-va'utehon de-khol beit yisra'el kodam avuhon di vi-shmayya. Ve-imru amen.	תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קִדָּם אַבּוּהוֹן דִּי בְּשָׁמַיָּא. וְאָמְרוּ 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.	יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ 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 בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאָמְרוּ אָמֵן:	May the One who creates heavenly peace create peace for us and for all Israel and for Everyone; and let us say: Amen.



 kehillah
 SYNAGOGUE

'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.

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-mishpahot ha-adamah
She-lo sam ḥelkeinu ka-hem
Ve-goraleinu ke-khol hamonam

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.

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

Veyada'ta ha-yom vahashevota
el levavekha

ואנחנו כורעים ומשתחווים
ומודים

לפני מלך מלכי המלכים
הקדוש ברוך הוא.

שהוא נוטה שמים

ויסד ארץ

ומושב יקרו בשמים ממעל

ושכינת עוזו בגבהי מרומים:

הוא אלהינו אין עוד

אמת מלכנו אפס זולתו.

ככתוב בתורתו—

וידעת היום והשבת 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 ḥelkeinu 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.

כִּי 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 בֵּן נִקְוֶה לָךְ
יְהוָה אֱלֹהֵינוּ
לְרֹאוֹת מְהֵרָה בְּתִפְאֶרֶת עֵינֶיךָ
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.
לְתַקֵּן עוֹלָם
בְּמַלְכוּת שַׁדַּי
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל רִשְׁעֵי אָרֶץ:
יִכְרְעוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ
תִּשָׁבַע כָּל לָשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ.
וְיִקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד:
כִּי הַמַּלְכוּת שְׁלֹךְ 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

Vene'emar	וְנֹאמֵר –	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 יְהִיָּה יְהוָה אֶחָד	on that day the Eternal will be One,
u-shmo ehad.	וּשְׁמוֹ אֶחָד:	whose name will be ‘Oneness.” <i>Zechariah 14</i>

Some congregations recite the following after Aleinu:

Al tira mi-pahad pit'om	אַל תִּירָא מִפַּחַד פִּתְאוֹם	Do not fear sudden terror;
u-mi-so'at resha'im ki tavo	וּמִשְׂאֵת רְשָׁעִים כִּי תָבֹא	or the devastation of the wicked when it comes. <i>Proverbs 3</i>
‘utzu ‘eitzah ve-tufar	עֲצוּ עֵצָה וְתַפָּר	Plan a conspiracy and it will be annulled;
Dabberu davar ve-lo yakum	דַּבְּרוּ דָבָר וְלֹא יִקּוּם	speak your piece but it shall not stand,
Ki ‘immanu el	כִּי עִמָּנוּ אֵל	for God is with us. <i>Isaiah 8</i>
Ve-‘ad ziknah ani hu	וְעַד זִקְנָה אֲנִי הוּא	Even to your old age, I remain unchanged;
Ve-‘ad seivah ani esbol	וְעַד שֵׁיבָה אֲנִי אֶסְבֵּל	and even till your ripe old age, I shall endure.
Ani ‘asiti va-ani essa	אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא	I created you and I shall bear you;
Va-ani esbol va-amalleit	וְאֲנִי אֶסְבֵּל וְאֶמְלֵט	I shall endure and rescue. <i>Isaiah 46</i>

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 be-alma di vera khi-r'uteih.	יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
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.	וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמַּן קָרִיב. וְאָמְרוּ אָמֵן:	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-ʿalam u-l-ʿalemei ʿalmayya.	יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:	May God's great name be blessed forever, 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 וְיִתְהַלַּל	adorned, exalted and acclaimed,
shemeih de-kudsha	שְׁמֵיהּ דְּקֻדְשָׁא	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.	דְּאָמִירָן בְּעֵלְמָא.	that may be uttered in this world;
Ve-imru amen.	וְאָמְרוּ 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.	וְאָמְרוּ 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 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*).

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.

SYNAGOGUE

Hashlikhu mei-'aleikhem et kol	הִשְׁלִיכוּ מֵעַלְיֶיכֶם אֶת-כָּל-	Cast away from yourselves
pish'eikhem asher pasha'tem bam	פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם	all your transgressions
va'asu lakhem leiv ḥadash	וַעֲשׂוּ לָכֶם לֵב חָדָשׁ	and create within yourselves a new heart
ve-ru'ah ḥadashah.	וְרוּחַ חָדָשָׁה:	and a new spirit.

Ezekiel 18

As the breadcrumbs symbolizing our sins are cast into the water we recite the following verses:

Mi el kamokha nosei 'avon	מִי-אֵל כְּמוֹךָ נֹשֵׂא עֹן	Who is like you, O God, forgiving iniquity
ve-'oveir 'al pasha'	וְעֹבֵר עַל-פֶּשַׁע	and pardoning the transgressions
li-sh'eirit naḥalato	לְשֵׁאֲרֵית נַחֲלָתוֹ	of the remnant of your people!
lo heḥezik la-'ad appo	לֹא הֶחֱזִיק לְעַד אָפוֹ	You do not retain your anger forever
ki ḥafeitz ḥesed hu.	כִּי-חָפֵץ חֶסֶד הוּא:	for you delight in steadfast love.
Yashuv yeraḥameinu	יָשׁוּב יִרְחַמֵּנוּ	You will again have compassion upon us,
yikhbosh 'avonoteinu	יִכְבֹּשׂ עֲוֹנוֹתֵינוּ	subduing our iniquities;
ve-tashlikh bi-mtzulot yam	וְתִשְׁלִיךְ בְּמַצְלוֹת יָם	you will cast all their sins
kol ḥattotam.	כָּל-חַטֹּאתֵם:	into the depths of the sea.
Tittein emet le-ya'akov	תִּתֵּן אֱמֶת לְיַעֲקֹב	You will show faithfulness to Jacob
ḥesed le-avraham	חֶסֶד לְאַבְרָהָם	and steadfast love to Abraham
asher nishba'ta la-avoteinu	אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתֵּינוּ	as you promised our ancestors
mimei kedem.	מִיָּמֵי קִדְמָה:	from days of old.

Micah 7

Lo yarei'u ve-lo yash'hitu	לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ	There shall be no evil or destruction
be-khol har kodshi	בְּכָל-הַר קֹדְשִׁי	on all my holy mountain,
ki male'ah ha-aretz dei'ah	כִּי-מְלֵאָה הָאָרֶץ דַּעַה	for the earth shall be full of knowledge
et adonai ka-mayim la-yam mekhassim.	אֶת-יְהוָה כַּמַּיִם לַיָּם מְכַסִּים:	of the Eternal as the waters cover the sea.

Isaiah 11

Min ha-meitzar karati yah	מִן-הַמֵּיצַר קָרָאתִי יְהוָה	From the narrowest confines I called out to God
'anani va-merḥav yah.	עֲנֵנִי בְּמֵרְחָב יְהוָה:	and was answered with God's boundless space.

Psalm 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

Psalm 130

Shir ha-ma'alot

mi-ma'amakkim keratikha adonai.

Adonai shim'ah ve-koli

tihyenah oznekha kashuvot

le-kol taḥanunai.

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

תהינה אזניך קשבות

לקול תחנוני:

אם-עונות תשמר-יה

אדני מי יעמד:

כי-עמך הסליחה

למען תורא:

קויתי יהוה קוטה נפשי

ולדברו הוחלתי:

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

אלך 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-gar 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 Maḥzor, 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, Hullin 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 האומר
 eḥeta ve-ashuv eḥeta ve-ashuv אֶחָטָא וְאָשׁוּב אֶחָטָא וְאָשׁוּב –
 ein maspikin be-yado אין מְסַפִּיקין בְּיָדוֹ
 la-‘asot teshuvah. לַעֲשׂוֹת תְּשׁוּבָה.
 Ha-omeir eḥeta האומר אֶחָטָא
 ve-yom ha-kippurim mekhappeir וְיוֹם הַכְּפוּרִים מְכַפֵּר –
 ein yom ha-kippurim mekhappeir. אין יוֹם הַכְּפוּרִים מְכַפֵּר.

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.

‘Aveirot she-bein adam la-makom עֲבֵירוֹת שֶׁבֵּין אָדָם לְמָקוֹם –
 yom ha-kippurim mekhappeir. יוֹם הַכְּפוּרִים מְכַפֵּר.
 ‘Aveirot she-bein adam la-ḥaveiro עֲבֵירוֹת שֶׁבֵּין אָדָם לְחֵבֵירוֹ –
 ein yom ha-kippurim mekhappeir אין יוֹם הַכְּפוּרִים מְכַפֵּר
 ‘ad she-yeratzeh et ḥaveiro. עַד שְׁיִרְצֶה אֶת חֵבֵירוֹ.

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*

Shuvah eilai

Shuvah eilai, shuvah eilai
 Shuvah yisra’el eilai

שׁוּבָה אֵלַי

שׁוּבָה אֵלַי, שׁוּבָה אֵלַי
 שׁוּבָה יִשְׂרָאֵל אֵלַי

RETURN AGAIN

Return again, return again
 Return to the land of your soul.

Shuvah le-nafshekha
 Shuvah le-‘atzmekha
 Shuvah habaitah
 bi-tshuvah sheleimah

שׁוּבָה לְנַפְשְׁךָ
 שׁוּבָה לְעִצְמְךָ
 שׁוּבָה הַבַּיְתָה
 בְּתִשׁוּבָה שְׁלֵמָה

Return to who you are,
 Return to what you are,
 Return to where you are
 whole again and home again.

Shuvah eilai, shuvah eilai
 Shuvah yisra’el eilai

שׁוּבָה אֵלַי, שׁוּבָה אֵלַי
 שׁוּבָה יִשְׂרָאֵל אֵלַי

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	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 kiddeshanu be-mitzvotav	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	who brings holiness to our lives by commanding us
ve-tzivvanu le-hit’atteif ba-tzitzit.	וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:	to wrap ourselves in the fringed garment.
Bi-shivah shel ma’lah	בִּישִׁיבָה שֶׁל מַעְלָה	By the authority of the heavenly court
u-vi-shivah shel mattah	וּבִישִׁיבָה שֶׁל מַטָּה	and by the authority of this earthly court;
‘al da’at ha-makom	עַל דַּעַת הַמָּקוֹם	with the consent of the Everpresent
ve-‘al da’at ha-kahal	וְעַל דַּעַת הַקְּהָל	and the consent of this congregation;
anu mattirin	אָנוּ מְתִירִין	we hereby declare it permissible
le-hitpalleil ‘im ha-‘avaryanim.	לְהִתְפַּלֵּל עִם הָעֹבְרִינִים:	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 נדר

כל נדר וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי

וְכַנְיֵי וְקִנְיֵי וְשְׁבוּעוֹת

דְּנִדְרָנָא וְדֵאֲשַׁתְּבַעְנָא

וְדֵאֲחַרְמֵינָא וְדֵאֲסַרְנָא עַל נַפְשַׁתָּנָא

מִיּוֹם כִּפּוּרִים זֶה עַד יוֹם כִּפּוּרִים

הַבָּא עֲלֵינוּ לְטוֹבָה

כְּלֵהוֹן אֲחַרְמֵנָא בְּהוֹן.

כְּלֵהוֹן יֵהוֹן שָׂרָן

שְׁבִיקִין שְׁבִיתִין בְּטֵלִין וּמְבֻטְלִין

לָא שְׁרִירִין וְלָא קִיָּמִין.

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	וְנִסְלַח לְכָל-עֲדַת בְּנֵי יִשְׂרָאֵל	May the whole congregation of Israel be forgiven,
ve-la-geir ha-gar betokham	וְלִגֵּר הַגֵּר בְּתוֹכְכֶם	as well as the stranger residing in their midst,
ki le-khol ha-'am bi-shgagah.	כִּי לְכָל הָעָם בְּשִׁגְגָה:	for the people all have sinned unwittingly.

Reader:

Selah na la-'avon ha-'am ha-zeh	סְלַח-נָא לְעוֹן הָעָם הַזֶּה	Forgive the transgression of this people
ke-godel ḥasdekha	כְּגֹדֶל חַסְדְּךָ	according to the greatness of your steadfast love,
ve-kha'asher nasatah la-'am ha-zeh	וְכַאֲשֶׁר נִשְׂאתָה לְעָם הַזֶּה	just as you have forgiven this people
mi-mitzrayim ve-'ad heinnah.	מִמִּצְרַיִם וְעַד-הֵנָּה:	from Egypt until now. <i>Numbers 15</i>
Ve-sham ne'emar	וְשָׁם נֵאמַר -	Thus we read:

Reader and Congregation chant three times:

Vayyomer adonai	וַיֹּאמֶר יְהוָה	And the Eternal One said:
salaḥti ki-dvarekha.	סְלַחְתִּי כִּדְבָרְךָ:	"I have forgiven as you have asked." <i>Numbers 14</i>

Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Boundless are you, Eternal One
eloheinu melekh ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Source of all life,
she-heḥeyanu ve-kiyyemanu	שֶׁהַחַיְנוּ וְקִיַּמָּנוּ	who has kept us alive, sustained us
ve-higgif'anu la-zeman ha-zeh.	וְהִגִּיעָנוּ לְזִמַּן הַזֶּה:	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 **Barekhu**, 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 **Vidui**, 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.*

SYNAGOGUE

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.

'Aleï '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'aḥ 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

ba-kamim 'alai merei'im

tishma'nah oznai.

תהלים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהוֹדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ

וְאֱמוּנָתְךָ בַּלַּיְלוֹת:

עַל־עֲשׂוֹר וְעַל־נָבֶל

עַל־הִגְיּוֹן בְּכִנּוֹר:

כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ

בְּמַעֲשֵׂי יְדֶיךָ אֲרָנִי:

מַה־גָּדֹל מַעֲשֵׂיךָ יְהוָה

מְאֹד עֲמֻקּוֹ מַחְשְׁבֹתֶיךָ:

אִישׁ־בֶּעַר לֹא יָדַע

וּכְסִיל לֹא־יָבִין אֶת־זֹאת:

בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב

וַיִּצְיָצוּ כָּל־פְּעָלֵי אָוֶן

לְהַשְׁמָדָם עַד־עַד:

וְאַתָּה מְרוֹם לְעֹלָם יְהוָה:

כִּי הִנֵּה אֵיבֶיךָ יְהוָה

כִּי־הִנֵּה אֵיבֶיךָ יֹאבְדוּ

יִתְפָּרְדוּ כָּל־פְּעָלֵי אָוֶן:

וְתָרַם כְּרֵאִים קַרְנֵי

בְּלַתִּי בְּשֶׁמֶן רֵעָנִי:

וְתַבַּט עֵינַי בְּשׁוֹרֵי

בְּקָמִים עָלַי מְרַעִים

תִּשְׁמַעְנָה אָזְנֵי:

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 yafrihu.
 'Od yenuvun be-seivah
 desheinim ve-ra'ananim yihyu.
 Le-haggid ki yashar adonai
 tzuri ve-lo 'avlatah bo.

צַדִּיק כַּתְּמָר יִפְרַח
 כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה:
 שֶׁתּוּלִים 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 teveil bal timmot.
 Nakhon kis'akha mei-az
 mei-'olam attah.

תְּהִלִּים צִ"ג
 יְהוָה מֶלֶךְ גָּאוֹת לְבִשׁ
 לְבִשׁ יְהוָה עֹז הַתְּאֲזָר
 אֶף-תִּכּוֹן תִּבֵּל בַּל-תִּמּוֹט:
 נָכוֹן 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.

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:
 מִקְלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי-יָם
 אֲדִיר בַּמְרוֹם 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.

עֵדוֹתֶיךָ נֶאֱמַנּוּ מְאֹד
 לְבֵיתְךָ 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. בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ: **Bless the Eternal, the Boundless One.**

Congregational response:

Barukh adonai ha-mevorakh בְּרוּךְ יְהוָה הַמְּבֹרָךְ **Blessed is the Eternal One of blessing**
 le-‘olam va-‘ed. לְעוֹלָם וָעֶד: **for all eternity.**

We are seated.

 The logo for 'kehillah' features the word in a light blue, lowercase, sans-serif font. Above the letter 'i' is a stylized graphic of three yellow leaves or petals.

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

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בְּדִבְרוֹ מַעְרִיב עֲרָבִים
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים
 וּבִתְבוּנָה מְשַׁנֵּה עִתִּים
 וּמַחְלִיף אֶת הַזְּמָנִים
 וּמַסְדִּיר אֶת הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם
 בְּרַקִּיעַ כְּרָצוֹנוֹ:

בּוֹרֵא יוֹם וְלַיְלָה
 גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁךְ
 וְחֹשֶׁךְ מִפְּנֵי אוֹר.
 וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה
 וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה
 יְהוָה צְבָאוֹת שְׁמוֹ:
 אֵל חַי וְקַיָּם תָּמִיד
 יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:
 בְּרוּךְ אַתָּה יְהוָה
 הַמַּעְרִיב עֲרָבִים:

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.

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-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
 mimmennu le-'olamim.
 Barukh attah adonai
 oheiv 'ammo yisra'el.

אהבת עולם

אַהֲבַת עוֹלָם
 בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ.
 תּוֹרָה וּמִצְוֹת
 חֻקִּים וּמִשְׁפָּטִים
 אוֹתָנוּ לְמַדְתָּ:
 עַל כֵּן יְהוָה אֱלֹהֵינוּ
 בְּשׁוֹכְבֵינוּ וּבְקוּמֵינוּ
 נִשִּׂיחַ בְּחֻקֶיךָ
 וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד:

כִּי הֵם חַיֵּינוּ
 וְאֶרְךְ יָמֵינוּ
 וּבְהֵם נִהְגֶה
 יוֹמָם וְלַיְלָה:
 וְאַהֲבַתְךָ אֵל תִּסִּיר
 מִמֶּנּוּ לְעוֹלָמִים:
 בְּרוּךְ אַתָּה יְהוָה
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

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.

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 אֲנֹכִי 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-shokhbekha u-v-kumekha.

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתֶּם בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ 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-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 תִשְׁמְעוּ 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	וּלְעֲבֹדוֹ בְּכֹל-לְבַבְכֶם	by serving with all your heart,
u-v-khol nafshekhem.	וּבְכֹל-נַפְשְׁכֶם:	and with all your soul;
Venatatti metar artzekhem be-'itto	וְנָתַתִּי מְטָר-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-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	לְבִהֲמֹתֶיךָ	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 וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים	and you turn to serving other gods
vehishtahevitem 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.

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	וּשְׂמַתֶּם 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 upon your arms,
vehayu le-totafot bein 'eineikhem.	וְהָיוּ לְמוֹטְפֹת בֵּין עֵינֵיכֶם:	and as a signet upon your brow.
Velimmadtem otam et beneikhem	וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם	Teach them to your children,
le-dabbeir bam	לְדַבֵּר בָּם	by speaking of them
be-shivtekha be-veitekha u-v-lekhtekha va-derekh	בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ	when you are at home and when you go out,
u-v-shokhbekha u-v-kumekha.	וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:	when you lie down and when you rise up.
Ukhtavtam 'al mezuzot	וּכְתַבְתֶּם עַל־מְזוּזוֹת	Write them upon the doorposts
beitekha u-vi-sh'arekha.	בֵּיתְךָ וּבְשַׁעְרֵיךָ:	of your house and on your gates,
Lema'an yirbu yemeikhem vi-mei veneikhem	לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם	that your days and the days of your children
'al ha-adamah	עַל הָאֲדָמָה	be many upon the land
asher nishba' adonai la-avoteikhem	אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם	which the Eternal swore to your ancestors,
la-teit lahem	לְתֵת לָהֶם	to give them for as long
ki-mei ha-shamayim 'al ha-aretz.	כִּי־מֵי הַשָּׁמַיִם עַל־הָאָרֶץ:	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 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 אוֹתוֹ 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	וְעָשִׂיתֶם אוֹתָם 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	וְעָשִׂיתֶם אֶת־כָּל־מִצְוֹתַי	to do all my mitzvot
vihyitem kedoshim l-eiloheikhem.	וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:	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 לֵאלֹהִים	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־זֹאת

וְקַיָּם עָלֵינוּ

כִּי הוּא יְהוָה אֱלֹהֵינוּ

וְאֵין זולָתוֹ

וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים

מִלְכֵינוּ הַגּוֹאֲלֵנוּ

מִכָּף כָּל־הָעָרִיצִים:

הָעֹשֶׂה גְדֻלוֹת עַד־אֵין חֶקֶר

וְנִפְלְאוֹת עַד־אֵין מִסְפָּר:

הַשֶּׁם נִפְשָׁנוּ בַחַיִּים

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,

who keeps our very beings alive

and does not let us stumble —

Job 9

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: **malkhutekha 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 בְּאֶדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל לְחֵירוֹת עוֹלָם. הַמַּעֲבִיר בָּנָיו בֵּין גְּזְרֵי 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 בָנָיו גְּבוּרָתוֹ שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וַאֲמָרוּ כָּלֵם:	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.

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

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

Mi khamokhah	מִי־כְמוֹכָהּ	“Who among the mighty
Ba-eilim adonai	בְּאֵלִים יְהוָה	compares with you, Eternal One!
Mi kamokhah nedar ba-kodesh	מִי כְמוֹכָהּ נִאֲדָר בְּקֹדֶשׁ	Whose holiness is as glorious as yours!
nora tehillot ‘oseih fele.	נֹרָא תְהִלַּת עֹשֵׂה פְלֵא:	Praised as awesome, doing wonders.” <i>Exodus 15</i>
Malkhutekha ra’u vanekha	מַלְכוּתְךָ רָאוּ בְנֵיךָ	Your children beheld your majesty
bokei’a’ yam lifnei moshe.	בֹּקַעַיִם לְפָנַי מֹשֶׁה:	when the sea parted before Moses.
Zeh eili ‘anu ve-amru	זֶה אֱלֹהֵינוּ וְאָמְרוּ—	“This is my God,” they responded in song,
Adonai yimlokh le-‘olam va-‘ed.	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	“The Eternal shall reign for ever and ever!”
		<i>Exodus 15</i>
Ve-ne’emar	וְנֹאמַר—	And it was said:
Ki fadah adonai et ya’akov	כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב	“The Eternal has rescued Jacob,
u-g’alo mi-yad ḥazak mimennu.	וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ:	redeemed him from a mightier power.”
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	<i>Jeremiah 31</i>
ga’al yisra’el.	גְּאָל יִשְׂרָאֵל:	Praised are you Eternal One, who redeemed Israel.

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-v-tzeil kenafekha tastireinu
 ki el shomereinu u-matzileinu attah
 ki el melekh
 ḥannun ve-raḥum attah.

השכיבנו

הַשְּׂכִיבֵנוּ יְהוָה
 אֱלֹהֵינוּ לְשָׁלוֹם
 וְהַעֲמִידֵנוּ מִלְּכֵנוּ לְחַיִּים
 וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ
 וְתַקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ:
 וְהִגֵּן בְּעַדְנוּ וְהִסֵּר מֵעֵלֵינוּ
 אוֹיֵב דָּבָר וְחָרֵב וְרָעֵב וַיְגוֹן
 וְהִסֵּר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה
 כִּי אֵל מֶלֶךְ
 חַנּוּן וְרַחוּם אַתָּה:

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.

U-shmor tzeiteinu u-vo'einu	וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ	Guard our going and our coming
le-ḥayyim u-l-shalom	לְחַיִּים וּלְשָׁלוֹם	in life and in peace
mei-attah ve-ʿad ʿolam	מֵעַתָּה וְעַד עוֹלָם	now and for all eternity.
u-fros ʿaleinu sukkat shelomekha.	וּפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:	Spread over us your shelter of peace.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
ha-poreis sukkat shalom ʿaleinu	הַפּוֹרֵשׂ סִכַּת שְׁלוֹם עָלֵינוּ	who spreads your shelter of peace over us,
ve-ʿal kol ʿammo yisraʿel	וְעַל כָּל עַמּוֹ יִשְׂרָאֵל	over all your people Israel,
ve-ʿal yerushalayim.	וְעַל יְרוּשָׁלַיִם:	and over Jerusalem.

We rise.

On Shabbat:

Veshameru venei yisraʿel et ha-shabbat la-ʿasot et ha-shabbat le-dorotam berit ʿolam.	וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדוֹרוֹתֵם בְּרִית עוֹלָם:	Let all of Israel keep the Shabbat, observing Shabbat for all generations as an everlasting Covenant.
Beini u-vein benei yisraʿel ot hi le-ʿolam	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם	It is between me and the Israelites a sign forever,
ki sheishet yamim ʿasah adonai et ha-shamayim ve-et ha-aretz u-va-yom ha-sheviʿi shavat vayyinnafash.	כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:	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>
Ki va-yom ha-zeh yekhappeir ʿaleikhem le-taheir etkhem mi-kol ḥattoteikhem lifnei adonai tit'haru	כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתְכֶם לִפְנֵי יְהוָה תִּטְהָרוּ	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>

Hatzı 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.

חזי קדיש

Reader:
 יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ.
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב.
 וְאָמְרוּ 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.

יְהִי 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
 וְיִתְרומם 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.

לְעֵילָא וּלְעֵילָא
 מְכָל בְּרִכְתָּא וְשִׁירָתָא
 תְּשֻׁבְחָתָא וְנִחְמָתָא
 דְאַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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 קִרְבָּתְךָ	Longing to come near to you,
Be-khol libbi keratikha	בְּכָל-לִבִּי קִרְאתִיךָ.	With all my heart I pray.
u-v-tzeiti li-kratekha	וּבְצֵאתִי לְקִרְאתְךָ	As I go out to seek you,
li-kрати metzaticha	לְקִרְאתִי מִצְאתִיךָ:	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.

Naḥman of Bratslav



In Biblical Hebrew there are three main terms for sin — *pasha'*, *'avon* and *het* . . .

Pasha' 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. *Pasha'* 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-hizdamnuyot 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 אף בתקוה

כי מה שלפנינו נסתר –

ההזדמנויות והנסיונות

השמחה והיגון.

על סף השנה נעמד ביראה

לעשות חשבון נפש

בקול דממה רקה.

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 yitzḥak 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 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 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.”

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.	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:	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 חֹפֵץ 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 וּמַגִּין: בְּרוּךְ אַתָּה יְהוָה מִגַּן אַבְרָהָם וּפֹקֵד שָׂרָה:	Sovereign Power and saving Protector! Blessed are you, the Everpresent, Shield of Abraham and Surety of Sarah.

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-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.

Mi khamokha av ha-rahāmim

zokheir yetzurav le-ḥayyim
be-rahāmim.

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

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 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 salah.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

וְקָדוֹשִׁים בְּכָל יוֹם יִהְלְלוּךָ סְלָה:

וּבְכֵן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ

עַל כָּל מַעֲשֶׂיךָ

וְאִימְתֶךָ עַל כָּל מַה שֶּׁבָרָאתָ.

וְיִירָאוּךָ כָּל הַמַּעֲשִׂים

וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.

וְיַעֲשׂוּ כָל־אֶנְדָּה אַחַת

לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְב־שָׁלֵם.

כְּמוֹ שֶׁיָּדָעְנוּ יְהוָה אֱלֹהֵינוּ

שֶׁהַשֹּׁלְטָן לְפָנֶיךָ

עוֹז בְּיָדְךָ וְגִבּוֹרָה בִּימִינְךָ

וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ:

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 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. 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 לְדוֹרְשֵׁיךָ	hope for those who seek you,
u-fit'hon peh la-meyahlim 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	וְעִרְכַת נֵר לְבֵן יִשָּׁי 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 יַעֲלֹזוּ	the honest exult,
va-ḥasidim be-rinnah yagilu.	וְחַסִּידִים בְּרִנָּה יִגִּילוּ.	and the devoted ones rejoice in song.
Ve-'olatah tikpotz piha	וְעוֹלָתָה תִּקְפֹּץ פִּיהָ	For the mouth of injustice shall be shut
ve-khol ha-rish'ah kullah ke-'ashan tikhleh.	וְכָל הַרְשָׁעָה כָּלָה כְּעָשָׁן תִּכְלֶה.	and all evil shall vanish like smoke,
Ki ta'avir memshelet zaton	כִּי תַעֲבִיר מִמְשַׁלַּת 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-vkhein 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 *hasidim*, spiritually dedicated (*Max Arzt*).

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 קֹדֶשְׁךָ
 כַּכְּתוּב בְּדִבְרֵי קֹדֶשְׁךָ –

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 לְדֹר וָדֹר
 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 וְנוֹרָא שְׁמֶךָ
 וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כַּכְּתוּב –

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
 וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה:
 בָּרוּךְ 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.

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 malkeinu la'avodatekha
ve-shimkha ha-gadol ve-ha-kadosh
‘aleinu karata.

קְדוּשַׁת הַיּוֹם

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלְּכֵנוּ 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-mnuhah ve-et)
yom ha-kippurim ha-zeh
li-mhilah 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 וְאֶת)
יּוֹם 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.

Eloheinu v-eilohei avoteinu
ya‘aleh ve-yavo ve-yaggi‘a‘
ve-yeira‘eh ve-yeiratzeḥ ve-yishama‘
ve-yippakeid ve-yizzakheir
zikhronenu u-fikdoneinu
ve-zikhron avoteinu.
Ve-zikhron mashi‘aḥ ben david ‘avdekha
ve-zikhron yerushalayim ‘ir kodshekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ
וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֵד וַיִּזְכֹּר
זִכְרוֹנֵנוּ וּפְקוּדוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֶבְדְּךָ
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ

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-raḥamim le-ḥayyim u-l-shalom be-yom ha-kippurim ha-zeh.	וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלְיָתָהּ וּלְטוֹבָהּ לְחֵן 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-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 וּפְקֻדֵנוּ בּוֹ לְבְרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חֹסֶן וְחֲנּוּן וְרַחֲם 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 מִחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכִּפּוּרִים הַזֶּה: מְחַהֵה וְהַעֲבִיר 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 feshā'ekha lema'ani ve-ḥattotekha lo ezkor.	כְּאָמַר – אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה פְּשָׁעֶיךָ לְמַעַנִּי 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	וְנֹאמַר –	And it is said:
Maḥiti kha-‘av pesháekha	מַחִיתִי כְעָב פְּשָׁעֶיךָ	“I have blotted out your transgressions as a mist
ve-khe-‘anan ḥattotekha	וְכַעֲנַן חַטֹּאתֶיךָ	and your sins like a cloud.
shuvah eilai ki ge’altikha.	שׁוּבָה אֵלַי כִּי גֵאלְתִיךָ:	Return to me for I have redeemed you.” <i>Isaiah 44</i>
Ve-ne'emar	וְנֹאמַר –	And it is said:
Ki va-yom ha-zeh yekhappeir ‘aleikhem	כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר 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 tit’haru.	לִפְנֵי יְהוָה תִּטְהָרוּ:	you shall be clean before the Eternal.” <i>Leviticus 16</i>
Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
(retzeih vi-mnuḥateinu)	(רְצֵה בְּמִנוּחָתְנוּ)	(accept our rest,)
kaddesheinu be-mitzvotekha	קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	make us holy through your mitzvot,
ve-tein ḥelkeinu be-toratekha	וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ	and imbue our lives with your Torah.
sabbe‘einu mi-tuvekha	שַׂבְּעֵנוּ מִטּוֹבְךָ	Satisfy us with your goodness,
ve-sammeḥeinu bi-shu’atekha	וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ	let us rejoice in your fulfillment,
(ve-hanḥileinu adonai eloheinu	(וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ)	(And in your gracious love, Eternal One our God,
be-ahavah u-v-ratzon shabbat	בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ	let us inherit your holy Shabbat.
kodshekha		
ve-yanuḥu vah yisra’el	וַיְנוּחוּ כָּה יִשְׂרָאֵל	Let all Israel rest on it,
mekaddeshei shemekha)	(מְקַדְּשֵׁי שְׁמֶךָ)	they who sanctify your name,)
ve-taheir libbeinu le-‘ovdekha be-emet.	וְטַהֵר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת:	and restore our hearts to serve you in truth.

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*).

Ki attah solhan le-yisra'el
u-moḥolan le-shivtei yeshurun
be-khol dor va-dor
u-mi-bal'adekha ein lanu melek
moheil ve-solei'ah ella attah.

כִּי אַתָּה סָלַחַן לְיִשְׂרָאֵל
וּמְחֹלָן לְשִׁבְטֵי יִשְׂרָוּן
בְּכָל דּוֹר וָדוֹר
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ אֱלֹהֵי 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
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.

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ
וְלְעֲוֹנוֹת עַמּוֹ
בֵּית יִשְׂרָאֵל
וּמַעֲבִיר 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.

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.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלַהֲבַת תְּפִלָּתָם בְּאַהֲבָה
 תִּקְבֹּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

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.

Ve-teḥezenah 'eineinu be-shuvekha
 le-tziyyon be-rah'amim.
 Barukh attah adonai
 ha-mahazir shekhinato le-tziyyon.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בָּרוּךְ אַתָּה יְהוָה
 הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן:

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 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.

הודאה

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

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 תַמּוּ חַסְדֶיךָ
 מֵעוֹלָם קִוּוּנוּ לָךְ:
 וְעַל כָּלֵם
 יִתְבָּרַךְ וַיִּתְרֹמַם שִׁמְךָ
 מִלְּפָנֵינוּ 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 שִׁמְךָ בְּאֵמֶת
 הָאֵל יִשְׁוּעַתֵּנוּ וְעִזְרַתֵּנוּ סֵלָה:
 בְּרוּךְ אַתָּה יְהוָה
 הַטוֹב שִׁמְךָ
 וְלָךְ נֹאֵה 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.
 Ve-tov be-‘einekha
 le-vareikh et ‘ammekha yisra‘el

שְׁלוֹם
 שְׁלוֹם רַב
 עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל
 יוֹשְׁבֵי תֵבֵל תְּשִׂים 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

anaḥnu ve-khol 'ammekha beit yisra'el

le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
וּפְרִנְסָה 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.

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 מַרְעַ
וּשְׁפָתַי מִדַּבֵּר מִרְמָה.
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם
וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה:
פֶּתַח לְבָבִי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי:
יְהִיו לְרָצוֹן אִמְרֵי פִי
וְהִגְיוֹן לְבָבִי
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.	וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:	Now the heavens and the earth were completed with all they contained.
Vayekhal elohim ba-yom ha-shevi'i melakhto asher 'asah vayyishbot ba-yom ha-shevi'i mi-kol melakhto asher 'asah.	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:	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.
Vayevarekh elohim et yom ha-shevi'i vayekaddeish oto ki vo shavat mi-kol melakhto asher bara elohim la-'asot.	וַיְבָרֵךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:	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. <i>Genesis 2</i>

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 עֵלְיוֹן 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 shevi'i
 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 בדכרו
 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.
 קדשנו 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:

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 reḥoki shelli.

Ha-tishma' koli ba-asher hinnekha

kol korei be-ʿoz kol bokheh bi-dmi

u-mei-ʿal la-zeman metzavveh berakhah.

הַתְּשַׁמַּע קוֹלִי

הַתְּשַׁמַּע קוֹלִי רְחוֹקִי שְׁלִי.

הַתְּשַׁמַּע קוֹלִי בְּאֶשֶׁר הִנָּךְ –

קוֹל קוֹרֵא בְּעֹז קוֹל בּוֹכֵה בְּדַמִּי

וַיַּעַל לְזִמַּן מְצַוֵּה בְּרַכָּה:

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.

Teiveil zo rabbah u-drakhim bah rav.

Nifgashot le-dak nifradot la-ʿad

mevakkeish adam akh koshelot raglav

lo yukhal li-mtzo et asher avad.

תֵּיבֵּל זוֹ רַבָּה וּדְרָכִים בָּהּ רַב.

נִפְגָּשׁוֹת לְדַק נִפְרָדוֹת לְעַד –

מִבְּקֵשׁ אָדָם אַךְ בּוֹשְׁלוֹת רַגְלָיו

לֹא יוּכַל לְמָצֵא אֶת אֲשֶׁר אָבַד:

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.

Aḥaron yamai kevar karov ulai.

Kevar karov ha-yom shel dim'ot
pereidah.

Aḥakkeh lekha 'ad yikhbu ḥayyai

ke-ḥakkot raḥeil le-dodah.

אַחֲרוֹן יָמַי כְּבָר קָרוֹב אוֹלִי.

כְּבָר קָרוֹב הַיּוֹם שֶׁל דִּמְעוֹת פְּרִידָה:

אַחַכֶּה לָּךְ עַד יִכְבוּ חַיֵּי

כְּחַכּוֹת רַחֵל לְדוֹדָה:

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			יעלה			YA'ALEH
Ya'aleh	taḥanuneinu	mei-'erev	מֵעֶרֶב	תִּתְחַנְּנֵנוּ	יַעֲלֶה	May our plea rise up from dusk,
ve-yavo	shav'ateinu	mi-boker	מִבֹּקֶר	שׁוֹעֲתֵנוּ	וַיָּבֹא	our cry for help come with the dawn,
ve-yeira'eh	rinnuneinu	'ad 'arev.	עַד עֶרֶב:	רְנוּנֵנוּ	וַיִּרְאֶה	and our song be heard till dusk.
Ya'aleh	koleinu	mei-'erev	מֵעֶרֶב	קוֹלֵנוּ	יַעֲלֶה	May our voice rise up from dusk,
ve-yavo	tzidkateinu	mi-boker	מִבֹּקֶר	צְדָקָתֵנוּ	וַיָּבֹא	our merit come with the dawn,
ve-yeira'eh	pidyoneinu	'ad 'arev.	עַד עֶרֶב:	פְּדִיּוֹנֵנוּ	וַיִּרְאֶה	that our redemption arrive by dusk.
Ya'aleh	'innuyeinu	mei-'erev	מֵעֶרֶב	עֲנוּיֵנוּ	יַעֲלֶה	May our suffering rise up from dusk,
ve-yavo	seliḥateinu	mi-boker	מִבֹּקֶר	סְלִיחָתֵנוּ	וַיָּבֹא	our forgiveness come with the dawn,
ve-yeira'eh	na'akateinu	'ad 'arev.	עַד עֶרֶב:	נִאֲקָתֵנוּ	וַיִּרְאֶה	as our cry is heard till dusk.
Ya'aleh	menuseinu	mei-'erev	מֵעֶרֶב	מְנוּסֵנוּ	יַעֲלֶה	May our trials rise up at dusk,
ve-yavo	lema'ano	mi-boker	מִבֹּקֶר	לְמַעַנּוּ	וַיָּבֹא	our acquittal come with the dawn,
ve-yeira'eh	kippureinu	'ad 'arev.	עַד עֶרֶב:	כְּפֹרְנוּ	וַיִּרְאֶה	that our atonement be realized at dusk.
Ya'aleh	yish'einu	mei-'erev	מֵעֶרֶב	יִשְׁעֵנוּ	יַעֲלֶה	May our deliverance rise up from dusk,
ve-yavo	tohoreinu	mi-boker	מִבֹּקֶר	טָהַרְנוּ	וַיָּבֹא	our purification come with the dawn,
ve-yeira'eh	ḥinnuneinu	'ad 'arev.	עַד עֶרֶב:	חֲנוּנֵנוּ	וַיִּרְאֶה	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.

Ya'aleh	zikhronenu	mei-erev	מֵעֶרֶב	זְכוֹרֵנוּ	יַעֲלֶה	May our remembrance rise up from dusk,
ve-yavo	vi'udeinu	mi-boker	מִבֹּקֶר	וְעוֹדֵנוּ	וַיָּבֵא	as we come in unity with the dawn,
ve-yeira'eh	hadrateinu	'ad 'arev.	עַד עֶרֶב:	הִדְרֵתֵנוּ	וַיִּרְאֶה	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	גִּילֵנוּ	וַיָּבֵא	our rejoicing come with the dawn,
ve-yeira'eh	bakkashateinu	'ad 'arev.	עַד עֶרֶב:	בִּקְשָׁתֵנוּ	וַיִּרְאֶה	and our search be answered by dusk.

Ya'aleh	enkateinu	mei-erev	מֵעֶרֶב	אֶנְקֵתֵנוּ	יַעֲלֶה	May our yearning rise up from dusk,
ve-yavo	eilekha	mi-boker	מִבֹּקֶר	אֵלֶיךָ	וַיָּבֵא	let it come to you with the dawn,
ve-yeira'eh	eileinu	'ad 'arev.	עַד עֶרֶב:	אֵלֵינוּ	וַיִּרְאֶה	till you turn to us at dusk.

The ark is closed and we are seated.

Ha-neshamah lakh

הַנְּשָׁמָה לַךְ

HA-NESHAMAH LAKH

Ha-neshamah lakh ve-ha-guf po'olakh
ḥusah 'al 'amalakha.

הַנְּשָׁמָה לַךְ וְהַגּוּף פְּעֻלָּךְ
חוּסָה עַל עַמְלָךְ.

The soul is yours, and the body, your creation;
take pity on your work.

Ha-neshamah lakh ve-ha-guf shellakh
adonai 'aseih lema'an shemekha.

הַנְּשָׁמָה לַךְ וְהַגּוּף שֶׁלְךָ
יְהוָה עֹשֶׂה לְמַעַן שְׁמֶךָ:

The soul is yours and the body is yours,
Eternal One, act for your own sake.

Atanu 'al shimkha adonai
'aseih lema'an shemekha.

אֲתָאֲנוּ עַל שְׁמֶךָ יְהוָה
עֹשֶׂה לְמַעַן שְׁמֶךָ.

We come for the sake of your name,
act for your own sake,

Ba'avur kevod shimkha
ki el ḥannun ve-rahum shemekha.

בְּעִבּוּר כְּבוֹד שְׁמֶךָ
כִּי אֵל חַנּוּן וְרַחוּם שְׁמֶךָ:

it is for the glory of your name
for you are a compassionate and loving God.

Lema'an shimkha adonai
vesalahta la'avoneinu
ki rav hu.

לְמַעַן שְׁמֶךָ יְהוָה
וּסְלַחְתָּ לְעוֹנֵינוּ
כִּי רַב הוּא:

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.

דַּרְכֵּךְ אֱלֹהֵינוּ

דַּרְכֵּךְ אֱלֹהֵינוּ לְהֵאָרִיךְ אַפֶּיךָ
 לְרָעִים וְלְטוֹבִים
 וְהִיא תְהִלַּתְךָ:
 לְמַעַנְךָ אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ
 רְאֵה עֲמִידַתְנוּ דְּלִים וְרִקִּים:

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.

Ta'aleh arukhah le-'aleh niddaf
 tinnaḥeim 'al 'afar va-eifer.
 Tashlikh ḥata'einu
 ve-taḥon be-ma'asekha
 teire ki ein ish
 'aseih 'immanu tzedakah.

תַּעֲלֶה אֲרוּכָה לְעֵלֶה נִדְדַף
 תִּנְחָם עַל עָפָר וְאַפֵּר.
 תִּשְׁלִיךְ הַטָּאִינוּ
 וְתַחֲזֵן בְּמַעֲשֶׂיךָ
 תֵּרָא כִּי אֵין אִישׁ
 עֲשֵׂה עִמָּנוּ צְדָקָה:

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*).

tinnaḥeim '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*).

Ezkerah neginati ba-lailah

'im levavi asihah

vayehappeis ruhi.

אֶזְכְּרָה נְגִינָתִי בַלַּיְלָה

עִם-לִבִּי אֲשִׁיחָה

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 marḥiv 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

כִּן אֲנַחְנוּ בְּיַדְךָ חֶסֶד נוֹצֵר

לְבְרִית הַבְּטָ וְאֵל תִּפְּן לַיֵּצֵר:

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 הַמְּסַתֵּית

בְּרִצּוֹתָו אוֹחֵז וּבְרִצּוֹתָו מְכַתֵּית

כִּן אֲנַחְנוּ בְּיַדְךָ מְחַיֶּה וּמְמוֹתֵית

לְבְרִית הַבְּטָ וְאֵל תִּפְּן לַיֵּצֵר:

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
peirashken anahnu be-yadekha tomeikh
'ani va-rash

la-berit habbeit ve-al teifen la-yeitzer.

כִּי הִנֵּה כְּגַרְזֵן בְּיַד הַחֲרָשׁ

בְּרִצּוֹתָו דֹּבֵק לְאוֹר וּבְרִצּוֹתָו פֵּרֵשׁ

כִּן אֲנַחְנוּ בְּיַדְךָ תוֹמֵךְ עָנִי וְרָשׁ

לְבְרִית הַבְּטָ וְאֵל תִּפְּן לַיֵּצֵר:

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.

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.	כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמֶּלֶח בְּרָצוֹתוֹ אוֹחֵז וּבְרָצוֹתוֹ שֹׁלֵחַ כִּן אֲנַחְנוּ בְּיָדְךָ אֵל טוֹב וְסֵלָה לְבְרִית הַבְּטָ וְאֵל תִּפְּן לַיֵּצֵר:	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.
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.	כִּי הִנֵּה כְּזֹכֻכִּית בְּיַד הַמְּזַיֵּג בְּרָצוֹתוֹ הוֹגֵג וּבְרָצוֹתוֹ מְמוֹגֵג כִּן אֲנַחְנוּ בְּיָדְךָ מְעַבֵּיר זָדוֹן וְשׁוֹגֵג לְבְרִית הַבְּטָ וְאֵל תִּפְּן לַיֵּצֵר:	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.
Ki hinneih ka-yer'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.	כִּי הִנֵּה כְּרִיעָה בְּיַד הָרוֹקֵם בְּרָצוֹתוֹ מֵיִשֵּׁר וּבְרָצוֹתוֹ מְעַקֵּם כִּן אֲנַחְנוּ בְּיָדְךָ אֵל קָנָא וְנוֹקֵם לְבְרִית הַבְּטָ וְאֵל תִּפְּן לַיֵּצֵר:	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.

