

MORNING BLESSINGS

Morning Prayer

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

The Effect of Prayer

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

—REUVEN HAMMER

Upon entering the synagogue:

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

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

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

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

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

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

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

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

Putting on the Tallit

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

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

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

*Barukh atah Adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivvanu l'hit-atteif ba-tzitzit.*

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

Upon entering the synagogue:

מה־טבו אהליך יעקב, משכנתיך ישראל.
ואני ברב חסדך אבוא ביתך,
אשתחוה אליהיכל־קדשך ביראתך.
יהוה אהבתי מעון ביתך, ומקום משכן כבודך.
ואני אשתחוה ואכרעה, אברכה לפני־יהוה עשי.
ואני תפלתי־לך, יהוה, עת רצון.
אלהים ברב־חסדך, ענני באמת ישעך.

עטיפת טלית

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

ברכי נפשי את־יהוה. יהוה אלהי גדלת מאד, הוד והדר
לכשת. עטה־אור כשלמה, נוטה שמים כיריעה.

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו להתעטף בציצית.

כשם שגופי מתעטף בטלית, כך תתעטף נשמת־י באור
שכינתך.

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

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

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

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

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

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

LET ALL MY BEING PRAISE ברכי נפשי Psalm 104:1–2.

ברכות השחר

MORNING SERVICE

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

Birkhot Ha-shahar has become a generic name for

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

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LET ALL MY BEING PRAISE ברכי נפשי Psalm 104:1–2.

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

THE BODY

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

THE SOUL

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

THE WORLD

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

B'rakhot for the Study of Torah

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

מה יקר חסדך, אלהים, ובני אדם בצל כנפיה יחסיו.
ירון מדשן ביתך, ונחל עדניך תשקם.
כי עמך מקור חיים, באורך נראה אור.
משך חסדך לידעיה, וצדקתך לישרי לב.

ברוך אתה יהוה אלהינו מלך העולם, אשר יצר את האדם בחכמה וברא בו נקבים נקבים חלולים חלולים. גלוי וידוע לפני כסא כבודך שאם יפתח אחד מהם או יסתם אחד מהם אי אפשר להתקיים ולעמד לפניך. ברוך אתה יהוה, רופא כל-בשר ומפליא לעשות.

אלהי, נשמה שנתת בי טהורה היא. אתה בראתה, אתה יצרתה, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד לטלה ממני, ולהחזירה בי לעתיד לבוא. כל-זמן שהנשמה בקרבי, מודה/מודה אני לפניך, יהוה אלהי ואלהי אבותי [ואמותי] רבון כל-המעשים אדון כל-הנשמות. ברוך אתה יהוה, המחזיר נשמות לפגרים מתים.

הריני מקבל/מקבלת עלי מצות הבורא: ואהבת לרעך כמוך.

ברכות התורה

ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו וצונו לעסוק בדברי תורה. והערבנא יהוה אלהינו את-דברי תורתך בפנינו ובפי עמך בית ישראל, ונהיה אנחנו וצאצאינו וצאצאי עמך בית ישראל כלנו יודעי שמך ולומדי תורתך לשמה. ברוך אתה יהוה, המלמד תורה לעמו ישראל.

מה יקר חסדך, אלהים, ובני אדם בצל כנפיה יחסיו. Psalm 38:8-11. These verses speak of God's protection. With their recitation, being enwrapped in the *tallit* becomes an embodiment of the metaphor of being enfolded in God's wings. The *tallit* thus becomes symbolic of the Shekhinah, God's presence.

WHO FASHIONS THE HUMAN BODY WITH WISDOM
אלהי, אשר יצר את-האדם בחכמה וברא בו נקבים נקבים חלולים חלולים. This prayer (Babylonian Talmud, Berakhot 60b) is a *brakhat* to be recited after taking care of bodily functions. Even these private acts become a moment of marvelling at the miracle of creation.

WHO RESTORES THE SOUL TO THE LIFELESS BODY
המחזיר נשמות לפגרים מתים. According to the Rabbis, sleep is a taste of death; thus, when we arise in the morning we recognize the gift of a new day.

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

OUR CHILDREN
והערבנא יהוה אלהינו את-דברי תורתך בפנינו ובפי עמך בית ישראל, ונהיה אנחנו וצאצאינו וצאצאי עמך בית ישראל כלנו יודעי שמך ולומדי תורתך לשמה. Torah is an ongoing process of teaching and learning, from one generation to the next.

VERSES OF SONG

Creator

In praising the Creator, we begin to be in touch with our own selves. We marvel at our being and feel the vitality of our inner lives. Normal speech arises out of images we have of the self; prayerful speech arises out of our sense of mystery, out of our lack of ability to grasp the full extent of the universe and ourselves. What prayer induces is this sense of awe. That is why it is such a special language.

—ABRAHAM ISAAC KOOK
(adapted)

It is customary to stand for the opening and closing b'rakhot of Psukei D'zimra.

Introductory B'rakhah

Praised is God whose word created the world.

Barukh hu.

Glorified is the Author of creation.

Barukh sh'mo.

Revered is God whose decree is fulfillment.

Barukh hu.

Acclaim the One whose mercy envelops the world.

Barukh sh'mo.

Adored is God whose kindness embraces all creatures.

Barukh hu.

Honor the One who rewards those who are reverent.

Barukh sh'mo.

Blessed is God who lives forever, endures eternally.

Barukh hu.

Celebrate the One who redeems and rescues.

Barukh hu.

Praised is God and praised is God's name.

Barukh hu

u-varukh sh'mo.

Barukh atah ADONAI, our God, ruler of time and space, compassionate creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You sovereign, singular, eternal God. Barukh atah ADONAI, Sovereign extolled with songs of praise.

Some congregations select from among the psalms and biblical texts that follow

פסוקי דזמרה

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

ברוך שאמר והיה העולם,
ברוך עשה בראשית,
ברוך אומר ועשה,
ברוך גוזר ומקיים.
ברוך מרחם על הארץ,
ברוך מרחם על הבריות,
ברוך משלם שכר טוב ליראיו,
ברוך חי לעד וקנים לנצח,
ברוך פודה ומציל,
ברוך הוא וברוך שמו.

ברוך אתה יהוה אלהינו מלך העולם. האל האב
הרחמן המהלל בפי עמו, משבח ומפאָר בלשון חסידיו
ועבדיו. ובשירי דוד עבדך נהלך יהוה אלהינו,
בשכחות ובזמרות, נגדלך ונשבחך ונפאָרך ונזכיר
שמך ונמליכך מלכנו אלהינו, יחיד חי העולמים.
מלך משבח ומפאָר עדי עד שמו הגדול. ברוך אתה
יהוה, מלך מהלל בתשבחות.

of Psalms, were included so that each day the Book of Psalms is symbolically completed. Over the centuries other psalms and appropriate biblical selections have been added to Psukei D'zimra, to help us to prepare for the actual service. These passages recall major events in Jewish history and climax with the Song at the Sea, the great hymn of salvation recorded in Exodus 15.

ברוך הוא וברוך שמו. The repetition of the word ברוך (barukh), "blessed," turns this prayer into a poetic imitation of the Bar'khu, which is the formal beginning of the prayer service. The first lines of this poem are found in Midrash Tanna D'vei Elyahu Zuta 4:9 (10th century). Arising in the morning, the poet sees God, the Creator, in all things.

והיה העולם. God is often referred to by the Sages as "the One who spoke and the world came into being." This is based on the creation story in Genesis 1, in which the entire Creation is accomplished by God's spoken fiat. In Pirkei Avot 5:1 we read: "The world was created through ten utterances."

ברוך הוא וברוך שמו. Literally, "blessed is God." In the following line we read: ברוך שמו (barukh sh'mo). "ברוך הוא וברוך שמו" form the phrase שמו שמו שמו, "Praised (Blessed) is God's name." Taken together, these words form the phrase שמו שמו שמו, "Praised (Blessed) is God and blessed is God's name," which is commonly used as a response to hearing the name of God. Different communities recite this poem with a variety of responses.

מהלל בתשבחות. The biblical selections that follow this passage are pre-magnified with songs of praise. Sovereign magnified with songs of praise. They are concluded by a b'rakhah: מלך מהלל בתשבחות, "Sovereign magnified with songs of praise." They are concluded by another b'rakhah: מלך אל חי העולמים, "who delights in the chorus of song." (p. 69) with another b'rakhah, "giving life to all worlds." Nothing in between these two b'rakhot was written by the Sages or liturgical poets; all the selections are biblical.

Day In, Day Out

Day in, day out
I swallow
the beauty of the world
this hungering beauty
My God
open windows within me
to let the world enter
calmly and peacefully
that more of the world
enter
the world that I love
cry over
and love again and again
—MIRIAM BARUCH HALPI

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign;
I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though God's greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory
and of Your wondrous acts.

*People speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness,
and sing of Your righteousness.

*ADONAI is merciful and compassionate,
patient, and abounding in love.*

ADONAI is good to all,
and God's mercy embraces all of creation.

*All of creation acknowledges You,
and the faithful bless You.*

They speak of the glory of Your sovereignty;
and tell of Your might,

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal,
Your dominion endures through each generation.

*ADONAI supports all who falter,
and lifts up all who are bent down.*

The eyes of all look hopefully to You,
and You provide them nourishment in due time.

אשרי יושבי ביתך, עוד יהללוך סלה.
אשרי העם שִׁכְנָה לוֹ, אשרי העם שִׁיהוּה אֱלֹהֵיו.

תהלה לך

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל-יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמֶהֱלָל מְאֹד, וְלִגְדַלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַח מִעֲשִׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.

הִדְר כְּבוֹד הַדּוֹף, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדַלְתְּךָ אֲסַפְּרָנָה.

זָכַר רַב-טוֹבְךָ יְבִיעֵנו, וְצַדִּיקְתְּךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֲרַךְ אַפַּיִם וּגְדֹל-חֶסֶד.

טוֹב־יְהוָה לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.

יִדוּף יְהוָה כָּל-מַעֲשִׂיךָ, וְחִסְדֶּיךָ יִבְרַכְּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרֹתֶיךָ, וְכְבוֹד הַדֶּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל-עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדָר.

סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלִיִּים, וְזוֹקֵף לְכָל-הַכּוֹפְסִים.

עֵינַיִךְ כָּל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.

PSALM 145. This psalm, which was treasured by the Rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period, as attested by the Dead Sea Scrolls, where it appears with a congregational response attached to each verse: "Blessed is Adonai and blessed is God's name."

Psalm 145 begins and ends with personal verses of praise. In the middle verses, the author affirms God's sovereignty, and then immediately connects that affirmation to God's love and compassion.

For synagogue use, Psalm 115:18 was appended to the end, referring to those who are praying in the synagogue. Two additional verses (Psalms 84:5 and 144:15), both of which begin with the word אֲשֶׁרִי (ashrei, "joyous"), were added to the opening, apparently in imitation of the Book of Psalms itself,

which begins with that word. Originally, P'sukei D'imra, the preparatory morning psalms, began here and consisted simply of Ashrei followed by the last five psalms in the Book of Psalms.

Ashrei is an alphabetical acrostic and thus easy to remember, which may help to explain its popularity in Jewish liturgy. Many readers relate to individual verses more than to the literary flow of the whole poem.

MY GOD, MY SOVEREIGN אֱלֹהֵי הַמֶּלֶךְ. The psalmist addresses God directly, not in the third person, establishing a feeling of closeness. On the other hand, the psalmist speaks to God as הַמֶּלֶךְ (ha-meikh), "my sovereign." This tension is one that classical Jewish thinkers constantly seek to maintain.

ADONAI IS MERCIFUL AND COMPASSIONATE יְהוָה רַחוּם וְרַחוּם. Confirmed by the proclamation of God's attributes to Moses: "A God compassionate and merciful" (Exodus 34:6). This psalm paints a picture of a loving God, who cares for all creatures.

ADONAI SUPPORTS ALL WHO FALTER לְכָל הַנִּפְלִיִּים. This verse marks a turning point in the psalm. Until now, the poet has praised God's greatness and splendor; now, the focus shifts to God's concern for those in need. Here, God's sovereignty is primarily manifest in love and care.

You open Your hand,
satisfying all the living with contentment.
ADONAI is righteous in all that is done,
faithful to all creation.

ADONAI is near to all who call,
to all who sincerely call.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.

My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

Justice

A prominent biblical motif is that God is the master of creation and that therefore justice rules. Were there warring divinities of equal power, then the world could become the site of competing heavenly forces, but God's single rule allows justice to be the ultimate principle by which the world exists. The biblical standard of justice is always defined by the treatment of the poor, the weak, the powerless, the infirm, the unprotected. God's care is especially directed toward the most vulnerable, and societies are judged by how they are treated. The lack of justice is the undoing of God's creation.

PSALM 146

Halleluyah! Let my soul praise ADONAI.

I will praise ADONAI all my life,
and sing to my God with all my being.

Put no trust in the powerful, in mortals who cannot save.
Their breath departs, they return to dust,
and that is the end of their grand designs.

Blessed are those whose help is Jacob's God,
whose hope is ADONAI our God,
maker of the heavens and the earth,
the seas and all they contain,
who keeps faith forever,

who brings justice to the oppressed
and provides food for the hungry.

ADONAI frees the bound, ADONAI gives sight to the blind,
ADONAI raises those bowed down, and loves the just.

ADONAI protects the stranger, supports the orphan and widow,
but frustrates the designs of the wicked.

ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!

פֹתַח אֶת־יָדְךָ, וּמַשְׂבִּיעַ לְכָל־חַי רִצּוֹן.
צַדִּיק יְהוָה בְּכָל־דְרָכָיו, וְחַסִּיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְאֲמַת.
רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
תְּהַלֵּל יְהוָה יְדַבְרֵ־פִי,

וְיִבְרַךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. תְּהִלָּים קָמָה

וְאִנְחָנוּ בְּכַרְךָ יְהוָה, מִעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יְהוָה.

ALL THAT IS MORTAL
PSALM 146. Unlike many other psalms that concentrate on Israel, this psalm is universal. There are no references to the Temple, to Israel, or to historical events. God is depicted as the sovereign of the world who cares for all creatures.

PSALM 146. The final five psalms of the Book of Psalms, recited here in sequence, each begin and end with the compound word "Halleluyah." The first of these, Psalm 146, speaks of God's greatness and loving care in remarkably simple yet eloquent language.

THEY RETURN TO DUST
PSALM 146. The imagery is from Genesis, where Adam is told that he "will return to the earth, for from it you were taken for dust you are, and to dust you shall return" (Genesis 3:19).

ADONAI FREES THE BOUND
יהוה מתיר אסורים
"Adonai," the personal name of God, is repeated five times, expressing God's personal interest in the proper treatment of the needy. The qualities attributed to God in this psalm formed the basis of several of the morning *brakhot* (p. 37).

ADONAI PROTECTS THE STRANGER, SUPPORTS THE ORPHAN AND WIDOW
יהוה שמר את־גֵּרִים, יתום ואלמנה יעודד
יהוה שמר את־גֵּרִים, יתום ואלמנה יעודד
In biblical society, these were the three groups least able to defend themselves.

הַלְלוּ־יְהוָה.
הַלְלִי נַפְשִׁי אֶת־יְהוָה.
אֱהַלְלֶה יְהוָה בְּחַיִּי, אֲזַמְרָה לְאֱלֹהֵי בְעוֹדִי.
אֲלֹהֵי־תַבְטָחוּ בְּגִדִיבִים, בְּבֹן־אָדָם שֶׁאֵין לוֹ תְשׁוּעָה.
תִּצַּח רֹחוֹ וְיֵשֶׁב לְאֲדָמָתוֹ,
בַּיּוֹם הַהוּא אֲבָדוּ עֲשֶׂתְנָתָיו.
אֲשֶׁר־י שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל־יְהוָה אֱלֹהָיו.
עֲשֶׂה שְׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם,
הַשֹּׁמֵר אֲמֵת לְעוֹלָם.
עֲשֶׂה מִשְׁפָּט לְעֲשׂוֹקִים, נָתַן לֶחֶם לְרָעִיבִים,
יְהוָה מֵתִיר אֲסוּרִים,
יְהוָה פָּקַח עֵינָם,
יְהוָה זָקַף כַּפּוּפִים,
יְהוָה אֱהָב צַדִּיקִים.
יְהוָה שָׁמַר אֶת־גֵּרִים,
יְתוֹם וְאֶלְמָנָה יַעֲוֹדֵד, וְדָרַךְ רַשְׁעִים יַעֲוֹת.
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךְ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּ־יְהוָה. תְּהִלָּים קָמָה

The Stillness

The Hasidic master Ze'ev Wolf of Zhitomir remarked that two Hebrew words in the concluding *b'rakhah*, commonly pronounced as *shirei zimrah*, "chorus of song," can be vocalized differently and read as *שירי זמרה*, *shayyarei zimrah*, "what is left over from [our] song." God delights equally in the stillness that remains after the words have been recited and the melodies have come to an end. What remains is the love and gratitude in the human heart. That is what God desires most of all.

The Life of the Soul

God does not need our praise. Rather we need to praise God to keep ourselves aware of our blessings and of the presence of God in the world. To become indifferent to the world is to bring about the death of the soul.

—REUVEN HAMMER

GOD, in the fullness of Your power,
GREAT, in accord with your glorious name,
MIGHTY, in all of time,
AWESOME, in your awe-inspiring deeds,

SOVEREIGN,
enthroned on high,
dwelling forever, exalted and holy is Your name—
as the Psalmist has written:
"Sing, O you righteous, to ADONAI;
for the upright, to praise God is lovely."

In the speech of the upright You are exalted,
in the words of the righteous You are blessed,
in the language of the devoted You are sanctified,
and in the midst of the holy congregation You are praised.

So the choruses of the thousands of Your people, the House of Israel, joyously glorify Your name in every generation. For it is the duty of all Your creations, ADONAI our God and God of our ancestors, to acclaim, laud, and glorify You—extolling, exalting, and adding our own praise to the songs of David son of Jesse, Your anointed servant.

May Your name be praised, always and everywhere, our sovereign, God, great and holy. For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You; to ascribe strength and sovereignty, holiness and eternity, to You; to praise and exalt You; to thank and bless You, now and forever.

Barukh atah ADONAI, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

האל בתעצמות עון,
הגדול בכבוד שמך,
הגבור לנצח,
והנורא בנוראותיך.

המלך

יושב על כסא רם ונשא.

שוכן עד, מרום וקדוש שמו.

וקתוב: רננו צדיקים ביהוה, לישירים נאנה תהלה.

בפי ישירים תתרוםם

ובדברי צדיקים תתברך

ובלשון חסידים תתקדש

ובקרב קדושים תתהלל.

ובמקהלות רבבות עמך בית ישראל ברנה יתפאר
שמך מלכנו בכל־דור־ודור. שכן חובת כל־היצורים
לפניך, יהוה אלהינו ואלהי אבותינו [ואמותינו],
להודות להלל לשבח לפאר לרומם להדר לברך
לעלה ולקלס על כל־דברי שירות ותשבחות דוד
בְּיָשִׁי עֲבָדְךָ מְשִׁיחֶךָ.

ישתבח שמך לעד, מלכנו האל המלך הגדול והקדוש
בשמים ובארץ. כי לך נאה, יהוה אלהינו ואלהי
אבותינו [ואמותינו], שיר ושבחה, הלל וזמרה, עד
וממשלה, נצח, גדלה וגבורה, תהלה ותפארת, קדשה
ומלכות. ברכות והודאות מעתה ועד עולם.
ברוך אתה יהוה, אל מלך גדול בתשבחות,
אל ההודאות, אדון הנפלאות, הבורח בשיירי זמרה,
מלך אל חי העולמים.

appear in this order; in Ashkenazic tradition, the word order normally spells only Isaac, but for the High Holy Days, the order is rearranged to spell Rebecca as well, perhaps because on the first day of Rosh Hashanah we read of Isaac's birth, and on the second day of Rebecca's.

MAY YOUR NAME BE PRAISED. This *b'rakhah* marks the completion of P'sukei D'zimra (Verses of Song), which began with the opening *b'rakhah* שאמר ברוך שאתה "Praised be the One," p. 47. The two *b'rakhot* are considered complementary and one is not recited without the other.

האל. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God recited in the first paragraph of the Amidah: האל הגדול הגבור והנורא, "Great, mighty, awe-inspiring, God," and added one more description declaring God's sovereignty: המלך.

המלך. On Shabbat the formal morning service begins with the leader chanting, שוכן עד "dwelling forever," but on the High Holy Days, the leader begins one line earlier with the word "Sovereign," המלך, with the special High Holy Day melody, since God's rule and judgment are essential images of the High Holy Day liturgy. In many communities the leader chants the opening words from the back of the synagogue and then proceeds to the front lectern.

SING. Psalm 33:1.

IN THE SPEECH OF THE UPRIGHT, YOU ARE EXALTED בפי ישירים תתרוםם. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second and third words of each line are acrostics spelling out the names Isaac and Rebecca in Hebrew. In Sephardic tradition, the words always

THE SH'MA AND ITS BLESSINGS

The Call to Worship Together

Prayer provides a moment when we may search our selves and discover our innermost being. Even the most meditative of world religions emphasize the need for prayer to take place in the midst of a congregation. Paradoxically, when we are with others, silently accompanied by them, we become less fearful of entering into ourselves, as the knowledge of our common quest gives us strength.

It is as if we can find the courage to fully plumb the depths of our own selves only when we know that our private meditations are echoed in the hearts of those who surround us. Our common humanity is the foundation of prayer.

Prayer

Prayer is the microcosm of the soul. It is the whole soul in one moment; the quintessence of all our acts; the climax of all our thoughts.

—ABRAHAM JOSHUA HESCHEL

Bar'khu: The Call to Worship Together

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

Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

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

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

First B'rakhah before the Sh'ma: The Creation of Light

On Rosh Hashanah:

Barukh atah ADONAI, our God, ruler of time and space, forming light and creating darkness, bringing harmony while creating all.

On Yom Kippur:

Barukh atah ADONAI, our God, ruler of time and space, who opens the gates of mercy, giving light to those who await Your forgiveness, forming light and creating darkness, bringing harmony while creating all.

Both services continue:

The eternal light is found in the treasury of life. God said, "Let there be light from the darkness," and so it was.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

קריאת שמע וברכותיה

We rise. Leader:

ברכו את־יהוה המברך.

Congregation, then the leader repeats:

† ברוך יהוה המברך לעולם ועד.

On Rosh Hashanah:

ברוך אתה יהוה אלהינו מלך העולם, יוצר אור ובורא חשך עשה שלום ובורא את־הכל.

On Yom Kippur:

ברוך אתה יהוה אלהינו מלך העולם, הפותח לנו שערי רחמים ומאיר עיני המהכים לסליחתו, יוצר אור ובורא חשך, עשה שלום ובורא את־הכל.

Both services continue:

אור עולם באוצר חיים, אורות מאפל אמר ויהי.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

BAR'KHU: THE CALL TO WORSHIP TOGETHER בָּרְכוּ. The congregation is called together as a minyan by the leader and, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAYER IS DIRECTED המברך. The Jerusalem Talmud explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 11c).

FORMING LIGHT יוצר אור. This opening *b'rakhah* before the Sh'ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn of sunlight and of a new day. Many psalms speak of heavenly bodies, stars and planets, praising God; later liturgists attached this idea to prophetic visions of angels singing the praise of God each morning. The break of dawn is then imagined as a chorus of song in which we join, and the flow and changes of time are felt as miracles we experience.

FORMING LIGHT AND CREATING DARKNESS הַשֵּׁךְ וְבוֹרֵא חֹשֶׁךְ. This prayer is adapted from a verse in Isaiah (45:7), which reads: *עֲשֵׂה שְׁלוֹם וְבוֹרֵא רָע*, "makes peace and creates evil." The prophet insists that both good and evil come from the one God. But the prayer focuses on all for which we can be thankful, beginning with the light that makes life possible.

WHO OPENS THE GATES OF MERCY הַמִּתְחֵל לְנוֹרָה. While Rosh Hashanah is the Day of Judgment, Yom Kippur is seen as a day of mercy. In this verse, recited only on Yom Kippur, God is pictured as opening the gates of mercy, along with opening the gates of light.

THE ETERNAL LIGHT אור עולם. This line is a fragment of an ancient *piyyut* written by one of the earliest liturgical poets, Yose ben Yose; the rest of the poem is now lost to us. The traditional melody with which it is usually sung is based on phrases of Kol Nidrei. The fragment reflects the rabbinic legend that the original light of creation is preserved in God's treasury for the use of the righteous in the world to come, and that the light we experience is but a substitute for the supernal light that awaits us (Babylonian Talmud, Hagigah 12a).

INTRODUCTION TO THE RECITATION OF THE SH'MA. Shaharit, the morning service, always includes two central moments, the first of which is the recitation of the Sh'ma. *B'rakhah* surrounding the Sh'ma serve to interpret the themes of the biblical verses that make up the Sh'ma itself. Two *b'rakhah* precede the Sh'ma. The first reflects on the morning light and the wonder of creation. The second acknowledges God's love of the people Israel as manifested through the gift of the teachings of Torah. A single *b'rakhah* follows the Sh'ma and speaks of redemption, a theme introduced in the third paragraph of the Sh'ma.

5 God's Love

You were God and we were Israel, God alone and lonely people, long ago.

You loved us with God's love and You taught us how to respond to You.

Through mitzvot, recollections, celebrations, Torah.

They are the light of our eyes, the uniqueness of our being.

In the joy of them You have drawn us close to You.

In the truth of them we have discovered You, the only One.

We are together still.

You respond to every people in Your chosen way; with Your love You have chosen to respond to us.

With our love, we offer You our praise.

—RICHARD LEVY

Unify Our Hearts

There was once a pious Jew who prayed that he be saved from *pizzur ha-nefesh* (literally, "scattering of the soul"), becoming unfocused, fragmented, not being centered, being "all over the place." Such is the inescapable outcome of trying to own too many things in too many places all at the same time. Since God's oneness is the root of all being, then to join oneself with God is to unify oneself. . . . Consider that the source of our alienation from God's commandments and even from God lies in our personal disintegration, our fragmentation. Our brokenness is overcome by saying *ehad*, "One." By reflecting on God's unity, we begin to recover our own.

—Z'EV WOLF OF ZHITOMIR
(trans. Lawrence Kushner and Nehemia Polen)

Second B'rakhah before the Sh'ma:
God's Great Love

You have loved us deeply, ADONAI our God, and shown us boundless compassion.

Avinu Malkeinu, for the sake of our ancestors who trusted in You and whom You taught the laws of life, be gracious to us as well, and instruct us.

Compassionate Creator, care for us: Allow our hearts to understand and discern; to hear, study, and teach; to observe, fulfill, and perform with love all the teachings of Your Torah. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other peoples and tongues, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. *Barukh atah ADONAI*, who lovingly cares for the people Israel.

Ahavah rabbah ahavtanu Adonai eloheinu, hemlah g'dolah vi-teirah hamalta aleinu. Avinu malkeinu, ba-avur avoteinu [v'imnoteinu] she-bat'hu v'kha va-t'lam'deim hukkei hayyim, kein t'honneinu u-t'lam'deinu. Avinu ha-av ha-rahaman, ha-m'raheim, raheim aleinu v'tein b'libbeinu l'havin u-l'haskil lishmo-a l'ilmod u-l'lamed lishmor v'lo-asot u-l'kayyem et kol divrei talmud toratekha b'ahavah. V'ha-eir eineinu b'toratekha v'dabbeik libbeinu b'mitzvotekha v'yahaid l'vaveinu [ahavah u-l'yir-ah et sh'mekha v'lo neivosh l'olam va-ed.

אהבה רבה אהבתנו, יהוה אלהינו,
חמלה גדולה ויתרה חמלת עלינו.
אבינו מלכנו, בעבור אבותינו [ואמותינו] שבטחו בך
ותלמדם חקי חיים, כן תחננו ותלמדנו.
אבינו, האב הרחמן, המרחם, רחם עלינו ותן בלבנו
להבין ולהשכיל, לשמע, ללמד וללמד, לשמר ולעשות
ולקים את כל דברי תלמוד תורתך באהבה.
והאר עינינו בתורתך,
ודבק לבנו במצותיך,
ויחד לבבנו לאהבה וליראה את שמך,
ולא נבוש לעולם ועד.
כי בשם קדשך הגדול והנורא בטחנו,
נגילה ונשמחה בישועתך.

Some gather their tzitzit before reciting this line:

והביאנו לשלום מארבע כנפות הארץ,
ותוליכנו קוממיות לארצנו,
כי אל פועל ישועות אתה,
ובנו בחרת מקלעם ולשון,
וקרבתנו לשמך הגדול סלה באמת,
להודות לך ולחידך באהבה.
ברוך אתה יהוה, הבוחר בעמו ישראל באהבה.

that study is intimately linked with action—indeed, that study should lead to action.

TORAH תורה. The word "Torah" encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus the Rabbis of the Talmud spoke of the Written Torah and the Oral Torah, the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to "whatever new teaching a student of wisdom might impart until the end of time." In this paragraph of the liturgy, "Torah" is given the widest meaning: the laws of life—all those teachings that instruct us in a full and ethical life.

GATHERING THE TZITZIT. In the later Middle Ages, the phrase "bring us safely from the four corners of the earth" evoked the four corners of the *tallit*. As they recited these words, some Jews used to gather together the four *tzitzit* from their *tallit*, these words, some Jews used to gather together the four *tzitzit* from their *tallit*, symbolizing Israel's unity and ingathering (which God has promised in the Bible to initiate if Jews lead lives of holiness and mitzvot). They would hold their *tzitzit* through the third paragraph of the Sh'ma, where the word *tzitzit* is mentioned three times. As they recited each instance, they would kiss their *tzitzit*. Many Jews today observe this custom, indicating that they have lovingly undertaken to observe these words of Torah.

YOU HAVE LOVED US DEEPLY רבה אהבה רבה. The root אהב, "love," appears six times on this page. The contemporary commentator Reuven Hammer points out that three of them speak of our love of God, and three of God's love for us. While reciting this *b'rakhah*, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh'ma: "You shall love Adonai your God."

AVINU MALKEINU אבינו מלכנו. Literally, "our father, our king." The pairing of these two words emphasizes that God is at once both intimate and distant. The word *av*, "father," suggests the image of God as "source" or "progenitor," and therefore may also be translated as "creator."