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*).

Ki hinneih ka-kesef be-yad ha-tzoreif	כִּי הִנֵּה כֶּסֶף 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 בְּיַדְךָ מִמְצִיא לְמָזוֹר תִּרְפֶּה	so are we in your hand, Healer of the ailing.
la-berit habbeit ve-al teifen la-yeitzer.	לְבְרִית הַבְּטָ וְאֵל תִּפְּן לְיֹצֵר:	Look to the Covenant, be not swayed by impulse.
Ki hinneih ka-ḥomer be-yad ha-yotzeir	כִּי הִנֵּה כַּחֲמֵר בְּיַד הַיּוֹצֵר	As clay in the hand of the potter
bi-rtzoto marḥiv u-vi-rtzoto mekatzeir	בְּרִצּוֹתוֹ מְרַחֵב וּבְרִצּוֹתוֹ מְקַצֵּר	to be moulded and shaped at will,
ken anahnu be-yadekha ḥesed notzeir	כֵּן אֲנַחְנוּ בְּיַדְךָ חֶסֶד נוֹצֵר	so are we in your hand, loving Creator.
la-berit habbeit ve-al teifen la-yeitzer.	לְבְרִית הַבְּטָ וְאֵל תִּפְּן לְיֹצֵר:	Look to the Covenant, be not swayed by impulse.

Zekhor raḥamekha

Zekhor raḥamekha adonai va-ḥasadekha
ki mei-ʿolam heimmah.

זְכוֹר רַחֲמֶיךָ

זְכוֹר רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ
כִּי מֵעוֹלָם הֵמָּה.

ZEKHOR RAḤAMEKHA

Remember your mercies, O Eternal,
and your lovingkindnesses, for they are forever.

Zekhor lanu berit rishonim

ka'asher amarta

ve-zakharti lahem berit rishonim

asher hotzeiti otam

mei-eretz mitzrayim

le-ʿeinei ha-goyim li-hyot

lahem I-eilohim ani adonai.

זְכוֹר לָנוּ בְרִית רִשׁוֹנִים

כַּאֲשֶׁר אָמַרְתָּ—

וּזְכַרְתִּי לָהֶם בְּרִית רִשׁוֹנִים

אֲשֶׁר הוֹצֵאתִי-אֹתָם

מֵאֶרֶץ מִצְרַיִם

לְעֵינֵי הַגּוֹיִם לְהִיּוֹת

לָהֶם יְאֱלֹהִים אֲנִי יְהוָה:

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.”

Leviticus 26

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 בְּחַסִּדוּת
מוֹחֵל עֲוֹנוֹת עַמּוֹ
מַעְבִּיר רִשׁוֹן רִשׁוֹן
מַרְבֵּה מַחִילָה לְחַטָּאִים
וּסְלִיחָה לְפוֹשְׁעִים
עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר
וְרוּחַ לֹא כִרְעָתָם 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

I-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 שכתוב—

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*).

Vayyeired adonai be-'anan	וַיֵּרֵד יְהוָה בְּעָנָן	The Eternal descended in a cloud
vayyityatzeiv 'immo sham	וַיִּתְיַצֵּב עִמּוֹ שָׁם	and stood with him there.
vayyikra ve-shem adonai.	וַיִּקְרָא בְּשֵׁם יְהוָה:	Moses proclaimed the name of the Eternal,
Vayya'avor adonai 'al 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 רַחֻם וְחַנּוּן	is a compassionate and gracious God,
erekh appayim ve-rav ḥesed	אָרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת.	patient, abounding in devotion and truth,
ve-emet.		
Notzeir ḥesed la-alafim	נֹזֵעַר חֶסֶד לְאַלְפִים	assuring steadfast love for a thousand generations,
nosei 'avon va-fesha' ve-ḥatta'ah	נוֹשֵׂא עוֹן וּפְשָׁע וְחַטָּאָה	forgiving transgression, iniquity and sin,
ve-nakkeih.	וְנִקְּה:	and granting pardon.

Exodus 34

kehillah
SYNAGOGUE

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 'avon *forgiving transgression* — to the one who sins deliberately
va-fesha' *iniquity* — to those who rebel maliciously
ve-ḥatta'ah *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)

Vesalaḥta la-ʿavoneinu u-l-ḥattateinu unḥaltanu.	וְסָלַחְתָּ לְעוֹנֵינוּ וּלְחַטָּאתֵנוּ וְנַחֲלָתָנוּ:	Forgive our iniquity and our sin, and make us your heritage.
Selaḥ lanu avinu ki ḥatanu meḥal lanu malkeinu ki fashaʿnu ki attah adonai tov ve-sallah ve-rav ḥesed le-khol koreʿekha.	סָלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ מַחֲל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ כִּי אַתָּה אֲדֹנָי טוֹב וְסָלַח 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.

Shemaʿ koleinu

Shemaʿ koleinu adonai eloheinu
ḥus ve-raḥeim ʿaleinu
ve-kabbeil be-raḥamim u-v-ratzon
et tefillateinu.

שמע קולנו

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ
חֹס 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 haʿazinah adonai
binah hagigeinu.

אֲמַרֵינוּ הֶאֱזִינָה יְהוָה
בִּינָה הִגִּינָנוּ:

Give heed to our words, Eternal One,
understand our thoughts.

Psalms 5

Yihyu le-ratzon imrei finu
ve-hegyon libbeinu lefanekha
adonai tzureinu ve-goʾaleinu.

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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Al tashlikheinu mi-lefanekha ve-ru'ah kodshekha al tikkah mimmennu.	אל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קֹדֶשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:	Do not cast us away from your Presence; do not take your holy spirit from us. <i>Psalm 51</i>
Al tashlikheinu le-'eit ziknah ki-khlot koḥeinu al ta'azveinu.	אל־תִּשְׁלִיכֵנוּ לְעֵת זָקְנָה בְּכָלוֹת כֹּחֵנוּ אֶל־תִּעֲזֹבֵנוּ:	Do not cast us off in old age; when our strength fails, do not forsake us. <i>Psalm 71</i>
Al ta'azveinu adonai eloheinu al tirhak mimmennu.	אל־תִּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ אל־תִּרְחַק מִמֶּנּוּ:	Do not forsake us, Eternal One our God; be not far from us. <i>Psalm 38</i>
'Aseih 'immanu ot le-tovah ve-yir'u sone'einu ve-yeivoshu ki attah adonai 'azartanu ve-niḥamtanu.	עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׂוֹנְאֵינוּ 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. <i>Psalm 86</i>
Ki lekha adonai hoḥalnu attah ta'aneh adonai eloheinu.	כִּי־לְךָ יְהוָה הוֹחַלְנוּ אַתָּה תַעֲנֶה אֲדֹנָי אֱלֹהֵינוּ:	For we wait for you, Eternal One; you, our God, will respond. <i>Psalm 38</i>

Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
al ta'azveinu ve-al tittesheinu	אַל תִּעְזְבוּנוּ וְאַל תִּטְשֵׁנוּ	do not forsake or abandon us,
ve-al takhlimeinu	וְאַל תַּכְלִימֵנוּ	do not humiliate us;
ve-al tafeir beritekha ittanu.	וְאַל תִּפְרֵן בְּרִיתְךָ אִתָּנוּ:	do not annul your covenant with us.
Kareveinu le-toratekha	קְרִבֵנוּ לְתוֹרַתְךָ	Draw us close to your Torah,
lammedeinu mitzvotekha horeinu	לְמַדְּנוּ מִצְוֹתֶיךָ הוֹרֵנוּ דְרָכֶיךָ	teach us your mitzvot, guide us in your ways.
derakhekha		
hat libbeinu le-yir'ah et shemekha	הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ	Incline our hearts to revere your name,
u-mol et levaveinu le-ahavatekha	וּמוֹל אֶת לִבֵּנוּ לְאַהֲבָתְךָ	expose our hearts to your love,
ve-nashuv eilekha be-emet	וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת	and we shall return to you sincerely
u-v-leiv shaleim.	וּבְלֵב שְׁלֵם:	and wholeheartedly.
U-lma'an shimkha ha-gadol	וְלִמְעַן שְׁמֶךָ הַגָּדוֹל	For your great name's sake
timhal ve-tislah la'avoneinu	תִּמְחֹל וְתִסְלַח לְעוֹנֵינוּ	pardon and forgive our iniquity;
ka-katuv be-divrei kodshekha	כְּכָתוּב בְּדִבְרֵי קֹדֶשְׁךָ –	as it is written in your Holy Scriptures:
Lema'an shimkha adonai	לְמַעַן שְׁמֶךָ יְהוָה	“Act for your name's sake, Eternal One,
vesalahta la'avoni ki rav hu.	וּסְלַחַת לְעוֹנֵי כִי רַב הוּא:	and forgive my iniquity, for it is great.” <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 'amekha

Eloheinu v-eilohei avoteinu
selah lanu mehal lanu kapper lanu.

כי אנו עמך

אלהינו ואלהי אבותינו
סלח לנו מחל לנו כפר לנו:

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.

כי אנו עמך ואתה אלהינו.

אנו בניך ואתה אבינו:

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 helkeinu.

אנו עבדיך ואתה אדונינו.

אנו קהלך ואתה חלקנו:

We are your servants, and you our Crown.

We are your congregation, and you our Portion.

Anu nahalatekha ve-attah goraleinu.

Anu tzonekha ve-attah ro'einu.

אנו נחלתך ואתה גורלנו.

אנו צאנך ואתה רוענו:

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.

אנו כרמך ואתה נוטרנו.

אנו פעלך ואתה יוצרנו:

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.

אנו רעיך ואתה דודנו.

אנו סגלך ואתה קרובנו:

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.

אנו עמך ואתה מלכנו.

אנו מאמיריך ואתה מאמירנו:

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 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 anaḥnu ve-lo ḥatanu.

Aval anaḥnu ḥatanu.

אנו עזי פנים

אנו עזי פנים ואתה רחום וחנון.

אנו קשי ערף ואתה ארך אפים.

אנו מלאי עון

ואתה מלא רחמים.

אנו ימינו כצל עובר

ואתה הוא ושנותיך לא יתמו:

אלהינו ואלהי אבותינו

תבא לפניך תפלתנו

ואל תתעלם מתחנונו:

שאין אנו עזי פנים וקשי ערף

לומר לפניך

יהוה אלהינו ואלהי אבותינו

צדיקים אנהנו ולא חטאנו.

אבל אנהנו חטאנו:

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. He'evinu ve-hirsha'nu	אֲשָׁמְנוּ בִגְדָנוּ גָזַלְנוּ דִּבְרָנוּ דָּפִי. הִעֲוִינוּ וְהִרְשָׁעְנוּ	We have sinned, betrayed, robbed, and deceived. We have acted basely and caused evil;
zadnu ḥamasnu tafalnu sheker.	זָדָנוּ חָמָסְנוּ מַפְלְנוּ 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	לָצָנוּ מָרַדְנוּ נִאֲצָנוּ	we have mocked, rebelled, and scorned;
sararnu 'avinu	סָרְרָנוּ עֲוִינוּ	we have acted stubbornly and perversely;
pasha'nu tzararnu	פָּשַׁעְנוּ צָרָרְנוּ	we have transgressed and acted hostilely;
kishinu 'oref.	קִשִּׁינוּ עֹרֵף.	we have been obstinate.
Rasha'nu shiḥatnu	רָשָׁעְנוּ שִׁחַתְנוּ	We have acted wickedly and corruptly;
ti'avnu	תֵּעִבְנוּ	we have committed abominations;
ta'inu ti'ta'nu.	תֵּעִינוּ תֵּעֲתַעְנוּ:	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 וְאֲנַחְנוּ 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>Hirsha’nu u-fasha’nu lakhen lo nosha’nu. Ve-tein be-libbeinu la-‘azov derekh resha’ ve-ḥish lanu yesha’.</p>	<p>הִרְשָׁעְנוּ וּפָשַׁעְנוּ לְכֵן לֹא נוֹשָׁעְנוּ. וְתֵן בְּלִבֵּנוּ לְעִזּוֹב 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>כַּכְּתוּב עַל יַד נְבִיאֶךָ – יַעֲזוֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחֲשֵׁבֹתָיו. וַיָּשָׁב אֶל יְהוָה וַיִּרְחַמֵּהוּ 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>

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-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 חמאיתנו
 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'i sefatayim.

'Al heit she-ḥatanu lefanekha
 be-gillu'i 'arayot
 ve-'al heit she-ḥatanu lefanekha
 be-galu'i 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 rei'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'i peh.

עַל חַטָּא

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּאִנּוּס וּבְרָצוֹן
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּאִמּוּץ הַלֵּב:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּבִלֵי דַעַת
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּבִטּוּי שְׁפָתַיִם:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי עֲרִיּוֹת
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי וּבְסָתֵר:

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 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.

'Al ĥeit she-ĥatanu lefanekha be-zilzul horim u-morim ve-'al ĥeit she-ĥatanu lefanekha be-zadon u-vi-shgagah.	עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:	For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.
'Al ĥeit she-ĥatanu lefanekha be-ĥozek yad ve-'al ĥeit she-ĥatanu lefanekha be-ĥillul ha-shem.	עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:	For the sin we committed through wielding power; and for the sin of desecrating the Name.
'Al ĥeit she-ĥatanu lefanekha be-tum'at sefatayim ve-'al ĥeit she-ĥatanu lefanekha be-tifshut peh.	עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּטִמְאַת שִׁפְתַּיִם וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:	For the sin we committed through impure speech; and for the sin of foolish talk.
'Al ĥeit she-ĥatanu lefanekha be-yeitzer ha-ra' ve-'al ĥeit she-ĥatanu lefanekha be-yode'im u-v-lo yode'im.	עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּיִצְרַר הָרַע וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים:	For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֶם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר-לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.
'Al ĥeit she-ĥatanu lefanekha be-khaḥash u-v-khazav ve-'al ĥeit she-ĥatanu lefanekha be-khappat shoḥad.	עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּכַפַּת שׁוֹחַד:	For the sin we committed by denying and lying; and for the sin of bribery.

'Al ĥeit she-ĥatanu lefanekha be-latzon	עַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּלִצּוֹן	For the sin we committed by scorning;
ve-'al ĥeit she-ĥatanu lefanekha be-lashon ha-ra'.	וְעַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:	and for the sin of slander.
'Al ĥeit she-ĥatanu lefanekha be-massa u-v-mattan	עַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן	For the sin we committed in business dealings;
ve-'al ĥeit she-ĥatanu lefanekha be-ma'akhal u-v-mishteh.	וְעַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתֵּה:	and for sins we committed in eating and drinking.
'Al ĥeit she-ĥatanu lefanekha be-nesekh u-v-marbit	עַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית	For the sin we committed by usury and extortion;
ve-'al ĥeit she-ĥatanu lefanekha bi-ntiyyat garon.	וְעַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן:	and for the sin of haughtiness.
'Al ĥeit she-ĥatanu lefanekha be-si'ah siftoteinu	עַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפִתוֹתֵינוּ	For the sin we committed in our manner of speech;
ve-'al ĥeit she-ĥatanu lefanekha be-sikkur 'ayin.	וְעַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִן:	and for the sin of glancing lustfully.
'Al ĥeit she-ĥatanu lefanekha be-'einayim ramot	עַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת	For the sin we committed with haughty eyes;
ve-'al ĥeit she-ĥatanu lefanekha be-'azzut meitzah.	וְעַל הַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּעִזּוֹת מֵיִצָּח:	and for the sin of insolence.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֶם אֱלֹוִהַ סְלִיחוֹת סְלַח לָנוּ מַחֵל 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 שְׁחָטְאנוּ לְפָנֶיךָ בְּפְרִיקַת עַל	For the sin we committed by casting off responsibility;

Ve-'al ĥeit she-ĥatanu lefanekha bi-flilut.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּפִלְלוּת:	and for the sin of breaking the law.
'Al ĥeit she-ĥatanu lefanekha bi-tzdiyyat rei'a'	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּצַדִּיַּת רֵעַ	For the sin we committed in plotting against others;
ve-'al ĥeit she-ĥatanu lefanekha be-tzarut 'ayin.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:	and for the sin of pettiness.
'Al ĥeit she-ĥatanu lefanekha be-kallut rosh	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּקָלוּת רֹאשׁ	For the sin we committed by undue levity;
ve-'al ĥeit she-ĥatanu lefanekha be-kashyut 'oref.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּקָשְׁיוֹת עֶרֶף:	and for the sin of stubbornness.
'Al ĥeit she-ĥatanu lefanekha be-ritzat raglayim le-hara'	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע	For the sin we committed by running to do evil;
ve-'al ĥeit she-ĥatanu lefanekha bi-rkhilut.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּרַכִּילוּת:	and for the sin of gossip.
'Al ĥeit she-ĥatanu lefanekha bi-shvu'at shav	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׁוָא	For the sin we committed through perjury;
ve-'al ĥeit she-ĥatanu lefanekha be-sin'at ĥinnam.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁנְאַת חֵנָם:	and for the sin of baseless hatred.
'Al ĥeit she-ĥatanu lefanekha bi-tsumet yad	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד	For the sin we committed by being meddlesome;
ve-'al ĥeit she-ĥatanu lefanekha be-timhon leivav.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּתִמְחוֹן לֵבָב:	and for sins occasioned by confusion of the heart.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֵם אֱלֹוִהּ סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֵּר לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.

Avinu Malkeinu is omitted on Shabbat.

We remain standing as the Ark is opened.

Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	AVINU MALKEINU
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
ḥatanu lefanekha.	חָטָאנוּ לְפָנֶיךָ:	we have sinned before you.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
ein lanu melekh ella attah.	אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אַתָּה:	we have no sovereign but you.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
‘aseih ‘immanu lema’an shemekha.	עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:	treat us so that your name be enhanced.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
ḥaddeish ‘aleinu shanah tovah.	חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:	renew us with a good year.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
hafeir ‘atzat oyeveinu.	הִפְרַע עֲצַת אוֹיְבֵינוּ:	frustrate the counsel of our foes.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
setom piyyot mastineinu	סָתוּם פִּיּוֹת מִשְׁטִינֵינוּ	stop the mouths of our adversaries
u-mkatregeinu.	וּמְקַטְרֵגֵינוּ:	and accusers.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kalleih dever ve-ḥerev ve-ra’av	כִּלֵּה דֶבֶר וְחֶרֶב וְרָעַב	rid us of disease, war, famine,
u-shvi u-mash’hit mi-benei veritekha.	וּשְׁבִי וּמִשְׁחִית מִבְּנֵי בְרִיתְךָ:	exile and destruction.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
selah u-mḥal le-khol ‘avonoteinu.	סֵלַח וּמַחַל לְכֹל עֲוֹנוֹתֵינוּ:	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).

Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
haḥazireinu bi-tshuvah sheleimah lefanekha.	הַחֲזִירֵנוּ בְּתִשׁוּבָה 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 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 וְיִשׁוּעָה:	inscribe us in the book of deliverance.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
kotveinu be-seifer parnasah ve-khalkalah.	כְּתִבֵנוּ בְּסֵפֶר פָּרְנָסָה וְכִלְקָלָה:	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.	הָרֵם קֶרֶן יִשְׂרָאֵל עַמְּךָ:	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-raḥamim 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 תִּשְׁיבֵנוּ 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 אֶפָר אֲנַחְנוּ: אָבִינוּ מַלְכֵנוּ חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵנוּ 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 שְׁמֶךָ 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 חַיְנוּ 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
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 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 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-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-shkhnat 'uzzo be-govhei meromim.

Hu eloheinu ein 'od

emet malkeinu efes zulato.

ואנחנו כורעים ומשתחווים

ומודים

לפני מלך מלכי המלכים

הקדוש ברוך הוא.

שהוא נוטה שמים

ויוסד ארץ

ומושב יקרו בשמים ממעל

ושכנת 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.

בְּכָתוּב בְּתוֹרָתוֹ –

וַיְדַעַת הַיּוֹם וְהִשְׁבַּת אֶל-לִבְכֶּךָ

כִּי יְהוָה הוּא הָאֱלֹהִים

בְּשָׁמַיִם מִמַּעַל

וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

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 teveil

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.

עַל בֵּן נִקְוָה לְךָ

יְהוָה אֱלֹהֵינוּ

לְרֵאוֹת מְהִירָה בְּתַפְאֵרַת עֲזֶךָ

לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ

וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן.

לְתַקֵּן עוֹלָם

בְּמַלְכוּת שַׁדַּי

וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ

לְהַפְנוֹת אֵלֶיךָ

כָּל רִשְׁעֵי אָרֶץ:

יִכְרֹוּ וַיְדַעוּ כָּל יוֹשְׁבֵי תֵבֵל

כִּי לְךָ תִּכְרַע כָּל בֶּרֶךְ

תִּשָּׁבַע כָּל לָשׁוֹן.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

יִכְרְעוּ וַיִּפְלוּ

וְלִכְבוֹד שִׁמְךָ יִקְרְוּ יִתְנוּ.

וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתֶךָ

וְתִמְלֹךְ עֲלֵיהֶם מְהִירָה

לְעוֹלָם וָעֶד:

כִּי הַמַּלְכוּת שְׁלֶךָ הִיא

וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

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.

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	וְנֵאמַר –	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	בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	on that day the Eternal will be One,
u-shmo ehad.	וּשְׁמוֹ 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 be-alma di vera khi-r'uteih.	יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵי־הַרְבָּא בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
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.	וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:	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-ʿalam u-l-ʿalemei ʿalmayya.	יְהִי שְׁמֵי־הַרְבָּא מְבָרָךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:	May God's great name be blessed forever, in all worlds, unto eternity.
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Mourners:

Yitbarakh ve-yishtabbaḥ ve-yitpa'ar	יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפַּאֲר	Blessed, praised and glorified,
ve-yitromam ve-yitnassei	וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא	extolled and honoured,
ve-yit'haddar ve-yit'alleh ve-yit'hallal	וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל	adorned, exalted and acclaimed,
shemeih de-kudsha	שְׁמֵה 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,
tushbeḥata ve-neḥemata	תְּשֻׁבְחָתָא וְנִחְמָתָא	praise and consolation
da-amiran be-alma.	דְאִמְרוּן 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-ḥayyim 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	עֹשֶׂה 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*).

Psalm 27

Le-david.

Adonai ori ve-yish'i

mi-mi ira

adonai ma'oz hayyai

mi-mi efhad.

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'aḥ.

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 וַיִּשְׁעֵי

מִמִּי אִירָא

יְהוָה מְעוֹז־חַיִּי

מִמִּי אֶפְחָד:

בְּקִרְבִּי עָלִי מְרַעִים

לְאָכַל אֶת־בְּשָׂרִי

צָרִי וְאֹיְבֵי לִי

הִמָּה כְּשָׁלוֹ וְנָפְלוּ:

אִם־תַּחֲנֶנֶה עָלַי מַחֲנֶה

לֹא־יִירָא לִבִּי

אִם־תִּקְוֶם עָלַי מִלְחָמָה

בְּזֹאת אֲנִי בֹטֵחַ:

אֶחַת שְׂאֲלֹתַי מֵאֵת־יְהוָה

אוֹתָהּ אֲבַקֵּשׁ—

שְׁבִתִּי בְּבֵית־יְהוָה

כָּל־יְמֵי חַיִּי

לְחִזּוֹת בְּנֹעַם־יְהוָה

וּלְבַקֵּר בְּהֵיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֹכֶה

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.

Ve-’attah yarum roshi ‘al oyevai sevivotai ve-ezbehah ve-oholo zivhei teru’ah ashirah va-azammerah l-adonai.	וְעַתָּה יָרוּם רֹאשִׁי עַל אוֹיְבָי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֹהֶלוֹ זְבִיחַי תְּרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה:	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.
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.	שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לְךָ אָמַר לְבִי בְקִשׁוּ פָנַי אֶת־פָּנֶיךָ יְהוָה אֲבַקֶּשׁ: אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֶל תִּטְּבֵאֵף עַבְדְּךָ עֲזַרְתִּי הָיִיתָ אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעְזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל: כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יֹאסֶפְנִי: הוֹרֵנִי יְהוָה דְּרָכֶךָ וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרֵי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קְמוּ־בִי עֵדֵי־שֶׁקֶר וַיִּפְחֵ חָמָס: לוֹלֵא הָאֲמַנְתִּי לְרְאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים: קְוֵה אֶל־יְהוָה חֲזַק וַיֵּאֱמֵן לְבָבְךָ וְקְוֵה אֶל־יְהוָה:	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.

Yigdal

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

Eḥad ve-ein yaḥid ke-yiḥudo
ne'lam ve-gam ein sof le-aḥduto.

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 ביחודו
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 גדלותו ומלכותו:

שפע נבואתו נתנו
אל אנשי סגלתו 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.

Lo yaḥalif ha-el ve-lo yamir dato le-‘olamim le-zulato.	לא יִחַלֶּיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:	God's law will never be voided or annulled, Nor will its like again ever come to be.
Tzofeh ve-yodei'a' setareinu mabbit le-sof davar be-kadmato.	צוּפֵה וַיּוֹדַע סִתְּרֵינוּ מִבֵּית לְסוֹף דְּבָר בְּקִדְמָתוֹ:	Our secrets are beheld and known to God, Who from the beginning, the end can foresee.
Gomeil le-ish ḥesed ke-mif'alo yittein le-rasha' ra' ke-rish'ato.	גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ יִתֵּן לְרָשָׁע רֶעַ כְּרִשְׁעָתוֹ:	Rejoicing in God's love are those of loving deeds, While the evil reap their harvest of iniquity.
Yishlah le-keitz yamin ge'ullato li-fdot meḥakkei keitz yeshu'ato.	יִשְׁלַח לְקֵץ יָמִין גְּאֻלָּתוֹ לְפִדּוֹת מְחַכֵּי קֵץ יִשׁוּעָתוֹ:	At the end of days God's deliverance will be For those awaiting redemption in eternity.
Meitim yeḥayyeh el be-rov ḥasdo barukh 'adei 'ad shem tehillato.	מֵתִים יִחְיֶה אֵל בְּרֹב חֶסְדּוֹ בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:	With abounding love, God revives eternally, God's name be blessed forever, so praiseworthy.

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 שְׁפָתַי 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.

אֲבוֹת
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 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וּמְבִיא גְּאֻלָּה
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*).

Mi-sod ḥakhamim u-nvonim	מְסוּד חַכְמִים וְנְבוֹנִים	Invoking the profound wisdom of our sages
u-mi-lemed da'at mevinim	וּמִלְמַד דַּעַת מְבִינִים	and the deep teachings of learned scholars
efteḥah pi bi-tfillah u-v-taḥanunim.	אֶפְתָּחָה פִּי בְּתַפִּלָּה וּבְתַחֲנוּנִים.	I open my lips in prayerful plea
Le-ḥallot u-l-ḥannein penei melekh	לְחַלּוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ	imploring the forbearance
malkhei ha-melakhim	מְלָכֵי הַמְּלָכִים	of the Sovereign of all sovereigns,
va-adonei ha-adonim.	וְאֲדוֹנֵי הָאֲדוֹנִים:	the Crown of all who rule.
Zokhreinu le-ḥayyim	זְכַרְנוּ לְחַיִּים	Remember us for life,
melekh ḥafeitz ba-ḥayyim	מֶלֶךְ חָפֵץ 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.	לְמַעַנְךָ אֱלֹהִים חַיִּים:	to fulfill your will, God of life.
Melekh 'ozeir u-moshi'a' u-magein.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין:	Sovereign Power and saving Protector!
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, the Everpresent,
magein avraham u-fokeid sarah.	מִגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה:	Shield of Abraham and Surety of Sarah.

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-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.

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

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

וּמְתִיר אֲסוּרִים וּמְקִיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עָפָר:

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת.

וּמִי דוֹמֶה לָךְ
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּיחַ יֵשׁוּעָה:

מִי כְמוֹךָ אָב 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 לְוֹתִיק 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 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*).

Le-taheir ḥosav ba-din. Le-yodei' maḥashavot be-yom din.	לְמַהֵר חוֹסֵיוּ בְּדִין. לְיֹדַע מַחְשָׁבוֹת בְּיוֹם דִּין:	To the One who absolves the trustful in judgment, who knows our thoughts on the Day of Judgment;
Le-khoveish ka'aso ba-din. Le-loveish tzedakot be-yom din.	לְכוּבֵשׁ כַּעֲסוֹ בְּדִין. לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין:	To the One who suppresses anger in judgment, who is garbed in justice on the Day of Judgment;
Le-moḥeil 'avonot ba-din. Le-nora tehillot be-yom din.	לְמוֹחֵל עֲוֹנוֹת בְּדִין. לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין:	To the One who pardons wrongdoing in judgment, who is revered in praises on the Day of Judgment;
Le-solei'ah la-'amusav ba-din. Le-'oneh le-kore'av be-yom din.	לְסוֹלֵחַ לְעֲמוּסָיו בְּדִין. לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין:	To the One who forgives and sustains us in judgment, who responds to those who call out on the Day of Judgment;
Le-fo'eil raḥamav ba-din. Le-tzofeh nistarot be-yom din.	לְפוֹעֵל רַחֲמָיו בְּדִין. לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין:	To the One who exercises compassion in judgment, who probes secrets on the Day of Judgment;
Le-koneh 'avadav ba-din. Le-raḥeim 'ammo be-yom din.	לְקוֹנֵה עַבְדָּיו בְּדִין. לְרַחֵם עַמּוֹ בְּיוֹם דִּין:	To the One who redeems the faithful in judgment, who is compassionate to God's people on the Day of Judgment;
Le-shomeir ohavav ba-din. Le-tomeikh temimav be-yom din.	לְשׁוֹמֵר אוֹהָבָיו בְּדִין. לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:	To the One who guards the beloved in judgment, who sustains the innocent on the Day of Judgment.

The Ark is closed.

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

נְעַרִיצְךָ וְנִקְדִישְׁךָ
כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ
הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ.
כְּכַתוּב עַל יַד נְבִיאֶךָ.
וְקָרָא זֶה אֶל זֶה וְאָמַר—

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.

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*

Kevodo malei 'olam
mesharetav sho'alim zeh la-zeh
ayyeih mekom kevodo
le-'ummatam barukh yomeiru

כְּבוֹדוֹ מְלֵא עוֹלָם
מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לָזֶה
אֵיךְ 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
מִמְקוֹמוֹ:

“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

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
וַיַּחַן עִם הַמְּיַחֲדִים שְׁמוֹ
עָרֵב וּבִקֵּר בְּכָל יוֹם תָּמִיד
פְּעָמִים בְּאַהֲבָה שְׁמַע אֹמְרִים—

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.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

“Hear O Israel, the Eternal One is our God,
the Eternal One alone!”

Deuteronomy 6

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	הוא אֱלֹהֵינוּ הוּא אָבִינוּ	This One is our God, this One our Source
hu malkeinu hu moshif'einu	הוא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ	this One our Sovereign, our Redeemer.
ve-hu yashmi'einu be-rah'amav sheinit	וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית	This One, with love, will let us hear once again
le-'einei kol ḥai	לְעֵינֵי כָּל חַי –	in the sight of all living:

Li-hyot lakhem I-eilohim.	לְהִיּוֹת לָכֶם לְאֱלֹהִים.	“...to be your God;
Ani adonai eloheikhem.	אֲנִי יְהוָה אֱלֹהֵיכֶם:	I am the Eternal, your God.” <i>Numbers 15</i>

Addir addireinu adonai adoneinu	אֲדִיר אֲדִירֵנוּ יְהוָה אֲדוֹנֵנוּ	Our most glorious One, Eternal our God,
mah addir shimkha be-khol ha-aretz.	מַה אֲדִיר שִׁמְךָ בְּכָל הָאָרֶץ:	how glorious is your name in all the world.
Vehayah adonai le-melekh	וְהָיָה יְהוָה לְמֶלֶךְ	The Eternal will be sovereign
'al kol ha-aretz	עַל כָּל הָאָרֶץ	over all the earth;
ba-yom ha-hu yihyeh adonai ehad	בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד	in that day the Eternal will be One,
u-shmo ehad.	וּשְׁמוֹ אֶחָד:	whose name shall be 'Oneness.' <i>Zechariah 14</i>

U-v-divrei kodshekha katuv leimor	וּבְדִבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר –	And in your holy writings it is said:
Yimlokh adonai le-'olam.	יִמְלֹךְ יְהוָה לְעוֹלָם.	“The Eternal will reign forever,
Elohayikh tziyyon le-dor va-dor.	אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.	your God, O Zion, for all generations.
Halleluyah.	הַלְלוּיָהּ:	Hallelujah!” <i>Psalms 146</i>

Le-dor va-dor naggid godlekha	לְדוֹר וָדוֹר נִגְדֵךָ גֹּדְלֶךָ	In every generation we tell of your greatness;
u-l-neitzah netzahim kedushatekha	וּלְנִצְחָה נִצְחִים קֹדֶשְׁתֶּךָ נְקַדִּישׁ.	for all eternity we proclaim your holiness.
Ve-shivḥakha eloheinu	וְשִׁבְחֶךָ אֱלֹהֵינוּ	Your praise, our God,
mi-pinu lo yamush le-'olam va-'ed	מִפִּינוּ לֹא יִמוּשׁ 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.

We continue silently until the end of page 491.

U-vkhein tein paḥdekha adonai eloheinu ‘al kol ma’asekha	וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ	And thus, Eternal One our God, instill your fear in all your works
ve-eimatekha ‘al kol mah she-barata.	וַיֵּאִמְתָּךְ עַל כָּל מַה שֶּׁבָרָאתָ.	and your dread in all you created;
Ve-yira’ukha kol ha-ma’asim	וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים	that all creation shall be in awe
ve-yishtaḥavu lefanekha kol ha-beru’im.	וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.	and all creatures shall worship you.
Ve-yei’asu khullam aguddah aḥat	וַיַּעֲשׂוּ כָּלֶם אֶגְדָּה אַחַת	Then all shall unite as one
la-‘asot retzonekha be-leivav shaleim.	לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב 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 וְגִבּוּרָה בִּימִינְךָ	power and strength are in your right hand,
ve-shimkha nora ‘al kol mah she-barata. she-barata.	וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ: שֶׁבָרָאתָ.	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 לְדוֹרְשֵׁיךָ	hope for those who seek you,
u-fit’hon peh la-meyahlim 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-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).

U-tzmiḥat keren le-david ‘avdekha va-‘arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.	וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעֲרִיכַת נֵר לְבֵן-יִשָּׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:	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 יַעֲלוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ פִּיהָ וְכָל הַרְשָׁעָה כָּלָה כַּעֲשָׂן תִּכְלֶה. כִּי תַעְבִּיר 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.
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 קֹדֶשְׁךָ כַּכְּתוּב בְּדִבְרֵי קֹדֶשְׁךָ—	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 לְדֹר וָדֹר הַלְלוּיָהּ:	“The Eternal will reign forever, your God, O Zion, for all generations. 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*).

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Kadosh attah ve-nora shemekha
ve-ein elo'ah mi-bal'adekha
ka-katuv

קָדוֹשׁ אַתָּה וְנוֹרָא 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 בַּמִּשְׁפָּט
וְהַאֵל 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.

kehillah
SYNAGOGUE

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 malkeinu la-ʿavodatekha
ve-shimkha ha-gadol ve-ha-kadosh
ʿaleinu karata.

קְדוּשַׁת הַיּוֹם

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלְּכֵנוּ 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 ʿavonoteinu
(be-ahavah) mikra kodesh
zeikher li-tziʿat mitzrayim.

וַתִּתֵּן לָנוּ
יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת
(יּוֹם הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה וְלִמְנוּחָה וְאֶת)
יּוֹם הַכִּפּוּרִים הַזֶּה
לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה
וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
זִכָּר לְיִצְיַאת מִצְרָיִם:

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
yaʿaleh ve-yavo ve-yaggiʿaʿ
ve-yeiraʿeh ve-yeiratzeh ve-yishamaʿ
ve-yippakeid ve-yizzakheir
zikhronenu u-fikdoneinu
ve-zikhron avoteinu.
Ve-zikhron mashiʿah ben david ʿavdekha
ve-zikhron yerushalayim ʿir kodshekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלֶה וַיָּבֵא וַיַּגִּיעַ
וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֵד וַיִּזְכֹּר
זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֶבְדְּךָ
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ

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-raḥamim le-ḥayyim u-l-shalom be-yom ha-kippurim ha-zeh.	וְזָכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלְיָתָהּ וּלְטוֹבָהּ לְחֵן 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-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 וּפְקֻדֵנוּ בּוֹ לְבְרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חֹסֶן וְחֶנֶן וְרַחֲמֵי 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 feshafeinu ve-ḥattoteinu mi-neged 'einekha.	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכִּפּוּרִים הַזֶּה: מִחֵה וְהַעֲבִיר 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 –

אָנֹכִי אָנֹכִי 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 peshā'ekha
ve-khe'anān ḥattotekha
shuvah eilai ki ge'altikha.

וְנֹאמַר –

מַחִיתִי כְעָב פְּשָׁעֶיךָ
וְכַעֲנַן חַטֹּאתֶיךָ
שׁוֹבָה אֵלַי כִּי גֵאלְתִּיךָ:

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
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

(רִצְיָה בְּמִנּוּחֵינוּ)

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרַתֶךָ
שִׁבְעֵנוּ מִטּוֹבֶךָ

וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ

(וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ

וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל

מְקַדְּשֵׁי שְׁמֶךָ)

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.

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*).

Ki attah solhan le-yisra'el	כִּי אַתָּה סָלַחְתָּ לְיִשְׂרָאֵל	For you are the One who forgives Israel
u-moḥolan le-shivtei yeshurun	וּמֹחֵלְתָּ לְשִׁבְטֵי יִשְׂרָאֵל	and pardons the tribes of Yeshurun
be-khol dor va-dor	בְּכָל דּוֹר וָדוֹר	in every generation;
u-mi-bal'adekha ein lanu melek	וּמִבְּלַעֲדֵיךָ אֵין לָנוּ מֶלֶךְ	we have no Sovereign
moheil ve-solei'ah ella attah.	מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה:	who forgives and pardons other than you.

Barukh attah adonai melek	בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ	Praised are you, Eternal One, Sovereign
moheil ve-solei'ah la-'avonoteinu	מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ	who pardons and forgives our iniquities
ve-la-'avonot 'ammo	וְלְעוֹנוֹת עַמּוֹ	and the iniquities of your people,
beit yisra'el	בֵּית יִשְׂרָאֵל	the House of Israel,
u-ma'avir ashmoteinu	וּמַעֲבִיר אֲשָׁמוֹתֵינוּ	absolving us of our guilt
be-khol shanah ve-shanah	בְּכָל שָׁנָה וְשָׁנָה	year after year,
melek 'al kol ha-aretz	מֶלֶךְ עַל כָּל הָאָרֶץ	Sovereign over all the earth
mekaddeish (ha-shabbat ve-)	מְקַדֵּשׁ (הַשַּׁבָּת וְ)	who sanctifies (Shabbat,)
yisra'el ve-yom ha-kippurim.	יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים:	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-rahāmim.
 Barukh attah adonai
 ha-maḥazir shekhinato le-tziyyon.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלֹהֵב תְּפִלָּתָם בְּאַהֲבָה
 תִּקְבֹּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבֶךָ
 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 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
 שְׂאֵתָה 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).

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.

נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ.
 וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וְבֹקֵר וְצַהֲרָיִם.

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.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ
 מֵעוֹלָם קִוִּינוּ לְךָ:

You are goodness, for your love never ceases;
 compassionate One, your devotion never ends;
 we have ever hoped for you.

Ve-'al kullam
 yitbarakh ve-yitromam shimkha
 malkeinu tamid le-'olam va-'ed.

וְעַל כָּלֵם
 יִתְבָּרַךְ וְיִתְרומַם שִׁמְךָ
 מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

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.

וְכָתוּב 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 שִׁמְךָ בְּאֵמֶת
 הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה:
 בָּרוּךְ אַתָּה יְהוָה
 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

Eloheinu v-eilohei avoteinu.

Barekheinu va-berakhah ha-meshulleshet

ha-amurah mi-pi aharon u-vanav

שְׁלוֹם
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 בְּרַכְנוּ בְּבִרְכַּה 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.

יְבָרֵךְ יְהוָה וַיִּשְׁמְרֵךְ:

כֵּן יִהְיֶה רָצוֹן:

“May God bless you and keep you.”

May it be so.

Ya'eir adonai panav eilekha

vi-ḥunnekka.

Ken yehi ratzon.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ

וַיְחַנֶּכֶךָ:

כֵּן יִהְיֶה 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

וַיֵּשֶׂם לְךָ שְׁלוֹם:

אָמֵן. כֵּן יִהְיֶה רָצוֹן:

“May God's presence be with you

and grant you peace.” *Numbers 6*

Amen. May it be so.

Sim shalom tovah u-vrakhah

ḥein va-ḥesed ve-raḥamim

'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-raḥamim ve-ḥayyim ve-shalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה

חַן וְחֶסֶד וְרַחֲמִים

עֲלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֵךָ:

בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד

בְּאוֹר פָּנֶיךָ.

כִּי בְאוֹר פָּנֶיךָ נָתַתְּ לָנוּ

יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים

וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרַכָּה

וְרַחֲמִים וְחַיִּים 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.

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
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

anahnu ve-khol 'ammekha beit yisra'el

le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִקְטָע לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וְלְשָׁלוֹם:

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.

kehillah
SYNAGOGUE

Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
tavo lefanekha tefillateinu	תָּבֹא לְפָנֶיךָ תְּפִלַּתֵנוּ	may our prayer reach you;
ve-al tit'allam mi-tehinnateinu.	וְאַל תִּתְעַלֵּם מִתְחִנַּתֵנוּ:	do not ignore our plea —
She-ein anu 'azzei fanim u-kshei 'oref	שֶׁאֵין אֲנִי עֲזִי פָנִים וְקִשְׁי עֶרֶף	for we are neither so brazen nor so obstinate
I-omar lefanekha	לֹא אֶמַר 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 ḥatanu.	צַדִּיקִים אֲנַחְנוּ וְלֹא חָטְאֵנוּ.	that we are righteous and without sin;
Aval anahnu ḥatanu.	אָבָל אֲנַחְנוּ חָטְאֵנוּ:	for surely we have sinned.

Ashamnu bagadnu gazalnu	אֲשָׁמְנוּ בְּגַדְנוּ גָזַלְנוּ דְּבַרְנוּ דְּפִי.	We have sinned, betrayed, robbed, and deceived.
dibbarnu dofi.	הָעֵינֵינוּ וְהִרְשָׁעְנוּ	We have acted basely and caused evil;
He'evinu ve-hirsha'nu	זָדְנוּ חָמְסְנוּ	we have acted maliciously, violently,
zadnu ḥamasnu	מִפְּלֹנוּ שָׁקֵר.	and have spread lies.
tafalnu sheker.	יַעֲצֵנוּ רָע בְּזַבְנוּ	We have given bad advice, we have misled;
Ya'atznu ra' kizzavnu	לָצַנוּ מִרְדְּנוּ נֶאֱצַנוּ	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	קִשְׁיֵנוּ 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	תַּעֲוֵנוּ תַּעֲתַעְנוּ:	we have gone astray and have led others astray.
ta'inu ti'ta'enu.		

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 עֲלֵינוּ כִּי אֱמֶת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעָנוּ:	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 נִּסְפֵּר 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’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.	אַתָּה יוֹדֵעַ רוֹי עוֹלָם וְתַעְלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל חֲדָרֵי 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 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 hattoteinu ve-timhal lanu ‘al kol ‘avonoteinu u-tkhapper lanu ‘al kol peshaeinu.	וּבְכֵן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטָּאוֹתֵינוּ 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 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 דַעַת
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּבִטּוּי שְׁפִתַיִם:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי עֲרִיּוֹת
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי וּבְסִטְרָה:

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.

'Al ĥeit she-ĥatanu lefanekha be-zilzul horim u-morim ve-'al ĥeit she-ĥatanu lefanekha be-zadon u-vi-shgagah.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:	For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.
'Al ĥeit she-ĥatanu lefanekha be-ĥozek yad ve-'al ĥeit she-ĥatanu lefanekha be-ĥillul ha-shem.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:	For the sin we committed through wielding power; and for the sin of desecrating the Name.
'Al ĥeit she-ĥatanu lefanekha be-tum'at sefatayim ve-'al ĥeit she-ĥatanu lefanekha be-tifshut peh.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטֻמְאַת שִׁפְתַּיִם וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:	For the sin we committed through impure speech; and for the sin of foolish talk.
'Al ĥeit she-ĥatanu lefanekha be-yeitzer ha-ra' ve-'al ĥeit she-ĥatanu lefanekha be-yode'im u-v-lo yode'im.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיִצְרַר הָרָע וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים:	For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֶם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֶּר־לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.
'Al ĥeit she-ĥatanu lefanekha be-khaḥash u-v-khazav ve-'al ĥeit she-ĥatanu lefanekha be-khappat shoḥad.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שׁוֹחַד:	For the sin we committed by denying and lying; and for the sin of bribery.