TO UNDERSTAND AND DISCERN; TO HEAR, STUDY, AND TEACH; TO OBSERVE, FULFILL, AND PERFORM לקבין ולהשכיל לשמע ללמד וללמד לשמר ולעשות ולקים. This word order implies

Monotheism

Monotheism is the capacity to glimpse the One in and through the changing forms of the many, to see the whole in and through infinite images. "Hear, O Israel": despite the fractured, scattered, and conflicted nature of our experience, there is a unity that embraces and contains our diversity and that connects all things to each other.

—JUDITH PLASKOW

Witnessing

Why are the last letter of the first word of the Sh'ma, the *sh*, and the last letter of the last word, *ah*, enlarged, when they are written in the Torah? Together they form the word *shah*, "witness," as Isaiah says about Israel, "You are my witnesses" (43:10). By reciting the Sh'ma, we become witnesses to God's existence.

The Blessing of the Priests before the Sh'ma

The priests in the Temple would say the following *b'rakhah* before the Sh'ma: May the One who dwells in this House always grant you love, harmony, peace, and friendship.

—JERUSALEM TALMUD, BERAKHOT

Love of God

Once the Baal Shem Tov became so depressed that he thought, "I have no share in the world to come." And then he said to himself, "If I love God, what need have I of paradise?" —A HASIDIC TALE

Recitation of the Sh'ma

If there is no minyan, add these words: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone, *Sh'ma yisra-el Adonai eloheinu Adonai ehad.*

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

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

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

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

V'ahavta eit Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eilleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinnantam l'vanekha v'dibbarta bam, b'shiv't'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shantam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

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

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

קריאת שמע

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

שמע ישראל יהוה אלהינו יהוה אחד:

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

ברוך שם כבוד מלכותו לעולם ועד.

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

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

inscription on the mezuzah when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on (r'fillin), phylacteries.

If YOU WILL HEAR AND OBEY THESE WORDS OF MINE UPON YOUR HEART AND UPON YOUR SOUL, THEN I WILL GRANT THE RAIN FOR YOUR LAND IN SEASON, RAIN IN AUTUMN AND RAIN IN SPRING. YOU SHALL GATHER IN YOUR GRAIN AND WINE AND OIL—I WILL ALSO PROVIDE GRASS IN YOUR FIELDS FOR CATTLE—AND YOU SHALL EAT AND BE SATISFIED. TAKE CARE LEST YOUR HEART BE TEMPTED, AND YOU STRAY TO SERVE OTHER GODS AND BOW TO THEM. THEN ADONAI'S ANGER WILL FLARE UP AGAINST YOU, AND GOD WILL CLOSE UP THE SKY SO THAT THERE WILL BE NO RAIN AND THE EARTH WILL NOT YIELD ITS PRODUCE. YOU WILL QUICKLY DISAPPEAR FROM THE GOOD LAND THAT ADONAI IS GIVING YOU.

SH'MA YISRAEL. Rabbinic literature refers to the Sh'ma as originally a *K'rah*, a reading of a passage of the Torah. Later it became a meditation as well—a way of focusing on the "oneness" of God, so much so that for some it became a heightened moment to experience a mystical union with God.

NO MINYAN. When there is no minyan, and therefore no official prayer leader, we add the three words *אל מלך נאמן*, "God is a faithful sovereign," the initial letters of which form an acrostic of the word "amen."

PRaised IS THE NAME. This phrase is not part of the biblical text but was the customary response of the people to the recitation of the Sh'ma by the priests in the Temple. During the year, it is recited softly, in order not to imply that it has the same holiness as the words of the Torah itself. But on Yom Kippur, when the people Israel pray in purity, they may recite their response out loud.

INSCRIBE THEM UPON THE DOORPOSTS. The observant Jew lives a life surrounded by the Sh'ma, reciting it in the morning upon arising and at night before going to sleep, walking past its

Sin and Punishment

The overarching theme of the second paragraph of the Sh'ma is that history is not chaotic. Actions do have consequences. Individuals may not find a direct relation between behavior and just or unjust outcomes, but the course of history frequently illustrates that moral corruption leads to the downfall of even the greatest powers.

The text of the second paragraph of the Sh'ma speaks of group responsibility; interestingly, it emphasizes our relationship to the earth.

In our time, the fate of our planet is not only an issue of individual concern or responsibility, but also has become a global matter. How we collectively respond to this problem will affect every life on the planet.

Redemption

The end of the Exodus story, entering the promised land, was present at the beginning as a hope and an aspiration. . . . God said, "I will bring you into a land flowing with milk and honey," and also said, "You shall be to Me a kingdom of priests and a holy nation." The land is the opposite of Egyptian bondage: free farming instead of slave labor. . . . The kingdom is the opposite of Egyptian corruption: holiness instead of idolatry. Both these promises require human cooperation.

—MICHAEL WALZER
(adapted)

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over the earth. Deuteronomy 11:17-21

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

Numbers 15:37-41

Truly—

this teaching is

constant, well-founded and enduring,
righteous and trustworthy,
beloved and cherished,
desirable and pleasing,
awe-inspiring and majestic,
well-ordered and established,
good and beautiful,
and so incumbent on us forever.

Truly, the God of the universe, our sovereign, is the protector of Jacob and the shield of our deliverance. In each generation God is present, God's name endures, God's throne is established, and God's sovereignty and faithfulness abide forever; God's teaching is living and enduring, truthful and beloved throughout all time. As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, our children, and all the future seed of the House of Israel who serve You. Whether in ancient time, or in future time, it is a good, enduring teaching, a constant truth, a never-changing principle.

Truly, You are ADONAI our God and the God of our ancestors, our sovereign and our ancestors' sovereign, our redeemer and our ancestors' redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ: דברים י"א י"ב-כ"א

וַיֹּאמֶר יְהוָה אֱלֹהֵימֶשָׁה לְאֹמֶר: דָּבַר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם
לְדֹרֹתָם וְנָתַנוּ עַל-צִיצִית הַכֶּנֶף פִּתּוּל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרָיִם לְכַבֵּבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת
לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר ט"ו ל"ז-מ"א

אֱמֶת

וַיִּצַיב וַנְּכֹון

וְקִים וְיִשָּׂר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנֶחְמַד וְנֶעִים וְנוֹרָא
וְאֲדִיר וּמִתְקָן וּמִקְבָּל וְטוֹב וְיִפָּה הַדְּבָר הַזֶּה עֲלֵינוּ
לְעוֹלָם וָעֶד.

אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מְגֹן יִשְׁעֵנוּ.

לְדֹר וָדֹר הוּא קִים וְשֵׁמוֹ קִים, וְכִסְאוֹ נִכּוֹן וּמְלִכוּתוֹ
וְאֶמוּנָתוֹ לְעַד קִימָת. וְדִבְרָיו חַיִּים וְקִימִים, נֶאֱמָנִים

וְנֶחְמָדִים, לְעַד וְלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ

[וְאֶמוּנָתֵנוּ] וְעֲלֵינוּ, עַל כְּנִינוּ וְעַל דֹּרוֹתֵינוּ, וְעַל

כָּל-דֹּרוֹת יִרְעֵי יִשְׂרָאֵל עֲבָדָי. עַל הָרַאשׁוֹנִים וְעַל

הָאַחֲרוֹנִים דְּבַר טוֹב וְקִים לְעוֹלָם וָעֶד.

אֱמֶת וְאֶמוּנָה חֵק וְלֹא יַעֲבֹר.

אֱמֶת שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

[וְאֶמוּנָתֵנוּ], מְלַכְנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאֶמוּנָתֵנוּ], גְּאֻלְנוּ

גְּאֻל אֲבוֹתֵינוּ [וְאֶמוּנָתֵנוּ], יוֹצְרֵנוּ, צוּר יִשׁוּעָתֵנוּ, פְּדוּתֵנוּ

וּמִצְלֵנוּ מֵעוֹלָם שְׁמֵךְ, אִין אֱלֹהִים זוֹלָתָךְ.

צִיצִית. The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word *tzitzit* may derive from *tzitz*, a garment worn by the High Priest and tied in back with a *תְּכֵלֶת*, a "thread of blue." On it were the words *קָדַשׁ לִירֵהוּ אֲדוֹנָי*, "holy before Adonai." Wearing the *tzitzit* (literally, the "little *tzitz*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into high priests.

BROUGHT YOU OUT OF THE LAND OF EGYPT הוֹצֵאתִי מֵאֶרֶץ מִצְרַיִם. The Exodus serves as the paradigmatic, ongoing model for the search for freedom, and when we recall the Exodus, we continue to hope that our own true freedom will be achieved.

TRULY. אֱמֶת. This word may be read as the acknowledgment of all that has gone before. That is: all that we have recited is true. Thus, the next paragraph makes explicit some of the affirmations implied in the Sh'ma and spells out a Jewish creed, with each assertion preceded by the word *אֱמֶת*. Additionally, the word *אֱמֶת* may be attached to the last two words of the Sh'ma and be read as a description of God: the essence of God is truth—absolute truth may be elusive to us, but God is the ultimate knower of truth. This reading is based

(continued)

Pharaoh

The Hasidic master Jacob Joseph of Polnoye taught that we each have within us a pharaoh—the hard one, the cruel one, the one who is closed to empathy and faith. When we are able to find and uproot the pharaoh who strangles us from within, that is the beginning of our liberation, our truly becoming whom we need to be.

What the Exodus Taught

So pharaonic oppression, deliverance, Sinai, Canaan are still with us, powerful memories shaping our perceptions of the political world. The “door of hope” is still open; things are not what they might be—even when what they might be isn’t totally different from what they are. . . . We still believe, or many of us do, what the Exodus first taught, or what it has commonly been taken to teach, about the meaning and possibility of politics and about its proper form: first, that wherever you live, it is probably Egypt; second, that there is a better place, a world more attractive, a promised land; and third, that “the way to the land is through the wilderness.” There is no way to get from here to there except by joining together and marching.

—MICHAEL WALZER

Our homage is to God on high who is ever praised. Moses, Miriam, and the people Israel joyfully sang this song to You:

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

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

At the edge of the sea, the redeemed sang a new song of praise to Your name. Together, as one, they thanked You and acclaimed Your sovereignty, saying:

“ADONAI will reign forever and ever.”

Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
In fulfillment of Your promise,
redeem Judah and the people Israel.

Our redeemer is called *Adonai Tz'va-ot*,
the Holy One of the people Israel.

Tzur yisra-el, kumah b'ezrat yisra-el,

u f'deih khi-n'umekha

y'hudah v'yisra-el.

Go-aleinu Adonai Tz'va-ot sh'mo, k'dosh yisra-el.

Barukh atah ADONAI, who liberated the people Israel.

The Silent Amidah for Rosh Hashanah may be found on page 11.

The Silent Amidah for Yom Kippur may be found on page 213.

◀ תהלות לאל עליון ברוך הוא ומברך. משה ומרים
ובני ישראל לך ענו שירה בשמחה רבה, ואמרו כלם:

מי-כמכה באלם יהוה, מי כמכה נאדר בקדש,
נורא תהלת, עשה פלא.

◀ שירה חדשה שבחו גאולים לשמך על שפת הים,
יחד כלם הודו והמליכו ואמרו:

יהוה ימלך לעולם ועד.

צור ישראל,

קומה בעזרת ישראל,

ופדה כנאמך יהודה וישראל.

גאלנו, יהוה צבאות שמו, קדוש ישראל.

ברוך אתה יהוה, גאל ישראל.

The Silent Amidah for Rosh Hashanah may be found on page 11.
The Silent Amidah for Yom Kippur may be found on page 213.

שירה חדשה.

According to the liturgical scholar Yosef Heinemann, just as mystics of the first millennium added the song of the angels—the Kedushah, “holy, holy, holy...”—to the *b'rakhot* before the Sh'ma, they also added this central quotation from Israel's Song at the Sea (Exodus 15:11) following the Sh'ma, thus surrounding the recitation of the Sh'ma with song. Through the recitation of the Sh'ma, our song and the angels' song become a chorus of melody and harmony, a signal of redemption.

יהוה WILL REIGN forever and ever. *Exodus 15:18.*

STRONGHOLD OF THE PEOPLE ISRAEL צור ישראל. We have translated the Hebrew word *tzur* as “stronghold,”

rather than its more literal meaning, “rock.” In ancient times, a fortress was built on a high rocky hill, thus the stronghold was atop the *tzur*, and the two were identified by the same word. With this usage in mind, the Psalmist speaks of God as our fortress or stronghold. Maimonides, relating to the more literal translation, asks: Why is God called צור, “rock”? He suggests that a possible meaning is that God is to be compared to a quarry, and we are all hewn from God's rock (*Guide to the Perplexed*, part 1, chapter 16).

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

OUR REDEEMER גאלנו. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL גאל ישראל. This *b'rakhot*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, *Pesahim* 170b).

SH'MA AND THE AMIDAH. The Babylonian Talmud links this last *b'rakhot* of the Sh'ma, mentioning God's redeeming the people Israel from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (*Berakhot* 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from Egyptian slavery.

THE SILENT AMIDAH

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

—ISAAC ARAMA

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

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

—A HASIDIC TEACHING

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

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

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

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

First B'rakhah: Our Ancestors

Version with Patriarchs:

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

Version with Patriarchs and Matriarchs:

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

תפילת העמידה בלחש

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

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

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

אֲדַנִּי שְׁפִתֵי תִפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Version with Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ
בְּאַהֲבָה.

Version with Patriarchs:

† בְּרוּךְ אַתָּה יְהוה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הַגָּדוֹל
הַגִּבּוֹר הַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה
הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

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

ADONAI, OPEN MY LIPS תִּפְתַּח אֲדַנִּי שְׁפִתֵי תִפְתַּח. Psalm 5:17, where prayer is exalted over sacrifice.

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

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

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

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

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

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

Immortality

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

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

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

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

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

—ROBERT SCHEINBERG

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

Version with Patriarchs:

You are the sovereign
who helps and saves and
shields.

† *Barukh atah ADONAI*,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

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

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

Second B'rakhah: God's Saving Care

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

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

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

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

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

Third B'rakhah: God's Holiness

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

זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי בְּחַיִּים,
וְקִבְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְּרוּךְ אַתָּה יְהוָה, מְגֹן
אֲבֹרָהּ וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְּרוּךְ אַתָּה יְהוָה, מְגֹן
אֲבֹרָהּ.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקִים
אֲמוּנָתוֹ לִישׁוּנֵי עַפְרָה. מִי כִמּוֹךְ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה
לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כִמּוֹךְ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֹאמְן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוּשִׁים בְּכָל־יוֹם
יְהִלְלוּךָ, סֵלָה.

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

SHIELD OF ABRAHAM מְגֹן אֲבֹרָהּ. After Genesis 15:1.

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

SUPPORT THE FALLING מִי כִמּוֹךְ נוֹפְלִים. After Psalm 145:14.

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

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

BRINGS DEATH AND LIFE מְחַיֶּה וּמְתִיר. Samuel 2:6.

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כִמּוֹךְ הַרְחָמִים. Jewish mystical tradition highlights

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

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

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

May All Be Bound Together

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

All Wickedness Will Disappear

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

—BABYLONIAN TALMUD, BERAKHOT

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

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

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

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

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

Barukh atah ADONAI, the Holy Sovereign.

ובכן תן פחדך יהוה אלהינו על כל־מעשיך
ואימתך על כל־מה־שבראת,
וייראוך כל־המעשים
וישתחוּו לפניך כל־הברואים,
ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם,
כמו שידענו יהוה אלהינו שהשלטון לפניך,
עז בידך וגבורה בימינך,
ושמך נורא על כל־מה־שבראת.
ובכן תן כבוד יהוה לעמך,
תהלה ליראיך ותקווה לדורשיך,
ופתחון פה למיחלים לך,
שמחה לארצך וששון לעירך
וצמיחת קרן לדוד עבדך,
ועריכת נר לכוֹרשי משיחך, במהרה בימינו.

ובכן צדיקים יראו וישמחו
וישרים יעלו,
וחסידים ברנה יגילו,
ועולתה תקפץ־פיה
וכל־הרשעה כלה כעשן תכלה,
כי תעביר ממשלת זדון מן הארץ.
ותמלך אתה יהוה לבדך על כל־מעשיך,
בהר ציון משכן כבודך
ובירושלים עיר קדשך,
ככתוב בדברי קדשך:
ימלך יהוה לעולם, אלהיך ציון לדר ודר, הללויה.
קדוש אתה ונורא שמך, ואין אלוה מבלעדריך,
ככתוב: ויגבה יהוה צבאות במשפט, והאל הקדוש
נקדש בצדקה, ברוך אתה יהוה, המלך הקדוש.

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

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

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

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

(adapted from Reuben Hammer)

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

THE LIGHT OF DAVID See Psalm 132:17.

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

ADONAI WILL REIGN FOREVER. Psalm 146:10.

You Have Chosen Us

"Never doubt that a small group of thoughtful, committed people can change the world," Margaret Mead once said. "Indeed, it is the only thing that ever has." Judaism is about changing the world. That statement would seem too grand, even absurd, if history did not show that Judaism has indeed changed the world. . . . The idea of mission is at the heart of the concept of chosenness. To be chosen is not to be better than others. To be chosen is to have a mission to improve the world and to feel that when we slight that task or abandon it, we are renegeing on our deep purpose. There have been times of persecution and difficulty when Jews, powerless and besieged, have interpreted chosenness as meaning that they are better than those who victimize them. But that is the message of chosenness disfigured by the ugliness of history. And even under such conditions, Judaism did not insist that only its adherents could be saved or that only Jews were under the care of Providence. In the face of a world that often told them they had to convert in order to be saved, Judaism declared, in the words of the Rabbis, that "the righteous of all nations have a share in the world to come."

—DAVID WOLPE (adapted)

Fourth B'rakhah: The Holiness of Rosh Hashanah

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

AT THE CONCLUSION OF SHABBAT:

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

All services continue:

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

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

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

CALLING US BY YOUR GREAT AND HOLY NAME ושמך הגדול והקדוש עלינו קראת. The name "Israel" means "wrestling with God" (Genesis 32:28). Our relationship with God is part of our self-definition as Jews.

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

AT THE CONCLUSION OF SHABBAT:

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

All services continue:

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

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה, וירצה וישמע, ויפקד ויזכר זכרונו ופקדוננו, וזכרון אבותינו [ואמותינו], וזכרון משיח בן-דוד עבדך, וזכרון וירושלים עיר קדשך. וזכרון כל-עמך בית ישראל לפניך לפליטה לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום הזכרון הזה. זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, ובדבר שועה ורחמים חוס וחנו, ורחם עלינו והושיענו, כי אלף עינינו, כי אל מלך חנון ורחום אתה.

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

What Do I Want?

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

—BAHA'Y IBN FAKUDA

Fiery Offerings

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

—THE ZOHAR

Your Miracles

That Accompany Us Each Day

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

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

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

Fifth B'rakhah: The Restoration of Zion

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

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

Sixth B'rakhah:

Gratitude for Life and Its Blessings

f We thank You,

You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation.

From one generation to the next we thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing.

We have always placed our hope in You.

אלהינו ואלהי אבותינו [ואמותינו].
מלך על כלהי'עולם כלו בכבודך
והנשא על כלהי'ארץ ביקרך.
והופע כהדר גאון עוןך
על כלי'ושבי תבל ארצך.
וידע כלהי'פעול כי אתה פעלתו
ויבין כלהי'צור כי אתה יצרתו,
ויאמר כל אשר נשמה באפו:
יהוה אלהי ישראל מלך, ומלכותו בכל משלה.

אלהינו ואלהי אבותינו [ואמותינו]. [רצה במנוחתנו]
קדשנו במצותיך. ותן חלקנו בתורתך, שבענו מטובך
ושמחנו בישועתך [והנחילנו, יהוה אלהינו, באהבה
וברצון שבת קדשך, ונגוחו בה ישראל מקדשי שמך]
וטהר לבנו לעבדך באמת, כי אתה אלהים אמת,
ודברך אמת וקיים לעד. ברוך אתה יהוה, מלך על כל-
הארץ. מקדש [השבת ו] ישראל יום הזכרון.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם, והשב
את-העבודה לדביר ביתך, [ואשי ישראל]
ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד
עבודת ישראל עמך.

ותחזינה עינינו בשוךך לציון ברחמים.
ברוך אתה יהוה, המחזיר שכינתו לציון.

ו מודים אנחנו לך, שאתה הוא יהוה אלהינו
ואלהי אבותינו [ואמותינו] לעולם ועד,
צור חיינו מגן ישענו אתה הוא.
לדור ודור נודה לך ונספר תהלתך על חיינו המסורים
בידך. ועל נשמותינו הפקודות לך. ועל נסיון שבכל-יום
עמנו, ועל נפלאותיך וטובותיך שבכל-עת,
ערב ובקר וצהרים.
הטוב, כי לא כלו רחמיו, והמרחם, כי לא תמו חסדיך.
מעולם קוינו לך.

RESTORE WORSHIP TO YOUR SANCTUARY הוסיף ליהוה את העבודה לדביר ביתך. According to the Babylonian Talmud, "Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God" (Berakhot 12b). The destruction of the Temple in Jerusalem, first by the Babylonians in 586 B.C.E. and then by the Romans in 70 C.E., were cataclysmic events in early Jewish history. The prayer for restoration of the Temple service expresses longing to recover the sense of immediate connection with God that is believed to have characterized the Temple service.

FIERY OFFERINGS הָאֵשׁ הַיִּשְׂרָאֵלִי. The phrase "fiery offerings" originally referred to the sacrifices in the Temple, but later medieval and Hasidic commentators understood it as a description of the intensity of religious fervor required of true prayer. It is as if to say, "May our prayers have the same meaning and effect as burnt offerings once did for our ancestors."

YOUR DIVINE PRESENCE הַשְּׂכִינָה. The Hebrew word shekhinah has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word shekhinah is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.

The Blessing of Shalom

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

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

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

—HERSHEL J. MATT

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

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

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

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

Seventh B'rakhah: Prayer for Peace

In the evening, we say:

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

In the morning, we say:

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

All services continue:

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

Barukh atah ADONAI, who brings peace.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

וּכְתוּב לַחַיִּים טוֹבִים כְּלַבְנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה.

וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאֲמוֹת.

הָאֵל יְשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סְלָה.

‡ בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שִׁמְךָ וְלִךָ נְאֻה לְהוֹדוֹת.

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

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאֶחָד בָּאוֹר פְּנִיךָ, כִּי בָאוֹר פְּנִיךָ נִתַּתְּ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכֻל־עֵת וּבְכֻל־שָׁעָה בְּשִׁלּוּמֶךָ.

All services continue:

בְּסִפּוֹר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרֻזָּה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים וְלְשִׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

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

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

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

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

Personal Prayers Concluding the Amidah

On the first day the following may be added:

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

On the second day the following may be added:

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

On Rosh Hashanah morning, continue on page 81.

On the first day the following may be added:

אלהי נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל־החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען ימינך, עשה למען קדשתך, עשה למען תורתך. למען יחלצון ידיך, הושיעה ימינך ועניי. יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי. עשה שלום במרוכמי, הוא יעשה שלום עלינו, ועל כל־ישראל [ועל כל־יושבי תבל] ואמרו: אמן.

On the second day the following may be added:

יהי רצון מלפניך יהוה אלהי ואלהי אבותי [ואמותי], יוצר בראשית, כשם שהמצאת עולמך ביום זה ונתיחדת בעולמך ותלית בו עליונים ותחתונים במאמריך, כן ברחמיך הרבים תיחד לבבי ולבב כל־עמך בית ישראל לאהבה וליראה את־שמך. והאר עינינו במאור תורתך, כי עמך מקור חיים, באורך נראה אור. וקנו לראות כאור הצפון לצדיקים לעתיד לבוא. יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

On Rosh Hashanah morning, continue on page 81.

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

יהיו לרצון
Psalm 19:15.

FOR IN YOUR LIGHT DO WE
SEE LIGHT נראה אור
Psalm 36:10.

Translation:

Hin'ni:
Here I Stand

Here I stand, impoverished in merit, trembling in the presence of the One who hears the prayers of Israel. Even though I am unfit and unworthy for the task, I come to represent Your people Israel and plead on their behalf. Therefore, gracious and merciful ADONAI, awe-inspiring God of Abraham, Isaac, and Jacob, of Sarah, Rebecca, Rachel, and Leah, I pray that I might successfully seek compassion for myself and those who send me.

Charge them not with my sins and let them not bear the guilt of my transgressions, though I have sinned and transgressed. May they not be shamed for my deeds, and may their deeds cause me no shame. Accept my prayer as if it were uttered by one worthy of

this task, a person of good repute, whose voice is sweet and whose nature is pleasing to all. Quiet what might trouble me. May our faith in You be accepted lovingly and may Your love cover over our sins. Transform our afflictions and those of all Israel to joy and gladness, life and peace. Love integrity and peace and may there be no obstacles confronting my prayer.

May it be Your will, ADONAI, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awe-inspiring, transcendent God, who responded to Moses, saying, "I will be there with you, in the way that I will be there with you," that my prayer reach Your throne, through the merit of all honest, righteous, and devout people, and for the sake of Your glory. Praised are You, merciful God, who hears prayer.

HIN'NI: THE PRAYER OF A FEMALE LEADER:

הנני הענייה ממעש, נרעש ונפחדת מפחד יושב תהלות ישראל, באתי לעמוד ולהתחנן לפניך על עמך ישראל אשר שלחוני, אף על פי שאיני כדאית והגונה לך. לכן אבקש ממך, אלהי אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי רבקה, אלהי רחל, ואלהי לאה, יהוה יהוה, אל רחום וחנון, אלהי ישראל, שדי איום ונורא, היה נא מצליח דרכי אשר אני הולכת, לעמד ולבקש רחמים עלי ועל שולחי.

וְנָא אֵל תַּפְשִׁיעַם בְּחַטָּאתַי וְאֵל תַּחֲיִבֵם בְּעוֹנוֹתַי, כִּי חוֹטָאת וּפּוֹשַׁעַת אֲנִי. וְאֵל יִקְלְמוּ בַּפְּשָׁעַי וְאֵל יְבוֹשׂוּ בִי וְאֵל אֲבוֹשָׂה בָהֶם. וְקַבֵּל תְּפִלְתִּי כַתְּפֶלֶת רִגְלָה וְקוֹלָה נְעִים וּפְרָקוּ נְאֻה וּמַעֲרֵב בְּדַעַת עִם הַבְּרִיּוֹת. וְתַגְעַר בְּשִׁטְן לְבַל יִשְׁטִינֵנִי. וְיִהְיֶה נָא דִגְלָנוּ עֲלֶיךָ אֶהְבֵּה וְעַל כָּל־פְּשָׁעִים תִּכְסֶּה בְּאַהֲבָה. וְכָל־צָרוֹת וְרַעוֹת הַפְּךְ־לָנוּ וְכָל־יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשִׁלוֹם. הָאֲמַת וְהַשְׁלוֹם אֶהְבּוּ, וְלֹא יִהְיֶה שׁוֹם מִכְשׁוֹל בַּתְּפִלְתִּי.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה, אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְּקָה רַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, אֱהִיָּה אֲשֶׁר אֱהִיָּה, שֶׁתְּבוֹא תְּפִלְתִּי לְפָנֶיךָ כְּסָא כְבוֹדֶךָ, בְּעִבּוֹר כָּל־הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים וְהַיִּשְׂרָיִם, וּבְעִבּוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה.

HIN'NI: THE PRAYER OF A MALE LEADER:

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

וְנָא אֵל תַּפְשִׁיעַם בְּחַטָּאתַי וְאֵל תַּחֲיִבֵם בְּעוֹנוֹתַי, כִּי חוֹטָא וּפּוֹשַׁע אֲנִי. וְאֵל יִקְלְמוּ בַּפְּשָׁעַי וְאֵל יְבוֹשׂוּ בִי וְאֵל אֲבוֹשָׂה בָהֶם. וְקַבֵּל תְּפִלְתִּי כַתְּפֶלֶת רִגְלִי וְקוֹלוֹ נְעִים וּפְרָקוּ נְאֻה וּמַעֲרֵב בְּדַעַת עִם הַבְּרִיּוֹת. וְתַגְעַר בְּשִׁטְן לְבַל יִשְׁטִינֵנִי. וְיִהְיֶה נָא דִגְלָנוּ עֲלֶיךָ אֶהְבֵּה וְעַל כָּל־פְּשָׁעִים תִּכְסֶּה בְּאַהֲבָה. וְכָל־צָרוֹת וְרַעוֹת הַפְּךְ־לָנוּ וְכָל־יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשִׁלוֹם. הָאֲמַת וְהַשְׁלוֹם אֶהְבּוּ, וְלֹא יִהְיֶה שׁוֹם מִכְשׁוֹל בַּתְּפִלְתִּי.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה, אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְּקָה רַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, אֱהִיָּה אֲשֶׁר אֱהִיָּה, שֶׁתְּבוֹא תְּפִלְתִּי לְפָנֶיךָ כְּסָא כְבוֹדֶךָ, בְּעִבּוֹר כָּל־הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים וְהַיִּשְׂרָיִם, וּבְעִבּוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה.

HIN'NI. The responsibility of the leader in the High Holy Day services is especially weighty, for unlike Shabbat and festival prayers, the prayers of these days, occurring as they do only once a year, are less familiar to the congregation. In the Middle Ages, when most of the congregation did not possess a prayerbook, leading the congregation in prayer was an even weightier task. Thus, there developed the tradition of the leader privately praying that the service might be conducted properly: that the people be inspired and that God be moved by the pleas of the congregation. There are many such prayers, called *r'shuyot*—the particular *r'shut* printed here was one most often recited in Eastern Europe. It was composed in the 16th century and its author is unknown. Originally the prayer was recited silently by the leader; and even today, when it has become a public statement in musical form, some portion of it is recited meditatively and quietly.

ONE WORTHY OF THIS TASK. An early citation in the Talmud declares that the person leading the congregation in prayer on a solemn day ought to be someone who is *ragil*. The Talmud then lists the qualities that a *ragil* should have, and the poet has included many of these here (Babylonian Talmud, Taanit 16a).

GOOD REPUTE (נָא). This unusual Hebrew phrase is defined in the Talmud by Abbaye (late 3rd century, Babylonia) as one about whom nothing bad has been said (Babylonian Talmud, Taanit 16a).

REPETITION OF THE AMIDAH

Prayer

Prayer takes the mind out of the narrowness of self-interest, and enables us to see the world in the mirror of the holy.