'Al ḥeit she-ḥatanu lefanekha be-latzon	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן	For the sin we committed by scorning;
ve-'al ḥeit she-ḥatanu lefanekha be-lashon ha-ra'.	וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:	and for the sin of slander.
'Al ḥeit she-ḥatanu lefanekha be-massa u-v-mattan	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַטָּן	For the sin we committed in business dealings;
ve-'al ḥeit she-ḥatanu lefanekha be-ma'akhal u-v-mishteh.	וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֶּה:	and for sins we committed in eating and drinking.
'Al ḥeit she-ḥatanu lefanekha be-nesekh u-v-marbit	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִשְׁךָ וּבְמַרְבִּית	For the sin we committed by usury and extortion;
ve-'al ḥeit she-ḥatanu lefanekha bi-ntiyat garon.	וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן:	and for the sin of haughtiness.
'Al ḥeit she-ḥatanu lefanekha be-si'ah siftoteinu	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׂיחַ שְׁפֹתוֹתֵינוּ	For the sin we committed in our manner of speech;
ve-'al ḥeit she-ḥatanu lefanekha be-sikkur 'ayin.	וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִן:	and for the sin of glancing lustfully.
'Al ḥeit she-ḥatanu lefanekha be-'einayim ramot	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת	For the sin we committed with haughty eyes;
ve-'al ḥeit she-ḥatanu lefanekha be-'azzut meitzah.	וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעִזּוֹת מֵיִצָּח:	and for the sin of insolence.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֶם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ מַחַל לָנוּ כַּפֵּר-לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.
'Al ḥeit she-ḥatanu lefanekha bi-frikat 'ol	עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפְרִיקַת עַל	For the sin we committed by casting off responsibility;

Ve-'al ĥeit she-ĥatanu lefanekha bi-flilut.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּפִלְלוֹת:	and for the sin of breaking the law.
'Al ĥeit she-ĥatanu lefanekha bi-tzdiyyat rei'a'	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּצַדִּיּוֹת רֵעַ	For the sin we committed in plotting against others;
ve-'al ĥeit she-ĥatanu lefanekha be-tzarut 'ayin.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:	and for the sin of pettiness.
'Al ĥeit she-ĥatanu lefanekha be-kallut rosh	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּקָלוֹת רֹאשׁ	For the sin we committed by undue levity;
ve-'al ĥeit she-ĥatanu lefanekha be-kashyut 'oref.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּקָשְׁיוֹת עֹרֵף:	and for the sin of stubbornness.
'Al ĥeit she-ĥatanu lefanekha be-ritzat raglayim le-hara'	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע	For the sin we committed by running to do evil;
ve-'al ĥeit she-ĥatanu lefanekha bi-rkhilut.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּרַכִּילוֹת:	and for the sin of gossip.
'Al ĥeit she-ĥatanu lefanekha bi-shvu'at shav	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁבוּעַת שָׁוְא	For the sin we committed through perjury;
ve-'al ĥeit she-ĥatanu lefanekha be-sin'at ĥinnam.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁנְאוֹת חִנָּם:	and for the sin of baseless hatred.
'Al ĥeit she-ĥatanu lefanekha bi-tsumet yad	עַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד	For the sin we committed by being meddlesome;
ve-'al ĥeit she-ĥatanu lefanekha be-timhon leivav.	וְעַל חַטָּא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּתִמְחוֹן לֵבָב:	and for sins occasioned by confusion of the heart.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֵם אֱלֹוִהּ סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֵּר לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.

MEDITATIONS ON TESHUVAH

II

RETURN

Zokhreinu le-ḥayyim	זְכַרְנוּנוּ לְחַיִּים	Remember us for life,
melekh ḥafeitz ba-ḥayyim	מֶלֶךְ חָפֵץ בְּחַיִּים	our Sovereign who delights in life;
ve-khotveinu be-seifer ha-ḥayyim	וְכָתַבְנוּנוּ בְּסֵפֶר הַחַיִּים	inscribe us in the Book of Life
lema'ankha elohim ḥayyim.	לְמַעַנְךָ 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

Zekhor raḥamekha adonai va-ḥasadekha ki mei-ʿolam heimmah.	זְכוֹר-רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה.	Remember your mercies, O Eternal, and your lovingkindnesses, for they are forever. <i>Psalm 25</i>
Zokhreinu adonai bi-rtzon ʿammekha pokdeinu bi-shuʿatekha.	זְכַרְנוּ יְהוָה בְּרִצּוֹן עַמֶּךָ פְּקֹדֵנוּ בִישׁוּעָתֶךָ.	Remember your people favourably, acknowledge us with your deliverance. <i>Psalm 106</i>
Zekhor ʿadatekha kanita kedem gaʿalta shevet naḥalatekha har tziyyon zeh shakhanta bo.	זְכוֹר עֲדַתְךָ קְנִיתָ קֶדֶם גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ הַר-צִיּוֹן זֶה שָׁכַנְתָּ בוֹ.	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>
Zekhor adonai ḥibbat yerushalayim ahavat tziyyon al tishkaḥ la-netzah.	זְכוֹר יְהוָה חֶבֶת יְרוּשָׁלַיִם אַהֲבַת צִיּוֹן אַל תִּשְׁכַּח לְנֹצֵחַ.	Remember your affection for Jerusalem, never forget your love of Zion.
Zekhor lanu berit avot kaʿasher amarta vezakharti et beriti yaʿakov ve-af et beriti yitzḥak ve-af et beriti avraham ezkor ve-ha-aretz ezkor.	זְכוֹר לָנוּ בְרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ— וּזְכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאֵף אֶת-בְּרִיתִי יִצְחָק וְאֵף אֶת-בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:	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>
Zekhor lanu berit rishonim kaʿasher amarta vezakharti lahem berit rishonim asher hotzeiti otam mei-eretz mitzrayim le-ʿeinei ha-goyim li-hyot lahem I-eilohim ani adonai.	זְכוֹר לָנוּ בְרִית רִאשׁוֹנִים כַּאֲשֶׁר אָמַרְתָּ— וּזְכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יְהוָה:	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>

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'ḥiteinu ke-mah she-katuv	רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ בְּמָה שֶׁכָּתוּב—	Have compassion upon us, do not destroy us, as it is written:
Ki el raḥum adonai elohekha lo yarpekha ve-lo yash'ḥitekha ve-lo yishkaḥ et berit avotekha asher nishba' lahem.	כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם.	“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.” <i>Deuteronomy 4</i>
Mol et levaveinu le-ahavah u-l-yir'ah et shemekha ka-katuv be-toratekha	מוֹל אֶת לְבַבְנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ כְּכָתוּב בְּתוֹרַתְךָ—	Open our hearts to love and revere your name, as is written in your Torah:
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.	וּמֹל יְהוָה אֱלֹהֶיךָ אֶת-לְבַבְךָ וְאֶת-לְבַב זָרְעֶךָ לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ בְּכָל-לְבַבְךָ וּבְכָל-נַפְשְׁךָ לְמַעַן חַיֶּיךָ:	“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.” <i>Deuteronomy 30</i>
Kabbeitz niddaḥeinu ke-mah she-katuv Im yihyeh niddaḥakha bi-ktzeih ha-shamayim mi-sham yekabbetzka adonai elohekha u-mi-sham yikkaḥekha.	קַבֵּץ נִדְחֵנוּ בְּמָה שֶׁכָּתוּב— אִם-יְהִיֶּה נִדְחָךָ בְּקִצֵּה 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.” <i>Deuteronomy 30</i>
Himmatzei lanu be-vakkashateinu ke-mah she-katuv	הִמְצֵא לָנוּ בְּבַקְשָׁתֵנוּ בְּמָה שֶׁכָּתוּב—	Be with us when we seek you, as it is written:

Uvikkashtem mi-sham et adonai	וּבְקַשְׁתֶּם מִשָּׁם אֶת־יְהוָה	“If you seek the Eternal
elohekha umatzata	אֱלֹהֶיךָ וּמָצָאתָ	you will find your God,
ki tidreshennu be-khol levavekha	כִּי תִדְרְשֵׁנוּ בְּכֹל־לִבְבְּךָ	if only you search with all your heart
u-v-khol nafshekha.	וּבְכֹל־נַפְשְׁךָ.	and with all your soul.”

Deuteronomy 4

Kappeir ḥata'einu ba-yom ha-zeh	כַּפֵּר חַטָּאתֵינוּ בַּיּוֹם הַזֶּה וְטַהַרְנוּ	Forgive our sins on this day and purify us,
ve-tahareinu	כְּמָה שֶׁכָּתוּב—	as it is written:
ke-mah she-katuv	כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם	“For on this day atonement shall be made for you
Ki va-yom ha-zeh yekhappeir 'aleikhem	לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם	to cleanse you of all your sins;
le-taheir etkhem mi-kol ḥattoteikhem	לְפָנַי יְהוָה תִּטְהָרוּ:	you shall be clean before the Eternal.”
lifnei adonai tit'haru.		<i>Leviticus 16</i>

SELIHOT
FORGIVENESS

Shema' koleinu

Shema' koleinu adonai eloheinu
ḥus ve-raḥeim 'aleinu
ve-kabbeil be-raḥamim u-v-ratzon
et tefillateinu.

שִׁמְעַ קוֹלֵנוּ
שִׁמְעַ 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
אֵלֶיךָ וְנָשׁוּבָה
חַדֵּשׁ 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.

Amareinu ha'azinah adonai binah hagigeinu.	אֲמַרִינוּ הָאֲזִינָה יְהוָה בִּינָה הַגִּיגֵנוּ:	Give heed to our words, Eternal One, understand our thoughts. <i>Psalm 5</i>
Yihyu le-ratzon imrei finu ve-hegyon libbeinu lefanekha adonai tzureinu ve-go'aleinu.	יְהִיּוּ לְרָצוֹן אֲמַרֵי-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. <i>Psalm 19</i>
Al tashlikheinu mi-lefanekha ve-ru'ah kodshekha al tikkah mimmennu.	אַל-תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קֹדְשְׁךָ אַל-תִּקַּח מִמֶּנּוּ:	Do not cast us away from your Presence; do not take your holy spirit from us. <i>Psalm 51</i>
Al tashlikheinu le-'eit ziknah ki-khlot koḥeinu al ta'azveinu.	אַל-תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה כְּכֹלוֹת כֹּחֵנוּ אַל-תִּעֲזֹבֵנוּ:	Do not cast us off in old age; when our strength fails, do not forsake us. <i>Psalm 71</i>
Al ta'azveinu adonai eloheinu al tirḥak mimmennu.	אַל-תִּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ אַל-תִּרְחַק מִמֶּנּוּ:	Do not forsake us, Eternal One our God; be not far from us. <i>Psalm 38</i>
'Aseih 'immanu ot le-tovah ve-yir'u sone'einu ve-yeivoshu ki attah adonai 'azartanu ve-niḥamtanu.	עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׂוּ 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. <i>Psalm 86</i>
Ki lekha adonai hoḥalnu attah ta'aneh adonai eloheinu.	כִּי-לְךָ יְהוָה הוֹחַלְנוּ אַתָּה תִּעַנֶּה אֲדֹנָי אֱלֹהֵינוּ:	For we wait for you, Eternal One; you, our God, will respond. <i>Psalm 38</i>

Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
al ta'azveinu ve-al tittesheinu	אַל תֵּעַזְבֵנוּ וְאַל תִּטְשֵנוּ	do not forsake or abandon us,
ve-al takhlimeinu	וְאַל תַּכְלִימֵנוּ	do not humiliate us;
ve-al tafeir beritekha ittanu.	וְאַל תִּפְרֵ בְרִיתְךָ אִתָּנוּ:	do not annul your covenant with us.
Kareveinu le-toratekha	קְרִבֵנוּ לְתוֹרַתְךָ	Draw us close to your Torah,
lammedeinu mitzvotekha	לְמַדְּנוּ מִצְּוֹתֶיךָ הַזֵּה	teach us your mitzvot, guide us in your ways.
horeinu derakhekha	הִטְּ לִבֵּנוּ לְיִרְאָה אֶת שְׁמֶךָ	Incline our hearts to revere your name,
hat libbeinu le-yir'ah et shemekha	וּמוֹל אֶת לִבֵּנוּ לְאַהֲבַתְךָ	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 לְעוֹנֵנוּ	pardon and forgive our iniquity;
timhal ve-tislah la'avoneinu	כַּכָּתוּב בְּדִבְרֵי קֹדֶשְׁךָ —	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	וּסְלַחַת לְעוֹנֵי 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
 selaḥ lanu meḥal lanu kapper lanu.

כי אנו עמך

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 סַלַּח לָנוּ מִחַל 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 אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
 אָנוּ בְנֶיךָ וְאַתָּה אָבוּנוּ:

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.

אָנוּ עַבְדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.
 אָנוּ קְהֵלְךָ וְאַתָּה חֲלֻקְנוּ:

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.

אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלֵנוּ.
 אָנוּ צֹאנְךָ 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.

אָנוּ כַרְמְךָ וְאַתָּה נוֹמְרֵנוּ.
 אָנוּ פְּעֻלָּתְךָ 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.

אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹדֵנוּ.
 אָנוּ סִגְלָתְךָ 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.

אָנוּ עַמְּךָ וְאַתָּה מַלְכֵנוּ.
 אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ:

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 anaḥnu ve-lo ḥatanu.

Aval anaḥnu ḥatanu.

אָנוּ עֲזֵי פָּנִים

אָנוּ עֲזֵי פָּנִים וְאַתָּה רַחוּם וְחַנּוּן.

אָנוּ קִשְׁי עֲרֶף וְאַתָּה אֶרֶךְ אַפָּיִם.

אָנוּ מְלֵאֵי עוֹן

וְאַתָּה מְלֵא רַחֲמִים.

אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר

וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ

וְאַל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ:

שֶׁאֵין אָנוּ עֲזֵי פָּנִים וְקִשְׁי עֲרֶף

לֹאֵמַר לְפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאֵנוּ.

אֲבָל אֲנַחְנוּ חַטָּאֵנוּ:

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. He'evinu ve-hirsha'nu	אֲשָׁמְנוּ בָּגַדְנוּ גָזַלְנוּ דִּבְרַנּוּ דָּפִי. הֶעֵוִינוּ וְהִרְשָׁעְנוּ	We have sinned, betrayed, robbed, and deceived. We have acted basely and caused evil;
zadnu ḥamasnu tafalnu sheker.	זָדְנוּ חָמָסְנוּ טַפְּלָנוּ שֶׁקֶר.	we have acted maliciously, violently, and have spread lies.
Ya'atznu ra' kizzavnu latznu maradnu ni'atznu	יַעֲצֵנוּ רָע כִּזְבָּנוּ לָצְנוּ מָרַדְנוּ 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 שְׁחַתְנוּ	we have been obstinate. We have acted wickedly and corruptly;
ti'avnu ta'inu ti'ta'nu.	תִּעֲבָנוּ תַּעֲיִנוּ תַעֲתֵעֵנוּ:	we have committed abominations; 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 'al kol ha-ba 'aleinu	וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ	You are just through all that happens to us;
ki emet 'asita va-anahnu hirsha'nu.	כִּי אֱמֶת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ:	for you have dealt truthfully, while we have done evil.

Hirsha'nu u-fasha'nu

La-khein lo nosha'nu.

Ve-tein be-libbeinu la-'azov derekh resha'
ve-ḥish lanu yesha'.

הֲרִשָּׁעְנוּ וּפָשַׁעְנוּ

לְכֵן לֹא נוֹשָׁאנוּ.

וְתֵן בְּלִבֵּנוּ לְעִזּוֹב דְּרֶךְ רָשָׁע
וְחַיֵּשׁ לָנוּ יֵשָׁע:We have done evil and transgressed;
hence we have not known deliverance.
Hearten us to forsake the path of evil
and hasten our deliverance.

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.

כְּכָתוּב עַל יַד נְבִיאֶךָ –

יֵעֹזֵב רָשָׁע דַּרְכּוֹ

וְאִישׁ אָוֶן מַחְשְׁבֹתָיו.

וְיָשָׁב אֶל יְהוָה

וְיִרְחַמֵּהוּ

וְאֵל-אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוּחַ:

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.” *Isaiah 55***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 חֲדָרֵי כְּטָן

וּבוֹחֵן כְּלֵי לֵב.

אֵין דָּבָר נֶעְלָם מִמֶּךָ

וְאֵין נִסְתָּר מִנְּגַד עֵינֶיךָ.

ATTAH YODEI'A RAZEI 'OLAMYou 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-tkhaber lanu

'al kol pesha'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 ḤET

*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 כְּפָר־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 כְּפָר־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 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.*

Ve'al kullam elo'ah seliḥot selaḥ lanu meḥal lanu kapper lanu. וְעַל כָּלֶם אֱלֹוֹהַּ סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֶּר־לָנוּ:

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

selah u-mḥal le-khol ‘avonoteinu.

Avinu malkeinu

haḥazireinu bi-tshuvah sheleimah
lefanekha.**אבינו מלכנו**

אבינו מלכנו

הטאנו לפניך:

אבינו מלכנו

אין לנו מלך אלא אתה:

אבינו מלכנו

עשה עמנו למען שמך:

אבינו מלכנו

חדש עלינו שנה טובה:

אבינו מלכנו

הפר עצת אויבנו:

אבינו מלכנו

סתום פיות משמינינו

ומקטרגינו:

אבינו מלכנו

כלה דבר וחרב ורעב

ושבי ומשחית מבני בריתך:

אבינו מלכנו

סלח ומחל לכל עונותינו:

אבינו מלכנו

החזירנו בתשובה שלמה לפניך:

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-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 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 גְּאוּלָּה וְיִשׁוּעָה:	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 וּמְחִילָה:	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.	הָרֵם קֶרֶן יִשְׂרָאֵל עַמְּךָ:	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-rah'amim 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 תִּשְׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ:	do not turn us away empty.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
zakhor ki 'afar anahnu.	זְכוֹר כִּי עָפָר אַנְהֵנוּ:	remember that we are but dust.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
ḥamol 'aleinu ve-'al 'olaleinu ve-tappeinu.	חַמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:	have pity upon us, our infants and children.

<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 שְׁמֶךָ 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>חֲנִנֵנוּ 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.

kehillah
SYNAGOGUE

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-ʿagala u-vi-zman kariv.
 Ve-imru amen.

קדיש תתקבל

Reader:
 יתגדל ויתקדש שמה רבא
 בעלמא די ברא כרעותה.
 וימליך מלכותה
 בחייכון וביומייכון
 ובחיי דכל בית ישראל
 בעגלא ובזמן קריב.
 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.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
 le-ʿalam u-l-ʿalemei ʿalmayya.

יהא שמה רבא מברך
 לעלם ולעלמי עלמייא:

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,

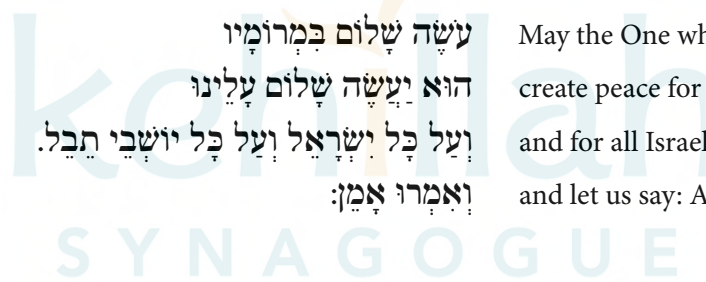
Reader:

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 ונהמתא
 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.

<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 קֹדָם אַבוּהוֹן דִּי בְּשָׁמַיָא. 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>יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ 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. 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>



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.



הָלוֹא זֶה צוֹם אֲבֹתֵינוּ
פִּתְחֵת חֲדָצְבוֹת רִשְׁעֵי
הַתֵּר אֲגִדּוֹת מוֹטָה
וְשִׁלַּח רְצוּצִים חֲפְשִׁים
וְכֹל מוֹטָה תִּבְתַּקֵּי
הָלוֹא פֶרֶס לְרַעֲב לְחַמֵּד
וְעֲנִיִּים מְרוּדִים תִּבְיֵא בֵּית
כִּי תִרְאֶה עָרֶם וְכִסִּיתוּ
וּמִבְשֹׁרֵךְ לֹא תִתְעַלֵּם

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 רָם
מִגַּן 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
מְחַיֶּה 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.

גָּדַלְךָ אֲדַרֵּשׁ
הַמֶּלֶךְ הַקָּדוֹשׁ
מִי אֵל כְּמוֹךָ.

I seek out your greatness,
O Holy Sovereign:
Who is a God like you?

Doreish imrei da'at
honein 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 בְּתִשׁוּבָה מִי אֵל כַּמּוֹךָ.	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 לְסְלוּחַ מִי אֵל כַּמּוֹךָ.	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.	כּוֹל רִנָּה וְתוֹדוֹת הַטּוֹב לְךָ לְהוֹדוֹת מִי אֵל כַּמּוֹךָ.	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 בְּרַךְ קְהַל הַמּוֹנֵי יְבַרְכֶּךָ יְהוָה מִי אֵל כַּמּוֹךָ.	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 שְׁלוֹם עוֹשֵׂה הַשְּׁלוֹם מִי אֵל כַּמּוֹךָ.	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.	אֵין כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֵׂיךָ:	There is none like you among all powers, and nothing compares with your deeds. <i>Psalm 86</i>
Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor.	מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר:	Yours is the sovereignty of all eternities, and the dominion over all generations. <i>Psalm 145</i>
Adonai melekh adonai malakh adonai yimlokh le-'olam va-'ed.	יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	The Eternal reigns, the Eternal has reigned, the Eternal One will reign for ever and ever.
Adonai 'oz le-'ammo yittein adonai yevareikh et 'ammo va-shalom.	יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:	May the Eternal One's people be granted strength, May the Eternal's people be blessed with peace. <i>Psalm 29</i>
Av ha-rah'amim heitivah vi-rtzonekha et tziyyon tivneh ḥomot yerushalayim.	אֵב הַרְחָמִים הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם:	Source of Compassion, deal well with Zion; rebuild the walls of Jerusalem. <i>Psalm 51</i>
Ki vekha levad bataḥnu. Melekh el ram ve-nissa adon 'olamim.	כִּי בְּךָ לְבַד בְּמָחֵנוּ. מֶלֶךְ אֵל רַם וְנִסָּא אֲדוֹן עוֹלָמִים:	For in you alone have we trusted, Sovereign, sublime and exalted God, Crown of all worlds.
We rise as the Ark is opened.		
Vayehi bi-nso'a' ha-aron vayyomer moshe kumah adonai	וַיְהִי בְּנִסּוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה	When the Ark journeyed, Moses would say: “Arise, O Everpresent,
ve-yafutzu oyevekha ve-yanusu mesan'ekha mi-panekha.	וַיִּפְצְזוּ אֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:	let your enemies be scattered; may those who hate you flee from you.” <i>Numbers 10</i>
Ki mi-tziyyon teitzei torah u-dvar adonai mi-rushalayim.	כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלָיִם:	For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem. <i>Isaiah 2</i>
Barukh she-natan torah le-'ammo yisra'el bi-kdushato.	בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:	Blessed is the One who gave Torah to our people Israel through holiness.

The following two paragraphs are omitted on Shabbat.

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'	נשא עון ופשע וחטאה	forgiving transgression, iniquity and sin,
ve-ḥatta'ah ve-nakkeih.	ונקה:	and granting pardon. <i>Exodus 34</i>

Va-ani tefillati lekha	ואני תפילתי לך יהוה עת רצון	I ask that my prayer may be timely.
adonai 'eit ratzon	אלהים ברב חסדך	With your great love, O God,
elohim be-rov ḥasdekha	ענני באמת ישעך:	answer me, with your saving truth. <i>Psalms 69</i>
'aneini be-emet yish'ekha.		

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 aḥzei	ופרקן ימינך 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 חייין בטיבותא	long life filled with goodness.
ve-le-hevei ana fekida	וליהוי אנא פקידא	May I be acknowledged
bego tzaddikayya.	בגו צדיקיא.	among the just,

Le-mirham 'alai u-l-mintar yati
ve-yat kol di li
ve-di le-'ammakh yisra'el.

לְמַרְחֵם עָלַי וּלְמַנְטֵר יְתִי
וְיַת כּוֹל דִּי לִי
וְדִי לְעַמְּךָ 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.

אַנְתָּה הוּא זֶן לְכֹלָא
וּמְפָרְנִים לְכֹלָא.
אַנְתָּה הוּא שְׁלִיט עַל כּוֹלָא
אַנְתָּה הוּא דְשִׁלִּיט עַל מַלְכֵינָא
וּמַלְכוּתָא דִּילְךָ הִיא:

You provide sustenance for all
and nourish all.
You rule over all,
over all who rule,
for sovereignty is yours.

Ana 'avda de-kudsha berikh hu
de-sagidena kammeih u-mi-kamma
di-kar orayeteih be-khol 'iddan ve-'iddan.

אַנָּא עֲבָדָא דְקֻדְשָׁא בְרִיךְ הוּא
דְסַגִּידְנָא קַמֵּיהּ וּמִי־כַמָּא
דִּיקָר אֲוֵרִיתָהּ בְּכֹל עֵדָן וְעֵדָן:

Therefore I serve the Blessed Holy One,
before whom and before whose
precious Torah I bow at all times.

La 'al enash rahtizna
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.

לֹא עַל אֲנָשׁ רְחִיצְנָא
וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא
אַלָּא בְּאֱלֹהָא דְשָׁמַיָּא
דְהוּא אֱלֹהָא קְשׁוּט
וְאֲוֵרִיתָהּ קְשׁוּט
וְנְבִיאֵיהּ קְשׁוּט
וּמַסְגֵּי לְמַעְבַּד טַבְּוֹן וּקְשׁוּט:

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 rahtiz
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 רְחִיז
וְלִשְׁמֵיהּ קְדִישָׁא יַקְרִיא
אַנָּא אֵימַר תִּשְׁבְּחָן:
יְהִי רַעְוָא קְדָמְךָ
דְתַפְתַּח לְבָאִי בְּאֲוֵרִיתָא.
וְתַשְׁלִים מִשְׁאַלִּין דְלְבָאִי
וְלְבָא דְכּוֹל עַמְּךָ יִשְׂרָאֵל
לְטַב וְלַחַיִּין 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>
Ehad eloheinu gadol adoneinu kadosh ve-nora shemo.	אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:	Our God is One, great is our God; awesome holiness is God's name.

Reader faces the Ark and recites:

Gaddelu l-adonai itti u-nromemah shemo yaḥdav.	גִּדְלוּ לַיהוָה אִתִּי וְנִרְמַמְהָ שְׁמוֹ יַחְדָּו:	Ascribe greatness to the Eternal with me; let us extol God's name together. <i>Psalm 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 וְהַנִּצְחָה וְהַהוֹד כִּי-כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל 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>I Chronicles 29</i>
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Romemu adonai eloheinu ve-hishtaḥavu la-hadom raglav kadosh hu.	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא:	Exalt the Eternal, our God, worship before God's footstool; holy is God.
Romemu adonai eloheinu ve-hishtaḥavu le-har kodsho ki kadosh adonai eloheinu.	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קֹדְשׁוֹ כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:	Exalt the Eternal, our God, worship at God's holy mountain, for holy is the Eternal One, our God. <i>Psalm 99</i>

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 l-eiloheinu u-tnu khavod la-torah. Ya'amod rishon.	וַיַּעֲזֹר וַיַּגַּעַן וַיְיָשִׁיעַ לְכֹל הַחֹסִים בּוֹ וְנֹאמַר אָמֵן: הַכֹּל הָבּוּ גְדֹל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה. יַעֲמֹד רִישׁוֹן:	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.
Barukh she-natan torah le-'ammo yisra'el bi-kdushato.	בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:	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 ḥayyim kullekhem ha-yom.	וְאַתֶּם הַדְּבִקִים בַּיהוָה 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 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.	בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:	Praise the Eternal, the boundless One.
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Congregation responds:

Barukh adonai ha-mevorakh le-'olam va-'ed.	בָּרוּךְ 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	בָּרוּךְ 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
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TRADITIONAL

asher baḥar banu mi-kol ha-'ammim

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

who had chosen us from all people

ve-natan lanu et torato. Barukh attah adonai notein ha-torah.	וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:	and given us your Torah. Praised are you, Eternal One, who gives the Torah.
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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	בָּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melek 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 נִטַּע בְּתוֹכֵינוּ:	and planted eternal life within us.
Barukh attah adonai	בָּרוּךְ 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	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One
eloheinu melek ha-'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
ha-gomeil le-ḥayyavim tovot	הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת	who bestows goodness on the undeserving,
she-gemalani kol tov.	שֶׁגִּמְלָנִי כָּל טוֹב:	for having bestowed great favour on me.

Congregational response:

Amen. Mi she-gemalekha kol tov	אָמֵן. מִי שֶׁגִּמְלָךְ כָּל טוֹב	Amen. May the One who dealt kindly with you
hu yigmalekha kol tov. Selah.	הוּא יִגְמְלָךְ כָּל טוֹב. סְלָה:	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:

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 רָחֵל וְלֵאָה	Sarah, Rebecca, Rachel and Leah,
hu yevareikh et Ben	הוּא יְבָרֵךְ אֶת בֶּן	bless son of
She'alah / she'alu	שְׁעָלָה / שְׁעָלוּ	who has / have come forward
li-khvod ha-makom li-khvod ha-torah	לְכַבוֹד הַמָּקוֹם לְכַבוֹד הַתּוֹרָה	honouring God, the Torah
(li-khvod ha-shabbat) ve-li-khvod yom ha-din.	(לְכַבוֹד הַשַּׁבָּת) וְלְכַבוֹד יוֹם הַדִּין:	(the Sabbath) and the Day of Judgment.
Ha-kadosh barukh hu	הַקְּדוֹשׁ בְּרוּךְ הוּא	May the Blessed Holy One
yishmereihu ve-yatzleihu /	יִשְׁמְרֵהוּ וְיַצִּילֵהוּ /	keep and protect him /
yishmereim ve-yatzleim	יִשְׁמְרֵם וְיַצִּילֵם	keep and protect them
mi-kol tzarah ve-tzukah	מִכָּל צָרָה וְצוּקָה	from all trouble and sorrow,
u-mi-kol nega' u-mahalah	וּמִכָּל נֶגַע וּמַחֲלָה	from every affliction and illness;
ve-yishlah berakhah ve-hatzlahah	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	and send blessing and success
be-khol ma'aseih yadav / yedeihem	בְּכָל מַעֲשֵׂה יָדָיו / יָדֵיהֶם	to all his / their deeds,
ve-yikhteveihu ve-yahtemeihu / ve-yikhteveim ve-yahtemeim	וְיִכְתְּבֵהוּ וְיַחְתְּמֵהוּ / וְיִכְתְּבֵם וְיַחְתְּמֵם	and inscribe him / them
le-hayyim tovim be-zeh yom ha-din	לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין	for a good life on this Day of Judgment
'im kol yisra'el ehav / aheihem.	עִם כָּל יִשְׂרָאֵל אַחִיו / אַחֵיהֶם.	together with all Israel, his / their kin,
Ve-nomar amen.	וְנֹאמַר אָמֵן:	and let us say: Amen.

A PRAYER ON BEING CALLED UP TO THE TORAH

For Females:

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 raḥeil ve-lei'ah	שָׂרָה רִבְקָה רַחֵל וְלֵאָה	Sarah, Rebecca, Rachel and Leah,
hu yevareikh et Bat	הוּא יְבָרֵךְ אֶת בַּת	bless daughter of
She-ʿaletah / she-ʿalu	שָׁעֲלָתָה / שָׁעֲלוּ	who has / have come forward
li-khvod ha-makom li-khvod ha-torah	לְכַבּוֹד הַמָּקוֹם לְכַבּוֹד הַתּוֹרָה	honouring God, the Torah
(li-khvod ha-shabbat) ve-li-khvod yom ha-din.	(לְכַבּוֹד הַשַּׁבָּת) וְלְכַבּוֹד יוֹם הַדִּין:	(the Sabbath) and the Day of Judgment.
Ha-kadosh barukh hu	הַקְּדוֹשׁ בְּרוּךְ הוּא	May the Blessed Holy One
yishmereha ve-yatzileha /	יִשְׁמְרֶהָ וְיַצִּילֶהָ /	keep and protect her /
yishmerein ve-yatzilein	יִשְׁמְרוּ וְיַצִּילוּ	keep and protect them
mi-kol tzarah ve-tzukah	מִכָּל צָרָה וְצוּקָה	from all trouble and sorrow,
u-mi-kol nega' u-maḥalah	וּמִכָּל נֶגַע וּמַחֲלָה	from every affliction and illness;
ve-yishlah berakhah ve-hatzlahah	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	and send blessing and success
be-khol ma'aseih yadeha / yedeihen	בְּכָל מַעֲשֵׂה יָדֶיהָ / יָדֵיהֶן	to all her / their deeds,
ve-yikhteveiha ve-yaḥtemeiha / ve-yikhtevein ve-yaḥtemein	וְיִכְתְּבֶהָ וְיַחְתְּמֶהָ / וְיִכְתְּבוּ וְיַחְתְּמוּ	and inscribe her / them
le-ḥayyim tovim be-zeh yom ha-din	לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין	for a good life on this Day of Judgment
ʿim kol yisra'el aḥeha / aḥeihen	עִם כָּל יִשְׂרָאֵל אַחֶיהָ / אַחֵיהֶן	together with all Israel, her / their kin,
ve-nomar amen.	וְנֹאמַר אָמֵן:	and let us say: Amen.

PRAYER FOR HEALING

Mi she-beirakh avoteinu	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	May the One who blessed our ancestors
avraham yitzhak ve-ya'akov	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Abraham, Isaac and Jacob,
sarah rivkah raḥe'il ve-lei'ah	שָׂרָה רִבְקָה רַחֵל וְלֵאָה	Sarah, Rebecca, Rachel and Leah,
hu yevareikh vi-rappei	הוּא יְבָרֵךְ וְיַרְפֵּא	bless and send healing to
et ha-ḥoleh Ben	אֶת הַחֹלֶה בֶּן son of
Et ha-ḥolah Bat	אֶת הַחֹלָה בַּת daughter of
Adonai yis'adennu / yis'adennah	יְהוָה יִסְעֲדָנוּ / יִסְעֲדָנָה	May the Eternal One support him / her
'al 'eres devai	עַל עֵרֶשׂ דְּוֵי	in his / her time of illness; <i>Psalm 41</i>
ye'ammetzeihu vi-ḥazzekeihu / ye'ammetzaha vi-ḥazzekeha be-orekh ru'ah ve-ometz leiv.	יְאַמְצֵהוּ וְיַחֲזֶקְהוּ / יְאַמְצֵהָ וְיַחֲזֶקְהָ בְּאַרְךְ רוּחַ וְאַמֵּץ לֵב:	encourage and strengthen him / her with patience and determination.
Yittein adonai ḥokhmah ve-tushiyyah	יִתֵּן יְהוָה חֲכָמָה וְתוֹשִׁיָּה	May the Eternal One endow the attending
be-leiv ha-rofei	בְּלֵב הַרוֹפֵא	physician with wisdom and insight
li-ghot makh'ov	לְגִהוֹת מַכְאוֹב	to facilitate the healing process;
ve-yishlah la-ḥoleh / la-ḥolah be-karov	וְיִשְׁלַח לַחֹלֶה / לַחֹלָה בְּקָרוֹב	may God speedily send the one who is ill
refu'ah sheleimah	רְפוּאָה שְׁלֵמָה	a complete healing,
refu'at ha-nefesh u-rfu'at ha-guf.	רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף:	a healing of body and soul.
Yosif adonai lo / lah	יֹסִיף יְהוָה לוֹ / לָהּ	May the Eternal One grant him / her
shenot ḥayyim ve-shalom	שָׁנוֹת חַיִּים וְשָׁלוֹם	additional years of life and peace,
le-hodot u-l-halleil	לְהוֹדוֹת וּלְהַלֵּיל	in which he / she may offer thanks and praise
la-rofei ha-ne'eman ve-ha-raḥaman	לְרוֹפֵא הַנֶּאֱמָן וְהַרְחָמָן	to the faithful and compassionate Healer,
le-orekh yamim. Amen.	לְאַרְךְ יָמִים. אָמֵן:	for many days to come. Amen.

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 וַיִּמְתּוּ: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרֹן אַחִידֶיךָ
 וְאֶל־יָבֵא בְּכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת
 אֲשֶׁר עַל־הָאָרֶן וְלֹא יָמוּת כִּי בַעֲנֹן אֲרָאָה עַל־הַכַּפֹּרֶת: בְּזֹאת
 יָבֵא אֶהֱרֹן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר לְחַטָּאת וְאֵיל לְעֹלָה:

(בשבת שני)

כְּתֹנֶת־בָּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בָד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאֵבֶנֶט בָּד
 יַחְגֹּר וּבְמִצְנֶפֶת בָּד יִצְנַף בְּגָדֵי־קֹדֶשׁ הֵם וְרַחֵן בַּמַּיִם אֶת־בְּשָׂרוֹ
 וְלִבְשָׁם: וּמֵאֵת עֶדְת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שַׁעֲרֵי עֹזִים לְחַטָּאת
 וְאֵיל אֶחָד לְעֹלָה: וְהִקְרִיב אֶהֱרֹן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ וּכְפָר
 בַּעֲדוֹ וּבַעֲד בֵּיתוֹ:

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 גְּרִלֹת גֹּזֶרֶל אֶחָד לַיהוָה
 וְגֹזֶרֶל אֶחָד לְעֹזָאֵזֶל: וְהִקְרִיב אֶהָרֶן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו
 הַגֹּזֶרֶל לַיהוָה וְעָשָׂהוּ חֲטָאתָ: וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּזֶרֶל
 לְעֹזָאֵזֶל יַעֲמֶד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזָאֵזֶל
 הַמִּדְבָּרָה: וְהִקְרִיב אֶהָרֶן אֶת־פֶּר הַחֲטָאתָ אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵדוֹ
 וּבְעֵד בֵּיתוֹ וְשָׁחַט אֶת־פֶּר הַחֲטָאתָ אֲשֶׁר־לוֹ:

kehillah
 SYNAGOGUE

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-khipper 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 מִלֵּאֲהֻמַּחֲתָה גִחְלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֵּא
 חֲפָנָיו קִמְרַת סָמִים דָּקָה וְהֵבִיא מִבֵּית לְפָרְכָת: וְנָתַן אֶת־הַקְּטֹרֶת
 עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה | עַנְן הַקְּטֹרֶת אֶת־הַכִּפֹּרֶת אֲשֶׁר
 עַל־הָעֵדוּת וְלֹא יָמוּת: וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי
 הַכִּפֹּרֶת קִדְמָה וּלְפָנֵי הַכִּפֹּרֶת יִזֶּה שֶׁבַע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ:
 וְשָׁחַט אֶת־שְׁעִיר הַחַטָּאת אֲשֶׁר לָעֵם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית
 לְפָרְכָת וַעֲשֶׂה אֶת־דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ
 עַל־הַכִּפֹּרֶת וּלְפָנֵי הַכִּפֹּרֶת: וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל
 וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשֶּׁכֶן אִתָּם
 בְּתוֹךְ טְמֵאתָם: וְכָל־אָדָם לֹא־יִהְיֶה | בְּאַהֲל מוֹעֵד בְּבָאוּ לְכַפֹּר
 בְּקֹדֶשׁ עַד־צֵאתוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קְהַל יִשְׂרָאֵל:

Kemilhan
 SYNAGOGUE

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 אֶל-הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי-יְהוָה וּכְפַר עָלָיו וּלְקַח מִדָּם הַפָּר
 וּמִדָּם הַשְּׁעִיר וְנָתַן עַל-קַרְנֹת הַמִּזְבֵּחַ סָבִיב: וְהִזָּה עָלָיו מִן-הַדָּם
 בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים וּמָהָרוּ וּקְדָשׁוּ מִמַּמְאֵת בְּנֵי יִשְׂרָאֵל: וְכֹלֵהוּ
 מִכֹּפֶר אֶת-הַקֹּדֶשׁ וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ וְהַקָּרִיב
 אֶת-הַשְּׁעִיר הַחִי: וְסָמַךְ אֶהָרֵן אֶת-שְׁתֵּי יָדָיו [ידיו] עַל-רֹאשׁ הַשְּׁעִיר
 הַחִי וְהִתְוֹדָה עָלָיו אֶת-כָּל-עֲוֹנֹת בְּנֵי יִשְׂרָאֵל וְאֶת-כָּל-פְּשָׁעֵיהֶם
 לְכָל-חַטָּאתָם וְנָתַן אֹתָם עַל-רֹאשׁ הַשְּׁעִיר וְשָׁלַח בְּיַד-אִישׁ עֵתִי
 הַמְדַבֵּר: וְנִשָּׂא הַשְּׁעִיר עָלָיו אֶת-כָּל-עֲוֹנֹתָם אֶל-אֶרֶץ גְּזֵרָה וְשָׁלַח
 אֶת-הַשְּׁעִיר בַּמִּדְבָּר: וּבָא אֶהָרֵן אֶל-אֹהֶל מוֹעֵד וּפָשַׁט אֶת-בְּגָדֵי
 הַכֹּהֵן אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל-הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: וְרָחַץ אֶת-בְּשָׂרוֹ
 בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וּלְבַשׁ אֶת-בְּגָדָיו וַיֵּצֵא וַעֲשֵׂה אֶת-עֲלֹתוֹ
 וְאֶת-עֲלֹת הָעֵם וּכְפַר בְּעֵדוֹ וּבְעֵד הָעֵם:

חמישי (בשבת שישי)

וְאֵת חֶלֶב הַחַטָּאת יִקְטִיר הַמִּזְבֵּחַ: וְהִמְשִׁיחַ אֶת-הַשְּׁעִיר לְעֹזָאוֹל
 יַכְבֵּס בְּגָדָיו וְרָחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי-כֵן יָבֹא אֶל-הַמַּחֲנֶה:
 וְאֵת פֶּר הַחַטָּאת וְאֵת שְׁעִיר הַחַטָּאת אֲשֶׁר הוּבֵא אֶת-דָּמָם לְכַפֵּר
 בַּקֹּדֶשׁ יוֹצִיא אֶל-מַחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בְּאֵשׁ אֶת-עֲרֹתָם
 וְאֶת-בְּשָׂרָם וְאֶת-פְּרָשָׁם: וְהִשְׂרַף אֹתָם יַכְבֵּס בְּגָדָיו וְרָחַץ
 אֶת-בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי-כֵן יָבֹא אֶל-הַמַּחֲנֶה: וְהִיתָה 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 בַּחֲדָשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לְחֹדֶשׁ תַּעֲנֶנּוּ אֶת־נַפְשֹׁתֵיכֶם
 וְכַל־מְלֹאכָה לֹא תַעֲשׂוּ הָאֲזָרָה וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כִּי־בַיּוֹם
 הַזֶּה יִכָּפֵר עֲלֵיכֶם לְמַהֲרָא אֶתְכֶם מִכָּל הַמַּאֲתִיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

שישי (בשבת שביעי)

שֵׁשֶׁת שַׁבְּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֲקַת עוֹלָם: וְכִפֹּר
 הַכֹּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו
 וְלִבְשׁ אֶת־בְּגָדֵי הַבַּד בְּגָדֵי הַקֹּדֶשׁ: וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ
 וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם
 הַקֹּהֵל יִכָּפֵר: וְהִיתָה־זֹאת לָכֶם לְחֲקַת עוֹלָם לְכַפֹּר עַל־בְּנֵי יִשְׂרָאֵל
 מִכָּל־הַמַּאֲתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

The second sefer Torah is placed on the Reading Table
 while the reader recites Hatzki 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*).