—ABRAHAM JOSHUA HESCHEL

God of Our Ancestors

As Jews on a religious quest, we recognize that we are, first of all, inheritors. Our spiritual vocabulary, our values, the lives that we lead are pathways built on markers laid down by those who came before us. Beginning on the roads that they surveyed, we are each able to proceed on our own religious journey. Surely, if we grow at all religiously, we will end up in a different place than they; but as we look back, we will always be reminded that it was possible for us to begin on our way because of the journey they undertook.

We rise as the ark is opened.

As I proclaim God's name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

Version with Patriarchs:

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

Version with Patriarchs and Matriarchs:

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

Inspired by the insight of sages
and the teachings of those who acquired wisdom,
I open my lips in prayer and supplication
to entreat the sovereign of all sovereigns,
the supreme ruler.

The ark is closed.

תפילת העמידה-חזרת הש"ץ

We rise as the ark is opened.

כי שם יהוה אקרא, הבו גדל לאלהינו.
אדני שפתי תפתח, ופי יגיד תהלתך.

Version with Patriarchs and Matriarchs:

ברוך אתה יהוה,
אלהינו ואלהי אבותינו
[ואמותינו]. אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות, ומביא גואל
לבני בניהם למען שמו
באהבה.

Version with Patriarchs:

ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב, האל
הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות, ומביא גואל
לבני בניהם למען שמו
באהבה.

מסוד חכמים ונבונים,
ומלמד דעת מבינים,
אפתחה פי בתפלה ובתחנונים,
לחלות ולחנן פני מלך מלכי המלכים
ואדוני האדונים.

The ark is closed.

אלהי אברהם . . . אלהי שרה ואלהי יעקב. The tradition of reciting the names of each of the patriarchs originates with God's own speech: at the burning bush, God begins addressing Moses by saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob." Some congregations add the names of the four matriarchs at the beginning of this *b'rakhah*, because of their significance as founders of our people, and as part of our effort to reclaim and honor women as role models of faith.

INSPIRED BY THE INSIGHT OF SAGES. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day's themes. The reference to "sages" and "those who acquired wisdom" is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah's *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations. Its words to continue to have meaning as the leader's personal plea for inspiration to guide the congregation appropriately—a poignant reminder of the leader's responsibility as one who represents the congregation before God.

THE READER'S REPETITION OF THE AMIDAH. In the ancient and medieval synagogue, the silent Amidah was repeated aloud by the service leader since individual prayerbooks were virtually unknown through the first millennium. Even as manuscript copies became more available in the latter half of the Middle Ages, they were largely the possession of the wealthy, and most ordinary people still did not have access to one. The reader's repetition was especially important and became an occasion for poetic embellishments of the standard prayer. The Rosh Hashanah additions emphasize the themes of God's sovereignty and the judgment that is effected on this day. Interestingly, Maimonides (Egypt, 12th century) favored abolishing the silent Amidah and retaining only a reader's repetition, since he felt that the recitation of both was prompting too much chatter and disturbance during the repetition.

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.
*Zokhreinu l'hayyim, melekh hafeitz ba-hayyim,
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs:
You are the Sovereign
who helps and saves and
shields.

*Barukh atah ADONAI,
Shield of Abraham.*

Version with Patriarchs and Matriarchs:
You are the Sovereign who
helps and guards, saves and
shields.

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

*This World and
the Next*

One way to think of life
and death as mentioned
in this *b'rakhah* is to
contemplate our own
continuous spiritual
death and rebirth.
Simhah Bunam, a
Hasidic master, taught:
A person is always pass-
ing through two doors:
out of this world and into
the next, and out and in
again.

Second B'rakhah: God's Saving Care

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

You sustain the living through love,
and with great mercy give life to the dead.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

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

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rahamim rabbim,
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato
li-sheinet afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'hayyeih u-matzmi-ah y'shu-ah.*

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

Version with Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
כְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם וּפּוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
כְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אַבְרָהָם.

REMEMBER US לַחַיִּים. On
the Days of Awe, we pray
for the gift of life and
consider how to live fully
and responsibly. This brief
prayer is the first of four
additions to the Amidah
on the ten days of the High
Holy Day season. Each of
its four phrases ends with
the word חַיִּים (*hayyim*),
"life."

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

GUARDIAN OF SARAH וּפּוֹקֵד
שָׂרָה. The phrase is based
on Genesis 21:1, the Torah
reading for the first day of
Rosh Hashanah, describ-
ing Sarah's pregnancy with
Isaac as an expression of
God's care and protection.
The Jewish people who
stand here today are the
fulfillment of the promise
of God to Abraham and
Sarah.

YOU SUPPORT THE FALLING
וּמוֹשִׁיעַ נֹפְלִים. For centuries,
human rulers have defined
"power" as the ability to
exert control over others,
often through the threat

of physical injury. Power was—and in many
places around the world, continues to be—
measured by the ability to overcome a strong
enemy, or to enfeeble and imprison others. In
this *b'rakhah*, the definition of power is the
opposite: God's power is manifest through
hesed, love and kindness, especially to those
who are most vulnerable: the fallen, the sick,
and the bound.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מַחִיָּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְכַלְכֵל חַיִּים בְּחֶסֶד,
מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקִים אֲמוֹנֹתַי לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֵה לָךְ,
מֶלֶךְ מֵמִית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה.

ב

And so, let us declare ADONAI our sovereign!

ADONAI reigns! ADONAI has reigned!
Adonai melekh! Adonai malakh!
ADONAI will reign forever and ever!
Adonai yimlokh l'olam va'ed!

All those who dwell on high announce God's glory:

ADONAI reigns!
Adonai melekh!

All those who dwell on earth offer blessings:

ADONAI has reigned!
Adonai malakh!

Those above and those below raise up their voices, exalting God:

ADONAI will reign!
Adonai yimlokh!

ADONAI reigns! ADONAI has reigned!
ADONAI will reign forever and ever!
Adonai melekh! Adonai malakh! Adonai yimlokh l'olam va'ed!

All the angels on high skillfully acclaim:

ADONAI reigns!

All earthly rulers offer words of praise:

ADONAI has reigned!

Those above and those below acknowledge with certainty:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!
ADONAI will reign forever and ever!

All powerful forces on high sing:

ADONAI reigns!

All mortals vigorously declare:

ADONAI has reigned!

Those above and those below harmoniously recite:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!
ADONAI will reign forever and ever!

All holy beings sanctify God with holiness:

ADONAI reigns!

All the communities of worshippers truthfully declaim:

ADONAI has reigned!

Those above and those below peacefully proclaim:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!
ADONAI will reign forever and ever!

All the fiery sparks are renewed each morning, saying:

ADONAI reigns!

All those treasured from on high whisper quietly:

ADONAI has reigned!

Those above and those below join in reciting
the threefold sanctification:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!
ADONAI will reign forever and ever!

ב

ובכן נמליכך יהוה מלך
יהוה מלך, יהוה מלך, יהוה ימלך לעולם ועד.

יהוה מלך. כל-שנאני שחק באמר מאדירים.

יהוה מלך. כל-שוכני שקט בברכה מברכים.

יהוה ימלך. אלו ואלו בגבה מגדילים.

יהוה מלך, יהוה מלך, יהוה ימלך לעולם ועד.

יהוה מלך. כל-מלאכי מעלה בדעה מדגלים.

יהוה מלך. כל-מושלי מטה בהלל מהללים.

יהוה ימלך. אלו ואלו בודאי מודים.

יהוה מלך, יהוה מלך, יהוה ימלך לעולם ועד.

יהוה מלך. כל-עריצי עליונים בזמר מזמרים.

יהוה מלך. כל-עוברי עולמים בחיל מחסנים.

יהוה ימלך. אלו ואלו בטעם מטכסים.

יהוה מלך, יהוה מלך, יהוה ימלך לעולם ועד.

יהוה מלך. כל-קדושי קדוש בקדשה מקדישים.

יהוה מלך. כל-קבוצי קהל בקשט מקשטים.

יהוה ימלך. אלו ואלו בנעם מנעימים.

יהוה מלך, יהוה מלך, יהוה ימלך לעולם ועד.

יהוה מלך. כל-חשמלי זקים לבקרים מתחדשים.

יהוה מלך. כל-תרשישי גבה בדממה מלחשים.

יהוה ימלך. אלו ואלו בשלוש משלשים.

יהוה מלך, יהוה מלך, יהוה ימלך לעולם ועד.

tion of verses of praise that, according to the prophets Isaiah and Ezekiel, were overheard from God's ministering angels (Isaiah 6:3; Ezekiel 3:12). This poem, by Simon ben Isaac ben Abun of Mayence (11th century), was modeled after a similar poem by Elazar Kallir (5th–6th century). The poem combines three biblical references to the Divine: "Adonai reigns" (Psalm 96:1), "Adonai has reigned" (1 Chronicles 16:31), and "Adonai will reign forever and ever" (Exodus 15:18).

ALL THOSE WHO DWELL ON EARTH כל-שוכני שקט. Literally, "All those who dwell in quietness," a poetic reference to earth found in the Book of Job (37:17).

THE THREEFOLD SANCTIFICATION כל-שלוש משלטים. The daily recitation of the Kedushah is seen as the unification of heaven and earth. This piyyut was originally composed as introduction to the Kedushah, as were all the piyyutim in this section.

ADONAI REIGNS מלך יהוה. In each stanza of this piyyut (five of which are presented here, out of the twelve stanzas in the entire poem), the first line describes how the angels and celestial beings proclaim God's praise. The second line refers to the praise of God that originates from mortals on earth, and the third line emphasizes that heaven and earth together extol God. The final stanza, however, is ambiguous, and its second line, *kol tarshishei govah*, is understood by some translators and commentators as a reference to the heavenly sphere but by others as a reference to the earthly sphere. (*Tarshish* is the name of one of the precious stones in the High Priest's breastplate [Exodus 28:20, 39:13].) The distinction between heavenly and earthly creatures seems to fade away by the end of the poem, as both groups come together to praise God. The final phrase, *b'shillush m'shal'shim*, "recite the threefold sanctification," is a reference to Isaiah 6:3, the verse at the centerpiece of the Kedushah: "Holy, holy, holy is Adonai Tz'va'ot," which is pointedly described as recited by both angels and humans. This joint praise by divine and earthly beings is the hallmark of the Kedushah, the core of which is the human articula-

God's Justice

Upon setting out to create the world, God thought: If I create the world through My attribute of mercy, then sinners will be plentiful; if I create the world through My attribute of justice, then how will the world endure? I will create the world with a mixture of both attributes and hope that it will be able to endure.

—MIDRASH
GENESIS RABBAH

Human Justice

The words in Scripture "justice, justice shall you pursue" (Deuteronomy 16:20) were interpreted in the following way by the Hasidic master Jacob Isaac, the Seer of Lublin: When you believe that you are wholly just and need not strive further, then justice cannot be ascribed to you. You must constantly pursue justice and never stand still; and in your own eyes, you must always be like a newborn child who has not yet achieved anything at all—that is truly the pursuit of justice.

ג

We recite each line and the leader repeats it.

And so, let all crown You, Sovereign,
the ultimate arbiter of justice,

who probes all hearts on the Day of Judgment,
and reveals what is hidden, with justice;

*who is the voice of truth on the Day of Judgment,
and pronounces rules of justice;*

who is wise and acts lovingly on the Day of Judgment,
and remembers the covenant, while dispensing justice;

*who has compassion for all creation on the Day of Judgment,
and purifies the faithful with justice;*

who knows our thoughts on the Day of Judgment,
and overcomes anger with justice;

*who is clothed in righteousness on the Day of Judgment,
and whose forgiveness of wrongdoing is a hallmark of justice;*

who is revered in praises on the Day of Judgment,
and exonerates us as an exercise of justice;

*who responds to those who cry out on the Day of Judgment,
and demonstrates mercy in justice;*

who discerns all mysteries on the Day of Judgment,
and holds close those who serve God with justice;

*who has compassion for the people Israel on the
Day of Judgment,*

and guards those who love God, with justice;

and who upholds those who trust wholeheartedly in the Divine,
on the Day of Judgment.

L'vokhe'n l'avot b'yom din

L'doveir meisharim b'yom din

L'vatik v'oseh hesed b'yom din

L'homeil ma'asav b'yom din

L'yodei-a mahashavot b'yom din

L'loveish tz'dakot b'yom din

L'nora t'hillot b'yom din

L'oneh l'kor'av b'yom din

L'tzofeh mistarot b'yom din

L'raheim ammo b'yom din

L'tomeikh l'mimav b'yom din.

l'goleh amukkot ba-din.

l'hogeh dei-ot ba-din.

l'zokheir b'r'ito ba-din.

l'taheir hosav ba-din.

l'khoveish ka'aso ba-din.

l'moheil avonot ba-din.

l'solei ah la-amusav ba-din.

l'fo-eil rahamav ba-din.

l'koneh avadav ba-din.

l'shomeir ohavav ba-din.

We recite each line and the leader repeats it.

ובכן לך הכל יכתירו

לאל עורך דין

לבוהן לַבְּבוֹת בְּיוֹם דִּין.

לדובר מישרים בְּיוֹם דִּין.

לזתיק ועושה חסד בְּיוֹם דִּין.

לחומל מעשיו בְּיוֹם דִּין.

ליודע מחשבות בְּיוֹם דִּין.

ללובש צדקות בְּיוֹם דִּין.

לנורא תהלות בְּיוֹם דִּין.

לעונה לקוראיו בְּיוֹם דִּין.

לצופה נסתרות בְּיוֹם דִּין.

לרחם עמו בְּיוֹם דִּין.

לתומך תמימיו בְּיוֹם דִּין.

ג

ARBITER OF JUSTICE עוֹרֵךְ דִּין. This short piyyut by Elazar Kallir (the Land of Israel, 5th–6th century) contains the first enunciation in the liturgy of the major High Holy Day theme of God as the judge of the world.

VOICE OF RIGHTEOUSNESS לְזִתִּיק וְעוֹשֵׂה חֶסֶד מִיִּשְׁרָיִם Isaiah 33:15, where the phrase refers to a righteous person (and not God). In the mind of the poet, righteous behavior is godly behavior.

WHO IS WISE AND ACTS LOVINGLY ON THE DAY OF JUDGMENT לְזִתִּיק וְרַחֵם לְיוֹם דִּין. The Hebrew word *din*, translated here as "judgment" or "justice" depending on the context, is one of the most heavily weighted words in the

Jewish tradition. It usually connotes God's quality of strict judgment and the insistence on holding us to high standards of behavior. Indeed, this piyyut begins with an imposing, even intimidating tone, but soon the theme of God's compassion enters. God's judgment is then depicted as tempered with love and therefore redemptive.

WHO REMEMBERS THE COVENANT WHILE DISPENSING JUSTICE לְזוֹכֵר בְּרִיתוֹ בְּדִין. In the Book of Exodus, when God is enraged at the people Israel after the golden calf episode and declares an intention to destroy them, Moses reminds God of the covenant that God had established with Abraham, Isaac, and Jacob—and God relents (Exodus 32:13). Thus, reminding God of the covenant supports the argument that the people Israel must be judged for life in the coming year.

EXONERATES US לְסוֹלַח לְעַמּוּסָיו. Literally, "forgives the carried ones." This is a reference to Isaiah 46:3, which uses a maternal image to describe God's relationship with Israel ("carried since the womb").

HOLDS CLOSE THOSE WHO SERVE GOD WITH JUSTICE לְקוֹנֵה עֲבָדָיו בְּדִין. More literally, "who acquires servants via justice." When we act justly, we serve the Divine.

Angelic Behavior

The Rabbis ask: "How do we know that angels respect and love one another and are, in fact, more humble than humans? When they open their mouths to recite, one angel says to the other: 'You begin, for you are greater than I.'"

—AVOT D' RABBI NATAN

The Kedushah

Now, may our sanctification rise up to You, for You, our God, are sovereign.

Let us hallow Your name in this world as it is hallowed in the high heavens, as Isaiah wrote of his vision, Each cried out to the other:

"Holy, holy, holy is Adonai Tz'va-ot, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

Then in thunderous voice, rising above the chorus of s'rafim, other heavenly beings cry out words of blessing:

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

Barukh k'vod Adonai mi-m'komo.

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day, and throughout all time. May You be exalted and sanctified in Jerusalem, Your city, from generation to generation, forever and ever. May our eyes behold Your dominion, as described in the songs of praise offered to You by David, anointed to proclaim Your just rule:

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah! *Yimlokh Adonai 'olam, elohayikh tzityyon 'ldor va-dor, hal'luyah.*

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

We are seated.

קדושה

ובכן ולך תעלה קדושה, כי אתה אלהינו מלך.

נקדש את שמך בעולם, כשם שמקדישים אותו בשמי מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמר: קדוש, קדוש, קדוש יהוה צבאות, מלא כלי הארץ כבודו.

אז בקול רעש גדול אדיר וחזק משמיעים קול, מתנשאים לעמת שרפים, לעמתם ברוך יאמרו: ברוך כבוד יהוה ממקומו.

ממקומך מלכנו תופיע, ותמלך עלינו, כי מחכים אנחנו לך. מתי תמלך בציון, בקרוב בימינו, לעולם ועד תשכון. תתגדל ותתקדש בתוך ירושלים עירך, לדור ודור ולנצח נצחים. ועיינינו תראינה מלכותך, כדבר האמור בשירי עזר, על ידי דוד משיח צדקך: ימלך יהוה לעולם, אלהיך ציון לדר ודר, הללויה.

לדור ודור נגיד גדלך, ולנצח נצחים קדשתך נקדיש. ושבחך אלהינו מפנינו לא ימוש לעולם ועד, כי אל מלך גדול וקדוש אתה.

We are seated.

THE WHOLE WORLD IS FILLED WITH GOD'S GLORY! ליל כל הארץ כבודו. There are two contrasting themes in the Kedushah: God is to be found everywhere, and God is hidden from us. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God's absence is terribly palpable.

"PRAISED IS ADONAI'S GLORY WHEREVER GOD DWELLS" ברוך כבוד יהוה ממקומו. Ezekiel heard this cry as he was carried away by the wind transporting him to preach to the exiles in Babylonia (3:12).

WILL REIGN FOREVER ימלך. Every Kedushah of the Amidah ends with this verse proclaiming God's sovereignty (Psalm 146:10).

KEDUSHAH קדושה. In this ancient prayer, composed by Jewish mystics, we pattern our praise after the angelic glorification of God. The Kedushah of the Amidah occurs in many different versions, but always contains three biblical quotations: "Holy, holy, holy" (Isaiah 6:3), "Praised is Adonai's glory wherever God dwells" (Ezekiel 3:12), and "Adonai will reign forever" (Psalm 146:10). The prayers surrounding these verses vary. On weekdays, they are brief; on Shabbat and holy days, they are more elaborate. Antiphonal proclamations of God's holiness are recited only in the presence of a minyan. (adapted from Ravver Hammer)

HOLY קדוש. The words uttered by the angels that Isaiah (6:3) recorded when he had an overwhelming experience of being in the very presence of God surrounded by angelic hosts. Holiness is God's essential quality, a quality of which humans can partake when dedicated to God and when acting in imitation of God's mercy and love.

Many Faiths, One God

Is it really our desire to build a monolithic society: one party, one view, one leader, and no opposition? Is religious uniformity desirable or even possible? . . . Does not the task of preparing the Kingdom of God require a diversity of talents, a variety of rituals, soul-searching as well as opposition?

Perhaps it is the will of God that in this eon there should be diversity in our forms of devotion and commitment to God.

—ABRAHAM JOSHUA
HESCHEL

U-v'khein—ADONAI our God,
instill Your awe in all You have made,
and fear of You in all You have created,
so that all You have fashioned revere You,
all You have created bow in recognition,
and all be bound together, carrying out Your will
wholeheartedly.

For we know that true sovereignty is Yours,
power and strength are in Your hands,
and Your name is to be revered beyond any of Your creations.

U-v'khein—Bestow honor to Your people, ADONAI,
praise to those who revere You,
hope to those who seek You,
recognition to those who await You,
joy to Your land, and gladness to Your city.

Simhah l'artzekha v'sason l'trekha
May the light of David, Your servant, dawn,
and the lamp of the son of Jesse, Your anointed,
be kindled speedily in our day.

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

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.

As it is written in the Book of Psalms:
"ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!"

Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

ובכן תן פחדך יהוה אלהינו על כל־מעשיך
ואימתך על כל־מה־שבראת,
וייראוך כל־המעשים
וישתחוּוּ לפניך כל־הברואים,
ויעשו כלם אגדה אחת
לעשות רצונך בלבב שלם,
כמו שידענו יהוה אלהינו שהשלטון לפניך,
עז בידך וגבורה בימינך,
ושמך נורא על כל־מה־שבראת.

ובכן תן כבוד יהוה לעמך
תהלה ליראיך ותקוה לדורשיך
ופתחון פה למיחלים לך,
שמחה לארצך וששון לעירך
וצמיחת קרן לדוד עבדך
ועריכת נר לבן־ישי משיחך,
במהרה בימינו.

ובכן צדיקים יראו וישמחו
וישרים יעלו,

וחסידים ברגה יגילו,
ועולתה תקפץ־פיה
וכל־הרשעה כלה כעשן תכלה,
כי תעביר ממשלת זדון מן הארץ.

ותמלך אתה יהוה לבדך על כל־מעשיך
בהר ציון משכן כבודך
ובירושלים עיר קדשך,
בכתוב בדברי קדשך:
ימלך יהוה לעולם, אלהיך ציון לדור ודור, הללויה.

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

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

ימלך ADONAI WILL REIGN
יהוה *yimlokh Adonai*.
Psalm 146:10.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-astm, aseih immanu tz'dakah va-hesed v'hoshi-einu.

AVINU MALKEINU: ALTERNATE VERSION

Avinu Malkeinu, we have sinned in Your presence.

Our creator, who blesses us, we have no sovereign but You.

Our redeemer, who guards us, act kindly, in keeping with Your name.

You who seek us out and sustain us, make this new year a good one for us.

You who are our glory, our savior, annul every harsh decree against us.

Ancient One, our rescuer, nullify the designs of our foes.

Provider, our refuge, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

You who are our strength, who gives us life, rid us of every oppressor and adversary.

You who purify us and have mercy on us, forgive and pardon all our sins.

You who form us and instruct us, return us to Your presence, fully penitent.

You who establish us and provide for us, send complete healing to the sick among Your people.

You, our beloved, who raised us, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

אבינו מלכנו! עשה למען הרוגים על שם קדשך.

אבינו מלכנו! עשה למען טבוחים על יחודך.

אבינו מלכנו! עשה למען באי באש ובמים על

קדוש שמך.

אבינו מלכנו! עשה למענך אם לא למעננו.

אבינו מלכנו! חננו ועננו, כי אין בנו מעשים,

עשה עמנו צדקה וחסד והושיענו.

אבינו מלכנו! חטאנו לפניך.

בוראנו מברכנו, אין לנו מלך אלא אתה.

גואלנו משמרנו, עשה עמנו למען שמך.

דורשנו מפרנסנו, חדש עלינו שנה טובה.

הודינו מושיענו, בטל מעלינו כל-גזרות קשות.

ותיקנו מפלטנו, בטל מחשבות שונאינו.

זננו מנוסנו, פלה דבר וחרב ורעב ושבי ומשחית ועון

ושמד מבני בריתך.

חסנו מחיינו, הפר עצת אויבינו.

טהורנו מרחמנו, סלח ומחל לכל-עוונותינו.

יוצרנו מלמדנו, החזירנו בתשובה שלמה לפניך.

כוננו מכלכלנו, שלח רפואה שלמה לחולי עמך.

לבובנו מגדלנו, זכרנו בזכרון טוב לפניך.

אבינו מלכנו, כתבנו בספר חיים טובים.

אבינו מלכנו, כתבנו בספר גאולה וישועה.

אבינו מלכנו, כתבנו בספר פרנסה וכלכלה.

אבינו מלכנו, כתבנו בספר זכות.

אבינו מלכנו, כתבנו בספר סליחה ומחילה.

אבינו מלכנו. The images of God as "our father" (*avinu*) and "our sovereign" (*malkeinu*) are central to much of the High Holy Day liturgy. Yet these images may not have the same resonance for us as they once did for our ancestors. At the same time, the tradition is filled with many different metaphors for God. Therefore we offer this alternative version, featuring a variety of imagery. Its synonyms and metaphors for God are mostly taken from usages in other parts of the liturgy. Its alphabetical listing conveys the idea that we grasp the ineffable God through an infinite number of images.

5 When we really begin a new year it is decided, and when we actually repent it is determined:

who shall be truly alive and who shall merely exist; who shall be happy and who shall be miserable;

who shall attain fulfillment in their day and who shall not attain fulfillment in their day;

who shall be tormented by the fire of ambition and who shall be overcome by the waters of failure;

who shall be pierced by the sharp sword of envy and who shall be torn by the wild heast of resentment;

who shall hunger for companionship and who shall thirst for approval;

who shall be shattered by the earthquake of social change and who shall be plagued by the pressures of conformity;

who shall be strangled by insecurity and who shall be stoned into submission;

who shall be content and who shall wander in search of satisfaction;

who shall be serene and who shall be distraught;

who shall be at ease and who shall be afflicted with anxiety;

who shall be poor in their own eyes and who shall be rich in tranquility;

who shall be brought low with futility and who shall be exalted through achievement.

But repentance, prayer, and good deeds have the power to change the character of our lives. Let us resolve to repent, to pray, and to do good deeds so that we may begin a truly new year.

Third B'rakhah: God's Holiness

May our sanctification ascend to You,
for You are our Sovereign, God.

U-NETANEH TOKEF—THE SACRED POWER OF THE DAY

The ark is opened.

Let us speak of the sacred power of this day—profound and awe-inspiring. On it, Your sovereignty is celebrated, and Your throne, from which You rule in truth, is established with love. Truly, You are Judge and Prosecutor, Expert, and Witness, completing the indictment, bringing the case, and enumerating the counts. You recall all that is forgotten, and will open the book of remembrance, which speaks for itself, for our own hands have signed the page.

The great shofar will be sounded and the still small voice will be heard.

Angels will be alarmed, seized with fear and trembling, declaring, "This very day is the Day of Judgment"—for even the hosts of heaven are judged; no one is innocent in Your sight. All that lives on earth will pass before You like a flock of sheep. As a shepherd examines the flock, making each sheep pass under the staff, so You will review and number and count, judging each living being, determining the fate of everything in creation, inscribing their destiny.

On Rosh Hashanah it is written, and on the Fast of the Day of Atonement it is sealed!—

B'rosh ha-shanah yikkateivun, u-v'yom tzom kippur yeihateimun.

How many will pass on, and how many will be born;
who will live and who will die;
who will live a long life and who will come to an untimely end;
who will perish by fire and who by water; who by sword and who by beast; who by hunger and who by thirst; who by earthquake and who by plague.
who will be strangled and who will be stoned;
who will be at peace and who will be troubled;
who will be serene and who will be disturbed;
who will be tranquil and who will be tormented;
who will be impoverished and who will be enriched;
who will be brought low, and who will be raised up.

ובכן ולך תעלה קדשה, כי אתה אלהינו מלך.

The ark is opened.

ונתנה תקף קדשת היום, כי הוא נורא ואיום. ובו תנשא מלכותך, ויכון בחדס כסאך, ותשב עליו באמת. אמת כי אתה הוא דין ומוכיח, ויודע ועד, וכותב וחותם, וסופר ומונה, ותזכור כל-הנשקחות. ותפתח את-ספר הזכרונות, ומאלוי יקרא, וחותם יד כל-אדם בו.

ובשופר גדול יתקע, וקול דממה דקה ישמע. ומלאכים יחפזון, וחיל ורעדה יאחזון, ויאמרו הנה יום הדין, לפקוד על צבא מרום בדין, כי לא יזכו בעיניך בדין. וכל-באי עולם יעברון לפניך כבני מרון. כבקרת רועה עדרו, מעביר צאנו תחת שבטו, כן תעביר ותספור ותמנה, ותפקוד נפש כל-חי, ותחתוך קצבה לכל-בריה. ותכתוב את-גזר דינם.

בראש השנה יכתבון, וביום צום כפור יחתמון.

כמה יעברון וכמה יבראון.

מי יחיה, ומי ימות.

מי בקצו, ומי לא בקצו.

מי באש, ומי במים.

מי בחרב, ומי בחיה.

מי ברעב, ומי בצמא.

מי ברעש, ומי במגפה.

מי בחניקה, ומי בסקילה.

מי ינוח, ומי ינוע.

מי ישקוט, ומי יטרף.

מי ישלו, ומי יתסר.

מי יעני, ומי יעשיר.

מי ישפל, ומי ירום.

THE "GREAT SHOFAR" WILL BE SOUNDED גדול בשופר גדול יתקע. In a remarkable exercise of poetic license, the anonymous author of this treasured High Holy Day prayer has transformed the prophetic image of the end of days to today. Isaiah, preaching in Jerusalem in the eighth century B.C.E., had predicted (27:15) that those exiled from the northern kingdom of Israel—the ten lost tribes—would return, and all the nations would gather on God's holy mountain. Later interpreters, from Second Temple times on, understood this as a vision of final redemption, a time of final judgment. In this prayer, judgment is not of an end time but in the present—now, even as we pray.

ON ROSH HASHANAH IT IS WRITTEN בראש השנה יכתבון. This image of God writing each person's fate in a book appears already in the Jerusalem Talmud (Rosh Hashanah 13).

WHEN WE REALLY BEGIN. Written by Stanley Rabinowitz and adapted by Shamai Kanter and Jack Riemer.

פיוט למוקף
של ראש השנה
ואיך אתה קובט
מלמעלה? מותח
עוד שנה?

ואיך אתה סופר
אותנו, כמו כבשים
פועים
קרבים אליך, לבמה?
ומה אתה אומר
עלינו

על העץ, ועל הפרו,
ועל העוף,
ועל החיה, והבהמה?
ואיך אתה מונה
אותנו לפניך
בחגים של השנה?

על איזה תשריף
דברת?!! וכמה
תבקש?
ואיך אתה מדליק
אותנו? את מי תורק
למים קודם? ומי
ראשון יפל לאש?
ומה קטוב לך למעלה,
במטותא.

על שבעים מיתות
בית דין?
ומה הפעם תחדש??
תשמע אתה לבד
אחד ששט למעלה.
אתה גבוה מדוהים
אדיר.
אנחנו ציץ עובר.
אנחנו עדר צאן
מועה בדיד.
אתה מונח, סופר.
אנחנו קש נדף, פרוץ.
על גניזיה העמקת.

ורק אתה משיב
הרוח,
על קלפת האדמה.

*Piyyut for Musaf
of Rosh Hashanah*

And just how are You
looking down from on
high? Beginning another
year?

And just how do You
take account of us, as
bleating sheep,
approaching You, on the
platform?

And what are You saying
about us,
about the tree, the fruit,
the bird,
the animal, and the beast?

And just how is it that
You measure us front and
center on the holidays of
the year?

Just what tax were You
talking about?! How
much will You ask?!
And just how will You
burn us? Who will You
throw into the water
first? And who will be
the first to fall into the
fire??

What have You written
above—please tell me—
about the seventy types
of death sentences?

What new forms will
You create this time??

Listen, You alone are the
One that hovers above.
You—Valiant, Dumb-
founding, Impressive.

We are a withering bud.
We are a flock of sheep
bleating in the pen.
You measure and count.
We—straws in the wind,
tossed wildly,
upon the grain heap.

Yet only You stir the
spirit
on the earth's crust.

—ADMIEL ROSMAN
(trans. Aubrey L. Glazer)

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

Our praise of You accords with Your essential
nature: slow to anger and easily appeased.
You do not desire the death of the sinner, but
rather that we change our ways and live.

You wait until the day of death, and if one returns,
You accept that person back immediately.
Truly, You are their Creator, and know the nature
of Your creatures, that they are only flesh and
blood.

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

And You—You are the Sovereign, living God,
ever-present.
V'atah hu melekh El hai v'kayyam.

Your years never end,
Your time has no measure,
the extent of Your glory can never be imagined,
for there is no understanding of the mystery of
Your nature.

Your name befits You,
as You befit Your name,
and You have linked our name with Yours.
The ark is closed and we remain standing.

Act kindly for the sake of Your name,
and sanctify Your name with those who hallow
Your name.

Do so for the honor of Your revered and holy name.

ותשובה ותפלה וצדקה מעבירין את רע הגזירה.
כי כשמך כן תהלתך, קשה לבעוט ונוח לרצות.
כי לא תחפוץ במות המת, כי אם בשובו מדרכו וחייה.
ועד יום מותו תחכה לו, אם ישוב מיד תקבלו.
אמת כי אתה הוא יוצרם, ואתה יודע יצרם,
כי הם בשר ודם.

אדם יסודו מעפר וסופו לעפר. בנפשו יביא לחמו.
משול כחרס הנשבה, כחציר יבש, וכציץ נובל, כצל
עובר, וכענן קלה, וכרוח נושבת, וכאבק פורח,
וכחלום יעוף.

ואתה הוא מלך אל חי וקים.
אין קצבה לשנותיך, ואין קץ לאורך ימיך. ואין שעור
למרכבות כבודך, ואין פרוש לעילום שמך. שמך נאה
לך ואתה נאה לשמך, ושמנו קראת בשמך.

The ark is closed and we remain standing.
עשה למען שמך, וקדש את שמך על מקדישי שמך,
בעבור כבוד שמך הנערץ והנקדש.

Death. Yet we can transform our experience—however harsh—through how we see ourselves and deal with others—that is, through *t'shuvah*, *t'fillah*, and *tz'dakah*.

SCRIPTURE COMPARES WITHERING GRASS, A SHRIVELED FLOWER, A PASSING SHADOW, A FADING CLOUD, A FLEETING BREEZE, SCATTERED DUST, A VANISHING DREAM.

A BROKEN SHARD, A WITHERING GRASS, A SHRIVELED FLOWER, A PASSING SHADOW, A FADING CLOUD, A FLEETING BREEZE, SCATTERED DUST, A VANISHING DREAM.

A BROKEN SHARD, A WITHERING GRASS, A SHRIVELED FLOWER, A PASSING SHADOW, A FADING CLOUD, A FLEETING BREEZE, SCATTERED DUST, A VANISHING DREAM.

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A BROKEN SHARD, A WITHERING GRASS, A SHRIVELED FLOWER, A PASSING SHADOW, A FADING CLOUD, A FLEETING BREEZE, SCATTERED DUST, A VANISHING DREAM.

YOU HAVE LINKED OUR NAME WITH YOURS. God has many names, so which one is this phrase referring to? Some say the line alludes to the Thirteen Attributes describing God's graciousness. More likely it refers to the unpronounceable four-letter name of God (*yod, heh, vav, heh*) which is a play on the verb "to be," and thus may refer to God's eternal being, mentioned in the previous line of this prayer. The ending of the word "Israel" is yet another name for God, *El*. By being linked to God's name, Israel becomes the "eternal People," and partakes of the mystery of God's timeless nature.

T'SHUVAH תשובה. From the root *shuv* (show), this noun can mean "repentance" or "turning." It involves self-critique and a resolve to act more in accord with one's principles.

T'FILLAH תפלה. From the root *plal* (*polal*) and often translated as "prayer," this noun also implies self-judgment. Moments of *t'fillah* can bring insight and affirm primary religious commitments.

TZ'DAKAH צדקה. From the root *tzadik* (*tzadik*), this noun derives from the word for "righteousness" or "justice." It refers to all acts treating others with care and respect. In that sense, our gifts to the needy fulfill a divine obligation.

TRANSFORM THE HARSHNESS OF OUR DESTINY. מעבירין את רע הגזירה. We do not know how our regret may influence what God writes in the Books of Life and

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

We are seated.

Have compassion on Your creation and rejoice in Your handiwork.

As You pardon Your people, all who trust in You will declare:

"Be sanctified, Lord, throughout Your creation."

GOD'S QUALITIES: A PIYYUT

א

God upholds the standard of justice.

We believe that God is faithful.

God examines the store of our hidden thoughts.

We believe that God knows our deepest feelings.

God redeems us from death, saves us from the grave.

We believe that God is the steadfast redeemer.

Ha-obeiz b'yad middat mishpat.

V'khol ma aminim she-hu El emunah,

ha-bohein u-vodeik ginzei nistarot.

V'khol ma aminim she-hu bohein k'layot,

ha-go-el mi-mavet u-fodeh mi-shahat.

V'khol ma aminim she-hu go-el hazak,

ב

God is the sole judge of all that lives on earth.

We believe that God is the judge of truth.

God's name is a promise of the future.

We believe that God is eternal.

God is unwavering; so is God known and such is God's glory.

We believe that there is none beside God.

ha-dan y'hidi l'va ei olam.

V'khol ma aminim she-hu dayyan emet,

he-haguy b'ehyeh asher ehyeh.

V'khol ma aminim she-hu hayah hoveh v'yihyeh.

ha-vaddai sh'mo kein t'hillato.

V'khol ma aminim she-hu v'ein bilto.

לדור ודור נגיד גדלך, ולנצח נצחים קדשתך נקדיש,
ושבַּחךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וְעַד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

We are seated.

חֲמוּל עַל מַעֲשֵׂיךְ,
וְתִשְׁמַח בְּמַעֲשֵׂיךְ,
וַיֵּאמְרוּ לָךְ חוֹסֵיךְ,
בְּצַדִּיקְךָ עֲמוּסֵיךְ,
תִּקְדֹשׁ אֲדוֹן עַל כָּל-מַעֲשֵׂיךְ.

HAVE COMPASSION חֲמוּל. The three paragraphs that follow are a pastiche of stanzas taken from a variety of different piyyutim. All traditional mahzorim arrange them as here.

WE BELIEVE מֵאֱמִינִים וְיִיחִידֵי לִבָּאֵי עוֹלָם. This piyyut is 1500 years old, having been composed by one of the earliest liturgical poets, Yannai, who lived in the Land of Israel some time between the 5th and 7th century. The poem is a double alphabetical acrostic: the first line states an attribute of God, and the second uses the same letter to describe the human perspective. As much as he can, the poet alliterates an entire line, thus emphasizing the particular quality.

KNOWS OUR DEEPEST FEELINGS בּוֹחֵן כְּלֵיטָה. Literally, "examines our kidneys." In the ancient world, priests would examine the innards of sacrificed animals to determine the future or to interpret messages from God.

THE STEADFAST REDEEMER גּוֹאֵל חֵזֶק. The poet is paraphrasing Jeremiah 50:34, where the prophet asserts that only God—no earthly nation—will redeem Israel.

SOLE JUDGE OF ALL THAT LIVES ON EARTH הַדָּן יְחִידֵי לִבָּאֵי עוֹלָם. This phrase, taken from the Mishnah, is echoed in *U-netaneh Tokef*: all that lives on earth passes before God, the sole judge on this judgment day.

A PROMISE OF THE FUTURE בְּאֵהֶיךָ אֲשֶׁר אֵהֶיךָ. In God's revelation to Moses at the burning bush, God replies to Moses' question, "Who shall I say sent me?" with the phrase quoted here, explicating the name of God: יְהוָה. The phrase has been variously translated as "I am that which I am," "I will be that which I will be," or "I will be there with you in the way that I will be there with you."

א
הָאוֹחוֹז בְּיַד מִדַּת מִשְׁפָּט.
וְכֹל מֵאֱמִינִים שֶׁהוּא אֵל אֲמוּנָה,
הַבוֹחֵן וּבוֹדֵק גְּנֵזֵי נִסְתָּרוֹת.
וְכֹל מֵאֱמִינִים שֶׁהוּא בוֹחֵן כְּלֵיטָה,
הַגּוֹאֵל מִמָּוֶת וּפּוֹדֵה מִשַּׁחַת.
וְכֹל מֵאֱמִינִים שֶׁהוּא גּוֹאֵל חֵזֶק,

ב

הַדָּן יְחִידֵי לִבָּאֵי עוֹלָם.
וְכֹל מֵאֱמִינִים שֶׁהוּא דִּין אֶמֶת,
הַהִגִּיב בְּאֵהֶיךָ אֲשֶׁר אֵהֶיךָ.
וְכֹל מֵאֱמִינִים שֶׁהוּא הִיָּה וְהוּהוּ וַיְהִיָּה,
הַיּוֹדֵאֵי שְׂנוּ כֵן תִּהְלָתוּ.
וְכֹל מֵאֱמִינִים שֶׁהוּא וְאִין בְּלָתוּ,

Doubt

God is the Unseen One —no image can capture God. Equally, then, God is the One about whom no descriptive words can truly be uttered—that may be the secret of the Jewish sensibility which makes the name of God unpronounceable.

There are moments—singular or common, depending perhaps on our personality—when we might feel the presence of God, and certainly others when our reality—tragic, joyous, uneventful—is so overwhelmingly with us that even the idea of God seems distant, perhaps ludicrous. And then there are those moments of aloneness when the world seems barren and the idea of God seems distant, even absurd. The person of faith knows that presence and absence are equally true of the experience of God. Sometimes God feels so close that one experiences the presence of an intimate companion, but the obverse is also true. And in those moments of absence, we question whether the experience of presence was only a delusion.

To have faith is equally to know doubt. The person of faith knows that the atheist is not a person who is bull-headed, unseeing, but rather someone who has exclusively experienced the absence which is the lot of even the person of faith. Both faithfulness to God and denial tell of our human reality. When the person of faith is in touch with the depth of his or her spiritual and rational consciousness, one knows that one's heart contains both truths. What are we to do, then, other than to live faithfully, with doubt?

ג

God considers the good of all those who keep God in mind.

We believe that God is mindful of the covenant.

God carves out the lifespan of all that is alive.

We believe that God is living and eternal.

God's goodness flows to the deserving and to the undeserving.

We believe that God is good to all.

*ha-zokheir l'mazkirav tovot zikhronot.
V'khol ma aminim she-hu zokheir ha-b'rit,
ha-hotekh hayyim l'khol hai.
V'khol ma aminim she-hu hai v'kayyam,
ha-tov u-meitiv la-ra'im v'la-tovim.
V'khol ma aminim she-hu tov la-kol.*

ד

God knows the nature of all creatures.

We believe that God fashioned us in the womb.

God's power is limitless, fashioning all that is.

We believe that God is infinitely powerful.

God's dwelling place is hidden, beyond the heavens.

We believe that God is incomparable,

*ha-yodei a yetzer kol y'tzurim.
V'khol ma aminim she-hu yotz'ram ba-baten,
ha-kol yakhal v'khol lam yahad.
V'khol ma aminim she-hu kol yakhol,
ha-lan b'seiter b'tzeil shaddai.
V'khol ma aminim she-hu l'vado hu.*

ה

God is the supreme Ruler of all.

We believe that God is the Sovereign of time and space.

God acts with love in each generation.

We believe that God's love is sure.

God is patient, even overlooking the sins of those who are rebellious.

We believe that God is constantly forgiving.

*ha-mamlikh m'lakkhim v'lo ha-m'lukhah.
V'khol ma aminim she-hu melekh olam,
ha-noheig b'hasdo kol dor.
V'khol ma aminim she-hu notzeir hased,
ha-soveil u-ma-lim ayin mi-sor'rim.
V'khol ma aminim she-hu solei-ah salah,*

ג

MINDFUL OF THE COVENANT זכר הכרית הַצְּנוּחַ. The phrase is used in the Torah when God promises Noah that the world will never again be destroyed and points to the rainbow as a symbol of that eternal covenant.

GOD'S DWELLING PLACE IS HIDDEN הָלַן בְּסֵתֵר בְּעַל שָׁדַי. The poet plays on a verse from Psalms (91:1) which refers to humans resting in the mystery of God's protecting love, in the hidden places, in God's shadow. The poet cleverly places a comma before the Hebrew word "God" and thus transforms the meaning of the verse, making God the subject, not the object. Thus it is God, not the devotee, who resides in secret places.

GOD'S LOVE IS SURE נֹצֵר חֶסֶד. The phrase is from the Thirteen Attributes, where God is described as "reassuring love to thousands of generations" (Exodus 34:7).

הַזֹּכֵר לְמִזְכִּירָיו טוֹבוֹת זְכוּרוֹנוֹת.
וְכֹל מְאֲמִינִים שֶׁהוּא זֹכֵר הַכְּרִית
הַחַוְתָּךְ חַיִּים לְקַל־חַי.
וְכֹל מְאֲמִינִים שֶׁהוּא חַי וְקַיִם,
הַטוֹב וּמְטִיב לְרַעִים וְלְטוֹבִים.
וְכֹל מְאֲמִינִים שֶׁהוּא טוֹב לְכֹל,

ד

הַיּוֹדֵעַ יֵצֵר כָּל־יְצוּרִים.
וְכֹל מְאֲמִינִים שֶׁהוּא יוֹצֵרֵם בְּבֶטֶן,
הַכֹּל יָכוֹל וְכוֹלֵם יָחַד.
וְכֹל מְאֲמִינִים שֶׁהוּא כֹל יָכוֹל,
הָלַן בְּסֵתֵר בְּעַל שָׁדַי.
וְכֹל מְאֲמִינִים שֶׁהוּא לְבָדוּ הוּא,

ה

הַמְּמַלִּיךְ מַלְכִים וְלוֹ הַמְּלוֹכָה.
וְכֹל מְאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם,
הַנוֹהֵג בְּחֶסֶדוֹ כָּל־דּוֹר.
וְכֹל מְאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,
הַסּוֹבֵל וּמַעֲלִים עֵינָיו מִסּוֹרְרִים.
וְכֹל מְאֲמִינִים שֶׁהוּא טוֹלֵחַ סֵלָה,

Every year there descends and radiates a new and renewed light which has never yet shone. For the light of every year withdraws to its source in the Infinite One who is beyond time . . . but through the sounding of the shofar and by means of the prayers we utter, a new and superior light is elicited . . . a new and more sublime light that has never yet shone since the beginning of the world. Its manifestation, however, depends on the actions of those below, and on their merits and penitence during the Ten Days of T'shuvah.

—SCHNEUR ZALMAN OF LIADI

ON SHABBAT, WE RECITE THIS PARAGRAPH:

Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.

Yism'hu v'malkhut k'ha shom'rei shabbat v'kor'ei oneg, am m'kad'shei sh'vi-i, kullam yish'u v'yit-an'gu mi-tuvekha, u-va-sh'vi-i ratzita bo v'kiddashto, hemdat yamim oto karata, zeikher l'ma'aseih v'reishit.

Introduction to the Three Special Sections of Musaf

Congregation recites:

Our God and God of our ancestors, be with the messengers of Your people Israel as they stand praying for the ability to plead before You, on our behalf.

Teach them what to say, inspire them in their speech, respond to their requests, instruct them how to properly glorify You. May they walk in the light of Your presence, and bend their knees to You. May Your people be blessed through the words of their mouths, and may all find blessing through the blessings of Your mouth.

Reader responds:

I pray to You, God, that I may come into Your presence. Grant me proper speech, for I would sing of Your strength amidst the congregation of Your people and utter praises describing Your deeds.

A person may have the best of intentions, but it is God who grants the ability of expression.

ADONAI, open my lips that my mouth may declare Your glory. And may the words of my mouth and the thoughts in my heart be acceptable to You, ADONAI, my stronghold and my redeemer.

ON SHABBAT, WE RECITE THIS PARAGRAPH:

ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך, ובשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, וזכר למעשה בראשית.

Congregation recites:

אלהינו ואלהי אבותינו [ואמותינו], היה עם פפיות שלוחי עמך בית ישראל, העומדים לבקש תפלה ותחנונים מלפניך על עמך בית ישראל. הורם מה שיאמרו, השיבם מה שישאלו, באור פניך יהלכון, עמך בפיהם יברכון, הבינם מה שידברו, ידעם איך יפארו, ברוך לך יקרעו, ומברכות פיך כלם יתברכון.

Reader responds:

אוחילה לאל, אחלה פניו, אשאלה ממנו מענה לשון. אשר בקהל עם אשריה עזו, אביעה רננות בעד מפעליו. לאדם מערכי לב, ומיהוה מענה לשון. יהוה שפתי תפתח, ופי יגיד תהלתך. יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה, צורי וגואלי.

the Five Books of the Torah, three from Psalms, three from the Prophets, and then another verse from the Torah). Each verse contains the key word for that section: a reference to sovereignty, memory, or the shofar. Additional poetic material introduces the last verse of each section. The section then concludes with a *brakha*, the blowing of the shofar, and two brief prayers, one announcing this day as the birthday of the world, *אנשת שפתינו*, and the second a plea that our prayers be heard, *היום חרת עולם*. The recitation of biblical verses is mandated in the Mishnah and Talmud (Babylonian Talmud, Rosh Hashanah 32a), which provide guidelines for their selection. However, the number of verses required was the subject of debate. (The predominant opinion is ten, while the minority holds that three is sufficient—one from each of the major biblical divisions.)

BE WITH THE MESSENGER *יהיה עם פפיות*. This paragraph is a prayer by the congregation that the Shekhinah be present as inspiration to the prayer leader. It is a complement to the meditation of the prayer leader which follows.

I PRAY TO YOU, GOD *אוחילה לאל*. On Rosh Hashanah and Yom Kippur, the unique additions to the Musaf Amidah are introduced by a personal prayer of the leader asking for God's help in offering prayer that is effective in reaching both the congregation and God. This meditation was written in the first millennium and appears not only in the Ashkenazic tradition but in the Sephardic as well, where it precedes the entire repetition of the Amidah.

THE SPECIAL SECTIONS OF MUSAF: MALKHUYOT, ZIKHRONOT, AND SHOFAROT.

The distinctive feature of the Rosh Hashanah Musaf Amidah is the insertion of Malkhuyot, Zikhronot, and Shofarot (verses relating to God's sovereignty, to remembrance, and to the sounding of the shofar) into the typical seven-*brakha* structure of the holy day Amidah.

The verses of Malkhuyot, Zikhronot, and Shofarot highlight the complex, interrelated themes of Rosh Hashanah. The new year is a time to recognize what is of ultimate value for us, what of the past we wish to recall and carry with us into the future, and what of the past we would like God to recall. It is a day to meditate on our behavior in the world: What are we called to? From a religious perspective, what goals are worth striving toward?

In each of the three sections, a poetic introduction is followed by ten biblical verses (three from

Tikkun Olam—The Repair of the World

If you see what needs to be repaired and how to repair it, then you have found a piece of the world that God has left for you to complete. But if you only see what is wrong and what is ugly in the world, then it is you yourself that needs repair.

—MENACHEM MENDEL SCHNEERSON

Humility Before God

The essence of *t'shuva* is achieved through humility, for one must make oneself like *ayin*/nothing—like a wilderness to be tread upon.

—NAHMAN OF BRATZLAV

Malkhuyot—God's Sovereignty
PRAYERS AND BIBLICAL VERSES ON GOD'S SOVEREIGNTY

ALEINU—GOD, WHOM WE WORSHIP

The ark is opened.

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

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—

the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other.

As it is written in the Torah:

"Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other."

The ark is closed.

מלכויות

MALKHUYOT. The first of the special sections of Musaf is entitled Malkhuyot—prayers and biblical verses celebrating God's sovereignty. All appellations of God are metaphors, but the image of God as sovereign had particular power for medieval and rabbinic Judaism. (The Torah has few references to God as sovereign, but there are many in prophetic writings and in Psalms.) It represents a rejection of earthly authority as the arbiter of ultimate values. Additionally, the metaphor of God as sovereign expresses the common human experience of a transcendent power both glorious and terrifying, as well as the corresponding sense of vulnerability and dependence evoked by this image. Lastly, biblical narratives depict the earthly sovereign as functioning as a judge, so by employing the metaphor of sovereignty in reference to God we focus on Rosh Hashanah as Yom

The ark is opened.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה,
שלא שם חלקנו בהם,
וגרלנו ככל-המונים.
¶ ואנחנו כורעים ומשתחוים ומוזדים,
לפני מלך, מלכי המלכים,
הקדוש ברוך הוא.
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים,
הוא אלהינו אין עוד.
אמת מלכנו אפס זולתו,
בכתוב בתורתו:
וידעת היום והשבת אל-לבבך,
כי יהוה הוא האלהים בשמים ממעל
ועל הארץ מתחת, אין עוד.

The ark is closed.

Ha-Din, the Day of Judgment, when God is said to ascend the throne of judgment. The Malkhuyot section concludes with the fourth *brakha* on the holiness of Rosh Hashanah, to which is added the phrase *melekh al kol ha-aretz*, "ruler of all the earth." These words join the standard holy day Amidah *brakha* that describes God as sanctifying the people Israel and the holy day—in this case specified as *Yom Ha-zikkaron*, the Day of Remembrance.

IT IS FOR US TO praise the Ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny. This is our God, none else; ours is the true sovereign, there is no other.

AND SO WE BOW, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other.

(The shofar is traditionally not blown on Shabbat.)

T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah

ה

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us and, as day emerges from night, to bring forth a favorable judgment on our behalf, awe-inspiring and Holy One.

Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im k'vanim, rahameinu k'rahem av al banim. V'im ka-avadim eineinu l'kha t'loyot, ad she-t'honneinu v'totzi kha-or mishpateinu, ayom kadosh.

WE OMIT THIS PARAGRAPH ON SHABBAT:

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our prayerful offering that proclaims Your sovereignty.

Aveshet s'fateinu ye-erav l'fanekha. El ram v'nissa, meivin u-ma-azin, mabbiv u-makshiv l'kol t'ki-ateinu. U-t'kabbeil b'rahamim u-v'ratzon seder malkhuyoteinu.

(The shofar is traditionally not blown on Shabbat.)

תְּקִיעַה שְׁבָרִים-תְּרוּעָה תְּקִיעַה
תְּקִיעַה שְׁבָרִים תְּקִיעַה
תְּקִיעַה תְּרוּעָה תְּקִיעַה

הַיּוֹם הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בְּנָיִם. וְאִם כְּעַבְדִּים עֵינֵינוּ לְךָ תְּלוּיּוֹת, עַד שֶׁתַּחַנְּנֵנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רֵם וְנֹשֵׂא מַבִּינ וּמַאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתְנוּ, וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן סֵדֶר מַלְכוּיּוֹתֵינוּ.

TODAY THE WORLD STANDS AS AT BIRTH הַיּוֹם הָרַת עוֹלָם. The ancient Rabbis debated whether Rosh Hashanah marks either the first day of the creation of the world or the sixth day, when humanity was formed. The liturgical emphasis on the word "today" suggests that this is no mere anniversary celebration; rather, all humanity—and all creation—are re-created anew today.

AWE-INSPIRING AND HOLY ONE אִיוֹם קָדוֹשׁ. In the original version of this prayer, the last two words were *ha-yom kadosh*, "on this holy day." The language was changed to *ayom kadosh*, "awe-inspiring and Holy One," because final judgment is actually suspended until Yom Kippur.

The Broken Tablets

The broken tablets were also carried in an ark. Insofar as they represented everything shattered everything lost, they were the law of broken things, the leaf torn from the stem in a storm, a cheek touched in fondness once but now the name forgotten. How they must have rumbled, clattered on the way even carried so carefully through the waste land, how they must have rattled around until the pieces broke into pieces, the edges softened crumbling, dust collected at the bottom of the ark ghosts of old letters, old laws. Insofar as a law broken is still remembered these laws were obeyed. And insofar as memory preserves the pattern of broken things these bits of stone were preserved through many journeys and ruined days even, they say, into the promised land.

—RODGER KAMENETZ

Meditations on Zikhronot

I fear for what I have done, always anxious of the Day of Judgment, as *memory* rushes in, I would seek out the One who is merciful, pray to the One who is compassionate, who ordained for me this Day of Remembrance,

As I come to judgment, who would support me? Who would find me innocent when my deeds are *recalled*?

Should someone arise and argue my case, could they justify me, as all is *recalled*?

Though a person's very footsteps and deeds are forgotten in this world, God *remembers*.

Tell us God's thoughts as each person passes as sheep under God's staff, and God *remembers* them.

O turn, God, to those who sit in Your garden, listening to each other address prayers to You, now *recalled*.

BIBLICAL RECOLLECTIONS OF GOD'S REMEMBRANCE

As You remembered Noah and with the wind dispersed the waters of the flood,

So too remember us upon the flood of cruelty that threatens this frail ark, our world, and send the spirit of Your care and goodness to calm the sea.

As in Egypt you heard our screaming, and remembered there Your pact with Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah,

So too remember us—
Enslaved to our ways of living that we dare not change,
Oppressed by fears of Pharaohs who turn living waters into blood.

As You instructed Jeremiah:
Whisper in the ear of Jerusalem how I remember your youthful passion, so too remember now
To whisper in her ear again
The words and acts that will establish justice, mercy, and peace.

Meditations on Zikhronot

אֶפְחַד בְּמַעֲשֵׂי אֲדָאָג בְּכַלְעֵת אֵירָא
מִיּוֹם־דִּין בְּבוֹאֵי
אֶדְרַשׁ לְחַנּוּן אַחֲלָה לְרַחוּם אַחֲנּוּ
לְחֶק־לִי יוֹם
בְּבוֹאֵי לְמִשְׁפֵּט בְּמִי אֲשַׁעֵן וּמִי יִחַפֵּשׂ
לִי צְדָקָה
גָּבַר אִם יַעֲמֵד לְפָנָיו הַיּוֹעִיל בְּעֵת יִבְקֹשׁ
מִנִּי זְכוּת
מַעֲלָלֵי גָבַר וּמִסִּפְרֵי צַעֲדָיו נִשְׁכַּחוּ
מֵאֲנוּשׁ וּלְאֵל
שִׁיחוּ מִזְמוֹת אֵל יְהוָה כֹּל־בְּנֵי אִישׁ
עוֹבְרֵי תַחַת שִׁבְט כְּצֹאֵן
פָּנָה אֱלֹהִים בְּיוֹשְׁבֵי גְנִים מִקְשִׁיב
לְנִדְבְּרֵימוּ בְּדָת

I WORRY אֶפְחַד. This *piyyut*, written for this section of the Musaf service, is ascribed to Yose ben Yose (5th century) and is thus among the earliest liturgical texts. In the original it is a double acrostic, with every line ending with the word *zikkaron*, "remember." As the poem progresses, the biblical verses that we recite later in this section are woven into the poem.

LISTENING TO EACH OTHER מִקְשִׁיב לְנִדְבְּרֵימוּ. The poet bases this image on a series of midrashim interpreting the verse in the Song of Songs, "O you who sit in the garden, friends are listening to your voice; let me hear your voice" (8:13). These midrashim understand the garden to be either the synagogue or the study hall, and the voices that are heard are those engaged in study or prayer. Given the liturgical context, the poet may well have especially had the latter activity in mind.

In Ropschitz, the town where Rabbi Naftali lived, it was the custom for the rich people whose houses stood isolated or at the far end of the town to hire men to watch over their property by night. Late one evening when Rabbi Naftali was skirting the woods that circled the city, he met such a watchman walking up and down. "For whom are you working?" he asked. The man told him and then inquired in his turn: "And for whom are you working, Rabbi?" The words struck the *tzaddik* like a shaft. "I am not working for anybody just yet," he barely managed to say. Then he walked up and down beside the man for a long time. "Will you be my servant?" he finally asked. "I should like to," the man replied, "but what would be my duties?" "To remind me," said Rabbi Naftali.

—A HASIDIC TALE

When a person commits a sin and does not turn in repentance, when that person forgets the sin, the Holy One remembers it. When a person fulfills a commandment by doing a good deed, and forgets about it, the Holy One remembers it. When a person commits a sin and later turns in repentance, remembering the sin, the Holy One grants atonement, and forgets the sin. When a person fulfills a commandment and is constantly filled with self-praise because of it, the Holy One forgets it. What a person forgets, God remembers; what a person remembers, God forgets.

—THE HASIDIC MASTER SHMELKE OF NIKOLSBERG

to overcome Your anger at us, and in Your great goodness, reconcile Yourself to Your people, Your city, and Your land. Fulfill for us the words of Your promise contained in Your Torah transmitted by Your servant Moses from Your glorious Presence, as it is written:

For their sake, I will remember the covenant with that first generation whom I brought out of the land of Egypt in the sight of the nations, to be their God; I am ADONAI. *Leviticus 26:45*

You have always remembered that which has been forgotten, for there is no forgetting in Your realm. So on this day, in Your great mercy, remember the binding of Isaac for the sake of his descendants. *Barukh atah ADONAI*, who remembers the covenant.

(The shofar is traditionally not blown on Shabbat.)

*T'ki ah sh'varim-t'ru-ah t'ki-ah
T'ki ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah*

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us, and as day emerges from night bring forth a favorable judgment on our behalf, awe-inspiring and Holy One.

Ha-yom harat alam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im k'vanim, rahameinu k'rahem av al banim. V'im ka-avadim einenu l'kha t'luyot, ad she-t'honneinu v'totzi kha-or mishpateinu, ayom kadosh.

WE OMIT THIS PARAGRAPH ON SHABBAT:

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our offering of verses proclaiming Your remembrance.

Areshet s'fateinu ye erav l'fonekha, El ram v'nissa, meivin u-ma azin, mabbrit u-makshiv l'kol t'ki-ateinu. U-t'kabbel b'rahamim u-v'ratzon seder zikhronoteinu.