Hatzki kaddish

חצי קדיש HATZI KADDISH

After the reading of the Torah, the reader recites:

Yitgaddal ve-yitkaddash shemeih rabba	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיִה רַבָּא	Magnified and sanctified be God's great name
be-alma di vera khi-r'uteih.	בְּעֵלְמָא דִּי בְּרָא 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-ʿagala 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	יְהִי שְׁמֵיִה רַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-ʿalam u-l-ʿalemei ʿalmayya.	לְעָלָם וּלְעָלְמֵי עֵלְמַיָּא:	in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbaḥ ve-yitpa'ar	יִתְבָּרַךְ 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 Reader:

Berikh hu.	בְּרִיךְ הוּא.	the blessed,
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Reader:

Le-ʿeilla u-l-ʿeilla	לְעֵילָא וּלְעֵילָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בִּרְכָתָא וְשִׁירָתָא	all prayer and song,
tushbeḥata ve-neḥemata	תְּשֻׁבְחָתָא וְנִחְמָתָא	praise and consolation that may be
da-amiran be-alma. Ve-imru amen.	דְּאָמִירָן בְּעֵלְמָא. 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 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.	<i>Proverbs 4</i>

Maftir

במדבר כ"ט NUMBERS 29:7-11

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה	⁷ On the tenth day of the seventh month,
מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם	you shall observe a sacred occasion,
וְעֲנִיתֶם אֶת-נַפְשֵׁיכֶם	and shall practice self-denial;
כָּל-מְלָאכָה לֹא תַעֲשׂוּ:	you shall do no creative labour.
וְהִקְרַבְתֶּם עֹלָה לַיהוָה	⁸ You shall sacrifice to the Eternal
רֵיחַ נִיחֹחַ	a burnt offering of pleasing aroma:
פָּר בֶּן-בָּקָר אֶחָד אֵיל אֶחָד	one bull of the herd, one ram,
כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה	seven pure yearling lambs
תְּמִימִם יִהְיוּ לָכֶם:	shall you have.
וּמִנְחָתָם	⁹ Their accompanying meal offering
סֹלֶת בָּלוּלָה בַשֶּׁמֶן	of choice flour mixed with oil:
שְׁלֹשָׁה עֶשְׂרִינָם לַפָּר	three-tenths for each bull,
שְׁנַיִם עֶשְׂרִינָם לְאֵיל הָאֶחָד:	two-tenths for each ram.
עֶשְׂרוֹן עֶשְׂרוֹן לְכִבֶּשׂ הָאֶחָד	¹⁰ For the seven lambs,
לְשִׁבְעַת הַכִּבְשִׂים:	there shall be one tenth for each.
שְׁעִיר-עֲזִים אֶחָד הַטָּאֵת	¹¹ There shall be one goat for the sin offering,
מִלְכַּד הַטָּאֵת הַכֹּפְרִים	aside from the sin offering of expiation
וְעֹלֶת הַתָּמִיד	and the regular burnt offering
וּמִנְחָתָהּ וְנִסְכֶיהָ:	with its accompanying meal offering and libations.

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*:

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 בְּדְבָרֵיהֶם	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.

kehilah
SYNAGOGUE

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

וְאָמַר סְלוּ-סְלוּ פְּנֵי-דָרֶךְ הַרְיִמוּ מִכְּשׁוֹל מִדְּרֶךְ עַמּוֹ: כִּי כֹה אָמַר
 ה' וְנִשְׂא שִׁכְנֵי עַד וְקִדּוֹשׁ שְׁמוֹ מְרוֹם וְקִדּוֹשׁ אֶשְׁכֵּן וְאֶת-דְּבָרֵי
 וְשִׁפְלֵי-רוּחַ לְהַחְיֹת רוּחַ שְׁפָלִים וְלְהַחְיֹת לֵב נִדְכָּאִים: כִּי לֹא
 לְעוֹלָם אֲרִיב וְלֹא לְנֹצַח אֶקְצֹף כִּי-רוּחַ מִלְּפָנַי יַעֲטוֹף וְנִשְׁמָוֹת
 אֲנִי עֹשִׂיתִי: בְּעֹן בָּצְעוּ קִצְפֹתַי וְאִפְּהוּ הַסֵּתֵר וְאֶקְצֹף וַיִּלְךְ שׁוֹבֵב
 בְּדָרֶךְ לְבוֹ: דְּרָכֵי רְאִיתִי וְאֶרְפָּאֵהוּ וְאֶנְהֵהוּ וְאֶשְׁלַם נַחְמִים לוֹ
 וְלֹא-בִלְוִי: בּוֹרֵא נִיב [נוב] שְׁפָתַי שְׁלוֹם | שְׁלוֹם לְרֵחוֹק וְלִקְרוֹב
 אָמַר יְהוָה וּרְפָאתָיו: וְהִרְשָׁעִים כַּיּוֹם נִגְרַשׁ כִּי הִשְׁקַט לֹא יוֹכֵל
 וַיִּגְרְשׁוּ מִיַּמּוֹ רֶפֶשׁ וְטִיט: אִין שְׁלוֹם אָמַר אֱלֹהֵי לְרִשְׁעִים:

קְרָא בְּגֵרוֹן אֶל-תַּחֲשֶׁךְ כְּשׁוֹפֵר הָרֵם קוֹלְךָ וְהִגַּד לְעַמִּי פִּשְׁעֵם
 וּלְבַיִת יַעֲקֹב חַטָּאתֶם: וְאוֹתֵי יוֹם | יוֹם יִדְרָשׁוּן וְדַעַת דְּרָכֵי יַחֲפָצוּן
 כְּגוֹי אֲשֶׁר-צִדְקָה עָשָׂה וּמִשְׁפַּט אֱלֹהֵי לֹא עָזַב יִשְׁאָלוּנִי
 מִשְׁפָּטֵי-צֶדֶק קִרְבַּת אֱלֹהִים יַחֲפָצוּן: לְמָה צִמְנֹנִי וְלֹא רְאִית עֲגִינוּ
 נַפְשָׁנוּ וְלֹא תִדַּע הֵן בְּיוֹם צִמְכֶם תִּמְצָאוּ-חֶפֶץ וְכָל-עַצְבֵיכֶם
 תִּנְגָּשׁוּ: הֵן לָרִיב וּמִצָּחַ תִּצְוֹמוּ וְלִהְכּוֹת בְּאִגְרָף רִשָּׁע לֹא-תִצְוֹמוּ
 כְּיוֹם לְהִשְׁמִיעַ בְּמָרוֹם קוֹלְכֶם:

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 אֲבֹחֶרְהוּ יוֹם עֲנוֹת אָדָם נַפְשׁוֹ
הִלְכֵךְ כְּאִגְמֹן רֹאשׁוֹ וְשָׁק וְאָפֶר יֵצִיעַ
הַלְזָה תִקְרָא-צוֹם וַיּוֹם רְצוֹן לַיהוָה:

הֲלוֹא זֶה צוֹם אֲבֹחֶרְהוּ
פִתַח חֲרָצְבוֹת רִשְׁעַ
הַתֵּר אֲגִדּוֹת מוֹטָה
וְשַׁלַּח רְצוּצִים חֲפְשִׁים
וְכֹל-מוֹטָה תִּנְתְּקוּ:

הֲלוֹא פָרִם לָרַעַב לַחֲמֵךְ
וְעִנְיִים מְרוֹדִים תִּבְיֵא בֵּית
כִּי-תִרְאֶה עָרֶם וְכִסִּיתוּ
וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם:

אִזּוּ יִבְקַע כִּשְׁחַר אֹרֶךְ
וְאִרְכַּתְךָ מִהֲרָה תִצְמַח
וְהִלֵּךְ לִפְנֵיךָ צִדְקָךְ
כְּבוֹד יְהוָה יֵאֲסַפֶּךָ:

אִזּוּ תִקְרָא וַיְהוּה יַעֲנֶה
תִּשְׁוַע וַיֹּאמֶר הַנְּנִי
אִם-תִּסִּיר מִתּוֹכְךָ מוֹטָה
שְׁלַח אֶצְבַּע וּדְבַר-אֶוֹן:

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*).

וְתִפֵּק לְרַעֲב נִפְשֶׁךָ וְנִפֵּשׁ נַעֲנָה תִשְׁבִּיעַ
וְזָרַח בְּהַשְׁךְ אֹרֶךְ וְאַפְלִתֶךָ בְּצִהָרִים:

וְנִחַךְ יִהְיֶה תָּמִיד
וְהַשְׁבִּיעַ בְּצִחְצֻחוֹת נִפְשֶׁךָ
וְעֲצַמְתֶּיךָ יַחְלִיץ
וְהָיִיתָ כְּגַן רוּחַ
וּכְמוֹצֵא מַיִם אֲשֶׁר לֹא-יִכָּזְבוּ מִימּוֹ:

וּכְגַן מִמְּדֵי חֲרִבוֹת עוֹלָם
מוֹסְדֵי דוֹר-וָדוֹר תִּקְוִים
וְקֹרָא לֶךָ גִּדְר פְּרִין מְשׁוֹכֵב נְתִיבוֹת לְשַׁבָּת:

אִם-תִּשְׁיֵב מִשְׁבֶּת רַגְלֶךָ
עֲשׂוֹת חֲפִצֶיךָ בְּיוֹם קִדְשֵׁי
וְקֹרָאתָ לְשַׁבָּת עֲנֵג
לְקַדוֹשׁ יְהוָה מְכָבֵד
וּכְבֹּדְתָו מַעֲשׂוֹת דְּרָכֶיךָ
מִמְּצוֹא חֲפִצֶךָ וְדַבֵּר דְּבָר:
אִז תִּתְעַנֵּג עַל-יְהוָה
וְהִרְפַּכְתִּיךָ עַל-בְּנֹתַי [בְּמוֹתַי] אֶרֶץ
וְהִאֲכַלְתִּיךָ גַחְלַת יַעֲקֹב אֲבִיךָ
כִּי פִי יְהוָה דִּבֶּר:

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 ḥayyeinu	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‘ah tziyyon be-vaneha.	מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:	who brings joy to Zion through her children.
Sammeħeinu adonai eloheinu	שִׂמְחֵנוּ יְהוָה אֱלֹהֵינוּ	Make us joyful, Eternal One our God,
be-eiliyahu 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;
bi-mheirah yavo ve-yageil libbeinu.	בְּמַהֲרָה יָבֹא וְיַגִּיל לִבֵּנוּ:	may it come soon and gladden our hearts.

'Al kis'o lo yeishev zar	עַל כִּסְאוֹ לֹא יֵשֵׁב זָר	Let no false messiah
ve-lo yinḥalu 'od	וְלֹא יִנְחֻלוּ עוֹד	or any other
aḥeirim et kevodo	אֲחֵירִים אֶת כְּבוֹדוֹ	usurp this honour,
ki ve-shem kodshekha nishba'ta lo	כִּי בְשֵׁם קֹדְשְׁךָ נִשְׁבַּעְתָּ לוֹ	for by your holy name you swore to David
she-lo yikhbeh neuro le-'olam va-'ed.	שֶׁלֹּא יִכְבֶּה נֵירוֹ לְעוֹלָם וָעֶד:	that his light would never be extinguished.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Boundless are you, Eternal One,
magein david.	מִגַּן דָּוִד:	shield of David.
'Al ha-torah ve-'al ha-'avodah	עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה	For the Torah, for the worship,
ve-'al ha-nevi'im (ve-'al yom ha-shabbat ha-zeh)	וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה)	for the prophets, (for this day of Shabbat)
ve-'al yom ha-kippurim ha-zeh	וְעַל יוֹם הַכִּפּוּרִים הַזֶּה	and for this Day of Atonement
she-natatta lanu adonai eloheinu	שֶׁנָּתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ	which you have given us, Eternal One our God,
(li-kdushah ve-li-mnuḥah)	(לְקֹדֶשֶׁה וּלְמִנוּחָה)	(for holiness and rest,)
li-mḥilah ve-li-sliḥah u-l-khapparah	לְמַחִילָה וְלִסְלִיחָה וּלְכַפָּרָה	for pardon, forgiveness and atonement,
le-khavod u-l-tif'aret.	לְכָבוֹד וּלְתִפְאַרֶת:	for honour and beauty.
'Al ha-kol adonai eloheinu	עַל הַכֹּל יְהוָה אֱלֹהֵינוּ	For all this, Eternal One our God,
anaḥnu modim lakh	אֲנַחְנוּ מוֹדִים לָךְ	we thank
u-mvarekhim otakh.	וּמְבָרְכִים אוֹתְךָ.	and bless you.
Yitbarakh shimkha be-fi kol ḥai	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי	May you be forever blessed
tamid le-'olam va-'ed.	תָּמִיד לְעוֹלָם וָעֶד:	by all who live.
U-dvarekha emet ve-kayyam la-'ad.	וּדְבַרְךָ אֱמֶת וְקַיָּם לְעֶד:	Your word is true and endures forever.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
melekh moḥeil ve-solei'ah la-'avonoteinu	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ	Sovereign who pardons and forgives our iniquities
ve-la-'avonot 'ammo beit yisra'el	וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל	and the iniquities of your people, the House of Israel,
u-ma'avir ashmoteinu	וּמַעְבִּיר אֲשָׁמוֹתֵינוּ	absolving us of our guilt
be-khol shanah ve-shanah	בְּכָל שָׁנָה וְשָׁנָה	year after year,
melekh 'al kol ha-aretz	מֶלֶךְ עַל כָּל הָאָרֶץ	Sovereign over all the earth
mekaddeish (ha-shabbat ve-)	מְקַדְּשׁ (הַשַּׁבָּת וְ)	who sanctifies (Shabbat,)
yisra'el ve-yom ha-kippurim.	יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:	Israel and the Day of Atonement.

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-ḥeirut
 le-khol toshaveha.
 Berekheinu 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 higlieiti 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 שָׂרֶיהָ וּמְנַהֲיָהּ
 וְתֵן בְּלִבָּם
 רוּחַ חֲכָמָה וּבִינָה
 לְקַיֵּם שְׁלוֹם וְחֵירוּת
 לְכֹל תוֹשְׁבֶיהָ:
 בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פְּנֶיךָ
 וּנְקַיֵּם בְּיַחַד הַחֲבֵרָה
 שֶׁבָּהּ יִתְקַיֵּם בְּמַהֲרָה
 חֶזוֹן נְבִיאֶךָ –
 בְּנוּ בָתִּים וּשְׂבוּ
 וּנְטַעוּ גִּנּוֹת וְאָכְלוּ אֶת-פְּרִיָן:
 וּדְרְשׁוּ אֶת-שְׁלוֹם הָעִיר
 אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה
 וְהִתְפַּלְלוּ בְּעֵדָה אֱלֹהִים
 כִּי בְשָׁלוֹמָה יִהְיֶה לְכֶם 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 tzemiḥat 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-'eitzaḥ 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
ברך את מדינת ישראל
ראשית צמיחת גאולתנו.
הגן עליה באברת חסדך
ופרש עליה סכת שלומך.
ושלח אורך ואמתך
לראשיה שריה ויועציה
ותקנם בעצה טובה מלפניך:
חזק את ידי
מגני ארץ קדשנו
והנחילם אליהנו ישועה
ועטרת נצחון תעטריהם.
ונתת שלום בארץ
ושמחת עולם ליושביה.
ונאמר אמן:

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.

Adonai mah adam vatteida'eihu ben enosh
vattehasheveihu.

יהוה מה-אדם ותדעהו בן-אנוש ותחשבהו:
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.

אדם להבל דמה ימיו כצל עובר:
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.

...כחציר יחלף: בבקר יצייץ וחלף לערב ימולל ויבש:
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.

למנות ימינו כן הודע ונבא לבב חכמה:
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.

שמר-תם וראה ישר כי-אחרית לאיש שלום:
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.

אך-אלהים יפדה נפשי מיד שאול כי יקחני סלה:
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.

כלה שארי ולבבי צור-לבבי וחלקי אלהים לעולם:
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.

וישב העפר על-הארץ כשהיה
והרוח תשוב אל-האלהים אשר נתנה:
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	יִזְכֹּר אֱלֹהִים נְשָׁמַת	May God remember the soul of
avi mori	אָבִי מוֹרֵי	my father, my teacher
Ahi	אָחִי	my brother
Ba'ali	בַּעְלִי	my husband
Beni	בְּנִי	my son
She-halakh le-'olamo.	שֶׁהָלַךְ לְעוֹלָמוֹ.	who has gone to his eternal home.
Anna tehei nafsho tzerurah	אָנָּה תְּהִי נַפְשׁוֹ צְרוּרָה	May his soul be bound up
bi-tzror ha-ḥayyim	בְּצִרוֹר הַחַיִּים	in the bond of life,
u-t'hei menuḥato khavod.	וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.	and may he be at peace,
Sova' semahot et panekha	שֹׁבַע שְׂמֵחוֹת אֶת-פָּנֶיךָ	with fullness of joy
ne'imot bi-minekha netzah.	נְעִימוֹת בְּיַמִּינְךָ נֹצֵחַ:	in the comfort of your eternal Presence.
Amen.	אָמֵן:	Amen. <i>Psalm 16</i>

Recited silently in memory of mother, sister, wife, daughter*:

Yizkor elohim nishmat	יִזְכֹּר אֱלֹהִים נְשָׁמַת	May God remember the soul of
immi morati	אִמִּי מוֹרָתִי	my mother, my teacher
Ahoti	אָחוֹתִי	my sister
Ishti	אִשְׁתִּי	my wife
Bitti	בִּתִּי	my daughter
She-halekhah le-'olamah.	שֶׁהָלְכָה לְעוֹלָמָהּ.	who has gone to her eternal home.
Anna tehei nafshah tzerurah	אָנָּה תְּהִי נַפְשָׁהּ צְרוּרָה	May her soul be bound up
bi-tzror ha-ḥayyim	בְּצִרוֹר הַחַיִּים	in the bond of life,
u-t'hei menuḥatah kavod.	וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד.	and may she be at peace,
Sova' semahot et panekha	שֹׁבַע שְׂמֵחוֹת אֶת-פָּנֶיךָ	with fullness of joy
ne'imot bi-minekha netzah.	נְעִימוֹת בְּיַמִּינְךָ נֹצֵחַ:	in the comfort of your eternal Presence.
Amen.	אָמֵן:	Amen. <i>Psalm 16</i>

* 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*

kehillah
SYNAGOGUE



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

בחיי בחיי

FROM "I SWEAR ON MY LIFE"

7

Ha-‘olam malei zekhirah ve-shikh’ḥah

הָעוֹלָם מְלֵא זְכוֹרָה וְשִׁיחָה

The world is full of remembering and forgetting

kemo yam ve-yabbashah. Lif’amim
ha-zikkaron

כְּמוֹ יָם וַיַּבֵּשָׁה. לְפָעַמִּים הַזְּכוֹרֹן

like sea and dry ground. Sometimes memory

hu ha-yabbashah ha-mutzeket
ve-ha-kayyemet

הוּא הַיַּבֵּשָׁה הַמוֹצֵקֶת וְהַקַּיֵּמֶת

is the dry ground, solid and enduring,

ve-lif’amim ha-zikkaron hu ha-yam

וְלְפָעַמִּים הַזְּכוֹרֹן הוּא הַיָּם

and sometimes memory is the sea that covers

she-mekhasseh ha-kol

שֶׁמְכַסֶּה הַכֹּל

everything

kemo ba-mabbul ve-ha-shikh’ḥah
hi yabbashah
matzilah kemo ararat.

כְּמוֹ בַּמַּבּוּל וְהַשִּׁיחָה הִיא יַבֵּשָׁה

like the Flood; and forgetting is the dry ground,

מַצִּילָה כְּמוֹ אֲרָרַט.

that rescues like Ararat.

11

Keshe-adam meit, omerim ‘alav,

כִּשְׂאָדָם מֵת, אוֹמְרִים עָלָיו,

When a man dies, they say of him, "He was

ne’esaf el avotav.

נֶאֱסַף אֶל אֲבוֹתָיו.

gathered unto his ancestors."

Kol zeman she-hu ḥai, avotav

כָּל זְמַן שֶׁהוּא חַי, אֲבוֹתָיו

As long as he is alive, his ancestors are gathered

ne’esafim bo,

נֶאֱסָפִים בּוֹ,

within him;

kol ta ve-ta be-gufo u-v-nafsho

כָּל תָּא וְתָא בְּגוּפוֹ וּבְנַפְשׁוֹ

each and every cell of his body and soul

hu natzig.

הוּא נֹצֵיג.

is an emissary

Shel eḥad mei-rivevot avotav

שֶׁל אֶחָד מֵרִבְבוֹת אֲבוֹתָיו

of one of his countless ancestors from

mi-tehillat kol ha-dorot.

מֵתְחִלַּת כָּל הַדּוֹרוֹת.

the beginning of all the generations.

Yehuda Amichai

Nefesh ha-adam

Nefesh ha-adam 'asuyah
kemo lu'ah zemannim shel rakkavot
lu'ah zemannim meduuyak u-mforat
shel rakkavot she-shuv lo yis'u le-'olam.

נפש האדם

נֶפֶשׁ הָאָדָם עֲשׂוּיָה
כְּמוֹ לוח זְמַנִּים שֶׁל רֶכֶבֹת
לוח זְמַנִּים מְדוּיָק וּמְפֹרָט
שֶׁל רֶכֶבֹת 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-hayyim

Be-khol davar yeish lefaḥot sheminit
shel mavet. Mishkalo eino gadol.
Be-eizeh ḥein tamir ve-sha'anah
nissa oto el kol asher neileikh.
Bi-kitzot yafot, be-tiyyulim,
be-si'ah ohavim, be-hessaḥ da'at
nishkaḥ be-yarketei havayateinu
tamid ittanu. Ve-eino
makhbid.

שארית החיים

בְּכֹל דָבָר יֵשׁ לְפָחוֹת שְׁמִינִית
שֶׁל מָוֶת. מִשְׁקָלוֹ אֵינוֹ גָּדוֹל.
בְּאֵיזָה חֵן טָמִיר וְשֶׁאֵנָה
נִשָּׂא אוֹתוֹ אֶל כָּל אֲשֶׁר נִלְךְ.
בִּיקִיצוֹת יָפוֹת, בְּטִיּוּלִים,
בְּשִׂיחַ אוֹהָבִים, בְּהֶסְחַרְדֵּת
נִשְׁכָּח בִּירְכֵתֵי הַיּוֹתֵנוּ
תָּמִיד אֶתְנֵנוּ. 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 nekhoneh
 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 naḥalataḥ
 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 לברכה:
 אנא בעל הרחמים
 הסתירם בסתר כנפיה
 לעולמים
 וצור בצרור החיים
 את נשמותיהם.
 יהוה הוא נחלתם
 וינוחו 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 בְּרָא כְרַעוּתֵיהּ.	in this world, created as God willed.
Ve-yamlikh malkhuteih	וְיַמְלִיךְ מַלְכוּתֵיהּ	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 Mourners respond:

Yehei shemeih rabba mevarakh	יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-'alam u-l-'alemei 'almayya.	לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא:	in all worlds, unto eternity.

Mourners:

Yitbarakh ve-yishtabbah ve-yitpa'ar	יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפַּאֵר	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	שְׁמֵיהּ דְּקֻדְשָׁא	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	לְעֵילָא וּלְעֵילָא	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	עֹשֶׂה 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*).

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-avarekha 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 yabbī'u

ve-tzidkatekha yerranneinu.

Ḥannun ve-rahum adonai

erekh appayim u-gdol ḥased.

Tov adonai la-kol

ve-rahamav '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 שיהיה אלהיו:

תהלה לדוד.

ארוממך אלוהי המלך

ואברכה שמך לעולם ועד:

בכל-יום אברכך

ואהללה 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:

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.

Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru.	כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֹתְךָ יְדַבְּרוּ:	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 גִּבּוֹרֹתָיו וְכָבוֹד הַדָּר מַלְכוּתוֹ:	informing all humanity of your power, the Presence of your majestic reign.
Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor.	מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדָר:	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-הַנִּפְלָיִים 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 אֱלֹהֵי יִשְׂרָאֵל וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֹכְלֵם 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 וּמְשַׁבֵּיעַ 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 וְחָסִיד 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.
Retzon yerei'av ya'aseh ve-et shav'atam yishma' ve-yoshi'eim.	רָצוֹן-יִרְאִיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	God fulfills the desires of the reverent, God hears their cry and rescues them.
Shomeir adonai et kol ohavav ve-eit kol ha-resha'im yashmid.	שׁוֹמֵר יְהוָה אֶת-כָּל-אֹהֲבָיו וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד:	The Eternal preserves the lovers of God, while destroying all doers of evil.
Tehillat adonai yedabber pi vi-vareikh kol basar shem kodsho le-'olam va-'ed.	תְּהִלַּת יְהוָה יְדַבֵּר פִּי וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:	My mouth shall ever praise the Eternal; all flesh shall bless God's holy name for ever and ever. <i>Psalm 145</i>
Va-anahnu nevareikh yah mei-'attah ve-'ad 'olam. Halleluyah.	וְאַנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.	And we, we shall bless the Eternal One now and forevermore. Hallelujah. <i>Psalm 115</i>

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	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

תְּהִלָּה לַיהוָה

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;
hishtahavu 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.

Kol adonai ba-ko'ah	קול-יהוה בְּכֹחַ	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 שֹׁבֵר אֲרָזִים	The voice of the Eternal breaks the cedars,
vayeshabbeir adonai et arzei ha-levanon.	וַיִּשְׁבֵּר יְהוָה אֶת-אֲרָזֵי הַלְבָּנוֹן:	the Eternal shatters the cedars of Lebanon.
Vayyarkideim kemo 'eigel	וַיִּרְקִידֵם כְּמוֹ-עֵגֶל	God makes them skip like calves,
levanon ve-siryon kemo ven re'eimim.	לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בְנֵי-רְאִימִים:	Lebanon and Sirion, like young bullocks.
Kol adonai ḥotzeiv lahavot eish.	קול-יהוה חֹצֵב לְהַבֹּת אֵשׁ:	The Eternal's voice hews lightning bolts,
Kol adonai yaḥil midbar	קול יהוה יַחִיל מִדְבָּר	the Eternal's voice jolts the wilderness;
yaḥil adonai midbar kadeish.	יַחִיל יְהוָה מִדְבַר קָדֵשׁ:	the Eternal jolts the wilderness of Kadesh.
Kol adonai yeḥoleil ayyalot	קול יהוה יַחֲלִיל אַיָּלוֹת	The voice of the Eternal causes deer to writhe,
Vayyeḥesof ye'arot	וַיַּחֲשֹׁף יַעְרוֹת	and strips the forest bare;
u-v-heikhalo kullo omeir kavod.	וּבְהֵיכָלוֹ כָּלֹ 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 melekh 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 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

תִּבֵּל וַיִּשְׁבֵּי בָהּ:

כִּי הוּא עַל-יַמִּים יָסְדָהּ

וְעַל-נְהָרוֹת יִכּוֹנְנֶהָ:

מִי-יַעֲלֶה בְהַר-יְהוָה

וּמִי-יָקוּם בְּמִקְוֵם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֶרֶךְ-לֵבָב

אֲשֶׁר לֹא-נָשָׂא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשֵׂא בְרָכָה מֵאֵת יְהוָה

וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דּוֹר דֹּרֶשָׁיו

מִבְּקִשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה:

שָׂאוּ שַׁעְרֵיכֶם רְאשֵׁיכֶם

וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְבוֹד:

מִי זֶה מֶלֶךְ הַכְבוֹד

יְהוָה עֲזוּז 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.

Se'u she'arim rasheikhem	שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Lift up your heads, O gates,
u-s'u pit'hei 'olam	וּשְׂאוּ פִתְחֵי עוֹלָם	lift them up, everlasting doors,
ve-yavo melekh ha-kavod.	וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	let the Sovereign of glory enter.
Mi hu zeh melekh ha-kavod	מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד	Who is the Sovereign of glory?
adonai tzeva'ot	יְהוָה צְבָאוֹת	The Eternal One, Source of all forces,
hu melekh ha-kavod. Selah.	הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.	is the Sovereign of glory, Selah.

As the Torah is replaced in the Ark:

U-v-nuḥoh yomar	וּבְנַחָה יֹאמֵר	And when the Ark rested, Moses would say:
shuvah adonai rivavot	שׁוּבָה יְהוָה רַבְבוֹת	Return, Eternal One, the myriad
alfei yisra'el.	אַלְפֵי יִשְׂרָאֵל:	families of Israel. <i>Numbers 10</i>
Ki lekah tov natatti lakhem	כִּי לָקַח טוֹב נָתַתִּי לָכֶם	For I have given you a good doctrine;
torati al ta'azovu.	תּוֹרָתִי אַל-תֵּעָזְבוּ:	forsake not my Torah. <i>Proverbs 4</i>

'Eitz ḥayyim hi la-maḥazikim bah	עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ	It is a tree of life to all who grasp it,
ve-tomekheha me'ushar.	וְתִמְכֶיהָ מֵאֲשָׁר:	those who uphold it are made happy.
Derakheha darkhei no'am	דְּרָכֶיהָ דְּרָכֵי-נְעָם	Its ways are ways of pleasantness
ve-khol netivoteha shalom.	וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם:	and all its paths are peace. <i>Proverbs 3</i>

Hashiveinu adonai	הַשִּׁיבֵנוּ יְהוָה	Restore us, Eternal One,
eilekha ve-nashuvah	אֵלֶיךָ וְנָשׁוּבָה	to you and we shall return;
ḥaddeish yameinu ke-kedem.	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:	renew our days as of old. <i>Lamentations 5</i>

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 **Ḥatzi 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 **Viddui**, 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 shelaḥuni
 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 raḥeil ve-lei‘ah.
 Adonai adonai el raḥum ve-ḥannun
 elohei yisra‘el shaddai ayom ve-nora
 heyeih na matzli‘ah darki
 asher ani holeikh la-‘amod
 u-l-vakkeish raḥamim
 ‘alai ve-‘al sholeḥai.

Na al tafshi‘eim be-ḥattotai
 ve-al teḥayyeveim ba-‘avonotai
 ki ḥotei u-foshei‘a‘ ani.
 Ve-al yikkalemu bi-fsha‘ai
 ve-al yeivoshu hem bi
 ve-al eivosh ani bahem.

הנני HINENI

הנני העני ממעש
 נרעש ונפחד
 מפחד יושב
 תהלות ישראל
 באתי לעמוד ולהתחנן לפניך
 על עמך ישראל אשר שלחוני
 אף על פי שאיני כדאי והגון לכך.
 לכן אבקש ממך
 אלהי אברהם אלהי יצחק
 ואלהי יעקב אלהי שרה
 אלהי רבקה ואלהי רחל ולאה.
 יהוה יהוה אל רחום וחנון
 אלהי ישראל שדי איום ונורא
 יהיה נא מצליח דרכי
 אשר אני הולך לעמוד
 ולבקש רחמים
 עלי ועל שולחי.

נא אל תפשיעם בחטאתי
 ואל תחייבם בעונותי
 כי חוטא ופושע אני.
 ואל יבלמו בפשעי
 ואל יבושו הם בי
 ואל יבושו אני בהם:

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	וְיִהְיֶה נָא דִּגְלֵינוּ עָלֶיךָ אֲהָבָה	Let our banner be love;
ve-'al kol peshā'im tekhasseh be-ahavah.	וְעַל כָּל פְּשָׁעִים תִּכְסֶּה בְּאֲהָבָה.	cover our transgressions in love.
Kol tzarot ve-ra'ot hafokh na	כָּל צָרוֹת וְרָעוֹת הִפְךָ 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	לְשִׂשׂוֹן וּלְשִׂמְחָה	into joy and gladness,
le-ḥayyim u-l-shalom.	לְחַיִּים וּלְשָׁלוֹם.	into life and peace.
Ha-emet ve-ha-shalom ehavu	הָאֱמֶת וְהַשָּׁלוֹם אֶהְבּוּ	“Truth and peace shall you love.”
ve-lo yehi shum mikhshol bi-tfillati.	וְלֹא יִהְיֶה שׁוֹם מִכְשׁוֹל בְּתַפִּלָּתִי.	And may there be no stumbling in my prayer.

kehillah
SYNAGOGUE

MEDITATIONS ON TESHUVAH

III

U-tneinu ha-yom u-v-khol yom	וּתְנִינוּ הַיּוֹם וּבְכָל יוֹם	Today, and every day,
le-ḥein u-l-ḥesed u-l-raḥamim	לְחֵן 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 בְּכָל 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 'enuti.

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

אֲדֹנָי נִגְדְךָ כָּל-תְּאוֹתַי
 וְאִם-לֹא אֶעֱלְנָה עַל-שִׁפְתַי
 רְצוֹנְךָ אֶשְׁאַלְהָ רַגַע
 וְאֶגְוֵעַ:

וּמִי-יִתֵּן וְתִבּוֹא שְׁאֵלָתִי
 וְאֶפְקִיד אֶת-שְׂאֵר רוּחִי בְיָדְךָ
 וַיֵּשְׁנֵתִי וְעָרְבָה-לִי שְׁנָתִי:

בְּרַחֲקֵי מִמֶּךָ מוֹתִי בְחַיִּי
 וְאִם-אֶדְבַק בְּךָ חַיִּי בְּמוֹתַי
 אֲבַל לֹא-אֶדְעָה בְּמָה אֶקְדִּים
 וּמָה תְּהִיָּה עֲבֹדַתִּי וְדַתִּי:

דַּרְכֵיךָ אֲדֹנָי לְמַדְנִי
 וְשׁוּב מִמַּאֲסַר סִכְלֹת שְׁבוּתַי
 וְהוֹרֵנִי בְּעוֹד יֵשׁ-בִּי יִכְלֹת
 לְהִתְעַנּוֹת וְאֵל-תִּבְזֶה עֲנוּתִי:

בְּטֶרֶם יוֹם אֶהִי עָלַי לְמִשָּׂא
 וַיּוֹם יִכְבֵּד קִצְתִּי עַל-קִצְתִּי
 וְאֶכְנַע בְּעַל-כְּרָחִי וַיֹּאכַל
 עֲצָמַי עֵשׂ וְנִלְאוּ מִשְׁאֵתִי:
 וְאֶסַּע אֶל-מְקוֹם נִסְעוּ אֲבוֹתַי
 וּבְמְקוֹם תְּחַנְתָּם תְּחַנְתִּי.

כְּגֵר תּוֹשֵׁב אֲנִי עַל-גַּב אֲדָמָה
 וְאוֹלָם כִּי בְּבִטְנָה נִחַלְתִּי:

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.

Ne'urai 'ad halom 'asu le-nafsham u-matai gam ani e'eseh le-veiti	נְעוּרַי עַד-הַלֹּם עָשׂוּ לְנַפְשָׁם וּמְתִי גַם-אֲנִי אַעֲשֶׂה לְבֵיתִי	Till now the desires of youth have led me; when shall I put my house in order?
Ve-ha-'olam asher natan be-libbi mena'ani le-vakkeish aḥariti.	וְהָעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי מִנְעֵנִי לְבַקֵּשׁ אַחֲרֵיטִי:	My worldly heart has blinded me from preparing for my ultimate end.
Ve-eikhah e'evod yotzeri be-'odi asir yitzri ve-'eved ta'avati.	וְאֵיכָה אֶעֱבֹד יוֹצְרִי בְּעוֹדִי אֲסִיר יוֹצְרִי וְעֶבֶד תְּאַוִּיתִי:	And how can I serve my Maker when, trapped by my passions, I serve my own desires?
Ve-eikhah ma'aloh ramah avakkeish u-maḥar tihyeh rimmah aḥoti	וְאֵיכָה מֵעֹלָה רַמָּה אֲבַקֵּשׁ וּמִחָר תִּהְיֶה רַמָּה אַחֹתִי	How can I aspire to loftier heights when tomorrow the depths will be my home;
ve-eikh yitav be-yom tovah levavi ve-lo eida' ha-yitav moḥorati.	וְאֵיךְ יִיטֵב בְּיוֹם טוֹבָה לְבָבִי וְלֹא אֲדַע הַיִּיטֵב מִחֲרָתִי:	And how can my heart accept today's joy when I do not know what tomorrow brings?
Ve-ha-yamim ve-ha-leilot 'areivim le-khallow et she'eiri 'ad keloti	וְהַיָּמִים וְהַלַּיְלוֹת עֲרִיבִים לְכַלּוֹת אֶת-שְׂאֵרֵי עַד-כְּלוֹתִי	The days and nights conspire to consume me till I am gone,
ve-la-ru'ah yezarun maḥatziti ve-le-'afar yeshivun maḥatziti.	וְלְרוּחַ יִזְרוּן מִחֲצִיתִי וְלְעָפָר יִשְׁיבוּן מִחֲצִיתִי:	To scatter half of me to the wind and return the other half to dust.
U-mah omar ve-yitzri yirdefeini ke-oyeiv mi-ne'urai 'ad beloti	וּמָה אֹמֵר וְיוֹצְרִי יִרְדֶּפְנִי כְּאוֹיֵב מִנְעוּרַי עַד-בְּלוֹתִי	What can I say? My desires pursue me as an enemy from youth to old age;
u-mah li ba-zeman im lo retzonekha ve-im einekha menati mah menati.	וּמָה-לִּי בְּזִמְנָן אִם לֹא-רְצוֹנָךְ וְאִם אֵינְךָ מְנַתִּי מַה-מְנַתִּי:	And what fate awaits me, if not your will; if You are not my lot, what is?
Ani mi-ma'asim sholal ve-'arom ve-tzidkatekha levaddah hi khesuti	אֲנִי מִמַּעֲשִׂים שׁוֹלָל וְעָרוֹם וְצִדְקַתְךָ לְבִדָּה הִיא כְּסוּתִי	I am naked, empty of good deeds, with only Your righteousness to cover me.
ve-'od mah a'arikh lashon ve-esh'al adonai negdekha khol ta'avati.	וְעוֹד מָה אֲאַרְיֵךְ לְשׁוֹן וְאֶשְׂאֵל אֲדֹנָי נִגְדֵךְ כָּל-תְּאַוִּיתִי:	But why prolong my prayer? Adonai, all my desires are before You!

Judah Halevi
trans, Forms of Prayer (adapted)

Ḥatzi kaddish

חזי קדיש

ḤATZI KADDISH

Reader:

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 שְׁמֵיהּ רַבָּא
 בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתֵיהּ.
 וְיַמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן
 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.

Congregation and Reader 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.

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
 וְיִתְרומם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 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-l-'eilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-'alma. Ve-imru amen.

לְעֵלְא וּלְעֵלְא
 מְכָל 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.

YOM KIPPUR AMIDAH

Adonai sefatai tiftah 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 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.

אֲבוֹת
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה וְאֱלֹהֵי רִבְקָה
וְאֱלֹהֵי רָחֵל וְלֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֶלְיוֹן

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.

Zokhreinu le-ḥayyim

melekh ḥafeitz ba-ḥayyim

ve-khotveinu be-seifer ha-ḥayyim

lema'ankha elohim ḥayyim.

זְכַרְנוּ לְחַיִּים
מֶלֶךְ חָפֵץ 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 וּמַגֵּן:

בָּרוּךְ אַתָּה יְהוָה

מָגֵן 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 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

וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עָפָר:

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת.

וּמִי דוֹמֶה לָךְ

מֶלֶךְ מֵמִית וּמְחַיֶּה

וּמְצַמִּיחַ יֵשׁוּעָה:

מִי כְמוֹךָ אָב הַרַחֲמִים

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.

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-nishkaḥot

ve-tiftaḥ 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 בְּחֶסֶד כְּסֵאֶךָ

ותשב עליו באמת.

אמת כי אתה הוא דין ומוכיה

ויודע ועד

וכותב וחותם וסופר ומונה

ותזכור כל הנשכחות

ותפתח את ספר הזכרונות

ומאליו יקרא

וחותם 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.

U-v-shofar gadol yittaka'	וּבְשׁוֹפָר גָּדוֹל יִתְקַע	A great shofar is sounded,
ve-kol demamah dakkah yishama'	וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע	yet a still small voice is heard.
u-mal'akhim yeihafeizun	וּמַלְאָכִים יִחְפְּזוּן	The angels are alarmed,
ve-ḥil u-r'adah yoḥeizun	וְחִיל וּרְעָדָה יֹאחֲזוּן	gripped by fear and trembling.
ve-yomeru hinneih yom ha-din	וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין	They cry: "Behold, the Day of Judgment!"
li-fkod 'al tzeva marom ba-din	לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין	For the heavenly hosts pass before you in judgment
ki lo yizku ve-'einekha ba-din.	כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בְּדִין:	and even they are found wanting.
Ve-khol ba'ei 'olam	וְכָל בְּאֵי עוֹלָם	All who have entered the world
ya'avrun lefanekha ki-vnei maron.	יַעֲבְרוּן לְפָנֶיךָ כְּבְנֵי מָרוֹן:	pass before you like a flock of sheep.
Ke-vakkarat ro'eh 'edro	כְּבִקְרַת רוֹעֵה עֵדְרוֹ	Like a shepherd who takes account of his flock,
ma'avir tzono taḥat shivto	מֵעֵבִיר צֹאנוֹ תַחַת שִׁבְטוֹ	causing each one to pass beneath his staff,
ken ta'avir ve-tispor ve-timneh	כֵּן תַעֲבִיר וְתִסְפֹּר וְתִמְנֶה	so you review, recount, and appraise
ve-tifkod nefesh kol ḥai.	וְתִפְקֹד נֶפֶשׁ כָּל חַי.	the life of every living being.
Ve-taḥtokh kitzvah le-khol beriyyah	וְתַחְתּוֹךָ קִצְוָה לְכָל בְּרִיָּה	You set a limit for every creature's life
ve-tikhtov et gezar dinam.	וְתִכְתּוֹב אֶת גְּזַר דִּינָם:	and determine each one's destiny.

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" (I 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?

Be-rosh ha-shanah yikkateivun u-v-yom tzom kippur yeihateimun	בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן וּבְיוֹם צוֹם כִּפּוּר יִהְיֶה תְּמוּנָה—	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-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.	מִי בְּאֵשׁ וּמִי בַּמַּיִם מִי בַחֶרֶב וּמִי בַחַיָּה מִי בְרָעֵב וּמִי בַצָּמָא מִי בְרָעַשׁ וּמִי בַמַּגְפָּה מִי בַחֲנִיקָה וּמִי בַסְּקִילָה.	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 yei'ani u-mi yei'asheir mi yishafeil u-mi yarum.	מִי יָנוּחַ וּמִי יָנוּעַ מִי יִשְׁקֵט וּמִי יִטְרַף מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר מִי יַעֲנִי וּמִי יַעֲשֵׂר 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'af ha-gezeirah.	וּתְשׁוּבָה וּתְפִלָּה וְצְדָקָה מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה:	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.

Ki ke-shimkha ken tehillatekha
 kasheh li-kh'os ve-no'ah li-rtzot
 ki lo taḥpotz be-mot ha-meit
 ki im be-shuvo mi-darko vehayah.
 Ve-'ad yom moto teḥakkeh 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 laḥmo
 mashul ke-ḥeres ha-nishbar
 ke-ḥatzir yaveish u-kh-tzitz noveil
 ke-tzeil 'oveir u-kh-'anan kalah
 u-kh-ru'ah noshavet u-kh-avak porei'ah
 ve-kha-ḥalom ya'uf.

Ve-attah hu melekh
 el ḥai ve-kayyam.

כִּי בְשִׁמְךָ בֵּן תִּהְיֶה לְתֶדֶךָ
 קָשָׁה לְכַעֵס וְנוֹחַ לְרַצּוֹת
 כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּית
 כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ 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 לַחֲמוֹ
 מְשׁוּל כְּחֶרֶס הַנִּשְׁבָּר
 כְּחֶצִיר יִבֵּשׁ וְכֶצִּיץ נוֹבֵל
 כְּצֵל עוֹבֵר וְכֶעָנָן כָּלָה
 וְכִרוּחַ נוֹשֶׁבֶת וְכֶאֱבָק פּוֹרֵחַ
 וְכֶחֱלוֹם יָעוֹף:

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 וְנַקְדִישְׁךָ
כְּסוּד שִׁיחַ שְׂרֵפֵי קֹדֶשׁ
הַמְקַדִּישִׁים שִׁמְךָ בְּקֹדֶשׁ.
כְּכָתוּב 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 לְזֶה
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

מִמְקוֹמוֹ:

“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

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
וְיַחַן עַם הַמֵּיחַדִּים שְׁמוֹ
עֶרֶב וּבֹקֶר בְּכָל יוֹם תָּמִיד
פְּעָמִים בְּאַהֲבָה שְׁמַע 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.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

“Hear O Israel, the Eternal One is our God,
the Eternal One alone!” *Deuteronomy 6*

Hu eloheinu hu avinu	הוא אלהינו הוא אבינו	This One is our God, this One our Source
hu malkeinu hu moshi'einu	הוא מלכנו הוא מושיענו	this One our Sovereign, our Redeemer.
ve-hu yashmi'einu be-rah'amav sheinit	והוא ישמיענו ברחמי שנית	This One, with love, will let us hear once again
le-'einei kol hai	לעיני כל חי-	in the sight of all living:

Li-hyot lakhem I-eilohim.	להיות לכם לאלהים.	"... to be your God;
Ani adonai eloheikhem.	אני יהוה אלהיכם:	I am the Eternal, your God." <i>Numbers 15</i>

Addir addireinu adonai adoneinu	אדיר אדירנו יהוה אדוננו	Our most glorious One, Eternal our God,
mah addir shimkha be-khol ha-aretz.	מה אדיר שמך בכל הארץ:	how glorious is your name in all the world.
Vehayah adonai le-melekh	והיה יהוה למלך	The Eternal will be sovereign
'al kol ha-aretz	על כל הארץ	over all the earth;
ba-yom ha-hu yihyeh adonai ehad	ביום ההוא יהיה יהוה אחד	in that day the Eternal will be One,
u-shmo ehad.	ושמו אחד:	whose name shall be 'Oneness.' <i>Zechariah 14</i>

U-v-divrei kodshekha katuv leimor	ובדברי קדשך כתוב לאמר-	And in your holy writings it is said:
Yimlokh adonai le-'olam.	ימלך יהוה לעולם.	"The Eternal will reign forever,
Elohayikh tziyyon le-dor va-dor.	אלהיך ציון לדר ודר.	your God, O Zion, for all generations.
Halleluyah.	הללויה:	Hallelujah!" <i>Psalms 146</i>

Le-dor va-dor naggid godlekha	לדור ודור נגיד גדלך	In every generation we tell of your greatness;
u-l-neitzah netzahim kedushatekha	ולנצח נצחים קדשתך נקדיש.	for all eternity we proclaim your holiness.
Ve-shivhakha eloheinu	ושבחך אלהינו	Your praise, our God,
mi-pinu lo yamush le-'olam va-'ed	מפינו לא ימוש לעולם ועד	shall never depart from our mouths,
ki el melekh gadol ve-kadosh attah.	כי אל מלך גדול וקדוש אתה:	for you are a great and holy ruling Power.