הַגְדוֹל יְשׁוּב חֲרוֹן אַפָּךְ מֵעַמְּךָ וּמִנְחַלְתֶּךָ. וְקִיִּם-לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת־הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאָמֹר:

וְזָכַרְתִּי לָהֶם בְּרִית רֵאשִׁימִים, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיֵּת לָהֶם לְאֱלֹהִים, אֲנִי יְהוָה. וְקָרָא כֹהֵן

כִּי זֹכֵר כָּל־הַנְּשַׁכְּחוֹת אֶתְהָ הוּא מַעֲוֹלָם, וְאִין שַׁכְּחָה לְפָנַי כֶּסֶף כְּבוֹדְךָ. וְעַקְדַת יִצְחָק לְזָרְעוֹ הַיּוֹם בְּרַחֲמֵימִים תִּזְכֹּר. בְּרוּךְ אַתָּה יְהוָה, זֹכֵר הַבְּרִית.

(The shofar is traditionally not blown on Shabbat.)

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה

הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפַּט כָּל־יִצְוָרֵי עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמָנוּ בְּרַחֲמֵי אָב עַל בָּנִים. וְאִם כְּעַבְדִּים עֵינֵינוּ לְךָ תְּלוּיֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ, אִיּוֹם קְדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֵשֶׁת שְׁפָתֵינוּ יַעֲרֵב לְפָנֶיךָ, אֵל רֵם וְנֹשֵׂא מַבִּין וּמְאִזִּין. מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעֵתָנוּ, וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן סֵדֶר זְכוֹרוֹתֵינוּ.

The sounding of the shofar is a call, a call demanding a response from each of us. It is a call that asks us to listen to the shouted and muffled cries of the world, and equally to attend to the beauty of the world which calls out to us. The sound of the shofar is a signal to join in the progress to redemption. Kadya Molodowsky's poem reminds us of what we have shut out and what we need to be open to.

Night Visitors

At night, a bird arrived at my door,
Knocked with its wings
On my window and door.
—Come right in, fiddle-bird, musician of my youth,
I still put aside bread and water for you.
Come right in, and be my honored guest.
We've both been decreed this life and this death.

And then a cat strayed in from the night,
Scratched with its claws,
Scratched and scraped.
—Come right in, dread childhood beast, kitty-cat,
I've never, not once, grabbed a broom and said, "Scat!"
Come right in, and be my honored guest,
We've been given the fate to be homeless and lost.

A goat came next, with its pointy goatee,
Knocked with its hooves,
Ground with its horns.
—Come in, goaty-bloaty, beard, milk from a ladle.
(continued)

Meditations on Shofarot

If I ran for help, I would find God close by, when I cried out and called.

Now, in the the midst of God's congregation, as I stand on this holy ground, I sing out and call.

Meet me, seek me, I am a sheep that has strayed; I am shorn, mute, unable to raise my voice and call.

Gaze upon my overwhelmed and impoverished existence, no one knows me; to whom can I call?

I always trust that no one will be forsaken as they listen to God's silence and call.

My heart will be overjoyed when I hear my beloved knocking at my door calling.

Then I would see the banner over the mountain, and the sound of the shofar on earth, when even the silent ones will voice joyful song and call,

And, praise will be given to all who cried out to God, the ruler of all; how sweet that call.

WILL FORGIVING AND GRACEFUL DAYS YET COME

Will forgiving and graceful days yet come,
when you walk in the field as the innocent walk
and the soles of your feet caress the clover leaves,
or pricked by stubble the sting will feel sweet?
Or rain will overtake you, congregating drops tapping
on your shoulder, your chest, your throat, your head, refreshed.
And you walk in the wet field, the quiet expanding within
like light peeking out of a cloud. *(continued)*

Meditations on Shofarot

אָנוּסָה לַעֲזוּרָה אֲמָצָא נְגִידֵי אֵל קָרוֹב
 לִי בְעֵת קְרָאִי
 אֲשֶׁר בְּעֵדֹת אֵל בְּקִרְבִּי נֶצֶב פֶּה בְּמִקְדָּשׁ
 מֵעֵט אֲצַפְצֹף לוֹ
 בְּקִרְנֵי דְרֹשְׁנֵי שֶׁהַ פְּזוּרָה אֲנִי נִגְזַזְתִּי
 וְנִאֲלַמְתִּי בְּלִי לְהָרִים
 נָא הִבֵּט וּרְאֵה עֲנֵי וּמְרוֹדֵי אֵין לִי
 מִכִּיר לְמִי אֲשָׂא
 נִצַּח אֶקְוֶה כִּי לֹא יִפֹּל דְּבַר מִמִּקְשִׁיבִי
 דְּמָמָה
 שׁוֹשׁ יֵשִׁישׁ לְבִי בְּקִרְבִּי בְּשִׁמְעֵי דוּדֵי
 דּוֹפֵק עַל פֶּתַחִי
 רְאוּ נֹס בְּהָרִים וְקוֹל שׁוֹפֵר בְּאַרְץ
 לְהַשְׁמִיעַ רִנָּן מִדְּמוּמֵי
 תְּהִלָּה יִתְּנוּ אֲז לִפְלֵל הַשְׁמִיעַ לְאֵל
 מוֹשֵׁל בְּכָל יְמֵי תִיקוֹ

הָאֲמָנָם עוֹד יְבוֹאוּ יָמִים בְּסִלְיָהּ וּבְחֶסֶד,
 וְתִלְכִי בְשִׂדָּה, תִּלְכִּי בּוֹ כְּהִלְךְ הַתָּם,
 וּמִקְשׁוֹף כִּפְי־גִלְךְ יִלְטֹף בְּעֵלֵי הָאֲסַפְסָת,
 אוֹ שִׁלְפֵי־שִׁבְלִים יִדְקֹרוּךְ וְתִמְתַּק דְּקִירְתָּם.
 אוֹ מִטֵּר יִשְׁיֵגֶךְ בְּעֵדֹת טְפוּתֵי הַדּוֹפְקָת
 עַל כְּתִפְיִךְ, הַזֶּה, צְנֹאֲרֶךְ, וְרֹאשְׁךְ רִעְנָן.
 וְתִלְכִי בְשִׂדָּה הַרְטֹב וְיִרְחֹב בְּךָ הַשְׁקֵט
 כְּאוֹר בְּשׁוּלֵי הָעֲנָן. *(continued)*

WILL FORGIVING AND GRACEFUL DAYS YET COME עֵדִי הָאֲמָנָם. Shofarot calls us to walk with righteousness and wholeness in the world, but our going out to the world need not be boisterous or grand like the sound of the shofar itself. Rather, our discovery of the gifts of life and the revelation of our path can come while we quietly make our way. It is this quiet ecstasy which the modern Hebrew poet Leah Goldberg describes in this poem: a time of peace that can descend on us when we are through with our wars.

SHOFAROT. The Bible calls Rosh Hashanah "the day of the shofar call/yom t'ru-ah" (Numbers 29:1). The sounding of the shofar awakens us to a calling, a divine calling. It accompanied the revelation of the Torah on Mount Sinai, and it has the power to arouse us from our own self-absorption and make us aware of the needs of the world beyond us. Equally, the shofar is the symbol of the announcement of messianic time; for the prophets, its sound was the harbinger of divine redemption.

RUNNING FOR HELP אֲנוּסָה לַעֲזוּרָה. This piyyut is ascribed to Yose ben Yose (5th century, Land of Israel) and is therefore thought to be one of the first liturgical additions to this section of the service. The unabridged original is a double acrostic with each line ending with the word kol, "voice." Towards the end, the biblical verses which we recite later on are worked into the poem.

SILENT ONES מִדְּמוּמֵי. There are many possible layers of meaning to this phrase. One interpretation is that even the dead, those who lie silently in the earth, are roused by God's calling.

Peace

Peace is a grand thing and quarrelsomeness is hateful. Peace is a great thing, for even during war peace is necessary, as it says: "When you approach a town to attack it you shall offer it terms of peace" (Deuteronomy 20:10). Great is peace, for God is called Peace, as it says: "And [Gideon] called the altar, 'Adonai is peace'" (Judges 6:24).

—NUMBERS RABBAH

Three days before the Messiah arrives, Elijah will come and stand upon the mountains.... Elijah's voice will be heard from world's end to world's end. And then he will say: "Peace has come to the world."

—PESIKTA RABBATI
(trans. Francine Klagsbrun)

Ninth B'rakhah: Prayer for Peace

If the kohanim do not bless the congregation, we continue here:

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Kein y'hi ratzon.

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

So may it be God's will. Kein y'hi ratzon.

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

So may it be God's will. Kein y'hi ratzon.

All services continue here:

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

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

B'sefer hayyim b'rakhah v'shalom u-farnasah tovah, nizzakher v'nikkatev l'fanekha, anahnu v'khol am'kha beit yisra-el, l'hayyim tovim u-l'shalom.

As it is written: "Through Me shall your days be increased, and years be added to your life."

Inscribe us for a good life,

You who are the God of life; write us in the Book of Life, as is written in Your Torah: "And those of you who cling to God on this day are truly alive today."

If the kohanim do not bless the congregation, we continue here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָה
הַמְשַׁלֶּשֶׁת בְּתוֹרַה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֶבְדְּךָ,
הַאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיִם, כֹּהֲנִים, עִם קְדוֹשְׁךָ, כְּאֲמוֹר:

יְבַרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. יְבַרְכֶךָ יְהוָה וְיִחַנֶּךָ.
יֵאָר יְהוָה פְּנֵיו אֵלֶיךָ וְיִחַנֶּךָ. יֵשָׂא יְהוָה פְּנֵיו אֵלֶיךָ וְיִשֶׁם לְךָ שְׁלוֹם.
כֵּן יְהִי רְצוֹן. כֵּן יְהִי רְצוֹן. כֵּן יְהִי רְצוֹן.

AND GRANT YOU KINDNESS ויחנך (vi-huneka). This phrase is open to at least two interpretations: that God be kind to you, or that God grant you the capacity for kindness. The latter interpretation is attested to by the midrash: "God grant you the understanding to be kind to one another" (Numbers Rabbah 11:6).

All services continue here:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שַׁעַה בְּשִׁלּוּמֶךָ.

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

וְנֹאמַר: כִּי בִי יָרְבוּ יְמֵיךָ, וְיִוָּסְפוּ לְךָ שָׁנוֹת חַיִּים.
לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים.
קְתַבְנוּ בְּסֵפֶר הַחַיִּים,
כְּקְתוּב: וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים
כְּלַכֶּם הַיּוֹם.

שִׁים שְׁלוֹם שִׁים. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God. The words of Sim Shalom, "grant peace," are related directly to the conclusion of Birkat Kohanim, the priestly blessing: "May God grant You peace." Additionally, the paragraph uses the metaphor of the light of God's face as bestowing blessing. Thus, this *brakha* is traditionally recited at all services at which Birkat Kohanim is recited. On fast days such as Yom Kippur, Birkat Kohanim is recited at all services throughout the day.

INSCRIBE US FOR A GOOD LIFE לחיים טובים ונכתבו (l'hayyim tovim tikht'venu). A final plea for a year of life, a good life.

HA-YOM—THIS DAY: A PIYYUT

The ark is opened.

Strengthen us—today. *Amen.*

Bless us—today. *Amen.*

Exalt us—today. *Amen.*

Seek our well-being—today. *Amen.*

Inscribe us for a good life—today. *Amen.*

Lovingly accept our prayers—today. *Amen.*

Hear our plea—today. *Amen.*

Sustain us with the power of Your righteousness—today. *Amen.*

Ha-yom t'am'tzeinu. Amen.

Ha-yom t'var'kheinu. Amen.

Ha-yom t'ga'd'leinu. Amen.

Ha-yom tidr'sheinu l'tovah. Amen.

Ha-yom tikht'veinu l'hayyim tovim. Amen.

Ha-yom t'kabbel b'rahamim u-v'ratzon et t'fillateinu. Amen.

Ha-yom tishma shavateinu. Amen.

Ha-yom titm'kheinu bimin tzidkekha. Amen.

The ark is closed.

On a day like this, bring us joyfully to the fullness of redemption. As Your prophet Isaiah said, "I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people." May we, the entire people Israel and all humanity, be granted justice, blessing, compassion, life, and peace forever. *Barukh atah ADONAI, who brings peace.*

The ark is opened.

הַיּוֹם תִּאֲמַצְנוּ, אָמֵן.

הַיּוֹם תְּבָרַכְנוּ, אָמֵן.

הַיּוֹם תִּגְדְּלֵנוּ, אָמֵן.

הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה, אָמֵן.

הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים, אָמֵן.

הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלַּתְנוּ, אָמֵן.

הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ, אָמֵן.

הַיּוֹם תִּתְמַכְנוּ בִּימִין צְדָקָה, אָמֵן.

The ark is closed.

כִּהְיוֹם הַזֶּה תְּבִיאֵנוּ שְׂשִׁים וּשְׂמַחִים בְּבִנְיַן שְׁלָם,
כְּכָתוּב עַל יַד נְבִיאֲךָ: וְהִבִּיאוּתִים אֶל הַר קְדֹשִׁי,
וּשְׂמַחֲתִים בְּבֵית תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים. וְצְדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם
יִהְיֶה לָנוּ לְכָל־יִשְׂרָאֵל וּלְכָל־יּוֹשְׁבֵי תֵבֶל עַד הָעוֹלָם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

TODAY הַיּוֹם. The piyyut is an alphabetical acrostic, though it has become common to recite only the first four verses, a verse in the middle, and three concluding ones.

ON A DAY LIKE THIS כִּהְיוֹם הַזֶּה. Presumably at a moment like this, when our sins have been forgiven, we face God, the congregation, and the world in purity.

I SHALL BRING YOU וְהִבִּיאוּתִים. Isaiah 56:7.

Kaddish Shalem

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

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

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

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

In some communities, the shofar is blown.

(The shofar is traditionally not blown on Shabbat.)

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah g'dolah

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

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

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

And respond with: *Amen*.

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

קדיש שלם

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא,
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא לְעֵלְמָא לְעֵלְמָא
מְכַל-בְּרַכְתָּא וְשִׁירֵיתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאֲמִינֵן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

In some communities, the shofar is blown.

(The shofar is traditionally not blown on Shabbat.)

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

תִּתְקַבַּל צְלוּתְהוֹן וּבְרַעוּתְהוֹן דְּכָל-יִשְׂרָאֵל קָדָם אֲבוּהוֹן
דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

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

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

KADDISH SHALEM. The Kaddish Shalem (literally "Full Kaddish") ends the Musaf service. It is called the "Full Kaddish" because it includes a plea that the prayers we have offered be acceptable.

TAKING OUT THE TORAH

Meditations on the Meaning of Torah

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

—PSALM 119:18

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

—JACOB PETUCHOWSKI

ג
The custom of our ancestors has the status of Torah.

—TOSAFOT TO BABYLONIAN TALMUD, MENAHOT

ד
The people Israel, the Torah, and the Holy One are all one. —THE ZOHAR

None compares to You, ADONAI, and nothing is like Your works. Your sovereignty is everlasting; Your rule endures through all generations. ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people; ADONAI, bless Your people with peace.
Malkhut'kha malkhut kol-olamim, u-memshalt'kha b'khol dor va-dor. Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed. Adonai oz l'ammo yittein, Adonai y'vareikh et-ammo va-shalom.

Compassionate Creator, may it please You that Zion flourish; build the walls of Jerusalem. For in You alone do we put our trust, transcendent Sovereign—Master of all time.

Av ha-rahamim, hetivah virtzon'kha et tziyyon, tivneh homot y'rushalayim. Ki v'kha l'vad batahnu, melekh El ram v'nissa, adon olamim.

We rise as the ark is opened.

As the Ark was carried forward, Moses would say: ADONAI! Scatter Your foes, so that Your enemies flee Your Presence.

Kumah Adonai v'yafutzu oy'vekha, v'yanusu m'san-ekha mi-panekha.

Torah shall go forth from Zion, and the word of ADONAI from Jerusalem. Praised is the One who gave Torah to the people Israel in holiness.

Ki mi-tziyyon teitzei torah, u-d'var Adonai mirushalayim. Barukh she-natan Torah l'ammo yisra-el bi-k'dushato.

הוצאת התורה

אינכם מוֹדֵים בְּאֱלֹהִים, אֲדֹנָי, וְאִין כְּמַעֲשֵׂיךָ. מְלֻכּוּתְךָ מְלֻכּוּת כְּלֵי-עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר. יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

אֲב הַרְחַמִּים, הִיטִיבָה בְּרַצוֹנְךָ אֶת-צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. כִּי בְךָ לְבַד בְּטַחֲנוּ, מֶלֶךְ אֵל רֵם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וְיִהְיֶה בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה וַיִּפְצֹו אֵיבֶיךָ, וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר-יְהוָה מִירוּשָׁלַיִם. בְּרוּךְ שְׁנָתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

THE TORAH SERVICE קָרָד קְרִיאַת הַתּוֹרָה. It is a widespread view in Jewish thought that since the Temple's destruction, our most direct connection to the divine will is through Torah. Thus, the opening of the ark, the Torah's procession through the congregation, and the reading aloud from the scroll are all symbolic moments when the presence and will of the Divine may be most closely felt. It is as if with the opening of the ark, the doorway to heaven itself is opened.

Over time, taking out the Torah has come to be seen as a royal procession. The Torah is adorned with a

crown, and its cover's hem kissed as it passes through the congregation. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal his presence). In short, our way of treating the Torah scroll combines the three "crowns" about which our Rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah.

NONE COMPARES TO YOU אִין כְּמוֹךָ. As etiquette in Europe's royal courts became more elaborate (14th century), the Ashkenazic rite incorporated verses emphasizing God's sovereignty, as if to say that God alone—and no earthly ruler—is the true sovereign.

ADONAI IS SOVEREIGN יְהוָה טִלַךְ. This sentence is a compilation of biblical phrases referring to God's sovereignty. Stitched together, they form a creed: God has ruled the world since before creation and will continue to rule eternally. The other verses in this passage are from Psalms 86:8, 145:13, and 29:11.

COMPASSIONATE CREATOR אֲב הַרְחַמִּים. Literally, "merciful father." This address, followed by a verse that calls for Jerusalem's reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited during the Torah service in an earlier era.

AS THE ARK WAS CARRIED FORWARD וַיִּהְיֶה בְּנִסְעֵ. Numbers 10:35. This verse is from a description of how the people moved from one encampment to another. It depicts the Ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. Reciting this verse evokes a period of special closeness between God and Israel, both at Sinai and in their journey through the desert.

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals appropriate to all humanity. Isaiah envisioned all the nations of the world coming to Mount Zion and worshipping one God.

As soon as the Torah scroll is placed on [the reading desk] the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at that moment standing at Mount Sinai to receive the Torah, and should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he opened it, all the people stood up," and also, "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened and the attribute of love is stirred up, and each one should then recite the following prayer: "Ruler of the universe, praised be Your name and Your sovereignty..."

—THE ZOHAR

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

ADONAI, ADONAI, God merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hannun, erekh appayim v'rov hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah v'nakkeh.

PRIVATE MEDITATION

Avinu Malkeinu, Master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some recite the following three times:

May this be an auspicious time, ADONAI, for my prayer. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani t'fillati Ikha, Adonai, eit ratzon. Elohim b'rov hasdekha, ancini be-emet yish-ekha.

ON SHABBAT, THE FOLLOWING MEDITATION IS RECITED:

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the One who nourishes and sustains all life. You rule over all—even kings—for true sovereignty is Yours. I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

יהוה יהוה, אל רחום וחנון, ארך אפים ורב חסד ואמת נצר חסד לאלפים, נשא עון ופשה וחטאה, ונקה.

אבינו מלכנו, אדון השלום, עזרנו והושיענו שנזכה תמיד לאחו במדת השלום. ויהיה שלום בין כל-אדם לחברו ובין איש לאשתו, ולא תהיה שום מחלוקת בין כל-בני משפחתך. אתה עושה שלום במרומויך, כן תמשיך שלום עלינו ועל כל-העולם כלו, נתקרב אליך ולתורתך באמת ונעשה כלנו אנדה אחת לעשות רצונך בלבב שלם. אדון השלום, ברכנו בשלום. אמן.

יהיו לרצון אמרייפי והגיון לבי לפניך יהוה צורי וגואלי.

Some recite the following three times:

ואני תפלתילך, יהוה, עת רצון. אלהים ברב-חסדך, ענני באמת ישעך.

ON SHABBAT, THE FOLLOWING MEDITATION IS RECITED:

ברוך שמה דמרא עלמא, בריך כתרך ואתריך. יהא רעותך עם עמך ישראל לעלם, ופרקו זמינך אחזי לעמך בבית מקדשה, ולאמטויי לנא מטוב נהורך ולקבל צלותנא ברחמינ. יהא רענא קודמך דתורין לן חיון בטיבותא, ולהוי אנא פקידא בגו צדיקיא, למרחם עלי, ולמנטר יתי וית כל-די לי ודי לעמך ישראל. אנת הוא ון לכלא, ומפרנס לכלא. אנת הוא שליט על כלא. אנת הוא דקדשא בריך הוא דסגדנא קמה ומקמא דיקר אורייתך בכל-עדן ועדן.

BEFORE THE OPEN ARK. The sight of the Torah in the opened ark evokes a sense of reverence, inspiring reflection and meditation. Over time, various personal prayers have been added to the Torah service. Rabbi Isaac Luria (1534–1572, Egypt and the Land of Israel) suggested that the Thirteen Attributes be recited before the open ark, as a communal plea for forgiveness.

אָײַנו מלכנו. Adapted by Jules Harlow from a meditation written by Rabbi Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav.

MAY THIS BE . . . FOR MY PRAYER. Adapted by Jules Harlow from a meditation written by Rabbi Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav.

PRASED BE YOUR NAME. From the Zohar (part 2, 206a), the central text of Jewish mysticism, composed in Aramaic. A translation of the Zohar's introduction to this meditation appears in the left-most column.

A Personal Meditation
Avinu Malkeinu, bless my family with peace. Teach me to appreciate the treasures of my life and help us always to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel, and all humanity, Your handiwork, health and fulfillment, harmony, peace, and joy in the new year. Amen.

—NAVAH HARLOW

mortals nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

I put my trust in God and I utter praise to God's holy, precious name. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.

Beth ana ruheitz,
v'li-shmeih kaddisha yakkira ana eimar tushb'han.
V'heih ra-ava kodamakh d'tiftah libbi b'oraita,
v'tashlim mishalin d'libbi v'libba d'khol ammakh yisra-el,
l'tav u-l'hayyin v'lish'lam. Amen.

Two scrolls of the Torah are taken from the ark.

We repeat each of these lines after the leader has recited it:

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

Sh'ma yisra-el, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy and awe-inspiring is God's name.

Ehad eloheinu, gadol adoneinu, kadosh v'nora sh'mo.

Leader:

¶ Acclaim ADONAI with me; let us exalt God's name together.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the power, the splendor, the triumph, and the majesty—for all in heaven and on earth is Yours.

Yours is the sovereignty, above all else.

Exalt ADONAI our God, and bow down at God's throne, for our God is holy.

Exalt ADONAI our God, bow toward God's holy mountain, for ADONAI our God is holy.

L'kha Adonai ha-g'dullah v'ha-g'vurah
v'ha-tiferet v'ha-neitzah v'ha-hod,
ki khol ha-shamayim u-va-aretz.
L'kha Adonai ha-mamlakhah v'ha-mitnassei l'khol Trosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav,
kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,
ki kadosh Adonai eloheinu.

לא על אֲנִי וְלֹא עַל בְּרֵאשִׁית סִמְכָנָא, אֲלֵא בְּאֵלֵהָא דְשִׁמְיָא, דְּהוּא אֱלֹהֵא קְשׁוּט, וְאוּרִיתָהּ קְשׁוּט, וְנִבְיָאוּהִי קְשׁוּט, וּמִסְגָּא לְמַעַבְד טַבּוֹן וְקְשׁוּט.

4 בַּה אֲנִי רְחֵץ וְלִשְׁמָה קְדִישָׁא יְקִירָא אֲנִי אִמְרו תְּשַׁבְּחוּ. יְהֵא רַעֲוָא קְדָמְךָ דְּתַפְתַּח לְבִי בְּאוּרִיתָא, וְתַשְׁלִימ מִשְׁאֲלִין דְּלִבִּי וְלִבָּא דְּכָל-עַמְךָ יִשְׂרָאֵל, לְטַב וְלַחַיִּין וְלִשְׁלָם. אָמֵן.

Two scrolls of the Torah are taken from the ark.

We repeat each of these lines after the leader has recited it:

שמע ישראל יהוה אלהינו יהוה אחד.

אחד אלהינו גדול אדונו קדוש ונורא שמו.

Leader:

¶ גדלו ליהוה אתי, ונרוממה שמו יחדו.

The Torah is carried in a circuit around the congregation.

לך יהוה הגדלה והגבורה והתפארת והניצח וההוד, כי כל בשמים ובארץ.

לך יהוה הממלכה והמתנשא לכל לראש.

רוממו יהוה אלהינו והשתחוו להדם רגליו, קדוש הוא. רוממו יהוה אלהינו, והשתחוו להר קדשו, כי קדוש יהוה אלהינו.

HEAR, O ISRAEL שְׁמַע יִשְׂרָאֵל. Taking out the Torah becomes a moment of affirming Israel's most fundamental creed, as if we are standing before our sovereign, God, and affirming our loyalty.

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

ACCLAIM גדלו גדלו gad'lu. Psalm 34:4.

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

EXALT ADONAI רוממו יהוה (rom'mu Adonai). Two verses with the same opening words, taken from Psalm 99:5, 9, chosen as appropriate to the Torah's procession.

The Public Reading of Torah

When I read Torah, I am a link in a very long chain that shapes my identity; it is a ritual of personal and communal self-definition, as well as a reenactment of the first public reading of the Torah by Ezra and the scribes rededicating the Temple. I enunciate the words, and add my own meaning to the centuries of interpretation that preceded me; thus they serve both as a key to my own inner life and as a form of historical identification.

—RAYMOND SCHEINDLIN

May the One who is the source of compassion, who has always sustained us, have mercy on us, and remember the covenant with our ancestors. May God save us in difficult times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May our pleas be answered with a measure of kindness, salvation, and compassion.

Torah Reader (or Gabbai):

Help, shield, and save all who trust in You, God.
And let us say: *Amen*.

Let us all declare the greatness of God and give honor to the Torah as (*the first to be called to the Torah*) comes forward. Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:

You who cling to ADONAI your God have been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayyim kull'khem ha-yom.

B'RAKHOT RECITED BY ONE CALLED UP TO THE TORAH

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

Praise ADONAI, to whom all prayer is directed.

Barkhu et Adonai ha-m'vorakh.

The congregation responds:

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

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

The person repeats the above response, then continues:

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

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,

asher bahar banu mi-kol ha-amim,

v'natan lanu et torato.

Barukh atah Adonai, notein ha-torah.

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

Barukh atah ADONAI, our God, ruler of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,

asher natan lanu torat emet,

v'hayyei olam nata b'tokheinu.

Barukh atah Adonai, notein ha-torah.

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

Torah Reader (or Gabbai):

ויעזור ויגן וישע לכל החוסים בו, ונאמר אמן.
הכל הבו גדל אלהינו, ותנו כבוד לתורה.

(כהן, קרב: יעמד _____ בן _____ הכהן.)

(בת כהן, קרבי: תעמד _____ בת _____ הכהן.)

(יעמד _____ בן _____ ראשון.)

(תעמד _____ בת _____ ראשונה.)

ברוך שנתן תורה לעמו ישראל בקדשותו.

Congregation and Torah Reader:

ואתם הדבקים ביהוה אלהיכם, חיים כלכם היום.

ברכות התורה

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

ברכו אתיהוה המברך.

The congregation responds:

ברוך יהוה המברך לעולם ועד.

The person repeats the above response, then continues:

ברוך אתה יהוה אלהינו מלך העולם,

אשר בחר בנו מכל העמים ונתן לנו את-תורתו.

ברוך אתה יהוה, נותן התורה.

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

ברוך אתה יהוה אלהינו מלך העולם,

אשר נתן לנו תורת אמת, וחיי עולם נטע בתוכנו.

ברוך אתה יהוה, נותן התורה.

WHO HAS CHOSEN US כִּכְרָבָה. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

ונתן לנו את-תורתו... נותן **THE TORAH**... **WHO GIVES THE TORAH**... In Hebrew, the *b'rakhah* uses both the present and the past tense. God not only gave us the Torah in the past, but also we receive it anew whenever we devote ourselves to studying it.

ALIYOT. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll.

The first person would recite the opening *b'rakhah*, while the last recited the closing one. Over time, the practice evolved.

Today, each person called to the Torah recites both *b'rakhah*, and the Torah is chanted by a designated reader.

The Rabbis instituted a practice of calling a *kohen* for the first aliyah and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some modern congregations retain this traditional practice; others call their congregants to *aliyot* without regard to priestly status.

Each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the handles of the Torah. When the reading is completed, that person repeats the kissing gesture at the ending place, rolls the Torah closed, and, holding the handles of the Torah, recites the final *b'rakhah*.

WHO HAS CHOSEN US כִּכְרָבָה. At the moment of

TORAH READING, FIRST DAY

Liturgical Practice

The Ashkenazic rite is unique in prescribing a special chant for the High Holy Day Torah reading. Solemn and meditative, its use may be explained by the Zohar's statement that all who listen to Leviticus chapter 16—the portion for Yom Kippur in which the sudden death of Aaron's children is mentioned—should shed tears. From Yom Kippur the custom of using this special melody extended to Rosh Hashanah as well.

—ABRAHAM TZVI IDELSOHN (adapted)

God Took Note of Sarah

The idea of "remembrance" is a primary theme of Rosh Hashanah, ordained in the Torah in connection with the day (Leviticus 23:24). It is featured in one of the three main sections of the Rosh Hashanah Musaf Amidah. The Rabbis designated Rosh Hashanah as Yom Ha-zikaron (the Day of Remembrance), a phrase used repeatedly in the liturgy. Remembrance is a mental act; the word used here, *pakad*, refers to an act of remembrance that is realized in deed and not only in thought—and is therefore translated by the stronger expression, "took note of..." By choosing to begin the Torah reading here, the Rabbis may be expressing the hope that God will similarly remember us for good on Rosh Hashanah, and act accordingly.