We continue silently until the conclusion of the Amidah on page 597.

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.	וּבְכֵן תִּזְכֹּר יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל מַה שֶּׁבָרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כָלֶם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵם. כְּמוֹ שֶׁיָדַעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֹטָן לְפָנֶיךָ עוֹז בְּיָדְךָ וְגִבּוּרָה בִּמְיֻנְךָ וְשִׁמְךָ נּוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ:	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.
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 תִּזְכֹּר כְּבוֹד יְהוָה לְעַמֶּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לְמִיַּחֲלִים 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;

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*).

U-tzmiḥat keren le-david ‘avdekha va-‘arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.	וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעֵרִיכַת נֵר לְבֵן-יִשָׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:	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 יַעֲלוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ וְכָל הַרְשָׁעָה כָּלָה כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מִמְשַׁלֶּת 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.
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 קֹדֶשְׁךָ כְּכָתוּב בְּדִבְרֵי קֹדֶשְׁךָ—	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 לְדֹר וָדֹר הַלְלוּיָהּ:	“The Eternal will reign forever, your God, O Zion, for all generations. 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

קָדוֹשׁ אַתָּה וְנוֹרָא 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 בַּמִּשְׁפָּט
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.

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 אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבָּתָנוּ מִלְּפָנֶיךָ לְעִבְדֶּיךָ
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.

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.
Mi-penei ḥata’einu galinu mei-artzeinu
ve-nitrahaknu mei-‘al admateinu.

וַתִּתֵּן לָנוּ
יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת
(יוֹם הַשַּׁבָּת הַזֶּה לְקִדְוָה וּלְמִנוּחָה
וְאֶת) יוֹם הַכִּפּוּרִים הַזֶּה
לְמַחִילָה וְלִסְלִיחָה וּלְכַפָּרָה
וּלְמַחֲלָבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
זֵכֶר לִיְצִיאַת מִצְרָיִם:
מִפְּנֵי חַטָּאֵינוּ גָּלִינוּ מֵאֶרְצֵנוּ
וְנִתְרַחַקְנוּ מֵעַל אֲדַמַּתֵּנוּ:

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.

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.	וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנַפּוּצוֹתֵינוּ כַּנֵּס מִיַּרְכֵּתֵי אֶרֶץ. וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. כִּי שָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קִרְבָּנוֹת הַחֹבוֹתֶיךָ כַּמְצֻוֶה בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ:	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.
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.	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יְהִי רָצוֹן מִלְּפָנֶיךָ שִׁיעֲרָה עָלֵינוּ רוּחַ מְרֹמִם בְּיוֹם הַקֹּדֶשׁ הַזֶּה לְכוֹנֵן אֶת אֶרֶץ יִשְׂרָאֵל לְחַדֵּשׁ וּלְקַדֵּשׁ אוֹתָהּ לְעַבְדוֹתְךָ:	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.
Vayishkenu ba-aretz shalom ve-ḥeirut tzedek u-mishpat. Ka-katuv 'al yad nevi'ekha Ki mi-tziyyon teitzei torah u-dvar adonai mi-rushalayim.	וַיִּשְׁכְּנוּ בְּאֶרֶץ שְׁלוֹם וְחֵירוּת צְדָק וּמִשְׁפָּט. כַּכָּתוּב עַל יַד נְבִיאְךָ – כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם:	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.”

Isaiah 2

Ve-ne'emar Lo yarei'u ve-lo yash'hitu וְנֹאמַר – לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ
 be-khol har kodshi בְּכָל־הָהָר קֹדְשִׁי
 ki male'ah ha-aretz dei'ah כִּי־מְלֵאָה הָאָרֶץ דְּעָה
 et adonai ka-mayim la-yam mekhassim. אֶת־יְהוָה כַּמַּיִם לַיָּם מְכַסִּים:

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 עֵנֵג.
 'Am mekaddeshei shevi'i עַם מְקַדְּשֵׁי שְׁבִיעִי
 kullam yisbe'u ve-yit'annegu mi-tuvekha. 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 וְהִשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ
 hemdat yamim oto karata הַמְּדַת יָמִים אוֹתוֹ קְרָאתָ
 zeikher le-ma'aseh vereishit. זִכָּר 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 וּבְיוֹם)
 ha-kippurim ha-zeh. הַכִּפּוּרִים הַזֶּה:
 Meheih ve-ha'aveir fesha'einu מַחֶה 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 כְּאָמַר –
 Anokhi anokhi hu moheh אֲנֹכִי אֲנֹכִי הוּא מוֹחֶה
 fesha'ekha lema'ani פְּשָׁעֶיךָ לְמַעְנֵי
 ve-hattotekha lo ezkor. וְחַטָּאתֶיךָ לֹא אֶזְכָּר:

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-ʿav pashaʿekha

ve-khe-ʿanan ḥattotekha

shuvah eilai ki ge'altikha.

וְנֹאמַר –

מַחִיתִי כְּעָב פְּשָׁעֶיךָ

וְכַעֲנֵן חַטֹּאתֶיךָ

שׁוּבָה אֵלַי כִּי גִאֲלִתִּיךָ:

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.

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

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 בְּתוֹרָתֶךָ

שִׂבְעֵנוּ מִטּוֹבֶךָ

וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ

(וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ

וַיִּנּוּחוּ כָּהַן יִשְׂרָאֵל

מְקַדְּשֵׁי שְׁמֶךָ)

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

וּמוֹחֵל 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.

ברוך אתה יהוה מלך
מוחל וסולח לעונותינו
ולעונות עמו
בית ישראל
ומעביר אשמותינו
בכל שנה ושנה
מלך על כל הארץ
מקדש (השבת ו)
ישראל ויום הכפרים:

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'ammecha yisra'el
ve-lahav tefillatam be-ahavah
tekabbeil be-ratzon.
U-t'hi le-ratzon tamid
'avodat yisra'el ammecha.
Ve-tehezenah eineinu be-shuvekha
le-tziyyon be-rahamim.
Barukh attah adonai
ha-mahazir shekhinato le-tziyyon.

עבודה
רצה יהוה אלהינו
בעמך ישראל
ולהב תפלתם באהבה
תקבל ברצון.
ותהי לרצון תמיד
עבודת ישראל עמך:
ותחזינה עינינו בשובך
לציון ברחמים:
ברוך אתה יהוה
המחזיר שכנתו לציון:

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 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.

Ha-tov ki lo khalu rahamekha
 ve-ha-meraheim ki lo tammu hasadekha
 mei-'olam kivvinu lakh.

Ve-'al kullam
 yitbarakh ve-yitromam shimkha
 malkeinu tamid le-'olam va-'ed.

U-khtov le-hayyim tovim
 kol benei veritekha.

הודאה

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ.
 וְעַל נִסֵּיךָ שֶׁכָּבֵל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁכָּבֵל עֵת עֶרֶב וְבֹקֵר וְצַהֲרָיִם.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהַמְּרַחֵם כִּי לֹא תִמּוּ חַסְדֶּיךָ
 מֵעוֹלָם קִיְּוִנוּ לְךָ:

וְעַל כָּלֵם
 יִתְבָּרַךְ וְיִתְרֹמַם שִׁמְךָ
 מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

וְכַתּוּב 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 בְּאֱמֶת
 הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ 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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 בְּרַכְּנוּ 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.

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:

“May God bless you and keep you.”

Ken yehi ratzon.

כֵּן יְהִי רָצוֹן:

May it be so.

Ya'eir adonai panav eilekha

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ

“May God's presence radiate upon you

vi-ḥunnekka.

וַיְחַנֶּכֶךָ:

and grant you graciousness.”

Ken yehi ratzon.

כֵּן יְהִי רָצוֹן:

May it be so.

Yissa adonai panav eilekha

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ

“May God's presence be with you

ve-yaseim lekha shalom.

וַיִּשֶׂם לְךָ שְׁלוֹם:

and grant you peace.” *Numbers 6*

Amen. Ken yehi ratzon.

אָמֵן. כֵּן יְהִי רָצוֹן:

Amen. May it be so.

Sim shalom tovah u-vrakhah
 ḥein va-ḥesed ve-raḥamim
 'aleinu ve-'al kol yir'ei shemekha.
 Berekheinu avinu kullanu ke-ehad
 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
 חֵן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
 בְּרַכְנוּ אֲבוֹנֵנוּ כְּלָנוּ כְּאֶחָד
 בְּאוֹר פָּנֶיךָ.
 כִּי בְּאוֹר פָּנֶיךָ נִתַּתְּ לָנוּ
 יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:
 וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת עַמֶּךָ יִשְׂרָאֵל
 וְאֶת 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
 וּפְרִנָּסָה טוֹבָה
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמֶּךָ 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-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-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 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

האוחז ביד מדת משפט.

וכל מאמינים שהוא אל אמונה:

הבוהן ובודק גנזי נסתרות.

וכל מאמינים שהוא בוחן כליות:

הגואל ממות ופודה משחת.

וכל מאמינים שהוא גואל חזק:

הדן יחידי לבאי עולם.

וכל מאמינים שהוא דין אמת:

ההגוי באהיה אשר אהיה.

וכל מאמינים שהוא היה והיה ויהיה:

הודאי שמו כן תהלתו.

וכל מאמינים שהוא ואין בלתו:

הזוכר למזכיריו טובות זכרונות.

וכל מאמינים שהוא זוכר הברית:

החותך חיים לכל חי.

וכל מאמינים שהוא חי וקיים:

הטוב ומטיב לרעים ולטובים.

וכל מאמינים שהוא טוב לכל:

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.

Ha-yodei'a' yetzer kol yetzurim.

Ve-khol ma'aminim she-hu yotzeram ba-baten.

הַיּוֹדֵעַ יוֹצֵר כָּל יְצוּרִים.

וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵרָם בְּבִטָּן:

Ha-kol yakhol ve-kholelam yaḥad.

Ve-khol ma'aminim she-hu kol yakhol.

הַכֹּל יָכוֹל וְכוֹלֵלָם יַחַד.

וְכָל מַאֲמִינִים שֶׁהוּא כֹל יָכוֹל:

Ha-lan be-seiter be-tzeil shaddai.

Ve-khol ma'aminim she-hu levaddo hu.

הֲלֵן בְּסִתְרֵי בְּצֵל שְׁדַי.

וְכָל מַאֲמִינִים שֶׁהוּא לְבָדּוֹ הוּא:

Ha-mamlikh melakhim ve-lo ha-melukhah.

Ve-khol ma'aminim she-hu melekh 'olam.

הַמַּמְלִיךְ מַלְכִים וְלוֹ הַמְּלוּכָה.

וְכָל מַאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם:

Ha-noheig be-ḥasdo kol dor.

Ve-khol ma'aminim she-hu notzeir ḥased.

הַנוֹהֵג בְּחֶסְדּוֹ כָּל דּוֹר.

וְכָל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:

Ha-soveil u-ma'lim 'ayin mi-sorerim.

Ve-khol ma'aminim she-hu solei'ah selah.

הַסּוֹבֵל וּמַעֲלִים עֵין מְסוֹרֵרִים.

וְכָל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סְלָה:

Ha-'elyon ve-'eino el yerei'av.

Ve-khol ma'aminim she-hu 'oneh laḥash.

הָעֶלְיוֹן וְעֵינָיו אֵל יִרְאֵיו.

וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֵה לְחָשׁ:

Ha-potei'ah sha'ar le-dofekey bi-tshuvah.

Ve-khol ma'aminim she-hu petuḥah yado.

הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בְּתִשׁוּבָה.

וְכָל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוֹ:

Ha-tzofeh la-rasha' ve-ḥafeitz be-hitzadeko.

Ve-khol ma'aminim she-hu tzaddik ve-yashar.

הַצּוֹפֵה לְרָשָׁע וְחָפֵץ בְּהִצְדָּקוֹ.

וְכָל מַאֲמִינִים שֶׁהוּא צַדִּיק וַיִּשָּׂר:

Ha-ketzar be-za'am u-ma'arikh af.

Ve-khol ma'aminim she-hu kasheh li-kh'os.

הַקָּצֵר בְּזַעַם וּמְאֲרִיךְ אָף.

וְכָל מַאֲמִינִים 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.

Ve-khol ma'aminim she-hu rakh li-rtzot.

הַרְחֹם וּמַקְדִּים רַחֲמִים לְרֹגֵז.

וְכֹל מֵאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:

Ha-shaveh u-mashveh katon ve-gadol.

Ve-khol ma'aminim she-hu shofeit tzedek.

הַשְׁוֶה וּמַשְׁוֶה קָטָן וְגָדוֹל.

וְכֹל מֵאֲמִינִים שֶׁהוּא שׁוֹפֵט צְדָק:

Ha-tam u-mi-tammeim 'im temimim.

Ve-khol ma'aminim she-hu tamim po'olo.

הִתָּם וּמִתָּמֵם עִם תְּמִימִים.

וְכֹל מֵאֲמִינִים שֶׁהוּא תָּמִים פְּעֵלוֹ:

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-neilekhah 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

נִכּוֹן יִהְיֶה הַר בֵּית־יְהוָה

בְּרֹאשׁ הַהַרִּים וְנִשָּׂא מִגְּבֻעוֹת

וְנָהְרוּ אֵלָיו כָּל־הַגּוֹיִם:

וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ

לָכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה

אֶל־בַּיִת אֱלֹהֵי יַעֲקֹב.

וַיּוֹרְנוּ מִדְּרָכָיו וְנִלְכֶה בְּאַרְחֹתָיו

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה

וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

וְשָׁפַט בֵּין הַגּוֹיִם

וְהוֹכִיחַ לְעַמִּים רַבִּים.

וְכָתַתּוּ חֲרִבוֹתָם לְאֵתִים

וְחִנִּיתוּתֵיהֶם לְמִזְמֹרוֹת.

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 כורעים ומשתחווים
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 מלבנו אפס זולתו.
ככתוב בתורתו—
וידעת היום והשבת אל-לכבוד
כי יהוה הוא האלהים
בשמים ממעל
ועל-הארץ מתחת אין עוד:

על בן נקוה 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

Le-ha'avir gillulim min ha-aretz ve-ha-elilim karot yikkareitun.	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.	sweep away idolatry and destroy false gods.
Le-takkein 'olam be-malkhut shaddai	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	May <i>tikkun 'olam</i> , mending the world, make manifest your mighty dominion;
ve-khol benei vasar yikre'u vi-shmekha le-hafnot eilekha kol rish'ei aretz.	וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ:	that all humankind might invoke your name, and all the wicked of the earth might fall away before you.
Yakkiru ve-yeide'u kol yoshevei teiveil ki lekha tikhra' kol berekh tishava' kol lashon.	יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לְךָ תִכְרַע כָּל בָּרֶךְ תִּשָּׁבַע כָּל לָשׁוֹן.	Let all who dwell on earth recognize that to you every knee must bend and every mouth swear allegiance.
Lefanekha adonai eloheinu yikhre'u ve-yippolu ve-li-khvod shimkha yekar yitteinu.	לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ וְלִכְבוֹד שִׁמְךָ יִקְרְ יִתְּנוּ.	Before you, Eternal One our God, will they humble themselves and cherish the dignity of your name.
Vi-kabbelu khullam et 'ol malkhutekha ve-timlokh 'aleihem meheirah le-'olam va-'ed.	וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד:	Let all accept the yoke of your reign, that your sovereignty may soon embrace them for evermore.
Ki ha-malkhut shellekha hi u-l-'olemei 'ad timlokh be-khavod.	כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.	For dominion is yours and for all eternity you will rule with dignity.
Ka-katuv be-toratekha Adonai yimlokh le-'olam va-'ed.	כַּכְּתוּב בְּתוֹרַתְךָ – יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:	As it is written in your Torah: “The Eternal will reign forever.” <i>Exodus 15</i>
Ve-ne'emar Vehayah adonai le-melekh 'al kol ha-aretz	וַנֹּאמֶר – וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ	And as it is said: “The Eternal One will be sovereign over all the earth;
ba-yom ha-hu yihyeh adonai ehad u-shmo ehad.	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:	on that day the Eternal will be One, whose name will be ‘Oneness.” <i>Zechariah 14</i>

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-arets.

Be-gan 'eiden sam elohim et ha-adam

le-'ovdah u-l-shomrah.

מורשה קדושה

אָמַר אֱלֹהִים יְהִי-אֹר
וַיְהִי-אֹר.

אֹר לְגַרֵּשׁ אֶת הַחֹשֶׁךְ
וּלְהַבְיֵא מְתֵדוֹ וּבְהוֹ

מַעֲשֵׂי בְרֵאשִׁית:

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;"

light to drive away the darkness

and bring cosmos

out of chaos.

Then God blessed humankind saying,

"Be fruitful and multiply; inhabit the world;"

and God set them in the Garden of Eden,

to tend it and watch over it.

Genesis 1

Genesis 1

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.

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 anakhi
amar ha-horeig.

Hein geirashta oti ha-yom
mei'al penei ha-adamah u-mi-panekha.

Vayyakem et berito
'im no'ah u-vanav.

Vehayetah ha-keshet be'anan
li-zkor berit 'olam.

Zeikher l-eilohim hi she-lo yikkareit
kol basar 'od mi-mei ha-mabbul.

Zikkaron 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 הַגֵּן
לְאַחַר שֶׁנִּפְקְחוּ עֵינֵי שְׁנֵיהֶם
וַיַּדְעוּ כִּי עִירֻמִּים הֵם.

גֵּן עִם עֵץ הַחַיִּים שְׁבֵתוֹכוֹ:
דְּמֵי הַבֵּל אָחִיו שִׁפַּךְ אֶז קַיִן.

דְּמֵי אָחִיו הִצְעִקִים מִן־הָאֲדָמָה:
הַשְׁמֵר אָחִי אֲנֹכִי
אָמַר הַהֹרֵג.

הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם
מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ:

וַיִּקַּם אֶת־בְּרִיתוֹ
עִם נֹחַ וּבָנָיו.

וְהִיְתָה הַקֶּשֶׁת בְּעָנָן
לְזִכָּר בְּרִית עוֹלָם:

זִכָּר לְאֱלֹהִים הִיא שְׁלֹא יִכָּרֵת
כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל.

זִכָּרוֹן לְבָנֵי אָדָם—
שִׁפַּךְ דַּם הָאָדָם
בְּאָדָם דָּמוֹ וַיִּשְׁפֹּךְ
כִּי בְּצֶלֶם אֱלֹהִים
עָשָׂה אֶת־הָאָדָם:

חָמָס גַּם אִז לֹא חָדַל מִן־הָאָרֶץ.
חָשְׁקוּ עִיר וּמִגְדָּל
וְרֹאשׁוֹ בַשָּׁמַיִם:

טִמְּאוּ בְּמַעֲשֵׂיהֶם אֶת שִׁפְתֵיהֶם.
טָרְסוּ כָּלֹו אֶת מְלַאכְתֵיהֶם
יָרַד יְהוָה וּבָלַל אֶת־שִׁפְתֵיהֶם.

יְהוָה הִפְיָצָם עַל־פְּנֵי כָּל־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.”

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.”

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 lekh 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 אֶל-אַבְרָם- לֵךְ-לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֲרַאֲךָ: וְאֶעֱשֶׂה לְגוֹי גָדוֹל וְאֶבְרַכְךָ וְאֲגַדְלָה שְׁמֶךָ 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." <i>Genesis 12</i>
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-בָּנָיו וְאֶת-בֵּיתוֹ אַחֲרָיו- וְשָׁמְרוּ דֶרֶךְ יְהוָה לְעִשׂוֹת צְדָקָה וּמִשְׁפָּט:	And God made a covenant with Abraham, and God said to him: To your descendants I shall give the Promised Land; <i>Genesis 15</i> 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." <i>Genesis 18</i>
Mitzraimah yaredu avoteinu u-v-ḥozek yad hotzi'anu adonai. Mi-beit 'avadim romemanu le-mamlekhet 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 רוֹמְמָנוּ לְמַמְלַכְת כֹּהֲנִים וְגוֹי קָדוֹשׁ: נֶגֶד הָהָר שָׁמְעוּ בְנֵי יִשְׂרָאֵל אֶת קוֹל יְהוָה. נִכְוָנִים לְשָׁמֵר אֶת בְּרִיתוֹ שֶׁנִּשְׁבַּע לְאֲבוֹתֵינוּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב: סֵפֶר הַבְּרִית לָקַח מֹשֶׁה וַיִּקְרָא בְּאָזְנֵי 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. <i>Exodus 13</i> From slavery were we raised up to be a kingdom of priests and a holy nation. <i>Exodus 19</i> 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. <i>Deuteronomy 29</i> 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." <i>Exodus 24</i>

Saru maheir min ha-derekh asher tzivvitim. 'Asu lahem 'eigel masseikhah vayyishtaḥavu lo.	סרו מהר מן-הדרך אשר צויתם. עשו להם עגל מסכה וישתחוּו-לו:	Soon enough they turned from God's path; they made themselves a golden calf and worshiped it.	<i>Exodus 32</i>
'Azevu et adonai vayyashleikh moshe mi-yadav et ha-luḥot vayeshabbeir otam.	עזבו את-יהוה וישלך משה מידו את-הלהת וישבר אתם:	They abandoned God — and Moses threw down the Tablets and shattered them.	<i>Exodus 32</i>
Pesol lekha amar adonai el moshe shenei luḥot avanim ka-rishonim.	פסל-לך אמר יהוה אל-משה שני-להת אבנים כראשונים:	God then said to Moses: "Carve a second set of tablets like the first."	<i>Exodus 34</i>
Pataḥ lahem sha'arei teshuvah ve-amar hinneih anokhi koreit berit vayyikra	פתח להם שערי תשובה ואמר הנה אנכי כרת ברית ויקרא —	Opening the gates of repentance, God said, "Behold I enter into a covenant" ... and reveal Myself once more:	<i>Exodus 34</i>
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.	יהוה יהוה אל רחום וחנון ארך אפים ורב-חסד ואמת. נצר חסד לאלפים נשא עון ופשע וחטאה ונקה:	"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</i>
Tzatz u-farah matteih aharon le-veit leivi.	צץ ופרח מטה-אהרן לבית לוי.	The rod of Aaron of the House of Levi then blossomed and flowered;	<i>Numbers 17</i>
Tzivvah adonai et sheivet leivi la-kaḥat meihem kohanim	צוה יהוה את שבט לוי לקחת מהם כהנים	God appointed the tribe of Levi and selected from among them priests	
le-mishmeret le-khol kodshei veneï yisra'el. Kodesh ha-kodashim	למשמרת לכל-קדשי בני-ישראל: קדש הקדשים	to preserve the holiness of Israel.	<i>Numbers 18</i>
kippeir ha-kohein aḥat ba-shanah.	כפר הכהן אחת בשנה:	Once a year the High Priest made atonement in the Holy of Holies itself.	
Korbban par ha-ḥattat hikriv aharon vekhipper ba'ado u-v'ad beito u-v'ad kol kehal yisra'el.	קרבן פר החטאת הקריב אהרן וכפר בעדו ובעד ביתו ובעד כל-קהל ישראל:	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.	<i>Leviticus 16</i>

Rahatz et besaro	רָחַץ אֶת בְּשָׂרוֹ	He washed himself
ve-hehelif et begadav ḥameish pe'amim ba-yom ha-zeh.	וְהִחֲלִיף אֶת בְּגָדָיו חֲמֵשׁ פְּעָמִים בְּיוֹם הַזֶּה:	and changed garments five times on this day of purification.
Re'adah aḥazatam sham	רָעְדָה אֲחֻזַּתֶם שָׁם	Trembling overtook the people
keshe-nikhnas ha-kohein ha-gadol	כְּשֶׁנִּכְנַס הַכֹּהֵן הַגָּדוֹל	as the High Priest entered
le-kodesh ha-kodashim	לְקֹדֶשׁ הַקִּדְשִׁים	the Holy of Holies
ve-kara be-shem adonai.	וְקָרָא בְּשֵׁם יְהוָה:	to utter the Ineffable Name.
Shenei se'irim	שְׁנֵי שְׁעִירִים	To make a complete atonement
lakah le-khappeir	לָקַח לְכַפֵּר	he took two goats,
eḥad l-adonai ve-eḥad la-ʿazazeil.	אֶחָד לַיהוָה וְאֶחָד לְעִזָּאֵזַל.	one for the Eternal and one to Azazel, <i>Leviticus 16</i>
She-yihyu kol ha-ʿam ve-lo yamutu	שְׂיִחְיוּ כָּל הָעָם וְלֹא יָמוּתוּ	that the people might live and not die
be-gishto et kodesh ha-kodashim.	בְּגִשְׁתּוֹ אֶת-קֹדֶשׁ הַקִּדְשִׁים:	when he entered the Holy of Holies. <i>Numbers 4</i>
Siftei khohein yishmeru da'at ve-torah yevakshu mi-pihu.	שִׁפְתֵי כֹהֵן יִשְׁמְרוּ-דַעַת וְתוֹרָה יִבְקֹשׁוּ מִפִּיהוּ.	<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>
Ki mal'akh adonai tzeva'ot hu.	כִּי מַלְאָךְ יְהוָה-צְבָאוֹת הוּא:	<i>"The Teaching of truth is in his mouth, and wrong is not found on his lips." Malakhi 2</i>
Torat emet hayetah be-fihu ve-ʿavlah lo nimtza vi-sfatav.	תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעוֹלָה לֹא-נִמְצְאָה בְּשִׁפְתָיו:	
Torat kohein gadol hi	תּוֹרַת כֹּהֵן גָּדוֹל הִיא	This is the rite of the High Priest,
be-yom ha-kippurim be-kodesh ha-kodashim	בְּיוֹם הַכִּפּוּרִים בְּקֹדֶשׁ הַקִּדְשִׁים-	in the Holy of Holies on the Day of Atonement.
Tashuv teḥayyeinu	תָּשׁוּב תְּחַיֵּינוּ	<i>"Return and renew our lives, O God,</i>
ve-ʿammekha yismehu vakh	וְעַמְּךָ יִשְׂמְחוּ-בְךָ	<i>and let your people rejoice with you." Psalm 85</i>

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 – אֲנָא הַשֵּׁם	And thus did he say: O God,
ḥatati 'aviti	חָטָאתִי עֲוִיתִי	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	אֲנָא 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	שְׁחָטָאתִי וְשַׁעֲוִיתִי וְשַׁפְּשַׁעְתִּי	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 יִכַּפֵּר עֲלֵיכֶם	“For on this day atonement shall be made for you,
le-taheir etkhem mi-kol ḥattoteikhem	לְטַהֵר אֶתְכֶם מִכָּל הַטְּאֵתֵיכֶם	to cleanse you of all your sins
lifnei adonai.	לְפָנֵי יְהוָה:	before the Eternal.”

Leviticus 16

Ve-ha-kohanim ve-ha'am	וְהַכֹּהֲנִים וְהָעָם	And when the priests and the people
ha'omedim ba'azarah	הָעוֹמְדִים בְּעֹזָרָה	standing in the temple court
keshe-hayu shome'im et ha-shem	כְּשֶׁהָיוּ שׁוֹמְעִים אֶת־הַשֵּׁם	heard the glorious and awesome
ha-nikhbad ve-ha-nora meforash	הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ	Ineffable Name of God
yotzei mi-pi khohein gadol	יוֹצֵא מִפִּי כֹהֵן גָּדוֹל	uttered by the mouth of the High Priest
bi-kdushah u-v-tohorah	בְּקִדְשָׁהּ וּבְטָהֳרָהּ	in holiness and purity,
hayu khore'im u-mishta'avim u-modim	הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִיִּים וּמוֹדִים	they knelt in worship
ve-nofelim 'al peneihem	וְנֹפְלִים עַל־פְּנֵיהֶם	and fell prostrate to the ground,
ve-omerim	וְאֹמְרִים—	and they cried out:
Barukh shem kevod malkhuto	בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ	“Blessed be the Name of God’s sovereign Presence
le'olam va'ed.	לְעוֹלָם וָעֶד:	forever and ever.”
Ve-af hu hayah mitkavvein	וְאַף הוּא הָיָה מִתְכַּוֵּיִן	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.	תִּטְהַרְוּ:	“you shall be cleansed.”

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.

SYNAGOGUE

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 ḥatati 'aviti pasha'ti lefanekha ani u-veiti u-vene' aharon 'am kedoshékha. Anna va-shem kapper na la-ḥata'im ve-la-'avonot ve-li-fsha'im she-ḥatati ve-she-'aviti ve-she-pasha'ti lefanekha ani u-veiti u-vene' aharon 'am kedoshékha. Ka-katuv be-torat moshe 'avdekha Ki va-yom ha-zeh yekhappeir 'aleikhem le-taheir etkhem mi-kol ḥattoteikhem lifnei adonai.	וְכַךְ הָיָה אֹמֵר – אֲנִי הַשֵּׁם חָטֵאתִי עֲוִיתִי פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי וּבְנֵי אֹהֶרֶן עִם קְדוֹשְׁךָ. אֲנִי בְשֵׁם כֹּפֵר נָא לְחַטָּאִים וְלַעֲוֹנוֹת וְלַפְּשָׁעִים שְׁחַטְאֵתִי וְשַׁעֲוִיתִי וְשַׁפְּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי וּבְנֵי אֹהֶרֶן עִם קְדוֹשְׁךָ. כְּכָתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטְאֵיכֶם 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.”
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-mishtaḥavim u-modim ve-nofelim 'al peneihem ve-omerim	וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה כְּשֶׁהָיוּ שׁוֹמְעִים אֶת-הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקִדְשָׁה וּבְטַהֲרָה הָיוּ כּוֹרְעִים וּמְשַׁתְּחָוִים וּמוֹדִים וְנוֹפְלִים עַל-פְּנֵיהֶם וְאֹמְרִים –	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 מְלָכוּתוֹ לְעוֹלָם וָעֶד:	“Blessed be the Name of God’s sovereign Presence forever and ever.”

Leviticus 16

Ve-af hu hayah mitkavvein	וְאַף הוּא הָיָה מִתְּכַוֵּן	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	וְאָמַר לָהֶם—	Only then did he say to them:
tit'haru.	תִּטְהַרְוּ:	“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.

Ve-khakh hayah omeir anna ha-shem	וְכַךְ הָיָה אֹמֵר – אָנָּה הַשֵּׁם	And thus did he say: O God,
ḥate'u 'avu pashe'u lefanekha	חָטְאוּ עוֹו פִּשְׁעוּ לְפָנֶיךָ	your people, the House of Israel have sinned,
'ammekha beit yisra'el.	עַמֶּךָ בֵּית יִשְׂרָאֵל.	have done wrong, have transgressed.
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-ḥate'u ve-she-'avu ve-she-pashe'u	שֶׁחָטְאוּ וְשָׁעוּ וְשִׁפְשָׁעוּ	which your people, the House of Israel
lefanekha 'ammekha beit yisra'el.	לְפָנֶיךָ עַמֶּךָ בֵּית יִשְׂרָאֵל.	have committed against you,
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 יִכַּפֵּר 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

Ve-ha-kohanim ve-ha-'am	וְהַכֹּהֲנִים וְהָעָם	And when the priests and the people
ha-'omedim ba-'azarah	הַעֹמְדִים בְּעֶזְרָה	standing in the temple court
keshe-hayu shome'im et ha-shem	כְּשֶׁהָיוּ שׁוֹמְעִים אֶת-הַשֵּׁם	heard the glorious and awesome
ha-nikhbad ve-ha-nora meforash	הַנִּכְבָּד וְהַנּוֹרָא מְפֹרָשׁ	Ineffable Name of God
yotzei mi-pi khohein gadol	יוֹצֵא מִפִּי כֹהֵן גָּדוֹל	uttered by the mouth of the High Priest
bi-kdushah u-v-tohorah.	בְּקִדְשָׁה וּבְטָהֳרָה.	in holiness and purity,

Hayu khore'im u-mishtahavim u-modim ve-nofelim 'al peneihem ve-omerim	הָיוּ כּוֹרְעִים וּמְשַׁתְּחָוִים וּמוֹדִים וְנוֹפְלִים עַל-פְּנֵיהֶם וְאֹמְרִים-	they knelt in worship and fell prostrate to the ground, and they cried out:
Barukh shem kevod malkhuto le-'olam va-'ed.	בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:	“Blessed be the Name of God’s sovereign Presence forever and ever.”
Ve-af hu hayah mitkavvein li-gmor et ha-shem ke-neged ha-mevarakhim ve-omeir lahem tit'haru.	וְאִף הוּא הָיָה מִתְּכַוֵּינָן לְגִמּוֹר אֶת-הַשֵּׁם כְּנֶגֶד הַמְּבֹרָכִים וְאֹמֵר לָהֶם- תִּטְהָרוּ:	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.”

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

מה נהדר היה כהן גדול

be-tzeitu mi-beit kodshei ha-kodashim
be-shalom beli fega'

בצאתו 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-nimtaḥ be-darei ma'lah

כְּאוֹהֶל הַנִּמְתָּח בְּדָרֵי מַעְלָה

ki-vrakim ha-yotze'im mi-ziv ha-ḥayyot.

כְּבָרְקִים הַיּוֹצְאִים מִזִּיּוֹ הַחַיּוֹת:

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.

בְּגֹדֵל גְּדִילִים בְּאַרְבַּע קְצָאוֹת
בְּדְמוּת 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 ḥemed.

כְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לִיצוּרִים
כְּוֶרֶד הַנָּתוּן בְּתוֹךְ גִּינַת חֶמֶד:

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 melekh
ke-ḥesed ha-nittan 'al penei ḥatan.

כְּזֵיר הַנָּתוּן עַל מֵצַח מֶלֶךְ
כְּחֶסֶד הַנָּתָן 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 melekh.

כְּטָהָר הַנָּתוּן בְּצַנִּיף טָהוֹר
כְּיוֹשֵׁב בְּסֵיתֵר לְחַלּוֹת 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 הַנֹּגֵה בְּגְבוּל מִזְרָח
מֵה נִהְדָּר הָיָה כֵּהֵן 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 אלה אזכרה ונפשי עלי אשפקח *These I recall and pour my heart out.*
 ki vela'unu zarim. כי בלעונו זרים: *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 לְהַרְיִגָה	Rabbi Akiva to the executioner,
zeman kerī’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 בַּרְזֶל	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 תַלְמִידָיו—	“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.

Amarti	אָמַרְתִּי –	I often wondered
matai yavo le-yadi va-akayyemennu	מָתַי יָבֹא לְיָדִי וְאֶקְיָמֵנּוּ	when I would be able to fulfill that obligation.
ve-’akhshav she-ba le-yadi	וְעַכְשָׁיו שָׁבָא לְיָדִי	And now that I have the opportunity,
lo akayyemennu?!	לֹא אֶקְיָמֵנּוּ?!	should I not do so?!”
Hayah ma’arikh be-eḥad’	הָיָה מֵאַרְיֵךְ בְּאֶחָד’	He left the world while uttering
‘ad she-yatzetah nishmato be-eḥad’.	עַד שֶׁיִּצְתָּה נִשְׁמָתוֹ בְּאֶחָד’:	“The Eternal is One.” <i>Talmud, Berakhot 61b</i>
Eilleh ezkerah ve-nafshi ‘alai eshpekhah	אֵלֶּה אֶזְכְּרָה וְנַפְשִׁי עָלַי אֶשְׁפֶּכֶּה	<i>These I recall and pour my heart out.</i>
ki vela’unu zarim.	כִּי בִלְעוֹנוֹ זָרִים:	<i>How the arrogant have devoured us.</i>

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

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
Ḥananya 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:	<i>These I recall and pour my heart out. How the arrogant have devoured us.</i>
Pa'am aḥat gazerah malkhut ha-resha'ah shemad 'al yisra'el she-kol ha-someikh yeihareig ve-khol ha-nismakh yeihareig ve-'ir she-somekhin bah teihareiv	פעם אחת גזרה מלכות הרשעה שמד על ישראל שכל הסומך – יהרג וכל הנסמך – יהרג ועיר שסומכין בה – תיחרב	<i>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</i>

U-t'ḥumin	וּתְחֻמֵי	and even its boundaries
she-somekhin bahen yei'akeru.	שֶׁסֹמְכִין בָּהֶן – יֵעָקְרוּ.	wherein it had been performed uprooted.
Meh 'asah yehudah ben bava?	מָה עָשָׂה יְהוּדָה בֶּן בָּבָא?	What did Yehudah ben Bava do?
halakh ve-yashav lo	הִלָּךְ וַיֵּשֶׁב לוֹ	He went to an uninhabited place
bein shnei harim gedolim	בֵּין שְׁנֵי הָרִים גְּדוֹלִים	between two high mountains
u-vein shtei 'ayarot gedolot . . .	וּבֵין שְׁתֵּי עִירוֹת גְּדוֹלוֹת . . .	and two large cities,
Bein usha li-shfar'am.	בֵּין אוּשָׁא לְשִׁפְרָעַם:	Usha and Shefaram,
Ve-samakh sham ḥamishah zekeinim.	וּסְמַךְ שָׁם חֲמִשָּׁה זְקֵנִים.	and ordained five elders there.
Keivan she-hikkiru oyeveihem bahen	כִּיּוֹן שֶׁהִכִּירוּ אוֹיְבֵיהֶם בָּהֶן	When the enemy discovered them
amar lahen	אָמַר לָהֶן –	he urged his disciples:
banai rutzu!	בָּנֵי רוּצוּ!	“My sons, run away!”
Ameru lo	אָמְרוּ לוֹ –	“Rabbi, what will become of you?”
rabbi, mah tehei 'alekha?	רַבִּי, מָה תִּהְיֶה עֲלֶיךָ?	they asked.
Amar lahen	אָמַר לָהֶן –	He replied,
hareini mutal li-fneihem	הֲרִינִי מוּטָל לְפָנֵיהֶם	“I will lie down before them
ke-even she-ein lah hofekhim.	כְּאֶבֶן שְׂאִיִן לָהּ הוֹפְכִים:	like an immoveable rock.”
Ameru lo zazu mi-sham	אָמְרוּ – לֹא זָזוּ מִשָּׁם	And it is said that he did not move from there
'ad she-na'atzu bo shelosh mei'ot	עַד שֶׁנֶּעְצְוָה בּוֹ שְׁלֹשׁ מֵאוֹת	until three hundred Roman iron lances
lunevi'ot shel barzel	לוֹנְבִיאוֹת שֶׁל בַּרְזֶל	pierced him
va-'asa'uhu ki-khvarah.	וַעֲשָׂאוּהוּ כְּכַבְרָה:	and had made of his body a sieve.
		<i>Talmud, Sanhedrin 14a</i>
Eilleh ezkerah ve-nafshi 'alai eshpekhah ki vela'unu zarim.	אֵלֶּה אֶזְכְּרָה וְנַפְשִׁי עָלַי אֶשְׁפֹּךְ כִּי בִלְעוֹנוּ זָרִים:	<i>These I recall and pour my heart out. How the arrogant have devoured us.</i>

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	שְׁמֵעוֹן 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 הַמְּתַרְגְּמָן	Ḥutzpit the Interpreter
El'azar ben Shammu'a'	אֶלְעָזָר בֶּן שְׁמוּעָא	Elazar ben Shemua
Ḥaninah ben Ḥakhinai	חֲנִינָה בֶן חַכְיִנְאִי	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 קְרָאֵתָנוּ	This happened to us
ve-sipparnu be-shinnun	וְסִפְרָנוּ בְּשִׁנּוּן	and we tell it over and over again.
ve-shafakhnu leiv shaful ve-anun.	וְשִׁפְכְנוּ לֵב שָׁפוּל 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 וְחַנוּן:	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 eshpekhah אֵלֶּה אֶזְכָּרָה וְנַפְשִׁי עָלַי אֶשְׁפַּכָּה *These I recall and pour my heart out.*
 ki vela’unu zarim. כִּי בִלְעוֹנוּ 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 אֶזְכְּרָה וְנַפְשִׁי עָלַי אֶשְׁפֶּכְהָ *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 Katznelson

Eilleh ezkerah ve-nafshi 'alai eshpekchah אֵלֶּה אֶזְכְּרָה 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 eshpekchah אֵלֶּה אֶזְכְּרָה 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
וּוּ מען האָט פֿאַרגאַזט מיין שטאַם –
אַ תנ"ך אַן אַמסטערדאַמער
ליגט ניט-אַנגערירט פֿון סם.

In a chamber in Maydanek
Where my breed was gassed —
An Amsterdam Bible
Lies untouched by gas.

איך, דער זינגענדיקער אַבֿל
אויף אַ שייטערדיקער שפראַך –
צערטל, עפֿן אויף דעם טאַוול
פֿון געפֿונענעם תנ"ך.

And I, the mourner, singing
In the language of the burnt,
Caress and open up
The Bible I once learnt.

בלעטער דורכגעשטויכטע, גראַע
נעמען אויפֿלעבן אין האַנט.
און אויף איינער – אַ צוואַה
אויסגעציקלט ביי דעם ראַנד:

Grey and dusty pages
Come to life in hand,
And on one a will and testament
In a margin, finely penned.

– ברודער טייערער, באַפֿרייטער,
דאָס איז אַלץ וואָס איך פֿאַרמאָג
נעם דאָס ספֿרל, טראַג ווייטער,
ביז אין אייביקייט – דערטראַג!

Dearest brother take this book,
This is all of me.
You who are free must carry it,
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
תעמעם לאטה על גבולות עשנים.

ואמה תעמוד –

קרועת לב אך נושמת –

לקבל את הנס האחד אין שני.

היא לטקס תכון,

היא תקום למול סהר

ועמדה, טרם-יום

עוטה חג ואימה.

— אז מנגד יצאו נערה ונער

ואט-אט יצעדו הם

אל מול האמה.

לובשי חל וחקור וכבדי נעלים,

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,

ונטיפים טללי

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, שְׁטוּפַת דִּמְעָ-וְקֶסֶם, וְאִמְרָה: מִי אַתֶּם? וְהַשְּׁנַיִם, שׁוֹקֵטִים, יַעֲנֵנוּ לָהֶ: 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

Kehillah
SYNAGOGUE

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 mei'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
 המבהיקים 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 Mourners' 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 וַיִּתְקַדַּשׁ שְׁמֵיִהּ רַבָּא	Magnified and sanctified be God's great name
be-alma di vera khi-r'uteih.	בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.	in this world, created as God willed.
Ve-yamlikh malkhuteih	וַיְמַלִּיךְ 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 וּבְזִמְנָן קָרִיב.	speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh	יְהִי שְׁמֵיִהּ רַבָּא מְבָרַךְ	May God's great name be blessed forever,
le-'alam u-l-'alemei 'almayya.	לְעָלָם וּלְעָלְמֵי עֵלְמַיָּא:	in all worlds, unto eternity.

Mourners:

Yitbarakh ve-yishtabbaḥ 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	שְׁמֵיהּ דְּקֻדְשָׁא	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,
tushbeḥata ve-neḥemata	תְּשֻׁבְחָתָא 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-ḥayyim 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	עֹשֶׂה 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*).

Zekhor raḥamekha adonai va-ḥasadekha ki mei-‘olam heimmah.	זְכוֹר רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה.	Remember your mercies, O Eternal, and your lovingkindnesses, for they are forever. <i>Psalm 25</i>
Zokhreinu adonai bi-rtzon ‘ammekha pokdeinu bi-shu‘atekha.	זְכַרְנוּ יְהוָה בְּרִצּוֹן עַמְּךָ פָּקְדֵנוּ בִישׁוּעָתֶךָ.	Remember your people favourably, acknowledge us with your deliverance. <i>Psalm 106</i>
Zekhor ‘adatekha kanita kedem ga’alta sheivet naḥalatekha har tziyyon zeh shakhanta bo.	זְכוֹר עֲדַתְךָ קְנִיַת קֶדֶם גְּאֻלַּת שִׁבְט נַחֲלָתֶךָ הַר-צִיּוֹן זֶה שְׁכַנְתָּ בוֹ.	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>
Zekhor adonai ḥibbat yerushalayim ahavat tziyyon al tishkaḥ la-netzah.	זְכוֹר יְהוָה חֶבֶת יְרוּשָׁלַיִם אַהֲבַת צִיּוֹן אַל תִּשְׁכַּח לְנֶצַח.	Remember your affection for Jerusalem, never forget your love of Zion.
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.	זְכוֹר לָנוּ בְרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ— וְזָכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאֵף אֶת-בְּרִיתִי יִצְחָק וְאֵף אֶת-בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:	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>
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.	זְכוֹר לָנוּ בְרִית רִאשׁוֹנִים כַּאֲשֶׁר אָמַרְתָּ— וְזָכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יְהוָה:	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>

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
h̄us ve-raḥeim 'aleinu
ve-kabbeil be-raḥamim 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.

Hashiveinu adonai
eilekha ve-nashuvah
ḥaddeish yameinu ke-kedem.

השיבנו יהוה
אלך ונשובה
חדש ימינו בקדם:

Restore us, Eternal One, to you
and we shall return;
renew our days as of old.

Lamentations 5

Amareinu ha'azinah adonai
binah hagigeinu.

אמרינו האזינה יהוה
בינה הגיגנו:

Give heed to our words, Eternal One,
understand our thoughts.

Psalm 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.

Psalm 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.

Psalm 51

Al tashlikheinu le-eit ziknah
ki-khlot koḥeinu al ta'azveinu.

אל־תשְׁלִיכֵנוּ לְעֵת זִקְנָה
כְּכֹלוֹת כֹּחֵנוּ אֶל־תֵּעָזְבֵנוּ:

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־תֵּעָזְבֵנוּ יְהוָה אֱלֹהֵינוּ
אל־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
וַיִּרְאוּ שׂוֹנְאֵינוּ 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 הוֹחָלְנוּ
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
timhal ve-tislah la-'avoneinu
ka-katuv be-divrei kodshekha
Lema'an shimkha adonai
vesalaḥta la-'avoni ki rav hu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אל תֵּעָזְבֵנוּ וְאל תִּטְשֵנוּ
וְאל תִּכְלִימֵנוּ
וְאל תִּפְרֹד בְּרִיתְךָ אִתָּנוּ:
קַרְבֵנוּ לְתוֹרַתְךָ
לְמַדְנוּ מִצְוֹתֶיךָ הוֹרְנוּ דְרָכֶיךָ
הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ
וּמוֹל אֶת לִבֵּנוּ לְאַהֲבַתְךָ
וּנְשׁוּב אֵלֶיךָ בְּאֵמֶת
וּבְלֵב שָׁלֵם:
וּלְמַעַן שְׁמֶךָ הַגָּדוֹל
תִּמְחֹל וְתִסְלַח לְעוֹנֵינוּ
כְּכָתוּב בְּדִבְרֵי קִדְשְׁךָ—
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.

כי אנו עמך

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
סָלַח 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 אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.

אָנוּ בְנֶיךָ 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.

אָנוּ עַבְדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.

אָנוּ קְהִלָּה וְאַתָּה חֻלְקָנוּ:

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.

אָנוּ נַחְלָתְךָ וְאַתָּה גּוֹרְלָנוּ.

אָנוּ צֹאנְךָ 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.

אָנוּ כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ.

אָנוּ בְּעֻלְתְּךָ 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.

אָנוּ רְעִיתְךָ וְאַתָּה דוֹדֵנוּ.

אָנוּ 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.

אָנוּ עַמְּךָ וְאַתָּה מְלַכְנוּ.

אָנוּ 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'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 וְחַנּוּן.

אָנוּ קִשְׁי עֶרֶף וְאַתָּה אָרֶךְ אַפַּיִם.

אָנוּ מְלֵאֵי עוֹן

וְאַתָּה מְלֵא רַחֲמִים.

אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר

וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ

וְאַל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ:

שֶׁאֵין אָנוּ עֲזֵי פָּנִים וְקִשְׁי עֶרֶף

לֹאֲמַר 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.	אֲשַׁמְנוּ בָּגַדְנוּ גָזַלְנוּ דִּבְרַנּוּ דֹפִי.	We have sinned, betrayed, robbed, and deceived.
He'evinu ve-hirsha'nu	הֶעֵוִינוּ וְהִרְשָׁעְנוּ	We have acted basely and caused evil;
zadnu ḥamasnu tafalnu sheker.	זָדְנוּ חֲמָסְנוּ טַפְלָנוּ 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 מָרַדְנוּ נִאֲצָנוּ	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 עֵרָף.	we have been obstinate.
Rasha'nu shiḥatnu	רָשָׁעְנוּ שִׁחַתְנוּ	We have acted wickedly and corruptly;
ti'avnu	תֵּעֲבָנוּ	we have committed abominations;
ta'inu	תֵּעִינוּ תֵּעֲתָעָנוּ:	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 עָלֵינוּ	through all that happens to us;
ki emet 'asita	כִּי אֱמֶת עָשִׂיתָ	for you have dealt truthfully,
va-anahnu hirsha'nu.	וְאַנְחֵנוּ הִרְשָׁעְנוּ:	while we have done evil.

Hirsha'nu u-fasha'nu הִרְשָׁעְנוּ וּפָשָׁעְנוּ
lakhein lo nosha'nu. לְכֵן לֹא נֹשְׂעָנוּ.
Ve-tein be-libbeinu la-'azov derekh resha' וְתֵן בְּלִבֵּנוּ לְעִזּוֹב דֶּרֶךְ רָשָׁע
ve-hish lanu yesha'. וְחִישׁ לָנוּ יֵשַׁע:

We have done evil and transgressed;
hence we have not known deliverance.
Hearten us to forsake the path of evil
and hasten our deliverance.

Ka-katuv 'al yad nevi'ekha כְּכָתוּב עַל יַד נְבִיאֶךָ –
Ya'azov rasha' darko יַעֲזֹב רָשָׁע דַּרְכּוֹ
ve-ish aven maḥshevotav. וְאִישׁ אָוֶן מַחֲשֵׁבֹתָיו.
Ve-yashov el adonai וְיָשָׁב אֶל יְהוָה
vi-rahameihu וְיִרְחַמֵּהוּ
ve-el eloheinu ki yarbeh li-slo'ah. וְאֵל-אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹחַ: 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.” *Isaiah 55*

Attah yodei'a' razei 'olam

Attah yodei'a' razei 'olam
ve-ta'alumot sitrei kol hai.
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 בליות 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 peshā'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 ĥeit

‘Al ĥeit she-ĥatanu lefanekha

be-ones u-v-ratzon

ve-‘al ĥeit she-ĥatanu lefanekha

be-immutz ha-leiv.

עַל הַטָּא

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּאִנּוּס וּבְרָצוֹן

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּאִמּוּץ הַלֵּב:

‘AL ĤET

For the sin we committed

unwillingly or willingly;

and for the sin

of hardening the heart.

‘Al ĥeit she-ĥatanu lefanekha

bi-vli da‘at

ve-‘al ĥeit she-ĥatanu lefanekha

be-vittu‘i sefatayim.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּבְלֵי דַעַת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּבִטּוּי שְׁפָתַיִם:

For the sin we committed

by not thinking;

and for the sin

of idle talk.

‘Al ĥeit she-ĥatanu lefanekha

be-gillu‘i ‘arayot

ve-‘al ĥeit she-ĥatanu lefanekha

be-galu‘i u-va-sater.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּגִלּוּי עֲרִיּוֹת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּגִלּוּי וּבְסָתֵר:

For the sin we committed

through sexual immorality;

and for the sin we committed

in public or in private.

‘Al ĥeit she-ĥatanu lefanekha

be-da‘at u-v-mirmah

ve-‘al ĥeit she-ĥatanu lefanekha

be-dibbur peh.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּדַעַת וּבְמִרְמָה

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּדַבּוּר פֶּה:

For the sin we committed

knowingly and deceitfully;

and for the sin

of offensive speech.

‘Al ĥeit she-ĥatanu lefanekha

be-hona‘at rei‘a‘

ve-‘al ĥeit she-ĥatanu lefanekha

be-harhor ha-leiv.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּהוֹנָאת רֵעַ

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּהַרְהוּר הַלֵּב:

For the sin we committed

in wronging another;

and for the sin

of the scheming heart.

‘Al ĥeit she-ĥatanu lefanekha

bi-v‘idat zenut

ve-‘al ĥeit she-ĥatanu lefanekha

be-viddu‘i peh.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּוַעֲדַת זְנוּת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּוִדּוּי פֶּה:

For the sin we committed

by joining in depravity;

and for the sin

of hypocrisy.

'Al heit she-ḥatanu lefanekha be-zilzul horim u-morim ve-'al heit she-ḥatanu lefanekha be-zadon u-vi-shgagah.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:	For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.
'Al heit she-ḥatanu lefanekha be-ḥozek yad ve-'al heit she-ḥatanu lefanekha be-ḥillul ha-shem.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:	For the sin we committed through wielding power; and for the sin of desecrating the Name.
'Al heit she-ḥatanu lefanekha be-tum'at sefatayim ve-'al heit she-ḥatanu lefanekha be-tifshut peh.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:	For the sin we committed through impure speech; and for the sin of foolish talk.
'Al heit she-ḥatanu lefanekha be-yeitzer ha-ra' ve-'al heit she-ḥatanu lefanekha be-yode'im u-v-lo yode'im.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיֵצֵר הָרָע וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים:	For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֶם אֱלֹוֶה סְלִיחֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר-לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.
'Al heit she-ḥatanu lefanekha be-khaḥash u-v-khazav ve-'al heit she-ḥatanu lefanekha be-khappat shoḥad.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שְׁחָד:	For the sin we committed by denying and lying; and for the sin of bribery.

Al ĥeit she-ĥatanu lefanekha be-latzon ve-‘al ĥeit she-ĥatanu lefanekha be-lashon ha-ra‘.	עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִצּוֹן וְעַל הַטָּא שְׁחַטָּאנוּ 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 שְׁחַטָּאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן וְעַל הַטָּא שְׁחַטָּאנוּ 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 שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִטְיַת 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 שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׁפְתוֹתֵינוּ וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵיַן:	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 שְׁחַטָּאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּעִזּוֹת מֵיֵצָה:	For the sin we committed with haughty eyes; and for the sin of insolence.
Ve-‘al kullam elo‘ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת 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 שְׁחַטָּאנוּ לְפָנֶיךָ בְּפִרְיַקַת עַל	For the sin we committed by casting off responsibility;

Ve-'al heit she-ḥatanu lefanekha bi-flilut.	וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפִלּוּת:	and for the sin of breaking the law.
'Al heit she-ḥatanu lefanekha bi-tzdiyyat rei'a'	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּצַדִּיַּת רֵעַ	For the sin we committed in plotting against others;
ve-'al heit she-ḥatanu lefanekha be-tzarut 'ayin.	וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:	and for the sin of pettiness.
'Al heit she-ḥatanu lefanekha be-kallut rosh	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּקָלוֹת רֹאשׁ	For the sin we committed by undue levity;
ve-'al heit she-ḥatanu lefanekha be-kashyut 'oref.	וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּקָשְׁיוֹת עֹרֵף:	and for the sin of stubbornness.
'Al heit she-ḥatanu lefanekha be-ritzat raglayim le-hara'	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע	For the sin we committed by running to do evil;
ve-'al heit she-ḥatanu lefanekha bi-rkhilut.	וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּרַכִּילוּת:	and for the sin of gossip.
'Al heit she-ḥatanu lefanekha bi-shvu'at shav	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁבוּעַת שָׁוָא	For the sin we committed through perjury;
ve-'al heit she-ḥatanu lefanekha be-sin'at ḥinnam.	וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁנְאַת חִנָּם:	and for the sin of baseless hatred.
'Al heit she-ḥatanu lefanekha bi-tsumet yad	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד	For the sin we committed by being meddlesome;
ve-'al heit she-ḥatanu lefanekha be-timhon leivav.	וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּתִמְחוֹן לֵבָב:	and for sins occasioned by confusion of the heart.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֵם אֱלֹוִהּ סְלִיחוֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר-לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.

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 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.

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

וַיֹּסִיפוּ לְךָ שָׁנוֹת חַיִּים:

לְחַיִּים טוֹבִים תִּכְתְּבוּנוּ

אֱלֹהִים חַיִּים

כְּתֹבוּנוּ בְּסֵפֶר הַחַיִּים:

כַּכָּתוּב –

וְאַתֶּם הַדְּבִקִּים בַּיהוָה אֱלֹהֵיכֶם

חַיִּים כְּלָכֶם 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		היום	HA-YOM	
Ha-yom te'ammetzeinu.	Amen.	אָמֵן: הַיּוֹם תְּאַמְצֵנוּ.	Today, strengthen us.	<i>Amen!</i>
Ha-yom tevarekheinu.	Amen.	אָמֵן: הַיּוֹם תְּבָרַכְנוּ.	Today, bless us.	<i>Amen!</i>
Ha-yom tegaddeleinu.	Amen.	אָמֵן: הַיּוֹם תְּגַדְּלֵנוּ.	Today, make us great.	<i>Amen!</i>
Ha-yom tidresheinu le-tovah.	Amen.	אָמֵן: הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה.	Today, seek our welfare.	<i>Amen!</i>
Ha-yom tikhteveinu le-ḥayyim tovim.	Amen.	אָמֵן: הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים.	Today, inscribe us for a good life.	<i>Amen!</i>
Ha-yom tishma' shav'ateinu.	Amen.	אָמֵן: הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ.	Today, heed our cry.	<i>Amen!</i>
Ha-yom tekabbeil be-rah'amim u-v-ratzon et tefillateinu.	Amen.	אָמֵן: הַיּוֹם תִּקְבֹּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלַּתֵנוּ.	Today, accept our prayer with love.	<i>Amen!</i>
Ha-yom titmekheinu bi-min tzidkekha.	Amen.	אָמֵן: הַיּוֹם תִּתְמַכְּנוּ בִּימִין צְדָקָה.	Today, support us with your justice.	<i>Amen!</i>
Ha-yom timhal ve-tislah le-khol 'avonoteinu.	Amen.	אָמֵן: הַיּוֹם תִּמְחֹל וְתִסְלַח לְכָל-עוֹנוֹתֵינוּ.	Today, pardon and forgive us all our sins.	<i>Amen!</i>

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 שְׁלֵם כַּכָּתוּב עַל יַד נְבִיאָהּ – וְהִבִּיאֹתִים אֶל-הַר קֹדְשִׁי וְשִׂמְחָתִים 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.” <i>Isaiah 56</i> 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.

יְהִיָּה לָנוּ וּלְכֹל יִשְׂרָאֵל
 עַד הָעוֹלָם.
 בְּרוּךְ 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-ḥayyekha
 ve-aḥaritekha
 le-ḥayyei ha-'olam ha-ba
 ve-tikvatekha
 le-dor dorim.

תְּפִילַת הַרְבָּנִים
 עוֹלָמְךָ תִּרְאֶה בְּחַיֶּיךָ
 וְאַחֲרֵי־כֵן
 לְחַיֵּי הָעוֹלָם הַבָּא
 וְתִקְוֹתֶיךָ
 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 ḥokhmot
 u-lshonekha yarḥish renanot
 'af'appekha
 yaishiru negdekha.

לִבְּךָ יִהְיֶה תְּבוּנָה
 פִּי־ךָ יְדַבֵּר חֲכָמוֹת
 וּלְשׁוֹנְךָ יִרְחִישׁ רִנָּנוֹת
 עַפְעָפֶיךָ
 יִישְׁרוּ נִגְדֶיךָ:

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.

'Einekha ya'iru
 bi-m'or torah
 u-fanekha yazhiru
 ke-zohar ha-raki'a'.

עֵינֶיךָ יֵאִירוּ
 בְּמֵאוֹר תּוֹרָה
 וּפְנֵיךָ יִזְהִירוּ
 כְּזוֹהַר הַרְקִיעַ:

May your eyes shine
 with the light of holy words
 and your face reflect
 the brightness of the heavens.

Siftotekha yabbi'u da'at
 ve-khilyotekha ta'aloznah meisharim
 u-f'amekha yarutzu li-shmo'a'
 divrei 'attik yomin.

שִׁפְתוֹתֶיךָ יִבְיְעוּ דַעַת
 וְכִלְיוֹתֶיךָ תִּעְלֶזְנָה מִיִּשְׁרָיִם
 וּפְעֻמֹּתֶיךָ יִרְצוּ לְשִׁמוֹעַ
 דְּבָרֵי עֵתִיק יוֹמִין:

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

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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא
בְּעֵלְמָא דִּי כְּרָא כְּרְעוּתָהּ.
וְיַמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן 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-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי 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 וְיִתְנַסֵּי
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵיהּ דְּקֻדְשָׁא

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
מְכָל בְּרִכְתָּא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעֵלְמָא.
וְאָמְרוּ אָמֵן:

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

<p>Titkabbeil tzelotehon u-va'utehon de-khol beit yisra'el kodam avuhon di vi-shmayya. Ve-imru amen.</p>	<p>תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קִדָּם 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>
<p>Yehei shelama rabba min shemayya ve-ḥayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.</p>	<p>יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָּא 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>
<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. 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>

Kehillah
SYNAGOGUE

**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.



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 **Omnam 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.

Vayehi bi-nso'a' ha-aron vayyomer moshe	וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה	When the Ark journeyed, Moses would say:
kumah adonai	קוּמָה יְהוָה	“Arise, O Everpresent,
ve-yafutzu oyevekha	וַיִּפְצוּ אֹיְבֶיךָ	let your enemies be scattered;
ve-yanusu mesan'ekha mi-panekha.	וַיִּנְסוּ מִשְׁנְאֵיךָ מִפְּנֵיךָ:	may those who hate you flee from you.”

Numbers 10

Ki mi-tziyyon teitzei torah	כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה	For out of Zion shall go forth Torah,
u-dvar adonai mi-rushalayim.	וְדִבַּר יְהוָה מִירוּשָׁלַיִם:	and the word of the Eternal from Jerusalem.

Isaiah 2

Barukh she-natan torah	בָּרוּךְ שֶׁנָּתַן תוֹרָה	Blessed is the One who gave Torah
le-'ammo yisra'el bi-kdushato.	לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:	to our people Israel through holiness.

Reader faces the Ark and recites:

Gaddelu l-adonai itti	גִּדְלוּ לַיהוָה אִתִּי	Ascribe greatness to the Eternal with me;
u-nromemah shemo yahdav.	וְנִרְמַמְתֶּם שְׁמוֹ יַחְדָּו:	let us extol God's name together. <i>Psalms 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 הַמְּמֻלְכָה	Yours, Eternal One, is the sovereignty,
ve-ha-mitnassei le-khol le-rosh.	וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:	exalted above all. <i>1 Chronicles 29</i>

Romemu adonai eloheinu vehishtaḥavu la-hadom raglav kadosh hu.	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהָדוֹם רַגְלָיו קָדוֹשׁ הוּא:	Exalt the Eternal, our God, worship before God's footstool; holy is God.
Romemu adonai eloheinu vehishtaḥavu 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-yaḥon peleitatinu u-fleitat ‘ammo beit yisra’el le-ḥein u-l-ḥesed u-l-rahāmim u-l-ratzon. Ve-nomar amen. Ha-kol havu godel l-eiloheinu u-tnu khavod la-torah. Ya’amod rishon.	וְתִגְלֶה וְתִרְאֶה מַלְכוּתוֹ עֲלֵינוּ בְּזִמַּן קָרוֹב וַיַּחֲזֹן פְּלִטָּתָנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרָצוֹן. וְנֹאמַר אָמֵן: הַכֹּל הָבּוּ גְדֹל לְאֱלֹהֵינוּ וְתִנוּ כְבוֹד לַתּוֹרָה. יַעֲמֹד רִאשׁוֹן:	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. Let all ascribe greatness to our God, and give honour to the Torah. Let the first honouree come forward.
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Barukh she-natan torah le-‘ammo yisra’el bi-kdushato.	בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁוֹ:	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 הַדְּבִקִּים בַּיהוָה 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. בָּרַכּוּ אֶת־יְהוָה הַמְּבֹרָךְ: Praise the Eternal, the boundless One.

Congregation responds:

Barukh adonai ha-mevorakh בָּרוּךְ 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 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 baḥar banu la-‘avodato. אֲשֶׁר בָּחַר בָּנוּ לְעִבּוּדָתוֹ. who has distinguished us for divine service

TRADITIONAL

Asher baḥar banu mi-kol ha-amim 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 בָּרוּךְ 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.

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 נִטַּע בְּתוֹכֵינוּ:	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-ḥayyim tovot	הַגּוֹמֵל לְחַיִּים 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 יִגְמְלָךְ כָּל טוֹב סֵלָה:	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-ḥai 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-ḥai 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

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 אֲנִי יְהוָה אֱלֹהֵיכֶם: כַּמַּעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יִשְׁבַתְתֶּם־בָּהּ לֹא
 תַעֲשׂוּ וְכַמַּעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ
 וּבַחֲקֹתֵיהֶם לֹא תֵלְכוּ: אֶת־מִשְׁפַּטֵי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ
 לִלְכַת בְּהֵם אֲנִי יְהוָה אֱלֹהֵיכֶם: וְשִׁמְרַתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפַּטֵי
 אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחֵי בְהֵם אֲנִי יְהוָה:

שני

אִישׁ אִישׁ אֶל־כָּל־שְׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֶרְוָה אֲנִי יְהוָה:
 עֶרְוַת אָבִיד וְעֶרְוַת אִמָּךְ לֹא תִגְלֶה אִמָּךְ הוּא לֹא תִגְלֶה עֶרְוַתְהָ:
 עֶרְוַת אִשְׁת־אָבִיד לֹא תִגְלֶה עֶרְוַת אָבִיד הוּא: עֶרְוַת אַחֻוֹתֶיךָ
 בֵּת־אָבִיד אוֹ בֵּת־אִמָּךְ מוֹלְדַת בַּיִת אוֹ מוֹלְדַת חוּץ לֹא תִגְלֶה
 עֶרְוַתְךָ: עֶרְוַת בֵּת־בְּנֵיךָ אוֹ בֵּת־בָּתְּךָ לֹא תִגְלֶה עֶרְוַתְךָ כִּי עֶרְוַתְךָ

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.

הָנָה: עֲרוֹת בַּת־אִשָּׁת אֲבִיךָ מוֹלֶדֶת אֲבִיךָ אַחֻוֹתֶיךָ הוּא לֹא תִגְלֶה
עֲרוֹתֶיהָ: עֲרוֹת אַחֻוֹת־אֲבִיךָ לֹא תִגְלֶה שְׂאֵר אֲבִיךָ הוּא: עֲרוֹת
אַחֻוֹת־אִמְךָ לֹא תִגְלֶה כִּי־שְׂאֵר אִמְךָ הוּא: עֲרוֹת אַחֻי־אֲבִיךָ
לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרָב וְדַדְתֶּךָ הוּא: עֲרוֹת כַּלְתֶּךָ לֹא
תִגְלֶה אִשָּׁת בְּנֶדְךָ הוּא לֹא תִגְלֶה עֲרוֹתֶיהָ: עֲרוֹת אִשְׁת־אֲחִיךָ לֹא
תִגְלֶה עֲרוֹת אֲחִיךָ הוּא: עֲרוֹת אִשָּׁה וּבַתָּהּ לֹא תִגְלֶה אֶת־בַּת־
בְּנֶהּ וְאֶת־בַּת־בַּתָּהּ לֹא תִקַּח לְגִלּוֹת עֲרוֹתֶיהָ שְׂאֵרָהּ הָנָה זְמָה
הוּא: וְאִשָּׁה אֶל־אַחֻוֹתָהּ לֹא תִקַּח לְצֹרֵר לְגִלּוֹת עֲרוֹתֶיהָ עָלֶיהָ
בְּחַיֶּיהָ: וְאֶל־אִשָּׁה בְּנֶדֶת טְמֵאָתָהּ לֹא תִקְרָב לְגִלּוֹת עֲרוֹתֶיהָ:
וְאֶל־אִשָּׁת עַמִּיתֶךָ לֹא־תִתֵּן שְׂכָבְתֶךָ לְזֹרַע לְטַמְאָהּ־בָּהּ: וּמִזֹּרְעֶךָ
לֹא־תִתֵּן לְהַעֲבִיר לְמַלְךְךָ וְלֹא תַחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:

Kehillah
SYNAGOGUE

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.

SYNAGOGUE

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-זִכְרֵךְ לֹא תִשְׁכַּח מִשִּׁבְבֵי אִשָּׁה תוֹעֵבָה הוּא׃ וּבְכָל-בְּהֵמָה
 לֹא-תִתֵּן שְׂכָבְתֶךָ לְטִמְאֵה-בָּהּ וְאִשָּׁה לֹא-תַעֲמֹד לִפְנֵי בְּהֵמָה
 לְרִבְעָה תִּבֶל הוּא׃ אֶל-טִמְאָו בְּכָל-אֵלֶּה כִּי בְּכָל-אֵלֶּה נִטְמָאוּ
 הַגּוֹיִם אֲשֶׁר-אֲנִי מְשַׁלַּח מִפְּנֵיכֶם׃ וְהִטְמֵא הָאָרֶץ וְאִפְקֹד עֹונָה
 עָלֶיהָ וְתָקֵא הָאָרֶץ אֶת-יֹשְׁבֵיהָ׃ וּשְׁמַרְתֶּם אֹתָם אֶת-הַקְּתִי וְאֶת-
 מִשְׁפָּטִי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה הָאֲזֹרָה וְהַגֵּר הַגֵּר
 בְּתוֹכְכֶם׃ כִּי אֶת-כָּל-הַתּוֹעֵבוֹת הָאֵל עָשׂוּ אֲנָשֵׁי-הָאָרֶץ אֲשֶׁר
 לִפְנֵיכֶם וְהִטְמֵא הָאָרֶץ׃ וְלֹא-תָקִיא הָאָרֶץ אֶתְכֶם בְּטִמְאָכֶם אֲתֵה
 כְּאֲשֶׁר קָאָה אֶת-הַגּוֹי אֲשֶׁר לִפְנֵיכֶם׃ כִּי כָּל-אֲשֶׁר יַעֲשֶׂה מִכָּל
 הַתּוֹעֵבוֹת הָאֵלֶּה וְנִכְרַתוּ הַנַּפְשׁוֹת הַעֲשׂוֹת מִקְּרֹב עִמָּם׃ וּשְׁמַרְתֶּם
 אֶת-מִשְׁמַרְתִּי לְבַלְתִּי עֲשׂוֹת מַחְקוֹת הַתּוֹעֵבוֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם
 וְלֹא תִטְמָאוּ בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Keren
 SYNAGOGUE

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.

kehillah
SYNAGOGUE

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-עֵדֶת בְּנֵי-יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ
 אָמוּ וְאָבִיו תִּירָאוּ וְאֶת-שִׁבְתֵּי תִשְׁמְרוּ 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 תִּזְבְּחוּהוּ: בַּיּוֹם זִכְחֶכֶם
 יֹאכַל וּמִמַּחֲרַת וְהַנּוֹתֵר עַד-יוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשָּׂרֶף: וְאִם הָאָכַל
 יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא יִרְצָה: וְאִכְלִיו עוֹנֵו יִשָּׂא
 כִּי-אֶת-קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַגִּפְשׁ הַהוּא מֵעַמּוּיָהּ: וּבִקְצֹרְכֶם
 אֶת-קְצִיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקַצֹּר וּלְקַט קְצִירְךָ לֹא
 תִּלְקֹט: וּכְרֹמֶךָ לֹא תַעֲוִלֵּל וּפְרֹט כְּרֹמֶךָ לֹא תִלְקֹט לְעֵנִי וּלְגֵר תַּעֲזֹב
 אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

שלישי

לֹא תִגְנְבוּ וְלֹא-תִכְחָשׁוּ וְלֹא-תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא-תִשְׁבְּעוּ
 בְּשֵׁמִי לְשֹׁקֵר וְחָלַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא-תַעֲשֶׂק אֶת-
 רֵעֶךָ וְלֹא תִגְזֹל לֹא-תִלִּין פְּעֻלַּת שְׂכִיר אֶתְךָ עַד-בִּקּוּר: לֹא-תִקַּלֵּל

ve-lifnei iver lo tittein mikhshol, "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 gossip? 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 aḥikha 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 מֵאֵלֶיךָ אֲנִי יְהוָה:
 לֹא-תַעֲשׂוּ עוֹל בְּמִשְׁפַּט לֹא-תִשָּׂא פְּנֵי-דָל וְלֹא תִהְדָּר פְּנֵי גָדוֹל
 בְּצַדֵּק תִּשְׁפֹּט עַמִּיתֶךָ: לֹא-תִלְךָ רֶכִיל בְּעַמִּיךָ לֹא תִעַמְדַּם עַל-יָדָם
 רַעֲךָ אֲנִי יְהוָה: לֹא-תִשְׁנֵא אֶת-אֲחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ
 אֶת-עַמִּיתֶךָ וְלֹא-תִשָּׂא עָלָיו חֶטְא: לֹא-תִקָּם וְלֹא-תִטַּר
 אֶת-בְּנֵי עַמִּי וְאֶהְבֵּת לְרַעֲךָ כַּמוֹךָ אֲנִי יְהוָה:

kehillah

SYNAGOGUE

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 sefinati, merokan mei-el ve-adam,
 nimlat mei-eizo leiliyyut makkah
 bi shorasheha,
 mei-ḥamat mikhmoret perusah le-ḥabbeleini,
 mi-tzeil she-ani nivla' bo
 ke-yonah bi-m'ei ha-dagah.

יונה

יונה הנביא ברח מפני קונו הזועם,
 ואני אל ספינתי, מרוקן מאל ואדם,
 נמלט מאיזו לילות מכה בי שרשיה,
 מהמת 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-ḥazu nevi'im
 mitbakke'im eilai muḥashim
 ke-vare'i ha-ḥozeir;
 kol divrei ha-neḥamah hem nitzanim le-vanim
 merahafim perikhim 'al mei shalvah yeteirah.

כל הדברים השחורים שחזו נביאים
 מתבקעים אלי מוחשים 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-vorḥi
 mi-koni lu le-rega' alin
 be-onat ha-emunah ve-ha-peri.

יהי רצון, שבברחי מקוני לו לרגע אלן
 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

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 בְּדִבְרֵיהֶם	and took delight in their words
ha-ne'emarim be-emet.	הַנְּאֻמְרִים 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.

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-אֲמֵתַי לֵאמֹר: קוּם לֶךְ אֶל-נִינְוָה
הָעִיר הַגְּדוֹלָה וְקִרָא עָלֶיהָ כִּי-עָלְתָה רַעְתָם לְפָנַי: וַיִּקָּם יוֹנָה
לְבָרַח תְּרִשְׁיִשָּׁה מִלְּפָנַי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֲנִיָּה | בָּאָה תְרִשְׁיִשׁ
וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תְּרִשְׁיִשָּׁה מִלְּפָנַי יְהוָה: וַיְהוֶה
הַטִּיל רוּחַ-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סַעַר-גְּדוֹל בַּיָּם וְהָאֲנִיָּה חֲשָׁבָה
לְהִשָּׁבֵר: וַיִּירָאוּ הַמַּלְחִים וַיִּזְעְקוּ אִישׁ אֶל-אֱלֹהָיו וַיִּטְלוּ אֶת-
הַפְּלִים אֲשֶׁר בָּאֲנִיָּה אֶל-הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה יָרֵד אֶל-
יָרְכְתִי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם: וַיִּקְרַב אֵלָיו רֵב הַחֵבֶל וַיֹּאמֶר לוֹ
מַה-לָּךְ נִרְדָּם קוּם קְרָא אֶל-אֱלֹהֶיךָ אוֹלֵי יִתְעַשֶּׂת הָאֱלֹהִים לָנוּ
וְלֹא נֹאכְד: וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לְכוּ וְנַפִּילָה גּוֹרְלוֹת וְנִרְעָה
בְּשִׁלְמֵי הָרַעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל-יוֹנָה:
וַיֹּאמְרוּ אֵלָיו הַגִּידֵה-נָא לָנוּ בְּאִשֶׁר לָמִי-הָרַעָה הַזֹּאת לָנוּ מַה-
מְלֹאכְתְּךָ וּמֵאֵין תָּבוֹא מִה אֶרְצְךָ וְאִי-מִזֶּה עִם אֶתָּה: וַיֹּאמֶר

⁵**vayyishkav 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*).

⁶**Mah 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.

SYNAGOGUE

אֱלֹהֵימָּם עֲבָרֵי אָנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יֹרָא אֲשֶׁר־עָשָׂה
 אֶת־הַיָּמִים וְאֶת־הַיְבֻשָּׁה: וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו
 מִה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְּפָנֵי יְהוָה הוּא בָרַח כִּי
 הִגִּיד לָהֶם: וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּמִים מִעֲלֵינוּ כִּי הַיָּמִים
 הוֹלֵךְ וְסֵעֵר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהַטִּילְנִי אֶל־הַיָּמִים וַיִּשְׁתַּק הַיָּמִים
 מִעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בְשָׁלִי הַסֵּעֵר הַגָּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ
 הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיְבֻשָּׁה וְלֹא יָכְלוּ כִּי הַיָּמִים הוֹלֵךְ וְסֵעֵר עֲלֵיהֶם:
 וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵינָּא נֹאבְרָה בְּנַפְשֵׁי הָאִישׁ
 הַזֶּה וְאֶל־תֵּתֵן עֲלֵינוּ דָם נָקִיָּא כִּי־אַתָּה יְהוָה כְּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ:
 וַיִּשְׂאוּ אֶת־יוֹנָה וַיַּטְלֵהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ: וַיִּירָאוּ הָאֲנָשִׁים
 יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְרוּ נְדָרִים:

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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*).

וַיִּמַן יְהוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמֵעֵי הַדָּג שְׁלֹשָׁה
 יָמִים וּשְׁלֹשָׁה לַיְלוֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמֵּעֵי הַדָּג:
 וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שׁוּעָתִי
 שָׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבְבַּי יָמִים וַנִּהַר יִסְבְּכֵנִי כָּל־
 מִשְׁבְּרֵיהֶּ וְנִלְיֵה עָלַי עֲבָרוֹ: וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֶדָּ
 אוֹסִיף לְהִכְיָט אֶל־הַיִּכַּל קְדֹשְׁךָ: אֶפְפוּנִי מִיּוֹם עַד־נֶפֶשׁ תַּהוֹם
 יִסְבְּכֵנִי סוּף חֲבוּשׁ לְרֹאשֵׁי: לְקַצְבֵי הַרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיךָ
 בְּעָדֵי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיֵּי יְהוָה אֱלֹהֵי: בְּהַתְעַמֵּף עָלַי נִפְשִׁי
 אֶת־יְהוָה זְכַרְתִּי וַתְּבוֹא אֵלַיךְ תִּפְלִתִי אֶל־הַיִּכַּל קְדֹשְׁךָ: מִשְׁמָרִים
 הַבְּלִי־שׁוֹא חֲסֵדָם יַעֲזֹבוּ: וְאֲנִי בְּקוֹל תּוֹדָה אֲזַבְּחָה־לְךָ אֲשֶׁר
 נִדְרַתִּי אֲשַׁלְּמָה יִשׁוּעָתָה לִיהוָה: 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 לֵאמֹר: קוּם לֶךְ אֶל־נִינּוּה הָעִיר
 הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ: וַיִּקָּם
 יוֹנָה וַיֵּלֶךְ אֶל־נִינּוּה כְּדַבַּר יְהוָה וַנִּינּוּה הִיָּתָה עִיר־גְּדוֹלָה
 לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים: וַיַּחַל יוֹנָה לָבוֹא בְּעִיר מִהֶלֶךְ יוֹם
 אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינּוּה נִהְפָּכָת: וַיֹּאמְרוּ אֲנָשֵׁי
 נִינּוּה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וְעַד־קִמְנָם:
 וַיִּנַּע הַדָּבָר אֶל־מֶלֶךְ נִינּוּה וַיִּקָּם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעֲלִיו
 וַיִּכַּס שֵׁק וַיֵּשֶׁב עַל־הָאֵפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינּוּה מִטַּעַם הַמֶּלֶךְ
 וַגְּדַלְיו לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבְּקָר וְהַצֹּאן אֶל־יִטְעֵמוּ מֵאוֹמָה
 אֶל־יָרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ: וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ
 אֶל־אֱלֹהִים בְּחִזְקָה וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן־הַחֲמֹם אֲשֶׁר
 בְּכַפֵּיהֶם: מִי־יֹדַע יָשׁוּב וְנַחֵם הָאֱלֹהִים וְשֵׁב מִחֲרוֹן אַפּוֹ וְלֹא
 נֹאכַד: וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְּרָכָם הִרְעָה וַיִּנַּחֵם
 הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

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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 וַיַּחַר לוֹ: וַיִּתְפַּלֵּל אֶל-יְהוָה וַיֹּאמֶר אָנָּה
 יְהוָה הֲלוֹא-זֶה דְבָרֵי עַד-הַיּוֹתֵי עַל-אֲדָמָתִי עַל-בֶּן קַדְמָתִי לְבָרַח
 תְּרַשְׁיָשָׁה כִּי יִדְעֵתִי כִּי אַתָּה אֱלֹהֵי-חַנּוּן וְרַחוּם אֲרַךְ אַפַּיִם וְרַב-חֶסֶד
 וְנָחָם עַל-הָרָעָה: וְעַתָּה יְהוָה קַח-נָא אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי
 מִחַיִּי: וַיֹּאמֶר יְהוָה הֲהִיטֵב חָרָה לְךָ: וַיֵּצֵא יוֹנָה מִן-הָעִיר וַיֵּשֶׁב
 מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סִפָּה וַיֵּשֶׁב תַּחְתֶּיהָ בְּצַל עֵד אֲשֶׁר יִרְאֶה
 מִה-יְהִיָּה בְּעִיר: וַיִּמַּן יְהוָה-אֱלֹהִים קִיקְיוֹן וַיַּעַל | מֵעַל לְיוֹנָה לְהִיּוֹת
 צֵל עַל-רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל-הַקִּיקְיוֹן שִׁמְחָה
 גְדוֹלָה: וַיִּמַּן הָאֱלֹהִים תּוֹלְעַת בְּעֵלוֹת הַשָּׁחַר לְמַחֲרַת וַתֵּךְ אֶת-
 הַקִּיקְיוֹן וַיִּיבֶשׁ: וַיְהִי | בְּזֶרַח הַשָּׁמֶשׁ וַיִּמַּן אֱלֹהִים רוּחַ קָדִים חַרִּישִׁית
 וַתֵּךְ הַשָּׁמֶשׁ עַל-רֹאשׁ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׁאַל אֶת-נַפְשׁוֹ לְמוֹת וַיֹּאמֶר

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⁴ **Ha-heiteiv 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 aḥus**, “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 חסדת
 על-הקיקיון אשר לא-עמלת בו ולא גדלתו שבן-לילה היה ובן-
 לילה אבד: ואני לא אחוס על-נינה העיר הגדולה אשר יש-בה
 הרבה משתים-עשרה רבו אדם אשר לא-ידע בין-ימינו לשמאלו
 ובהמה רבה:

מיכה ז

מי-אל כמוד נשא עון ועבר על-פשע לשארית נחלתו לא-החזיק
 לעד אפו כי-הפין חסד הוא: ישוב ירחמנו וכבש עונותינו ותשליך
 במצלות ים כל-חמאתם: תתן אמת ליעקב חסד לאברהם אשר-
 נשבעת לאבותינו מימי קדם:

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 SYNAGOGUE

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 eḥad mi-devarekha	וְדָבָר אֶחָד מִדְּבָרֶיךָ	Not one of your words
aḥor 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-raḥaman 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.
Raḥeim ‘al tziyyon	רַחֵם עַל צִיּוֹן	Show compassion for Zion
ki hi beit ḥayyeinu	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’ah tziyyon be-vaneha.	מְשַׂמְּחַת צִיּוֹן בְּבָנֶיהָ:	who brings joy to Zion through her children.
Sammeḥeinu adonai eloheinu	שִׂמְחָנוּ 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 meshiḥekha	וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ	announcing the messianic era;
bi-mheirah yavo ve-yageil libbeinu.	בְּמַהֲרָה יָבֹא וַיְגַל לִבְנוֹ:	may it come soon and gladden our hearts.

'Al ki-s'o lo yeishev zar	עַל כִּסְאוֹ לֹא יֵשֵׁב זָר	Let no false messiah
ve-lo yinḥalu 'od	וְלֹא יִנְחִלוּ עוֹד	or any other
aḥeirim et kevodo	אֲחֵירִים אֶת כְּבוֹדוֹ	usurp this honour,
ki ve-shem kodshekha nishba'ta lo	כִּי בְשֵׁם קֹדְשְׁךָ נִשְׁבַּעְתָּ לוֹ	for by your holy name you swore to David
she-lo yikhbeh neuro le-'olam va-'ed.	שֶׁלֹּא יִכְבֵּה נֵרוֹ לְעוֹלָם וָעֶד:	that his light would never be extinguished.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Boundless are you, Eternal One,
magein david.	מִגֵּן דָּוִד:	shield of David.
'Al ha-torah ve-'al ha-'avodah	עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה	For the Torah, for the worship,
ve-'al ha-nevi'im	וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה)	for the prophets, (for this day of Shabbat)
(ve-'al yom ha-shabbat ha-zeh)		
ve-'al yom ha-kippurim ha-zeh	וְעַל יוֹם הַכִּפּוּרִים הַזֶּה	and for this Day of Atonement
she-natatta lanu adonai eloheinu	שֶׁנָּתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ	which you have given us, Eternal One our God,
(li-kdushah ve-li-mnuḥah)	(לְקֹדְשָׁהּ וְלִמְנוּחָהּ)	(for holiness and rest,)
li-mḥilah ve-li-sliḥah u-l-khapparah	לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה	for pardon, forgiveness and atonement,
le-khavod u-l-tif'aret.	לְכָבוֹד וְלִתְפָּאֵרֶת:	for honour and beauty.
'Al ha-kol adonai eloheinu	עַל כָּל הַיְהוָה אֱלֹהֵינוּ	For all this, Eternal One our God,
anaḥnu modim lakh	אֲנַחְנוּ מוֹדִים לָךְ	we thank
u-mvarekhim otakh.	וּמְבָרְכִים אוֹתְךָ.	and bless you.
Yitbarakh shimkha be-fi kol ḥai	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי	May you be forever blessed
tamid le-'olam va-'ed.	תָּמִיד לְעוֹלָם וָעֶד:	by all who live.
U-dvarekha emet vekayyam la-'ad.	וְדַבְּרְךָ אֱמֶת וְקַיָּם לְעֶד:	Your word is true and endures forever.
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
melekh moḥeil ve-solei'ah la-'avonoteinu	מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ	Sovereign who pardons and forgives our iniquities
ve-la-'avonot 'ammo beit yisra'el	וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל	and the iniquities of your people, the House of Israel,
u-ma'avir ashmoteinu	וּמַעְבִּיר אֲשָׁמוֹתֵינוּ	absolving us of our guilt
be-khol shanah ve-shanah	בְּכָל שָׁנָה וְשָׁנָה	year after year,
melekh 'al kol ha-aretz	מֶלֶךְ עַל כָּל הָאָרֶץ	Sovereign over all the earth
mekaddeish (ha-shabbat ve-)	מְקַדְּשׁ (הַשַּׁבָּת וְ)	who sanctifies (Shabbat,)
yisra'el ve-yom ha-kippurim.	יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:	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 נִשְׁגָּב 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.	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 קְרוּבוֹ.	to Israel, a people drawn near to God.
Halleluyah.	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.

תהלים כ"ד

לְדָוִד מִזְמוֹר.

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ
תֵּיבֵל וַיֹּשְׁבֵי בָהּ:

כִּי-הוּא עַל-יַמִּים יָסְדָהּ
וְעַל-נְהַרֹת יִכּוֹנְנָהּ:

מִי-יַעֲלֶה בְהַר-יְהוָה
וּמִי-יִקּוּם בְּמִקְוֹם קֹדֶשׁוֹ:

נָקִי כַפָּיִם 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.

Yissa verakhah mei-eit adonai	יִשָּׂא בְרָכָה מֵאֵת יְהוָה	That one shall carry God's blessing,
u-tzdakah mei-elohei yish'ō.	וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ:	and vindication from the God of deliverance.
Zeh dor doreshav	זֶה דּוֹר דּוֹרֵשׁוֹ	This is the generation that seeks out God,
mevakshei fanekha ya'akov selah.	מִבְּקָשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה:	those who search for your presence, Jacob, truly.

Se'u she'arim rasheikhem	שִׂאוּ שְׂעָרִים רָאשֵׁיכֶם	Lift up your heads, O gates,
ve-hinnase'u pit'hei 'olam	וְהִנְשִׂאוּ פִתְחֵי עוֹלָם	lift them up, everlasting doors,
ve-yavo melekh ha-kavod.	וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	let the Sovereign of glory enter.
Mi zeh melekh ha-kavod	מִי זֶה מֶלֶךְ הַכְּבוֹד	Who is the Sovereign of glory?
adonai 'izzuz ve-gibbor	יְהוָה עֶזְזוֹ וְגִבּוֹר	The Eternal One, mighty and heroic,
adonai gibbor milhamah.	יְהוָה גִּבּוֹר מִלְחָמָה:	the Eternal One, heroic in battle.

Se'u she'arim rasheikhem	שִׂאוּ שְׂעָרִים רָאשֵׁיכֶם	Lift up your heads, O gates,
u-s'u pit'hei 'olam	וְשִׂאוּ פִתְחֵי עוֹלָם	lift them up, everlasting doors,
ve-yavo melekh ha-kavod.	וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	let the Sovereign of glory enter.