God Has Brought Me Laughter

Before God there are yet other languages than those of words: melody, weeping, and laughter. They are the possession of all who are alive. . . . They are the manifestations of the very deep levels of our being.

—HAYIM NAHMAN BIALIK

Listen to Sarah's Voice

Sarah was superior to Abraham in prophecy. —MIDRASH TANHUMA

On the second day, turn to page 103.

GENESIS 21

First Aliyah 1 ADONAI took note of Sarah as promised, and ADONAI did for Sarah what had been announced. 2 Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. 3 Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. 4 And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

Second Aliyah 5 Now Abraham was one hundred years old when his son Isaac was born to him. 6 Sarah said, "God has brought me laughter; everyone who hears will laugh with me." 7 And she added,

"Who would have said to Abraham that Sarah would suckle children!

Yet I have borne a son in his old age."

8 The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

[Third Aliyah on Shabbat] 9 Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. 10 She said to Abraham, "Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." 11 The matter distressed Abraham greatly, for it concerned a son of his. 12 But God said to Abraham,

קריאת התורה ליום ראשון

On the second day, turn to page 103.

בראשית כא

ראשון א ויהוה פקד את־שרה כאשר אמר ויעש יהוה לשרה כאשר דבר: ב ותהר ותלד שרה לאברהם בן לוקניו למועד אשר־דבר אתו אלהים: ג ויקרא אברהם את־שם־בנו הנולד־לו אשר־ילדה־לו שרה יצחק: ד וימל אברהם את־יצחק בנו בן־שמונת ימים כאשר צוה אתו אלהים:

ה ויאברהם בן־מאת שנה בהולד לו את יצחק בנו: ו ותאמר שרה צחק עשה לי אלהים כלהשמע יצחק־לי: ז ותאמר מי מלל לאברהם היניקה בנים שרה כ־לדתי בן לוקניו: ח ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום הגמל את־יצחק: (בשבת שלישׁ) ט ותרא שרה את־בן־הגר המצרית אשר־ילדה לאברהם מצחק: י ותאמר לאברהם גרש האמה הזאת ואת־בנה כי לא יירש בן־האמה הזאת עם־בני עם־יצחק: יא וירע הדבר מאד בעיני אברהם על אודת בנו: יב ויאמר אלהים

to consider the complexity of our own motivations and how difficult it is to understand ourselves and others. In any given year, we may identify with Abraham or Sarah or Hagar or the children, Ishmael and Isaac; as we change, so may our sympathies with the different characters.

ALIYOT. The Rabbis of the ancient synagogue differentiated between Shabbat and festivals by assigning a different number of *aliyot*—the divisions of the Torah reading—to each. On Rosh Hashanah there are five; on Yom Kippur, six; and on Shabbat, seven. When a holy day falls on Shabbat, the reading is subdivided into seven *aliyot*.

VERSE 1. TOOK NOTE OF SARAH פקד את־שרה. The Torah reading opens with God taking note of Sarah and on her behalf acting according to the divine promise. Sarah, introduced first in this reading, and Hagar will be the central characters in this chapter.

VERSE 6. GOD HAS BROUGHT ME LAUGHTER צחק עשה לי. The root צחק (tz-h-k), used here and in verse 9, can convey two opposite understandings of Sarah's words: she may be saying, "When people hear the news that I have given birth, they will rejoice with me," or she may be saying, "... they will laugh at me." Similarly, the word נצחק (verse 9), used when Sarah sees the son of Hagar "playing," can mean either "to have fun with" or "to make fun of." In the first interpretation, one might simply see two children at play and argue that Sarah's judgment is harsh; in the second, those who read Sarah's judgment as wise might look at the way the children played together and see Ishmael's bullying of Isaac as the cause of Sarah's displeasure.

VERSE 8. WAS WEANED ויגמל. Weaning at about age three marked the completion of the first significant stage in a child's life.

Hagar

God spoke to Hagar because she was righteous. —MIDRASH GENESIS RABBAH

Sarah

Sarah, like Rebecca who comes after her, plays the role of "heavy" in our male-oriented Scriptures... Here it is Sarah who carries the moral burden of sending Ishmael and Hagar away against Abraham's wishes, leaving his character unblemished... The impression we get from the text is that Sarah, like other strong women of the Bible, has a clear image of her son's destiny. "Sarah saw," Scripture says when she observes Ishmael playing with Isaac... Abraham had lost sight of the promise, had actually shrugged it off when it was given, concerned only about Ishmael. But Sarah saw and, in seeing, knew she had to act. Motherhood focused her vision.

And God Opened Her Eyes

All people are blind until God opens their eyes.

—MIDRASH GENESIS RABBAH

"Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

Third Aliyah [Fourth Aliyah on Shabbat] 13 As for the son of the slave-woman, I will make a nation of him, too, for he is your seed."

14 Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. She wandered about in the wilderness of Beer-sheba. 15 When the water was gone from the skin, she left the child under one of the bushes, 16 and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears.

17 God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. [Fifth Aliyah on Shabbat] 18 Come, lift up the boy and hold him by the hand, for I will make a great nation of him."

19 Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink.

20 God was with the boy and he grew up; he dwelt in the wilderness and became skilled with a bow. 21 He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

אל־אַבְרָהָם אֲלֵי־רַע בְּעֵינָיו עַל־הַנֶּעֱר וְעַל־אִמְתּוֹ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךְ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִצְחָק יִקְרָא לָךְ וְרַע:

שלישי [בשבת רביעי] יג וגם את־בן־האמה לגוי אשימנו כי וְרַעָךְ הוּא: יד וישכם אברהם | בבקר ויקח־לחם ורחמת מים ויתן אל־הגֵר שם על־שכמה ואת־הילד וישלחה ותלך ותתע במדבר באר שבע: טו ויכלו המים מן־החמת ותשלך את־הילד תחת אחד השיחים: טז ותלך ותשב לה מנגד הרחק כמטחי קשת כי אמרה אל־אראה במוות הילד ותשב מנגד ותשא את־קלה ותברך: יז וישמע אלהים את־קול הנער ויקרא מלאך אלהים | אל־הגֵר מן־השמים ויאמר לה מה־לך הגֵר אל־תיראי כי־שמע אלהים א־ל־קול הנער באשר הוא־שם:

[בשבת המישי] יח קומי שאי את־הנער והחזיקי את־ידך בו כ־לגוי גדול אשימנו: יט ויפקח אלהים את־עינייה ותרא באר מים ותלך ותמלא את־החמת מים ותשק את־הנער: כ ויהי אלהים את־הנער ויגדל וישב במדבר ויהי רבה קשת: כא וישב במדבר פֶּאֶנָן ותקח־לו אמו אשה מארץ מצרים:

VERSE 19. GOD OPENED HER EYES ויפקח אלהים את־עיניה. Does the well now appear miraculously, in answer to the prayer of a mother who is deeply distressed, or had it been there all along and Hagar had failed to see it?

VERSE 20. AND BECAME SKILLED WITH A BOW ויהי רבה קשת. The midrash interprets this verse to mean that Ishmael became a desert brigand (Genesis Rabbah 45:9); the biblical wording points to someone who supports himself through violence. Could it have been because of how he was treated as a child? Or was this the personality that Sarah observed from the beginning? Or might it relate to his mother's desertion of him as she sits a "bowshot away"?

VERSE 21. HIS MOTHER GOT A WIFE FOR HIM FROM THE LAND OF EGYPT ותקח־לו אמו אשה נאצר מצרים. The Egyptian connection is not incidental. Later in the Book of Genesis, it is the Ishmaelites who sell Joseph into slavery in Egypt. The descendants of the slave boy who was sent out of Abraham's house played a critical role in the Egyptian enslavement of Abraham's descendants (Genesis 37:25-28).

VERSE 16. LET ME NOT LOOK ON AS THE CHILD DIES ואל־אראה במוות הילד. We may see Hagar as a passive person, unable to act and finally deserting her child, or we may sympathize with her as a mother who feels utterly hopeless and does not want to see the death of her child.

VERSE 17. GOD HEARD THE CRY OF THE BOY וישמע אלהים את־קול הנער. Rabbi Mendel of Vorki, a Hasidic master, remarks: "But we never read that Ishmael cried aloud! Thus we learn that God can hear the silent cries of the anguished heart, even when no words are uttered."

A MESSENGER OF GOD CALLED TO HAGAR ויקרא אלהים אל־הגֵר. The chapter opens with the birth of Isaac, fulfilling the promise made to Sarah, and ends with God's listening to Ishmael's cry and speaking to Hagar.

Then Abraham Reproached Abimelech
 Rabbi Yose the son of Rabbi Hanina said: "Reproof leads to love, as it says, 'Reprove a wise man, and he will love you'" (Proverbs 9:8). Such indeed is Rabbi Yose's view, for he said: "Love unaccompanied by reproof is not love." Resh Lakish added: "Reproof leads to peace; hence, 'And Abraham reproved Abimelech.'" Such indeed is his view, for he said: "Peace unaccompanied by reproof is not peace."

—MIDRASH GENESIS RABBAH

Fourth Aliyah [Sixth Aliyah on Shabbat] 22 At that time Abimelech and Phicol, chief of his troops, said to Abraham, "God is with you in everything that you do. 23 Therefore swear to me here by God that you will not deal falsely with me or my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you." 24 And Abraham said, "I swear it."

25 Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. 26 But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today." 27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

Fifth Aliyah [Seventh Aliyah on Shabbat] 28 Abraham then set seven ewes of the flock by themselves, 29 and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?" 30 He replied, "You are to accept these seven ewes from me as proof that I dug this well." 31 Hence that place was called Beer-sheba, for there the two of them swore an oath. 32 When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. 33 [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of ADONAI, the Everlasting God. 34 And Abraham resided in the land of the Philistines a long time.

The Torah Service continues with Hatzi Kaddish on page 106.

רבינו [בשבת שש"י] כב ויהי בעת ההוא ויאמר אבימלך ופיקל שר-צבאו אל-אברהם לאמר אלהים עמך בכל אשר-אתה עשה: כג ועתה השבעה לי באלהים הנה אמ-תשקר לי ולניני ולנכדי כחסד אשר-עשיתי עמך תעשה עמדי ועם-הארץ אשר-גרתה בה: כד ויאמר אברהם אנכי אשבע: כה והוכח אברהם את-אבימלך על-אדות באר המים אשר גזלו עבדי אבימלך: כו ויאמר אבימלך לא ידעתי מי עשה את-הדבר הזה וגם-אתה לא-הגדת לי וגם אנכי לא שמעתי בלתי היום: כז ויקח אברהם צאן ובקר ויתן לאבימלך ויכרתו שניהם ברית:

חמישי [בשבת שביעי] כח ויצב אברהם את-שבע כבשת הציאן לבדהו: כט ויאמר אבימלך אל-אברהם מה הנה שבע כבשת האלה אשר הצבת לבדנה: ל ויאמר כי את-שבע כבשת תקח מני בעבור תהיה-לי לעדה כי חפרתי את-הבאר הזאת: לא על-כן קרא למקום ההוא באר שבע כי שם נשבעו שניהם: לב ויכרתו ברית בבאר שבע ויקם אבימלך ופיקל שר-צבאו וישבו אל-ארץ פלשתים: לד וישע אשר בבאר שבע ויקרא-שם בשם יהוה אל עולם: לה ויגר אברהם בארץ פלשתים ימים רבים:

The Torah Service continues with Hatzi Kaddish on page 106.

VERSES 22-27 In contrast to the first part of the reading, which describes the separation of families, this next story is one of reconciliation: two tribes at war come together and agree to a covenant. The Torah may be deliberately contrasting two different ways of resolving conflict. In the first, the response to conflict is separation; in the second, a covenant is created by Abimelech and Abraham. Similarly, in the first story there is no extended conversation between the offended parties. Sarah says nothing directly to Hagar; Hagar speaks silently to herself. In contrast, here are two parties with significant grievances toward each other: they face each other, manage to communicate, and conclude a peace treaty.

VERSE 22. ABIMELECH. Earlier in Genesis (20:2), Abimelech was introduced to us as the King of Gerar, a city in the Negev.

VERSE 26. I DO NOT KNOW... NOT... NOR לא ידעתי... (נס)... (נס)

Abimelech responds defensively to Abraham's accusation. When Abimelech critiqued Abraham's behavior earlier in Genesis, Abraham reacted with similarly self-justifying words (Genesis 20:10-13). Yet somehow they soon proceed to settle their differences. Perhaps each one suddenly perceives his own defensiveness as mirrored by the other—a mutual recognition that enables them to forge a covenant.

VERSE 33. THE EVERLASTING GOD אֵל עוֹלָם. This appellation for God is unique in the entire Bible. The Torah reading began with God taking note of Sarah, and with this mention of God, our reading ends. While the human actors behave in quite human ways, God's presence always hovers in the background.

¶ The following may be sung as the Torah is tied.

תורה צוה לנו משה
משה קהל יקב.
Moses commanded the
observance of Torah; it
is the inheritance of the
community of Jacob.

*Torah tzivvah lanu moshe,
marashah k'hillat ya-akov.*

The Holy Day Sacrifice
Said Abraham to the
Holy One: "Should the
people Israel sin against
You, Heaven forbid, You
might treat them as the
generation that perished
in the flood!"

Said God: "No."
Said Abraham: "Give
me a sign."

God directed Abraham
to offer animal sacrifices
and Abraham came to
understand the aton-
ing power of that ritual
act. And he was able to
envision that atonement
would be gained for the
people Israel through the
ritual of sacrifice at the
Temple in Jerusalem.

Said Abraham: "That
will suffice while the
Temple is standing. But
when there is no Temple,
what will become of the
people Israel?"

Said God: "I have
already arranged for these
passages concerning the
sacrifices. Whenever they
read about the sacrifices
I shall consider them as
having offered sacrifices
in My Presence, and I
shall forgive them all
their sins."

—BABYLONIAN TALMUD,
MEGILLAH
(trans. Jules Harlow)

Hatzi Kaddish

Both Torah scrolls are placed on the Reader's desk.

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

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

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

Lifting the Torah

A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read. As the Torah is lifted, we recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam mosheh lifnei b'nei yisra-el al pi Adonai b'yad mosheh.

Maftir for Rosh Hashanah

NUMBERS 29

1 In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.
2 You shall present a burnt offering of pleasing odor to ADONAI: one bull of the herd, one ram, and seven yearling lambs, without blemish. 3 The grain offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, 4 and one-tenth for each of the seven lambs. 5 And there shall be one goat for a purification offering, to make expiation in your behalf— 6 in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its grain offering, each with its libation as prescribed, gifts of pleasing odor to ADONAI.

Both Torah scrolls are placed on the Reader's desk.

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרֵעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְנָן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

וַיְתַבְרַךְ וַיְשַׁתַּבַּח וַיְתַפְאֵר וַיְתַרְוֹמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא לְעֵלְמָא
מְכַלְבְּרְכָתָא וְשִׁירְתָא תְּשַׁבְּחָתָא וְנַחְמָתָא דְאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

הַגְּבִיחַת הַתּוֹרָה

A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read. As the Torah is lifted, we recite:

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל,
עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה.

מַפְטִיר לְרֵאשִׁית הַשָּׁנָה

במדבר כט

א וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
ב וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֹּן־בָּקָר אֶחָד
אֵיל אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִים: ג וּמִנְחָתָם
סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר שְׁנֵי עֶשְׂרִים
לְאֵיל: ד וְעֶשְׂרוֹן אֶחָד לְכֶבֶד הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים:
ה וּשְׁעִיר־עִזִּים אֶחָד חֹטָאת לְכַפֵּר עֲלֵיכֶם: ו מִלֶּבֶד
עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנֹסְכֵיהֶם
כְּמוֹשֶׁפֶטֶם לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:

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

כָּל־מְלֹאכֶת עֲבֹדָה
YOU SHALL NOT WORK AT YOUR OCCUPATIONS עֲבֹדָה
לא תַעֲשׂוּ. Other "work" is allowed. Unlike for Shabbat, the Rab-
bim allowed cooking and carrying in celebration of the holy day.

יוֹם תְּרוּעָה
A DAY WHEN THE HORN IS SOUNDED יוֹם תְּרוּעָה. Maimonides
cites this verse as the source for the commandment to listen to
the shofar blasts (Mishneh Torah, Laws of Shofar 1:1).

THIS IS THE TORAH (זאת
הַתּוֹרָה). The Rabbis com-
bined Deuteronomy 4:44
and Numbers 9:23, under-
scoring that our entire
Torah came from Moses
as dictated by God. This
theological claim is not
made in the Bible itself.
As this passage conflates
two biblical verses, the
20th-century Orthodox
Jewish thinker Joseph Ber
Soloveitchik, for instance,
did not recite it.

When reciting this pas-
sage, some people hold up
or kiss the tzitzit of their
tallit, to affirm their own
active fulfillment of the
Torah.

VERSE 1. IN THE SEVENTH
MONTH ובחודש השביעי.
Many scholars speculate
that in biblical times, the
southern kingdom of
Judah celebrated its new
year in the spring and the
northern kingdom of Israel
in the fall; the first month
for one was the seventh
for the other. Later Juda-
ism, inheriting a variety
of dates marking a new
year, assigned each one
a different function. The
Rabbis reckoned histori-
cal events, including the
annual pilgrimage festivals,
from the first of Nisan (in
the spring). Meanwhile,
they associated the first
day of the seventh month,
Tishrei (in the fall) with

HAFTARAH READING, FIRST DAY

On the second day, we continue on page 11.

Blessing before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. *Barukh atah ADONAI*, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

1 SAMUEL 1

1 There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. 2 He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. 3 This man used to go up from his town every year to worship and to offer sacrifice to *Adonai Tz'va-ot* at Shiloh.—Hophni and Phinehas, the two sons of Eli, were priests of ADONAI there.

4 One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; 5 but to Hannah he would give one portion only—though Hannah was his favorite—for ADONAI had closed her womb. 6 Moreover, her rival, to make her miserable, would taunt her that ADONAI had closed her womb. 7 This happened year after year: Every time she went up to the House of ADONAI, the other would taunt her, so that she wept and would not eat. 8 Her husband Elkanah said to her, “Hannah, why are you crying and why aren’t you eating? Why are you so sad? Am I not more devoted to you than ten sons?”

9 After they had eaten and drunk at Shiloh, Hannah rose.—The priest Eli was sitting on the seat near the doorpost of the temple of ADONAI.—

הפטרה ליום ראשון

On the second day, we continue on page 11.

בְּרַכָּה שְׁלֹפְנֵי הַהַפְטָרָה
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמְרִים בְּאֵמֶת.
בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבַמְּשֹׁה עֶבְדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצִדִּיק.

שמואל א א

א וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוֹפִים מֵהָר אֶפְרָיִם וּשְׁמוֹ
אֶלְקָנָה בֶן־יִרְחָם בֶּן־אֵלִיהוּא בֶן־תּוֹחוּ בֶן־צוּפִי אֶפְרָתִי:
ב וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשְּׁנִית פְּנִינָה וַיְהִי
לפְנֵיהָ יָלְדִים וְלַחַנָּה אֵין יָלְדִים: ג וְעֵלָה הָאִישׁ הַהוּא
מֵעִירוֹ מִמַּיִם | מִיַּמֵּיהָ לְהַשְׁתַּחֲוֹת וּלְזַבַּח לַיהוָה צְבָאוֹת
בְּשִׁלָּה וְשֵׁם שְׁנֵי בְנֵי־עֲלֵי חֲפְנֵי וּפְנִחָס כֹּהֲנִים לַיהוָה:
ד וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַיָּנִחַן לְפָנֶיהָ אֶשְׁתּוֹ וּלְכָל־בְּנֵיהָ
וּבְגוֹתֶיהָ מְנוּחָה: ה וְלַחַנָּה יָתוּ מְנָה אַחַת אֲפִים כִּי אֶת־
חַנָּה אָהַב וַיְהוּה סִגְר רַחֲמָה: ו וּכְעֵסָתָה צָרְתָה גַם־כַּעַס
בְּעִבּוֹר הַרְעַמָּה כִּי־סִגְר יְהוּה בַּעַד רַחֲמָה: ז וְכֵן יַעֲשֶׂה
שָׁנָה בְּשָׁנָה מִדֵּי עֲלֵתָה בְּבֵית יְהוָה כִּן תִּכְעֲסֶנָּה וּתְבַכֶּה
וְלֹא תֹאכַל: ח וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁה חַנָּה לָמָּה תִּבְכִּי
וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבָבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ
מֵעֵשְׂרָה בְּנִים: ט וְתִקַּם חַנָּה אַחֲרַי אֲכַלָּה בְּשִׁלָּה וְאַחֲרַי
שָׁתָה וְעֲלֵי הַכֹּהֵן יֵשֵׁב עַל־הַכֶּסֶּא עַל־מִזְבֹּחַת הַיִּכָּל יְהוָה:

HAFTARAH, DAY 1. The Haftarah readings taken from the prophetic books of the Bible often complement the Torah reading by adding a different layer of understanding. Like the Torah reading, this Haftarah features a couple struggling with infertility, as well as a fertile “other” woman who disdains the barren wife. Characteristically in the Bible, infertility is a sign of the chosenness of both the woman and the child to be born to her. It is also emblematic of the way in which life’s most difficult and painful challenges, particularly in areas which seem to come easily to others, may also be moments of deepening one’s relationship with God.

Additionally, Hannah’s giving up of Samuel to the work of God anticipates, albeit in a milder fashion, Abraham’s giving up of Isaac, the subject of tomorrow’s Torah reading.

Thus, the Haftarah for the first day picks up on themes in the Torah readings of both days. But the motives and behaviors of the characters are quite

different: Sarah sends Ishmael away in order to keep Isaac close, while Hannah willingly gives up her own child. Isaac is bound as sacrifice and lives life in his father’s shadow, whereas Samuel will be an active prophet, crowning and dethroning. Some congregations conclude the Haftarah at the end of the narrative (1:1–28), others conclude with the Song of Hannah (2:1–10), and some read only the Song.

VERSE 3. SHILOH. Joshua had established Shiloh as the resting place of the Ark.

VERSE 8. AM I NOT MORE DEVOTED TO YOU THAN TEN SONS? Elkanah’s well-meaning effort to comfort Hannah is unsuccessful because, rather than listening to and addressing the root of Hannah’s sadness, he imposes his own understanding of why she is sad. Later on, the priest Eli also makes incorrect assumptions about the reasons for Hannah’s behavior (verses 13–14); he prays on Hannah’s behalf only after he is able to listen to her. On Rosh Hashanah, as we pray for God to listen to our prayers, this passage highlights the importance of deep empathic listening, especially at times of personal crisis—and how frequently our listening is less than perceptive.

Sarah's Laughter and Hannah's Prayer
Reversals and renewals hold special power on Rosh Hashanah. Contemporary families struggling with the problems of infertility may find themselves identifying with the stories of Sarah and Hannah and inspired by them. Or they may find these stories difficult for them, when their own dreams are unrealized. But these narratives encompass more than the birth of children, as basic as that is to them. Sarah's song of laughter and Hannah's prayer of success alert us to the unexpected, the changes and wonders that can spark our lives as a new year and new season come upon us.

—FRANCINE KLAGSBRUN

10 In her wretchedness, she prayed to ADONAI, weeping all the while. 11 And she made this vow: "O Adonai Tz'va-ot, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to ADONAI for all the days of his life; and no razor shall ever touch his head."

12 As she kept on praying before ADONAI, Eli watched her mouth. 13 Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk. 14 Eli said to her, "How long will you make a drunken spectacle of yourself? Sober up!" 15 And Hannah replied, "Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to ADONAI. 16 Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress." 17 "Then go in peace," said Eli, "and may the God of Israel grant you what you have asked." 18 She answered, "You are most kind to your handmaid." So the woman left, and she ate, and was no longer downcast. 19 Early the next morning, they bowed low before ADONAI, and they went back home to Ramah.

Elkanah knew his wife Hannah and ADONAI remembered her. 20 Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, "I asked ADONAI for him." 21 And when the man Elkanah and all his household were going up to offer to ADONAI the annual sacrifice and his votive sacrifice, 22 Hannah did not go up. She said to her husband, "When the child is weaned, I will bring him. For when he has appeared before ADONAI, he must remain there for good." 23 Her husband Elkanah said to her, "Do as you think best. Stay home until you have weaned him. May ADONAI's word be fulfilled." So the woman stayed home and nursed her son until she had weaned him.

24 When she had weaned him, she took him up with her, along with three bulls, one ephah of flour, and a jar of wine. And though the boy was still very young, she brought him to the House of ADONAI at Shiloh. 25 After slaughtering the bull, they brought the boy to Eli. 26 She said, "Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to ADONAI. 27 It was this boy I prayed for; and ADONAI has granted me what I asked. 28 I, in turn, hereby lend him to ADONAI. For as long as he lives he is lent to ADONAI." And they bowed low there before ADONAI.

Some congregations end here. For concluding *brakhot*, turn to page 114.

וְהָיָא מִרְתַּנְּךָ נִפְשׁ וְתִפְלַל עֲלֵיהוּהוּ וּבְכָה תִּבְכֶּה:
א וְתֹדַר נְדָר וְתֹאמַר יְהוָה צְבָאוֹת אֲסִרְאָה תְּרַאֶה
בְּעֵינַי אֲמַתְךָ וּזְכַרְתִּנִּי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּתָה
לְאֲמַתְךָ זָרַע אֲנָשִׁים וְנִתְּתִיו לַיהוָה כְּלֵי־יָמַי חַיִּיו וּמוֹרָה
לֹא־יַעֲלֶה עֲלֵי־רֹאשׁוֹ: ג וְהָיָה כִּי הִרְבִּיתָה לְהִתְפַּלֵּל לִפְנֵי
יְהוָה וְעָלִי שָׁמַר אֶת־פִּיהָ: ד וְחִנָּה הִיא מִדְּבַרְתַּי עַל־
לִבִּי רַק שִׁפְתֵיהָ נִעוּת וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשֹׁבָה עָלַי
לִשְׁכָּרָה: ה וַיֹּאמֶר אֵלָיֶה עָלַי עַד־מָתַי תִּשְׁתַּכְּרִין הַסּוּרִי
אֶת־יַיִנְךָ מֵעַלְיָךְ: ו וְתַעַן חִנָּה וְתֹאמַר לֹא אֲדָנִי אִשָּׁה
קִשְׁת־רוּחַ אֲנֹכִי וַיִּין וְשִׁכָר לֹא שְׁתִּיתִי וְאִשְׁפָךְ אֶת־
נַפְשִׁי לִפְנֵי יְהוָה: ז אֲלִיתָתְךָ אֶת־אֲמַתְךָ לִפְנֵי בֵּית־
בְּלִיעַל כִּי־מֵרֵב שִׁיחִי וְכַעֲסִי דְבַרְתִּי עַד־חִנָּה: ח וַיַּעַן עָלַי
וַיֹּאמֶר לְכִי לְשִׁלּוֹם וְאֵלָהֵי יִשְׂרָאֵל יִתְּן אֶת־שְׁלֹתְךָ אֲשֶׁר
שָׁאֵלְתְּ מֵעַמּוֹ: ט וְתֹאמַר תִּמְצָא שְׁפָחָתְךָ חֵן בְּעֵינֶיךָ
וְתִלַּךְ הָאִשָּׁה לְדָרְכָה וְתֹאכַל וּפְנִיָה לֹא־הִיוּ־לָהּ עוֹד:
י וַיִּשְׁכַּמוּ בְּבֹקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיִּשְׁבּוּ וַיִּזְבְּאוּ
אֶל־בֵּיתֵם הַרְמִיתָה וַיַּדַּע אֶלְקָנָה אֶת־חִנָּה אֲשֶׁלְּתוֹ וַיִּזְכַּרְהָ
יְהוָה: יא וְהָיָה לְתַקְפוֹת הַיָּמִים וְתִהְיֶה חִנָּה וְתִלְדַּבּוּר
וְתִקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׂאֵלְתִיו: יב וַיַּעַל
הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זֶבַח הַיָּמִים
וְאֶת־נִדְרוֹ: יג וְחִנָּה לֹא עָלְתָה כִּי־אָמְרָה לְאִישָׁה עַד
יִגְמַל הַנָּעַר וְהַבְּאִתִּיו וְנִרְאָה אֶת־פְּנֵי יְהוָה וַיִּשָּׁב שָׁם
עַד־עוֹלָם: יד וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁה עֲשֵׂי הַטּוֹב
בְּעֵינֶיךָ שָׁבִי עַד־גְּמֹלְךָ אֲתוֹ אֶךְ יִקַּם יְהוָה אֶת־דְּבָרֶיךָ
וְתִשָּׁב הָאִשָּׁה וְתִינַק אֶת־בְּנָהּ עַד־גְּמֹלָהּ אֲתוֹ:
טו וְתַעֲלֶהוּ עִמָּה כְּאִשֶׁר גְּמַלְתָּ בְּפָרִים שְׁלֹשָׁה וְאִיפָה
אֶחָת קָמוּהוּ וַיִּגְבַּל וַיִּין וְתִבְאָהוּ בֵּית־יְהוָה שְׁלוֹ וְהַנְּעַר
נָעַר: טז וַיִּשְׁחָטוּ אֶת־הַפֶּהַר וַיִּזְבְּאוּ אֶת־הַנְּעַר אֶל־עָלַי:
יז וְתֹאמַר כִּי אֲדָנִי חֵי נִפְשֶׁךָ אֲדָנִי אֲנִי הָאִשָּׁה הַנִּצְבֶּה
עִמָּךְ בְּזֶה לְהִתְפַּלֵּל אֲלֵי־יְהוָה: יח אֶל־הַנְּעַר הַזֶּה
הִתְפַּלַּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׂאֵלְתִי אֲשֶׁר שָׂאֵלְתִי
מֵעַמּוֹ: יט וְגַם אֲנֹכִי הַשְׂאֵלְתָהוּ לַיהוָה כְּלֵי־הַיָּמִים אֲשֶׁר
הָיָה הוּא שָׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוּוּ שָׁם לַיהוָה:

VERSE 13. Hannah became a model of prayer for the Rabbis, who based much of our practice regarding recitation of the Amidah, the silent prayer, on this chapter in the Book of Samuel.

VERSE 17. Remarkably, Eli not only attends to Hannah's explanation, but also recants his prior harsh judgment and blesses Hannah.

VERSES 27-28. Forms of the verb לַעֲשׂוֹת, "to ask," "borrow," "lend" are repeated several times in these verses. On Rosh Hashanah we ask for life. What we may come to understand is that our lives are lent to us by God. And God borrows us for—asks us to do—God's service.

What Do We Pray For?