Mi hu zeh melekh ha-kavod	מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד	Who is the Sovereign of glory?
adonai tzeva'ot	יְהוָה צְבָאוֹת	The Eternal One, Source of all forces,
hu melekh ha-kavod. Selah.	הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.	is the Sovereign of glory, Selah.

Yisra'el ve-orayeta	יִשְׂרָאֵל וְאוֹרֵיטָא	Israel, Torah,
kudsha berikh hu	קִדְשָׁא בְרִיךְ הוּא	and the Blessed Holy One
had hu.	חַד הוּא:	are one.
Torah orah haleluyah.	תּוֹרָה אוֹרָה הַלְלוּיָהּ:	Torah is light. Hallelujah.

Zohar

As the Torah is replaced in the Ark:

U-v-nuḥoh yomar	וּבְנַחָה יֹאמֵר	And when the Ark rested, Moses would say:
shuvah adonai rivavot	שׁוּבָה יְהוָה רַבְבוֹת	Return, Eternal One, the myriad
alfei yisra'el.	אַלְפֵי יִשְׂרָאֵל:	families of Israel. <i>Numbers 10</i>
Ki lekaḥ tov natatti lakhem	כִּי לָקַח טוֹב נָתַתִּי לָכֶם	For I have given you a good doctrine;
torati al ta'azovu.	תּוֹרָתִי אַל-תֵּעֲזוּבוּ:	forsake not my Torah. <i>Proverbs 4</i>
'Eitz ḥayyim hi la-maḥazikim bah	עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ	It is a tree of life to all who grasp it;
ve-tomekheha me'ushar	וְתוֹמְכֶיהָ מְאֻשָּׁר	those who uphold it are made happy.
derakheha darkhei no'am	דְּרָכֶיהָ דְּרָכֵי-נְעֻם	Its ways are ways of pleasantness
ve-khol netivoteha shalom.	וְכָל נְתִיבֹתֶיהָ שְׁלוֹם:	and all its paths are peace. <i>Proverbs 3</i>
Hashiveinu adonai	הַשִּׁיבֵנוּ יְהוָה	Restore us, Eternal One,
eilekha ve-nashuvah.	אֵלֶיךָ וְנָשׁוּבָה.	to you and we shall return;
Ḥaddeish yameinu ke-kedem.	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:	renew our days as of old. <i>Lamentations 5</i>

The Ark is closed.

Ḥatzi kaddish

חצי קדיש

ḤATZI KADDISH

Reader:

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 שְׁמֵיהּ רַבָּא
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמַּן 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.

Congregation and Reader 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.

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 וְיִתְנַסֵּי
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
 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-l-'eilla
 mi-kol birkhata ve-shirata
 tushbeḥata ve-neḥemata
 da-amiran be-alma. Ve-imru amen.

לְעֵלָא וּלְעֵלָא
 מִכָּל בִּרְכָתָא וְשִׁירָתָא
 תְּשֻׁבְחָתָא וְנִחְמָתָא
 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 שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלַּתְּךָ: 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 יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה וְאֱלֹהֵי 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

Mi-sod ḥakhamim u-nvonim	מִסוּד חֲכָמִים וְנִבּוֹנִים	Invoking the profound wisdom of our sages
u-mi-lemed da'at mevinim	וּמִלְמַד דַּעַת מְבִינִים	and the deep teachings of learned scholars
efteḥah pi bi-tfillah u-v-taḥanunim.	אֶפְתָּחָה פִּי בְּתַפִּלָּה וּבְתַחֲנוּנִים.	I open my lips in prayerful plea
Le-ḥallot u-l-ḥannein penei melek	לְחַלּוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ	imploing the forbearance
malkhei ha-melakhim	מְלֻכֵי הַמְּלָכִים	of the Sovereign of all sovereigns,
va-adonei ha-adonim.	וְאֲדוֹנֵי הָאֲדוֹנִים:	the Crown of all who rule.

Zokhreinu le-ḥayyim	זְכוֹרֵנוּ לְחַיִּים	Remember us for life,
melek ḥafeitz ba-ḥayyim	מֶלֶךְ חָפֵץ בְּחַיִּים	our Sovereign who delights in life;
ve-khotveinu be-seifer ha-ḥayyim	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים	inscribe us in the book of life
lema'ankha elohim ḥayyim.	לְמַעַנְךָ אֱלֹהִים חַיִּים:	to fulfill your will, God of life.

Melek 'ozeir u-moshi'a' u-magein.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין:	Sovereign Power and saving Protector!
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, the Everpresent,
magein avraham u-fokeid sarah.	מַגִּן אֲבְרָהָם וּפּוֹקֵד שָׂרָה	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-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.

Mi khamokha av ha-rahāmim

zokheir yetzurav le-ḥayyim
be-rahāmim.

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

וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עָפָר:

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת.

וּמִי דוֹמֶה לָךְ
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּיחַ 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 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
נִעְרִיצְךָ וְנִקְדִישְׁךָ
כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ
הַמְקַדְּשִׁים שְׂמֶךָ 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.

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
אֵיזֶה 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
וַיַּחַן עַם הַמֵּיחָדִים שְׁמוֹ
עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד
פְּעַמַּיִם בְּאַהֲבָה שְׁמַע אֹמְרִים –

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.

שְׁמַע 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 moshif'einu
ve-hu yashmi'einu be-rah'amav sheinit
le-'einei kol ḥai

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.
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

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.

לדור ודור נגיד גדלך
ולנצח נצחים קדשך 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 end of page 714.

U-vkhein tein paḥdekha adonai eloheinu ‘al kol ma’asekha	וּבְכֵן תִּזְכֹּר יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ	And thus, Eternal One our God, instill your fear in all your works
ve-eimatekha ‘al kol mah she-barata.	וְאִמְתָּךְ עַל כָּל מַה שֶּׁבָרָאתָ.	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 בְּלֵבָב שְׁלֵם.	to do your will wholeheartedly.
Kemo she-yada’nu adonai eloheinu	כְּמוֹ שֶׁיָדַעְנוּ 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 וְגְבוּרָה בִּימִינְךָ	power and strength are in your right hand,
ve-shimkha nora ‘al kol mah she-barata.	וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ:	and your name evokes awe in all you created.
U-vkhein tein kavod	וּבְכֵן תִּזְכֹּר כְּבוֹד	And thus, Eternal One, let there be
adonai le-‘ammekha	יְהוָה לְעַמֶּךָ	honour for your people,
tehillah li-rei’ekha	תְּהִלָּה לִירְאֵיךָ	glory for those who revere you,
ve-tikvah tovah le-doreshekha	וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ	hope for those who seek you,
u-fit’hon peh la-meyahlim lakh.	וּפִתְחוֹן פֶּה לְמִיַּחֲלִים 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-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*).

U-tzmiḥat keren le-david 'avdekha va-'arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.	וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעֲרִיכַת נֵר לְבֵן-יִשָּׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:	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 יַעֲלוּ וְחַסִּידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ וְכָל הַרְשָׁעָה כְּלָה כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מִמְשַׁלֶּת 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.
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 קֹדֶשְׁךָ כַּכְּתוּב בְּדִבְרֵי קֹדֶשְׁךָ—	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 לְדֹר וָדֹר הַלְלוּיָהּ:	“The Eternal will reign forever, your God, O Zion, for all generations. 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	קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכַתוּב—	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 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.
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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 אָהַבְתָּנוּ 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 וְאֶת) יּוֹם הַכִּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זֵכֶר 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.
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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

zikhronu 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-fleithah u-l-tovah

le-ḥein u-l-ḥesed u-l-raḥamim

le-ḥayyim u-l-shalom

be-yom ha-kippurim ha-zeh.

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ

וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע

וַיִּפְקֵד וַיִּזְכֹּר

זִכְרוֹנֵנוּ וּפְקֻדוֹתֵנוּ

וְזִכְרוֹן אֲבוֹתֵינוּ.

וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ

וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ

וְזִכְרוֹן כָּל עַמְּךָ

בֵּית יִשְׂרָאֵל לִפְנֶיךָ.

לְפִלְיָתָהּ וּלְטוֹבָהּ

לְחַן וּלְחֶסֶד וּלְרַחֲמִים

לְחַיִּים וּלְשָׁלוֹם

בְּיוֹם הַכִּפּוּרִים הַזֶּה:

זְכֹרְנוּ יְהוָה אֱלֹהֵינוּ

בּוֹ לְטוֹבָה

וּפְקֻדוֹתֵנוּ בּוֹ לְבְרָכָה

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:

וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים

חֹסֶם וְחַנּוּן וְרַחֵם עָלֵינוּ

וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ עֵינֵינוּ.

כִּי אֵל מֶלֶךְ

חַנּוּן וְרַחוּם אַתָּה:

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.

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-ʿavonoteinu be-yom
(ha-shabbat ha-zeh u-v-yom)
ha-kippurim ha-zeh.
Meḥeih ve-haʿaveir fashaʿeinu
ve-ḥattoteinu mi-neged ʿeinekha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
מִחַל לְעוֹנוֹתֵינוּ בְּיוֹם
(הַשַּׁבָּת הַזֶּה וּבְיוֹם)
הַכִּפּוּרִים הַזֶּה:
מַחֵה וְהַעֲבִיר 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
fashaʿekha le-maʿani
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-neʿemar
Maḥiti kha-ʿav peshāʿekha
ve-khe-ʿanan ḥattotekha
shuvah eilai ki geʿaltikha.

וְנֹאמַר –
מַחִיתִי כְּעָב פֶּשַׁעֶיךָ
וְכָעָנָן חַטֹּאתֶיךָ
שׁוּבָה אֵלַי כִּי גִּאֲלִיתֶיךָ:

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-neʿemar
Ki va-yom ha-zeh yekhappeir ʿaleikhem
le-taheir etkhem mi-kol ḥattoteikhem
lifnei adonai titʿharu.

וְנֹאמַר –
כִּי-בְיוֹם 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
(רְצֵה בְּמִנוּחָתְנוּ)
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*).

Sabbe'einu mi-tuvekha	שִׁבְעֵנוּ מִטּוֹבְךָ	Satisfy us with your goodness,
ve-sammeheinu bi-shu'atekha	וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ	let us rejoice in your fulfillment,
(ve-hanḥileinu adonai eloheinu	(וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ	(and in your gracious love, Eternal One our God,
be-ahavah u-v-ratzon shabbat kodshekha	בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדְשְׁךָ	let us inherit your holy Shabbat.
ve-yanuḥu vah yisra'el	וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל	Let all Israel rest on it,
mekaddeshei shemekha)	(מְקַדְּשֵׁי שְׁמֶךָ)	they who sanctify your name,)
ve-taheir libbeinu le-'ovdekha be-emet.	וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת:	and restore our hearts to serve you in truth.

Ki attah solḥan le-yisra'el	כִּי אַתָּה סֹלְחַן לְיִשְׂרָאֵל	For you are the One who forgives Israel
u-moḥolan le-shivtei yeshurun	וּמֹחֵלָן לְשִׁבְטֵי יִשְׁרָוּן	and pardons the tribes of Yeshurun
be-khol dor va-dor	בְּכָל דּוֹר וָדוֹר	in every generation;
u-mi-bal'adekha ein lanu melek	וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ	we have no Sovereign
moḥeil ve-solei'ah ella attah.	מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה:	who forgives and pardons other than you.

Barukh attah adonai melek	בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ	Praised are you, Eternal One, Sovereign
moḥeil ve-solei'ah la-'avonoteinu	מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ	who pardons and forgives our iniquities
ve-la-'avonot 'ammo	וְלְעֲוֹנוֹת עַמּוֹ	and the iniquities of your people,
beit yisra'el	בֵּית יִשְׂרָאֵל	the House of Israel,
u-ma'avir ashmoteinu	וּמַעֲבִיר אֲשָׁמוֹתֵינוּ	absolving us of our guilt
be-khol shanah ve-shanah	בְּכָל שָׁנָה וְשָׁנָה	year after year,
melek 'al kol ha-arets	מֶלֶךְ עַל כָּל הָאָרֶץ	Sovereign over all the earth
mekaddeish (ha-shabbat ve-)	מְקַדְּשׁ (הַשַּׁבָּת וְ)	who sanctifies (Shabbat,)
yisra'el ve-yom ha-kippurim.	יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים:	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 shekhinato le-tziyyon.

עבודה
 רצה יהוה אלהינו
 בעמך ישראל
 ולהב תפלתם באהבה
 תקבל ברצון.
 ותהי לרצון תמיד
 עבודת ישראל עמך:
 ותחזינה עינינו בשובך
 לציון ברחמים:
 ברוך אתה יהוה
 המחזיר שכירתו לציון:

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
 מודים אנחנו לך
 שאתה הוא יהוה
 אלהינו ואלהי אבותינו
 אלהי כל בשר:
 צור חיינו מגן ישענו
 אתה הוא. לדור ודור

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.	נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ. וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם.	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.	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסֵדֶיךָ מֵעוֹלָם קִוִּינוּ לְךָ:	You are goodness, for your love never ceases; compassionate One, your devotion never ends; we have ever hoped for you.
Ve-‘al kullam yitbarakh ve-yitromam shimkha malkeinu tamid le-‘olam va-‘ed.	וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרומַם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד:	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 יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה: בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלְךָ נֶאֱחָה 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.

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-raḥamim
'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-raḥamim ve-ḥayyim ve-shalom.

God as the source of peace.

שְׁלוֹם
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
בְּרַכְנוּ בְּבְרַכַּה הַמְּשֻׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו—

יְבָרֵךְ יְהוָה וְיִשְׁמֶרְךָ:
כֵּן יִהְיֶה רְצוֹן:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ
וְיַחֲנֶךָ:
כֵּן יִהְיֶה רְצוֹן:

יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ
וְיִשֵּׁם לְךָ שְׁלוֹם:
אָמֵן. כֵּן יִהְיֶה רְצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרַכַּה
חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
בְּרַכְנוּ אֲבוֹתֵינוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ.
כִּי בְּאוֹר פָּנֶיךָ נָתַתָּ לָנוּ
יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרַכַּה
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	וְטוֹב בְּעֵינֶיךָ	May it be good in your sight
le-vareikh et 'ammekha yisra'el	לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל	to bless your people Israel
ve-et kol ha-'ammim	וְאֶת כָּל הָעַמִּים	and all peoples
be-rav 'oz ve-shalom.	בְּרַב עֹז וְשָׁלוֹם:	with great strength and peace.
Be-seifer ḥayyim berakhah ve-shalom	בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם	In the book of life, blessing, peace
u-farnasah tovah	וּפְרֻנְסָה טוֹבָה	and honourable prosperity,
nizzakheir ve-nikkateiv lefanekha	נִזְכָּר וְנִקְטָע לְפָנֶיךָ	may we be remembered and inscribed,
anaḥnu ve-khol 'ammekha	אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל	we and all your people Israel,
beit yisra'el	לְחַיִּים טוֹבִים וְלְשָׁלוֹם:	for a life of goodness and peace.
le-ḥayyim tovim u-l-shalom.		
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
'oseih ha-shalom.	עוֹשֵׂה הַשָּׁלוֹם:	author of peace.

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."

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 מִתְהַנְּתֵנוּ:	do not ignore our plea —
She-ein anu 'azzei fanim u-kshei 'oref	שֶׁאֵין אָנוּ עֲזִי 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 אֲנַחְנוּ וְלֹא חָטָאנוּ.	that we are righteous and without sin;
Aval anahnu hatanu.	אָבָל אֲנַחְנוּ חָטָאנוּ:	for surely we have sinned.
A SHAMNU BAGADNU GAZALNU GIZLNU DEBRNU D'FI.		
Ashamnu bagadnu gazalnu	אֲשָׁמְנוּ בִּגְדָנוּ גָזַלְנוּ גִזְלָנוּ דִּבְרָנוּ דְּפִי.	We have sinned, betrayed, robbed, and deceived.
dibbarnu dofi.	הִעֲוִינוּ וְהִרְשָׁעְנוּ	We have acted basely and caused evil;
He'evinu ve-hirsha'nu	זִדְדוּ חָמְסְנוּ	we have acted maliciously, violently,
zadnu hamasnu	טָפְלָנוּ שִׁקְרָה.	and have spread lies.
Tafalnu sheker.	יַעֲצָנוּ רָע כֹּזְבָנוּ	We have given bad advice, we have misled;
Ya'atznu ra' kizzavnu	לְצַנוּ מְרִדְנוּ נֹאצְנוּ	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	קִשְׁיָנוּ עֶרֶף.	we have been obstinate.
kishinu 'oref.	רָשָׁעְנוּ שְׁחָתָנוּ	We have acted wickedly and corruptly;
Rasha'nu shihatnu	תַּעֲבָנוּ	we have committed abominations;
ti'avnu	תַּעֲיָנוּ תַּעֲתָעְנוּ:	we have gone astray and have led others astray.
ta'inu ti'ta'nu.		

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 sheḥakim 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’alumot sitrei kol ḥai. Attah ḥofeis kol ḥadrei vaten u-voḥein kelayot va-leiv. Ein davar ne’lam mi-mekka ve-ein nistar mi-neged ‘einekha.	אַתָּה יוֹדֵעַ רֵזֵי עוֹלָם וְתַעְלֹמוֹת סִתְרֵי כָּל חַי. אַתָּה חוֹפֵשׁ כָּל חֲדָרֵי בָטֵן וּבוֹחֵן כְּלִיּוֹת 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 ḥattoteinu ve-timḥal lanu ‘al kol ‘avonoteinu u-tkapper lanu ‘al kol pesha’einu.	וּבְכֵן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּסַלַּח לָנוּ עַל כָּל הַטְּאוֹתֵינוּ 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.

עַל הַטָּא

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּאִנּוּס וּבְרָצוֹן

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּאִמּוּץ הַלֵּב:

'AL HET

For the sin we committed

unwillingly or willingly;

and for the sin

of hardening the heart.

'Al ĥeit she-ĥatanu lefanekha

bi-vli da'at

ve-'al ĥeit she-ĥatanu lefanekha

be-vittu'i sefatayim.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּבִלֵי דַעַת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּכַטְוֵי שִׁפְטַיִם:

For the sin we committed

by not thinking;

and for the sin

of idle talk.

'Al ĥeit she-ĥatanu lefanekha

be-gillu'i 'arayat

ve-'al ĥeit she-ĥatanu lefanekha

be-galu'i u-va-sater.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּגִלּוּי עֲרִיּוֹת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּגִלּוּי וּבִסְתֵר:

For the sin we committed

through sexual immorality;

and for the sin we committed

in public or in private.

'Al ĥeit she-ĥatanu lefanekha

be-da'at u-v-mirmah

ve-'al ĥeit she-ĥatanu lefanekha

be-dibbur peh.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּדַעַת וּבְמִרְמָה

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּדַבּוּר פֶּה:

For the sin we committed

knowingly and deceitfully;

and for the sin

of offensive speech.

'Al ĥeit she-ĥatanu lefanekha

be-hona'at rei'a'

ve-'al ĥeit she-ĥatanu lefanekha

be-harhor ha-leiv.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּהוֹנְאֵת רֵעַ

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּהַרְהוֹר הַלֵּב:

For the sin we committed

in wronging another;

and for the sin

of the scheming heart.

'Al ĥeit she-ĥatanu lefanekha

bi-v'idat zenut

ve-'al ĥeit she-ĥatanu lefanekha

be-viddu'i peh.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּוַעֲדַת זְנוּת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ

בְּוִדּוּי פֶּה:

For the sin we committed

by joining in depravity;

and for the sin

of hypocrisy.

'Al ḥeit she-ḥatanu lefanekha be-zilzul horim u-morim ve-'al ḥeit she-ḥatanu lefanekha be-zadon u-vi-shgagah.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:	For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.
'Al ḥeit she-ḥatanu lefanekha be-ḥozek yad ve-'al ḥeit she-ḥatanu lefanekha be-ḥillul ha-shem.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:	For the sin we committed through wielding power; and for the sin of desecrating the Name.
'Al ḥeit she-ḥatanu lefanekha be-tum'at sefatayim ve-'al ḥeit she-ḥatanu lefanekha be-tifshut peh.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:	For the sin we committed through impure speech; and for the sin of foolish talk.
'Al ḥeit she-ḥatanu lefanekha be-yeitzer ha-ra' ve-'al ḥeit she-ḥatanu lefanekha be-yode'im u-v-lo yode'im.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיֵצֵר הָרָע וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים:	For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֶם אֱלֹוֶה סְלִיחֹת סְלַח לָנוּ מְחַל לָנוּ כַּפֵּר-לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.
'Al ḥeit she-ḥatanu lefanekha be-khaḥash u-v-khazav ve-'al ḥeit she-ḥatanu lefanekha be-khappat shoḥad.	עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שְׁחָד:	For the sin we committed by denying and lying; and for the sin of bribery.

'Al ĥeit she-ĥatanu lefanekha be-latzon ve-'al ĥeit she-ĥatanu lefanekha be-lashon ha-ra'.	עַל הַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּלִצּוֹן וְעַל הַטָּא שְׁחָטְאָנוּ 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 שְׁחָטְאָנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן וְעַל הַטָּא שְׁחָטְאָנוּ 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 שְׁחָטְאָנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית וְעַל הַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּנִטְיַת 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 שְׁחָטְאָנוּ לְפָנֶיךָ בְּשִׂיחַ שִׁפְתוֹתֵינוּ וְעַל הַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵין:	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 שְׁחָטְאָנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת וְעַל הַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּעִזּוֹת מֵיֵצָה:	For the sin we committed with haughty eyes; and for the sin of insolence.
Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת 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 שְׁחָטְאָנוּ לְפָנֶיךָ בְּפְרִיקַת עַל	For the sin we committed by casting off responsibility;

Ve-‘al ḥeit she-ḥatanu lefanekha bi-flilut.	וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּפִלּוּת:	and for the sin of breaking the law.
‘Al ḥeit she-ḥatanu lefanekha bi-tzdiyyat rei‘a’	עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַדִּיַּת רֵעַ	For the sin we committed in plotting against others;
ve-‘al ḥeit she-ḥatanu lefanekha be-tzarut ‘ayin.	וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:	and for the sin of pettiness.
‘Al ḥeit she-ḥatanu lefanekha be-kallut rosh	עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקָלוֹת רֹאשׁ	For the sin we committed by undue levity;
ve-‘al ḥeit she-ḥatanu lefanekha be-kashyut ‘oref.	וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּקָשְׁיוֹת עֵרֶף:	and for the sin of stubbornness.
‘Al ḥeit she-ḥatanu lefanekha be-ritzat raglayim le-hara’	עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַעַ	For the sin we committed by running to do evil;
ve-‘al ḥeit she-ḥatanu lefanekha bi-rkhilut.	וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּרַכִּילוּת:	and for the sin of gossip.
‘Al ḥeit she-ḥatanu lefanekha bi-shvu‘at shav	עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁבוּעַת שָׁוָא	For the sin we committed through perjury;
ve-‘al ḥeit she-ḥatanu lefanekha be-sin‘at ḥinnam.	וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁנְאַת חִנָּם:	and for the sin of baseless hatred.
‘Al ḥeit she-ḥatanu lefanekha bi-tsumet yad	עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד	For the sin we committed by being meddlesome;
ve-‘al ḥeit she-ḥatanu lefanekha be-timhon leivav.	וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּתִמְחוֹן לֵבָב:	and for sins occasioned by confusion of the heart.
Ve-‘al kullam elo‘ah seliḥot selah lanu meḥal lanu kapper lanu.	וְעַל כָּלֵם אֱלֹוִהַ סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֵּר-לָנוּ:	For all these, O forgiving God, forgive us, pardon us, grant us atonement.

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 ezraḥ gam yifraḥ le-shoshannah

heit ha'aveir ve-kol hagbeir mi-me'onah

salaḥti.

אִמְנָם כֵּן

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אִמְנָם כֵּן יֵצֵר סוֹכְחֵי בָנָיו

בָּךְ לְהַצְדִּיק רַב צְדָקָה וְעֲנֵנוּ

סְלַחְתִּי.

גַּעַל מְרַגֵּל וְגַם פֹּגֵל סִפְרוֹ

דוֹד שׁוֹעִיג בְּכֹל יִטְעֵן כֹּל דְּבָרוֹ

סְלַחְתִּי.

הֵם קַטְיִגוֹר וְכַח סַנְיִגוֹר מְקוֹמוֹ

וַיְהִי יְהוָה לְמִשְׁעַן לוֹ לְמַעַן נֶאֱמָרוּ

סְלַחְתִּי.

זְכוּת אֶזְרָח גַּם יִפְרַח לְשׁוֹשַׁנָּה

חַטָּא הַעֵבֵר וְקוֹל הַגִּבֵּר מְמַעוֹנָה

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 yifraḥ 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*).

Tov ve-sallah mehal u-slah asheimim Yah haksheiv ve-gam hasheiv mi-meromim salahti.	טוב וְסַלַח מִחַל וְסַלַח אֲשֵׁמִים יְהִי הַקֹּשֵׁב וְגַם הַשֵּׁב מִמְרוֹמִים סַלַחְתִּי.	Good and Forgiving One, pardon the guilty. Give heed, O God, and respond from on high: <i>I have forgiven.</i>
Ke'eiv tahavosh u-v-tzul tikhbosh 'avoni lekha tehillah emor millah lema'ani salahti.	כְּאֵב תַּחְבוֹשׁ וּבְצוּל תִּכְבּוֹשׁ עֲוֹנִי לְךָ תִּהְיֶה אֱמוּנָה לְמַעַנִי סַלַחְתִּי.	Heal my pain, deeply conceal my iniquity; Yours is the praise; say a word for my sake: <i>I have forgiven.</i>
Meheih fesha' ve-gam resha' benei verit nehag hasdekha ken hodekha li-sh'eirit salahti.	מַחֵה פֶשַׁע וְגַם רֶשָׁע בְּנֵי בְרִית נְהַג חֶסֶד בֶּן הַדּוֹד לְשֵׁאֲרֵית סַלַחְתִּי.	Blot out all evil from the people of the covenant; Convey your love to the remnant, saying: <i>I have forgiven.</i>
Sekhot rahashi ve-gam lahashi tirtzeh 'avon nosei lema'ankha 'aseih ve-tiftzeh salahti.	סְכוֹת רַחֲשֵׁי וְגַם לְחֲשֵׁי תִרְצֶה עוֹן נוֹשֵׂא לְמַעַנְךָ עֲשֵׂה וְתִפְצֶה סַלַחְתִּי.	Heed my inner prayer, accept my whispered plea; You who forgive iniquity, for your sake, utter: <i>I have forgiven.</i>
Peneih le-'elbon mekom 'avon le-hasim tzaḥan haseir ve-gam tevasseir le-vakh ḥosim salahti.	פְּנֵה לְעֵלְבוֹן מְקוֹם עוֹן לְהָשִׁים צַחַן הַסֵּר וְגַם תִּבְשֵׁר לְבַדְךָ חוֹסִים סַלַחְתִּי.	Consider our shame instead of blame, Remove our sins; to those who trust in you declare: <i>I have forgiven.</i>
Koli shema' u-r'eih dema' 'eini riv rivi she'eih nivi va-hashiveini salahti.	קוֹלִי שִׁמַּע וּרְאֵה דִמְעַ עֵינַי רִיב רִיבִי שְׁעֵה נִיבִי וְהַשִּׁיבֵנִי סַלַחְתִּי.	Hear my voice, see the tear in my eye; Take my side, consider my plea and answer me: <i>I have forgiven.</i>
Shemetz taheir ke-'av maheir ke-ne'emar timḥeh fesha' le-'am nosha' ve-tomar salahti.	שְׂמֵץ טָהֵר כְּעֵב מָהֵר כְּנֵאמָר תִּמְחָה פֶשַׁע לְעַם נוֹשֵׂעַ וְתֵאמָר סַלַחְתִּי.	Make every blemish as a fleeting cloud, as is said: "You remove the sins of your people," and say: <i>I have forgiven.</i>

Zekhor raḥamekha adonai va-ḥasadekha ki mei-‘olam heimmah.	זְכוֹר-רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה.	Remember your mercies, O Eternal, and your lovingkindnesses, for they are forever. <i>Psalm 25</i>
Zokhreinu adonai bi-rtzon ‘ammekha pokdeinu bi-shu‘atekha.	זְכַרְנוּ יְהוָה בְּרִצּוֹן עַמְּךָ פְּקֹדֵנוּ בִישׁוּעָתְךָ.	Remember your people favourably, acknowledge us with your deliverance. <i>Psalm 106</i>
Zekhor ‘adatekha kanita kedem ga’alta sheivet naḥalatekha har tziyyon zeh shakhanta bo.	זְכוֹר עֲדָתְךָ קְנִיַת קֶדֶם גְּאֻלַּת שִׁבְט נַחֲלָתְךָ הַר-צִיּוֹן זֶה שָׁכַנְתָּ בוֹ.	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>
Zekhor adonai ḥibbat yerushalayim ahavat tziyyon al tishkaḥ la-netzah.	זְכוֹר יְהוָה חֶבֶת יְרוּשָׁלַיִם אַהֲבַת צִיּוֹן אַל תִּשְׁכַּח לְנֶצַח.	Remember your affection for Jerusalem, never forget your love of Zion.
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.	זְכוֹר לָנוּ בְרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ— וְזָכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאֵף אֶת-בְּרִיתִי יִצְחָק וְאֵף אֶת-בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:	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>
Zekhor lanu berit rishonim ka’asher amarta vezakharti lahem berit rishonim asher hotzeiti otam mei-eret mitzrayim le-‘einei ha-goyim li-hyot lahem I-eilohim ani adonai.	זְכוֹר לָנוּ בְרִית רִאשֹׁנִים כַּאֲשֶׁר אָמַרְתָּ— וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יְהוָה:	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>

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
hus ve-raheim 'aleinu
ve-kabbeil be-rahamim 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
haddeish 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.

אמרינו האזינה יהוה
בינה הגיגנו:

Give heed to our words, Eternal One,
understand our thoughts.

Psalm 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.

Psalm 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.

Psalm 51

Al tashlikheinu le-‘eit ziknah
ki-khlot koḥeinu al ta‘azveinu.

אל־תשליכנו לְעֵת זִקְנָה
בְּכִלּוֹת כֹּהֵינוּ אֶל־תֵּעֲזֹבֵנוּ:

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־תֵּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ
אל־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
וַיִּרְאוּ 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־לְךָ 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-Ima’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
אל תֵּעֲזֹבֵנוּ וְאל תִּטְשֵׁנוּ
וְאל תִּכְלִימֵנוּ
וְאל תִּפְּרֹד בְּרִיתְךָ אִתָּנוּ:
קְרִבֵנוּ לְתוֹרַתְךָ
לְמַדְנוּ מִצְוֹתֶיךָ הוֹרְנוּ דְרָכֶיךָ
הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ
וּמוֹל אֶת לִבֵּנוּ לְאַהֲבַתְךָ
וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת
וּבְלֵב שָׁלֵם:
וּלְמַעַן שְׁמֶךָ הַגָּדוֹל
תִּמְחַל וְתִסְלַח לְעוֹנֵנוּ
כְּכָתוּב בְּדִבְרֵי קִדְשְׁךָ—
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.

כי אנו עמך

אלהינו ואלהי אבותינו
סלח לנו מחל לנו כפר לנו:

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.

כי אנו עמך ואתה אלהינו.

אנו בניך ואתה אבינו:

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 helkeinu.

אנו עבדיך ואתה אדונינו.

אנו קהלך ואתה חלקנו:

We are your servants, and you our Crown.

We are your congregation, and you our Portion.

Anu nahalatekha ve-attah goraleinu.

Anu tzonekha ve-attah ro‘einu.

אנו נחלתך ואתה גורלנו.

אנו צאנך ואתה רוענו:

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.

אנו כרמך ואתה נוטרנו.

אנו פעלך ואתה יוצרנו:

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.

אנו רעיך ואתה דודנו.

אנו סגלך ואתה קרובנו:

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.

אנו עמך ואתה מלכנו.

אנו מאמיריך ואתה מאמירנו:

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. אָנוּ עֲזִי פָנִים וְאַתָּה רַחוּם וְחַנּוּן.
Anu keshei 'oref ve-attah erekh appayim. אָנוּ קְשֵׁי עֶרֶף וְאַתָּה אָרֶךְ אַפַּיִם.
Anu meleí'ei 'avon אָנוּ מְלֵאֵי עוֹן
ve-attah malei raḥamim. וְאַתָּה מְלֵא רַחֲמִים.
Anu yameinu ke-tzeil 'oveir אָנוּ יְמֵינוּ כְּצֵל עוֹבֵר
ve-attah hu u-shnotekha lo yittammu. וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ
וְאַל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ:

שְׂאִין אָנוּ עֲזִי פָנִים וְקְשֵׁי עֶרֶף
לוֹמַר לְפָנֶיךָ

יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ.
אֲבָל אֲנַחְנוּ חַטָּאנוּ:

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.	אֲשַׁמְנוּ בָגַדְנוּ גָזַלְנוּ דִּבְרַנּוּ דּוֹפִי.	We have sinned, betrayed, robbed, and deceived.
He'evinu ve-hirsha'nu	הֶעֵוִינוּ וְהִרְשָׁעְנוּ	We have acted basely and caused evil;
zadnu ḥamasnu	זָדְנוּ חָמָסְנוּ	we have acted maliciously, violently,
tafalnu sheker.	טַפְּלָנוּ שֶׁקֶר.	and have spread lies.
Ya'atznu ra' kizzavnu	יַעֲצֵנוּ רָע כִּזְזַבְנוּ	We have given bad advice, we have misled;
latznu maradnu ni'atznu	לָצְנוּ מָרַדְנוּ נִיאֲצְנוּ	we have mocked, rebelled, and scorned;
sararnu 'avinu	סָרַרְנוּ עֲוִינוּ	we have acted stubbornly and perversely;
pasha'nu tzararnu	פָּשַׁעְנוּ צָרַרְנוּ	we have transgressed and acted hostilely;
kishinu 'oref.	קִישִׁינוּ עֵרֶף.	we have been obstinate.
Rasha'nu shiḥatnu	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-anaḥnu hirsha’nu.</p>	<p>סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ כִּי אֱמֶת עָשִׂיתָ וְאֲנַחְנוּ 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>Hirsha’nu u-fasha’nu lakhein lo nosha’nu. Ve-tein be-libbeinu la-‘azov derekh resha’ ve-ḥish lanu yesha’.</p>	<p>הִרְשָׁעְנוּ וּפָשַׁעְנוּ לִכְן לֹא נוֹשָׁעְנוּ. וְתֵן בְּלִבֵּנוּ לְעִזּוֹב 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>כַּכְּתוּב עַל יַד נְבִיאֶךָ – יִעֲזֹב רָשָׁע דַּרְכוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו. 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>

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-tkapper lanu

'al kol pasha'einu.

אתה יודע רזי עולם

אתה יודע רזי עולם

ותעלומות סתרי כל חי.

אתה חופש כל חדרי במן

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.

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 כָּלֵם אֱלֹוֹהַּ 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 כָּלֵם אֱלֹוֹהַּ 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

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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵי־הַרַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.
וְיַמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמַּן 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-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שְׁמֵי־הַרַבָּא מְבֻרָךְ
לְעָלָם וּלְעָלְמֵי עֵלְמַיָּא:

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
וְיִתְרֹמַם וְיִתְנַסֵּי
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵי־הַדְּקָדוּשָׁא

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.

לְעֵלְמָא וּלְעֵלְמָא
מְכָל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנִחְמָתָא
דְּאָמִירָן בְּעֵלְמָא.
וְאָמְרוּ אָמֵן:

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 קִדָּם אַבּוּהוֹן דִּי בְּשָׁמַיָא. וְאָמְרוּ 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.
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Yehei shelama rabba min shemayya ve-ḥayyim tovim 'aleinu ve-'al kol yisra'el. Ve-imru amen.	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:	May there be abundant divine peace, bringing good life for us and 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.	עֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל. וְאָמְרוּ 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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Kehillah
SYNAGOGUE

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*.



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 *ḥotmeinu*, “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”, **Rahem Na Kehal**, “Have compassion for the entire community” and **Sha’arei Shamayim Petah**, “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!”

SYNAGOGUE

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 asifah.
 Ve'ezuz nore'otekha yomeiru
 u-gdullatekha asapperannah.

Zeikher rav tuvekha yabbi'u
 ve-tzidkatekha yeranneinu.
 Ḥannun ve-rahum adonai
 erekh appayim u-gdol ḥased.

אשרי

אשרי יושבי ביתך
 עוד יהללוך. סלה:
 אשרי העם שככה לו
 אשרי העם שיהוה אלהיו:

תהלה לדוד.

אֲרֹמִימְךָ אֱלֹהֵי הַמֶּלֶךְ
 וְאֶבְרַכְּךָ שְׁמֶךָ לְעֹלָם וָעֶד:
 בְּכָל-יוֹם אֶבְרַכְּךָ
 וְאֶהְלַלְּךָ שְׁמֶךָ לְעֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד
 וְלֹגֵדֶתָּו אֵין חֵקֶר:
 דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ
 וְגִבּוֹרֹתֶיךָ יַגִּידוּ:

הַדָּר כְּבוֹד הוֹדֶךָ
 וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וְעִזּוֹז נֹרְאוֹתֶיךָ יֹאמְרוּ
 וְגִדּוּלוֹתֶיךָ אֲסַפְּרָנָה:

זִכְרֵךְ רַב-טוֹבֶךָ יִבְיְעוּ
 וְצִדְקָתֶךָ יִרְנְנוּ:
 חַנּוּן וְרַחוּם יְהוָה
 אָרֶךְ אַפַּיִם וְגָדוֹל-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.

Tov adonai la-kol ve-rah'amav 'al kol ma'asav.	טוב־יהוה לכל ורחמיו על־כל־מעשיו:	The Eternal One is good to all; compassionate to all creation.
Yodukha adonai kol ma'asekha va-ḥasidekha yevarekhkha.	יודוך יהוה כל־מעשיך וחסידך יברכוכה:	All your works, O Eternal, shall praise you, your devoted ones shall bless you.
Kevod malkhutekha yomeiru u-gvuratekha yedabbeiru.	כבוד מלכותך יאמרו וגבורתך ידברו:	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.	להודיע לבני האדם גבורתו וכבוד הדר מלכותו:	informing all humanity of your great strength, the Presence of your majestic reign.
Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor.	מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:	Your sovereignty reigns for all eternities; your rule is for all generations.
Someikh adonai le-khol ha-nofelim ve-zokeif le-khol ha-kefufim.	סומך יהוה לכל־הנפלים וזוקף לכל־הכפופים:	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.	עיני־כל אליך ישברו ואתה נותן־להם את־אכלם בעתו:	The eyes of all look hopefully to you, and you give them food in its season.
Potei'ah et yadekha u-masbi'a' le-khol ḥai ratzon.	פותח את־ידך ומשביע לכל־חי רצון:	You open your hand and satisfy the needs of all living.
Tzaddik adonai be-khol derakhav ve-ḥasid be-khol ma'asav.	צדיק יהוה בכל־דרךיו וחסיד בכל־מעשיו:	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.	קרוב יהוה לכל־קראיו לכל אשר יקראהו באמת:	The Eternal is near to all who cry out, to all who call upon God in truth.
Ritzon yerei'av ya'aseh ve-et shav'atam yishma' ve-yoshi'eim.	רצון־יראו יעשה ואת־שועתם ישמע וישיעם:	God fulfills the desires of the reverent; God hears their cry and rescues them.
Shomeir adonai et kol ohavav ve-eit kol ha-resha'im yashmid.	שומר יהוה את־כל־אהביו ואת כל־הרשעים ישמיד:	The Eternal preserves the lovers of God, while destroying all doers of evil.

Tehillat adonai yedabber pi
vi-vareikh kol basar shem kodsho
le-‘olam va-‘ed.

תְּהִלַּת יְהוָה יְדַבֵּר פִּי
וַיְבָרֵךְ 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. Hallelujah

וַאֲנַחְנוּ נְבָרֵךְ יְיָ
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 fasha‘ be-ya‘akov
ne‘um adonai.
Va-ani zot beriti otam amar
adonai. Ruḥi 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
וּלְשִׁבֵי פֶשַׁע בְּיַעֲקֹב
נְאֻם יְהוָה:
וְאֲנִי זֹאת בְּרִיתִי אִתְּחֵם אָמַר
יְהוָה. רוּחִי אֲשֶׁר עָלֶיךָ
וּדְבָרַי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ
לֹא-יִמּוּשׁוּ מִפִּיךָ
וּמִפִּי זְרַעְךָ
וּמִפִּי זֶרַע זְרַעְךָ 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‘ aḥarai
kol ra‘ash gadol

וְאַתָּה קָדוֹשׁ
יּוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
וְקָרָא זֶה אֶל-זֶה וְאָמַר—
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְהוָה צְבָאוֹת
מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:
וַתִּשָּׂאֵנִי רוּחַ
וְאֲשָׁמַע 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.

בְּרוּךְ כְבוֹד־יְהוָה מִמְקוֹמוֹ:
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.

בְּרוּךְ הוּא אֱלֹהֵינוּ
שֶׁבְרָאָנוּ לְכַבוֹדוֹ
וְהִבְדִּילָנוּ מִן הַתּוֹעִים
וְנָתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:
הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ
וְיִשֵּׁם בְּלִבֵּנוּ אֶהְבָּתוֹ וְיִרְאָתוֹ
וְלַעֲשׂוֹת רְצוֹנוֹ
וְלַעֲבֹדוֹ בְּלֵבָב שָׁלֵם.
לְמַעַן לֹא נִיגַע לְרִיק
וְלֹא נִלְדַּד 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.

בְּרוּךְ הַגֵּבֵר אֲשֶׁר יִבְטַח בְּיְהוָה
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 בְּיְהוָה 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
doreshekha adonai.
Adonai ḥafeitz lema’an tzidko
yagdil torah ve-yadir.

וְיִבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ
כִּי לֹא־עֲזַבְתָּ
דְּרָשְׁיֶךָ יְהוָה:
יְהוָה חָפֵץ לְמַעַן צְדָקוֹ
יַגְדִּיל תּוֹרָה וְיִאֲדִיר:

Those who know you put their trust in you;
you do not abandon
those who seek you, Eternal One. *Psalm 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 שְׁעָרֵימָּהְרַאשֵׁיכֶם *Gates, lift up your heads!*
ve-hinnase'u pit'hei 'olam. וְהִנְשֹׂאוּ 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 וְהֶעֱקַר לֹא לְפַחַד 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 Minhah 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 yei’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.

בְּטֵרֵם BEFORE

בְּטֵרֵם הַשַּׁעַר יִסָּגֵר,
 בְּטֵרֵם כּוֹל הָאִמּוֹר יֵאָמֵר,
 בְּטֵרֵם אֶהְיֶה אַחֵר.
 בְּטֵרֵם יִקְרִישׁ דָּם נָבוֹן,
 בְּטֵרֵם יִסָּגְרוּ הַדְּבָרִים בְּאֲרוֹן,
 בְּטֵרֵם יִתְקַשֶּׁה הַבַּיִת.
 בְּטֵרֵם יִסָּתְמוּ כָּל נִקְוֵי הַחֲלִילִים,
 בְּטֵרֵם יִסָּבְרוּ כּוֹל הַכֶּלָּלִים,
 בְּטֵרֵם יִשָּׁבְרוּ אֶת הַכֵּלִים.
 בְּטֵרֵם הַחֹק יִכְנַס לְתֻקְפוֹ
 בְּטֵרֵם אֱלֹהִים יִסָּגֵר אֶת כַּפּוֹ
 בְּטֵרֵם נֵלֵיכְךָ מִפּוֹה.

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
hukkekha.
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-yesheinah mi-shenatah.

Yada'ti omnam

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 ופנו דרכי לשמר חקיך:
אבל אתה ידעת

כי סבבוני חבלי היצר הרע
אשר בו כחנתני.

ואפפוני חבלי העולם
אשר בו צרפתני.

עד אשר לבי סחרחר
וכחי עזבני:

ולא-יתנוני להזכיר שמך
בבר-לב ובנקיון-כף.
לרדף צדקה ומשפט
ולעשות חסד ואמת:

ושפכתי נגדך תחנונות ושיחות
לעורר נפשי הישנה משנתה:

ידעתי אמנם
כי לא ברוב 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.