Eli thought Hannah was drunk with wine. As High Priest, the divine spirit rested upon him and he was able to see within the hearts of men and women. Yet, he saw Hannah as a drunkard—drunk with a worldly desire, a desire for a child so she would no longer suffer the shame and ridicule afforded her by Peninnah.

But Hannah answered, "No, it is not wine but my soul that pours out to God. For my desire for a child has purpose and meaning beyond the pursuits and follies of human beings. I have already promised my child to God."

So it is with our prayers: We pray for material things, but it is not the material, but the spiritual within them, that our soul desires.

The mission of every human being is to bring the many things of this chaotic world into harmony with their inner purpose and the oneness that underlies them. To do this, each of us must have those things related to our mission: our family, our health, our homes, our income. We pray for these things from the innermost of our hearts; our soul pours out for them—because our soul knows that without them she cannot fulfill her mission in this world.

And God listens. Because God wishes to dwell within our mundane world.

—ZVI FREEMAN (adapted)

1 SAMUEL 2

1 And Hannah prayed:

My heart exults in ADONAI;
I have triumphed through ADONAI.
I gloat over my enemies;
I rejoice in Your deliverance.

2 There is no holy one like ADONAI, truly, there is none beside You; there is no rock like our God.

3 Talk no more with lofty pride, let no arrogance cross your lips! For ADONAI is an all-knowing God who measures all actions.

4 The bows of the mighty are broken, and the faltering are girded with strength.

5 Those once sated must hire out for bread; those once hungry hunger no more.

While the barren woman bears seven, the mother of many is forlorn.

6 ADONAI deals death and gives life, casts down into Sheol and raises up.

7 ADONAI makes poor and makes rich, casts down, and also lifts high—

8 raising the poor from the dust, lifting up the needy from the dunghill, setting them with nobles, granting them seats of honor.

For the pillars of the earth are ADONAI's, who has set the world upon them.

9 [God] guards the steps of the faithful, but the wicked perish in darkness—for none shall prevail by strength.

10 The foes of ADONAI shall be shattered; [God] will thunder against them in the heavens. ADONAI will judge the ends of the earth.

[God] will give power to the king, And triumph to the one whom [God] anoints.

Brakhot that follow the Haftarah may be found on page 114.

שמואל א ב

א ונתתפלל חנה ותאמר

עלן לבי ביהוה רחב פי עלי־אויבי
כי שמתני בישועתך: כי אין בלתך

ב אין צור כאלהינו: ב אל־תִרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֵתְק מִפִּיכֶם

כי אל דעות יהוה ולו נתכנו עללות:

ד קשת גברים חתים ונכשלים אזור חיל:

ה שבעים בלחם נשכרו ורעבים חדלו

ו עד־עֲקָרָה לִלְדָה שִׁבְעָה ורבֵת בָּנִים אִמְלָה:

ז יהוה ממית ומחיה מוריד שאול ועל:

ח יהוה מוריש ומעשיר משפיל אף־מְרוֹמָם:

ט מקים מעפר דל מאשפת ירים אביון

י להשיב עם־נדיבים וכסא כבוד ינהלם

יא וישת עליהם תבל: ורשעים בחשך ידמו

יב כִּי־לֹא בִכְחַ יִגְבֵר־אִישׁ: עליו בשמים ירעם

יג יהוה יחתו מריבו יהוה ידון אפסי־ארץ

יד ויתרעו למלכו וירם קרן משיחו:

Brakhot that follow the Haftarah may be found on page 114.

VERSE 1. AND HANNAH PRAYED חנה. A late medieval tradition observed: "This teaches that women are obligated to pray, for Hannah used to pray eighteen b'rakhot" (Yalkut Shimoni, 1 Samuel 2.80). The Hebrew word for "eighteen" (sh'moneh esreih) designates the weekday Amidah.

VERSE 6. SHEOL שְׁאוֹל. In the biblical age, most Israelites believed that the dead continued to exist in the netherworld called Sheol.

VERSE 10. AND TRIUMPH TO THE ONE WHOM [GOD] ANOINTS כִּי־יָמַח אֱנוֹחַ. Literally, "raise the horn of God's anointed one." The song opens and closes on this specific image of triumph. In context, it anticipates Samuel's anointing David with a horn of oil (1 Samuel 16:13). As the Rosh Hashanah Haftarah reading, these concluding references to spiritual victory, divine judgment, and God's anointed one take on a messianic tone of promise. Michael Fishbane (commenting in Etz Hayim)

points out other Rosh Hashanah themes that are present in this Haftarah. The birth of a child is a microcosmic allusion to the birth of all of creation, which we celebrate on this day. In verse 3 of Hannah's prayer, she describes God as all-knowing. In verse 6, she refers to God as the One who determines our birth and death. And in verse 8, she speaks of the One who raises up and brings low.

TORAH READING, SECOND DAY

The Akedah/Binding of Isaac and Its Interpreters

For the most part, rabbinic literature praises Abraham for his faithful obedience to God's command, though some rabbinic texts indicate ambivalence regarding Abraham's unqualified acquiescence. This was also the perspective of the 19th-century Christian theologian Søren Kierkegaard, who understood Abraham's action as a "teleological suspension of the ethical," a demonstration of such unwavering faith that it superseded a father's love for his son as well as the prohibition of murder. But many post-Holocaust Jewish writers are increasingly reticent even to appear to validate violence in the name of religious faith, and instead suggest that Abraham failed the test and should have raised a protest against God's instruction, just as he raised a protest against the destruction of the cities of Sodom and Gomorrah (Genesis 18).

GENESIS 22

First Aliyah 1 Some time afterward, God put Abraham to the test, saying to him, "Abraham." He answered, "Here I am."

2 "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you."

3 So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

קריאת התורה ליום שני

בראשית כב

ראשון א ויהי אחר הדברים האלה והאלהים נסה את אברהם ויאמר אליו אברהם ויאמר הנני: ב ויאמר קח־נא את־בנך את־יחידך אשר־אהבת את־יצחק ולך־לך אל־ארץ המריה והעלהו שם לעלה על אחד ההרים אשר אמר אליך: ג וישכם אברהם בבקר ויחבש את־חמורו ויקח את־שני נעריו אתו ואת יצחק בנו ויבקע עצי עלה ויקם וילך אל־המקום אשר־אמר־לו האלהים:

TORAH READING, DAY 2

An overarching theme of the Torah readings on Rosh Hashanah is life's fragility. Yesterday's selection celebrated the birth of Isaac, but later Hagar and Ishmael faced death in the desert. Conversely, today's reading begins with the binding of Isaac—which the Rabbis called "the Akedah"; it ends with the birth of his future mate. Once again, God intervenes with the gift of life.

The Akedah is one of the most enigmatic of biblical texts. It has been seen as emblematic of Jewish experience, of faithfulness and martyrdom. It has also been the subject of radically different interpretations; for example, some modern interpreters criticize Abraham for not protesting God's demand, seeing Isaac as enduringly wounded, even though his life is saved at the conclusion of the tale. Some ancient rabbinic readings, troubled by the moral questions found in the binding of Isaac, see Satan lurking in the background, testing Abraham much like Job, and some rabbis even put Job's protests into Abraham's mouth. What then is the nature of the test? Perhaps the question was not of Abraham's faithfulness, but of whether Abraham would ultimately protest an unjust command. Do we then read this passage on Rosh Hashanah because it records obedience to God's will, or is the underlying message one of God's faithfulness—that God never desires the sacrifice of any human, or the death of Abraham's descendants? Is Abraham a humble person of faith to be admired, or someone whose certainty in the truth of his vision almost led to tragic violence? Is Isaac's willingness to die in faithfulness a model for what may be asked of us? What demands does God make of us? To what are we willing to submit ourselves? In calling forth the association of the binding of Isaac and the ram that is substituted, the reading prepares us for the blowing of the ram's horn, which raises the question. To what does the shofar blast call us?

VERSE 1. SOME TIME AFTERWARD וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה. The phrase indicates an indefinite connection with previous events. It may refer back to the immediate past scene (the agreement between Abraham and Abimelech) or it may refer back to the banishment of Hagar and Ishmael. No specific age is given for Isaac, but he is now old enough to carry a load of firewood and to ask an intelligent question based on experience and observation. Some commentators even picture Isaac as an adult, fully complicit in all that is taking place.

GOD PUT ABRAHAM TO THE TEST וַיִּנְסֵהוּ אֱלֹהִים נֶסְחָה אֶת־אַבְרָהָם. This information is divulged to the reader, although not to Abraham, to remove any possible misunderstanding by the reader of God's intent.

HERE I AM הִנְנִי (hinei). There is no adequate English equivalent for the Hebrew הִנְנִי (hinei), here translated as "Here I am." The term indicates readiness, attentiveness, receptivity, and responsiveness to instructions. It serves as a kind of refrain throughout the Akedah. Here, Abraham employs it in answer to God; later in verse 7, to Isaac (where it is rendered "Yes"), and then again in response to the angel of Adonai in verse 11. (The Jewish Study Bible)

VERSE 2. The descriptive terms "son," "favored one," "Isaac," and "whom you love" are listed in ascending order of endearment, emphasizing the enormity of God's request and the agonizing nature of the decision Abraham must make.

THAT I WILL POINT OUT TO YOU וְיִצְחָק אָמַר אֵלָיו. Not immediately specifying the place where the binding of Isaac is to take place adds to the sense of Abraham's willingness to blindly follow God's command. Later tradition identified the mountain as the site of the Temple.

And the Two Walked Together

Later Jewish tradition saw the binding of Isaac as a symbolic precedent for all Jewish martyrdom. In accord with this thinking, Isaac is portrayed as a willing participant in his own sacrifice; in one version of the story, Isaac is understood to have died on the altar and been restored to life by the angel. Later Jewish martyrs could not believe that their own sacrifice was greater than that of the forebears of the people.

"Do Not Raise Your Hand Against the Boy"

Abraham Joshua Heschel describes how he studied the Akedah, the story of the binding of Isaac, with his heder rebbe (teacher) in Poland.

Here is the experience of a child of seven who was reading in school the chapter which tells of the sacrifice of Isaac on the way to Mt. Moriah with his father. "He lay on the altar, bound, waiting to be sacrificed. My heart began to beat even faster; it actually sobbed with pity for Isaac. Behold, Abraham now lifted the knife. And now my heart froze within me with fright. Suddenly the voice of the angel was heard: 'Abraham, lay not your hand upon the lad, for now I know that you fear God.' And here I broke out in tears and wept aloud. 'Why are you crying?' asked the rabbi. 'You know that Isaac was not killed.' And I said to him, still weeping, 'But, Rabbi, supposing the angel had come a second too late?' The rabbi comforted me and calmed me by telling me that an angel cannot come late."

An angel cannot be late, but man, made of flesh and blood, may be.

Second Aliyah 4 On the third day Abraham looked up and saw the place from afar. 5 Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you."

6 Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7 Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" 8 And Abraham said, "It is God who will see to the sheep for this burnt offering, my son." And the two of them walked on together.

Third Aliyah 9 They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. 10 And Abraham picked up the knife to slay his son.

11 Then a messenger of ADONAI called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am."

12 "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me."

שני ד ביום השלישי וישא אברהם את עיניו וירא את המקום מרחק: ה ויאמר אברהם אל נעריו שבו לכם פה עם החמור ואני והזעור נלכה עד לכה ונשתחוה ונשובה אליכם: ו ויקח אברהם את עצי העלה וישם על יצחק בנו ויקח בידו את האש ואת המאכלת וילכו שניהם יחדו: ז ויאמר יצחק אל אברהם אביו ויאמר אבי ויאמר הנני בני ויאמר הנה האש והעצים ואיה השא לעלה: ח ויאמר אברהם אלהים יראה לו השא לעלה בני וילכו שניהם יחדו:

VERSE 5. THEN ABRAHAM SAID TO HIS SERVANTS. "YOU STAY HERE" ויאמר ויאמר אברהם אל נעריו שבו לכם פה עם החמור ונשתחוה ונשובה אליכם. Abraham may be concealing the truth from his servants (lest they prevent him from carrying out God's instruction), from Isaac (lest he flee), and from himself (lest the frank acknowledgment of his real intention cause his resolve to break). (The Jewish Study Bible)

שלישי ט ויבאו אל המקום אשר אמר לו האלהים ויבן שם אברהם את המזבח ויערך את העצים ויעקד את יצחק בנו וישם אתו על המזבח ממעל לעצים: י וישלח אברהם את ידו ויקח את המאכלת לשהט את בנו: יא ויקרא אליו מלאך יהוה מן השמים ויאמר אברהם | אברהם ויאמר הנני: יב ויאמר אליתשלח ידך אל הזעור ואלתעש לו מאומה כי | עתה ידעתי כירא אלהים אתה ולא חשכת את בנך את יחידך ממני:

VERSES 6, 8. THE TWO WALKED OFF TOGETHER ... THE TWO OF THEM WALKED ON TOGETHER וילכו שניהם יחדו. The text repeats this phrase within the space of a few verses.

This leads Rashi to raise the question of whether what is hinted at here is ironic—though they walked together they were of two minds—or whether it is to be understood as meaning that they were

truly "together"—that is, Isaac sensed what was intended and accorded with Abraham's resolve.

VERSE 11. A MESSENGER מלאך. Originally God addressed Abraham directly; now, it is an angel. Some interpret this shift as implying that Abraham has failed the test by not protesting but rather raising the knife against his child. Indeed, God never again appears to Abraham, and similarly Abraham never again talks to Sarah, his wife. There seems to be total alienation—both human and divine. In contrast, Job, who classically protests against needless suffering, in the end is directly addressed by God.

ABRAHAM! ABRAHAM! אברהם אברהם. This repetition of the name can convey either urgency or a special relationship between the one addressed and the One who calls.

VERSE 12. DO NOT RAISE YOUR HAND AGAINST THE BOY אליתשלח ידך אל הנער. Some commentators remark that the true test was whether Abraham would desist from the slaughter. Would he trust this second voice? Others note that in the ancient world, where the sacrifice of children was practiced among some peoples, the instruction not to sacrifice would have been seen as unique.

YOUR SON, YOUR FAVORED ONE את בנך את יחידך. These two phrases are repetitions of God's initial call, although this time the phrase "whom you love" is left out.

Where Is Sarah?

Where is Sarah? The Rabbis answer: after Abraham and Isaac leave, Sarah goes to Hebron, looking for them. Satan—the tempter, the Adversary, the Alter Ego—appears to her and reveals that Abraham intends to sacrifice her son; hearing this, her heart breaks from sorrow and she dies, as it is written: "Sarah died in Kiryat Arba—now Hebron" (23:2). But others teach that Satan reveals to her that Abraham has spared her son from his knife; and her heart bursts with joy. Such is the anatomy of a mother's heart.

—ELLEN FRANKEL

Heritage

The ram came last of all. And Abraham did not know that it came to answer the boy's question—first of his strength when his day was on the wane.

The old man raised his head. Seeing that it was no dream and that the angel stood there—the knife slipped from his hand.

The boy, released from his bonds, saw his father's back.

Isaac, as the story goes, was not sacrificed. He lived for many years, saw what life's pleasures had to offer, until his eyesight dimmed.

But he bequeathed that hour to his offspring. They are born with a knife in their hearts.

—HAYIM GOURI

13 When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. 14 And Abraham named that site *Adonai-yireh*, whence the present saying, "On the mount of *ADONAI*, there is vision."

Fourth Aliyah 15 The messenger of *ADONAI* called to Abraham a second time from heaven, 16 and said, "By Myself I swear," *ADONAI* declares: "Because you have done this and have not withheld your son, your favored one, 17 I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. 18 All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command." 19 Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

Fifth Aliyah 20 Some time later, Abraham was told, "Milcah too has borne sons to your brother Nahor: 21 Uz the first-born, and Buz his brother, and Kemuel the father of Aram; 22 and Chesed, Hazo, Pildash, Jidlaph, and Bethuel"— 23 Bethuel being the father of Rebecca. These eight Milcah bore to Nahor, Abraham's brother. 24 And his concubine, whose name was Reumah, also bore [sons]—Tebah, Gaham, and Tahash—and [a daughter,] Maacah.

י וישא אברהם את עיניו וירא והנה איל אחר נאחז בסבך בקרניו וילך אברהם ויקח את האיל ויעלהו לעלה תחת בנו: י ויקרא אברהם שם המקום ההוא יהוה יראה אשר יאמר היום בהר יהוה יראה:

רביעי טו ויקרא מלאך יהוה אל-אברהם שנית מן השמים: טו ויאמר בי נשבעתי נאם-יהוה כי יען אשר עשית את-הדבר הזה ולא חשכת את-בגך את-יחידיך: יז כי-ברך אברךך והרבה ארבה את-זרעך ככוכבי השמים וכחול אשר על-שפת הים וירש זרעך את שער איביו: יח והתברכו בזרעך כל גוי הארץ עקב אשר שמעת בקלי: יט וישב אברהם אל-נעריו ויקמו וילכו יחדו אל-באר שבע וישב אברהם בבאר שבע:

~ MISHBEVACH HEALING CIRCLE ~

חמישי כ ויהי אחרי הדברים האלה ויגד לאברהם לאמר הזה ילדה מלכה גם-הוא בנים לנחור אחיך: כא את-ערץ בכרו ואת-בוז אחיו ואת-קמואל אבי ארם: כב ואת-כשד ואת-חזו ואת-פלדש ואת-ידלף ואת בתואל: כג ובתואל ילד את-רבקה שמנה אלה ילדה מלכה לנחור אחי אברהם: כד ופילגשו ושמה ראומה ותלד גם-הוא את-טבח ואת-זחם ואת-תחש ואת-מעכה:

VERSE 13. ABRAHAM LOOKED UP וישא אברהם. This is strikingly similar to the situation of Hagar, who also lifts up her eyes and is suddenly capable of perceiving. Rashi quotes an older midrash that the *ayil*, the ram, is one of the ten things in existence before creation; i.e. the *ayil* was always there and Abraham never saw it—just like Hagar and the well. Could it be that Abraham has missed something central about the very nature of the world around him?

A RAM אחר. The Jewish Publication Society translation used here reads *ehad*, following many Hebrew manuscripts and ancient versions; the traditional Masoretic text reads *ahor*, "after."

VERSE 14. ADONAI, THERE IS VISION יראה. The Hebrew may be read as "God is seen" or as "the supplicant is seen."

VERSE 19. The Torah reports that Abraham and his servants returned to Beer-sheba, but where is Isaac? Rabbinic midrash

offers many different responses: some say that Isaac dwelled in the Garden of Eden for the next three years (see, for instance, Midrash Hagadol), remarking that Isaac died and was resurrected; some say that he went to study in the yeshiva led by Eber, Noah's grandson, much as children now go off to university. Some modern commentators note that this is quite different from the description of father and son walking "together" toward the binding and see this verse as indicating Isaac's alienation from his father; Abraham and Isaac never appear together again in the biblical text.

VERSE 23. REBECCA את-רבקה. After the almost tragic narrative of the Akedah, the reading ends with the joyous announcement of births and an assurance that there will be future generations.

§ The following may be sung as the Torah is tied.

תורה צוה לנו משה
מִרְשָׁה קְהֵלָה יִשְׂרָאֵל
Moses commanded the
observance of Torah; it
is the inheritance of the
community of Jacob.
Torah tzivvah lanu moshe,
morashah k'hillat ya-akov.

The Holy Day Sacrifice

Said Abraham to the Holy One: "Should the people Israel sin against You, Heaven forbid, You might treat them as the generation that perished in the flood!"

Said God: "No."
Said Abraham: "Give me a sign."

God directed Abraham to offer animal sacrifices and Abraham came to understand the atoning power of that ritual act. And he was able to envision that atonement would be gained for the people Israel through the ritual of sacrifice at the Temple in Jerusalem.

Said Abraham: "That will suffice while the Temple is standing. But when there is no Temple, what will become of the people Israel?"

Said God: "I have already arranged for these passages concerning the sacrifices. Whenever they read about the sacrifices I shall consider them as having offered sacrifices in My Presence, and I shall forgive them all their sins."

—BABYLONIAN TALMUD,
MEGILLAH
(trans. Jules Harlow)

Hatzi Kaddish

Both Torah scrolls are placed on the Reader's desk.

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

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

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

Lifting the Torah

A *Magbiah* and *Golel* are called to raise and tie each *Sefer Torah* after it is read. As the Torah is lifted, we recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam mosheh lifnei b'nei yisra-el al pi Adonai b'yad mosheh.

Maftir for Rosh Hashanah

NUMBERS 29

1 In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

2 You shall present a burnt offering of pleasing odor to ADONAI: one bull of the herd, one ram, and seven yearling lambs, without blemish. 3 The grain offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, 4 and one-tenth for each of the seven lambs. 5 And there shall be one goat for a purification offering, to make expiation in your behalf— 6 in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its grain offering, each with its libation as prescribed, gifts of pleasing odor to ADONAI.

Both Torah scrolls are placed on the Reader's desk.

וַיִּתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעֵלְמַי וּלְעֵלְמֵי עֵלְמַיָּא.

וַיִּתְבַּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאָמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

הגבהת התורה

A *Magbiah* and *Golel* are called to raise and tie each *Sefer Torah* after it is read. As the Torah is lifted, we recite:

וזאת התורה אשר-שם משה בני ישראל,
על-פי יהוה ביד-משה.

מפסיר לראש השנה

במדבר כט

א וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל-מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
ב וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּרֶן בֶּן-בִּקָּר אֶחָד
אֵיל אֶחָד כִּבְשִׂים בְּנֵי-שָׁנָה שְׁבַעַה תְּמִימִם: ג וּמִנְחָתָם
סֶלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר שְׁנֵי עֶשְׂרִים
לְאֵיל: ד וַעֲשִׂרוּן אֶחָד לִכְבֹּשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים:
ה וְשַׁעִיר־עִזִּים אֶחָד חֹטָאת לִכְפֹּר עֲלֵיכֶם: ו מִלֶּבֶד
עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם
כַּמִּשְׁפָּט לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:

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

כָּל-מְלֹאכֶת עֲבֹדָה YOU SHALL NOT WORK AT YOUR OCCUPATIONS Unlike for Shabbat, the Rabbis allowed cooking and carrying in celebration of the holy day.

יוֹם תְּרוּעָה A DAY WHEN THE HORN IS SOUNDED Maimonides cites this verse as the source for the commandment to listen to the shofar blasts (Mishneh Torah, Laws of Shofar 1:1).

וזאת התורה The Rabbis combined Deuteronomy 4:44 and Numbers 9:23, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. As this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph Ber Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the *tzitzit* of their tallit, to affirm their own active fulfillment of the Torah.

VERSE 1, IN THE SEVENTH MONTH ובחודש השביעי The Rabbis speculate that in biblical times, the southern kingdom of Judah celebrated its new year in the spring and the northern kingdom of Israel in the fall; the first month for one was the seventh for the other. Later Judaism, inheriting a variety of dates marking a new year, assigned each one a different function. The Rabbis reckoned historical events, including the annual pilgrimage festivals, from the first of Nisan (in the spring). Meanwhile, they associated the first day of the seventh month, Tishrei (in the fall) with

HAFTARAH READING, SECOND DAY

Blessing before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. Barukh atah ADONAI, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

JEREMIAH 31

2 Thus said ADONAI:

The people escaped from the sword
found favor in the wilderness,
when Israel was marching homeward.

3 ADONAI appeared to me of old:

Eternal love I conceived for you then;
therefore I continue My grace to you.

4 I will build you firmly again,
O Maiden Israel!

Again you shall take up your hand-drums
and go forth to the rhythm of the dancers.

5 Again you shall plant vineyards
on the hills of Samaria;

growers shall plant and live to enjoy them.

6 For the day is coming when sentries
shall proclaim on the heights of Ephraim:
Come, let us go up to Zion,
to our God ADONAI!

7 For thus said ADONAI:

Cry out in joy for Jacob,
shout at the crossroads of the nations!

הפטרה ליום שני

בְּרַכָּה שֶׁלפְּנֵי הַהַפְטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֻּת.
בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁפָּה עֲבָדוֹ
וּבְיִשְׂרָאֵל עִמּוֹ וּבְנְבִיאֵי הָאַמֻּת וְצַדִּיק.

יְרַמֶּה לֹא

בַּה אָמַר יְיָ

מִצָּא חַן בַּמִּדְבָּר

עִם שְׂרִידֵי חָרָב

הַלּוֹךְ לְהִרְגִיעוּ יִשְׂרָאֵל:

בַּמְרְחֹק יְיָ נִרְאָה לִי

וְאַהֲבַת עוֹלָם אֶהְבֶּתִּיךְ

עַל־כֵּן מִשְׁכַּתִּיךְ חֲסֵד:

דַּעוֹד אֲבַנֶּךְ וְנִבְנִיתִי

בְּתוֹלַת יִשְׂרָאֵל

עוֹד תַּעֲדִי תַפִּיךְ

וְיִצְאָת בְּמַחֹל מִשְׁחָקִים:

הַעוֹד תִּטְעֵנִי כְרָמִים

בְּהַרֵי שְׁמֹרֹן

נִטְעוּ נְטֻעִים וְחִלְלוּ:

וְכִי יִשְׁׁיִים

קָרְאוּ נְצִרִים בְּהַר אֶפְרַיִם

קוֹמוּ וְנַעֲלֵה צִיּוֹן

אֶל־יְיָ אֱלֹהֵינוּ:

וְכִי־כֵה | אָמַר יְיָ

רְנֹנוּ לְעַקֵּב שְׁמֹחָה

וְצַהֲלוּ בְּרֵאשׁ הַגּוֹיִם

HAFTARAH, DAY 2. The Haftarah expands the theme of redemption begun in our Torah reading, when Isaac was not sacrificed because of God's saving hand. Jeremiah prophesied that God would bring the people back from exile and comfort them, emphasizing not exile but redemption. Thus, the Haftarah asks us to understand the Torah portion not from Abraham's original perspective but backward, from the point of view of the saving moment at the story's end. Similarly, Jeremiah focuses on the theme of God's saving or redeeming, as he speaks to the people Israel, now in exile. These so-called "ten lost tribes," collectively referred to as "Ephraim," were exiled by Assyria in the 8th century B.C.E. (well before Jeremiah was born), but the prophet promises that they will return.

VERSE 3. ETERNAL LOVE I CONCEIVED FOR YOU THEN (אַהֲבַת עוֹלָם אֶהְבֶּתִּיךְ). In the mystical tradition, Isaac is seen as the one who has awe of God (*yirat ha-shem*). Indeed, many may experience the Torah reading for this day as conveying awe and fear. The Haftarah emphasizes the opposite, the love of God (*ahavat ha-shem*).

Indeed, much of the imagery in these verses is of marriage: the wedding of God and Israel. Jeremiah idealizes the time of wandering in the desert as a moment when God and Israel were alone with each other, in love.

Sing aloud in praise, and say:
Save, O ADONAI, Your people,
the remnant of Israel.

8 I will bring them in from the northland,
gather them from the ends of the earth—
the blind and the lame among them,
those with child and those in labor—
in a vast throng they shall return here.

9 They shall come with weeping,
and with compassion will I guide them.
I will lead them to streams of water,
by a level road where they will not stumble.
For I am ever a Father to Israel,
Ephraim is My first-born.

10 Hear the word of ADONAI, O nations,
and tell it in the isles afar.

Say:
The One who scattered Israel will gather them,
and will guard them as a shepherd [guards] the flock.

11 For ADONAI will ransom Jacob,
redeem him from one too strong for him.

12 They shall come and shout on the heights of Zion,
radiant over the bounty of ADONAI—
over new grain and wine and oil,
and over sheep and cattle.

They shall fare like a watered garden;
they shall never languish again.

13 Then shall maidens dance gaily,
young men and old alike.

I will turn their mourning to joy,
I will comfort them and cheer them in their grief.

14 I will give the priests their fill of fatness,
and My people shall enjoy My full bounty
—declares ADONAI.

דַּע הַזֶּה
וְעַל-יְצֵהָר
וְעַל-תִּירֵשׁ
וְעַל-יְצֵהָר

הַשְּׁמִיעוּ הַלְלוּ וְאָמְרוּ
הוֹשַׁע יְהוָה אֶת-עַמּוֹךְ
אֶת שְׂאֲרֵי יִשְׂרָאֵל:
ה הַנְּנִי מִבְּיַא אוֹתָם מֵאַרְצֵי צִפּוֹן
וּקְבָצֵתִים מִיַּרְכְּתֵי-אֲרָץ
בָּם עוֹר וּפְסִיחַ הָרָה וְיִלְדַת יַחְדָּו
קָהַל גְּדוֹל יִשׁוּבוּ הֵנָּה:
ט בְּבָכִי יָבֹאוּ
וּבְתַחֲנוּנִים אוֹבִילֵם
אוֹלֵיכֶם אֶל-נְחָלֵי מַיִם
בְּדֶרֶךְ יִשְׂרָאֵל לֹא יִכְשְׁלוּ בָהּ
כִּי-הָיִיתִי לְיִשְׂרָאֵל לְאָב
וְאֶפְרַיִם בְּכָרִי הוּא:
· שָׁמְעוּ דְבַר-יְהוָה גּוֹיִם
וְהִגִּידוּ בָאִיִּם מִמְּרַחֵק
וְאָמְרוּ מִזִּנְהָ יִשְׂרָאֵל יִקְבָּצֵנוּ
וְשִׁמְרוּ כְרַעְיָה עֲדָרוֹ:
י א כִּי-פָדָה יְהוָה אֶת-יַעֲקֹב
וּגְאֻלוֹ מִיַּד חֲזָק מִמֶּנּוּ:
יב וְבָאוּ וְרִנְנוּ בְּמְרוֹם-צִיּוֹן
וְנִהְיוּ אֶל-טוֹב יְהוָה
עַל-דָּגָן וְעַל-תִּירֵשׁ וְעַל-יְצֵהָר
וְעַל-בְּנֵי-צֹאן וּבְקָר
וְהִיְתָה נִפְשָׁם כְּגוֹ רֹהַ
וְלֹא-יִוָּסְפוּ לְדַאֲבָה עוֹד:
יג אֲז תִּשְׂמַח בְּתוֹלָהּ בְּמַחֲוֹל
וּבְחָרִים וּזְקִנִים יַחְדָּו
וְהִפְכֵתִי אֲבָלִם לְשִׂשׂוֹן
וְנַחֲמַתִּים וְשִׁמְחַתִּים מִיְּגוֹנָם:
יד וְרוּחֵי נֶפֶשׁ הַכֹּהֲנִים דָּשֵׁן
וְעַמִּי אֶת-טוֹבֵי יִשְׁבְּעוּ
נְאֻם-יְהוָה:

VERSE 8. FROM THE NORTH-
LAND מֵאַרְצֵי צִפּוֹן. The
Assyrians conquered the
northern kingdom of Israel
in 722 B.C.E. and deported
much of the populace.
Some 97 years later, Assyria
was itself conquered by
Babylonia, in 625 B.C.E.
Preaching around this time,
Jeremiah does not name
the country of exile but
uses the less specific term,
"northern lands," which
can mean either Assyria or
Babylonia.

15 Thus said ADONAI:

A cry is heard in Ramah—
wailing, bitter weeping—
Rachel weeping for her children.
She refuses to be comforted
for her children, who are gone.

16 Thus said ADONAI:

Restrain your voice from weeping,
your eyes from shedding tears;
for there is a reward for your labor

—declares ADONAI:

They shall return from the enemy's land.

17 And there is hope for your future

—declares ADONAI:

Your children shall return to their country.

18 I can hear Ephraim lamenting:

You have chastised me, and I am chastised
like a calf that has not been broken.

Receive me back, let me return,
for You, O ADONAI, are my God.

19 Now that I have turned back, I am filled with remorse;
Now that I am made aware, I strike my thigh.

I am ashamed and humiliated,
for I bear the disgrace of my youth.

20 Truly, Ephraim is a dear son to Me,
a child that is dandled!

Whenever I have turned against him,
My thoughts would dwell on him still.

That is why My heart yearns for him;
I will receive him back in love

—declares ADONAI.

10 כה | אָמַר יְהוָה
קוֹל בְּרִמָּה נִשְׁמָע
נְהִי בְּכִי תִמְרוּרִים
רָחֵל מִבְּכָה עַל-בָּנֶיהָ
מֵאַנָּה לְהַנְחֵם
עַל-בָּנֶיהָ כִּי אֵינָנו:
10 כה | אָמַר יְהוָה
מִנְעֵי קוֹלְךָ מִבְּכִי
וְעֵינַיךָ מִדְּמֹעָה
כִּי יֵשׁ שֹׂכֵר לִפְעֻלָּתְךָ
נְאֻם-יְהוָה
וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:
11 וַיִּשְׁתַּקְּנָה לְאַחֲרֵיתָךְ
נְאֻם-יְהוָה
וְשָׁבוּ בָנִים לְגִבּוֹלָם:
11 שְׁמוֹעַ שְׁמִעְתִּי אֶפְרַיִם מִתְנוּדָד
יִסְרְתֵנִי וְאוֹסֵר
כְּעַגְלָה לֹא לְמֵד
הַשִּׁיבֵנִי וְאַשׁוּבָה
כִּי אַתָּה יְהוָה אֱלֹהֵי:
11 כִּי-אַחֲרַי שׁוּבִי נַחֲמֵתִי
וְאַחֲרֵי הַנְּדָעִי סַפְקֵתִי עַל-יַבֵּךְ
בְּשֵׁתִי וְגַם-נִכְלַמְתִּי
כִּי נִשְׁאַתִּי חֲרַפְתִּי נְעוּרָי:
12 הֲבֵן יִקְיֹר לִי אֶפְרַיִם
אִם יֵלֵד שְׁעִשְׁעִים
כִּי-מִדֵּי דְבָרֵי בֹו
זָכַר אֶזְכְּרֶנּוּ עוֹד
עַל-כֵּן הִמּוּ מֵעַי לוֹ
רַחֵם אֲרַחֲמֶנּוּ
נְאֻם-יְהוָה:

ROSH HASHANAH AND THE MESSAGE OF THE HAFTARAH. The first verse of the Haftarah thematically connects this Haftarah reading to the Akedah. Every year "the people escape from the sword," just as every year Isaac escapes the knife. The end of the Haftarah strikes another note: the message of repentance. No matter what our misdeeds, no matter the nature of our mistakes, God will receive us back if we are truly contrite, and if we choose to return to God. Indeed, the prophet uses some of the most loving language to describe the wayward sinner who regrets what has been done and is welcomed back to the fold. In this Haftarah, as in the prophetic readings for the first day of Rosh Hashanah, a woman serves as a source of national redemption. First we read of Hannah, the mother of Samuel, who guided the Jewish people from anarchy to monarchy; and now of Rachel, whose weeping moved God to return her people to their land.

B'rakhot after the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah* ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. *Barukh atah* ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come and make our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah* ADONAI, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, [for the Shabbat,] and for this Day of Remembrance, which You have given us, ADONAI our God, [for holiness and for rest,] for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. *Barukh atah* ADONAI, ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.

הַבְּרָכוֹת שֶׁלְאַחַר הַהַפְטָרָה

ברוך אתה יהוה אלהינו מלך העולם, צור כל־העולמים צדיק בכל־הדורות, האל הנאמן האומר ועשה, המדבר ומקים, שכל־דבריו אמת וצדק. נאמן אתה הוא יהוה אלהינו ונאמנים דבריו, ודבר אחד מדבריו אחר לא ישוב ריקם, כי אל מלך נאמן ורחמן אתה. ברוך אתה יהוה, האל הנאמן בכל־דבריו.

רחם על ציון כי היא בית חיינו. ולעלות נפש תושיע במהרה בימינו. ברוך אתה יהוה, משמח ציון בבגיה.

שמחנו, יהוה אלהינו באלהינו הנביא עבדך ובמלכות בית דוד משיחך. במהרה יבא ויגל לבנו, על כסאו לא ישב זר ולא יחלו עוד אחרים את־כבודו, כי בשם קדשך נשבעת לו שלא יקבה נרו לעולם ועד. ברוך אתה יהוה, מגן דוד.

על התורה ועל העבודה ועל הנביאים [ועל יום השבת הזה] ועל יום הזכרון הזה שנתת לנו יהוה אלהינו [לקדשה ולמנוחה], לכבוד ולתפארת. על הכל יהוה אלהינו אנחנו מודים לך, ומברכים אותך. יתברך שמך בפי כל־חי תמיד לעולם ועד, ודברך אמת וקיים לעד. ברוך אתה יהוה, מלך על כל־הארץ מקדש [השבת ו] ישראל יום הזכרון.

B'RAKHOT AFTER THE HAFTARAH. A series of *b'rakhot* concludes the reading from the Prophets. The earliest synagogue services may have centered on the public reading of biblical passages and the prayers concluding the reading may have originally formed the core of the synagogue service. Thus, the prayers concluding our reading mention the sanctity of the day and express messianic longing, two themes also included in the Amidah. In ancient times, a reading from the Writings, the third division of the Hebrew Bible, was also included in the public biblical reading.

WHO ACCOMPLISHES WHAT IS SPOKEN ומקים. At the opening of Genesis, God's word effectuates all that is created: "God said... and it was so." Our liturgy asserts that God will likewise carry out the promises recorded in the scriptural passages that we have just read aloud and studied.

MAY YOUR PROMISE PROVE TRUE ומקיים. On the Days of Awe we talk of God's teaching as an everlasting truth and we then conclude by declaring God's sovereignty over all the earth. God's sovereignty is identified here with the truthful and eternal teaching of Torah.

Some among us are caregivers of friends and family members who are ill; our hearts ache for their pain, our minds are sometimes filled with fear.

Some of us are doctors, therapists, nurses, aides, working each day to repair injury, cure disease, alleviate pain, and we are sometimes called upon to attend those who are close to death.

Help us and them to have strength to face others' suffering and to be healers of body and soul.

ג

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless all who engage in acts of healing and all who visit the sick. May the Holy One justly reward them and bless them with wisdom and understanding, strength and openness, as they faithfully engage in their tasks. May all their works be blessed and successful, along with those of all the people Israel, and let us say: *Amen*.

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

I lift my eyes to the mountains,
from where shall my help come?
My help is from God,
the Creator of heaven and earth.

Psalm 121:1

*Esso einai el ha-harim, mei-ayin yavo ezri,
Ezer me'im Adonai, oseth shamayim va'arets.*

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק
וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה, הוּא יְבָרְךְ אֶת־כָּל־מִי
שְׁעוֹסְקִים בְּרְפוּאֵת חוֹלִים, וְכָל־מִי
שְׁמַבְקָרִים אוֹתָם. הַקְדוּשׁ בְּרוּךְ הוּא
יְשַׁלֵּם שַׁכְרָם, יִתֵּן לָהֶם חֲכָמָה, הַבְנָה,
כֶּחֶץ, וְלֹב שׁוֹמֵעַ לְעֶסֶק בְּעַבְדוֹתָם
בְּאִמּוֹנָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־
מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל, וְנֹאמַר
אָמֵן.

*Mi she-beirakh immoiteinu
m'kor ha-b'rakhah la-avoteinu.
Bless those in need of healing
with r'fu'ah sh'leimah:
a renewal of body,
a renewal of spirit,
and let us say: Amen.*

—DEBBIE FRIEDMAN

אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יְבֵא עֲזָרִי.
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ.
הַחֲלִים כֹּא אֱ-ב

תפילות על שבר ושלמות

PRAYERS OF BROKENNESS AND WHOLENESS

Congregations may recite any or all of these prayers. Some may choose to do so immediately before or after the Mafir reading (page 106). Others may substitute this section for the more traditional prayers for our country and for the State of Israel (page 117). On Shabbat, some may also recite the traditional prayers for the congregation and those who serve the community (page 258).

Prayers for Healing and Caregivers

א

I raise my voice in cries to God.

I raise my voice pleading for help.

My words tumble out

when I speak to God of my troubles,
as my spirit is faint within me.

*Free me from all that confines my
soul, that I might gratefully
acknowledge Your name.*

Psalm 142:2-4, 8

Merciful Sovereign, we stand before You today, grateful for the wonderful gift of life with which You have blessed us, but also mindful of its fragility. Some of us are in good health, yet aware of our family and friends who are not as fortunate; some among us are ill, and in pain.

As we contemplate the sounds of the shofar we think of its rending cry, calling to mind cries of brokenness and suffering. In the midst of turmoil, we turn to You at this moment of prayer. God of healing, may we find comfort under Your protecting wings.

ב

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless all who are ill and remove from them any sickness; send complete healing, both in body and in spirit; and send blessing and good fortune to all the work of their hands—and to all the people Israel. And let us say: *Amen*.

קוֹלִי אֶל־יְהוָה אֲזַעֵק
קוֹלִי אֶל־יְהוָה אֲתַחֲנֵן.
אֲשַׁפֵּךְ לִפְנֵי שִׁיחִי
צַרְתִּי לִפְנֵי אֲגִיד
בְּהִתְעַטֵּף עָלַי רוּחִי.
הוֹצִיָּאָה מִמִּסְגַּר נַפְשִׁי
לְהוֹדוֹת אֶת־שִׁמְךָ.

תהלים קמב ב-ה ח

BROKENNESS AND WHOLENESS (*shever u-sh'leimut*). A shofar is sounded in two distinct ways. One is a tragic cry. The Talmud debates whether it resembles wailing (*t'ru-ot*), or gasps from pain (*sh'varim*). Further, the Talmud likens this shofar cry to the sound uttered by the mother of the Canaanite general Sisera when she learned of her son's death (at the hands of Jael; Judges 5). In that view, the shofar's call reminds us of the world's suffering and pain, even within the families of our enemies. In contrast, the shofar's other sound—a long, single shout (*t'ki-ah*)—is a cry of triumph.

MY VOICE קוֹלִי. Psalm 142:2-4, 8. The word *kol* (קוֹל), "voice," can refer also to the shofar's call. (The *b'rakhah* for hearing a shofar concludes: *kol shofar*, "the sound of the shofar.")

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק
וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה, הוּא יְבָרְךְ אֶת־כָּל־הַחֹלִים,
וְיִסִּיר מֵהֶם כָּל־מַחְלָה, וְיִשְׁלַח
בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאֵת
הַנֶּפֶשׁ וְרְפוּאֵת הַגּוּף, וְיִשְׁלַח בְּרָכָה
וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־
יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

and their will; bless the work of their hands. Above the noisy clamor of hate and ignorance may their voices ascend, bright and clear, calling us all to build a world of harmony, a world filled with compassion.

As the shattered sh'varim and weeping t'ru-ot give way to the full, whole sounds of t'ki-ah, may our broken-hearted prayers today strengthen our faith, arouse our hopes, and unify our will to work toward a world redeemed.

Bless Your holy land, our beloved Eretz Yisrael—too often rent by war, misunderstanding, intolerance, and fear. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Grant them the physical might to protect all its citizens and the spiritual strength, wisdom, and understanding so that justice and righteousness reign in the land.

Grant good judgment and strength to the leaders of the State of Israel, and to all the leaders of the House of Israel, that all who dwell in Your holy land may find peace, that all may grow ever nearer to fulfilling the vision of Your prophet, "nation shall not lift up sword against nation, neither shall they learn war anymore."

[OMIT ON SHABBAT:] AS we rise to hear the sound of the shofar, may we all rise to our calling to be instruments of Your holy work. Save us from cynicism, paralysis and despair. Help us to turn from selfishness to concern, and from apathy to care.

May we move from narrowness to expanse, from brokenness to wholeness, from degradation to beauty, from woundedness to healing, from war to peace, and from hatred to love.

The sound of your brother's blood cries out to Me from the ground. Genesis 4:10

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

Oseh shalom bi-m'romav, hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teivail], v'imru: amen.

Thus says ADONAI: Stop your voice from weeping and your eyes from shedding tears, for surely your work will be rewarded. Thus has ADONAI spoken.

Jeremiah 31:16

קול דמי אחיך צעקים אלי
מִן־הָאֲדָמָה: בראשית ד'

עשה שלום במרומו, הוא יעשה
שלום עלינו ועל כל־ישראל [ועל
כל־יושבי תבל] ואמרו אמן.

כה אמר יהוה מנעי קולך מבכי
ועיניך מדמעה, כי יש שכר
לפעלתך, נאם־יהוה. ירמיה לא טז

Prayers for Our Community's Welfare

As we contemplate the sounds of the shofar calling to us, we are summoned by the knowledge of suffering in our midst.

Some in our community live in loneliness; some worry about daily sustenance; some struggle to get through each day.

The shofar calls us to hear the cries of those among whom we live, the cries of people whom we may not even see.

Help us to become instruments of redemption; teach us to hear the silent crying of those in need. Wake us from our self-absorption.

As the shofar curves from narrowness to breadth, so too may You bring all people from affliction to ease.

Help those who cannot care for themselves; bless those who accompany the lonely and those who help feed, clothe, and house the poor.

Bless the leaders of our community and our country, that we may walk on the path of righteousness and compassion.

May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel, and Leah, bless all who faithfully work in our community to feed the hungry, give *tz'dakah* to the poor, help the weak, and raise up those who are fallen. May the Holy One justly reward them and send blessing and success to all the work of their hands, along with that of all the people Israel, and let us say: *Amen*.

Out of narrow straits I've called out to God; God answered me with abundance.

Psalms 118:5

Min ha-meitzar karati Yah, anani va-merhav Yah.

מי שברך אבותינו אברהם יצחק
ויעקב, ואמותינו שרה רבקה רחל
ולאה, הוא יברך את־קלמי
שעוסקים בצרכי צבור באמונה,
ונותנים פת לאורחים וצדקה
לעניים, ועוזרים דלים, ומגביהים
שפלים. הקדוש ברוך הוא ישלם
שכרם, וישלח ברכה והצלחה בכל־
מעשה ידיהם, עם כל־ישראל,
ונאמר אמן.

מִן־הַמֵּצָר קָרָאתִי יְהוָה,
עֲנֵנִי בַמְּרֹחַב יְהוָה. תהלים קיח ה

Prayers for the Whole House of Israel and for the World

When we hear the piercing cries of the shofar [on Shabbat say: As we await the sounds of the shofar], let us have the courage to open our ears to the cries of our blood-soaked earth, to the weeping of a world in pain, ravaged by hatred, ignorance, war, and greed.

Help us to hear the shouts and voiceless cries of humanity throughout the world living in fear, injustice, deprivation, and indignity.

We thank You, God, for those courageous souls who devote their lives to the work of *tikkun olam*, the repair of the world. Strengthen their faith

An Alternative Prayer for Our Country

Our God and God of our ancestors— for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom— helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

An Alternative Prayer for the State of Israel

בְּבוֹן הָעוֹלָם, קַבֵּל נָא בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ לְמַעַן מְדִינַת יִשְׂרָאֵל. Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4). לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב לֹא יִלְמְדוּ עוֹד מִלְחָמָה.

A PRAYER FOR OUR COUNTRY

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessings upon this land, upon its leader, its judges, officers, and officials, who are devoted in good faith to the needs of the public. Instruct them with the laws of Your Torah and help them understand Your rules of justice, so that peace and security, happiness and freedom, will never depart from our land. We pray, ADONAI, God whose spirit is in all creatures, awaken that spirit within all the inhabitants of our land. Uproot from their hearts hatred and malice, jealousy and strife. Plant among those of different nationalities and faiths who dwell in our nation, love and companionship, peace and friendship. May it therefore be Your will that our land be a blessing to all who dwell on earth and cause them to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war any more"; "For all of them, from the least of them to the greatest, shall know Me." And let us say: Amen.

A PRAYER FOR THE STATE OF ISRAEL

Avinu she-ba-shamayim, Stronghold and Redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace and its inhabitants with lasting joy. And let us say: Amen.

A PRAYER FOR OUR COUNTRY

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], קַבֵּל־נָא בְּרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמַמְשֻׁלָּתָהּ. הֲרַק אֶת־בְּרַכְּתְךָ עַל הָאָרֶץ הַזֹּאת, עַל רֹאשָׁהּ, שׁוֹפְטֶיהָ, וּפְקִידֶיהָ הָעוֹסְקִים בְּצַרְכֵי צְבוֹר בְּאֲמוּנָהּ. הוֹרֵם מַחְקֵי תוֹרָתְךָ, הַבִּינֵם מִשְׁפָּטֵי צְדָקָךָ לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם וְשִׁלוּהָ, אֲשֶׁר וּחְפֵּשׂ כָּל־הַיָּמִים. אָנָּה יְהוָה אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ. עֲקֹר מִלְּבָב שְׂנֵאָה וְאִיבָה, קִנְיָה וְתַחְרוּת, וְטַע בֵּין בְּנֵי הָאֲמוֹת וְהָאֲמוּנוֹת הַשׁוֹנוֹת הַשׁוֹכְנִים בָּהּ, אֶהְבֶּה וְאֶחְוֶה, שְׁלוֹם וְרַעוּת. וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ שְׂתֵּהִי אֶרְצֵנוּ בְּרַכָּה לְכָל־יּוֹשְׁבֵי תְּבֵל וְתִשְׁרַח בִּינֵיהֶם רַעוּת וְחֵרוּת, וְקִיָּם בְּמַהֲרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֹאמַר: כִּי כוֹלֵם יֵדְעוּ אוֹתֵי לְמַקְטָנִם וְעַד גְּדוֹלָם, וְנֹאמַר אָמֵן.

A PRAYER FOR THE STATE OF ISRAEL

אֲבִינוּ שֶׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל [שְׂתֵּהֵא] רֹאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגֵן עֲלֶיהָ בְּאֲבֵרַת חֶסֶדְךָ, וּפְרֵשׂ עֲלֶיהָ סֶכֶת שְׁלוֹמְךָ. וְשְׁלַח אוֹרְךָ וְאֲמַתְךָ לְרֹאשֵׁיהָ, שְׂרִיָּה וְיִוְעָצִיָּה, וְתִקְנֵם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. חֲזֹק אֶת־יְדֵי מְגִנֵי אֶרֶץ קְדֻשָׁנֵנוּ, וְהַנְּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וְעֲטַרְתַּם נְצַחֹן תַּעֲטֹרֵם. וְנִתַּת שְׁלוֹם בְּאֶרֶץ וּשְׂמַחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all and help to bring the world closer to a vision of peace and justice.

THE VISION OF YOUR PROPHETS חֲזוֹן נְבִיאֶיךָ Isaiah 2:4 and Jeremiah 31:34.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was probably composed by Israel's Chief Rabbis and may have been edited by the writer S. Y. Agnon. Some congregations add the bracketed term, which modulates the prayer's messianic language from an expression of certainty to one of hope. The additional phrase implies our need to realize in the State our ideal vision.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in the verse instructing Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai in its behalf; for in its prosperity you shall prosper" (Jeremiah 29:7). Early versions of this prayer referred to God as "the One who gives dominion to kings" and reflected the anxiety that Jews felt as a beleaguered minority. The text here was composed in the 1920s expressly for a democratic government by Professor Louis Ginzberg, who served as rector of the Jewish Theological Seminary. (The version of his prayer as edited in *Siddur Sim Shalom* is presented as an alternative.) Ginzberg's prayer transforms what was formerly "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy. Whereas

The Blowing of the Shofar

The Service of Blowing the Shofar offers us a glimpse of the high drama and sounds of the ancient Temple service. In many places, the shofar blower appears out of the congregation, often hiding the shofar out of sight, to give voice to the three blasts: *t'ki-ah*, *sh'varim*, *t'ru-ah*, while the congregation stands in rapt attention. However, the *b'rakhah* reminds us that our focus should be on ourselves and our fellow congregants, not on the shofar blower. We recite the words *tzivvanu lishmo-a kol shofar*—we are instructed to heed the call of the shofar. The blasts might be strong and sustained or weak and hesitant, but they still have the potential to evoke a response in us. This year, what will our inner ear hear?

One expression of the transformative potential of the shofar service is the tradition that negative forces (named Satan) may disrupt the effectiveness of the shofar's call. Although there are many forces at work within us, resisting any change of direction, the call of the shofar asks us to face the variety of forces at work within us and to choose those that accord to the true calling of our soul.

God has ascended with acclamation,
ADONAI ascends with the shofar blast.
 Sing to our God, sing!
Sing to our sovereign, sing!
 For God is sovereign of all the earth.
Sing with all your skill.
 God is sovereign over all nations.
God reigns upon a holy throne.

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

Out of narrow straits, I've called out to God;
 God answered me with abundance.
Hear my voice! Do not close Your ear to my cry, my plea.
 Truth is the essence of Your speech; Your just laws are eternal.
*Surround Your servant with good;
 do not let evildoers oppress me.*
 I rejoice in Your word, as one who has found great treasure.
*Grant me discernment and wisdom;
 I have faith in Your commandments.*
 May the words I utter be acceptable;
ADONAI, instruct me in Your just laws.

Min ha-meitzar karnti Yah anani va-merhav Yah.

Koli shamata al taleim ozn'kha l'ravhati l'shavati.

Rosh d'var'kha emet u-lolam kol mishpat tzidkekha.

Arov avd'kha l'tov al ya-ashkuni zeidim.

Sas anokhi al imratekha k'motzei shalal rav.

Tuv ta-am va-da-at lam'deimi ki v'mitzvotekha he-emanti.

Nidvot pi r'tzeih na Adonai u-mishpatekha lam'deimi.

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

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to hear the sound of the shofar. *Amen.*

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

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah

T'ki-ah t'ru-ah t'ki-ah

T'ki-ah t'ru-ah t'ki-ah g'dolah

עלה אלהים בתרועה,
 יהוה בקול שופר.
 זמרו אלהים זמרו,
 זמרו למלכנו זמרו.
 כי מלך כל-הארץ אלהים,
 זמרו משכיל.
 מלך אלהים על גוים,
 אלהים ישב על כסא קדשו.

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

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחֵב יָהּ.
 קוֹלִי שָׁמַעְתָּ, אֵל תַּעֲלֵם אֲזַנְךָ לְרוֹחֹתַי לְשׁוֹעֲתַי.
 רֵאשׁ דְּבָרְךָ אֲמֵת, וּלְעוֹלָם כֹּל-מִשְׁפָּט צְדָקָךָ.
 עֲרַב עֲבָדְךָ לְטוֹב, אֵל יַעֲשֶׂקֵנִי יְדֵימִים.
 שֵׁשׁ אֲנֹכִי עַל אֲמֹרֹתֶךָ, כְּמוֹצֵא שָׁלֵל רַב.
 טוֹב טַעַם וְדַעַת לְמִדְּוֵי, כִּי בְמִצְוֹתֶיךָ הֶאֱמַנְתִּי.
 נְדָבוֹת פִּי רָצִיהָ נָא יְהוָה, וּמִשְׁפָּטֶיךָ לְמִדְּוֵי.

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

ברוך אתה יהוה, אלהינו מלך העולם,
 אשר קדשנו במצותיו וצונו לשמוע קול שופר. אמן.
 ברוך אתה יהוה, אלהינו מלך העולם,
 שהחיינו וקיימנו והגיענו לזמן הזה.
 אמן.

תקיעה שברים-תרועה תקיעה
 תקיעה שברים-תרועה תקיעה
 תקיעה שברים-תרועה תקיעה

תקיעה שברים תקיעה
 תקיעה שברים תקיעה

תקיעה תרועה תקיעה
 תקיעה תרועה תקיעה
 תקיעה תרועה תקיעה גדולה

GOD HAS ASCENDED . . .
 UPON A HOLY THRONE עלה אלהים . . . על כסא קדשו אלהים. . . . Psalm 47:6-9. In the courts of the ancient world, the judge rose to announce the verdict and pronounce the sentence. Reading these verses here may lead us to imagine God as rising to pronounce judgment for our sins and then, upon hearing the cries of the people rising up, moving to the throne of compassion.

MY VOICE קולי. The initial letters of the last six lines of this passage spell out the acrostic שטן שטן שטן Satan. It is a plea that our cries—symbolized by the cry of the shofar—be heard and that nothing interfere with our plea, as well as a prayer that any evil impulse within us be torn away.

TO HEAR THE SOUND OF THE SHOFAR. . . לשמוע קול שופר. Though the Torah commands us to blow the shofar, later Jewish tradition understood the essential mitzvah as hearing the shofar. What is important is how the shofar affects us, how it penetrates us.

**Make Our Days
Seem Fresh**

"Make our days seem fresh" should not be seen as a plea for restoration of a formerly perfect condition; we were never perfect. Rather, it is a plea for resilience, a plea for the ability to renew ourselves after moments of crisis and dislocation. As Elie Wiesel remarks, "God gave Adam a secret—and that secret was not how to begin, but how to begin again."

The Torah scrolls are placed in the ark.

Whenever the Ark was set down, Moses would say: ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary,
You and Your glorious Ark.
Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.
I have given you a precious inheritance:
Do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.
Its ways are pleasant ways, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

*Eitz hayyim hi la-mahazikim bah, v'tom k'heha m'ushar.
D'rakheha darkhei no-am, v'khol n'tivoteha shalom.
Hashiveinu Adonai etlekha v'nashuvah, haddeish yameinu k'kedem.*

The ark is closed.

Hatzi Kaddish

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

*b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el,
ba-agala u-viz'man kariv, v'imru amen.*

May God's great name be acknowledged forever and ever!
Y'hei sh'mei rabba m'varakh l'alam u-l'almei almayya. Yitbarakh

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

*b'rikh hu, leilla leilla mi-kol birkhata v'shirata
tushb'hata v'nehamata da-amiran b'alma, v'imru amen.*

The Torah scrolls are placed in the ark.

ובגנה יאמר: שובה יהוה רבבות אלפי ישראל.
קומה יהוה למנוחתך, אתה וארון עזך.
כהניף ילבשו צדק, וחסידיך ירננו.
בעבור דוד עבדך, אל-תשב פני משיחך.
כי לקח טוב נתתי לכם, תורתך אל-תעזבו.
עץ-חיים היא למחזיקים בה, ותמכיה מאשר.
דרכיה דרכי-נעים, וכל-נתיבותיה שלום.
השיבנו יהוה אליך ונשובה, חדש ימינו כקדם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN יאמר בגנה. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21) can also serve to refer to our own inner journey—accompanied by Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עץ חיים היא למחזיקים בה This verse (Proverbs 3:18) is the source of the custom of holding onto the atzei hayyim, the Torah handles, while reciting the b'rakhot over the Torah—thus grasping the "tree of life" both physically and figuratively.

ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE. דרכיה דרכי-נעים, וכל-נתיבותיה שלום. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

חצי קדיש

יתגדל ויתקדש שמה רבא, בעלמא די ברא, כרעותה,
וימליך מלכותה בחייכון וביומיכון ובחיי דכל-בית
ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר
ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא לעלא מקל-ברכתא ושירתא תשבחתא ונחמתא
דאמרון בעלמא, ואמרו אמן.

Adon Olam

This poem is the statement of an individual—written in the first-person singular—and is the expression of a person's feelings about God. Beginning with the exalted God of eternity, the Creator of all—majestic and inspiring—the poet moves to the personal God of the individual who cares for human beings at times of woe and into whose hand we can commit our lives, bodies, and souls, and thus have no fear. God the transcendent and the exalted is also God the immanent, who cares for each individual. The poet seems to have created an entire poem based upon an idea expressed in the Book of Psalms:

"Who is like ADONAI our God,
Who though enthroned on high,
Yet bends to see what is below" (Psalm 113:5-6).

—REUVEN HAMMER
(adapted)

ADON OLAM

Before creation shaped the world,
eternally God reigned alone,
But only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awe-inspiring majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

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

Traditional High Holy Day Greeting

May you be inscribed and sealed for a good year.

L'shanah tovah tikkateivu v'teihateimu.

בְּטֶרֶם כָּל־יִצְרִי נִבְרָא.
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא יְהִיָּה, בְּתַפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הֵעֵז וְהַמְשִׁרָה.
וְצוֹר חֲבִלִי בְּעַת צָרָה.
מִנֵּת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּעַת אִישׁוֹן וְאֶעִירָה.
יְהוּה לִי וְלֹא אֵירָא.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
לְעַת נַעֲשֶׂה בְּחַפְצוֹ כֹּל,
וְאַחֲרֵי כָּכֵלּוֹת הַכֹּל,
וְהוּא יְהִיָּה, וְהוּא הוּהוּ,
וְהוּא אֶחָד וְאֵין שְׁנֵי,
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְהוּא אֵלֵי וְחֵי גְאֵלֵי,
וְהוּא נְסִי וּמְנוֹס לִי
בְּיַדּוֹ אֶפְקִיד רוּחִי,
וְעִם רוּחִי גְוִיָּתִי,

ADON OLAM עולם אֲדוֹן. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of Musaf (additional) services, and also at the end of evening services in both the Ashkenazic and Sephardic liturgies. The latter version contains several more verses than are found in the former.

בְּרִכַּת פְּרִיָּדָה
לְשָׁנָה טוֹבָה תִּקְתְּבוּ וְתִחַתְמוּ.