<p>Ve-lo ve-ru'ah sefatayim timmatzei. Ki im be-shever ru'ah u-v-herdat nefesh ve-rokh leivav.</p>	<p>וְלֹא בְרוּחַ-שִׁפְתַיִם תִּמְצָא. כִּי-אִם בְּשֹׁכֵר-רוּחַ וּבְחֻרְדַּת-נַפְשׁ וְרוּחַ-לֵבָב:</p>	<p>You are not to be reached by mere breath of lips, but only by a broken spirit, a trembling soul, and tender heart.</p>
<p>Horeini adonai darkekha u-nheini be-orah mishor. Ve-haveir mahshevotai ve-taheir ra'yonai mei-havlei ha-'olam.</p>	<p>הוֹרְנֵי יְהוָה דַּרְכֶּךָ וְנַחֲנֵי בְּאֹרַח מִישׁוֹר: וְהַבֵּר מַחְשְׁבוֹתַי וְטַהֵר רְעֵיוֹנַי מִהַבְלֵי הָעוֹלָם:</p>	<p>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.</p>
<p>Ve-hatzileini mi-kol tzarot ve-tzukot ha-mavdilot beini le-veinekha ve-ha-maddihot oti mei-'avodatekha.</p>	<p>וְהַצִּילֵנִי מִכָּל-צָרוֹת וְצוּקוֹת הַמְבַדִּילוֹת בֵּינִי לְבֵינֶךָ וְהַמְדִּיחוֹת אוֹתִי מֵעֲבוֹדֹתֶיךָ:</p>	<p>Save me from all trouble and sorrows that would separate us and shut me out from your service.</p>
<p>Ve-ha'aveir seivel enosh mei-'al tzavvari. Ve-yaheid libbi la-'amos 'ol mitzvotekha ki vam hayyei ruhi.</p>	<p>וְהַעֲבֵר סֶבֶל אָנוּשׁ מֵעַל-צְוָאֲרֵי. וַיַּחַד לְבִי לְעַמּוֹם עַל מִצְוֹתֶיךָ כִּי בָם חַיִּי רוּחִי:</p>	<p>Remove human suffering from my shoulders, and direct my heart to bear your mitzvot for by them my spirit lives.</p>
<p>Ve-ashuv eilekha bi-tshuvah sheleimah be-khol libbi. Leiv tahor bera li elohim ve-ru'ah nakhon haddeish be-kirbi.</p>	<p>וְאָשׁוּב אֵלֶיךָ בְּתַשׁוּבָה שְׁלֵמָה בְּכָל-לְבִי. לֵב טָהוֹר בְּרָא-לִי אֱלֹהִים וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי:</p>	<p>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.</p>

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. Schwartzschild

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	המצא לנו מחילה	help us to find pardon
bi-sh'at ha-ne'ilah.	בשעת הנעילה:	as the Gates of Mercy close.
Metei mispar keru'im	מתי מספר קרואים	We are few in number,
lekha 'ayin nose'im	לך עין נושאים	yet to you our vision rises.
u-msalledim be-hilah	ומסלדים בחילה	We tremble while we praise,
bi-sh'at ha-ne'ilah.	בשעת הנעילה:	as the Gates of Mercy close.

Shofekhim lekha nafsham meḥeih pish'am ve-khaḥasham hamtzi'eim meḥilah bi-sh'at ha-ne'ilah.	שׁוֹפְכִים לְךָ נַפְשָׁם מַחֵה פְשָׁעַם וְכַחֲשָׁם הַמְצִיאִים מַחִילָה בְּשַׁעַת הַנְּעִילָה:	They pour out their souls to you — wipe out their sin and denial. Find them pardon before the Gates of Mercy close.
Heyeih lahem le-sitrah ve-ḥalletzeim mi-me'eirah ve-ḥatemeim le-hod u-l-gilah bi-sh'at ha-ne'ilah.	הִיְיָ לָהֶם לְסִטְרָה וְחַלְצֵם מִמְּאֲרָה וְחַתְּמֵם לְהוֹד וּלְגִילָה בְּשַׁעַת הַנְּעִילָה:	Be a shield around them. Deliver them from terror, secure for them glory and joy, as the Gates of Mercy close.
Ḥon otam ve-raḥem ve-khol loḥeitz ve-loḥeim 'aseih vahem pelilah bi-sh'at ha-ne'ilah.	חֲזַן אוֹתָם וְרַחֵם וְכֹל-לוֹחֵץ וְלוֹחֵם עֲשֵׂה בָהֶם פְּלִילָה בְּשַׁעַת הַנְּעִילָה:	Be gracious to them and compassionate. Bring judgment on all who would oppress or cause harm as the Gates of Mercy close.
Zekhor tzidkat avihem ve-ḥaddeish et yemeihem ke-kedem u-t'hillah bi-sh'at ha-ne'ilah.	זְכוֹר צְדָקַת אֲבוֹתָם וְחַדֵּשׁ אֶת-יְמֵיהֶם כְּקֶדֶם וְתַחֲלֵה בְּשַׁעַת הַנְּעִילָה:	Recalling the righteousness of their ancestors, renew their days as of old, once again before the Gates of Mercy close.
Kera na shenat ratzon ve-hasheiv she'eirit ha-tzon le-oholivah ve-oholah bi-sh'at ha-ne'ilah.	קְרֵא נָא שְׁנַת רְצוֹן וְהַשִּׁב שְׂאֵרֵי־הַצֹּאן לְאוֹהֲלֵיבָה וְאוֹהֲלָה בְּשַׁעַת הַנְּעִילָה:	Declare a year of acceptance, and bring back the remnant of the flock with honour and glory, as the Gates of Mercy close.

Moses Ibn Ezra

Hatzki kaddish

חצי קדיש

HATZI KADDISH

Reader:

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 שֵׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.
וְיַמְלִיךְ 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-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שֵׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:

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
וְיִתְרֹמֵם וְיִתְנַסֵּי
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שֵׁמֵהּ 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
tushbehata ve-nehemata
da-amiran be-alma. Ve-imru amen.

לְעֵלָא וּלְעֵלָא
מִכָּל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנִחְמָתָא
דְאָמִירָן 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 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 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 עֲלִיּוֹן
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חֲסֵי אָבוֹת
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-ḥotmeinu be-seifer ha-ḥayyim
lema'ankha elohim ḥayyim.

זְכַרְנוּ לְחַיִּים
מֶלֶךְ חֹפֵץ בְּחַיִּים
וְחֹתֵמְנוּ 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 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

וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ

לִישְׁנֵי עָפָר:

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת.

וּמִי דוֹמֶה לָךְ

מֶלֶךְ מֵמִית וּמְחַיֶּה

וּמְצַמִּיחַ 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.

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.

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

נִעְרִיצְךָ וְנִקְדִּישְׁךָ
 כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ
 הַמְקַדְּשִׁים שְׁמֶךָ 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 la-zeh
 ayyeih mekom kevodo
 le-'ummatam barukh yomeiru

**קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
 יְהוָה צְבָאוֹת
 מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:**

כְּבוֹדוֹ מְלֵא עוֹלָם
 מְשָׁרְתָיו שׁוֹאֲלִים זֶה לַזֶּה
 אֵיזָה מְקוֹם כְּבוֹדוֹ
 לְעִמָּתָם בְּרוּךְ יֹאמְרוּ –

“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:

**Barukh kevod adonai
 mi-mekomo.**

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

**בְּרוּךְ כְּבוֹד יְהוָה
 מִמְּקוֹמוֹ:**

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
 וַיַּחַן עִם הַמְּיַחֲדִים שְׁמוֹ
 עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד
 פְּעָמַיִם בְּאַהֲבָה שְׂמַע אוֹמְרִים –

“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:

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

**שְׂמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
 יְהוָה אֶחָד:**

“Hear O Israel, the Eternal One is our God,
 the Eternal One alone!” *Deuteronomy 6*

Hu eloheinu hu avinu	הוא אלהינו הוא אבינו	This One is our God, this One our Source
hu malkeinu hu moshif'einu	הוא מלכנו הוא מושיענו	this One our Sovereign, our Redeemer.
ve-hu yashmi'einu be-rah'amav sheinit	והוא ישמיענו ברחמיו שנית	This One, with love, will let us hear once again
le-'einei kol hai	לעיני כל חי –	in the sight of all living:

Li-hyot lakhem I-eilohim.	להיות לכם לאלהים.	“...to be your God;
Ani adonai eloheikhem.	אני יהוה אלהיכם:	I am the Eternal, your God.” <i>Numbers 15</i>

Addir addireinu adonai adoneinu	אדיר אדירנו יהוה אדוננו	Our most glorious One, Eternal our God,
mah addir shimkha be-khol ha-aretz.	מה אדיר שמך בכל הארץ:	how glorious is your name in all the world.
Vehayah adonai le-melekh	והיה יהוה למלך	The Eternal will be sovereign
'al kol ha-aretz	על כל הארץ	over all the earth;
ba-yom ha-hu yihyeh adonai ehad	ביום ההוא יהיה יהוה אחד	in that day the Eternal will be One,
u-shmo ehad.	ושמו אחד:	whose name shall be 'Oneness.' <i>Zechariah 14</i>

U-v-divrei kodshekha katuv leimor	ובדברי קדשך כתוב לאמר –	And in your holy writings it is said:
Yimlokh adonai le-'olam.	ימלך יהוה לעולם.	“The Eternal will reign forever,
Elohayikh tziyyon le-dor va-dor.	אלהיך ציון לדור ודור.	your God, O Zion, for all generations.
Halleluyah.	הללויה:	Hallelujah!” <i>Psalms 146</i>

Le-dor va-dor naggid godlekha	לדור ודור נגיד גדלך	In every generation we tell of your greatness;
u-l-neitzah netzahim kedushatekha	ולנצח נצחים קדשתך נקדיש.	for all eternity we proclaim your holiness.
Ve-shivhakha eloheinu	ושבחה אלהינו	Your praise, our God,
mi-pinu lo yamush le-'olam va-'ed	מפינו לא ימוש לעולם ועד	shall never depart from our mouths,
ki el melekh gadol ve-kadosh attah.	כי אל מלך גדול וקדוש אתה:	for you are a great and holy ruling Power.

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.	וּבְכֵן תִּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כָלֶם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שְׁלֵם. כְּמוֹ שֶׁיָדָעְנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ עוֹז בְּיָדְךָ וְגִבּוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ:	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.
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	וּבְכֵן תִּן כְּבוֹד יְהוָה לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפְתִיחוֹן פֶּה לְמִיַּחְלִים לְךָ. 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;

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*).

U-tzmiḥat keren le-david 'avdekha va-'arikhat neir le-ven yishai meshiḥekha bi-mheirah ve-yameinu.	וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעֵרִיכַת נֵר לְבֵן-יִשָׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:	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 יַעֲלוּ וְחַסִּידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ וְכָל הָרִשְׁעָה כָּלָה כַּעֲשָׂן 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.
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 קֹדֶשְׁךָ כַּכְּתוּב בְּדִבְרֵי קֹדֶשְׁךָ—	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.	יְמֹלֶךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:	“The Eternal will reign forever, your God, O Zion, for all generations. 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	קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכַתוּב—	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 בַּמִּשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוֹשׁ:	“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 אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבָּתָנוּ מִלְּכֵנוּ לְעַבְדְּתֶךָ 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.
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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-mhol bo et kol avonoteinu (be-ahavah) mikra kodesh zeikher li-tzi'at mitzrayim.	וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת (יּוֹם הַשַּׁבָּת הַזֶּה לְקִדְוָה וְלִמְנוּחָה וְאֶת) יּוֹם הַכִּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלְכַפָּרָה וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זֵכֶר 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.
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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	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
ya'aleh ve-yavo ve-yaggi'a'	יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ	let our memories
ve-yeira'eh ve-yeiratzeh ve-yishama'	וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע	of all that we deem significant
ve-yippakeid ve-yizzakheir	וַיִּפְקֵד וַיִּזְכֹּר	be acknowledged and recalled
zikhronu u-fikdoneinu	זִכְרוֹנֵנוּ וּפְקֻדוֹתֵנוּ	in sight and sound —
ve-zikhron avoteinu.	וְזִכְרוֹן אֲבוֹתֵינוּ.	the memory of our ancestors,
Ve-zikhron mashi'ah ben david 'avdekha	וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עֲבָדְךָ	the memory of the messianic promise,
ve-zikhron yerushalayim 'ir kodshekha	וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ	the memory of Jerusalem, your holy city,
ve-zikhron kol 'ammekha	וְזִכְרוֹן כָּל עַמֶּךָ	the memory of your people,
beit yisra'el lefanekha.	בֵּית יִשְׂרָאֵל לְפָנֶיךָ.	the entire House of Israel.
Li-fleithah u-l-tovah	לְפִלְיָתָה וּלְטוֹבָה	Let them be for deliverance and well-being,
le-ḥein u-l-ḥesed u-l-raḥamim	לְחַן וּלְחֶסֶד וּלְרַחֲמִים	for grace, lovingkindness and compassion,
le-ḥayyim u-l-shalom	לְחַיִּים וּלְשָׁלוֹם	for life and for peace
be-yom ha-kippurim ha-zeh.	בְּיוֹם הַכִּפּוּרִים הַזֶּה:	on this Day of Atonement.
Zokhreinu adonai eloheinu	זָכְרֵנוּ יְיָ אֱלֹהֵינוּ	Eternal One our God, remember us
bo le-tovah	בּוֹ לְטוֹבָה	this day for well-being;
u-fokdeinu vo li-vrakhah	וּפְקֻדְנוּ בּוֹ לְבִרְכָה	acknowledge us with a blessing;
ve-hoshi'einu vo le-ḥayyim.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:	grant us the fullness of life.
U-vi-dvar yeshu'ah ve-raḥamim	וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים	With a compassionate redeeming word
ḥus ve-ḥonneinu ve-raḥeim 'aleinu	חֶסֶם וְחֲנּוּנוֹ וְרַחֲמֵי עָלֵינוּ	be gracious, show us your tender love,
ve-hoshi'einu ki eilekha 'eineinu.	וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.	and save us; for we look to you,
Ki el melekh	כִּי אֵל מֶלֶךְ	for you are a gracious and compassionate
ḥannun ve-raḥum attah.	חַנּוּן וְרַחוּם אַתָּה:	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 fasha‘einu
ve-ḥattoteinu mi-neged ‘einekha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
מִחַל לְעוֹנוֹתֵינוּ בְּיוֹם
(הַשַּׁבָּת הַזֶּה וּבְיוֹם)
הַכִּפּוּרִים הַזֶּה:
מַחֵה וְהַעֵבֵר 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 peshā‘ekha
ve-khe-‘anan ḥattotekha
shuvah eilai ki ge‘altikha.

וְנֹאמַר –
מַחֵיתִי כְּעָב פֶּשַׁעֶיךָ
וְכַעֲנֵן חַטֹּאתֶיךָ
שׁוּבָה אֵלַי כִּי גִאֲלִיתֶיךָ:

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-בְיוֹם 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
(רַצְיָה בְּמִנּוּחָתֵנוּ)
קֹדְשֵׁנוּ 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	שְׂבַעֲנוּ מִטּוֹבְךָ	Satisfy us with your goodness,
ve-sammeheinu bi-shu'atekha	וְשִׂמְחֵנוּ בִישׁוּעֶתְךָ	let us rejoice in your fulfillment,
(ve-hanhileinu adonai eloheinu	(וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ)	(and in your gracious love, Eternal One our God,
be-ahavah u-v-ratzon shabbat kodshekha	בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדְשְׁךָ	let us inherit your holy Shabbat.
ve-yanuḥu vah yisra'el	וַיָּנַחוּ בָּהּ יִשְׂרָאֵל	Let all Israel rest on it,
mekaddeshei shemekha)	(מְקַדְּשֵׁי שְׁמֶךָ)	they who sanctify your name.)
ve-taheir libbeinu le-'ovdekha be-emet.	וַיְטַהֵר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת:	and restore our hearts to serve you in truth.
Ki attah solhan le-yisra'el	כִּי אַתָּה סָלַחַן לְיִשְׂרָאֵל	For you are the One who forgives Israel
u-moḥolan le-shivtei yeshurun	וּמֹחֵלָן לְשִׁבְטֵי יִשְׁרָוּן	and pardons the tribes of Yeshurun
be-khol dor va-dor	בְּכָל דּוֹר וָדוֹר	in every generation;
u-mi-bal'adekha ein lanu melek	וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ	we have no Sovereign
moheil ve-solei'ah ella attah.	מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה:	who forgives and pardons other than you.
Barukh attah adonai melek	בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ	Praised are you, Eternal One, Sovereign
moheil ve-solei'ah la-'avonoteinu	מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ	who pardons and forgives our iniquities
ve-la-'avonot 'ammo	וְלְעוֹנוֹת עַמּוֹ	and the iniquities of your people,
beit yisra'el	בֵּית יִשְׂרָאֵל	the House of Israel,
u-ma'avir ashmoteinu	וּמַעֲבִיר אֲשַׁמּוֹתֵינוּ	absolving us of our guilt
be-khol shanah ve-shanah	בְּכָל שָׁנָה וְשָׁנָה	year after year,
melek 'al kol ha-arets	מֶלֶךְ עַל כָּל הָאָרֶץ	Sovereign over all the earth
mekaddeish (ha-shabbat ve-)	מְקַדְּשׁ (הַשַּׁבָּת וְ)	who sanctifies (Shabbat,)
yisra'el ve-yom ha-kippurim.	יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים:	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 shekhinato le-tziyyon.

עבודה
 רצה יהוה אלהינו
 בעמך ישראל
 ולהב תפלתם באהבה
 תקבל ברצון.
 ותהי לרצון תמיד
 עבודת ישראל עמך:
 ותחזינה עינינו בשובך
 לציון ברחמים:
 ברוך אתה יהוה
 המחזיר שכנתו לציון:

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 anah̄nu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish‘einu
 attah hu. Le-dor va-dor

הודאה
 מודים אנחנו לך
 שאתה הוא יהוה
 אלהינו ואלהי אבותינו
 אלהי כל בשר:
 צור חיינו מגן ישענו
 אתה הוא. לדור ודור

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 anah̄nu, “*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.	נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ. וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם.	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.	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסֵדֶיךָ מֵעוֹלָם קִוִּינוּ לְךָ:	You are goodness, for your love never ceases; compassionate One, your devotion never ends; we have ever hoped for you.
Ve-'al kullam yitbarakh ve-yitromam shimkha malkeinu tamid le-'olam va-'ed.	וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרֹמַם שִׁמְךָ מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:	For all this, may your name ever be blessed and exalted, our Sovereign, for ever and ever.
Va-ḥatom le-ḥayyim tovim kol benei veritekha.	וַחְתוּם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:	And seal 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 שִׁמְךָ בְּאֵמֶת הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה: בָּרוּךְ 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.

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-raḥamim
'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-raḥamim ve-ḥayyim ve-shalom.

God as the source of peace.

שְׁלוֹם
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
בְּרַכְנוּ בְּבְרַכַּת הַמְּשֻׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו—

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶכָּךָ:
כֵּן יִהְיֶה רָצוֹן:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ
וְיַחֲנֶכָּךָ:
כֵּן יִהְיֶה רָצוֹן:

יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ
וְיִשֵּׂם לְךָ שְׁלוֹם:
אָמֵן. כֵּן יִהְיֶה רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה
חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
בְּרַכְנוּ אֲבוֹתֵינוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ.
כִּי בְּאוֹר 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.

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
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-neiḥateim lefanekha

anaḥnu ve-khol 'ammekha beit yisra'el

le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
וּפְרִנְסָה טוֹבָה
נִזְכָּר וְנִחָתֵם לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וְלִשְׁלוֹם:

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 יְהוָה
עוֹשֵׂה הַשְּׁלוֹם:

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 הַקַּטְנוּנִיּוּת וְהַגִּאוּת
וּמִן הַכַּעַס וְהַקְּפָדָנוּת וְהַעֲצָבוּת
וְהַרְכִּילוּת וְשָׂאֵר מִדּוֹת רָעוּת.
וְתִצִּילֵנִי מִקִּנְאֵת אִישׁ בְּרֵיעִהוּ
וְלֹא תַעֲלֶה קִנְאֵת אָדָם עַל לִבִּי
וְלֹא קִנְאֵתִי עַל אַחֵרִים.

אֲדַרְבָּה

תֵּן בְּלִבִּי שְׂאֵרָאָה מֵעֲלֵת 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.

פֶּתַח לָנוּ שַׁעַר

פֶּתַח לָנוּ שַׁעַר

בְּעֵת נְעִילַת שַׁעַר

כִּי פָנָה יוֹם.

הַיּוֹם יִפְנֶה

הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה

נְבוֹאָה שְׁעָרֶיךָ:

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 meḥal na

ḥamol na raḥem na kapper na

kevosh ḥeit ve-'avon.

אָנָּה אֵל נָא שָׂא נָא

סֵלַח נָא מַחֵל נָא

חָמַל נָא רַחֵם נָא כַּפֵּר נָא

כְּבוֹשׁ חַיַּת 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

ḥeit im tishmor

וּמִי יַעֲמוֹד

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

וּמִי יַעֲמוֹד

חַיַּת 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.

U-mi yakum din im tigmor	ומי יקום דין אם תגמור	Who could endure were you to render judgment?
ha-seliḥah 'immekha salaḥti leimor	הסליחה עמך סלחתי לאמר	Forgiveness is yours, to say: "I have forgiven."
Ha-raḥamim gam lekha middatekha li-khmor.	הרחמים גם לך מדתך לכמור:	Compassion is yours to warmly invoke.
Dikhdukh dalluteinu re'eih ve-al takhleim	דכדוך דלותנו ראה ואל תכלים	Regard our oppressive distress and do not humiliate;
da'at netiv derakhekha ḥeftzeinu hashleim	דעת נתיב דרכיך חפצנו השלם	Fulfill our desire to know the path of your ways.
gadol ve-katon ru'aḥ seikhel haḥaleim	גדול וקטון רוח שכל החלים	Heal young and old, their spirit and their wisdom;
gibborei kho'aḥ retzonekha ḥazzeik ve-ha'aleim.	גבורי כח רצונך חזק והאלים:	Strengthen and invigorate those who strive to do your will.
Be-tzillekha shevet shavim kabbeil nedavah	בצלך שבת שבים קבל נדבה	Generously accept and shelter those who return,
beitekha yafriḥu ve-lo yosifu le-da'avah	ביתך יפריחו ולא יוסיפו לדאבה	May they flourish in your House and anguish no more.
oveid ve-niddaḥ tashbit nogeis u-madheivah	אובר ונדה תשבית נוגש ומדהבה	Spare the lost and homeless from their oppressors,
az ya'alu ve-yeira'u be-ru'aḥ nedivah.	אז יעלו ויראו ברוח נדיבה:	That they might arise and appear with a generous spirit.
Merubbim tzorkhei 'ammekha ve-da'tam ketzarah	מרבים צרכי עמך ודעתם קצרה	Great are the needs of your people, yet limited is their knowledge;

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 לְסַפְּרָה נָא בִינָה הַגִּיגֵנוּ טָרֵם נִקְרָא הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא:	They can scarcely express all their needs and desires. Please understand our thoughts even before they are uttered, <i>O great, mighty and awe-inspiring God.</i> <i>Deuteronomy 10</i>
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 פָּנֶיךָ לְחַלּוֹת פָּשַׁעְנוּ וּמָרַדְנוּ וְהֵעֵוִינוּ מְסִלּוֹת צְדָקָה לְךָ לְבַד נִבְקֵשׁ בְּמַעְרְכֵי תְהִלּוֹת הָעוֹמְדִים בְּבֵית 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, <i>We who stand at nighttime</i> <i>in the House of the Eternal.</i> <i>Psalm 134</i>
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.	שׁוֹעֵתִי שְׁעָה וְתַפְלַתִּי תִהְיָ נְעִימָה שָׁמַע פְּגִיעַתִּי כַפְּגִיעַת תַּמָּה תְּחַוְקֵנוּ לְחַיִּים וְתִטִּיב לָנוּ הַחַתִּימָה תִּלָּה 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, <i>You who suspends earth upon nothingness.</i> <i>Job 26</i>
Yadekha peshot ve-kabbeil teshuvati be-ma'amadi selah u-mḥal ro'a' ma'abbadi peneih na va-'asok be-tovav meshaharekha dodi u-m'odedi ve-attah adonai magein ba-'adi.	יָדְךָ פְּשׁוּטָה וְקַבַּל תְּשׁוּבָתִי בְּמַעֲמָדִי סְלַח וּמַחַל רַע מֵעַבְדִּי פְּנֵה נָא וְעֹסוֹק בְּטוֹבוֹת מִשְׁחַרֵּיךָ דוֹדִי וּמְעוֹדְדִי 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, <i>You, Eternal One, who are a shield for me.</i> <i>Psalm 3</i>

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 כסא רחמים
 מתנהג בחסידות
 מוחל עונות עמו
 מעביר ראשון ראשון
 מרבה מחילה להטאים
 וסליחה לפושעים
 עושה צדקות עם כל בשר
 ורוח לא כרעתם תגמול:

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
 Vayyeired adonai be-'anan
 vayyityatzeiv 'immo sham

אל הורית לנו

לומר שלש עשרה
 זכר לנו היום
 ברית שלש עשרה
 כמו שהודעת לענו מקדם
 כמו שכתוב—
 ויירד יהוה בענן
 ויתיצב עמו שם

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 centerpiece of the Yom Kippur Selihot 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*).

Vayyikra ve-shem adonai.
Vayya'avor adonai 'al panav
vayyikra

וַיִּקְרָא בְשֵׁם יְהוָה:
וַיַּעֲבֹר יְהוָה עַל-פָּנָיו
וַיִּקְרָא-

Moses proclaimed the name of the Eternal,
and the Eternal One passed before him
and proclaimed:

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.

יְהוָה יְהוָה
אֵל רַחוּם וְחַנּוּן
אַרְךְּ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת.
נִצֵּר חֶסֶד לְאַלְפִים
נֹשֵׂא עוֹן וּפְשַׁע וְחַטָּאָה
וְנִקְּהָ:

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

Vesalaḥta la-'avoneinu u-l-ḥattateinu
unḥaltanu.

וּסְלַחְתָּ לְעוֹנֵינוּ וּלְחַטָּאתֵינוּ
וְנַחֲלָתֵנוּ:

Forgive our iniquity and our sin,
and make us your heritage.

Exodus 34

Selaḥ lanu avinu ki ḥatanu
meḥal lanu malkeinu ki fasha'enu
ki attah adonai tov ve-sallah
ve-rav ḥesed le-khol kore'ekha.

סְלַח לָנוּ אֲבוּנוּ כִּי חָטָאנוּ
מִחַל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ
כִּי-אַתָּה אֲדֹנָי טוֹב וְסְלַח
וְרַב-חֶסֶד לְכֹל קֹרְאֶיךָ:

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.

Psalm 86

Ki 'immekha ha-seliḥah
lema'an tivvarei.
Ki 'immekha mekor ḥayyim
be-orekha nir'eh or.
Shema' adonai koleinu
nikra ve-ḥonneinu va-'aneinu.

כִּי-עֲמִךָ הַסְּלִיחָה
לְמַעַן תִּבְוָרֵא:
כִּי-עֲמִךָ מְקוֹר חַיִּים
בְּאוֹרְךָ נִרְאָה אֹר:
שְׁמַע יְהוָה קוֹלָנוּ
נִקְרָא וְחַנּוּנוּ וְעֲנֵנוּ:

Forgiveness is yours,
that you may be held in awe.
For with you is the source of life;
in your light do we see light.
Hear our voice, Eternal One;
when we call out, be gracious and answer us.

Psalm 130

Psalm 36

Psalm 27

Enkat mesalledekha

Enkat mesalledekha
 ta'al lifnei khissei khevodekha
 mallei mish'alot 'am meyahadekha
 shomei'a' tefillat ba'ei 'adekha.

אנקת מסלדיך

אנקת מסלדיך
 תעל לפני כסא כבודך
 מלא משאלות עם מיהדך
 שומע תפלת באי עדיך:

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.

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.

ישראל נושע ביהוה
 תשועת עולמים
 גם היום יושעו מפידך
 שוכן מרומים
 כי אתה רב סליחות
 ובעל הרחמים:

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.

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.

יחביאנו צל ידו
 תחת כנפי השכינה
 חן יחן כי יבחן
 לב עקב להכינה
 קומה נא אלהינו
 עזה עזי נא
 יהוה לשועתנו האזינה:

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.

Yashmi'einu salaḥti
 yosheiv be-seiter 'elyon
 bi-min yesha' le-hivvasha'
 'am 'ani ve-evyon.

ישמיענו סלחתי
 יושב בסתר עליון
 בימין ישע להושע
 עם עני ואביון:

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.

Be-shavve'einu eilekha nora'ot
be-tzedek ta'aneinu
adonai heyeh 'ozeir lanu.

בְּשׂוֹעֵנוּ אֱלֹהֵי נֹרָאוֹת
בְּצֶדֶק תַּעֲנֵנוּ
יְהוָה הִיְהֵ 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.

יְהוָה יְהוָה
אֵל רַחוּם וְחַנּוּן
אַרְךָ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת.
נִצֵּר חֶסֶד לְאַלְפִים
נֹשֵׂא עוֹן וּפְשַׁע וְחַטָּאָה
וְנִקָּה:

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.

Vesalahta la-'avoneinu u-l-ḥattateinu
unḥaltanu.

וְסָלַחְתָּ לְעֹונֵינוּ וּלְחַטָּאתֵנוּ
וְנַחֲלָתָנוּ:

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
סַלַח וּמַחֵל עֹונָם
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
תּוֹשִׁיעַ וְרִיב אַל 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.

כי אנו עמך

אלהינו ואלהי אבותינו
סלח לנו מחל לנו כפר לנו:

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.

כי אנו עמך ואתה אלהינו.
אנו בניך ואתה אבינו:

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.

אנו עבדיך ואתה אדונינו.
אנו קהלך ואתה חלקנו:

We are your servants, and you our Crown.
We are your congregation, and you our Portion.

Anu nahalatekha ve-attah goraleinu.
Anu tzonekha ve-attah ro'einu.

אנו נחלתך ואתה גורלנו.
אנו צאנך ואתה רועינו:

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.

אנו כרמך ואתה נומרנו.
אנו פועלתך ואתה יוצרנו:

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.

אנו רעייתך ואתה דודנו.
אנו סגלתך ואתה קרובנו:

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.

אנו עמך ואתה מלכנו.
אנו מאמיריך ואתה מאמירנו:

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 anaḥnu ve-lo ḥatanu.

Aval anaḥnu ḥatanu.

אָנוּ עֲזֵי פָּנִים

אָנוּ עֲזֵי פָּנִים וְאַתָּה רַחוּם וְחַנּוּן.

אָנוּ קִשְׁי עֶרֶךְ וְאַתָּה אֶרֶךְ אַפָּיִם.

אָנוּ מְלֵאֵי עוֹן

וְאַתָּה מָלֵא רַחֲמִים.

אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר

וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ

וְאַל תִּתְעַלֵּם מִתְּהַנְּתָנוּ:

שֵׁאֵין אָנוּ עֲזֵי פָּנִים וְקִשְׁי עֶרֶךְ

לוֹמַר לְפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

צַדִּיקִים 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

אֲשָׁמְנוּ 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.	אֲשָׁמְנוּ בְּגַדְנוּ גָזַלְנוּ דִּבְרַנּוּ דֹפִי.	We have sinned, betrayed, robbed, and deceived.
He'evinu ve-hirsha'nu	הֶעֵוִינוּ וְהִרְשָׁעְנוּ	We have acted basely and caused evil;
zadnu ḥamasnu tafalnu sheker.	זָדְנוּ חָמָסְנוּ מִפְּלִנּוּ 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	לָצְנוּ מָרַדְנוּ נִאֲצְנוּ	we have mocked, rebelled, and scorned;
sararnu 'avinu	סָרְרְנוּ עֹוִינוּ	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 shihatnu	רָשָׁעְנוּ שִׁחַתְנוּ	We have acted wickedly and corruptly;
ti'avnu	תֵּעֲבֹנוּ	we have committed abominations;
ta'inu ti'ta'nu.	תֵּעִינוּ תֵּעֲתַעְנוּ:	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	וְאַתָּה צַדִּיק	You are just
'al kol ha-ba 'aleinu	עַל כָּל הַבֹּא עָלֵינוּ	through all that happens to us;
ki emet 'asita	כִּי אֱמֶת עָשִׂיתָ	for you have dealt truthfully,
va-anaḥnu hirsha'nu.	וְאֲנַחְנוּ הִרְשָׁעְנוּ:	while we have done evil.

Ribbon kol ha-‘olamim	רְבוֹן כָּל הָעוֹלָמִים	Master of all worlds!
lo ‘al tzidkoteinu anaḥnu	לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ	Not upon our righteousness do we
mappilim taḥanuneinu lefanekha	מִפִּילִים תַּחְנוּנֵינוּ לְפָנֶיךָ	rely in approaching you
ki ‘al raḥamekha ha-rabbim.	כִּי עַל רַחֲמֶיךָ הַרְבִּים:	but upon your limitless compassion.

Mah anaḥnu. מָה אֲנַחְנוּ. *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 חֶסֶדֵנוּ. *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 צְדָקֵנוּ. *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.

Maḥzor

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. **מה כִּהְנוּ.** *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. **מה גְּבוּרַתְנוּ.** *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

Mah nomar lefanekha adonai eloheinu v-eilohei avoteinu.	מה נֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:	What can we say before you, Eternal One? Our God and God of our ancestors,
Ha-lo kol ha-gibborim ke-ayin lefanekha ve-anshei ha-shem ke-lo hayu	הֲלֹא כָּל הַגְּבוּרִים כְּאֵין לְפָנֶיךָ וְאֲנָשֵׁי הַשֵּׁם כְּלֹא הָיוּ	in your presence, the mighty are as nothing, the famous are as if they never existed.
va-ḥakhamim ki-vli madda' u-nvonim ki-vli haskeil.	וְחֲכָמִים כְּבְלֵי מַדְעָ וְנִבְוִנִים כְּבְלֵי הַשֵּׁכֶל.	The wise are without knowledge, the understanding lack wisdom.
Ki rov ma'aseihem tohu vi-mei ḥayyeihem hevel lefanekha	כִּי רֹב מַעֲשֵׂיהֶם תְּהוּ וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ	To you most of their deeds are empty and the days of their lives meaningless,
u-motar ha-adam min ha-beheimah ayin ki ha-kol havel.	וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַכֹּל הָבֵל:	and humans seem no better than animals because all is fleeting.
Ki ha-kol ḥoleif milvad la-neshamah ha-tehorah	כִּי הַכֹּל חֹלֵיף מִלְבָּד לְנִשְׁמָה הַטְּהוֹרָה	For everything is trivial except the pure soul
asher birvot ha-yamim ta'amod le-din ve-ḥeshbon	אֲשֶׁר בְּרִבּוֹת הַיָּמִים תַּעֲמֹד לְדִין וְחֶשְׁבוֹן	which must one day give its account and reckoning
bifnei bore'ah	בְּפְנֵי בּוֹרְאָה	before its Creator.

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 שבים:
 ותלמדנו יהוה אלהינו
 להתודות לפניך
 על כל עונותינו
 למען נחדל מעשק ידינו
 ותקבלנו
 בתשובה 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 ḥukkei 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-raḥamekha ha-rabbim
raḥeim 'aleinu
ki lo taḥpotz 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 אֲדֹנָי יְהוִה 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 maḥshevotav
ve-yashov el adonai vi-raḥameihu
ve-el eloheinu ki yarbeh li-slo'ah.

יַעֲזֹב רָשָׁע דַּרְכּוֹ
וְאִישׁ אָוֶן מַחְשְׁבֹתָיו
וַיָּשָׁב אֶל־יְהוָה וַיִּרְחַמֵּהוּ
וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹהַ:

“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 seliḥot
ḥannun ve-raḥum
erekh appayim ve-rav ḥesed ve-emet
u-marbeh le-heitiv.
Ve-rotzeh attah bi-tshuvat resha'im
ve-ein attah ḥafeitz be-mitatam.

וְאַתָּה אֱלֹהֵי סְלִיחוֹת
חַנּוּן וְרַחוּם
אַרְךָ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת
וּמְרֻבָּה לְהַטִּיב.
וְרוֹצֵה אֶתָּה בְּתִשׁוּבַת רָשָׁעִים
וְאֵין אֶתָּה חָפֵץ 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 ḥai ani
ne'um adonai elohim
im eḥpotz be-mot ha-rasha'
ki im be-shuv rasha' mi-darko
veḥayah.
Shuvu shuvu mi-darkheikhem ha-ra'im
ve-lammah tamutu beit yisra'el.

שֶׁנֶּאֱמַר –
אָמַר אֲלֵיהֶם חַי־אֲנִי
נֹאֵם אֲדֹנָי יְהוִה
אִם־אֶחְפֹּץ בְּמוֹת הַרָשָׁע
כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחַיָּה:
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*

Ve-ne'emar

Heḥafotz eḥpotz mot rasha'

ne'um adonai elohim

ha-lo be-shuvo mi-derakhav veḥayah.

Ve-ne'emar

Ki lo eḥpotz be-mot ha-meit

ne'um adonai elohim

vehashivu viḥyu.

וְנֹאמַר –

הַחֲפִיץ אֶחָפֵץ מוֹת רָשָׁע

נְאֻם אֲדֹנָי יְהוִה

הַלֹּא בְּשׁוּבוֹ מִדַּרְכָּיו וְחָיָה:

וְנֹאמַר –

כִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת

נְאֻם אֲדֹנָי יְהוִה

וְהָשִׁיבוּ וְחָיוּ:

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

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 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 סֹלְחָן לְיִשְׂרָאֵל

וּמְחֹלָן 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 בְּרָכָה וְשָׁלוֹם

וּפְרִנָּסָה טוֹבָה

נִזְכָּר וְנִחָתֵם 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.

בְּרוּךְ אַתָּה יְהוָה

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.

אבינו מלכנו

אָבִינוּ מַלְכֵנוּ

חָטֵאנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ

אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֲתָהּ:

אָבִינוּ מַלְכֵנוּ

עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אָבִינוּ מַלְכֵנוּ

חַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ

הַפֵּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ

סָתוּם פִּיּוֹת מְשֻׁטְיֵינוּ

וּמְקַטְרְגֵינוּ:

אָבִינוּ מַלְכֵנוּ

כִּלֵּה דָבָר וְחָרֵב וְרָעַב

וּשְׁבִי וּמִשְׁחִית מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מַלְכֵנוּ

סְלַח 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).

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,
ḥotmeinu be-seifer ḥayyim tovim.	חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:	seal us in the book of good life.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
ḥotmeinu be-seifer ge'ullah vi-shu'ah. :חַתְּמֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:		seal us in the book of deliverance.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
ḥotmeinu be-seifer parnasah ve-khalkalah. :חַתְּמֵנוּ בְּסֵפֶר פְּרִנְסָה וְכַלְכָּלָה:		seal us in the book of sustenance.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
ḥotmeinu be-seifer zekhuyyot.	חַתְּמֵנוּ בְּסֵפֶר זְכוּיֹת:	seal us in the book of merit.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
ḥotmeinu be-seifer seliḥah u-mḥilah. :חַתְּמֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:		seal us in the book of forgiveness.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
hatzmaḥ lanu yeshu'ah be-karov. :הַצְּמַח לָנוּ יֵשׁוּעָה בְּקָרוֹב:		cause our deliverance to soon flourish.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	Our Source, our Sovereign,
hareim keren yisra'el 'ammekha. :הָרֵם קֶרֶן יִשְׂרָאֵל עַמְּךָ:		exalt the strength of your people Israel.
Avinu malkeinu	אָבִינוּ מַלְכֵנוּ	<i>Avinu, Malkeinu,</i>
mallei yadeinu mi-birkhotekha. :מֵלֵא 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 תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ:		do not turn us away empty.

<p>Avinu malkeinu zakhor ki 'afar anahnu.</p> <p>Avinu malkeinu hamol 'aleinu ve-'al 'olaleinu ve-tappeinu.</p>	<p>אָבִינוּ מַלְכֵנוּ זְכוֹר כִּי עָפָר אַנְחָנוּ:</p> <p>אָבִינוּ מַלְכֵנוּ חָמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:</p>	<p>Our Source, our Sovereign, remember that we are but dust.</p> <p><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:</p> <p>אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר 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 honneinu va-'aneinu ki ein banu ma'asim. 'Aseih 'immanu tzedakah va-ḥesed ve-hoshi'einu.</p>	<p>אָבִינוּ מַלְכֵנוּ חֲנִינוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים.</p> <p>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!

SYNAGOGUE

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 Hadesh Yameinu.

'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.

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-arets mi-tahat 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 כורעים 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 מלבנו אפס זולתו.

ככתוב בתורתו –

וידעת היום והשבת אל-לבבך

כי יהוה הוא האלהים

בשמים ממעל

ועל-הארץ מתחת אין עוד:

על בן נקוה 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

Le-ha'avir gillulim min ha-aretz ve-ha-elilim karot yikkareitun.	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.	sweep away idolatry and destroy false gods.
Le-takkein 'olam be-malkhut shaddai	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	May <i>tikkun 'olam</i> , mending the world, make manifest your mighty dominion;
ve-khol benei vasar yikre'u vi-shmekha le-hafnot eilekha kol rish'ei aretz.	וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ:	that all humankind might invoke your name, and all the wicked of the earth might fall away before you.
Yakkiru ve-yeide'u kol yoshevei teiveil ki lekha tikhra' kol berekh tishava' kol lashon.	יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לְךָ תִכְרַע כָּל בְּרֵךְ תִּשְׁבַּע כָּל לָשׁוֹן.	Let all who dwell on earth recognize that to you every knee must bend and every mouth swear allegiance.
Lefanekha adonai eloheinu yikhre'u ve-yippolu ve-li-khvod shimkha yekar yitteinu.	לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ וְלִכְבוֹד שִׁמְךָ יִקְרְיֵנוּ.	Before you, Eternal One our God, will they humble themselves and cherish the dignity of your name.
Vi-kabbelu khullam et 'ol malkhutekha ve-timlokh 'aleihem meheirah le-'olam va-'ed.	וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתֶךָ וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד:	Let all accept the yoke of your reign, that your sovereignty may soon embrace them for evermore.
Ki ha-malkhut shellekha hi u-l-'olemei 'ad timlokh be-khavod.	כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד.	For dominion is yours and for all eternity you will rule with dignity.
Ka-katuv be-toratekha adonai yimlokh le-'olam va-'ed.	כַּכְּתוּב בְּתוֹרַתֶךָ – יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	As it is written in your Torah: “The Eternal will reign forever.” <i>Exodus 15</i>
Ve-ne'emar Vehayah adonai le-melekh 'al kol ha-aretz	וְנֹאמַר – וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ	And as it is said: “The Eternal One will be sovereign over all the earth;
ba-yom ha-hu yihyeh adonai ehad u-shmo ehad.	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד:	on that day the Eternal will be One, whose name will be ‘Oneness.” <i>Zechariah 14</i>

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 וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
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.	וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.	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-ʿalam u-l-ʿalemei ʿalmayya.	יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא:	May God's great name be blessed forever, in all worlds, unto eternity.
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Mourners:

Yitbarakh ve-yishtabbah ve-yitpa'ar	יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפַּאֵר	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	שְׁמֵיה 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,
tushbehata ve-nehemata	תְּשֻׁבְהָתָא וְנִחְמָתָא	praise and consolation
da-amiran be-alma.	דְאִמְרוּן 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-ḥayyim 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	עֹשֶׂה 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 melek ha-'olam
borei peri ha-gafen.

הבדלה

ברוך אתה יהוה
אלהינו מלך העולם
בורא פרי הגפן:

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 melek ha-'olam
borei minei ve-samim.

ברוך אתה יהוה
אלהינו מלך העולם
בורא מיני בשמים:

You abound in blessings, Eternal One
our God, Sovereign of the universe,
who creates fragrant spices.

Barukh atta adonai
eloheinu melek ha-'olam
borei me'orei ha-eish.

ברוך אתה יהוה
אלהינו מלך העולם
בורא מאורי האש:

You abound in blessings, Eternal One
our God, Sovereign of the universe,
who creates the lights of fire.

Barukh atta adonai
eloheinu melek ha-'olam
ha-mavdil bein kodesh le-ḥol
bein or le-ḥoshekh
bein yom ha-shevi'i
le-sheishet yemei ha-ma'aseh.

ברוך אתה יהוה
אלהינו מלך העולם
המבדיל בין קדש לחל
בין אור לחשך
בין יום השביעי
לששת ימי המעשה:

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-ḥol.

ברוך אתה יהוה
המבדיל בין קדש לחל:

Boundless are you, Eternal One,
who distinguishes between sacred and profane.

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:

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

עִם מָשִׁיחַ בֶּן דָּוִד:

Eliyyahu ha-navi, Eliyyahu ha-tishbi,

Eliyyahu ha-gil'adi.

Bimhera ve-yameinu yavo eileinu,

'Im mashi'ah ben David.

Ha-tikvah

Kol 'od ba-leivav penimah

nefesh yehudi homiyah

u-l-fa'atei mizrah kadimah

'ayin le-tziyyon tzofiyah

'od lo avedah tikvateinu

ha-tikvah bat shenot alpayim

li-hyot 'am ḥofshi be-artzeinu

eretz tziyyon vi-rushalayim.

התקווה

כָּל עוֹד בַּלֵּב פְּנִימָה

נֶפֶשׁ יְהוּדֵי הוֹמִיָּה

וּלְפָאֵתֵי מִזְרַח קְדִימָה

עֵין לְצִיּוֹן צוֹפִיָּה

עוֹד לֹא אֲבֵדָה תִּקְוַתֵּנוּ

הַתִּקְוָה בַּת שְׁנוֹת אַלְפִּים

לְהִיּוֹת עַם חֹפְשֵׁי 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



kehillah
SYNAGOGUE



kehillah
SYNAGOGUE



kehillah
SYNAGOGUE